

BUDO OR SPORT?

COMPETING CONCEPTIONS OF KENDO WITHIN THE JAPANESE UPPER SECONDARY PHYSICAL EDUCATION CURRICULUM

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A thesis submitted to the University of Gloucestershire

in accordance with the requirements of the degree of

Doctor of Philosophy in the Faculty of Education and Social Sciences

November 2003

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Abstract

Kendo is one of the Japanese martial arts (Budo). Kendo within the Physical Education (PE) curriculum at upper secondary schools is taught with the aim of learning the traditional etiquette of Budo, to learn skills and to lay the foundation for lifelong sports participation. The Japanese Ministry of Education, Science and Culture expects school Kendo teachers to achieve these aims within a child-centred approach, not in a traditional drill-type approach to teaching.

This thesis aims to explore school Kendo teachers' views of Kendo within the PE curriculum as sport and / or as Budo, and the teaching of tactics and strategies in their Kendo lessons. It also attempts to develop and present a new approach to the teaching of Kendo making use of tactical and strategic ideas.

The thesis is multi-layered in methodological terms. The research was conducted by the use of two rounds of semi-structured interviews with seventeen and then fifty-three upper secondary school Kendo teachers respectively. The final phase of the research was a practical action research project carried out in a Japanese Secondary School. A range of methods was employed, comprising: participative observation, documentary analyses, a written test and a skill-related test.

The data from the interviews revealed that school Kendo teachers wish to have their lessons aimed at character building such as learning the traditional etiquette by following the traditional approach to Kendo as Budo. The results of the interviews also revealed that most teachers were reluctant to teach sport tactics as it was counter to the dominant ideology of Budo as "real Kendo". These teachers believe that teaching tactics was inconsistent with the traditional etiquette of fighting fairly, and that would only help pupils to understand "Kendo as a competitive sport" as opposed to "real Kendo" as Budo.

The results of the action research at an upper secondary school in Fukuoka Prefecture show that pupils developed their skills and understanding of competitive, cultural and attitudinal domains of Kendo as Budo through a tactical approach. They also expressed pleasure in this planning and execution of their own learning goals. I conclude, then, that the tactical approach to the teaching of Kendo can be incorporated into the PE curriculum without compromising the essential philosophy of Kendo as Budo.

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Gloucestershire.

The work is original, except where indicated by specific references in the text, and no part of the thesis has been submitted for any other academic award

Any views expressed in the thesis are those of the author.

Signed.....Date.....

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Dedication

To Yoko and Haruka

Acknowledgements

There are a number of people whom I would like to thank for supporting me during this period of study.

First, I would like to thank all the people who participated in the interviews for my study. Special thanks are given to 'K' who worked with me to develop the teaching of Kendo within the PE curriculum.

I would also like to thank Ian and Gillian Parker Dodd, and Pablo and Yoshimi Marchant for sincere support and constant encouragement.

I owe special thanks also to Gareth Nutt and Mike McNamee for their academic encouragement and intellectual supervision.

Many more thanks goes to Masatake Sumi, my sensei, who has been always a good and inspiring mentor.

My final, and most important, declaration of gratitude must go to two people, Yoko and Haruka, my wife and daughter.

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List of Abbreviations

A.J.K.F.	All Japan Kendo Federation
M.E.S.C	Ministry of Education Science and Culture
PE	Physical Education
T.G.F.U.	Teaching Games for Understanding

Glossary

Arigatou gozaimashita	Thank you, In Kendo, this is normally used after practising with partners
Ashi-sabaki	Footwork
Bougyo no tameno Bogyo nashi	A saying used in Kendo, No defence for for defence
Bu	A combination of the characters meaning weapons
Budo	Martial way, Japanese martial arts that aim to teach how to live as a human being by training in the arts
Budo-ka	Budo practitioner
Budo-Kan	Martial arts training hall
Chambara	Sword battle game
Chu-dan	Central guard position
Chu-shin	The centre, The most important place in Kendo, In Kendo, the centreline on which the centre of the forehead, throat, heart and stomach are located,
Datotsu-bui	Striking zones
Deshi	An apprentice

Do	The human way
Dojo	A name of place where Kendo practice takes place,
Hansoku	Penalty
Hasuji	Direction of <i>Shinai</i>
Hei-zyo-shin	A state of mind which can calmly and reasonably respond to any change or agitated challenge in a situation, keeping normal disciplined manner
Hiki-waza	Strikes while stepping backwards from close distance to the opponent
Hu-doh-shin	A state of mind which is not influenced in any way or distracted by anything, keeping a flexible and responsive attitude to various changing situations
Hyaku-ren-zi-toku	A saying used in Kendo, Hundreds of practices make a technique your own,
Ippon	Valid strike in Kendo
Kachi-nuki-ho	One form of team competition in Kendo. The first players fight each other and the loser is replaced by the next player in their team, but the victor stays in. The winning side is the one who has a player as victor when the opposing team has all lost.
Kakugi	Combat sports

Kan-geiko	Special training that takes place in the coldest days of winter, It aims to cultivate spiritual strength through training strictly
Kata-geiko	Repeated practice which aims to acquire the right forms
Keiko-ha-shiai-no-gotoku	Practise as if you were to play in matches and vice versa
Shiai-ha-keiko-no-gotoku	
Kendo	The way of sword, One of the Japanese martial arts
Ken-sen	Tip of a <i>Shinai</i>
Ki • Ken • Tai no Icchi	Harmony of <i>Ki</i> (spirit), <i>Ken</i> (<i>Shinai</i> handling) and <i>Tai</i> (body movement), A strike is approved as valid strike (<i>Ippon</i>) when these three harmonise and function together
Ki-ai	Projection of fighting spirit into voice or shout
Ko-bo-icchi	A traditional Kendo teaching that regards attacking and defending as one
Ku-kan datotsu	Simulated cutting practice, <i>Ku</i> means empty, <i>Kan</i> means space, <i>Datotsu</i> means strikes
Ma-ai	Distance between two competitors
Men-nuki-doh	Counter Doh attack following opponent's Men attack by using evasion
Mokuso	Meditation

Mushin	A state of mind with nothing preoccupied in it
Onegaishimasu	A mutual respectful greeting used by Kendo practitioners before practice
Ouzi-waza	Counter attack techniques
Renzoku-waza,	Strikes in a continuous motion
Rei-ho	Way of bowing
Rei-ni-hajimari-rei-ni-owaru	Beginning with rei and ending with rei
Ritsu-rei	A bow performed while standing, <i>Ritsu</i> means standing, <i>Rei</i> means conduct that shows respect for the opponent
Sa-ho	Proper forms of etiquettes
Sakusen	Macro tactics
San-nen kakete mo yokishi wo mitukeyo	A saying used in Kendo, Spend at least three years to find a good master
Seishin tanren	Spiritual forging
Seiza	Sitting on the knees, It is the proper way of sitting in Kendo
Seme	Attack by force of personality, by presence
Senjyutsu	Micro tactics

Sen-ren-ban-tan	A saying used in Kendo, A thousand practices and ten thousand times of training
Senryaku	Strategies
Shinai	A bamboo sword
Shi-sho	A master
Sho-sha-su-ho	One form of team competition Kendo in which first player fights first player, second player fights second player and so on until all pairs have fought. The winning side is decided by the team who has the most victories. If victories are even, then the side which has the most points wins.
Shugyo	Training in Kendo
Son-kyo	Squatting posture adopted at the beginning and end of Kendo practice
Syochu-geiko	Special training that takes place in the hottest days of summer, It aims to cultivate spiritual strength through training strictly in extreme weather condition
Tai-atari	A collision technique to disturb opponent's balance
Tai-sabaki	Body movement
Tsubazeriai	A close up position with sword guards touching (see Appendix 7)

Uchikomi	Practice for improving basic techniques, One strikes, responding to striking opportunities provided by partner (normally seniors)
Utte-hansei, utarete-kansya	A saying after fight in Kendo, To reflect on one's attack after successfully scoring and thank your opponent after getting scored against
Utte Katsuna, Katte Ute	A saying about fight in Kendo, Win then strike, Do not strike to win
Za-rei	A bow from the formal kneeling position, <i>Za</i> means kneeling, <i>Rei</i> means conduct that shows respect for the opponent

Chapter One

INTRODUCTION

1-1 Introduction

Kendo is one of the Japanese martial arts. It is played by means of attempting to strike four targets (*Men*: the head, *Kote*: forearms, *Doh*: stomach area, *Tsuki*: the throat) between two opponents wearing armour and using bamboo swords (*Shinai*) (see Appendix 1 for equipment used in Kendo and Appendix 2 for targets in Kendo). It is an important cultural asset in Japan. It has a long history and tradition, together with a complex evolution. Before World War II, the purpose of Kendo was to cultivate one's morality and mind for Japan. During the same war, the practice of Kendo requested by the government was expected to be useful for military affairs. After the war, Kendo was banned particularly in schools because of the democratic policy which aimed to eradicate nationalism and spiritualism (All Japan Kendo Federation, 1974). The All Japan Martial Arts Federation (*Zen Nihon Butoku-Kai*) was ordered to break up and the executives were banished from their official posts. In spite of the vicious social situation against Kendo, however, some Kendo enthusiasts devoted their lives to its rebirth and made strong efforts to create a new Kendo (Otsuka, 1992). They examined pre-war Kendo critically and developed a new purpose and rules for Kendo. Their hard work was rewarded with success in the establishment of the All Japan Kendo Federation (A.J.K.F.; *Zen Nihon Kendo Renmei*) in 1952. The A.J.K.F. insisted that the new Kendo was not a tool for politics and ideology, but for everyone and defined Kendo as a new democratic sport (Otsuka, 1995).

As Kendo became recognised as one of the sport games, however, the Kendo practitioners started to face the problems that many young Kendo practitioners tended to have an inclination to win, focusing only on learning the techniques to win, while paying less attention to the disciplines and etiquettes (Inoue, 1994; Otsuka, 1995). The A.J.K.F. claimed, therefore, Kendo must be again taken as a way of character building and prescribed the concept of Kendo and the purpose of practising Kendo thus (see Appendix 3).

As for Kendo in schools, it was adopted as one of the physical education (PE) activities at upper secondary schools in 1953. *Kendo in Schools (Gakko Kendo)*, published by the A.J.K.F. in 1953, described the purposes of Kendo in schools. In the book, Kendo was defined as a sport, and teachers were encouraged to allow pupils to enjoy its activity and to pursue techniques for their own sake. Kendo became a compulsory activity within the PE curriculum at all the public lower and upper secondary schools in 1962 and 1963 respectively.

Japanese martial arts, as practised in schools, had been called *Kakugi* since 1962. It was changed to *Budo* with the revision of the Courses of Study in 1989. The reason for this change was because *Kakugi* originally meant combat sports and the martial overtones were ill-timed with the dominant post-war ideology. Its name was only used within the PE curriculum to distinguish it from other types of activities such as gymnastics, individual sports, team sports, swimming and dance. On the other hand, *Budo* consists of two words in Japanese. *Bu* is defined as a combination of the characters meaning weapons. *Do* means the human way. It is considered to be a standard for life and behaviour (A.J.K.F., 2000, p. 62). That is to say, *Budo* means learning to live as a human being through training in the martial arts. Moreover, *Budo* is a term that has international meaning and is also used more commonly in Japan itself, for example the Japanese Academic Society of *Budo* or *Budo-Kan* (martial arts training hall) (Ministry of Education, Science and Culture, 1993).

During the time of *Kakugi*, teachers of Kendo as a sport placed most emphasis on the acquisition of skills. Since the revision of the Course of Study in 1989, Kendo as *Budo* within the PE curriculum has aimed to provide pupils with an opportunity to learn traditional Japanese etiquettes and attitude through learning of Kendo. More concretely, it consists mainly of two domains that are 1) teaching of etiquettes between pupils and between pupils and teachers and 2) teaching of attitude towards the results of winning and losing. Kendo within the PE curriculum also aims to achieve the general aims of PE. PE in Japan has aimed to lay the foundation of lifelong participation in physical activities since the revision of Course of Study in 1977 (Ministry of Education, Science and Culture, 1979). Through the teaching of the activities within the PE curriculum, teachers are expected to develop pupils' abilities to create a plan of sports life and to practise it in the future. Pupils are encouraged to tackle their independent learning and to cultivate

their abilities in problem solving from within a child-centred pedagogy (Ministry of Education, Science and Culture, 1998).

Likewise, in Kendo within the PE curriculum, the Ministry of Education, Science and Culture (M.E.S.C.) (1993) suggested the revision of the traditional drill approach to Kendo within the PE curriculum to follow child-centred approach that encourages pupils' independent learning. This child-centred approach, which encourages pupils' independent learning, found wide support amongst those educationalists with the criticisms of the drill approach and its perceived effect in the decline of the population of young Kendo people. The traditional drill approach came to be criticised with Kendo educationalists' claim that it did not motivate and engage pupils in Kendo. The traditional drill approach is basically applied to Kendo as traditional *Budo*. It places an emphasis upon the teaching of cultural/ behavioural domains such as acquiring etiquettes and spiritual domains such as cultivating spiritual strength and attitudinal domains such as understanding the way of thinking in Kendo as traditional *Budo*, and acquiring basic skills through repeated practice. On the other hand, the new approach is practised on the premise that Kendo is a sport. It places an emphasis upon competitive domains such as interpersonal skills and matches. Cultural / behavioural domains and *Budo* / spiritual domains of Kendo as traditional *Budo* are taught in the context of learning competitive domains. That is, Kendo within the PE curriculum has been expected to encourage pupils to learn some domains of Kendo as traditional *Budo* such as etiquettes and attitudes, and to lay the foundation of lifelong participation in physical activities in a child-centred approach that encourages pupils' independent learning.

Various ideas concerning the teaching of Kendo within the PE curriculum, which places an emphasis on providing competitive domains of Kendo and attempts to get pupils interested in a child-centred approach, have been presented since the revision of the Courses of Study in 1989. It was also discussed by Kendo educationalists whether Kendo as traditional *Budo* and Kendo within the PE curriculum should be distinguished (Sugiyama *et al*, 1992; Yamakawa, 1988; Asami, 1993). There is little research, however, which investigates how school Kendo teachers have been recognising teaching Kendo as a sport within the PE curriculum.

Kendo is an activity that requires peculiar techniques, compared with other activities. Most school Kendo teachers are usually those who have been practising Kendo as traditional *Budo* in local and school clubs since childhood. Moreover, Kendo as one of the traditional Japanese cultures has the original teaching style in strict relationship between master and apprentices, and an attitude that does not approve of alternative teaching philosophies. School Kendo teachers may have thought, therefore, that they must act on the premise that Kendo is the way of character building and training of Kendo must follow the traditional approach to Kendo as general *Budo* (Asami, *et al.*, 1999)

Moreover, despite the fact that various ideas that place an emphasis on providing competitive domains of Kendo have been presented since the revision of the Course of Study in 1989, there are few research papers that present teaching of strategies and tactics in Kendo. It is thought that strategies and tactics are important elements in performance in one-on-one combative activity such as Kendo (Hasegawa, 1990). It is also thought that it is quite possible for teachers to provide pupils with opportunities to understand competitive domains of Kendo and attitude to Kendo as traditional *Budo* by teaching strategies and tactics (Otsuka, Utsunomiya and Sakagami, 1990). This thesis, therefore, attempted to explore how school Kendo teachers have been conceptualising Kendo within the PE curriculum and constructing their views of teaching of Kendo within the PE curriculum; how they are dealing with teaching of strategies and tactics in Kendo within the PE curriculum and how strategies and tactics can contribute to the achievement of the aims of Kendo within the PE curriculum.

1-2 Aims of the Thesis

The general aim of this thesis is to evaluate an alternative approach to teaching Kendo in secondary school.

More specifically the purposes of this thesis are to:

- 1) Understand the differences between the concepts of the curriculum intention of the Ministry of Education and the concepts of upper secondary school Kendo teachers with respect to Kendo within the PE curriculum;
- 2) Establish the relationship between upper secondary school Kendo teachers' thoughts of teaching strategies and tactics and their ideologies of Kendo as traditional *Budo*;

- 3) Drawing on existing literature and models for the teaching of games within the PE curriculum in the U.K., present a new approach to the teaching of Kendo making use of tactical and strategic ideas.

To achieve the above aims, documentary analyses of the Courses of Study for PE at upper secondary schools since 1989 are presented; a literature review of teaching of Kendo within the PE curriculum is set out. Thereafter, interviews with upper secondary school Kendo teachers between 2000 and 2002 are discussed; and an action research in Fukuoka Prefecture, Japan between April in 2001 and March 2002 is presented.

1-3 Structure of the Thesis

The rest of chapters of the thesis are set out as follows:

Chapter Two, 'Reviews of Kendo within the Physical Education Curriculum', examines the development of Kendo within the PE curriculum at upper secondary schools since re-naming from *Kakugi* to *Budo* in 1989 with a focus on the aims and expectations of the teaching of Kendo within the PE curriculum. The problem of the decline of the population of young Kendo practitioners and the change of research trend in the teaching of Kendo within the PE curriculum are also examined. These are done by documentary analysis of the Courses of Study for PE at upper secondary schools and literature reviews. The following research questions of this thesis are presented at the end of this chapter.

- 1) How have upper secondary school Kendo teachers conceptualised Kendo within the PE curriculum and how have they constructed their views of teaching of Kendo within the PE curriculum?
- 2) How and why have they dealt with the teaching of strategies and tactics in Kendo within the PE curriculum?
- 3) How can strategies and tactics contribute to achieving the aims of Kendo within the PE curriculum?

Chapter Three, 'Methodological Discussions', examines methodological approaches in this thesis. This chapter starts with discussions of paradigms in social science research. These discussions lead to a decision that the employment of semi-structured interviews in qualitative methodology within an interpretive paradigm is appropriate to explore upper secondary school Kendo teachers' views of Kendo within the PE curriculum and teaching of strategies and tactics. This is followed by discussions of what type of action research is appropriate to develop a teaching approach to Kendo that makes use of strategies and tactics. Action research is conducted in collaboration with an upper secondary school Kendo teacher who aims to develop his teaching of Kendo, applying teaching of strategies and tactics into his Kendo lessons. A practical action research is, therefore, chosen with the methods of interviews, participative observation, documents analysis, video recording, a skill test, written test and questionnaires.

Chapter Four, 'The Exploration of Upper Secondary School Kendo Teachers' View of Kendo within the Physical Education Curriculum and Teaching of Strategies and Tactics', investigates how school Kendo teachers have accepted the curriculum intentions of Kendo within the PE curriculum and have been constructing their views of teaching of Kendo and how and why they are dealing with teaching of strategies and tactics. Seventeen upper secondary school Kendo teachers in Fukuoka Prefecture, which is one of the most popular prefectures for Kendo, participated in semi-structured interviews.

The results of the interviews reveal that most of these teachers do not distinguish Kendo within the PE curriculum from Kendo as traditional *Budo* and wish to teach Kendo as the way of character building in their lessons. As for the teaching of strategies and tactics, slight differences of the meanings of strategies and tactics between English and Japanese are examined and these meanings in this thesis are defined.

The results of the interviews reveal that most of these teachers have negative thoughts of the teaching of *Sakusen* (macro tactics) and *Senjyutsu* (micro tactics). It is argued that the background of their perceptions is related to their ideologies of Kendo as traditional *Budo*.

Chapter Five, 'The Exploration of the Relationship between Upper Secondary School Kendo Teachers' Reasons for Denying Teaching of Sakusen and Senjyutsu and Their ideologies of Kendo as Budo', examines school Kendo teachers' reasons for denying teaching *Sakusen* and *Senjyutsu*. Fifty three upper secondary school Kendo teachers in Kyushu, where the level of Kendo at upper secondary

schools is the highest, participated in semi-structured interviews. The results of the interviews reveal that their reasons for denying teaching of *Sakusen* and *Senjyutsu* are strongly related to their ideologies of Kendo as general *Budo* such as:

- 1) Their ideologies of the purpose of Kendo as *Budo*;
- 2) Their ideologies of training and teaching of Kendo as *Budo*;
- 3) Their ideologies of posture and movement of Kendo as *Budo*;
- 4) Their ideologies of winning and losing of Kendo as *Budo*.

The results of the interviews also reveal that there exist the teachers' ideologies of real Kendo as *Budo* under their reasons for denying both the teaching of *Sakusen* and *Senjyutsu*.

Chapter Six, 'Critical Discussions of the Results of the Interviews and Examination of a New Teaching of Kendo within the Physical Education Curriculum', starts with critical discussions of the teachers' views of Kendo within the PE curriculum and their views of teaching *Sakusen* and *Senjyutsu* based upon their ideologies of real Kendo as traditional *Budo*. Through these discussions, it is stated that the learning of etiquettes, behaviour and attitudes to Kendo as traditional *Budo* should be encouraged in the process of teaching the sport of Kendo with the secondary PE curriculum.

It is also argued that *Senryaku* (strategies), *Sakusen* and *Senjyutsu* can be used as a useful teaching strategy to achieve each domain of learning in Kendo within the PE curriculum without losing the traditional values of Kendo as traditional *Budo*. Moreover, what is expected and what has to be considered to introduce *Senryaku*, *Sakusen* and *Senjyutsu* to Kendo within the PE curriculum is discussed, referring critically to the ideas of the Teaching Games for Understanding approach (T.G.F.U.).

These discussions are followed by presentation of the process of a new teaching approach to Kendo within the PE curriculum that makes use of *Senryaku*, *Sakusen* and *Senjyutsu*, which places an emphasis on achieving the aim of Kendo within the PE curriculum, encouraging pupils' independent activities in a child-centred approach

Chapter Seven, ‘Action Research at O Upper Secondary School in Fukuoka Prefecture, Japan’,

introduces the whole process and results of an action research at O School in Fukuoka, Japan between April in 2001 and March 2002. The process of a new approach to Kendo within the PE curriculum for Year 10 pupils that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* in the action research is divided into seven stages:

- 1) Free fencing
- 2) Modified matches 1
- 3) Modified matches 2
- 4) Team making, strategic planning and plan execution
- 5) Individual matches
- 6) Team matches
- 7) Official championship

The results of interviews, participative observation, documents analysis, video recording, a skill test, written test and questionnaires through the action research present that the new approach to Kendo within the PE curriculum that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* made a significant contribution to the encouragement of pupils’ independent learning and developing pupils’ skills and understanding of competitive domains, cultural / behavioural domains and attitudinal domains of Kendo.

Chapter Eight, ‘Final Discussion and Reflections’, reflects on how the research questions have been investigated and what findings have been gained through the whole research process.

The results of the interviews show the teachers’ strong feelings of Kendo as traditional *Budo*. For the teachers, teachings of Kendo as traditional *Budo* by their seniors and teachers are more absolute than the curriculum intention by the M.E.S.C. Moreover, they regard themselves as people who shoulder the future destiny of Kendo as one of the traditional Japanese cultures and feel weight heavily of tradition and responsibility that they must advocate what they were passed and pass it to the next generation as it is. What has emerged through the results of the interviews is a microcosm of a part of society existing in Kendo as *Budo* as one of the traditional Japanese cultures. It is a glimpse of a characteristic of conservative society of Kendo as traditional *Budo*. It is thought that such conservative characteristic has

been formed by Kendo practitioners' views of advocate of Kendo as traditional *Budo*.

It is stated that it is expected that it would be difficult for school teachers to admit the new teaching approach to Kendo that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* because of such conservative characteristic. In regard to possible oppositions, it is stated that although there is a difference between the traditional approach and the new approach in terms of the process of teaching approach, the goal would be the same. It is also stated that *Senryaku*, *Sakusen* and *Senjyutsu* can be used as a useful teaching strategy in Kendo within the PE curriculum and that the learning of Kendo as traditional *Budo* cannot only be achieved by the traditional way of teaching of Kendo as traditional *Budo*, but may also be achieved by the way of sport Kendo without losing its traditional values.

Chapter Two

REVIEWS OF KENDO WITHIN THE PHYSICAL EDUCATION CURRICULUM

2-1 Introduction

The purpose of this chapter is to identify clearly the research problems and questions. It is attempted through the analysis of the development of the teaching of Kendo within the PE curriculum at upper secondary schools in Japan. The development of the teaching of Kendo within the PE curriculum at upper secondary schools is analysed by documentary analysis of the Courses of Study for PE at upper secondary schools in Japan and by literature reviews. Special attention is given to the aims and expectations of the teaching of Kendo within the PE curriculum.

2-2 Kendo in Budo within the PE Curriculum since 1989

The M.E.S.C. develops and revises national curricular guidelines approximately every ten years. Revisions of the curriculum are developed by the M.E.S.C.-led review group by the M.E.S.C. officials and nationally recognised educational authorities (Trelfa, 1998). Broad guidelines for the objectives and standards content of each school subject are specified in the Course of Study for each of four school levels: kindergarten, primary school, lower secondary school and upper secondary schools. The Course of Study is prepared by the M.E.S.C. on the recommendation of the Curriculum Council, an advisory body to the M.E.S.C. and promulgated by the Minister (M.E.S.C., 1990, p. 23).

On the recommendation of the Curriculum Council in December 1987, the M.E.S.C. published on March 15th 1989, revised Courses of Study for primary schools and lower and upper secondary schools. These revisions pursued the principle of laying the foundation of lifelong learning aimed at the cultivation of independent and well-rounded personalities in charge of the 21st century (M.E.S.C., 1990, p. 24).

The revised Course of Study for PE at upper secondary schools basically followed the idea of the previous Course of Study and aimed to encourage pupils to acquire the habit of enjoying exercise on their own and

then voluntarily and independently exercising in order to cultivate a foundation for physical education and sports activity throughout life, and to improve stamina and the ability to exercise (Takahashi, 1997a). The Course of Study for PE at upper secondary schools was again revised in 1999. The M.E.S.C. (1998) stated that through PE, pupils should learn to find the importance of lifelong participation in sports, to enjoy themselves exercising, to promote their health, and to improve their physical abilities. To enable pupils to exercise on their own, the M.E.S.C. suggested that the teaching approach should be child-centred with problem-solving activities through, for example, target learning and elective systems. The areas of activity in PE in current and previous Courses of Study at upper secondary schools are as follows:

Table 2-1 Areas of Activity in PE at Upper Secondary Schools in the Previous Course of Study

Areas	Year 10 (age 15~16)	Year 11 (age 16~17)	Year 12 (age 17~18)
Gymnastics	Compulsory	Compulsory	Compulsory
Apparatus gymnastics	Choice of three or four areas but either martial arts (<i>Budo</i>) or dance must be included	Choice of three or four areas but either martial arts (<i>Budo</i>) or dance must be included	Choice of three or four areas but either martial arts (<i>Budo</i>) or dance must be included
Athletics			
Swimming			
Team Sports			
Martial Arts (<i>Budo</i>)			
Dance			
Theory of PE	Compulsory	Compulsory	Compulsory

(M.E.S.C., 1989, p. 42)

Table 2-2 Areas of Activity in PE at Upper Secondary School in the Current Course of Study

Areas	Year 10 (age 15~16)	Year 11 (age 16~17)	Year 12 (age 17~18)
Gymnastics	Compulsory	Compulsory	Compulsory
Apparatus gymnastics	Choice of two or three areas	Choice of two or three areas	Choice of 1 ~ 3 areas
Athletics			
Swimming			
Team Sports			
Martial Arts (<i>Budo</i>)	Choice of one area	Choice of one area	Choice of one area
Dance			
Theory of PE	Compulsory	Compulsory	Compulsory

(M.E.S.C., 1999, p. 7)

In 1987, one of the National Curriculum Standards Reform Policies of the Educational Council stated that pupils should be encouraged to develop a respectful attitude toward Japanese culture and tradition. Based on this report, *Budo* that is one of the original Japanese cultures and has long history and tradition came to be regarded as an important area within the PE curriculum in the revised Courses of Study in 1989. *Budo* traditionally places its primary emphasis on the development of spiritual strength in order to build character. The development of skills and physical strength is of secondary importance (M.E.S.C., 1993). This contrasts with the prevalent Western attitude to sport which sees sport as something to be used for

entertainment, health and recreation.

Practising Kendo as Budo requires the acquisition of traditional beliefs and behaviour that have developed spiritual and disciplinary meanings. These meanings are implicit in every skill and training method, and can even apply to the conduct of everyday life (Takeuchi, 2003). These traditional beliefs and behaviours originate in the *Bushi*'s (Japanese warriors) philosophy of death and life. These emerged in the period of civil strife, which started at the end of twelfth century. *Bushi* trained themselves to fight without concern for their lives and, if necessary, to die with dignity at any moment (Hendry, 1995). For that purpose, *Bushi* was required to lead a well-regulated life, be alert to every possible danger and keep everything in order and be organised spiritually and physically in their everyday lives (Takeuchi, 2003). This philosophy of *Budo* has been passed on to Kendo practitioners. They are taught to conduct themselves in a well-disciplined manner and demonstrate attitudes conducive to good character.

The Handbook of Teaching Kendo (Kendo Shido no Tebiki) published by the Ministry of Education, Science and Culture in 1993 explains the relationship between *Budo* and the Japanese, and the significance of learning *Budo* in schools as follows:

Many types of sports are played in the world today. Each sport has the rules and etiquettes based on the traditional thoughts and behaviour where the sport was born. For example, rugby that was born in England has the idea of 'no-side' which means that when a game is finished, team divisions are forgotten. The idea is based on thought existing in the English. Similarly, *Budo* is also an exercise based on the traditional Japanese thoughts and behaviour. There is a certain significance to place the emphasis on *Budo* as learning contents in schools. The significance is, of course, from the viewpoint of having respect for the Japanese tradition and culture. It is also from the viewpoint of bringing up people who are able to respond to rapid development in international society and from the viewpoint of establishing their identity as Japanese living in the world (pp. 1-2).

(Translated by the author)

Budo is offered in schools mainly through the teaching of Kendo or Judo. It is intended that through these activities the ideals of *Budo* are learnt. Dance, as a choice, is also included in this section of the curriculum. Although dance is important within PE, there appears to be no logic for its inclusion in this section.

The followings are the aims of *Budo* within the PE curriculum in the previous curriculum.

The Aims of Budo within PE in the Previous Curriculum

Pupils should be able:

- 1) To enjoy Budo activities by acquiring offensive and defensive techniques in response to an opponent's movement.
- 2) To understand the traditional attitudes to *Budo* and to acquire the traditional etiquettes and behaviour based on the attitudes.

(M.E.S.C., 1989, p. 35)

(Translated by the author)

These aims were expected to be achieved through learning activities of each martial art. The syllabus for Kendo is stated as follows.

The Contents of Skills in Kendo

Pupils should be able:

- 1) To do offence and defence in response to an opponent's movement and to practise and compete with others.
- 2) To understand the characteristics of the movement as one-on-one combative activity and to compete by trying to strike certain targets by using a *Shinai* (bamboo sword).
- 3) To develop basic movement and practical techniques that pupils acquired in lower secondary schools.

The Contents of Attitude to Kendo

Pupils should be able:

- 1) To practise and compete with others with great respect to the traditional attitudes to Kendo as Budo such as etiquettes and behaviour.
- 2) To show fair attitudes towards winning and losing with great respect to the traditional etiquettes and behaviour.
- 3) To practise and compete with other by keeping rules and considering safety

(M.E.S.C., 1989, pp. 35-36)

(Translated by the author)

In *Budo* within the PE curriculum, the learning of the traditional attitudes mainly focuses on etiquettes between pupils with each other and teachers and attitudes towards results of winning and losing. Etiquettes in *Budo* demand strict forms. For example, there are *Ritsu-rei* and *Za-rei*. *Ritsu-rei* is a bow performed while standing. It is the standard courtesy shown at the beginning and the end of practices and competitions (A.J.K.F., 2000, p. 77). *Za-rei* is a bow from the formal kneeling position. The word '*rei*' means conduct that shows respect for the opponent. In *Budo* the saying *rei-ni-hajimari-rei-ni-owaru* (beginning with *rei* and ending with *rei*) is used to express the importance of etiquettes that shows respect towards one's opponent (A.J.K.F., 2000, p. 77). As for the attitudes towards results of winning and losing, for example, after a competition, even though a competitor is still psychologically excited, a competitor is requested to control the excitement and show correct etiquettes and polite attitudes. This is based on an idea that to be able to behave in such a way is related to forming one's inside. That is to say, to accept strict form is to control oneself. Self-control is important for character building. This is related to the way of life as human beings. In practices and competitions in *Budo*, to place the emphasis on etiquettes and to practise etiquettes correctly is to cultivate a modest demeanour that respects partners and opponents and to cultivate the spirit of self-denial. As for attitude towards winning and losing, in *Budo*, the relationship between two people who fight in a competition is that of partners who learn the way of life as human beings together and is based on the idea that they are never in opposition to each other. In *Budo*, therefore, even if one won a competition, one would have to think of the reason why one won, and to remember that without an opponent, no competition could have occurred. One also has to think that the opponent is an important partner, and that one's own and the partner's aim both are to go towards an appropriate way of life, and to hate an attitude which only values winning.

The aims of *Budo* within the current PE curriculum have basically followed the previous curriculum. The lesson contents of Kendo, however, have been slightly changed to achieve some different objectives.

The Contents of Skills in the Current Course of Study

Pupils should be able:

- 1) To develop their skills *according to their abilities* and to make offence and defence in response to an opponent's movement and practise and compete with others.
- 2) To understand the characteristics of the movement as one-on-one combative activity and to compete by trying to strike certain targets by using a bamboo sword.
- 3) To develop basic movement and practical techniques pupils acquired in lower secondary schools.

The Contents of Attitude in the Current Course of Study

Pupils should be able:

- 1) To practise and compete with others with great respect to the traditional attitudes to Kendo as *Budo* such as etiquettes and behaviour.
- 2) To show fair attitudes towards winning and losing with great respect to the traditional etiquettes and behaviour
- 3) To practise and compete with other by keeping rules and considering safety

The Contents of Learning Strategy in the Current Course of Study

Pupils should be able:

- 1) To devise practice and matches by design in order to acquire techniques that are suitable to their abilities.

(M.E.S.C., 1999, p. 56)

(Translated by the author. Emphasis was also made by the author)

The phrase 'to develop their skills according to their abilities' has been added in the description of the contents of skills. This has the aim that pupils are encouraged to develop their unique abilities and aptitude rather than acquiring the same skills as every other student (M.E.S.C., 1999, p. 12). As for the contents of attitude, they have not been changed. A new statement has been added in the current PE curriculum to encourage pupils to become able to plan and create their learning activities by themselves.

2-3 Teaching of Kendo in Budo within the PE curriculum

Before starting to discuss the teaching of Kendo in *Budo* within the PE curriculum since 1989, it should be noted that, hereafter, Kendo in *Budo* within the PE curriculum is stated as 'Kendo in Budo' and Kendo as general *Budo* is stated as 'Kendo as Budo' in order to avoid confusion.

The traditional Kendo as Budo places a great emphasis on approaching the way of character building through the learning of skills, etiquettes and attitudes. There exists the strong relationship between a master and an apprentice in traditional Kendo as Budo. A master is the complete model for an apprentice. An apprentice develops by copying a master and inwardly digesting the master's ways and thoughts. There is a saying '*Sannen kakete mo yokishi wo mitukeyo* (spend at least three years to find a good master)'. It is clear, then, that the master's existence is very important for each Kendo practitioner (Matsumoto, 2002).

The traditional training method in Kendo as Budo is the style of Kendo practitioners repeating the same action of practice again and again. Kendo practitioners try to become able to use skills automatically through such training. The purpose of repeatedly practising forms is also to learn and understand the spiritual meaning of each form as well as learning the various techniques which are incorporated into the forms (A.J.K.F., 2000, p. 43). This type of training is described in the traditional Kendo as Budo terminologies '*Sen-ren-ban-tan* (a thousand practices and ten thousand times of training)', '*Hyaku-ren-zi-toku* (hundreds of practices makes a technique your own)' and '*Kata-geiko* (repeated practice which aims to acquire the right form)'.

As for Kendo in Budo within the PE curriculum, the revised Course of Study in 1989 started being implemented in 1994 in upper secondary schools. The Course of Study does not provide teachers with concrete ideas of how to teach. Teachers are supposed to consider how to teach in their schools according to the characteristics of their schools and pupils. For the purpose of giving teachers some ideas for teaching in their schools, the M.E.S.C. published *the Handbook of Teaching Kendo* in 1993. In this book, the M.E.S.C. stated that Kendo in Budo within the PE curriculum should not be taught in the traditional

drill approach but in an approach that encourages pupils' independent learning (M.E.S.C., 1993). The M.E.S.C. intends that Kendo in Budo within the PE curriculum is one of the activities within the PE curriculum and that the teaching should develop pupils' abilities to create a plan of sports life and to practise it in the future. Encouraging their independent learning should further this aim (M.E.S.C., 1993). In *the Handbook of Teaching Kendo*, the traditional drill and phased teaching styles;

basic practice → applied practice → free fencing → matches,

are still recommended at the beginning of lessons because of safety and the characteristics of Kendo that require quite different movements from other activities. However, a teaching approach that encourages pupils' group and individual learning activities is recommended after pupils acquire a certain level of basic techniques. Teachers are expected to provide each pupil with appropriate learning tasks to achieve the above. For example, skills to be acquired and opportunities to practise with pupils who match each other's skill level. For this, teachers are also expected to prepare learning materials and to devise opportunities for pupils to solve their problems and evaluate their learning activities by themselves.

The necessity of a conversion to the approach to teaching Kendo within the PE curriculum was also actively argued among Kendo educationalists round about the time of the revision of the Course of Study in 1989 (see for example, Yamakawa, 1988 and 1989; Okamura, 1988 and 1995; Sugiyama, 1989; Asami, 1992 and 1993; Sugiyama *et al.*, 1992; Hanegawa, 1993; Otsuka, 1993; Wakimoto, 1995). Okamura (1988) points out that teachers should recognise that Kendo within the PE curriculum is one of the PE activities and teaching that places a too much emphasis on acquiring etiquettes and basic techniques in the traditional drill approach will not provide pupils enjoyable lessons and will not lead pupils to lifelong Kendo. Asami (1992, p. 112) also insists that the traditional drill approach that proceeds;

‘demonstration’ → ‘explanation’ → ‘copying’ → ‘repeating’ → ‘reforming’

does not encourage pupils' independent learning towards lifelong Kendo but controls pupils as if they were on wires. Sugiyama *et al* (1992) also argues that pupils have not been encouraged to continue doing

Kendo after they leave schools because of teachers' advocacy of the traditional drill approach that does not pursue enjoyment but strictness. Otsuka (1993) points out that the drill approach does not stimulate pupils and encourage them to think and devise their own practice because it is repeated practice after copying teachers although he appreciates the values of the teachers-centred drill approach to Kendo as Budo.

In addition to discussions of the teaching approach to Kendo within the PE curriculum, how Kendo within the PE curriculum should be regarded was also actively argued. Sugiyama *et al* (1992) argue that teachers should clearly grasp the differences between Kendo as Budo and Kendo in Budo within the PE curriculum and should not apply the idea of Kendo as Budo to Kendo in Budo within the PE curriculum. They point out that if the idea of Kendo as Budo is applied to Kendo in Budo within the PE curriculum, novice pupils will be required to take part in hard training and they will lose interest in Kendo. They suggest, therefore, that Kendo within the PE curriculum should be regarded as a sport and make a contribution to lifelong Kendo through teaching that makes the best use of the charm in Kendo as an athletic sport that is played by means of one-on-one striking between opponents. Yamakawa (1988) also points out that Kendo in Budo within PE curriculum should not be taught as traditional Budo, but should be taught as a sport and that pupils should be encouraged to understand the traditional attitude to Kendo as Budo as the result of learning activities, not the aim of learning activities. Asami (1993) also insists that Kendo within the PE curriculum should be regarded as a sport and should encourage young people to find their own Kendo value. What they mean by 'Kendo as a sport' is, as Sugiyama *et al* point out, Kendo that is not restrained by the concept of Kendo as Budo as the way of character building and that places an emphasis on providing enjoyment. In Kendo as Budo, pupils are expected to understand and acquire the traditional attitudes to Kendo as Budo as the aim of learning in the traditional drill approach. On the other hand, they suggest that pupils are expected to understand these as the result of learning in "Sport-Kendo".

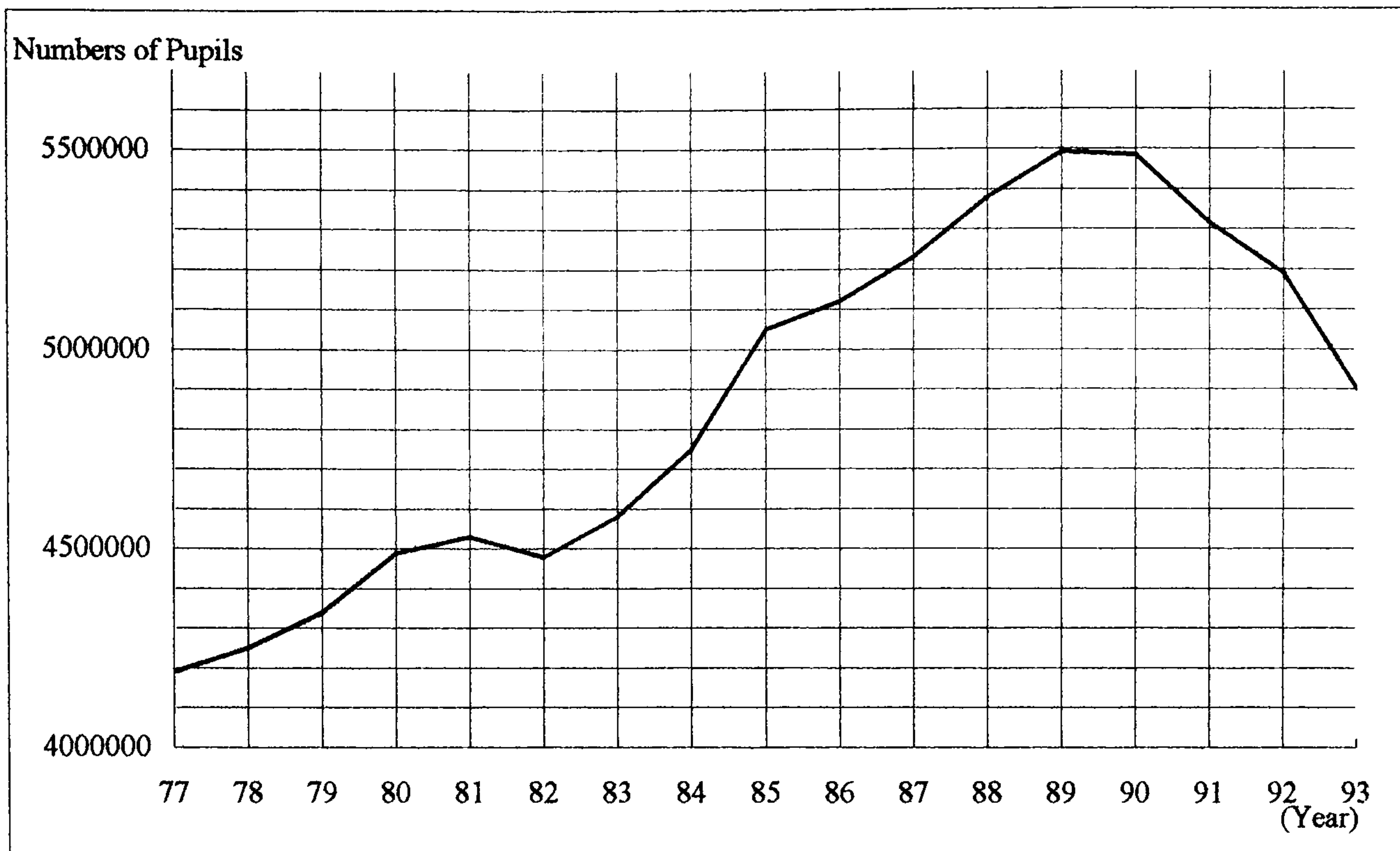
According to Nomura, Kouda and Naohara (2001), the background that these educationalists claimed the conversion of the teaching approach and how Kendo within the PE curriculum should be regarded, is related to the problem of the decline of the population of young Kendo practitioners. The problem of the

decline of the population of young Kendo practitioners became to be taken up in the late of 1980s (Otsuka, 1995). Kendo educationalists claimed that one of the factors that cause this problem was the traditional drill approach. In the next paragraph, this problem of the decline of the population of young Kendo practitioners is analysed.

2-4 The Decline in the Population of Young Kendo Practitioners

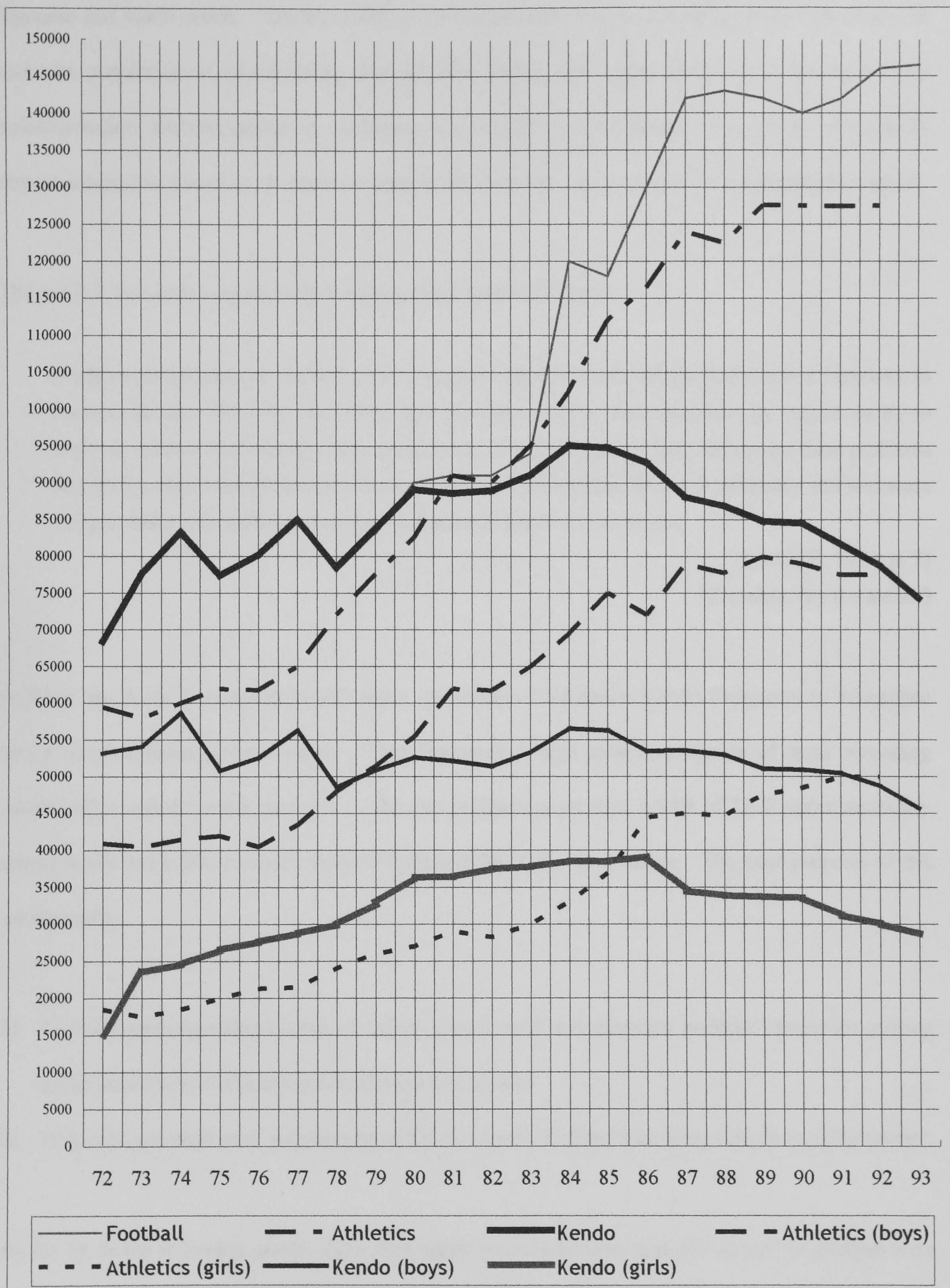
The graph 2-1 shows the change in the population of upper secondary school pupils between 1977 and 1993. The graph 2-2 shows the change in the population of pupils who belonged to the athletics club and the Kendo club at upper secondary schools between 1977 and 1993, and to the football club between 1979 and 1993. The population of upper secondary school pupils increased to a peak of 5,492,123 in 1989. The population of boys doing Kendo was 53,252 in 1972 and remained at the same level for a while, but it started going down after 1984 and decreased to about 48,564 in 1993. The population of girls doing Kendo was 15,135 in 1972 and dramatically increased to about 39,152 for 14 years until 1986, but it also went down after 1986 and decreased to 28,597 in 1993. The increase in the total population of pupils doing Kendo reached a peak at 95,071 in 1984 and then went down to 74,315 in 1993. That is to say, the decline of the total population of pupils doing Kendo started five years earlier than the decline of the population of upper secondary school pupils. Thus, the decline of the population of upper secondary school Kendo pupils is not only caused by the influence of the decline of the total population of upper secondary school pupils. This is also supported by the change of the population of pupils doing other sports activities. The population of pupils playing football rose rapidly since 1979. The participation in athletics also increased during the same time. Since 1978 there have been more boys more boys participating athletics than in Kendo. Girls athletes overtook girl Kendo players in 1986.

Graph 2-1 The Change of the Population of Upper Secondary School Pupils between 1977 and 1993



(based on Otsuka, 1994, p. 25 and 1995, p. 228)

Graph 2-2. The Change of the Population of Pupils who Belong to Athletics and Kendo Club at Upper Secondary Schools between 1977 and 1993 and Pupils Who Belong to Football Club between 1979 and 1993



(based on Otsuka, 1994, p. 26 and 1995, p. 229; Okamura, 1995, p. 101)

Factors in the decline of pupils' participation in Kendo at upper secondary school have not been investigated. It is thought that the background to the change in sports population is related to the trends of Japanese and world sports. Otsuka (1995, p. 234) comments that the trends of sports depend on, for example, popularisation, practicability, diversification, safety, one's right, potential of lifelong activity, industrialisation, internationalisation, civilisation and whether it is an Olympic sport or not. It would be almost impossible, therefore, to explicate completely the factors in the decline of the Kendo population.

The A.J.K.F. seriously considered this situation and stated as follows.

We have had problems with the decline of the population of Kendo people and people's reluctance to continue Kendo. However, we believe that we can overcome these problems as long as we try to make an effort so that Kendo meets social needs. It is important to find what causes these problems and act for improvement through reconsideration of the matters. The most necessary and important thing is that everyone has enthusiasm and spirit to break the status quo.

(A.J.K.F., 1992, p. 7)

(Translated by the author)

In 1993, the A.J.K.F. assigned the All Japan University of Education Kendo Federation to investigate young people's feelings about Kendo. They undertook a large scale investigation of upper secondary school pupils and university students. After two preliminary surveys, a total of 7,608 upper secondary school pupils and 4,238 university students were sampled in the final survey. The main purposes of this survey were;

- 1) To investigate experienced upper secondary school pupils and university students' reasons for quitting upper secondary school and university Kendo club and
- 2) To investigate beginners' impressions of Kendo lessons at upper secondary schools and universities.

As for 1), as the following graphs show, 529 upper secondary pupils and 451 university students were sampled in the total subjects. The results revealed that for both upper secondary school pupils and university students the most popular two reasons were: 1) 'I got interested in other sport(s) and 2) 'I lost interest in Kendo'.

Table 2-3. Upper Secondary School Pupils and University Students' Reasons for Quitting Kendo Club

Upper Secondary School Pupils		University Students	
1	I got interested in other sport(s)	1	I got interested in other sport(s)
2	I lost interest in Kendo	2	I lost interest in Kendo
3	I could not do other things because of Kendo	3	I had to concentrate on studying to go on to next stage of education
4	I could not stand the smells of Kendo equipment	4	I could not do other things of because of Kendo
5	I could not stand too much emphasis on teaching on spiritual strength and guts.	5	I got interested in other cultural activities
6	Kendo training was physically too hard	6	I realised that I could not develop my skills any more
7	I was not allowed to take a rest even if I had any reasons	7	I was not allowed to take a rest even if I had any reasons
8	I had to concentrate on studying to go on to university	8	Kendo training was physically too hard
9	I could not stand every day's drill approach	9	I could not stand my teacher' attitude and personality
10	I could not stand my teacher's attitude and personality	10	I could not stand smell of Kendo equipment

(Otsuka, 1993, p. 200)

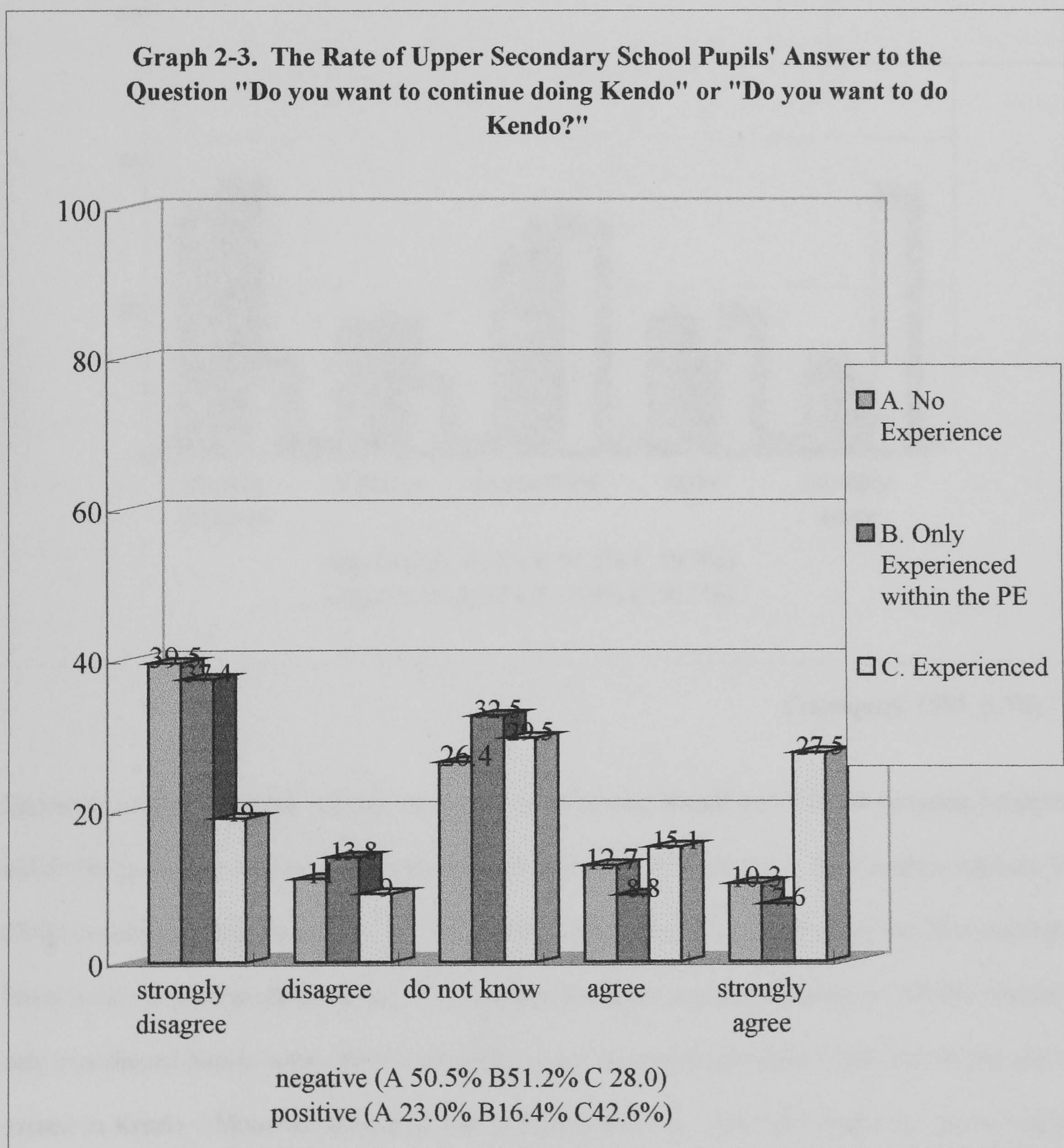
(Translated by the author. Emphasis was also made by the author)

Unfortunately, the reasons why they got interested in other sports and lost interest in Kendo have not been investigated. It is also almost impossible to investigate because of the many factors involved. It should not be overlooked, however, that young people who belonged to an upper secondary school and university Kendo club were not motivated to continue practising Kendo.

As for 2), 7,526 upper secondary school pupils and 4,202 university students were sampled in the total subjects. These upper secondary school pupils and university students were divided into 3 groups that were;

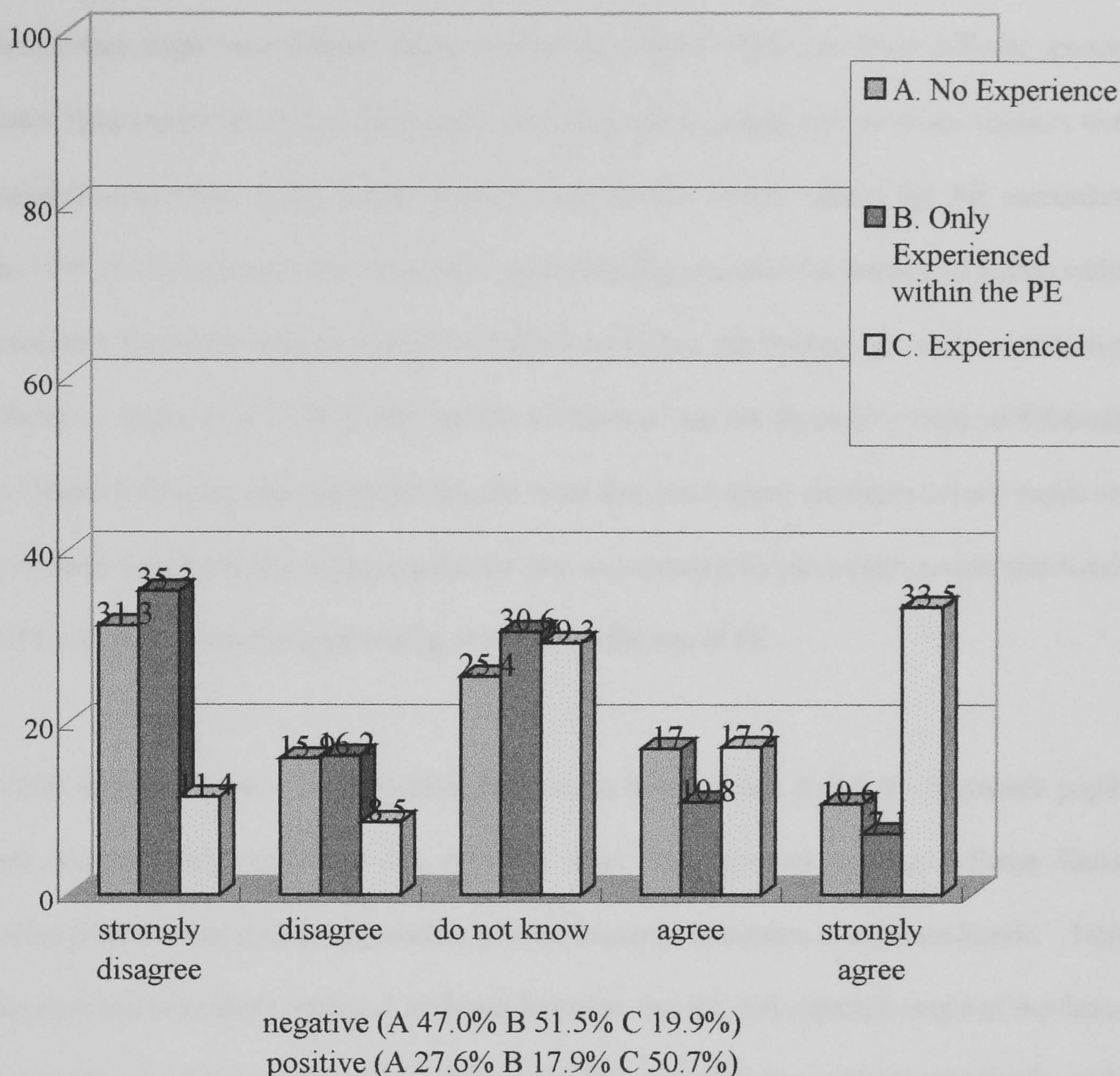
- 1) 1058 upper secondary school pupils (14.1%) and 808 (19.2%) university students who have experience of Kendo at lower secondary school, upper secondary school, university or private Kendo club;
- 2) 2,471 upper secondary school pupils (32.8%) and 1,141 university students (27.2%) who have only experienced Kendo within the PE curriculum and university module; and
- 3) 3,997 upper secondary school pupils (53.1%) and 2,253 university students (53.6%) who have not done Kendo before.

As the following graphs 1-3 and 1-4 show, upper secondary pupils and university students who have only experienced Kendo within the PE curriculum and who have not done Kendo before have much more negative opinions ('I strongly disagree' and 'I disagree') than positive opinions ('I strongly agree' and 'I agree') on continuing or starting Kendo. Upper secondary school pupils' negative opinions of continuing or starting Kendo are 50.5% in complete beginners and 51.2% in pupils who have only experienced within the PE curriculum. Their positive opinions are 23.0% in complete beginners and 16.4% in pupils who have only experienced within the PE curriculum.



(Yamagami, 1993, p. 77)

Graph 2-4. The Rate of University Students' Answer to the Question "Do you want to continue doing Kendo" or "Do you want to do Kendo?"



(Yamagami, 1993, p. 78)

University students' negative opinions of continuing or starting Kendo are 47.0% in complete beginners and 51.5% in students who have only experienced within the PE curriculum. Their positive opinions are 27.6% in complete beginners and 17.9% students who have only experienced within the PE curriculum. These results reveal that about the half of these upper secondary pupils and university students who have only experienced Kendo within the PE curriculum and have not experienced Kendo before showed no interest in Kendo. Moreover, compared with complete beginners' positive opinions of starting Kendo (upper secondary school pupils, 23.0% and university students, 27.6%), both upper secondary school pupils and university students who have only experienced Kendo within the PE curriculum have less positive opinions of continuing Kendo (upper secondary school pupils, 16.4% and university students,

17.9%).

Factors influencing their reluctance to continue Kendo after experiencing Kendo lessons have not been investigated. They might have been interested in other activities. They might have enjoyed Kendo lessons, though they might have a basic dislike of exercise. People could also have different opinions about whether these results reveal that these upper secondary school pupils and university students were not encouraged to continue doing Kendo through their Kendo lessons within the PE curriculum. Yamagami (1993, p. 78) comments that this result is quite shocking and what the teaching of Kendo within the PE curriculum should be must be revised so that young Kendo practitioners are more motivated to continue Kendo. Asami *et al.* (1995), who are the members of the All Japan University of Education Federation Research Section, also points out that the result that these upper secondary school pupils and university students do not feel like continuing Kendo after experiencing Kendo lessons reveals that Kendo within the PE curriculum was not contributing to achieving the aim of PE.

Thus, the drill approach came to be criticised, because, in their opinion it did not appreciate pupils' independent learning and enjoyment, but provided strict and repeated training. Some Kendo educationalists point out that such an approach is a factor in pupils' reluctance to continue Kendo. None of educationalists has presented conclusive evidence, however, that the drill approach is one of the factors of pupils' reluctance in continuing Kendo. Neither have they presented any evidence specifically of the relationship between the drill approach and the pupils' reluctance to continue Kendo.

Kendo *as* Budo has as its main focus self cultivation, character building, moral training and the development of good etiquettes. The traditional learning style is to repeat the same practice to acquire the sequence of movement rather than it being explained and understood; to copy the teacher's skills and develop them as the learners' own. This kind of activity is seen as a way in which learners acquire traditional Japanese behaviour, etiquettes and cultivate their characters as well. One of the aims in Kendo *as* Budo is also to develop one's spiritual strength. Kendo practitioners are encouraged to develop mental strengths by overcoming strict and hard repeated training. Special trainings called *Syocyu-geiko* and *Kan-geiko* are examples. *Syochu-geiko* takes place in the hottest days (afternoon) of summer and *Kan-geiko* takes place in the coldest days (early morning) of winter. The contents of the trainings are

mainly basic practice in repeated practice. The purpose of these special trainings is *Seishin tanren* (spiritual forging). As Donohue (1990, p. 60) points out, “Budo at its best is not a game, a sport, or even self defence, but a method for the development of human potential.” Such ideas of teaching and the learning approach to Kendo as Budo are not compatible with the teaching and learning strategy in the Course of Study for PE at upper secondary schools. It is thought, therefore, the traditional drill approach came to be criticised as a factor of the decline of the population of young Kendo people.

In the next section, how the trend of research into teaching of Budo within the PE curriculum has been changed and what ideas of teaching of Kendo within the PE curriculum have been presented since the revision of Course of Study for PE in 1989 are analysed

2-5 The Change in the Trend of Research into Teaching Budo within the PE Curriculum and New Ideas for the Teaching of Kendo within the PE Curriculum

Nomura, Kouda and Naohara (2001) investigated the change in the trend of research into the teaching of Budo within the PE curriculum. They analysed the keywords submitted from 899 schools (210 lower secondary schools and 689 upper secondary schools) that were assigned to tackle research into the teaching of Budo within the PE curriculum (Kendo 505 and other martial arts 394) between 1983 and 1997. Their analysis of keyword resulted in them identifying six domains namely;

- 1) Traditional and cultural domain
- 2) Moral domain
- 3) Domain of learning strategy,
- 4) Domain of interest
- 5) Domain of teaching strategy
- 6) Physical and technical domain.

These six domains were then subdivided into fifteen keywords;

1)-(1) Budo spirits

2)-(1) Etiquettes

2)-(2) Thoughtfulness

3)-(1) Independent learning

3)-(2) Vigorous learning

3)-(3) Voluntary learning

4)-(1) Motivation

4)-(2) Enjoyment

4)-(3) Vividness

5)-(1) Individual tasks

5)-(2) Group work

5)-(3) Target learning

6)-(1) Training

6)-(2) Skills

6)-(3) Physical fitness

The following graph shows the total numbers and percentages for each of the key words in each domain of the research. The graph is also divided into two periods between before and after the revision of the Course of Study for PE in 1989.

Table 2-4 The Change of the Trends of the Keywords of Researches into the Teaching of Budo within the PE Curriculum

Domains	1) Traditional and Cultural	2) Moral	
Keywords	1)-(1) Budo spirits	2)-(1) Etiquettes	2)-(2) Thoughtfulness
Before the revision of the Course of Study (N: 437) (1983~1988)	63 (13.4%)	51 (10.8%)	9 (1.9%)
	63	60	
After the revision of the Course of Study (N: 462) (1989~1997)	80 (12.7%)	57 (9.0%)	23 (3.6%)
	80	80	

3) Learning Strategy			4) Interest		
3)-(1) Independent learning	3)-(2) Vigorous learning	3)-(3) Voluntary learning	4)-(1) Motivation	4)-(2) Enjoyment	4)-(3) Vividness
21 (6.8%)	37 (7.9%)	20 (4.2%)	84 (17.8%)	46 (9.8%)	19 (4.0%)
88			149		
94 (14.9%)	43 (6.8%)	50 (7.9%)	97 (15.3%)	56 (8.9%)	25 (4.0%)
187			178		

5) Teaching Strategy			6) Physical and Technical			Keywords total
5)-(1) Individual tasks	5)-(2) Group work	5)-(3) Target learning	6)-(1) Training	6)-(2) Skills	6)-(3) Physical fitness	
57 (12.1%)	6 (1.3%)	2 (0.4%)	13 (2.8%)	19 (4.0%)	13 (2.8%)	471 (100%)
65			45			
49 (7.8%)	26 (4.1%)	3 (0.5%)	18 (2.8%)	9 (1.4%)	2 (0.3%)	632 (100%)
78			29			

() is % of total key words

(based on Nomura, Kouda and Naohara, 2001, p. 14)

(Translated by the author)

Comparing the rate of each domain of research, 4) Interest shows the biggest number (149) while 6) Physical and Technical (45) shows the lowest number between 1977 and 1988. The order is 1. 4) Interest (149) > 2. 3) Learning Strategy (88) > 3. 5) Teaching Strategy (65) > 4. 1) Traditional and Cultural (63) > 5. 2) Moral (60) > 6. 6) Physical and Technical (40). The rate of each domain of research between 1989 and 1997 shows that 3) Learning Strategy has the biggest number (187) and 4) Physical and Technical has again the smallest number (29). The order is 1. 3) Learning Strategy (187 +99) > 2. 4) Interest (178 + 39) > 3. 2) Moral (80 +20) = 1) Traditional and Cultural (80 +17) > 5. 5) Teaching Strategy (78 +13) > 6. 6) Physical and Technical (29 -16). This result shows that there is a growing tendency of research into pupils' learning strategy after the revision of the Course of Study in 1989 in Budo within the PE curriculum. Looking at each keyword in 3) Learning Strategy, both numbers and percentage of 3)-(1) Independent learning and 3)-(3) Voluntary learning show great increase. The increase rate of each key

word is: 3)-(1) Independent learning: 32→94 and 6.8%→14.9% and 3)-(3) Voluntary learning: 20→50, 4.2%→7.9%. These results show that the trend of research into the teaching of Budo within the PE curriculum has been shifted more to area of learning strategy such as independent learning and voluntary learning since the revision of the Course of Study for PE in 1989.

Looking at concrete new ideas for teaching Kendo within the PE curriculum, Hatakeda (1998) presented a new teaching approach which provides pupils with exciting lessons and opportunities to learn competitive domains of Kendo by introducing free fencing at the early learning stage. He also introduced a grading system at the end of the learning stage and encouraged pupils to develop their interests and skills towards the grading. Sone (1998) also presented an idea of '*Sport-Chambara*' (sword battle game) as a method of introduction to Kendo lessons. *Chambara* is to try to hit each other freely without deciding any targets. Pupils are expected to feel excitement, tension and fun by introducing it. Tatsumi (2001) presents some ideas of Kendo lessons, in which pupils choose techniques according to their abilities and develop their techniques with their training plans. More concretely, pupils are given a list of different levels of techniques and choose which of these they are going to develop according to their abilities. Teachers prepare learning materials and support for their independent learning. Pupils evaluate themselves by keeping a learning diary. Nagata (2001) presented a model lesson plan in which pupils who chose Kendo, Judo or Dance are encouraged to demonstrate their skills and progress in front of each other. In her model, pupils are given two opportunities for demonstration in the middle and end of the term. The first event is to be an interim demonstration. Pupils demonstrate to each other what they have been learning. Kendo pupils demonstrate to Judo and Dance pupils and vice versa. The other event is to be a Kendo tournament and Judo tournament and a dance performance. Pupils are therefore encouraged to experience planning, preparation, management and participation by holding tournaments and giving performances. This is to develop their interests in sports by experiencing various ways of involvement in sports.

Thus, various ideas that interest pupils by providing teaching materials such as free fencing and *Chambara* and that motivates their independent learning by introducing a grading system and demonstration have been presented.

2-6 Conclusion

So far the curriculum intention of the M.E.S.C. and suggestions by some Kendo educationalists on Kendo in Budo within the PE curriculum and the change of the trend of research into the teaching of Kendo in Budo within the PE curriculum have been reviewed. The M.E.S.C. claimed the conversion of teaching approach to Kendo from the traditional drill approach to child-centred approach that encourages pupils' independent learning. Kendo educationalists also suggested a review of the drill approach to encourage pupils' independent learning and to increase the number of young Kendo practitioners. The trend of research into the teaching of Kendo with the PE curriculum has been shifted to a teaching approach that encourages pupils' independent learning activities.

What has to be considered here is that both the M.E.S.C. and these Kendo educationalists take a stance of distinguishing Kendo within the PE curriculum from Kendo *as* Budo and regard Kendo as a sport. That is, the recommendation by the M.E.S.C. and these Kendo educationalists is to achieve the aim that encourages pupils to understand the attitudes to Kendo *as* Budo and etiquettes and behaviour based on the attitudes to Kendo *as* Budo by teaching of "Sport-Kendo" as well as encouraging pupils to feel pleasure and enjoyment and to lay the foundation of lifelong participation.

With regard to the recommendation of the M.E.S.C. and these Kendo educationalists, various ideas for the teaching of Kendo within the PE curriculum such as introduction of *Chambara* and a grading system have been presented. There is little research, however, that investigates how school Kendo teachers have accepted the change of the teaching of Kendo and have been constructing their views of teaching.

It seems, however, that it is doubtful that the recommendation, that regards Kendo as a sport and the aims of Kendo within the PE curriculum should be achieved through teaching of sport Kendo in child-centred approach, has been accepted by school Kendo teachers.

According to Sparkes (1991), a successful educational change does not happen simply by changing a system and merely introducing a curriculum package by outside experts, but is an extremely complex process. The key to a successful education change seems to be held by teachers (Berg and Ostergren, 1977; Brown, 1980; Brown and McIntyre, 1982; Fullan, 1982; Ball, 1987; Sparkes, 1991). For example, Brown (1980) comments that educational reform will not be successful unless teachers are willing and able

to accept new ideas and apply them to their teaching. Brown and McIntyre (1982) also insist that what teachers regard new ideas as important and valuable to accept and change their preferred way of teaching is whether or not new ideas provide teachers with the opportunity and conditions to do an effective and satisfying job, their competence as a teacher will be adequate, whether the substance of the new ideas will reflect their own specialisms.

As figure 2-1 shows, Sparkes (1991) categorises the dimensions of change into three levels and points out the difficulty of a successful change.

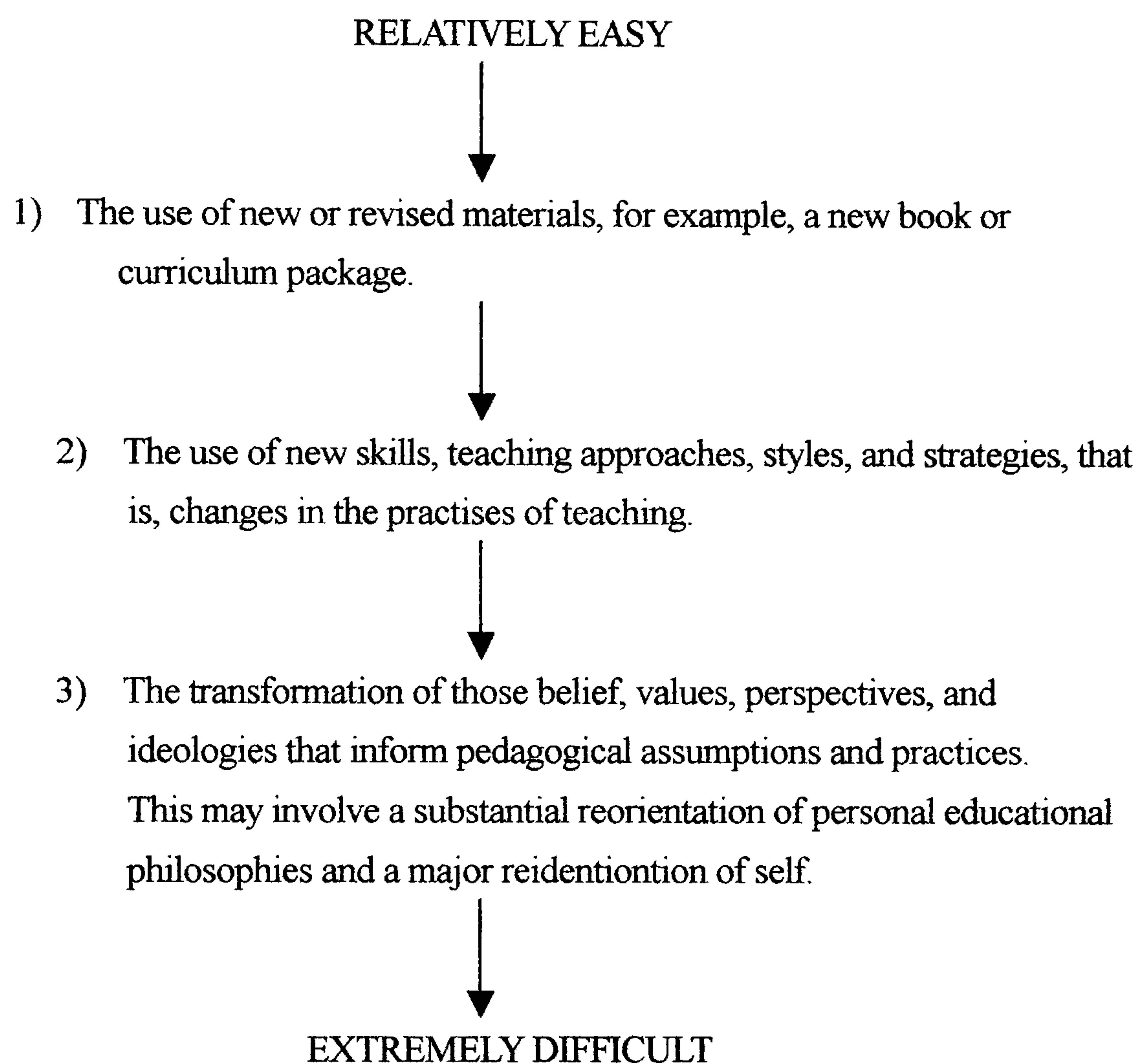


Figure 2-1. Dimensions of Change (Sparkes, 1991, p. 3 based on Fullan, 1982, p. 30)

He insists that a real change will happen through transformation of the benefits, values, and ideologies held by teachers that inform their pedagogical assumptions and practices. It is, however, as the above figure shows, much more difficult and problematic than other dimensions of change because teachers require a substantial redefinition of themselves. Considering school Kendo teachers' background of experience of Kendo as Budo and characteristics of Kendo as Budo, it is thought that such transformation of the benefits, values, and ideologies would be especially difficult for school Kendo teachers.

Kendo, as has been noted, is an activity that requires peculiar techniques, compared to other activities. Most school Kendo teachers are usually those who have been practising Kendo *as* Budo in local and school clubs since childhood. Moreover, Kendo as one of the traditional Japanese cultures has the original teaching style in strict relationship between master and apprentices, and philosophies that do not approve alternative ideas to teaching.

In Kendo *as* Budo, training is called '*Keiko*'. This means studying (kei) ancient times (ko) (A.J.K.F., 2000, p. 45). Kendo practitioners are supposed to practise Kendo based on training methods developed by precursors and endeavour to cultivate themselves and develop their skills and understanding, considering the teachings of precursors. Also as described earlier, in Kendo *as* Budo, a master is complete model for an apprentice. Inoue (1994, p. 147) likens the relationship between a master and an apprentice to a needle and thread and points out how important it is for teachers to lead pupils in the right direction and for pupils to make a commitment to their teachers. That is, for school Kendo teachers, existence of their masters may come before the M.E.S.C. and Kendo educationalists and school Kendo teachers are Kendo practitioners before they are school PE teachers who are in charge of Kendo lessons. School Kendo teachers may have their thoughts, therefore, that they must act on the premise that Kendo is the way of character building and training of Kendo must follow the traditional approach to Kendo *as* Budo (Asami, *et al.*, 1999).

Then how have school Kendo teachers been recognising Kendo within the PE curriculum and constructing their views of teaching of Kendo within the PE curriculum?

Moreover, despite the various ideas for the teaching of Kendo within the PE curriculum that place an emphasis on providing competitive domains of Kendo, little has been introduced and known about pupils' application of strategies and tactics in Kendo lessons. Research into the teaching of strategies and tactics in Kendo has been presented by Ibo (1971), Eto *et al* (1985) and Sakudo (1994), but they focused on strategies and tactics for advanced practitioners. Otsuka, Utsunomiya and Sakagami (1990) have conducted the only research into the teaching of strategies and tactics for young beginners. They presented a model of a novel teaching style which gives pupils an opportunity to think about the tactics and

encourages them to tackle lessons independently and in co-operation by using video recorders, operation cards and then changing the rules. They have not, however, applied their model in a practical situation and the effectiveness of the model has not been presented.

Kern (1998) categorises a hierarchy of tactical requirements of different sports as table 2-5 shows. He identified that one-on-one combative activities required greater tactical acumen. It shows that the significance of acquiring tactics in competitions in Budo such as Kendo are higher than most of the other activities.

Table 2-5 Hierarchy of Tactical Requirements of Different Sports

Activities between two opponents or teams fighting each other	Direct physical contact activities	One-on-one activities Boxing, Fencing, Budo , Wrestling,
	Non physical contact activities	Ball games Football, Ice hockey, Handball, Basketball Rugby
Activities that a certain number of athletes play in a game or race at the same time.		Ball games Volleyball, Tennis, Table tennis Badminton
Activities that a game or race is not played at the same time. Performance is compared by time, distance, height and judges' scoring		Swimming, Boat race, 100-meter race, Cycle race Shot Put, Ski jump, Gymnastics, Weight lifting, Figure skating

(Kern, 1998, p. 41)

(Emphasis was made by the author)

This suggests that learning of strategies and tactics are important elements for developing their skills and their understanding of learning competitive domains of Kendo. Moreover, it is thought that it is quite possible for pupils to have opportunities not only to understand the competitive domains of Kendo, but also to understand the traditional attitudes to Kendo as Budo related to competitive domains through learning strategies and tactics. Then, why are strategies and tactics not introduced in the teaching of Kendo? Moreover, how strategies and tactics can contribute to achieving the aims of Kendo within the PE curriculum is worth asking.

This thesis, therefore, addresses the following research questions.

Research Questions

- 1) How have upper secondary school Kendo teachers conceptualised Kendo within the PE curriculum and how have they constructed their views of teaching of Kendo within the PE curriculum?
- 2) How and why have they dealt with the teaching of strategies and tactics in Kendo within the PE curriculum?
- 3) How can strategies and tactics contribute to achieving the aims of Kendo within the PE curriculum?

By attempting to explore the above research questions, this thesis aims:

- (1) To understand gaps between curriculum policy and upper secondary school Kendo teachers in terms of their recognitions of Kendo within the physical education curriculum;
- (2) To establish the relationship between upper secondary school Kendo teachers' thoughts of teaching strategies and tactics and their Kendo ideologies *as Budo*; and
- (3) To present a new teaching approach to Kendo that makes use of strategies and tactics.

It is necessary to follow proper disciplines of research methodology to attempt to explore the above research questions. The next chapter discusses the methodology employed in this thesis.

Chapter Three

METHODOLOGICAL DISCUSSIONS

3-1 Introduction

In the previous chapter, Kendo within the PE curriculum at upper secondary schools was reviewed in terms of curriculum intentions by the M.E.S.C., suggestions by Kendo educationalists and research trends into the teaching of Kendo within the PE curriculum. The M.E.S.C. claimed the conversion of teaching approach to Kendo from the traditional drill approach to child-centred approach that encourages pupils' independent learning. Kendo educationalists also argued for the need to review the drill approach and to encourage pupils' independent learning in terms of increasing the number of young Kendo practitioners. The trend of research into the teaching of Kendo with the PE curriculum has been shifted to a teaching approach that encourages pupils' independent learning activities. Upper secondary school Kendo teachers have been required not to teach pupils in the traditional drill approach but in a child-centred approach, regarding Kendo as a sport, not Kendo *as* Budo. School Kendo teachers are, however, normally people who have on the idea that engaged themselves in traditional Kendo *as* Budo. Their thoughts of Kendo might be that Kendo has to be regarded as one with Budo and that the teaching of Kendo within the PE curriculum must follow the traditional way.

The first research question is, therefore; how have upper secondary school Kendo teachers conceptualised Kendo within the PE curriculum and how they have constructed their views of teaching of Kendo within the PE curriculum?

Moreover, despite that various ideas for the teaching of Kendo within the PE curriculum which have been presented previously, there is little research into teaching of strategies and tactics in Kendo. Strategies and tactics are supposed to be important elements in one-on-one combative activities like Kendo. Moreover, it was also stated that strategies and tactics could be useful teaching matter to achieve the aims of Kendo within the PE curriculum. My second and third research questions are, therefore; how and why

have they dealt with the teaching of strategies and tactics; and how strategies and tactics can contribute to achieving the aims of Kendo within the PE curriculum at secondary schools?

This chapter starts with discussions of the idea of a research paradigm and the methodology to answer the first and second research questions. Then the type of research which was conducted to answer the third research question is also discussed. These ideas are followed by discussions of what methods were employed and how data collected were analysed. Moreover, how reliability and validity in results of the data collected were tested is also presented. Considerations of research ethics are discussed at the end of this chapter.

3-2 Research Paradigm and Methodology

To attempt to investigate the first and second research questions required that I understand and interpret upper school Kendo teachers' thoughts of Kendo within the PE curriculum and the process through which they have constructed their thoughts. Given the above research questions, it was thought to be appropriate to conduct the investigations within an interpretive paradigm.

Research usually takes place within a recognised or unconsciously assumed research paradigm.

According to Kuhn (1970), a research paradigm is defined as follows:

A set of beliefs, values and techniques which is shared by members of a scientific community, and which acts as a guide or map, dictating the kinds of problems scientists should address and the types of explanations that are acceptable to them (Kuhn, 1970, p. 175).

Patton (1990) more specifically amplifies the definition of a paradigm as follows:

A set of propositions that explain how the world is perceived; it contains a worldview, a way of breaking down the complexity of the real world, telling researchers and social scientists in general 'what is important, what is legitimate, what is reasonable' (Patton, 1990, p. 37).

Thus, a paradigm conditions the patterns of thinking and underpins research actions. Major paradigms in social science can be defined as positivistic paradigm, interpretive paradigm and critical paradigm (Sparkes, 1992a, 1992b; Sarantacos, 1998). Guba and Lincoln (1998, p. 85) explain that a paradigm encompasses

three elements: *ontology* (What is the nature of reality?), *epistemology* (What is the relationship between the knower and the known?) and *methodology* (How do we know the world, or gain knowledge of it?). To understand paradigms from the view point of each assumption is essential in the study of social science. These beliefs shape how researchers see the world and act in each paradigm. These suggest a stance to be taken for research methodologies and methods in social science research. Sparkes (1992a) presents a description of positivistic paradigm, interpretive paradigm and critical paradigm and theoretical perspectives in social science as follows:

Table 3-1 Assumptions Underlying the Positivist, Interpretive, and Critical Paradigms

Assumptions	Paradigm		
	Positivist	Interpretive	Critical
Ontology	External-Realist	Internal-Idealist, Relativist	External-Realist or Internal-Idealist
Epistemology	Objectivist, Dualist	Subjectivist, Interactive	Subjectivist, Interactive
Methodology	Nomothetic, Experimental, Manipulative	Ideographic, Hermeneutical, Dialectical	Ideographic, Participative, Transformative
Interests	Prediction and Control (Technical)	Understanding and Interpretation (Practical)	Emancipation (Criticism and Liberation)

(Sparkes, 1992a, p. 32)

From the viewpoint of ontology, which seeks to articulate the nature of the reality, in positivistic-thinking, there is only one reality that everyone shares in a society (Sarantacos, 1998). In contrast, interpretivists adopt an idealist-internalist stance. People subjectively attach different meanings to their own interpretation of a reality. Individuals use their own mind to recognise and shape their own reality

(Sparkes, 1992a). The critical paradigm, however, regards reality from two views. One is from the viewpoint of realist-external ontology which belongs to positivism and the other is from the viewpoint of internal-idealist ontology which belongs to the interpretive paradigm. The former regards a reality as a social world that exists beyond individual cognition, which is a collected set of definite and rather solid facts, whilst the latter views reality to be mind-dependent (Sparkes, 1992a). That is, critical researchers can be both external realist and internal idealist. That means that although subjective meanings are relevant and important, objective relations cannot be denied.

From an epistemological viewpoint, positivistic researchers are objectivists and regard the world and mind as separate. As for interpretive paradigm, Evans (1987, p. 34) explains that the concern of interpretive research is to describe and explain human agency and action and the social construction of the organisational worlds that people occupy. Researchers in the interpretive paradigm regard, therefore, human beings as the central position of society and there is no separation between people's mind and the object being examined. In the critical paradigm, the investigator and the investigated object are assumed to be interactively linked, with the presupposition and belief of the investigator inevitably influencing the inquiry process (Guba and Lincoln, 1994).

From the viewpoint of methodology, positivism can be viewed as deductive and experimental. Research based on positivistic methodology can examine their hypothesis by using objective measurement such as statistical techniques (Kitazawa and Koga, 1997). By contrast, methodology in interpretive paradigm is inductive and ideographic. It proceeds from the specific to the general and from the concrete to the abstract where understanding, meanings and interpretations are more important (Otomo, 1997). Critical research is generally aimed to bring the results that will empower those involved in the inquiry and bring some positive change in society (Bain, 1989). Methodology in the critical paradigm is, therefore, ideographic, participative, and transformative.

As stated earlier, this thesis was conducted within a framework of interpretive paradigm in order to investigate the first and second research questions. Explaining more about methodology in the interpretive paradigm in order to justify the employment of interpretive paradigm, as Sparkes (1992a, p.

34) explains:

Interpretivists focus on the interests and purposes of people and their intentional and meaningful behaviour, then by attempting to construe the world from the participants' point of view, they try to understand how they construct and continue to reconstruct social reality, given their interests and purposes.

Interpretive researchers are concerned with process rather than outcomes and results. This means that their concerns are to understand the processes by which people have come to merely agree on meanings, how words have come to be accepted and / or by what process a word has become a part of common understanding among people (Otomo, 1998). Their substantial concern is the understanding of social meanings. They focus on understanding, as accurately as possible, the thoughts of their subjects from the viewpoint of the subjects, in contrast to research in which researchers report their ideas (Bodgan and Biklen, 1992).

Methodology in the interpretive paradigm can share many ideas with those of qualitative methodology. According to Bryman (2001, p. 506), qualitative researchers usually take a stance of inductivist, constructivist, and interpretivist as opposed to deductivist and objectivist by quantitative researchers who are in particular influenced by positivism. Silverman (1993) distinguishes the research approach, concepts and methods for qualitative research as follows.

Table 3-2 Research Approach, Concepts and Methods for Quantitative and Qualitative Research

Approach	Concepts	Methods
Positivism	Social structure, social facts	Quantitative hypothesis-testing
Interpretive Social science	Social construction, meanings	Qualitative hypothesis-generation

(Silverman, 1993, p. 21)

Inagaki (1991) also presents the differences of methodology between quantitative and qualitative research as follows:

- 1) Quantitative research focuses on theoretical framework and an observation is taking place under the controlled situation. In contrast, qualitative research focuses on practices and an observation is taking place under the natural condition, focusing on context and process.

- 2) In quantitative research, a problem is already set beforehand and the purpose is an examination of a hypothesis. In qualitative research, a hypothesis is set through observation and a problem is set in the process of the observation.
- 3) Quantitative research focuses on an activity which you can observe from outside and focuses on trying to generalise data by employing quantitative analysis. Qualitative research places the emphasis on grasp and understanding from the inside and focuses on individuality

(Inagaki, 1991, p. 62)

(Translated by the author)

In this thesis, investigating the first and second research questions made necessary an attempt to understand upper secondary school Kendo teachers' intentional and meaningful behaviour about the teaching of Kendo within the PE curriculum from their points of view. In other words, what was attempted was to understand not just how upper secondary school Kendo teachers were teaching, but how they had come to the way they recognised and were teaching, and why. That is, the processes they had come to recognise and teach in their way and why were focused. Investigation of these did not need to be conducted in a hypothesis-experiment process because this kind of investigation, which attempted to explore school Kendo teachers' subjective thoughts, should not start with prejudged ideas. Investigation of these should be conducted inductively and interpretation of teachers' thoughts should be conducted through interpretation of data collected in the process of the investigation. For the above reasons, it was justifiable that it would be appropriate to investigate the first and second research questions by employing qualitative methodology within the framework of the interpretive paradigm.

3-3 Action Research

The third research question is; how can strategies and tactics contribute to achieving the aims of Kendo within the PE curriculum? To investigate this it was necessary to implement Kendo lessons that made use of strategies and tactics and to investigate the effectiveness of the approach. To do this, I organised an action research project team and attempted to develop and improve a new approach to Kendo through the action research process. Through the investigation of the first and second research question, I met an

upper secondary teacher (Teacher K). Teacher K was having a problem about his teaching of Kendo and was hoping to improve his teaching of Kendo and develop understanding of his new teaching approach in a collaborative process.

Explaining Teacher K and his concerns, he is fifty one years old with twenty nine years teaching experience of Kendo at upper secondary schools. He has been teaching Kendo at O upper secondary school (O School) in Fukuoka Prefecture, Japan for twenty one years. Fukuoka Prefecture has 4,957,000 people (as of Oct.1,1996; 3.9% of the national population), making it the 9th largest in Japan (see Appendix 4 for location of Fukuoka). Fukuoka Prefecture also has 185 upper secondary schools and 192,233 pupils (as of Oct.1,1996) (Fukuoka Prefectural Board of Education, 2000)

I interviewed Teacher K to gather some information about his recognition of Kendo within the PE curriculum and the teaching of strategies and tactics on the 7th of April in 2000. During and after the interview, he mentioned that he was feeling a necessity to change his overall teaching style. He told me that his traditional way had no problems with pupils five or six years ago. He was now feeling, however, that pupils now are different and they do not appreciate the traditional way. He was struggling to find how he could motivate pupils and make them learn the traditional etiquettes, behaviour and attitude to Kendo *as* Budo in an other way. He had an idea of introducing matches at the early learning stage and group learning system. These ideas were based on the suggestions from the Course of Study for Kendo within the PE curriculum at upper secondary schools. The Course of Study, however, does not provide any concrete ideas of how to do this. Teacher K was not sure, therefore, what to do nor how to do it.

After interviewing him, he showed great interest in applying strategies and tactics into his teaching of Kendo. He actually offered me a position of part-time PE teacher at the O School in order to solve his problem and develop a new approach together. His concern and interest coincided with the third research question; What can strategies and tactics contribute to achieving the aims of Kendo within the PE curriculum? Therefore, we attempted to solve his problem in the process of developing and improving a new approach and to investigate the effectiveness of the approach together in action research.

So far many papers and researches on a definition of action research have been presented. As Tinning (1992a) points out, however, the views of these researchers are not the same. Here, therefore, theoretical examinations of what action research is, its characteristics, its developmental process and its significance are attempted by literature reviews. These theoretical examinations will justify the reasons why and what type of action research was employed.

3-3-1 The Origin and the Development of Action Research

As Tinning (1992b) comments, there seems to have been active discourses about the definition of action research. This can be seen by referring to the process of the development of action research. A great contribution to the development of action research was made by American social-psychologist Kurt Lewin. Lewin presented a research methodology which consists of action cycle; analysis, discovery, conceptualising, planning, implementation, evaluation in the 1940s (Tinning, 1992b; Burns, 1999).

The following figure shows the process of Lewin's action research that places an emphasis on a spiral process.

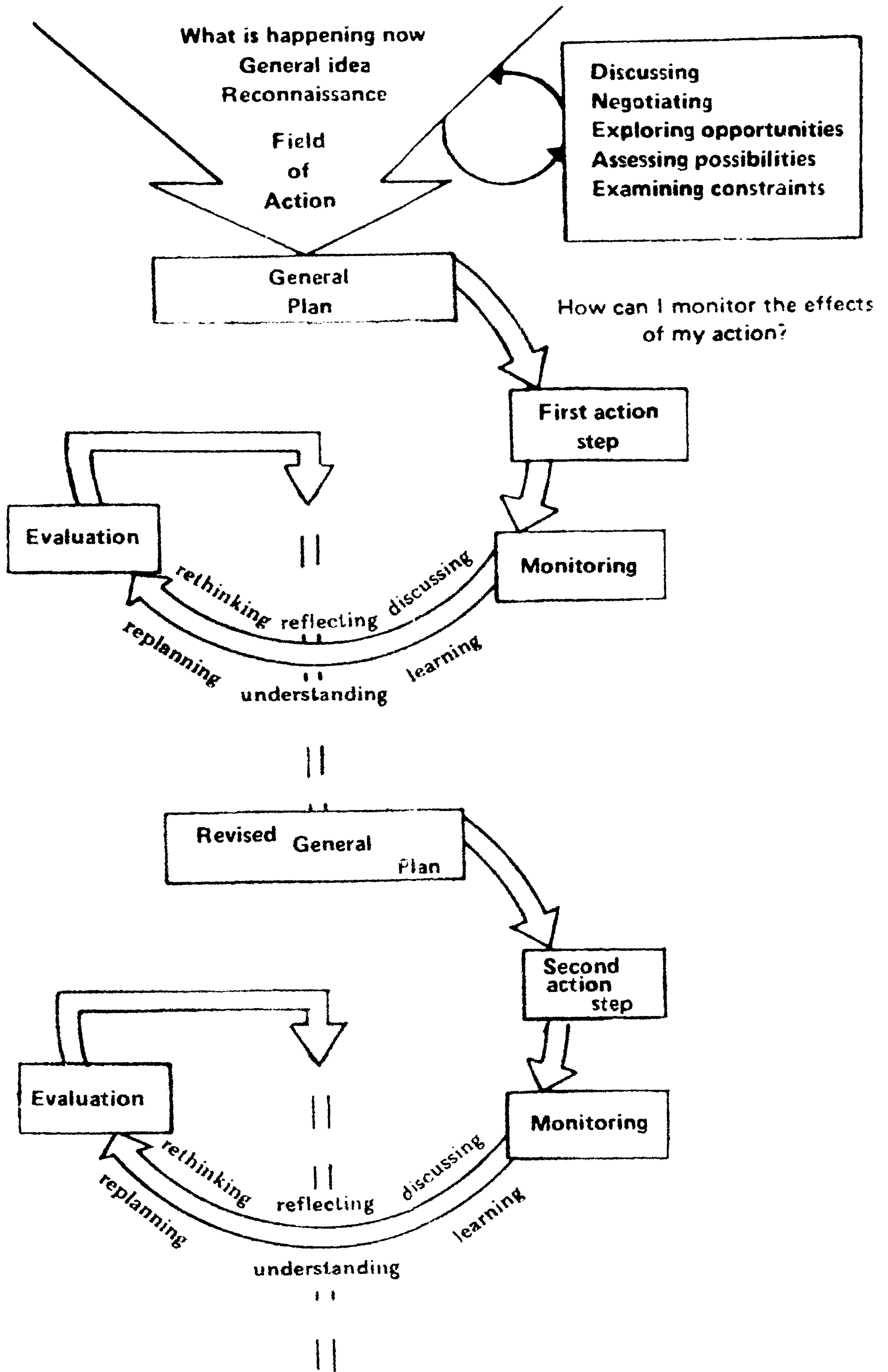


Figure 3-1 A Representation of Lewin's Action Research Cycle

(Kemmis, 1982, p. 13)

Lewin's idea of action research had a great influence on teaching practice and supervision in education immediately after it originated. According to Kemmis (1982, p. 17), for instance, the Horace Mann-Lincoln Institute of teachers' College, Columbia University adopted his idea in the course of its educational project. The institute was engaged in curriculum development for social reconstruction and collaborative research with teachers, other schools and school districts.

Lewin's efforts to promote action research were not successful because of the influence of the overwhelming predominant research method in terms of positivistic paradigms in social science in education in America after 1953. According to Burns (1999, pp. 27-28), compared with research in the positivistic paradigm, action research received some active criticism that it is unable to test hypothesis, present the relationship between cause and effect, follow mainstream research methods and procedures, or generalise the research results. For instance, Wiles (1953, p. 408) pointed out, "It was called for a sharpening of the concept of action research." Corman (1957, p. 544) wondered "whether it was research or teaching." Hodgkinson (1957, p. 137) also pointed out;

Action research was methodologically poor (in terms of statistical procedures), time-consuming, lacking follow-up investigation, incompatible with notions of general (rather than local) development of education systems, conceptually unclear, and, according to philosophy of social science of the day, unscientific.

There were attempts to offset these criticisms of action research by focusing increasingly on technical procedures for action research in order to make action research locate as a proper research methodology in social science. According to Burns (1999, p. 28), for example, Taba and Noel (1957) followed a rationalised six-step procedure: identifying problems, analysis of problems, formulating ideas or hypotheses, gathering and interpreting data, implementation-action, and evaluating the results of action (also see Corey, 1953). Burns (1999) also points out, however, that these attempts resulted in action research being changed from Lewin's original action research that had an emphasis on flexible and reflecting spiral process. Kemmis (1982) summarises the historical position by saying that there was an increase in action research in the field of education from 1944 to 1953, whereas there was a declining interest among researchers in action research from 1953 to 1957.

Although action research lost status in social science research by the end of 1950s, it started to re-emerge in the field of education in the 1970s. In the 1970s, action research became to be understood to be useful (McTaggart, 1991; Tinning, 1992b). According to Tinning (1992b, p. 191), this was, as represented by Schwab (1969, 1970), caused by the emergence of curriculum studies as a field of enquiry and the struggle to make that field distinctive and relevant to the solution of curriculum problems. This movement also happened to the U.K. in the work of Lawrence Stenhouse based at the Centre of Applied Research in Education at the University of East, Anglia and his colleagues and collaborations, John Elliot and Clem Adelman. Stenhouse (1975) suggested a new approach to curriculum development in his influential book '*An Introduction to Curriculum Research and Development*'. Burns (1999, p. 29) comments on this book, "Stenhouse argued for a new approach to curriculum development which involved the testing of educational theories, as they manifested themselves in curriculum specifications, through their application in practice." One significant outcome of Stenhouse's work was the development of the concept of 'teacher as researcher' through his work 'the School Council Humanities Curriculum Project' between 1967 and 1972. His successors Elliott and Adelman further developed this concept in their work 'the Ford Teaching Project between 1972 and 1975 (Almond, 1976, 1983, 1987; McNife, 1992). McNife (1992, p. 20) explains that Stenhouse saw development and research as closely related, and required practising teachers to reflect critically and systematically about their practice. That is, Stenhouse regarded teachers as a central agent in the research process and teachers were expected to empower themselves as a professional.

The background of the revival of action research is summarised by Kemmis (1982) in terms of the following four points:

- 1) A strong interest among educational researchers in helping practitioners deal with problems of practice;
- 2) A broad methodological interest of research methods in terms of interpretive paradigm among researchers who tried to define the problems of the field in ways which represent the understandings of practitioners (see Smith and Pohland, 1974; MacDonald and Walker, 1975; Stake, 1975; Parlet and Hamilton, 1976; Hamilton, *et al.*, 1977; Wolcott, 1977);
- 3) A growth of collaborative curriculum development and evaluation work;

- 4) An explicit ideological commitment to addressing social and political problems of education through participatory research carried out by practitioners on problems of immediate and more general public concern (see Curriculum Development Centre, 1978; Davis, 1980).

(Kemmis, 1982, p. 19)

In addition to the above revival of action research, in the 1970s another discourse on action research began to be foregrounded. It has characteristics of critical theory. In terms of critical action research, the action researcher does not only consider improving one's practices in classroom, but also analysing critically how one's practices are influenced by the unexamined assumptions of the educational system or institution and how the surroundings where one's practices take place can be improved.

3-3-2 Action Research in This Thesis

Action research that was developed by Lewin has been dealt with in various ways in the times. Moreover, action research has been defined and interpreted in different ways by different people (see Burns' work in 1999 which summarised definitions of action research by referring to Hodgkinson, 1957 cited in Cohen and Manion, 1994; Rapoport, 1970; Bogdan and Biklen, 1982; Carr and Kemmis, 1986; Burns, 1994; Wallace, 1998). Burns (1999) presents some common features which emerged from these definitions as follows:

- 1) Action research is context, small-scale and localised. It investigates problems within a specific situation.
- 2) It is relevant and reflective as it aims to bring about change and improvement in practice.
- 3) It is participatory as it provides for collaborative investigation by teams of colleagues, practitioners and researchers.
- 4) Changes in practice are based on the collection of information or data which provide the impact for change.

(Burn, 1999, p. 30)

Tinning (1992b) argues that in various interpretations of action research by many people it is at least possible to say that action research includes planning, acting, monitoring, reflecting. Tinning (1992a, pp. 1-2) also points out that each different interpretation or reading of action research depends on its own set of assumptions about knowledge and is influenced by particular interests. Habermas (1972) cited in Tinning, (1992a, p. 3), the German philosopher, argues, “Human knowledge is organised by three features of human interests which are ‘technical interests’, ‘practical interests’ and ‘emancipatory’.”

The following table shows Habermasian concept of knowledge and human interests.

Table 3-3 Knowledge and Human Interests

Interest	Knowledge	Research methods
Technical (prediction)	Instrumental (casual explanation)	Positivistic sciences (empirical-analytic methods)
Practical (interpretation and understanding)	Practical (understanding)	Interpretive research (hermeneutic methods)
Emancipatory (criticism and liberation)	Emancipatory (reflection)	Critical social sciences (critical theory methods)

(Carr and Kemmis, 1986 cited in Tinning, 1992a, p. 3)

Habermas’ ideas of knowledge and human interest are applied in action research. Tripp (1984) identifies three different forms of action research; technical action research, practical action research and critical action research, by emphasising different knowledge and human interests.

He defines technical action research as follows:

Other-directed (that is, directed by others, where the educational or social practitioner is the implicit self), individual or group, generally aimed at improving existing practices, but occasionally at developing new ones, within existing consciousness and value with an unproblematised view of constraints (Tripp, 1984, p. 12).

Grundy (1987, p. 154) also argues that technical action research is designed to render an existing situation more efficient and effective. For example, Corey’s writings (e.g. 1953) which tried to offset the criticisms of action research by placing an emphasis upon technical procedures for action research and to make action research locate as a proper research methodology in social science would be classified as the technical procedures for action research (Kemmis, 1982; Tinning, 1992a, 1992b, Burns, 1999).

Practical action research is defined as follows:

Self-directed (that is, directed by practitioners), individual or group, aimed as much at developing new practices as at improving existing ones, within consciousness and values from which a sense of what is 'right' is utilised to guide action, with an unproblematised view of constraints (Tripp, 1984: 12).

By contrast to technical action research, Grundy (1987, p. 154) argues that practical action research is designed to promote teachers' professionalism by drawing on their informed judgement. As an example of practical action research, as Tinning (1992a, p. 7) suggests, Almond's (1983) research could be classified as a practical action research. His concern about the teaching of games started with isolated skills from games and discouragement of understanding as the result of the traditional teaching style. Therefore he made a contribution to developing Teaching Games for Understanding approach with Bunker and Thorpe. Almond (1986, p. 156) pointed out that most physical educational research had been conducted by those outside the classroom and that teachers had been left out of research process, drawing on the work of Bartholomew, 1972; Elliott, 1975; McCutcheon, 1981; Nixon, 1981; Verma and Beard, 1981. Through action research, he attempted to lead the teachers to develop their understanding of their own teaching practice and use them to improve lessons, with a collaborative teaching system among the teachers and the project team.

Almond (1986, p. 158) comments the reason for employing an action research, "An action research perspective was adopted because it attempts to involve teachers in developing an understanding of their own practice as a basis for improving it and creating change."

In addition, Almond (1983, p. 158) also comments that action research based on the above perspective is expected to help teachers;

- 1) To learn about teaching;
- 2) To become more aware of the consequences of their action in teaching;
- 3) To learn about games teaching and the nature of games.

What should be stated here is, however, as Tinning (1992a) points out, Almond's action research could be classified as a practical action research, and at the same time it has a possibility to be located as technical

action research. This is because his action research was initiated by the university faculty and organised for the teachers. Considering Tripps's definition of practical action research as 'self-directed', Timming's claim seems to be quite reasonable. Moreover, Almond (1986, p. 161) himself explains in his paper, "The teachers became to depend on the university faculty and to be passive recipients of ideas." Practical action research requires, however, that problems come from practical situations and teachers are central in a research process.

Emancipatory action research is defined as follow:

The activity of a 'self-leading group, aimed at developing new practice and / or changing the constraints, with a shared radical consciousness and problematised values' (Tripp, 1984, p. 12).

Grundy (1987, pp. 146-7) argues that it seeks to develop in participants their understanding of illegitimate structural and interpersonal constraints that prevents the exercise of their autonomy and freedom.

McTaggart (1991, p. 30) also explains that it extends beyond the interpretation of meanings for participants to an understanding of the social, political, and economic conditions which cause and allow meanings to be as they are. That is, a critical dimension involves not only the investigation on the actual social dynamics,

but also the critical analysis of those practises with clarifying the political values and assumptions under certain social conditions. The differences between practical action research and critical action research

are explained in term of the reflective practitioners and the critical theorist (Kemmis, 1997). Kemmis

(1997) argues that practical action research aims to improve the teaching skills and techniques in certain teaching circumstances, whereas critical action research deals with a broader agenda of the educational

conditions in classroom, trying to make change in schooling system and society. Grundy and Kemmis

(1982), who take a stance of critical action research, argue two essential aims of action research activity: to

'improve' and to 'involve'. There are three meanings to 'improvement'; the improvement of a practice;

the improvement (or professional development) of the understanding of the practice by its practitioners;

and the improvement of the situation in which the practice takes place. By 'involvement', they mean that

an action research expects to have those who become involved or influenced in the research process by the

practitioners to take interests and actual actions for the research (Grundy and Kemmis, 1982, p. 84).

Considering the characteristics of the above types of action research and Teacher K's concerns as to his

teaching of Kendo, it was thought that a practical action research would be the most appropriate because his concerns were from practical situation (the O School) and his interest was to improve his teaching of Kendo, applying teaching of strategies and tactics to his teaching of Kendo through collaborative action research with me. In this type of action research, he himself actually worked on improving his teaching in action research as teacher as researcher. I worked as a part-time PE teacher who was in charge of Kendo lessons with him at the O School and also worked for him inside the school, making roles of supporter and observer.

In an action research process, it is important for action research practitioners to have critical opinions from professionals so that action research does not proceed by the practitioners' self-seeking judgement. It is also helpful to have someone as a co-operator who helps the practitioners to prepare teaching materials and deal with data collection and analysis. Teacher K and I, therefore, organised an action research project team, including an expert in teaching Kendo and a co-operator before starting the action research. The followings are the members of the action research project team.

Outside Advisor: Professor. X

Prof. X is a professor of physical education at a University of Education in Fukuoka, Japan. His research area is physical education pedagogy, teachers' education, especially, theory of teaching of Kendo. He was one of my advisors since I started my research at the University of Gloucestershire. He was headmaster of the lower secondary school attached to the university between 1992 and 1995. He has Kendo 8th *dan* (grade) and *Hanshi*. *Hanshi* is conferred on persons at the absolute highest level of authority as Kendo practitioner. He has been a member of the A.J.K.F. executive.

Action Researcher: Teacher K

Teacher K has twenty eight years teaching experience as a PE teacher. He started working at the O School when he was thirty years old. He has been doing Kendo for thirty eight years and has 6th *dan*. Teacher K is a well known Kendo teacher throughout Japan.

Inside Supporter: The Author

The author has Kendo 5th *dan* with twenty one years experience.

Co-operator: Post Graduate Course Student S

He is a postgraduate course student under Prof. X's supervision (until April 2002).

3-4 Methods Employed

The first and second research questions were investigated by employing qualitative methods. There are various ways of collecting data in qualitative methods. Okade (1997) broadly classified common methods employed in qualitative research into five categories. They are 1) observation, 2) interviews, 3) artefacts, 4) documentary analysis and 5) diaries and journals analysis. Katagiri (1997) also classifies the representative methods in qualitative research into 1) interviews, 2) participant observation, 3) documentary analysis and 4) picture analysis. In this thesis, a method of interviews was employed to explore upper secondary school Kendo teachers' thoughts from their points of view. The details of types of interviews and an interview procedure are discussed later. Through these discussions, the use of the method of interviews is justified.

As for research methods in the action research related to the investigation of the third research question, Kemmis and McTaggart (1988) cited in Tinning (1992b, p. 203) point out, "Action research is *not* the 'scientific method' applied to teaching. Action adopts a view of social science which is distinct from a view based on the natural science". Burns (1999, pp. 160-1) also argues;

We (action researchers) are not aiming to establish relationships between variables or to isolate causes and their effects....Action research is concerned with gaining insights in one specific situation that may be useful or relevant in illuminating issues for other teachers.

Considering a characteristic of action research that allows action researchers attempts to explore the reality of practical circumstances without controlling the variables of their context, data collection by qualitative methods would be more appropriate than those of quantitative methods. As concrete ways of collecting

data in action research, Burns (1999, p. 117) outlines a number of methods and techniques such as notes, diaries / journals, recording, transcripts and diagrams as observational techniques and interviews and discussions, questionnaires and surveys, life / career histories, documents as non-observational techniques. The data on action research in this thesis were collected by qualitative methods such as interviews, participative observation, documents and video recording, questionnaires, skill test and understanding test. The details of each method are discussed below.

3-4-1 Interviews

In this thesis, interviews were employed on three occasions. One group comprised interviews with seventeen upper secondary school Kendo teachers between March and April 2000. A second set of interviews with fifty three upper secondary school Kendo teachers were undertaken between April 2001 and March 2002. The final set of interviews were with Teacher K at the O School between April in 2001 and March in 2002.

The first interviews were conducted for the purpose of exploring upper secondary school Kendo teachers' thoughts about how they had been recognising Kendo within the PE curriculum and constructing their views of the teaching of Kendo within the PE curriculum, and how they had been dealing with the teaching of strategies and tactics. The second interviews were conducted for the purpose of digging much deeper into the relationship between school Kendo teachers' negative thoughts of the teaching of tactics and their ideologies of Kendo *as* Budo which came up from the results of analysing the data from the first interviews. The third interviews were conducted for the purpose of exploring how Teacher K was dealing with his teaching of Kendo, applying strategies and tactics.

Interviews are methods that involve questioning and discussing issues with people. By interviewing relevant persons, it is hoped to find what interviewees think internally and externally (Patton, 1990). Interviews are used in both quantitative research and qualitative research. Interviewing in qualitative research is, however, usually very different from interviewing in quantitative research. Interviews in qualitative research tend to be less structured (Bryman, 2001). On the other hand, interviews in

quantitative research take place in a simpler set of questions and answers. As it repeats the same question for every interviewee, it ensures the reliability and validity of the research measurement (Patton, 1990; Bryman, 2001).

There are various types of interviewing such as unstructured interview, semi-structured interview, unstandardised interview, in-depth interview, focused interview, group interview, oral history interview and life history interview mainly in qualitative research and structured interview and standardised interview mainly in quantitative research although some types of interview are employed in both qualitative and quantitative research (see for detail Blaxter, Hughes and Tight, 1996, p. 154; Sarantacos, 1998, pp. 246-55; Bryman, 2001, p. 110). Explaining some advantages of using interviews, compared with other qualitative methods, Patton (1990, p. 278) points out:

It will not be possible to grasp their feelings, thoughts, intentions, behaviour that took place at some previous point in time and how they have organised the world and the meanings they attach to what goes on in the world by the use of other methods.

Robson (2002) expresses his impression on the interview method as it helps more and saves more time than observation in the course of research. Likewise, Seale (1999) shows his favour in interviews as a research method as it enables researchers to collect and summarise a wide range of information in a much shorter period than observations. Which type of interview ought to be employed depends on the research purpose and topic. It may also be influenced by the interviewer's knowledge, experience of the topic and interviewers themselves. For example, unstructured interviews cannot be completed without detailed knowledge and experience.

In this thesis, semi-structured interviews were employed. Semi-structured interview takes a stance between structured-interviews and unstructured-interviews. In this type of interview, interviewers have a list of questions as an interview guide. Though the questions are structured or focused on a certain agenda by the interviewer, the interviewees are allowed to reply with their own opinions and thoughts (Bryman, 2001). The advantage of using semi-structured interviews is that it enables researchers to gain deep interpretations of people's perspectives and of the meanings of objects in research topics from

many-sided views because less structured approaches allow the interviewed much more flexibility of response (Koga, 1997; Robson, 2002). Moreover, interviews that are conducted in exchanging conversations between interviewer and interviewee enable the interviewer to have opportunities to get an answer to complex questions because the presence of the interviewer can assist the interviewee. Misunderstandings by respondents can also be corrected.

In this thesis, questions that needed to be asked had been already clear and by the use of semi-structured interviews it was aimed to extract as much information related to the questions as possible from the upper secondary school Kendo teachers.

Interview Sampling for the First and Second Interviews

Sampling is divided into two groups; probability and non-probability sampling. According to Bryman (2001), probability and non-probability sample are explained as follows:

Probability sample

A sample that has been selected using random selection so that each unit in the population has a known chance of being selected. It is generally assumed that a representative sample is more likely to be the outcome when this method of selection from the population is employed. The aim of probability sampling is to keep sampling error to a minimum (Bryman, 2001, p. 85).

Whereas non-probability sample is described as:

A sample that has not been selected using a random methods. Especially this implies that some units in the population are more likely to be selected than others (Bryman 2001, p. 85)

Normally quantitative research employs probability sampling and qualitative research employs a form of non-probability sampling. In quantitative research, the purpose of sampling is to induce the conclusive assumption about the whole objective group by examining a subsection of the group in the research (Arber, 1993). On the other hand, sampling in qualitative research is biased by the nature of the underlying qualitative framework, which is perceived as an investigative process (Miles and Huberman, 1994). Blaxter, Hughes and Tight (1996) present some sampling methods and sampling strategies as follows.

Table 3-4 Sampling Method and Strategies

<p>Probability sampling</p> <ul style="list-style-type: none"> • Simple random sampling . . . selection at random • Systematic sampling . . . selecting every <i>n</i>th case • Stratified sampling . . . sampling within groups of the population • Cluster sampling . . . surveying whole clusters of the population sampled at random • Stage sampling . . . sampling clusters sampled at random 	<p>Non-probability sampling</p> <ul style="list-style-type: none"> • Convenience sampling . . . sampling those most convenient • Voluntary sampling . . . the sample is self-selected • Quota sampling . . . convenience sampling within a group of the population • Purposive sampling . . . hand picking supposedly typical or interesting cases • Dimensional sampling . . . multi dimensional quota sampling • Snowball sampling . . . building up a sample through informant
<p>Other kinds of sampling</p> <ul style="list-style-type: none"> • Event sampling . . . using routine or special events as the basis of sampling • Time sampling . . . recognising that different parts of the day, week or year may be significant 	

Blaxter, Hughes and Tight (1996, p. 79)

In this thesis, snowball sampling through some informants was employed in the first and second interviews. Seventeen upper secondary school Kendo teachers in Fukuoka Prefecture, Japan participated in the first interviews. The reason for choosing participants in Fukuoka is that Fukuoka is one of the most popular places for Kendo. The biggest upper secondary school Kendo championship called *Gyokuryu-Ki* (Gyokuryu Cup) takes place in Fukuoka every summer. Upper secondary schools from Fukuoka have won forty two times out of seventy two in the boys' championship and five times out of thirty five in the girls' championship. Moreover, this is not achieved by the same school, but achieved by different schools in Fukuoka. This shows how high the level of Kendo in Fukuoka is. This is no doubt that teachers in Fukuoka are very keen on teaching of Kendo and it greatly influences pupils' achievements in competitions. The followings are descriptions of sampling.

First Sample in the First Interviews

The interviews were conducted between 11th of March and 7th of April in 2000. As soon as I was back in Japan, I made contact with a physical education teacher who took charge of Kendo lessons when I was in upper secondary school. In the meeting with him, I explained the gist of the interviews and the contents of my research. He became my first interview participant. After interviewing him, he introduced me to four candidates. Requests for these four teachers to participate were all made by telephone by him. He broadly introduced me to the candidates, explained the content of my research and requested their

participation in an interview. Then, a convenient date, time and place for the candidates to be interviewed was arranged. Next I called the participants to introduce myself and to confirm the time for interviewing the day before the interview. As a result of this, I interviewed three of the four participants. One teacher could not participate owing to pressure of work.

The period of the first interviews was in the spring vacation. These interviews were, therefore, all conducted in the afternoon. The place for interviews was chosen at my request where there was quiet and where there would be no interruption. They were a staff room for Kendo teachers, conference rooms and an audio-visual room. The average time of an interview was between one hour and one and half hours.

Second Sample in the First Interviews

For the next sampling, I made a contact with Prof. X who is a Physical Education professor at a University in Fukuoka. He is also one of my research advisors. Because of his position, Prof. X knew the purpose of the interviews and the contents of the research. Prof. X had already found a golden opportunity for interviews. There were Kendo practical matches for lower and upper secondary school Kendo clubs in Kurume city, Fukuoka Prefecture on the 29th and 30th of March 2000. Prof. X called the organisers and broadly explained myself, the purpose of interview and the contents of my research. He obtained permission for me to appear at the Kendo venue and asked some teachers to participate in the interviews. A few days later, I called the organisers to confirm the permission and also sent a letter that explained who I am and the purpose of the interview (See Appendix 6). On the days of the practical matches, one of the organisers introduced me and explained the purpose of interviews and the necessary time for an interview to about fifteen Kendo club teachers. He also noted that their participation in the interview was voluntarily. I had received a list of teachers who were supposed to come and from this I made a further list of candidates for interviews who were not only Kendo club teachers but also PE teachers who were in charge of Kendo lessons. Based on this list, I asked them for co-operation and interviewed them in turns when they had enough spare time. In these two days, eight interviews were conducted.

Third Sample in the First Interviews

As the third interviews, Prof. X introduced me to another four candidates. I called them and sent a letter to them. A few days later, I called them again and asked if they could participate in an interview and

asked if they had any questions. All of them agreed to participate and we discussed a convenient date, time and place. These interviews were all conducted in the evening after they finished work at school. The places for interviews were chosen at my request where it was quiet and where we would be uninterrupted. These were a staff room for Kendo teacher and PE teachers' room. The average time of interviewing was about one hour. I interviewed seventeen participants in total. The following is a description of the characteristics of the participants.

Table 3-5 The Characteristics of the Samples in the First Interviews

Code	Sex	Type of degree	Teaching experience (Year)	Grade (Dan)	Type of school	Number of students	Interview Date
T1	M	Bachelor of Education	38	7 th	Maintained Academic Upper Secondary School	1,000	11/03/00
T2	F	Bachelor of Education	4	5 th	Maintained Academic Upper Secondary School	1,000	15/03/00
T3	M	Bachelor of Education	8	5 th	Maintained Academic Upper Secondary School	1,200	16/03/00
T4	M	Bachelor of Education	3	4 th	Maintained Academic Upper Secondary School	1,200	17/03/00
T5	M	Bachelor of Education	5	5 th	Maintained Academic Upper Secondary School	1,200	18/03/00
T6	M	Bachelor of Education	20	7 th	Maintained Academic Upper Secondary School	1,300	29/03/00
T7	M	Bachelor of Education	4	5 th	Maintained Academic Upper Secondary School	360	29/03/00
T8	M	Bachelor of Education	3	4 th	Maintained Academic Upper Secondary School	450	29/03/00
T9	M	Bachelor of Education	7	5 th	Technical Upper Secondary School	600	29/03/00
T10	M	Master of Pedagogy	7	6 th	Technical Upper Secondary School	600	30/03/00
T11	M	Bachelor of Education	4	4 th	Maintained Academic Upper Secondary School	1,280	30/03/00
T12	M	Bachelor of Education	29	7 th	Maintained Academic Upper Secondary School	1,200	30/03/00
T13	M	Bachelor of Education	18	6 th	Maintained Academic Upper Secondary School	1,200	30/03/00
T14	M	Bachelor of Education	10	6 th	Maintained Academic Upper Secondary School	1,200	01/04/00
T15	M	Bachelor of Education	18	7 th	Maintained Academic Upper Secondary School	1,350	02/04/00
T16	M	Master of Pedagogy	4	5 th	Maintained Academic Upper Secondary School	1,200	05/04/00
T17	M	Bachelor of Education	27	6 th	Private Academic Upper Secondary School	2,200	07/04/00

The second interviews were conducted to investigate upper secondary school Kendo teachers' negative thoughts about teaching tactics deeper than the first interviews. Interviews with fifty three upper secondary school teachers were conducted between 25th of March 2001 and 25th of March 2002 while I was doing an action research project at the O School in Fukuoka. The participants in the second interviews were mainly selected in Kyushu. Kyushu is one of the main islands in Japan and consists of eight prefecture, including Fukuoka (see Appendix 4 and 5 for location of Kyushu). Kyushu is quite often described as *Kendo Okoku* (Kingdom of Kendo) and is a popular island for Kendo. Kyushu is also the island where the most *Kyu-dan Kendo-ka*, (ninth *Dan* grade, the highest grade of Kendo practitioners) have been born. The following are descriptions of sampling.

First Sample in the Second Interviews

In the first interviews, fifteen teachers out of seventeen made the same comment that they denied teaching of tactics. These fifteen teachers were contacted to participate in a second interview in order to investigate their reasons more deeply than before. All of them agreed willingly to participate in the second interviews. The following table shows the characteristics of the first samples in the second interviews.

Table 3-6 The Characteristics of the First Sample in the Second Interviews

Code	Sex	Type of degree	Teaching experience (Year)	Grade (Dan)	Type of school	Number of students	Interview Date
T17	M	Bachelor of Education	28	6 th	Private Academic Upper Secondary School	2,200	25/03/01
T1	M	Bachelor of Education	39	7 th	Maintained Academic Upper Secondary School	1,000	03/04/01
T3	M	Bachelor of Education	9	5 th	Maintained Academic Upper Secondary School	1,200	03/04/01
T4	M	Bachelor of Education	4	4 th	Maintained Academic Upper Secondary School	1,200	03/04/01
T5	M	Bachelor of Education	6	5 th	Maintained Academic Upper Secondary School	1,200	04/04/01
T6	M	Bachelor of Education	21	7 th	Maintained Academic Upper Secondary School	1,300	15/04/01
T7	M	Bachelor of Education	5	5 th	Maintained Academic Upper Secondary School	360	19/04/01
T8	M	Bachelor of Education	4	4 th	Maintained Academic Upper Secondary School	450	19/04/01
T10	M	Master of Pedagogy	8	6 th	Technical Upper Secondary School	600	19/04/01
T11	M	Bachelor of Education	5	4 th	Maintained Academic Upper Secondary School	1,280	22/04/01
T12	M	Bachelor of Education	30	7 th	Maintained Academic Upper Secondary School	1,200	22/04/01
T13	M	Bachelor of Education	19	6 th	Maintained Academic Upper Secondary School	1,200	29/04/01
T14	M	Bachelor of Education	11	6 th	Maintained Academic Upper Secondary School	1,200	29/04/01
T15	M	Bachelor of Education	19	7 th	Maintained Academic Upper Secondary School	1,350	29/04/01
T16	M	Master of Pedagogy	5	5 th	Maintained Academic Upper Secondary School	1,200	30/04/01

Second Sample in the Second Interviews

I was given an opportunity to present my research at a Kendo seminar organised by Prof. X for junior and upper secondary school teachers on the 19th of May 2001. After the presentation, Prof. X introduced me to six teachers. They were all happy to participate in an interview. I was also given an opportunity to interview eleven teachers by Prof. X on the 3rd and 4th of November 2001 at the 7th Morita Cup Junior and Upper Secondary School Kendo Championship organised by a university in Fukuoka where Prof. X works. The following table shows the characteristics of the second samples in the second interviews.

Table 3-7 The Characteristics of the Second Sample in the Second Interviews

Code	Sex	Type of degree	Teaching experience (Year)	Grade (Dan)	Type of school	Interview Date
T18	M	Bachelor of Education	11	6	Maintained Academic Upper Secondary School	19/05/01
T19	M	Bachelor of Education	9	6	Maintained Academic Upper Secondary School	19/05/01
T20	M	Bachelor of Education	9	5	Maintained Academic Upper Secondary School	19/05/01
T21	M	Bachelor of Education	3	4	Maintained Academic Upper Secondary School	19/05/01
T22	M	Bachelor of Education	1	4	Maintained Academic Upper Secondary School	19/05/01
T23	M	Bachelor of Education	11	5	Maintained Academic Upper Secondary School	19/05/01
T24	M	Bachelor of Education	15	6	Maintained Academic Upper Secondary School	03/11/01
T25	M	Bachelor of Education	7	3	Maintained Academic Upper Secondary School	03/11/01
T26	M	Bachelor of Education	7	3	Maintained Academic Upper Secondary School	03/11/01
T27	M	Bachelor of Education	7	3	Maintained Academic Upper Secondary School	03/11/01
T28	M	Master of Education	1	4	Maintained Academic Upper Secondary School	03/11/01
T29	F	Bachelor of Education	7	5	Maintained Academic Upper Secondary School	04/11/01
T30	F	Bachelor of Education	4	4	Maintained Academic Upper Secondary School	04/11/01
T31	M	Bachelor of Education	8	4	Maintained Academic Upper Secondary School	04/11/01
T32	M	Bachelor of Education	8	5	Maintained Academic Upper Secondary School	04/11/01
T33	M	Bachelor of Education	18	6	Maintained Academic Upper Secondary School	04/11/01
T34	M	Bachelor of Education	28	7	Maintained Academic Upper Secondary School	04/11/01

Third Sample in the Second Interviews

The O School where I worked as a part-time PE and health education teacher between 1st of April 2001 and 31st of March 2002 and did an action research project (the details will be introduced in chapter 7) regard sports clubs as of importance. The Kendo club is one of the special reinforcement clubs and the name of the O School Kendo club is known throughout Japan. To keep up the reputation of the O School Kendo club, the club pupils do hard training in the morning and evening every day. They spend time in holidays and at weekends taking part in matches with other strong schools. We visited Wakayama in Kansai from 2nd May to 5th May in 2001, Kochi in Shikoku from 24th December to 27th December in 2001, Miyazaki in Kyushu from 3rd January to 6th January in 2002, Saga in Kyushu from 9th February from 10^h February in 2002 and Kagoshima in Kyushu from 8th March to 10th March in 2002 (see Appendix 4 for location of Kochi and Wakayama, and Appendix 5 for location of Miyazaki, Saga and Kagoshima). The Kendo club also had a training camp with two other schools which took place at the O School from 21st March to 25th March in 2002. At each place, I asked Teacher K to introduce me to other schools' teachers and to make an arrangement to interview them. It is entirely thanks to him that I could interview twenty one teachers from Kyushu who are very famous for their teaching of Kendo and have brilliant careers.

Table 3-8 The Characteristics of the Third Sample in the Second Interviews

Code	Sex	Type of degree	Teaching experience (Year)	Grade (Dan)	Type of school	Interview Date
T35	M	Bachelor of Education	31	7	Maintained Academic Upper Secondary School	03/05/01
T36	M	Bachelor of Education	16	7	Maintained Academic Upper Secondary School	03/05/01
T37	M	Bachelor of Education	20	7	Private Upper Secondly School	03/05/01
T38	M	Bachelor of Education	16	7	Private Upper Secondly School	03/05/01
T39	M	Bachelor of Education	19	7	Private Upper Secondly School	03/05/01
T40	M	Bachelor of Education	33	7	Maintained Academic Upper Secondary School	26/12/01
T41	M	Bachelor of Education	11	5	Private Upper Secondly School	26/12/01
T42	M	Bachelor of Education	2	4	Private Upper Secondly School	26/12/01
T43	M	Bachelor of Education	10	5	Private Upper Secondly School	04/01/02
T44	M	Bachelor of Education	16	7	Maintained Academic Upper Secondary School	04/01/02
T45	M	Master of Education	5	5	Maintained Academic Upper Secondary School	04/01/02
T46	M	Bachelor of Education	11	6	Maintained Academic Upper Secondary School	09/02/02
T47	M	Bachelor of Education	11	6	Private Upper Secondly School	10/02/02
T48	M	Bachelor of Education	4	4	Maintained Academic Upper Secondary School	10/02/02
T49	M	Bachelor of Education	24	6	Private Upper Secondly School	09/03/02
T50	M	Bachelor of Education	1	4	Maintained Academic Upper Secondary School	09/03/02
T51	F	Bachelor of Education	2	4	Maintained Academic Upper Secondary School	09/03/02
T52	M	Bachelor of Education	15	6	Private Upper Secondly School	09/03/02
T53	M	Bachelor of Education	7	5	Maintained Academic Upper Secondary School	10/03/02
T54	M	Bachelor of Education	16	6	Private Upper Secondly School	25/03/02
T55	M	Bachelor of Education	29	6	Maintained Academic Upper Secondary School	25/03/02

Conducting the Interviews in the First and Second Interviews

In each interview, I introduced myself to the participant and broadly explained the purpose of the interviews. The purpose of the interview had already been described to the participants through the informers; my upper secondary school Kendo teacher, Prof. X, the organisers of the practical matches and Teacher K. Although the letter was sent to some participants, I repeated it in order to re-assure them. Then, I explained that there were no right or wrong answers and that they could speak their mind. Some ethical points were also confirmed. They were told that all conversations would be recorded during an interview, participants could decline to answer if they wanted; how the data collected would be treated; and how the participants' anonymity would be protected when the results of the research were presented. Then, information about age, academic record, numbers of years of working experience and so on were requested in a standardised format. There were some participants who started talking about their stories at this stage. In that case, I let them talk freely and attempted to get such information in conversations.

The main questions for both interviews had been decided. However, these were merely prepared for reference. In actual interviews, emphasis was placed on free conversation more than the questions. The order of questions and wordings were changed according to participants and the actual situation. Moreover, careful wording was considered so that questions would not prescribe and lead participants' answers (see Appendix 7 for the list of questions used in the first interviews). In the second interviews, only two questions were asked of each participant. Several questions, with identical themes but different phraseology, were posed in order to explore different meanings and to allow the expression of different opinions.

Conducting the Interviews in the Action Research

Interviews with Teacher K were regularly conducted in the Kendo teachers' room. These were conducted at lunch time and after school. The interviews with him were basically aimed to investigate how he was dealing with the development of his teaching; applying strategies and tactics. In actual interviews, however, the emphasis was placed on free conversation more than the questions.

Interview Memo

During the interviews, notes of interviewees' verbal and non-verbal reactions were taken. Such information was considered useful when the data were interpreted. It was also considered that taking notes would not hurt the participants' feelings. The most important things in the interviews were to listen to them, to draw their stories and to make a rapport (Vaughn, Schumm and Sinagub, 1996).

Interview Recording

A portable mini disk player was used for recording all the interviews.

3-4-2 Participant Observation

I had an offer a position of a part-time PE and health education teacher at the O School and worked there for a year between April 2001 and March 2002. I was given a desk in the teachers' office and shared the Kendo teachers' room with Teacher K. Because of my position, I was fully accepted as a member of the O School by teachers, pupils and other staff. I could observe how he was dealing with his teaching while observing his teaching, supporting him and engaging in work at the O School without having any problems or being looked upon strangely by pupils.

In lessons, to grasp pupils' reaction and understanding, I tried to observe as many lessons as I could when I did not have other lessons of PE and health education at the same time. When I observed lessons, I made memos about pupils' activities, attitudes, teaching points, improvable points and so on.

3-4-3 Documents

Documents on teaching and learning were collected to reflect and evaluate how the action research was going and make the next plans. The following documents were used in the action research.

Pupils' Learning Diaries

In the action research process, pupils were provided learning diaries and asked to write down their impressions of lessons, what they can improve in and how they would attempt to do in the next lesson. Their diaries were an important tool to grasp their understanding and problems.

Classroom Dairies

In the O School, two pupils in each class had to keep their classroom diary everyday. They were assigned to comment upon their impressions of each lesson in a few sentences. Classroom diaries were submitted to each classroom teacher after school. After classroom teachers checked and made comments, these were left in front of the Head master's desk and everyone could read them. Teacher K and I checked all diaries everyday and regularly discussed pupils' opinions of lessons with other project members.

Teaching Diary

I kept making a teaching diary through the whole action research. This diary was used to reflect the action research process and develop the ideas of the action research with data from other methods.

3-4-4 Video Recording

In the action research process, some lessons were recorded by a video camera to observe pupils' movement again and again and grasp information about their development of skills and understanding of traditional etiquettes and behaviour

3-4-5 Questionnaires

Questionnaires were conducted at the end of term three (8th January ~ 8th March in 2002) to investigate their impressions of a Budo championship that was organised at the end of lessons and the whole Kendo lessons. Pupils were not asked to write down their names and encouraged to write down their honest opinions.

3-4-6 Skill Test

A skill test was conducted during term two (1st September ~ 22nd December in 2001) to grasp pupils' development of their skills in the action research process. The contents of the skill test were divided into two: individual skills and interactive skills. Pupils were asked to show some basic movements in the individual skill test. More concretely pupils were asked to show simple straight cutting towards open targets that an experienced pupil showed. In the interactive skills test, pupils were asked to show their favourite techniques which they had been encouraged to develop independently and co-operatively.

3-4-7 Written Test

A written test was conducted to grasp pupils' understanding of Kendo *as* Budo and to make their understanding deeper through having a test. The test was developed by the project team with the consideration of the learning contents that pupils had. The contents of the test consist of three domains that were 1) competitive domain (mainly tactics), 2) cultural / behavioural domain and 3) attitudinal domain.

3-5 Data Analysis

Here, descriptions of the data analysis are divided into data analysis of the first and second interviews, and data analysis of the action research.

3-5-1 Analysis of the Data from the First and Second Interviews

Transcription

All the data collected from the interviews were transcribed by the author. When this work was being done, teachers' non-verbal reactions and tones of voice and the actual situation were also added on the transcriptions. With a letter of thanks these transcriptions were sent to each interview participant in order to confirm whether they would agree with comments they said.

Open coding

Prof. X and one of his students who belongs to the postgraduate course joined in this open coding process. For analysis of interview data, computer has become to be used not only for organising data by 'cut and paste', but also for coding by the use of Computer-Assisted Qualitative Data Analysis Software (Oka and Shaw, 2000)(see Miles and Huberman, 1994, p. 316; Vaughn, Schumm, and Signagub, 1996; for the use and application of computer programmes for analysis of qualitative data). In this thesis, despite advantages, computers were not used for the analysis. It was all done by hand except making transcriptions. This was to allow human judgements to be made rather than relying upon computer-made decisions. This is clearly a subjective response to be material. To try to ensure that bias did not take place, each transcription was read and coded individually by the three of us. This allows a level of objectivity by ensuring that there was reasonable agreement in interpretation.

Each of us decided one colour for each code and underlined transcription related to each code. In the case that there were the same transcriptions related to two different temporary codes, two different colours were underlined the same transcription. After this work, each of us read the transcriptions again and changed and modified the names of temporary codes and underlines related to the transcriptions. Then each of us cut a copy of transcriptions related to each temporary code by a pair of scissors and put it in an envelope that each name of temporary code was written. In this process, sometimes the same transcription needed to go in plural envelopes. Many copies of the whole transcriptions were, therefore, prepared and one complete copy of the transcriptions was always kept by each of us. After this, we compared each other's temporary codes and copies of transcriptions related to temporary codes, and discussed each other's points. After the discussion, final names of codes and the transcriptions related the codes were decided and seven codes from the first interviews and four codes from the second interviews came up.

Analysis and interpretation

In this step, the interviewees' comments in the transcriptions were condensed and modified. Then interpretations of the interviewees' meanings in each code and the whole relationship between the codes were attempted by three of us.

Generalisation and Theorisation

Interpretations of the interviewees' comments in each code and the whole codes were compared with various researches and books related to Kendo within the PE curriculum and Kendo *as* Budo and generalised. Moreover, gaps between the curriculum intentions and the interviewees, and the relationship between their negative thoughts of the teaching of tactics, and their ideologies of Kendo *as* Budo were examined. The details are presented in Chapter Four and Five.

3-5-2 Analysis of Data from the Action Research

Data from action research are analysed to understand what is going on from the view point of those acting and interacting in the situation (Elliot, 1978). That is, in the action research in this thesis, what is going on from the viewpoints of pupils and Teacher K at the O School was analysed through the process of action research. Action research is conducted in a spiral cycle of planning, acting, monitoring and reflecting. This means that data analysis is constantly conducted through the process of action research.

Burns (1999, p. 154) argues;

It is certainly not the case that analysis begins only when all the data are collected...An essential feature of action research is the 'reflectivity' which results from cycling backwards and forwards from data collection to analysis to further data collection and so on as the need arises.

Analysis of each data was, therefore, done when necessary according to its action research process. For example, pupils' comments on lessons were analysed as soon as each lesson finished. Pupils' diaries and classroom diaries were analysed at the end of each day. These diary analyses were done by Teacher K and myself to make use of the results for next lesson. In addition, the action research project team regularly had a meeting to discuss data collected and the results led from analysis of the data and reflect the action research process, and discussed plans for future's actions.

Explaining how data from each method were analysed, the data from interviews with Teacher K were transcribed by myself and the all action research project members read the transcriptions. Then we analysed the transcriptions in terms of how he was dealing with his teaching of Kendo in the action

research process.

Data obtained from pupils' comments, observation memos, pupils' learning diaries, classroom diaries and teaching diary were organised individually by Teacher K and myself. Both of us attempted to interpret these data and compared each other's interpretations. Then we modified and evaluated them and made use of them for next action.

Pupils' performances recorded by video camera during some lessons and the Budo championship were analysed in terms of their development of skills and understanding of etiquettes and behaviour based on attitudes to Kendo *as* Budo. As for their development of skills, their performances of free fencing and fights in Budo championship were analysed in comparison with the conditions of *Ippon* (valid strike). As for their understanding of etiquettes and behaviour, the action research project team watched the video again and again, focusing on how pupils were behaving before and after their free fencing and fights.

From data from the questionnaires conducted at the end of the academic year, pupils' impressions of the Budo championship and the whole Kendo lessons in Year 10 were categorised into some codes and percentage of each code in each question was presented.

Data from the skill test were analysed in terms of three points of view: *Ki-ai* (projection of fighting spirit into voice or shout), accuracy of *Shinai* (a bamboo sword) control and posture. As for the individual skill test, pupils' performances were evaluated from the viewpoint of *A* (excellent), *B* (standard) and *C* (poor) by Teacher K and myself. These three elements of *Ki-ai*, accuracy of *Shinai* (a bamboo sword) control and posture are related to the conditions of *Ippon* in Kendo. In this test, to get *A* or *B* in all elements meant completing the conditions of *Ippon*. As for the interactive skill test, pupils' performances were evaluated in terms of *Ki-ai*, accuracy of *Shinai* control, body movement, body posture and timing. These are also related to the conditions of *Ippon*. *A* was given if all of these were smoothly completed. *B* was given if these were just completed. *C* was given if these were not completed.

The written understanding test that consisted of competitive domains, cultural / behavioural domains and attitudinal domains of Kendo *as* Budo were strictly marked in terms of correct or incorrect by Teacher K and myself. The percentage of correct answers in each question was presented.

So far the methods of data collection and data analysis have been introduced. All data and the results of the data were not only analysed individually but also compared with each other to grasp what was going on from pupils' and Teacher K's point of views in the process of the action research.

The next paragraph discusses the reliability and validity of the interpretations of the data from interviews and action research.

3-6 Reliability and Validity

The term *reliability* is often confused with *validity*. The difference between these is explained by Hammersley (1990, 1992) as follows:

[Reliability]

refers to the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different occasions (Hammersley, 1992, p. 67).

[Validity]

means truth: interpreted as the extent to which an account accurately represents the social phenomena to which it refers (Hammersley, 1990, p. 57).

The views of reliability and validity for qualitative research are very different from those of quantitative research. The reliability in quantitative research depends upon the accuracy and sensitivity of the measurements taken. This will result in the same research outcome if the same measurement is repeated (Bryne, 2002). On the other hand, qualitative research uses the terms, 'auditability' and 'dependability,' instead of reliability, in terms of the applicability of findings in some research to other research (Guba and Lincoln, 1989; Bryman, 2001).

Validity in quantitative research is divided into internal validity and external validity. Internal validity is concerned with the degree of consistency with respect to hypothesis stated, measurement taken and the

methods of analysis. External validity is concerned with the degree of inter-relationship between the work in hand and other work published in the field (Denzin and Lincoln, 1998).

Validity in qualitative research is replaced by different terms such as *applicability*, *credibility*, *trustworthiness* and *authenticity* (Guba and Lincoln, 1989; Miles and Huberman, 1994 and Guba and Lincoln, 1998). Bryman (2001) also explains that internal validity is replaced by the term, *credibility*, whilst external validity is replaced by the term *transferability*. Validity in qualitative research concerns rather personal and interpersonal perspectives than methodological ones. Credibility, trustworthiness, and authenticity are based on the idea of consensus.

To sum up, while quantitative research tends to depend on its reliability and validity and end up with only one definite result, qualitative research can result in a variety of interpretations, ensuring all the alternative elements related to reliability and validity discussed above. Harris (1983, p. 90) argues, “The problem of multiple interpretations may arise at the time a researcher studies a culture or, it may arise when the interpretations of two or more researchers who have studied the same culture, are compared.” Grayling (1982, p. 137) admits, “Diverse interpretations from a research and comments that it is logically possible to be any number of internally coherent systems or beliefs, and since there is no criterion for choosing among them, it cannot be known which is the right one”. As Sparkes (1992a, p. 36) points out, however, that does not mean that ‘anything goes’ or that we accept all interpretations. Soltis (1984) also points out that to openly accept the views and interpretations of others do not always mean to be without one’s own opinions and perceptions. In qualitative research, the researchers’ original hypothesis and views on the matter to be studied do not always allow them to judge the material subjectively. They have to have in mind 1) *coherence*; does the work all hang together, 2) *openness*; how transparent the methods applied to the research are, and 3) *discourse*; how much discussion and evaluation on the data and their findings arise for the researchers in the course of the study (Bogumil and Immerfall, 1985 cited in Sarantacos, 1998). It was attempted, therefore, to ensure auditability, dependability, applicability, credibility, trustworthiness, authenticity and transferability of the interpretations of the data from the interviews and action research in this research by pursuing its logical consistency, openness and discourse through the research process. In addition, in the case of action research, triangulation was also an important technique to ensure findings. Triangulation is regarded as a set of different methods being valid in some investigation when the common

result is found amongst the outcomes from each of them (Burns, 1994). Likewise, Silverman (1993) argues that, by comparing different kinds of data and methods, which is called triangulation, the correct position of an object can be given to see whether they are corroborating one another. In action research at the O School, it was attempted to analysis data from various methods and various points of view such as pupils, Teacher K and other teachers' and to present less subjective interpretation and to ensure applicability, auditability, confirmability, credibility, trustworthiness and authenticity of the interpretation of the data from the action research by describing whether various kinds of data collected in various methods met the same result.

3-7 Ethics

The research process, especially in qualitative research, often involves investigating sensitive topics (Renzetti and Lee, 1993). It is sometime important for researchers to delve into sensitive topics which subjects have and to extract deep and useful information from them. It will be difficult to do this, however, if subjects are not sure that information subjects provide will be used correctly and their privacies will be protected. Even if deep information is extracted, it may hurt subjects unless what may happen as the result of publishing data is fully considered (Sebata, 2001). It is important, therefore, to follow some principles of research ethics in order to extract deep and useful information and protect subjects' privacies. Bodgan and Biklen (1992) suggest four ethical principles in research as follows:

- 1) To protect the subjects' identities so that the information you collect does not embarrass or in other ways harm them;
- 2) To treat subjects with respect and seek their co-operation in the research;
- 3) To make an agreement on the participation conditions in the research between the researchers and subjects and obtain the permission for the research by the subjects, by following the contract that is made in negotiation process;
- 4) To tell the truth when you write up and report your findings.

(Bodgan and Biklen, 1992, p. 50).

In the first and second interviews in this thesis, by word of mouth at the beginning of each interview or by letter a few days before each interview, each participant was informed of the identification of myself, the purpose for the interview and that data collected would be used only for my research and their names and name of school where they work would not be published. Moreover, permission of recording conversation was asked before each interview. After each interview, a letter of thanks and copies of transcriptions of each interview were sent to each participant. Transcriptions were confirmed by the participants and the participants were informed that results of data analysis would be reported to them. In the action research, doing an action research at the O School was discussed during a job interview and the headmaster and the head of the PE department agreed and encouraged me to do it. I promised to the headmaster that the results of the action research should be reported without identifying individuals thereby.

3-8 Conclusion

In this chapter, the methodological strategy of the thesis has been presented. Through these discussions, I have attempted to justify the employment of semi-structured interviews to explore upper secondary school Kendo teachers' views and a practical action research to explore interviewee Teacher K's concerns regarding his teaching of Kendo and develop a new teaching approach that makes use of strategies and tactics. The results of the interview data are introduced in Chapter Four and Five. The results of the action research are introduced in Chapter Seven.

In the next chapter, the first interviews, the data from with seventeen upper secondary school Kendo teachers in Fukuoka Prefecture, Japan are introduced. These include explorations of their recognitions of Kendo within the PE curriculum and teaching strategies and tactics.

Chapter Four

THE EXPLORATION OF UPPER SECONDARY SCHOOL KENDO TEACHERS' VIEWS OF KENDO WITHIN THE PHYSICAL EDUCATION CURRICULUM AND TEACHING STRATEGIES AND TACTICS

4-1 Introduction

The previous chapter discussed the research approach employed in this thesis. I set out a qualitative methodology in an interpretive paradigm, which would be the framework for exploring upper secondary school Kendo teachers' views. More concretely, the use of semi-structured interviews to explore teachers' acceptance of the changes of Kendo within the PE curriculum since the revision of the Course of Study in 1989, and their views of teaching of Kendo and teaching of strategies and tactics in Kendo within the PE curriculum.

In this chapter, the results of interviews with seventeen upper secondary school Kendo teachers in Fukuoka Prefecture, Japan, conducted between 11th March and 7th April in 2000, are introduced. These seventeen teachers are all upper secondary school PE teachers who are in charge of Kendo lessons. Sixteen out of seventeen teachers are male teachers and only one teacher is female teacher. The sampling approach to seventeen upper secondary school teachers, the characteristics of these teachers and the process of analysis of interview data were described in Chapter Three (also see Appendix 7 for the list of questions in the interviews). The following are the results of analysis of the interview data. The teachers' comments quoted were translated into English by the author.

4-2 The Results of Analysis of the Interview Data

The following seven categories emerged as a result of analysing the interview data.

1. Teachers' recognitions of re-naming from *Kakugi* to Budo
2. What they want to teach through Kendo within the PE curriculum
3. How to engage pupils in lifelong participation in Kendo
4. How they organise their Kendo lessons
5. The background of their teaching style
6. Their problems in teaching Kendo
7. How to deal with Senryaku (strategies), Sakusen (macro tactics) and Senjyutsu (micro tactics)

Each category was also subdivided into sub-categories. Sub-categories are included in each category, but have slightly different meanings and are sometimes opposed to each other. In the following results, the teachers' comments in each sub-category are analysed first, referring to the literature on teaching of Kendo. Then the relationship between sub-codes in each code was analysed. After analysing all the categories, the process by which the teachers have built up their views of teaching of Kendo within the PE curriculum is presented in a diagram. Moreover, some points that could not be gained in the first interviews are also explained.

4-2-1 Teachers' Recognitions of Re-naming from *Kakugi* to Budo

Questioning started by asking teachers how they recognised re-naming from *Kakugi* to Budo in the revision of the Course of Study in 1989. Two sub-categories 'Kendo is back to what it is supposed to be' and 'Nothing changed' were categorised. Ten opinions were subdivided into the first sub-category and seven into the other sub-category. These are displayed as follows.

Kendo is back to what it is supposed to be 10
--

Nothing Changed 7

Some of the teachers' comments in the first sub-category: Kendo is back what it is supposed to be, are as follows:

[Interviewer: "What was your reaction to the re-naming from Kakugi to Budo?"] My teacher always told me that Budo and sports were different. In Kakugi, cultural / behavioural domains of Kendo as the traditional Budo were not contained. Now it is Budo. So we can allocate as much time for teaching of *Rei-ho* (way of bowing) and the meaning of *Mokuso* (meditation) as we want before teaching skills. (T7)

This teacher positively accepted the curriculum revision and the change from *Kakugi* to Budo within the PE curriculum. It seems that the way he accepted the curriculum revision was that Kendo recognised as a sport was replaced by Kendo *as* traditional Budo. Other teacher made a similar comment.

I think that it should have been changed earlier. Kakugi and Budo? I always separate Budo from sports. They are different. As you know, Budo has been developed from mere killing skills to the way of character building by many precursors so far. Now Budo is a necessary thing for Japanese people. Sports are also important. I know that, but Budo...you know...for Japanese. (T13)

Since the curriculum revision in 1989, Kendo within the PE curriculum has been expected to provide pupils with an opportunity to learn traditional etiquettes and behaviour based on the attitudes to Kendo *as* Budo through its learning. In addition to this, Kendo within the PE curriculum has also been expected to encourage pupils to develop their skills as one-on-one combat activity and to enjoy attacking and defending (M.E.S.C., 1989). These teachers seem to recognise, however, that the traditional etiquettes and behaviour are much more important than learning skills. The next two teachers also positively accepted the re-naming from *Kakugi* to Budo and recognise that Kendo as a sport was replaced by Kendo *as* Budo, but what they want is more than that.

Kakugi is a sport-like martial art, but Budo is what we have been doing. By this curriculum revision, I think that it became what we wanted. I think that we should do teaching which places an emphasis on *Rei-ho and Sa-ho* (proper forms of etiquettes). Basically Budo and other activities in PE are different. (T9)

I think that this change is a good change because it is what it should be. My truly honest opinion is that I think that Budo should be treated as one independent course of pupils' curriculum, not as one of activities in PE. (T15)

The current PE curriculum in Japan consists of seven activities; gymnastics; apparatus gymnastics; athletics; swimming; team sports; Budo; and dance. As these teachers' comments show, however, they seem to distinguish Budo from other PE activities. They think that Budo should not be subdivided into PE but at least have the same status as PE. They were asked to explain more about this.

[Interviewer: "Could you explain more?"] I think that our traditional teaching styles like we have been doing should be kept as the Japanese traditional culture. A master and an apprentice, such relationship should be kept in Budo. So that's why I think that Budo should be treated as one course of the curriculum, not one of PE activities. Then we can teach real Kendo as original Budo. (T9)

[Interviewer: "Could you explain why you think of that?"] In the current curriculum, Budo is placed in the PE curriculum, but actually it should not be. Budo is not just only Budo in PE. More than that.

[Interviewer: "What do you mean?"] Well,...I mean, Budo should become one course of the curriculum like physics, history. I think that Budo is as important as those.

[Interviewer: "Why do you think of that?"] Because Budo is about human education. *Budo-ka* (Budo practitioners) learn important thing for their lives though Budo. More time needs to be spent for such education. (T15)

T9 explained his reason referring to the relationship between a master and apprentice existing in traditional Budo. The fundamental style of traditional Budo is based on the strong relationship between a master and an apprentice. An apprentice copies a master and follows what the master does (Inoue, 1994). Such a way of teaching is not encouraged in Budo within the PE curriculum, rather teachers are supposed to encourage pupils' independent learning in a child-centred approach. Teacher 15 explained his reason in terms of human education. It is clear that these teachers recognise that Budo within the PE curriculum and the traditional Budo are the same.

According to *The Handbook of Teaching Kendo (Kendo Shido no Tebiki)* published by the M.E.S.C. in 1993, it clearly explains that Kendo within the PE curriculum is regarded as a sport and teaching that encourages pupils' independent learning should be encouraged. It is hard to believe that these teachers, who are upper secondary school PE teachers, do not recognise the curriculum intention of Kendo within the PE curriculum. It seems that the teachers were aware of the formal curriculum aims but they view Kendo within the PE curriculum as they want to recognise it. It is also thought, therefore, that they hope that Budo is placed as an independent subject such as history and mathematics so that they can teach what

they really want to teach.

As for the other sub-category 'Nothing changed', three out of seven teachers became teachers after the curriculum revision. Their opinions are, therefore, not subjected to analysis. The other four teachers commented that they had been teaching Kendo within the PE curriculum with the idea of the traditional Budo from the time of *Kakugi*. One teacher comments;

Oh, I just recognised that it just only changed the name. Only the name. Kendo is Budo, you know. It is for the way of character building. (T12)

This teacher also made his comment from the viewpoint of Kendo *as* Budo that Kendo aims to build character. For this teacher, Kendo is only recognised as Kendo *as* Budo. The following two teachers make similar comments.

Well,.... my teaching itself didn't change at all. By that revision, other subjects' teachers might have changed their recognition, but I have been doing Kendo since childhood, so I know Kendo is one of Budo. Change from *Kakugi* to Budo means nothing to me. (T6)

Kakugi? Budo? Nothing to do with me (sneering). Kendo is Budo. It never changes. It should not be changed. I have always been teaching Kendo as Budo. (T1)

These teachers have already been recognising that Kendo within the PE curriculum and Kendo *as* Budo are the same since the time of *Kakugi*. The re-naming from *Kakugi* to Budo and the curriculum intention by the M.E.S.C., meant nothing to them. Especially T1's attitude during making his comment shows his strong belief that Kendo is one of Budo and that is the only way Kendo is recognised.

To sum up, although the teachers' recognitions of the re-naming from *Kakugi* to Budo were divided into two sub-categories; 'Kendo is back to what it is supposed to be' and 'Nothing changed', there is common recognition by these teachers irrespective of their grade, age and experience, that Kendo is one of Budo. These teachers also recognise that the purpose of Kendo is for acquiring etiquettes and behaviour, and a way of character building. The content of Kendo in Budo within the PE curriculum, however, also includes the competitive domains and affective domains. Here there is a gap between the curriculum intention and teachers. The next question is what exactly they want to teach their pupil through their

Kendo lessons. Their answers are introduced below.

4-2-2 What Teachers Want to Teach through Kendo within the PE Curriculum

Three sub-categories ‘Cultural / behavioural domains’, ‘Spiritual domains’ and ‘Attitudinal domains’ are categorised. Seventeen opinions were included in the sub-category of ‘Cultural / behavioural domains’, thirteen opinions were included in the sub-code of ‘Spiritual domains’ and twelve opinions were included in the sub-code of ‘Attitudinal domains’. These are displayed as follows.

Cultural / Behavioural domains 17	Spiritual domains 13	Attitudinal Domains 12
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All the teachers gave more than one answer and all of their answers were counted here. There was no answer related to competitive domains. First of all, some teachers’ comments on cultural / behavioural domains are introduced:

Acquisition of skills is one thing, but more important things are etiquettes because it is the way of character building. (T7)

This teacher recognises the importance of teaching of skills, but his priority of teaching is etiquette. In Kendo *as Budo*, a saying ‘*Rei ni Hazimari, Rei ni Owaru* (Kendo starts with bowing and ends with bowing)’ shows, acquisition of etiquette is very important. The following teacher makes a similar comment.

As long as they do Kendo, they at least have to acquire proper etiquettes, especially greetings. I want them to be a person who can say ‘Onegaishimasu (please)’ ‘Arigatou gozaimashita (thank you)’ with clear and big voice. Also a person who can treat Bogu (Kendo armour) properly. I think that is it. (T17)

In Kendo, these words ‘*Onegaishimasu*’ and ‘*Arigatou gozaimashita*’ are indispensable. Before and after every practice, teacher and pupils, and pupils each other bow with these words, and show their gratitude to their teacher and each other. This teacher also mentioned the importance of how to treat Kendo armour. In Kendo *as Budo*, Kendo practitioners are expected to be people who take good care of their belongings

through learning of taking good care of their armour. The following teachers place an emphasis on the importance of acquiring etiquettes in terms of Kendo as the traditional Japanese culture as follows.

Kendo is our culture. So I think that there is something Japanese people should learn. For example, proper behaviour and proper forms of etiquettes. I want pupils to accept such things and to learn. (T3)

Budo and sports are different because Kendo is one of traditional Japanese cultures. Kendo is not just about winning and losing, you know. Etiquettes come first in any matches. I want them to learn such traditional culture. (T9)

Etiquettes and behaviour practised in Kendo *as* Budo are applied in daily life as proper polite etiquettes and behaviour. Acquiring etiquettes and behaviour are also important learning contents in Kendo within the PE curriculum that is regarded as a sport.

As for some teachers' comments on spiritual domains of Kendo, all teachers in this sub-category take it for granted that Kendo training is supposed to be hard. What they expected pupils to develop through hard training is introduced, quoting some teachers' comments as follows.

It (Kendo) is not something you do for fun. There are a lot of hard things in Kendo training but I want them to be a person who can overcome hard things because that idea is one of the Japanese people's virtues. (T11)

Kendo training is very hard. Very very hard. I want my pupils to develop their spiritual strength through hard training. I don't want my pupils to be a person who escapes from hard things, but I want them to be a person who pursues hard things of one's own choice. (T7)

Spiritual things. Kendo training is hard. It is for Kendo practitioners to develop their spiritual strength by overcoming hardness. So I want my pupils to acquire something without compromising and to be the first to do what other people don't want to do. (T17)

Irrespective of their grade, teaching experience and age, these teachers made the same type of comment that they request hardness in Kendo lessons and expect pupils to overcome such hardness. As a result, they want their pupils to acquire an indomitable spirit. To enhance the indomitable spirit through hard training is one of the aims of Kendo *as* Budo. Donohue (1990, p. 60) points out "All modern Budo are initially concerned with *Seisin Tanren* (spiritual forging). Budo at its best is not a game, a sport, or even self-defence, but a method for the development of human potential." It is clear that these teachers also

recognise Kendo within the PE curriculum as Kendo *as* Budo.

As for attitudinal domains, all the teachers in this sub-category made their comments in terms of attitudes Kendo practitioners should take as Kendo *as* Budo. The following teacher commented in term of the relationship between Kendo practitioners.

I want them to be a person who understands other people's feelings and I want to teach them to be so through Kendo. I want my pupils to help each other develop together. That's Kendo as Budo as the way of character building. (T3)

As long as pupils do Kendo, they have to learn what the traditional attitudes to Kendo as Budo are. For example, two people fight in a match, but they are never meant to be oppositions each other. They are meant to tell each other's weakness and progress through fighting in a match. I want my pupils to learn such a way of thinking in Kendo as Budo. (T6)

In Kendo *as* Budo, practitioners are not supposed to confront each other in practices and matches, but try to help and to develop each other (Inoue, 1994). Kendo practitioners are never simply opposed to each other but partners. Through practice and matches, Kendo practitioners encourage each other to overcome hard training and point out each other's weak points by striking them. It is thought that the above teacher's comment is influenced by this idea in Kendo *as* Budo.

To sum up, what these teachers want to teach and achieve through their lessons of Kendo within the PE curriculum is not consistent with the aims of Kendo within the Course of Study for PE at upper secondary schools, but the aims of Kendo *as* Budo such as acquiring etiquettes, taking good care of one's belongings, developing spiritual strength, and understanding the traditional attitudes as to partners in Kendo *as* Budo. It is interesting that all of the teachers' comments are based on their premise that Kendo is one of Budo. They recognise themselves as Kendo practitioners rather than PE teachers who are in charge of Kendo lessons. Although the above teachers commented 'Kendo as Budo' and 'Kendo is one of Budo', no one commend 'Kendo within the PE curriculum'. Moreover, despite these teachers teaching in Fukuoka Prefecture where competitive level of Kendo is very high, no teacher put a first priority on competitive domains. It is clear that these teachers place an emphasis on 'education through Kendo' rather than 'teaching Kendo itself'. Then how do these teachers deal with the aim of laying the foundation of

lifelong sports in Kendo within the PE curriculum?

4-2-3 How to Engage Pupils in Lifelong Participation in Kendo

Two sub-categories ‘To provide enjoyable Kendo’ and ‘The idea of lifelong participation in sports are incompatible with Kendo’ were categorised. Four opinions were included in the first sub-category, thirteen in the second sub-category. These are displayed in as follows.

To provide enjoyable Kendo 4	The idea of lifelong participation in sports is incompatible with Kendo 13
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There were four teachers who commented that Kendo within the PE curriculum was expected to develop as a choice of lifelong participation in physical activities by providing enjoyable Kendo in lessons. The majority of thirteen teachers’ opinion is that Kendo and the idea of lifelong participation is incompatible.

Comments on ‘To provide enjoyable Kendo’ are introduced as follows.

I think that this is all about the difference between Budo and sports. The pupils’ image of Kendo as Budo is ‘hard’ and ‘painful’. Therefore, they don’t want to do that. However, they come if we provide them with an enjoyable circumstance like sports, don’t they? So the way pupils lead to lifelong participation in Kendo is to get pupils interested. And we have to compromise but we probably have to shake ourselves free from the traditional idea that Kendo is strict, make it fun.
(T9)

In the early stage of interview, this teacher mentioned that Budo within the PE curriculum should become an independent subject and also mentioned that he wanted to teach etiquettes and the importance of appreciation of partners. This teacher also commented, however, that we should provide enjoyable lessons in order to achieve the aim of lifelong Kendo. It is obvious, as his comment shows, that there is a compromise in his mind. In the previous category, it was interpreted that many teachers including this teacher recognised themselves as a Kendo practitioner rather than a PE teacher who is in charge of Kendo lessons. It was not until this time, however, this teacher was asked how he dealt with the aim of lifelong participation in physical activities that he showed his face as a PE teacher.

Some other teachers also showed their compromise:

Ummmmmm, (putting his head a little to one side) the Course of Study says that we should encourage pupils to lay the foundation of lifelong participation in sports. I think, therefore, I should not be so strict but make pupils enjoy it, but,,,,,, Ummmmmm (putting his head to the other side) , even if it is not like Kendo as the way of character building, I think I should devise lessons to excite pupils and get them interested.

[Interviewer: "For example?"] For example, to introduce free fencing in the early learning stage to make them experience as much attacking and defending as possible. And to allow them to cheer vigorously. Something like that. (T3)

This teacher's body language showed his dilemma between what he wants to do and what he is expected to do. He described an idea of competitive domain of Kendo as a way of getting his pupils interested. His idea is also mentioned in '*The Handbook of Teaching Kendo (Kendo Shido no Tebiki)*' published by the M.E.S.C. in 1993. His reluctant attitude of introducing free fencing in the early learning stage shows the gap between the curricular intention of the M.E.S.C. and his recognition of Kendo within the PE curriculum. The following teacher who has much longer experience than the above two teachers also seems to be unhappy to provide lessons that are aimed directly at enjoyable experiences.

I don't think that kids follow you unless it is enjoyable. They lose interest. You have to devise lessons to make them feel enjoyment. So that is why I think maybe I am supposed to teach Kendo in a sports way. But it is difficult. Balance between Kendo as Budo and enjoyment (big sigh). (T17)

This teacher who commented in the previous code that he wanted to develop pupils' cultural / behavioural domains and spiritual domains also did not seem to be happy to provide enjoyable lessons in order to keep his pupils interested. The above comment shows that he is struggling as to what extent he should provide his pupils with Kendo lessons *as* Budo or as enjoyable lessons. The following female teacher also made a compromising comment:

.... I have been doing Kendo for a long long time. So I have a strong feeling about etiquettes and a thoughtful heart. It is a major premise. I think that it comes first, but actually I have to try to encourage them to feel enjoyment because of the Course of Study. (T2)

This teacher is the only female teacher in all the interview participants. Female teachers who are in charge of Kendo within the PE curriculum are very few in Japan. This teacher also mentioned that she

would encourage pupils to feel enjoyment against her will because of the curriculum intention.

Summarising their comments, it is very clear, irrespective of the differences of teaching experiences and gender, that there is a compromise in common behind these teachers' comments that they make their lessons enjoyable in order to lead pupils to lifelong Kendo. In the question of what they want to teach through their Kendo lessons, these teachers commented that they would like to teach cultural / behavioural domains, spiritual domains and attitudinal domains. What they want to teach and what they actually teach, however, are different. Their honest opinion would be that Kendo is not like that but they have to do it against their wills because the Course of Study for PE aims for lifelong participation in sports and Kendo is one of the PE activities. These teachers have been struggling with such conflict. As for the concrete methods of making pupils feel enjoyment, they mentioned devising of competitive domains such as the introduction of attacking and defending, and free fencing and easing the restrictions on cheering. It is clear that these teachers have a picture in their minds that learning of cultural / behavioural domains, spiritual domains and attitudinal domains are hard and competitive domains are enjoyable.

Comments on 'The idea of lifelong participation in sports is incompatible with Kendo' are:

....'Lifelong participation in sports' sounds different from Budo (traditional Budo). I feel strange. Recently as a tendency towards a new Kendo approach, I have often seen something like introducing matches in the early stage, making group note to evaluate each other, discussing what is good or bad and doing it again. I think that is the recent trend, but I feel it is different.

[Interviewer: "How different?"] Well, there has to be a master and apprentice relationship in Budo. What the master says is absolute. He or she is like a charisma. However, I think the current PE denies that. If we do original Budo style, they say that we make pupils who dislike exercise. So that's why, they say modern PE should make pupils interested in physical activities by encouraging their independent activities. I think it is different. I don't get convinced. I don't expect them to continue Kendo at all. At least, if they remember what they learned, for example etiquettes and greetings, and they practise these in society when they become adults, that's fine. As I have said earlier, Budo should become one independent course of the curriculum, not one activity in PE. (T15)

This teacher is one of the teachers who insisted that Budo should become an independent subject. Although T9 commented that he would provide enjoyable lessons to keep his pupils interested, he would prefer not to have to do this. This teacher's comment was a complete contrast to T9 and hold on to his

belief as a Kendo practitioner. He denied all recent trends of teaching of Kendo within the PE curriculum and explained his reason in terms of his belief of Kendo *as* Budo. Whether his pupils will continue Kendo in the future or not is not important for him. For him, it is lifelong Kendo if his pupils live with what they learned in his Kendo lessons. Similar comment on lifelong Kendo was also made by other teacher.

I think that it's hard to make these two compatible. I know that it is important to provide pupils with enjoyment but the more important things in teaching of Kendo are cultural and spiritual domains. So I have a feeling that I want to teach them. My pupils had no experience until my lesson and I don't think that they will start doing Kendo again in the future. So I think that now I should teach the more important things. Basically, treating Budo as one of the PE activities is wrong. (T12)

This teacher also does not mind whether his beginner pupils will continue Kendo in the future or not. It is not important for him. He insists, therefore, that teaching cultural and spiritual domains is more important than anything else in Kendo within the PE curriculum. He himself seems to recognise the importance of providing enjoyment in Kendo within the PE curriculum but at the same time, he also comments that Budo should not be included within the PE curriculum. This shows that he basically recognises Kendo as traditional Budo as some other teachers do. The following teacher who is much younger than this teacher also comments:

Well, if you regard Budo as a sport, it is going to be difficult. Sports that came from other countries are basically for refreshment and enjoyment. On the other hand Budo such as Kendo, Judo and Sado (tea ceremony) is for moral cultivation. So Budo should not be in the PE curriculum. Speaking about lifelong Kendo, I don't think that doing Kendo is the only way of practising lifelong Kendo. I mean that it is also lifelong Kendo if they live attitudes to Kendo as Budo in their lives. I think that this is the original way of lifelong Kendo as Budo. (T10)

Irrespective of the age difference between these teachers, this teacher also comments that Budo should not be included within the PE curriculum. In their thoughts, there is no feeling that they would like beginner pupils to continue practising, but there is a common opinion that if their pupils live what they learned in Kendo lessons in their future lives, that is the original way of lifelong Kendo even if they do not continue practising Kendo. Here what they mean by 'what their pupils learned in Kendo lessons' is not competitive domains of Kendo, but cultural /behavioural domains, spiritual domains and attitudinal domains of Kendo *as* Budo.

To sum up, some of the teachers have recognised that Kendo lessons should be enjoyable by encouraging pupils and should get pupils interested by making use of competitive domains to achieve the aim of lifelong participation in sports. However, for Kendo practitioners, it is a compromise to make Kendo enjoyable in order to develop life-long practice. Asami (1993) points out that in general there is a tendency that people think that to regard Kendo as a sport is to place great emphasis on its competition. Referring to harmful effects of sport Kendo in the past, the first All Japan Kendo Club Championship was held in 1965. The number of private Kendo clubs reached a peak and the population of participants in this championship increased up to five thousand in 1970. The First All Japan Lower Secondary School Kendo Championship was held in 1971. The increase of Kendo clubs, the participation in Kendo matches and opportunities for matches were significant. At the same time, however, the tendency towards emphasis on winning in matches and the change in quality of Kendo in terms of techniques and attitude accompanied by the increase of matches came to be criticised (Otsuka, 1995). With the review of these problems, the A.J.K.F. enacted the concept of Kendo and the purpose of practising Kendo in 1975 and aimed to return to Kendo as the way of character building (Otsuka, 1995). It seems that the teachers who pursue Kendo *as* Budo, based on the concept of Kendo enacted by the A.J.K.F., are worried that their pupils become to focus too much on winning and forget the original purpose of Kendo *as* Budo by teaching Kendo as a sport.

The teachers whose opinions were categorised in 'The idea of lifelong participation in sports is incompatible with Kendo' also were of a common mind. This is 'it is the original way of lifelong Kendo if pupils practise what they learned from cultural / behavioural domains, spiritual domains and attitudinal domains in their future even if they do not continue Kendo'. They do not care whether pupils continue doing Kendo. That is, their opinion is based on its assumption that future Kendo practitioners are only pupils who have been doing Kendo since they were little and belong to Kendo clubs.

Next more precisely how teachers organise their Kendo lessons is introduced.

4-2-4 How Teachers Organise Their Kendo Lessons

All the teachers were asked to describe how they organise their Kendo lessons in details. Here, all analysis and examinations are based on their comments. Their lessons' patterns are divided into the following three patterns.

Table 4-1 Pattern 1: Thirty Hours a Year, One Lesson Fifty Minutes per Week, Six Successive Terms in Two Years in Year 10 and 11

Year 10 (age 15~16)	Year 11 (age 16~17)
<p>Term one (April~July)</p> <p>1. Orientation: explanations of the history of Kendo, etiquettes and etiquette, and <i>Shinai</i> (bamboo sword)</p> <p>2. Footwork practice, how to control <i>Shinai</i>, swinging practice</p> <p>3~5. Various footwork practice</p> <p>6~8. Various <i>Ku-kan datotsu</i> (striking an imaginary opponent) practice</p>	<p>Term one (April~July)</p> <p>1. Orientation</p> <p>2~5. Review of the last year</p> <p>6~9. <i>Ouzi-waza</i> (counter attack techniques) practice</p>
<p>Term two (September~December)</p> <p>9. Review of term one</p> <p>10. Practice of how to wear armour except <i>Men</i> (mask)</p> <p>11. <i>Ku-kan datotsu</i> practice with armour (except <i>Men</i> attacking)</p> <p>12. Practice of how to wear <i>Men</i></p> <p>13~14. Basic cutting practice with all armour</p> <p>15~18. Practice of various attacking techniques</p>	<p>Term two (September~December)</p> <p>10~15. Practice of various <i>Ouzi-waza</i></p> <p>16~18. Practice of a series of techniques, free fencing</p> <p>19~21. Free-fencing, Modified simple matches, referee practice</p> <p>Term three (January~March)</p> <p>22~23. Review of term two</p> <p>24~30. Matches, (team matches and individual tournament matches)</p>

<p>19~21. <i>Renzoku-waza</i> (strikes in a continuous motion), attacking and defending (for the last 5 minutes)</p> <p>Term three (January~March)</p> <p>22. Review of term two</p> <p>23~25. <i>Hiki-waza</i> (strikes while retreating from close distance to the opponent)</p> <p>25~27. Combination techniques</p> <p>28~30. <i>Uchikomi</i> practice (basic techniques of striking by responding to striking chances provided by partner) (Pupils are encouraged to try attacking and defending for 5 ~10 minutes in the end of a lesson)</p>	
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Ten teachers use this pattern. In this pattern of lessons, pupils do not wear any armour and they learn the proper etiquettes and very basic techniques during term one. Its teaching style is a teacher-centred drill approach. Pupils repeat the same movement again and again in *Kukaku-Datosu* practice. *Kukaku-Datosu* practice is the practice where one strikes an imaginary opponent's striking zones without direct consideration of one's distance from the opponent or of the opponent's posture (A.J.K.F., 2000, p. 56). After pupils master techniques through this repeated practice, they move on to the next stage. After two months summer holiday, many pupils forget what they learned in term one. Therefore, pupils spend the first lesson in term two for review of term one. The next stage is to learn how to wear and re-pack armour of *Doh* (trunk protector) and *Tare* (hip protector). This takes at least one lesson. Teachers teach all basic techniques from the beginning in armour. After this, finally they wear the *Men* (mask). It also takes at least one lesson to master how to wear it and take it off. After pupils become able to wear all the armour, at last they experience direct striking. It takes about thirteen lessons to get this stage.

The next stage is called *Yakusoku-keiko*. In *Yakusoku-keiko* the roles of offence and defence have been predetermined. (A.J.K.F., 2000, p. 111). The contents of this type of practice focus on basic techniques. When they are accustomed to this type of practice, they experience simple attacking and defending in free fencing for the last five minutes in a lesson. This aims that pupils try to use the techniques they have learnt so far. At the beginning of the third term, they learn *Hiki-waza*. *Hiki-waza* is a technique in which a player strikes whilst retreating in situations where one is very close to one's opponent (A.J.K.F., 2000, p. 34). *Hiki-waza* is also one of *Yakusoku-keiko*. This continues until the middle of the term three. At the end of the term three pupils learn *Uchikomi-keiko*. *Uchikomi-keiko* is a practice in which one learns basic techniques of striking by responding to striking chances provided by a partner (A.J.K.F., 2000, p. 106). The aim here is for pupils to acquire smooth footwork and quick *Shinai* control. After this *Uchikomi-keiko*, they again try free fencing for the last 5 minutes in a lesson. These are the contents of the syllabus in Year 10.

In Year 11, after the syllabus for the year is introduced during the orientation in the first lesson, pupils review the contents of Year 10. As the next stage, they learn *Ouzi-waza* (counter attack). There are varieties of patterns of *Ouzi-waza* and the teacher chooses which pattern to teach. This continues until the beginning of the second term. After learning some types of *Ouzi-waza*, pupils spend half a lesson on practice of a series of techniques and another half on free fencing. At the end of the second term, pupils learn the rules for matches and refereeing and experience simple matches such as a one-point match. In the third term, they have team matches. After team matches, pupils have individual matches and all Kendo lessons end.

This pattern of lessons is seen as the most orthodox style in Kendo. This does not mean only Kendo in the PE curriculum, but rather Kendo in general including school Kendo club and private Kendo club. The teaching style is basically a teacher-centred drill approach where everyone does the same thing together. In practices, etiquettes are more important than any other things. As a competitive domain, the acquisition of basic skills is the main content during the two years. Pupils learn basic skills step by step. As for the experienced pupils and Kendo club pupils, the above lesson plan does not show it, but they do the same syllabus as beginner pupils.

According to the Course of Study for PE at upper secondary schools, the number of lesson for a year is expected to total thirty five hours. All of the teachers who were interviewed commented, however, that it was impossible to have thirty five hours because of other school events. The actual hours normally amount to about thirty. The details of this matter of the number of lesson hours are described later in the introduction to the interview results under ‘Their problems in teaching Kendo’.

Table 4-2 Pattern 2: Twenty Five Hours Lessons a Year, Three Times Lessons a Week for Two Months in Term two in Year 10 and 11

Year 10 (age 15~16)	Year 11 (age 16~17)
Term two (September ~ October)	Term two (September ~ October)
1. Orientation, history of Kendo, <i>Rei-ho</i> and <i>Sa-ho</i>	1. Orientation
2~4. Practice of footwork, <i>Shinai</i> control and swinging practice	2~4. Review of the contents of the syllabus in Year 10
5~6. Swinging practice	5~8. <i>Hiki-waza</i> and free fencing (lasting 5~10 minutes)
9. Learning how to wear <i>Doh</i> and <i>Tare</i>	9~12. <i>Ouzi-waza</i> , free fencing and review of what pupils have learnt so far
10. Learning how to wear <i>Doh</i> and <i>Tare</i>	13~14. Referee practice and simple matches
11~12. Reviews of what they have learnt so far in <i>Doh</i> and <i>Tare</i>	15~16. Modified matches
13. Learning how to wear <i>Men</i>	17~20. League matches
14~16 <i>Yakusoku-keiko</i> in all armour	21~25. Team matches
17~20. Combination techniques, <i>Uchikomi-keiko</i>	
21~25. Practice of a series of techniques, free-fencing	

Three teachers teach in this pattern. As common points, these three schools have small numbers of pupils and classes (about three hundred pupils in total in each school). These schools have Kendo lessons three times a week for two months from September to October during the second term in Year 10 and 11. Because of this intensive curriculum, far fewer Kendo lessons (about twenty five hours) are planned, compared with other schools. Also because there is no holiday between each term, there are fewer instances of pupils forgetting skills and how to wear armour. The other problem is, however, that there is ten months from the end of Kendo lesson in Year 10 to the beginning of Kendo lessons in Year 11 and pupils forget what they have learnt in Year 10. The progress of lessons in this type of structure is faster than pattern 1, but there is no big difference of learning stages between pattern 1 and 2. The teaching style is also teacher-centred. Etiquettes and acquisition of basic skills are emphasised as well as in pattern 1.

Table 4-3 Pattern 3: Thirty Five Hours Lessons a Year, One Lesson a Week for Six Successive Terms in Two Years in Year 10 and 11

Year 10 (age 15~16)	Year 11 (age 16~17)
Term one(April~July)	Term one (April~July)
1.Orientation	1.Orientation
2. Practice of footwork and <i>Shinai</i> control	2~3. Review of the content of the syllabus in Year 10 (basic strikes, attacking and defending techniques)
3~5. Practice of swinging with footwork	
6~7. Learning how to wear <i>Doh</i> and <i>Tare</i> , swinging practice of <i>Men</i> and <i>Kote</i> , practice of <i>Doh</i> cutting (pupils actually strike <i>Doh</i>)	4~10. Pupils are divided into several teams and practice in their own group. Practice and practical matches in group.
8~9. Learning how to wear <i>Men</i> , cutting practice (all targets)	Term two (September~December)
10. Pupils try free fencing	11~12. Review of term one
Term two (September~December)	13~21. Team matches after basic practice in each team
11. Review of term one (how to wear armour and basic strike)	Term three (January~March)
	22~23. Review of term two
	24~30. Basic practice, individual matches.

<p>12. Practice of basic strike, free fencing</p> <p>13~14. Practice of combination techniques, free-fencing</p> <p>15~16. <i>Hiki-waza</i>, free-fencing</p> <p>17~18. <i>Uchikomi-keiko</i>, free-fencing</p> <p>19~21. <i>Ouzi-waza</i>, free-fencing</p> <p>Term three (January~March)</p> <p>22~23. Review of term two</p> <p>24. Refereeing practice by video</p> <p>25~30. Practical matches for learning rules and refereeing</p>	
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Four teachers use this pattern. These four teachers are the teachers who answered ‘Making lessons enjoyable by compromise, to the question of ‘How to deal with the aim of lifelong participation in sports’. This pattern seems to reflect the recent trend of Kendo teaching in the academic world that reviews the drill approach and encourages pupils to develop their interests and to take part in lessons independently by making use of the competitive domains of Kendo through experience of attacking and defending. For example, the All Japan University of Education Kendo Federation (1993, p. 26) claimed it necessary to review the traditional style of the teaching of Kendo within the PE curriculum. The All Japan University of Education Kendo Federation, therefore, made a Kendo lesson video ‘*Kendo lessons in PE for beginners*’ aimed at Year 10 pupils as a means of improvement in teaching beginners in Kendo lessons within the PE curriculum. The background to making the video and some points for effective development are summarised as table 4-4 shows below. Pattern 3 by these four teachers has some similar points, compared with the video.

Table 4-4 The Background to Making the Video and Points for Effective Development

The background to making the Video	For effective development
<p>○Systematic learning is not provided.</p> <p>●Decline of learners' enthusiasm because of too much learning of basic practice.</p> <p>○Learners' confusion and discomfort because of too much explanation of various techniques.</p>	<p>●To avoid overall teaching. To introduce group activities and applied skills at the early stages of learning.</p> <p>○To avoid teaching too many techniques and to choose the most necessary techniques in order to help pupils understand Kendo within the limited time and make pupils practise thoroughly.</p> <p>●To devise the teaching of attacking distance and movement under the principle of 'from simple movement to a complicated one', 'from near to far' and 'from slow to fast'.</p> <p>○Explanations of how to hold a <i>Shinai</i> and where feet should face are unnecessary. Other explanations should also be kept to a minimum.</p>

Table 4-5 The lessons plans in the video 'Kendo Lessons for Beginners' made by All Japan University of Education Kendo Federation

Main contents	Teaching Points
<p>Lesson 1</p> <ul style="list-style-type: none"> • To learn the history of Kendo • To learn how to treat one's armour and equipment and how important it is • To learn where the targets are • To learn proper etiquettes <p>Lesson 2</p> <ul style="list-style-type: none"> • To learn basic movement • To learn how to control the <i>Shinai</i> • To learn how to swing 	<p>Lesson 1</p> <ul style="list-style-type: none"> • Simple explanation • To emphasise that in Kendo thoughtfulness towards others is important <p>Lesson 2</p> <ul style="list-style-type: none"> • Too much explanation should not be provided • It is impossible to teach everything. It is

<p>Lesson 3</p> <ul style="list-style-type: none"> • Review of Lesson 1 and 2 • To learn <i>Men</i> cutting (slow and big) <p>Lesson 4</p> <ul style="list-style-type: none"> • Review of <i>Men</i> cutting • To learn <i>Men</i> cutting (quick) with <i>Ki • Ken • Tai no icchi</i> (harmonising spirit, handling of <i>Shinai</i>, body movement and posture together) <p>Lesson 5</p> <ul style="list-style-type: none"> • Review of Lesson 4 • To learn how to wear and re-pack <i>Doh</i> and <i>Tare</i> • To learn combination techniques <p>Lesson 6</p> <ul style="list-style-type: none"> • To learn how to wear and take off <i>Men</i> and <i>Kote</i> • To learn <i>Doh</i> cutting <p>Lesson 7</p> <ul style="list-style-type: none"> • To learn <i>Kote</i> cutting • To learn how to defend • To try free-fencing <p>Lesson 8</p> <ul style="list-style-type: none"> • To learn <i>Hiki-waza (Men)</i> • To learn <i>Uchikomi-keiko</i> • Free-fencing <p>Lesson 9</p>	<p>important to judge how much to teach</p> <p>Lesson 3</p> <ul style="list-style-type: none"> • To enable pupils to check whether they can show proper forms of etiquettes and do proper swinging by themselves. <p>Lesson 4</p> <ul style="list-style-type: none"> • To try to enable pupils to master <i>Men</i> cutting • To enable pupils to understand what <i>Ki • Ken • Tai no icchi</i> (condition of valid strike: harmony of spirit, <i>Shinai</i> handling and body movement)is <p>Lesson 5</p> <ul style="list-style-type: none"> • To make pupils master how to wear and re-pack <i>Doh</i> and <i>Tare</i> <p>Lesson 6</p> <ul style="list-style-type: none"> • To enable pupils to master how to wear and take off put <i>Men</i> • To enable pupils to experience <i>Men</i> and <i>Doh</i> strikes and discuss their feelings <p>Lesson 7</p> <ul style="list-style-type: none"> • To devise the time for free fencing <p>Lesson 8</p> <ul style="list-style-type: none"> • Do not spend too much time on the practice of <i>Hiki-Men</i> and to have enough time for free fencing <p>Lesson 9</p>
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<ul style="list-style-type: none"> • Review of Lesson 7 and 8 • To learn <i>Hikiwaza</i> (<i>Doh</i> and <i>Kote</i>) • To try simple matches <p>Lesson 10~14</p> <ul style="list-style-type: none"> • Learning of techniques by pupils' own choice <p>And various types of matches (individual and team matches)</p>	<ul style="list-style-type: none"> • Do not spend too much time on <i>Hiki-Doh</i> and to have the time for simple matches <p>Lesson 10~13</p> <ul style="list-style-type: none"> • To divide pupils into several groups • To use video and show various applied techniques in Kendo • To edit the video beforehand
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As the above pattern 3 and the examples of plans by the All Japan University of Education Kendo Federation show, this brings in free fencing at an early stage of learning. Pupils try free fencing as soon as they learn basic striking and defence. The teaching points are that explanation should not be long and should place more emphasis on giving pupils experience. The teachers who employ pattern 3 also commented about how to devise lessons at the stage of acquirement of basic skills. For example, 'to use a badminton shuttlecock when teaching swinging' 'to use video to enable them to compare themselves with Kendo club pupils' and 'to use balloons to improve *Shinai* control'. They also make lessons interesting by doing swinging and footwork practice in relay. By these devices, the teachers try to interest pupils. In the second term, pupils have time for free fencing. Their style is not like patterns 1 and 2 which are 'pupils learn all basic skills briefly', but it tends to encourage them to try free fencing with their current level of skill. Matches are already planned in the third term. This is also not like the other two patterns 'after learning all techniques' or 'letting them have matches because it is the end of lesson', but it is that pupils try matches with their current level of skill. In this way, teachers also tend to help pupils learn refereeing through experiencing matches.

In Year 11, Pupils are divided into groups and practise in their group. They are given a list of techniques and choose what they want to practise in order to develop their favourite techniques and to overcome problems with techniques they are not good at. This ensures that they think about their learning aims and tackle their activities independently. From the second term, various types of match such as team and individual matches are the main components of the course. A team match is generally made up of three, five or seven individuals. Both individual and team matches take place in league format and tournament

format. In addition, there are two methods of scoring used for team matches: the *Sho-sha-su-ho* and the *Kachi-nuki-ho*. In the *Sho-sha-su-ho*, the winning team is decided by the total number of individual wins. In the *Kachi-nuki-ho*, beginning with first player from each team the matches continue with the victor facing the players of the opposing team, one after another, until he / she is defeated. Finally the team with the last survivor wins (A.J.K.F., 2000, pp. 84-85).

To sum up, some clear pictures emerged as to how the teachers organise their lessons. The teachers, who answered that the idea of lifelong participation in sports is incompatible with Kendo because they see Kendo is one of the traditional Budo, take traditional typical teaching style. The teachers, who answered that Kendo is one of the traditional Budo, but also answered enjoyment is provided in lessons because it is one of PE activities in schools, adopt a teaching style that encourages pupils to try free fencing in the early stages of learning as recommended by the All Japan University of Education Kendo Federation. One thing that all teachers have in common is that Kendo is one of original Budo for them. Whether or not they compromise, it is the same. The next section explores why these teachers have come to have ideas of their teaching styles and what influenced them to have their ideas.

4-2-5 The Background of Teachers' Teaching Style

Most of the teachers contributed more than one answer to the question regarding to background of their teaching style. These are divided into three sub-categories; 'Experience of university Kendo club', 'Experience of upper secondary school Kendo club' and 'Experience of private Kendo club'

Experience of university Kendo club 7	Experience of upper secondary school Kendo club 12	Experience of private Kendo club 12
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There was no comment that the background of teaching was from the experience of Kendo within the PE curriculum. All teachers' teaching background seems to be from their experience of Kendo as Budo. Some teachers' comments are introduced below.

What I learned in upper secondary school and university Kendo club and what I learned from my teacher was Kendo as Budo. His teaching was very strict. No compromise was required. He pointed out everything in daily life, greetings, etiquettes.... He also forced me to practise basic skills thoroughly. I didn't understand why I had to do this so hard when I was young. Now I think, however, that he was instrumental in my being what I am at the moment. His teaching laid the foundation of my teaching style. (T14)

All this teacher's comments were consistent with his belief of Kendo *as* Budo and his teaching style was categorised in pattern 1 that followed the traditional way of Kendo *as* Budo. His background of teaching is based on his teacher's teaching at upper secondary school and university. He himself was not happy with the way he was taught. At present as a teacher, however, he understands the way he was taught and he tries to teach what he was taught. The following teacher mentioned his experience in a local Kendo club.

I think that I've got my local Kendo club teacher and my senior's influence. He was very strict about everything such as etiquettes and greeting and I was very afraid of him. I did everything very hard not to be told off by him. At the same time I wondered why I was doing it, but now I understand very well what he told me. I think that he wanted to tell me that the reason we do Kendo is not for just improving one's skills but for cultivating oneself in terms of daily life. So it's probably hard for my pupils to follow my way but I think they will understand when they become adults. I hope so and I think so. (T12)

His teaching style was also categorised in pattern 1. He commented that his teaching was influenced by his teacher in a local Kendo club. He also commented that he was also not happy with the way he was taught when he was young, but now he understands what Kendo *as* Budo should be and tries to practise ideas of Kendo *as* Budo in his Kendo lessons. He knows that it is hard for his pupils to accept his way. He thinks, however, his pupils will understand what he tries to do in his lessons as he did when he became adult.

A young teacher who became a teacher after the curriculum revision in 1989 comments:

I think that it is from my grandfather who was a teacher in the Kendo club in my town. He was a strict Kendo teacher. I was always told off by him for not only Kendo itself, but also etiquettes and life-style. He taught me basic techniques from the beginning and I practised 365 days a year, everyday, everyday. I couldn't stand practising so hard but I was not allowed to take a day off. At that time I always wondered why I had to do this way.

[Interviewer: "How about now?"] Yes. Now it is entirely thanks to him. I think the reason why I can

teach pupils here everyday is because I overcame that hard practice and my spiritual strength and physical fitness were cultivated. I think that I want my pupils to learn what I was taught by my grandfather. (T16)

This teacher's teaching style was also categorised in pattern 1 and this teacher also recognises himself as a Kendo practitioner rather than a PE teacher who is in charge of Kendo lessons. His comment is quite similar to other two teachers; T12 and T16

A teacher who was categorised in pattern 2 comments:

Well, it is from my experience in a local kendo club and upper secondary school and university Kendo club. I was trained strictly in Kendo and now I teach. When I was a pupil, I always wondered why I had to do such a thing, not only practice but also etiquettes. I am in the same situation as my teachers. What I try to do is what I was taught by my teachers and seniors. (T8)

Although the teaching style in pattern 1 is different from pattern 2 in terms of the number of lessons per week and the number of lessons in year, the basic teaching style is the same. The youngest teacher in all the teachers who participated in the interviews made the same comment as other teachers who were categorised in pattern 1.

A teacher who was categorised in pattern 3 comments:

Basically my teaching is influenced by my seniors and teachers who taught me in local and school Kendo clubs. As my senior and teachers did, I want to enable my pupils to understand Kendo as Budo and I want each of them to be a person who can overcome any hardness. In reality, however, things do not go as I wish and I quite often have to change my ideas.... (T2)

In the category: How to engage pupils in lifelong participation in Kendo, this female teacher commented that she would get pupils interested by providing enjoyment. It was interpreted, however, that providing enjoyment was a compromise for her and she also takes a stance of a Kendo practitioner as other teachers do. The above comment supported this interpretation.

These teachers perceived that they were strictly trained by their teachers and seniors in their school Kendo clubs or private Kendo clubs. By coping with such strictness and becoming teachers, they saw the way to

success as Kendo practitioners was by holding to the style and syllabus that had taught them. It seems, therefore, that the training they had is the basis of their teaching style. This style is deeply connected with the Kendo tradition. Irrespective of differences in their grades, teaching experience and ages, their comments all reflected the view of Kendo *as* Budo.

As described earlier, in Kendo *as* Budo, there is a strong relationship between master and apprentice, senior and junior. A master is likened to a needle and an apprentice is likened to a thread (Inoue, 1994). This means that the apprentice always follows after the master. Master and senior pass Kendo to the apprentice. When the apprentice becomes senior, this person passes on Kendo to another apprentice. A tradition is formed like this. These teachers' comments reflect this tradition. For these teachers, teaching by their senior and teachers has greater power than the M.E.S.C.

It is clear that these teachers' recognition of teaching Kendo in school clubs and private Kendo clubs is the same as the teaching of Kendo within the PE curriculum. It is not always possible, however, to teach in the way of their teaching philosophy. For example, some teachers' comments revealed that there was a compromise they have to do against their will. The results of the problems they have in Kendo within the PE curriculum are introduced below.

4-2-6 Teachers' Problems in Teaching Kendo

Two sub-categories 'Characteristics of modern day pupils' and 'Time limitation' were categorised. Twelve opinions were included in the first sub-category and ten in the second sub-category.

Characteristics of modern day pupils 12
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Time limitation 10

Even if the teachers try to do a lesson as they wish based on their teaching belief, there exists some problems. Their comments on 'Characteristics of modern day pupils' are:

...I have been trying to teach pupils to master spiritual things, but my way seems to be going against their lifestyle. For example, I am supposed to teach *Ritsu-rei* and *Za-rei* (a bow from the formal kneeling position), but pupils have little experience of these nowadays. Maybe they haven't learnt these at home. How to talk to older people as well. It used to be very easy because they knew these. I think the difficulty I feel is their limited experience of them. (T14)

This teacher has 11 years experience. This teacher compares the lack of knowledge of etiquettes with that of past pupils. He would like his current pupils to have a certain level of knowledge of etiquettes as the past pupils had. A teacher who commented about his dilemma between Kendo within the PE curriculum and Kendo *as* Budo makes a similar comment.

Uummmmm (big and long sigh), pupils nowadays don't know anything. I have to teach everything, how to sit down, how to bow, greet people. They are crazy about Western sports such as football and baseball. They don't learn etiquettes from such sports. That is why I teach these a lot in my lessons, but they don't learn and practise them. I mean they do in the *Dojo* (Kendo gym) because there is me in the *Dojo*, and I tell off if they don't do it, but they don't do it in their classroom at all. That doesn't mean they can do. Something must be wrong with them. I am not sure what it is (shrugging his shoulder). (T17)

This teacher recognises that he has a role to teach pupils etiquette and behaviour because they do not know about them. His problem is that his pupils do not understand why they have to. Other teacher also comments about problem of pupils' acceptance.

They might think that they don't need the traditional culture (sigh). They have no interests in Kendo. Their interests are rock'n' roll, football, baseball and western things. These are much more interesting for them, much more fun for them (sigh again). (T12)

This teacher has almost the same teaching experience as T17. This teacher also complained about modern pupils' great interests in sports and pupils' reluctance to accept etiquettes in Kendo *as* Budo.

A teacher who is much younger than the above three teachers' comments:

...Pupils have changed. Recently I feel strongly that pupils are not like 7 or 8 years ago. They don't appreciate attitudes to Kendo *as* Budo. They listen but they don't learn. I mean they pretend to listen not to be told off, but they are not interested in the contents at all. I don't feel their enthusiasm in Kendo lessons. But in football or basketball, they are so keen (big sigh). (T10)

This teacher who became a teacher eight years ago also pointed out the difference between modern pupils and past pupils. The problem for him is also that pupils in his school do not accept attitudes to Kendo as Budo.

For the above teachers, 'modern day pupils' means the pupils who do not show usual Japanese manners, cannot show proper etiquettes and greetings, are clumsy, are not keen on lessons and not interested in understanding the traditional culture. On enquiry they perceived that they did such good things when they were pupils. It also seems that these teachers have a feeling that they want their pupils to do the same as they did. In the interviews I felt their disappointment from not only their words of resignation which came from the difficulty of understanding modern day pupils, but also their expressing attitude such as a sigh. Some of them took baseball and football as comparative activities with Kendo. Their thoughts seem to be that modern day pupils are very keen on such sports and not interested in Kendo which is strict and hard, and they do not want pupils to learn Kendo like doing sports.

Regarding their comments on the problems of 'time limitation', basically Kendo within the PE curriculum is supposed to have thirty five hours of lessons a year. Thirty five hours is counted as one credit and two credits are compulsory for pupils in upper secondary schools. It seems that thirty five hours is a very difficult number to achieve as the following teachers commented.

The Course of Study says thirty five hours, doesn't it? but I have about 30 hours because of many school events. If you have 2 or 3 weeks between one lesson and the next, you don't remember what you learned in the last lesson! It is hard, isn't? (T5)

This teacher was categorised in pattern 1 in which Kendo lesson takes place once a week. His problem is that pupils forget what they learned in the previous lesson if one lesson is cancelled and pupils have two weeks until the next lesson. The following teacher who was categorised in pattern 2 in which Kendo lesson takes place three times a week during term two comments:

The Course of Study expects thirty five hours but actually I can have about 20 hours. I always think that I wish I could have more. It can't be helped. There are other events in schools and Kendo is always taken by those things. (T10)

This teacher also comments that thirty five hours a year is impossible to have because Kendo lessons are sometime cancelled by other school events.

The only female teacher who was categorised in pattern 3 in which Kendo lesson is done once a week comments:

About 20 hours actually. It is a serious problem (sigh). This is all about school events. We have a sports day in June. So Kendo lessons are taken by its preparation for the sports day until the end of June. I have only 4 or 5 hours in the term one (sigh again). (T2)

In this teacher's school, sports day is the biggest school event and a lot of PE lessons are cancelled because of practice and preparation for the sports day. It was obvious that she was disappointed and frustrated when this teacher commented the above.

It is clear that thirty five hours of lessons is very difficult number for these teachers to achieve. Many other teachers also commented that Kendo lessons were replaced by school events such as sports day, school excursion, and culture festival and so on. This matter of the numbers of lesson hours is not only a problem of total lesson hours but also a problem of extended time between one lesson and the next. This happens because Kendo lessons are cancelled for other school events. Three teachers out of the seventeen seemed to have fewer problems with the number of lesson hours than other teachers because they have three hours a week in an intensive curriculum. The other fourteen teachers, however, have a Kendo lesson only once a week. As T5's comment represents, pupils sometimes have two or three weeks between lessons and this bothers the teachers seriously because they cannot proceed with lessons according to their plans.

To sum up, there are two problems in most of these schools that are not considered in the Course of Study for PE. For example, I strongly felt the gaps between schools and the Course of Study for PE by listening to them. Many teachers complained that the M.E.S.C. and researchers have no idea what is happening in schools. In the interviews, it was obvious that many teachers were confused and disappointed with the difference between their boy and girlhood, and modern day pupils. Many teachers were also frustrated by the time limitation that they cannot do their plan in enough time schedule and pupils forget what they

learned last time because they have too much time between one lesson and the next.

Next their comments on the teaching of strategies and tactics in Kendo within the PE curriculum in these seventeen teachers' schools are introduced.

4-2-7 The Definitions of Senryaku, Sakusen and Senjyutsu

Before starting to analyse seventeen teachers' views of teaching strategies and tactics, there are several things that should be stated. In the interviews, the teachers used the words, '*Senryaku*' '*Sakusen*' and '*Senjyutsu*' as their meanings related to strategy and tactics in Japanese. The teachers and I did not have a discussion to arrive at a common recognition of each meaning of these words before interviewing. This was in order to understand their understanding of these words without any influence from me. Analysing their comments, they did not distinguish these words clearly and used them ambiguously. For example, 'such things' and 'things like *Senryaku* or *Senjyutsu*'. I also realised that one teacher's meaning of *Senryaku* was the same as another teacher's meaning of *Senjyutsu*. After the interviews, some of them said, "Actually I don't know the difference between *Senryaku* and *Senjyutsu*."

In this thesis so far, I have been using the words strategy and tactics in English. Looking up dictionaries of both English-Japanese and Japanese-English, they say that *Senryaku* is translated as strategy and *Senjyutsu* is translated as tactics (Akao, 1975; Hasegawa *et al.*, 1986; Okado *et al.*, 1992; Kojima, Takebayashi, Nakao, 1995a, 1995b; Konishi *et al.*, 1997; Horiuchi, 1999). There is, however, another word '*Sakusen*' in Japanese that is also translated as tactics, but actually has slightly different meaning from *Senjyutsu* (Aiga, 1981; Noma, 1989; Sato, 2001). It is important to distinguish these subtle differences clearly in order to make the teacher's meanings based on their true intention. Here, therefore, definitions of words, *Senryaku*, *Senjyutsu* and *Sakusen* are attempted.

There have been active discussions of strict differences between *Senjyutsu* and *Sakusen* in Japan (see, e.g. Nishiura, 1975; Clausewits, 1968a, 1986b, 1986c; Koyamauchi, 1980; Koyama, 1984; Hara, 1985; Inagaki *et al.*, 1985; Stiehler, 1980a, 1980b; Hasegawa, 1990; Yoshida, 1992; Kern, 1998).

The origins of the words, '*Senryaku*', '*Sakusen*' and '*Senjyutsu*' come from the military or political terminology in the Greek era (Hasegawa, 1990). Nowadays, these words are used in the field of economics, management, sports and so on. The following sub-section discusses the definitions of these words in Japanese.

Senryaku

First of all, as for *Senryaku*, Stiehler (1980a, p 68) defines it as a means related to putting the whole military power into the war and related to all fighting operations such as the main attacking target. Inagaki *et al* (1985, p. 2) also define it as a means of planning, preparing and teaching of tactics, and as a means of the use of each battle to achieve the aim of war. They also divide the definition of *Senryaku* in the broad sense and narrow sense. According to their examples of sports in a nation and a university, *Senryaku* in sport in the broad sense is a means of politics, diplomacy and economics with the concept of a nation or university's *Senryaku* (Inagaki *et al*, 1985, p. 2). This means that both a nation and a university take advantage of sport as a means of politics and diplomacy, for example, to strengthen the ties of friendship with another country through sport, to raise the profile of the university by strengthening sports clubs and winning championships, to make plans in the longer term in order to keep winning and retain the reputation of the university. *Senryaku* in the narrow sense, is a theory related to planning, preparation and teaching to win; to choose a coach; to scout for talents; to make a training schedule and so on (Inagaki *et al*, 1985, p. 6).

To sum up, *Senryaku* is the first stage of making the all-round planning towards a goal. In the broad sense, it is a means of preparation and planning related not only to winning, to the reputation and development of a sports club but also the organisation to which the club belongs. In the narrow sense, it is an all-round plan of the club activities in the long term. This includes planning of team making, training and tactics in games.

Sakusen

Sakusen comes between *Senryaku* and *Senjyutsu* in Japanese. *Sakusen* is more concrete than *Senryaku* and it is to command corps for military actions in a certain period (Koyamauchi, 1980). Stiehler (1980a, p. 68) simply and clearly defines *Sakusen* as a theory which connects *Senjyutsu* with *Senryaku* inseparably for achievement of aims in *Senryaku*. Yoshida (1992, p. 215) also defines *Sakusen* as a means related to how to fight by combining individual and group *Senjyutsu* in each game towards the achievement of *Senryaku*. Applied to sports, *Sakusen* would be defined as a means for developing acts by *Senryaku* such as attacking and defending intentionally towards winning each game.

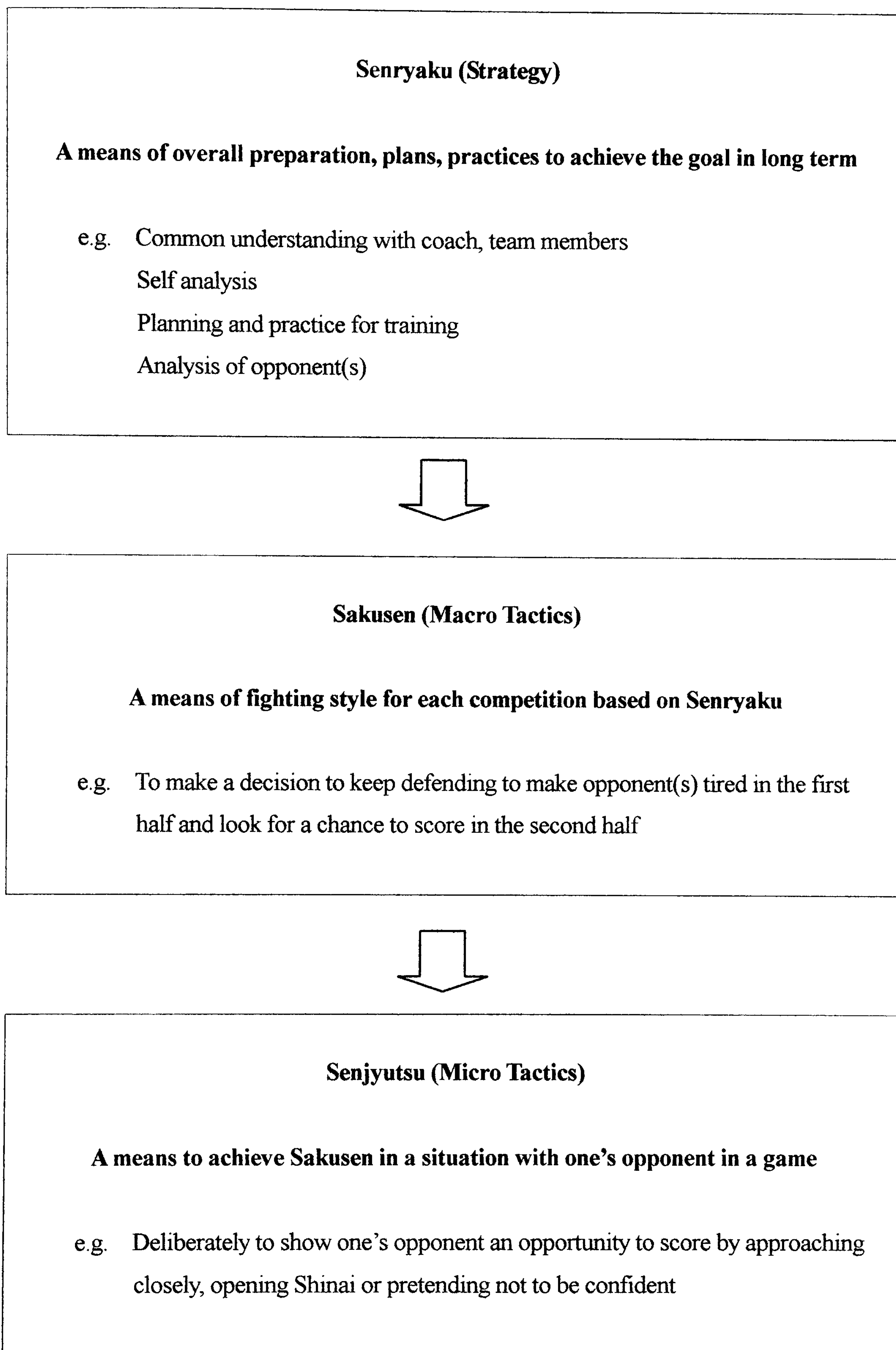
Senjyutsu

Inagaki *et al*, (1985, p. 7) define *Senjyutsu* as a means of command of each fighting act and a theory related to the fighting act that is the most suitable in the situation. In the case of sports, Hasegawa (1990) explains that *Senjyutsu* is a means of acting patterns by a player or group in game. Hasegawa (1990) also explains that it means to aim to achieve the best result in each situation in a game, considering the actions of one's opponents and team mates, rules and the external condition. Yoshida's (1992, p. 215) definition of *Senjyutsu* is that it is a theory that is gained from actual games and generalised in order to play reasonably and rationally in each situation in a game.

Examining their definitions, the difference between *Sakusen* and *Senjyutsu* would be that *Sakusen* is the guiding principle in a whole game to achieve *Senryaku-teki Mokuhyo* (strategic goal) and *Senjyutsu* is subordinated to *Sakusen* and it is an act to achieve *Sakusen* in each situation in a game.

After *Senryaku*, *Sakusen* and *Senjyutsu* were defined, I looked up some English Dictionaries (Burchfield, 1983; McLeod, 1985; Wehmeire, 1993; Sinclair, 1987, 1995, 2001) and compared the definitions of *Senryaku*, *Sakusen* and *Senjyutsu* with the definition of strategies and tactics. As a result, it was thought that *Senryaku* would be translated as strategies and *Sakusen* would be translated as macro tactics and *Senjyutsu* as micro tactics. The following figure shows the definition and relationship between *Senryaku* (strategy), *Sakusen* (macro tactics) and *Senjyutsu* (micro tactics) in this thesis.

Table 4-6 The Definitions and Relationship between Senryaku (strategy), Sakusen (macro tactics) and Senjyutsu (micro tactics)



When I finished transcribing all the conversation from the interviews and sent copies of these to the teachers, I also sent a list of the definitions of *Senryaku*, *Sakusen* and *Senjyutsu*. I confirmed which word they actually meant in the interviews in order to analyse their true intention of meanings. After I

confirmed if they wanted to change or correct by e-mail or phone, the transcriptions were corrected to the words that they actually meant. In the following comments, strategy, macro and micro tactics are all described in Japanese as *Senryaku*, *Sakusen* and *Senjyutsu*.

4-2-8 How to Deal with *Senryaku* (strategies), *Sakusen* (macro tactics) and *Senjyutsu* (micro tactics)

Two sub-categories ‘I do not teach *Sakusen* and *Senjyutsu*’ and ‘I teach *Sakusen* and *Senjyutsu*’ were categorised. Fifteen opinions were included in the first sub-category and two in the other sub-category.

These are displayed below.

I do not teach <i>Sakusen</i> and <i>Senjyutsu</i> 15
--

I teach <i>Sakusen</i> and <i>Senjyutsu</i> 2
--

It is interesting that the teachers who answered that they did not teach *Sakusen* and *Senjyutsu* were the vast majority; that is fifteen out of seventeen.

Some of their comments on why they deny teaching *Sakusen* and *Senjyutsu* are as follows:

For beginners, it is difficult to use *Sakusen* and *Senjyutsu*. Especially in Kendo it is difficult. They don't have enough skills, experience and understanding. You know, there are the four unfavourable mental conditions called *Shi-kai* (astonishment, fear, doubt and hesitation). I think that is related to *Senjyutsu*, but it is impossible for beginners to understand *Senjyutsu*. (T6)

This teacher's reason for denying *Sakusen* and *Senjyutsu* is that it is too difficult for beginners to understand them before they acquire a certain level of skills. Other teachers make similar comments as follows:

Senjyutsu in lessons? All I say is “Do your best”. If I could have more lessons then I might be able to teach *Senjyutsu* after they finish skill practices. However, in reality it is impossible. (T13)

I think that it is impossible in Kendo lessons in schools. If you could teach how to referee, that would be the maximum. I don't think that my pupils develop their skills to that stage in 2 years. And there is not enough time for that. If you have some club pupils or many experienced pupils, you may be able to do that. (T12.)

These teachers recognise Kendo within the PE curriculum from the viewpoint of Kendo *as* Budo in common and their teaching styles were categorised in pattern 1. These teachers also denied *Sakusen* and *Senjyutsu* in term of teaching stage of Kendo in common.

The following teachers have negative opinions about teaching *Sakusen* and *Senjyutsu*.

I don't like to teach Kendo's dark side. I think that pupils should become able to use them by themselves. If they focus too much on *Sakusen* and *Senjyutsu*, they forget more important things. For example to fight with fair play. And if they only use feint, that means lying. It might be important in a way, but it is not good to allow them to lie from the viewpoint of education. (T14)

For this teacher who recognises Kendo *as* Budo, *Sakusen* and *Senjyutsu* are Kendo's dark side and against the spirit of fair play. As his word 'feint' shows, his view is that the use of *Sakusen* and *Senjyutsu* is to outwit an opponent and it is to encourage his pupils to tell a lie. A similar comment was made by other teachers.

Basically I say "Fight with Sei-sei-dodo (the spirit of fair play)". I keep saying only that, so I never teach. Making *Sakusen* and using *Senjyutsu* is for sports, not for Kendo. (T15)

This teacher is also a teacher who recognises Kendo *as* Budo and comments that *Sakusen* and *Senjyutsu* are against the spirit of fair play. His last comment seems to mean that it is allowed to make *Sakusen* and use *Senjyutsu* in sports but it is not allowed in Kendo *as* Budo.

The following teacher gives a concrete example of what is allowed and what is not.

....I don't like teaching things like *Sakusen* and *Senjyutsu*. It's not Budo-like. I don't like my pupils trying to make a draw by *Sakusen* against an opponent who is stronger. I want them to try to strike head-on. I don't want them to win by cheating, using *Senjyutsu* such as feint. I want them to fight with fair play. (T8)

This young teacher also recognises Kendo *as* Budo and comments that *Sakusen* and *Senjyutsu* are not for Kendo *as* Budo. His example seems to be reasonable choice of *Sakusen* in matches although he does not like this. As for his example of feint as *Senjyutsu*, it also seems to be effective, but he criticises it as cheating.

The following teacher denies teaching of *Sakusen* and *Senjyutsu* because he has no experience to teach them.

I don't encourage my pupils to make *Sakusen* and to use *Senjyutsu* in my lessons. I don't know, I am not sure if I should or not...(silence about ten seconds)...I haven't done anything like that before...I haven't read any of that sort of research either...No. I haven't done that before. I want to see how to do it. Do you know anyone doing that? (T17)

This teacher has not taught *Sakusen* and *Senjyutsu* before but showed his interest in teaching them. Although this teacher has twenty seven years experience as a PE teacher who is in charge of Kendo lessons, he comments that he has not seen any research into *Sakusen* and *Senjyutsu* in Kendo. It can be said that *Sakusen* and *Senjyutsu* are undeveloped subjects in Kendo.

These teachers' comments are divided into three types. First of all, type 1: It is impossible to teach *Sakusen* and *Senjyutsu* without a certain level of skills, Type 2: I reject the teaching of *Sakusen* and *Senjyutsu* flatly and type 3: I do not know how to teach *Sakusen* and *Senjyutsu*.

In type 1, the reason teachers deny the teaching of *Sakusen* and *Senjyutsu* is that they think that it is impossible to teach them because these are too difficult to understand and pupils do not have enough skills to deal with them. For example, T6 took up one of the traditional sayings, '*Shi-kai*' and commented how difficult it was for beginners to understand. *Shi-kai* is not directly included in *Sakusen* and *Senjyutsu* but it is the four unfavourable conditions in Kendo: *Kyo* (astonishment), *Ku* (fear), *Gi* (doubt) and *Waku* (hesitation). It is important to control the mind in order to suppress these conditions (A.J.K.F., 2000, p. 34). *Shi-kai* in Kendo is related to *Shi-kai* in life. To eradicate these feelings thorough training in Kendo is, therefore, the purpose of Kendo as character building (Inoue, 1994). Originally in Kendo as Budo, as this teacher points out, this kind of traditional saying is not given to beginners but is offered to experienced Kendo practitioners who have a certain level of skills. Beginners are simply encouraged to engage in acquiring basic skills. There are teachings and doctrines related to fights in Kendo that have been passed from the old times. These are very abstract and technical, however, and offer no concrete explanation about how to fight and why. These are not something a master explains how and why to an apprentice, but the apprentice is supposed to understand the meanings of the teachings and doctrines by experiencing

during practices again and again. In the interviews, none of the teachers in this type commented that they tried to change words to enable pupils to understand and provide the teaching of *Sakusen* and *Senjyutsu* according to pupils' development of skills. Two teachers (T12 and T13) commented that if they could have more time for lessons, they might be able to finish skills teaching and start teaching *Sakusen* and *Senjyutsu*.

As for type 2, the reason these teachers deny the teaching of *Sakusen* and *Senjyutsu* seems that they don't like pupils making *Sakusen* and using *Senjyutsu*. They think that pupils become too focused on winning and tend to make light of more important learning contents. Also for them, making *Sakusen* and using *Senjyutsu* mean 'One can do anything to win'. For example, *Sakusen* is made to make a draw when fighting against someone stronger. *Senjyutsu* is used to outwit opponents by using feint in attacking and defending situation. They described the use of *Sakusen* and *Senryaku* with the following phrases 'cowardly' and 'sneaky measure', and 'against *Se-isei-dodo* (the spirit of fair play)'. According to the Japanese-English dictionary of Kendo, *Sei-sei-dodo* in Kendo means facing the opponent straight, without deceiving or using sneaky tactics and fighting to the end with respect for the opponent and in a correct etiquette (A.J.K.F., 2000, p. 82). In the interviews, teachers' meaning of *Sei-sei-do-do* is not to make *Sakusen*, but to try to fight head-on against any opponents. That is, 'deceiving or using sneaky tactics' would be equal to their meaning of making *Sakusen* and using *Senjyutsu*. Also 'facing the opponent straight and fighting to the end with respect for the opponent and in a correct etiquette' would be equal to 'to fight head-on'. It was impossible to understand why the teachers in this type recognise *Sakusen* and *Senjyutsu* from such a viewpoint. From their comment of Kendo *as* Budo in contrast with their comment of sports, however, it is thought that their opinion is related to their recognition of Kendo *as* Budo.

As for type 3, there is just one teacher's opinion that he does not teach because he does not know how to teach *Sakusen* and *Senjyutsu* (T17) although he is interested in teaching them. He is not sure how to teach them because he has never seen any research papers on the teaching of *Sakusen* and *Senjyutsu*. This comment highlights that there is little research into the teaching of *Sakusen* and *Senjyutsu*.

As for the positive opinions of teaching *Sakusen* and *Senjyutsu*, two teachers commented that they taught them. One of them commented as follows:

Yes. I teach *Senjyutsu*, but I just tell them what the Kendo club pupils do in matches and what they try to do to win. Pupils in Kendo lessons don't have enough skills to use it, but they like trying. I also think that I should let them experience matches for fun at the end of lessons. I say like "OK, now you use your brain and think about what to do". For example, "In this situation, you could do this or the Kendo club pupils would do it like this". I know that everyone wants to win so they listen quietly. (T9)

This teacher just tells pupils what club pupils do in matches and does not actually teach them how to do. This teacher is one of the teachers who strongly wishes Budo within the PE curriculum to be an independent subject and recognises Kendo *as* Budo. In reality, however, he also comments that he has to admit Kendo is one of the PE activities and provide pupils with enjoyable lessons against his will. For this teacher, the introduction of *Senjyutsu* may also not be what he wants to do.

Another teacher is positive to teach *Sakusen* and *Senjyutsu*.

Well, Yes. I teach *Senjyutsu* in my lesson because it is one of the fascinating things in Kendo. Of course it is in other sports as well. So I say "As you think about *Senjyutsu* in other sports, for example, you pretend to shoot but actually do dribble to outwit your opponent, don't you?" The same in Kendo. And I encourage them to try to do various means of attacking which incorporate feint. That excites them. I also advise them during matches like "You did this, but it could have been better if you had done this". And in team matches, if experienced pupils are there, I make other pupils discuss how to fight against these experienced pupils. Or I make them think about the team score in the middle of a team fight and say "If you make a draw against that opponent, your team will win"....

[Interviewer: "When do you start teaching them in your teaching plan?"] It is at the very end of the lessons. I mean the end of term three in Year 11, February and March. (T2)

This female teacher recognises the significance of the teaching of *Sakusen* and *Senjyutsu* and therefore teaches them. As she comment shows, she finds the significance of teaching *Sakusen* and *Senjyutsu* that her pupils get excited and interested by using them. She introduces *Sakusen* and *Senryaku* after learning for matches starts. More concretely, for *Sakusen* she makes her pupils think how to fight in a situation in a team match, considering the team score and the characteristics of their opponent. She does not deny that her pupils aim to make a draw in order to lead their team to win. Her positive opinion of teaching

Sakusen and *Senjyutsu* is not, however, related to the fact that she is the only female teacher in all the interview participants. At the beginning of the interview with her, as with many male teachers, she clearly commented that Kendo was the way of character building even it was Kendo within the PE curriculum. Moreover, looking back at her comment on ‘How to engage pupils in lifelong participation in Kendo’, she is also one of the teachers who seems to have made a compromise to make Kendo lessons fun and to achieve the aims of both Kendo and PE. Teaching *Sakusen* and *Senjyutsu* might be a compromise for her and her honest opinion may be that *Sakusen* and *Senjyutsu* will lead pupils to view Kendo as a sport as much as other many teachers do.

I asked her what was the difficulty of teaching *Sakusen* and *Senjyutsu*:

Pupils’ levels are different. Experienced pupils have skills, so I can teach but.... [Interviewer: “Is it difficult to teach if they don’t have enough skills?”] Yes. Indeed! I think that basic skills are necessary. And you should explain some terminology in plain language. Otherwise it is too technical to understand. Sometimes this happens. I am the only person who thinks everyone is following me, but actually they have no idea what I am talking about. I have been doing Kendo for a long time, so I am used to the terminology but they have no idea. (T2)

Here ‘A certain level of skills is necessary for the teaching *Sakusen* and *Senjyutsu*’ came up again. She also mentioned the problem of languages when teaching them. Kendo requires quite different movement from other sports. Moreover, a lot of words used in teaching of Kendo are original and classical languages because Kendo has a long history. Inoue (1994) points out that enough effort has not been made to change technical terminologies of Kendo to words that are easy for beginners to understand. He also points out that it is important for educationalists to work on research into Kendo terminologies and for teachers to make an effort to teach beginners with easy words to understand.

4-3 Conclusion

So far the results of analysis of the interviews with seventeen upper secondary school Kendo teachers have been discussed. The results have provided information that would not have been able to be collected from literature reviews. All the teachers who participated in the interviews were teachers in Fukuoka

Prefecture and there were differences between their grade, gender, teaching experience and age. There were many common opinions between them despite age differences and these seem to be related to their recognition of Kendo within the PE curriculum and the process they have used to construct their views of teaching of Kendo within the PE curriculum (see figure 4-1). Most of these teachers seem to have positively accepted re-naming from *Kakugi* to Budo within the PE curriculum. Many teachers commented that the re-naming from *Kakugi* to Budo meant a return from combative sport to traditional Budo. Moreover, irrespective of the re-naming from *Kakugi* to Budo within the PE curriculum and the curriculum intention by the M.E.S.C., some teachers commented that they had already been teaching Kendo within the PE curriculum with the idea of Kendo *as* Budo before the re-naming from *Kakugi* to Budo. Concretely, what all teachers want to teach in their Kendo lessons within the PE curriculum is Kendo *as* Budo and not as a sport; to aim for the way of character building which is in the concept of Kendo. Their hope that they want to teach Kendo *as* Budo is, however, not all practised in their schools. In reality there exist various problems. Some teachers seem to have to hide their hope away and have to make a compromise with the reality because Kendo is one of the PE activities. Also other teachers are bothered with the characteristics of modern day pupils even if they try to practise teaching as they wish. Moreover, they are disappointed that what they pursue is old-fashioned and goes against the times of modern day pupils.

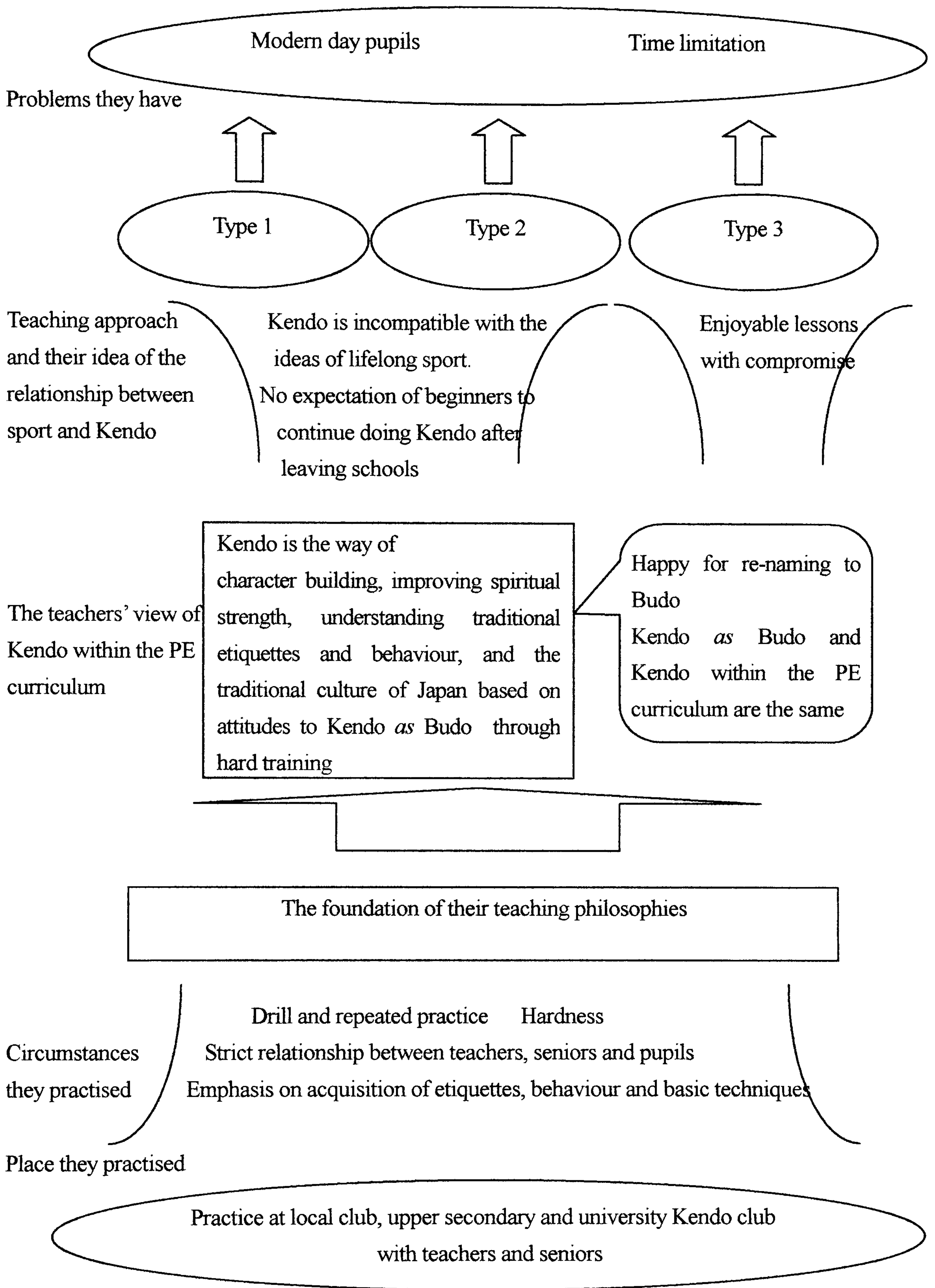


Figure 4-1 The Process by Which the Teachers Have Built up Their Teaching Approaches and Ideologies

As to the reason for the teachers who pursue Kendo *as* Budo, there seems to be a relatively shared background that they have been practising Kendo *as* Budo. All of them started Kendo when they were very young. Since then they have been continuing Kendo at local private Kendo clubs, upper secondary schools, university and the schools where they work. They are Kendo practitioners who have been training very hard in the relationship between master and apprentice, and senior and junior under the traditional teaching way. Many of them commented that they did not understand why they had to practise very hard, but now they think that the reason they can teach as teachers is because they overcame such hard practice and understood what their teachers tried to teach them. Now times have changed. Imported sports are more popular and the traditional Budo such as Kendo, Judo and Sumo are less popular. They are disappointed that their pupils do not appreciate the traditional style they appreciate. Most of them do not expect their beginner pupils to continue in the future. They do not want to change their belief of Kendo in order to encourage their pupils to continue doing Kendo, but teach them Kendo *as* Budo based on their belief. They have an idea that people who continue Kendo are people who already have experience at a private Kendo club or lower secondary school club and belong to an upper secondary Kendo club. Their common thoughts about lifelong Kendo for beginners are that it would be hard for beginner pupils to follow their teaching way but pupils would later understand what their teachers had wanted them to understand and why when they become adults. Many of the teachers also had a common recognition that it is still lifelong Kendo, in a way, if pupils lived what they have learned in Kendo lessons from cultural / behavioural domains, spiritual domains and attitudinal domains and practise them in their future, even if they did not actually practise Kendo in the future.

As for teaching of strategies and tactics, the seventeen teachers were using the words *Senryaku*, *Sakusen* and *Senjyutsu* ambiguously in the interviews. The meanings of these words in this thesis were, therefore, defined and a list of the definitions was given to the teachers to confirm which word they actually meant. As the result, it turned out what they meant were *Sakusen* and *Senjyutsu*. It is interesting that most of them had negative opinions about the teaching of *Sakusen* and *Senjyutsu*. Their reasons for this were divided into several types. First of all, there are the teachers who think it would be difficult to teach pupils *Sakusen* and *Senjyutsu* if pupils did not have a certain level of skill. These teachers commented that pupils would not be able to reach that stage in Kendo within the PE curriculum. Most of these

teachers are the teachers who recognise Kendo within the PE curriculum as Kendo *as* Budo. It is doubtful, therefore, they would actually teach *Sakusen* and *Senjyutsu* if they had enough time and their pupils had enough skills.

Second, it is interesting that the majority of teachers' opinions are that making *Sakusen* and using *Senjyutsu* are not traditional Budo-like, but sports-like, cowardly and cheating measures. It seems that making *Sakusen* and using *Senjyutsu* are not acceptable for these teachers who pursue Kendo *as* Budo. Their comments seem to imply that their ideologies of Kendo *as* Budo commonly exist as their reasons for denying teaching *Sakusen* and *Senjyutsu*. It is like a natural extension of their Kendo *as* Budo ideology. On examining this question, referring to Hasegawa (1990) and Kuroda and Senda (1999)'s papers would be interesting. In Hasegawa's (1990, p. 64) paper on sports tactics, he comments, "In sports, immorality in real life is necessary and is encouraged. That is, players must deceive, trick, enchant and tease opponents. Feint is legal fraud and a team is the most advanced 'intellectual and group fraud'. He views controlling *Senjyutsu* as an important element of performance. On the other hand, Kuroda and Senda (1999, p. 26) comment, "Acts that a player or both players try to make a draw intentionally in team matches are one of the causes of Kendo losing the attitude based on traditional characteristics." It might be only natural to think that acts of *Sakusen* and *Senjyutsu* such as trying to make a draw intentionally, making use of the rules and committing fouls deliberately are useful to take advantage of games or stopping an opponent's score as long as there are matches or competitions in any activities. Nakamura (1981) also comments, however, that trying to make a draw intentionally will result in losing the traditional characteristics of Kendo *as* Budo and such a way of fighting is influenced by an idea of American sports that one fights for one's team and winning is the supreme purpose. Nakamura (1981, p. 26) also points out, "An idea such as trying to make a draw intentionally is based on the interpretation of Kendo as sport and it is different from the viewpoint of the concept of Kendo *as* Budo and the traditional characteristics." It was surprising that there were only two teachers who had positive opinions about teaching *Sakusen* and *Senjyutsu*. Fukuoka Prefecture is one of the prefectures where the level of Kendo at upper secondary schools is the highest. It was unexpected, therefore, that most of the teachers were reluctant to teach *Sakusen* and *Senjyutsu* in order to maintain high competitive results.

The findings gained from the interviews are summarised as follows:

- The school teachers' beliefs of teaching of Kendo have been constructed through their experiences of Kendo *as* Budo at local clubs, school Kendo clubs and university Kendo clubs.
- Most of them recognised the re-naming from *Kakugi* to Budo within the PE curriculum as a return to Kendo *as* Budo.
- The teachers wish to have their lessons aimed at character building. This involves understanding and learning traditional etiquettes and behaviours through the teaching of Kendo within the PE curriculum by following the traditional approach to Kendo *as* Budo.
- Most of them denied teaching *Sakusen* and *Senjyutsu*. The reasons for their denial seem to be related to their ideologies of Kendo *as* Budo.
- The teachers expect only those who have experiences at private Kendo clubs or lower secondary school clubs and belong to upper secondary Kendo clubs to be future's Kendo practitioners. Some of them mentioned that the idea of lifelong Kendo that includes pupils living with what they learn in Kendo even if they do not continue to practise it.

Unfortunately, it was impossible to understand in the interviews the relationship between their reasons for denying teaching *Sakusen* and *Senjyutsu* and their ideologies of Kendo *as* Budo. The second interviews were, therefore, conducted. These are introduced in the next chapter.

Chapter Five

THE EXPLORATION OF THE RELATIONSHIP BETWEEN UPPER SECONDARY SCHOOL KENDO TEACHERS' REASONS FOR DENYING TEACHING OF SAKUSEN AND SENJYUTSU AND THEIR IDEOLOGIES OF KENDO AS BUDO

5-1 Introduction

The previous chapter presented the results of the interviews with seventeen upper secondary school teachers in Fukuoka Prefecture, Japan. They were all PE teachers who are in charge of Kendo lessons. The data have revealed that most of them recognised the re-naming from *Kakugi* to Budo as a return to Kendo *as* Budo and regarded simply Kendo *as* Budo even if it was Kendo within the PE curriculum. What they want to teach in Kendo lessons within the PE curriculum is the contents of Kendo *as* Budo and they expect their pupils to acquire cultural / behavioural domains such as the traditional etiquettes and behaviour, to develop spiritual domains such as spiritual strength to overcome hardness and difficulties, and to understand attitudinal domains such as respect for partners in Kendo *as* Budo. None of the teachers mentioned that the development of competitive domains such as skills or strategies and tactics was a first priority.

To achieve the aim of lifelong participation in physical activities, some teachers explained that they tried to make their lessons enjoyable. It is clear, however, that there is a compromise in their thinking in that their approach merely pays lip service to the Course of Study for PE even if they do not want to follow it. Other teachers explained lifelong Kendo will be achieved even if pupils live with what they learned from cultural / behavioural domains, spiritual domains and attitudinal domains of Kendo *as* Budo though they do not continue practising Kendo. They do not mind whether or not beginner pupils continue practising Kendo in the future. They see only pupils who started Kendo young and are still practising in a school and private Kendo club as future Kendo practitioners.

These teachers' teaching approaches were divided into two patterns. One pattern is a teaching approach that introduces free fencing and matches at the early stages of learning and follows the recent trend of the

teaching approach to Kendo within the PE curriculum. The other pattern adopted by the majority of teachers follows the same way as the teaching approach to Kendo *as* Budo. Although their teaching styles are divided into three, the teachers' ideology underpinning their pedagogical philosophy has been constructed out of their experiences of Kendo under their teachers' and seniors' teaching in their private Kendo clubs, upper secondary and university Kendo clubs. Irrespective of the differences of their grade, teaching experience and age, for them, their ideologies of Kendo *as* Budo based on their experience in local and school clubs are more powerful than the curriculum intention by the M.E.S.C.

Regarding the teaching of *Senryaku* (strategies), *Sakusen* (macro tactics) and *Senjyutsu* (micro tactics), it turned out that no teachers mentioned *Senryaku* in the interviews and most of the teachers had a negative opinion of the teaching of *Sakusen* and *Senjyutsu*. It is reasonable to infer that the reasons they described *Sakusen* and *Senjyutsu* as "cheeky", "Kendo's dark side", "a sneaky measure" and so on would be related to their ideologies of Kendo *as* Budo. It was impossible, however, to understand exactly how their ideology of Kendo *as* Budo would be related to their reasons in the first interviews. To investigate this, therefore, the second interviews with fifty three Kendo teachers in Kyushu were conducted. This chapter introduces the results of the interviews.

5-2 Interviews with Fifty Three PE Teachers Who Are in Charge of Kendo Lessons at Upper Secondary Schools in Kyushu, Japan

In the first interviews, seventeen upper secondary school Kendo teachers in Fukuoka Prefecture were asked to participate in the interviews. Fifteen teachers, who commented that they did not want to teach *Sakusen* and *Senjyutsu*, were contacted to participate in an interview again in order to investigate their reasons more deeply than before. In addition, in the second interviews, another thirty eighth participants were chosen in Kyushu area which was quite often called *Kendo Okoku* (the kingdom of Kendo). Fifty out of fifty three teachers are male teachers and three teachers are female teachers. The sampling approach to these teachers and the characteristic of them has been already described in Chapter Three.

5-3 The Data from the Interviews

The data from the second interviews have revealed that all of the teachers denied teaching of *Sakusen* and *Senjyutsu* and their reasons for denying teaching of *Sakusen* and *Senjyutsu* are strongly related to their ideologies of Kendo *as* Budo. As a result of the analysis of the interview data, the following four categories emerged;

- 1) Kyushu teachers' ideology of the purpose of traditional Kendo (24 teachers)
- 2) Their ideology of how the teaching and training of traditional Kendo should be (25 teachers)
- 3) Their ideology of the posture, forms and movement of traditional Kendo (10 teachers)
- 4) Their ideology of the matches, winning and losing in Kendo (35 teachers)

Many teachers gave more than one reason and their reasons were all categorised in the above categories. In the following results of analysis of the interview data, each category is separately examined, considering each teacher's characteristics and referring to literature. Then the relationship between the categories is examined. The reason that the results of analysis of each category are presented in the above order is because the relationship between each category can be clarified and examined more clearly than the other ways. The teachers' comments quoted were translated into English by the author.

5-3-1 Teachers' Ideology of the Purpose of the Traditional Kendo *as* Budo

Twenty four teachers' reasons for denying teaching *Sakusen* and *Senjyutsu* were related to their ideology of the purpose of Kendo *as* Budo. The following teacher who also participated in the first interview gives his reason as follows.

Kendo is not just for winning by using things like *Sakusen*. Kendo should be taught like we have been doing, and it should be the same in the future, too. I teach my pupils as I was taught and I am going to keep the same way. That's tradition! It's not a matter of whether you like or dislike....

[Interviewer: "What do you mean by 'we have been doing?'] It's Kendo for character building! It's not just for winning but trying to cultivate oneself. Whatever the Ministry of Education, Science

and Culture says, it is not a sport. Even if it's school Kendo, Kendo is Kendo. It's the same. Same Kendo. Kendo is one of Budo. (T11)

As it became clear in the first interview with this teacher, he recognises Kendo within the PE curriculum as Kendo *as* Budo and comments that the purpose of Kendo is character building even if it is Kendo within the PE curriculum. This teacher thinks that teaching *Sakusen* and *Senjyutsu* prevents his pupils from achieving it. This teacher was asked why he thought so.

[Interviewer: "Why do you think that *Sakusen* and *Senjyutsu* will prevent pupils from learning character building?"] Because, you know, traditional Kendo doesn't just aim to win. *Sakusen* and *Senjyutsu* are just for winning. Pupils want to win and they will become to focus only on winning if they learn techniques to win such as *Sakusen* and *Senjyutsu*, but as I am saying Kendo is not just for winning. It is for character building. So we should pass real Kendo as the way of character building to the new generation. That is tradition. (T11)

His comment seems to imply his concern that pupils come to focus too much on winning by teaching *Sakusen* and *Senjyutsu* and forget that Kendo is character building. The following teacher also made a similar comment and explained why teaching of *Sakusen* and *Senjyutsu* prevents pupils from developing their character.

What we have to teach in Kendo within the PE curriculum is etiquettes, not *Sakusen* and *Senjyutsu*! To teach what Kendo should be is more important than to teach *Sakusen* and *Senjyutsu*. I want my pupils to learn that because I have been taught Kendo like that.

[Interviewer: "What do you mean by 'what Kendo should be'?"] It's of course the thing that Kendo is the way of character building. If you don't teach that, it's not Kendo. Kendo is not just two people trying to hit each other and trying to win by using *Senjyutsu*. I want my pupils to learn other things like thoughtfulness and proper etiquettes through Kendo practice.

[Interviewer: "Why do you think that *Sakusen* and *Senjyutsu* will prevent pupils from learning the way of character building?"] Because these are for winning and Kendo is not all about that! Think about it. Teaching *Sakusen* and *Senjyutsu* is to teach techniques to win, isn't it? Once you start teaching them, pupils will forget what Kendo should be because everyone wants to win. I am sure that all my pupils will forget everything I have taught so far and become keen only on beating their classmates. As I am saying, however, we are teaching Kendo as Budo, so there are more important things you should teach in Kendo as Budo. You know that the concept of Kendo by the All Japan Kendo Federation says, Kendo is a way to discipline the human character through the application of the principles of the *Katana* (Japanese sword). We should go for that. (T32)

This teacher is also concerned that his pupils will come to forget the purpose of Kendo and focus too much on winning as the result of teaching *Sakusen* and *Senjyutsu*. As described in the previous chapter, there is some evidence that young Kendo practitioners came to focus too much on winning with an increase in the number of competitions and the decrease in quality of Kendo (Otsuka, 1995). The following female teacher also made a similar comment.

Teaching *Sakusen* and *Senjyutsu* makes pupils focus too much on winning and they don't learn more important things.

[What are more important things?] Well...First of all, it is traditional etiquettes. Pupils must learn how to bow and greet. Then they must understand attitudes to Kendo as Budo. For example, meaning of practice and matches. They never learn these if they learn *Sakusen* and *Senjyutsu*, and start being keen on winning...As the concept of Kendo clearly defines that Kendo is one of Budo, not a sport. This means that we are not supposed to do Kendo only for winning, but for character building. I want to keep Kendo as Budo. Kendo will become one of sports unless we teach Kendo in correct way. If you think about the background that the concept of Kendo was enacted, it is obvious. We have to keep Kendo as Budo. (T29)

As many male teachers commented in the first interviews, she also thinks the important things to teach are etiquettes and attitudes to Kendo *as* Budo even if it is Kendo within the PE curriculum. She also has the same reason for denying teaching of *Sakusen* and *Senjyutsu* as T32 that pupils will come to focus too much on winning by teaching them. The following teacher, who had a high reputation as a competitor and now also has a high reputation as a coach, also made a similar comment.

We should teach our tradition because Kendo is one of our traditional cultures.

[Interview: What do you mean?] Well, what I mean by tradition is etiquettes and greetings. I was trained in Kendo that way. I was trained Kendo as Budo, not a sport. If pupils learn *Sakusen*, they will forget important values of our traditional culture. They will just become to concentrate on winning. That's not what Kendo should be. As long as my pupils decide to do Kendo, they must learn Kendo as the way of character building. I entirely thank my teachers that they taught me this wonderful culture. (T44)

This teacher won the All Japan Upper Secondary School Championship when he was an upper secondary school pupil. His pupils in his school Kendo club also won the All Japan Upper Secondary School Kendo Championship during the 1990's. Even this teacher, who has a high reputation of competitive Kendo, made a similar comment to others. His reason that teaching of *Sakusen* and *Senjyutsu* prevents

his pupils from learning the traditional culture is:

[Interviewer: “Why do you think that *Sakusen* and *Senjyutsu* will prevent pupils from learning the traditional Japanese culture?”] How can you teach etiquettes in the teaching of *Sakusen* and *Senjyutsu*? OK. Imagine. You are teaching *Sakusen* to your pupils in your lesson and they are trying to beat their opponents. So they are only thinking about winning and beating the opponents. How can you teach etiquettes in that situation? They are not able to understand two completely different things in such a situation. It’s not effective. It’s not effective at all! (T44)

This teacher also commented that *Sakusen* and *Senjyutsu* are only for winning and these are incompatible with the learning of etiquettes. The following teacher explains his reason in terms of importance of spiritual forging in Kendo as Budo.

Pupils should master things we should master as Japanese people. If you teach *Senjyutsu*, that will make pupils focus too much on winning and losing and prevents them from learning Japanese things.

[Interviewer: “What are Japanese things?”] *Hu-doh-shin* (unshakable state of mind), *Hei-zyo-shin* (disciplined state of mind). These important things should be taught through learning Kendo. Otherwise it’s not Kendo. It’s just a sport. I don’t think that I was taught sport Kendo but Budo Kendo and I teach Budo Kendo... It (teaching *Sakusen* and *Senjyutsu*) doesn’t follow the traditional way. I mean teaching *Sakusen* and *Senjyutsu* makes pupils acquire skills only to win but not things like *Hu-doh-shin* and *Hei-zyo-shin*. They can acquire them as the result of overcoming hard tough training and practice. The traditional way doesn’t include *Sakusen* and *Senjyutsu*, does it? (T47)

This teacher’s reason is the same as the other teachers that teaching of *Sakusen* and *Senjyutsu* makes pupils focus too much on acquiring skills to win. This teacher insists that learning of these is not included in traditional way of training of Kendo as Budo.

In this category, irrespective of the differences of the teachers’ grade, gender, teaching experience, and their achievement as a Kendo competitor and coach, their comments seem to be all based on their ideology of Kendo as the way of character building. Their ideology also seems to have been constructed directly from their experiences of Kendo. Similar comments were also made by the interviewees in the first interviews. Their ideology goes against the current idea of PE (education in sport) and goes with the old idea of PE (education through physical activities). The concept of ‘education in sport’ aims to teach the essential and educational value of an activity itself, whereas ‘education through physical activities’ regards

an activity as a mean of teaching other things (Locke, 1973; Arnold, 1979; Takahashi 1997b; Suzuki 1998). As T32 and T11's comment exemplifies, these teachers' common opinion is that Kendo practitioners are not supposed to do Kendo for the purpose of learning how to strike people and how to win, but for the purpose of cultivating oneself through learning Kendo. This follows the concept of Kendo as Budo that is not merely about what you can learn to do, but is about what you can learn to be (Donohue, 1999, p. 32). Fourteen teachers actually used the traditional Kendo terminologies '*Hu-doh-shin*' and '*Hei-zyo-shin*' to explain what to pursue in Kendo. *Hu-doh-shin* is a state of mind which is not moved or distracted by anything; a flexible state of mind able to respond to various changing situations (A.J.K.F., 2000, p. 25) and *Hei-zyo-shin* is a disciplined state of mind which can respond to change in a situation in a calm, normal etiquette, without becoming agitated (A.J.K.F., 2000, p. 33). For these teachers, making pupils acquire *Hu-doh-shin* and *Hei-zyo-shin* through teaching of Kendo is more important than teaching Kendo itself.

For most teachers in this category, their recognition of *Sakusen* and *Senjyutsu* in Kendo is that these are just a means of winning. This is not surprising because basically *Sakusen* and *Senjyutsu* are used to take advantage of matches and to win in any sports. There seems to be, however, a picture in most teachers' mind that;

making *Sakusen* and using *Senjyutsu* mean aiming to win → pupils focus too much on winning → pupils forget the essential contents of Kendo as Budo.

Thus, they deny teaching of *Sakusen* and *Senjyutsu* because these go against their ideology of the purpose of Kendo that Kendo is supposed to aim for character building. In addition, there is another picture in many teachers' mind that the teaching approach to Kendo should be based on the traditional way and teaching *Sakusen* and *Senjyutsu* is not included in the traditional way.

Next, teachers' reasons for denying the teaching of *Sakusen* and *Senjyutsu* are analysed from the viewpoint of the teachers' ideologies of the teaching and training of the traditional Kendo as Budo.

5-3-2 Teachers' Ideology of How the Teaching and Training of the Traditional Kendo *as* Budo Should Be

Twenty five teachers' reasons for denying teaching *Sakusen* and *Senjyutsu* were related to their ideology of how the teaching and training of traditional Kendo should be. The following teacher, who commented that he was interested in teaching *Sakusen* and *Senjyutsu* but did not know how to teach them, explained his reason for employing his overall teaching style and denying teaching of *Sakusen* and *Senjyutsu* in terms of the number of pupils in his class as follows.

In my school, there are about 55 pupils in a class. There are also 14 classes in Year 10 and another 14 classes in Year 11. I think that this is probably the largest number in Fukuoka Prefecture. I am actually interested in teaching *Sakusen* and *Senjyutsu* and encouraging their independent learning, but...I have been thinking how to do it, but I still don't have clear ideas. In fact, if there are 55 pupils in a class, I don't think that I can keep an eye on each pupil. So I teach in overall style. (T17)

As this teacher commented, his school is a private boys school and there are many more pupils in a class and classes in the school than other teachers' schools. This teacher is actually interested in teaching them in his Kendo lessons. During the first and second interviews, I discussed with this teacher about a teaching approach to Kendo within the PE curriculum that makes use of *Senryaku*, *Sakusen* and *Senjyutsu*. The details will be introduced in Chapter Six. The following teacher, who commented that it was impossible to teach *Sakusen* and *Senjyutsu* if pupils did not have enough skills and understanding, comments:

As I told you in the previous interview, I can't teach them (*Sakusen* and *Senjyutsu*) before my pupils have enough skills and understanding. The Course of Study for PE mentions the importance of making pupils feel enjoyment of attacking and defending, but I think that beginners should focus on acquiring basic skills. Besides, I have never thought that I teach such things. There is a Kendo way as Kendo as Budo. It is to focus on acquiring basic skills, not *Sakusen* and *Senjyutsu*. (T13)

In the first interview, it was impossible to understand whether this teacher would actually teach *Sakusen* and *Senjyutsu* if his pupils had enough skills and understanding. From his comment in the second interview, it is clear that this teacher would not teach them. For this teacher, as analysed in the previous chapter, the traditional way of training in Kendo *as* Budo is more absolute than the curriculum intention by

the M.E.S.C. The following teacher, who commented in the first interview that it was impossible to teach *Sakusen* and *Senjyutsu* because there was not enough number of lessons, comments:

....It is true that it is impossible to ensure enough numbers of lessons because these are quite often replaced by other school events. It is sometime impossible to ensure enough time for teaching of basic skills (started explaining some examples in the past)...but it (the reason for denying of teaching of *Sakusen* and *Senjyutsu*) is not all about that. When I was a beginner, I was always practising basic skills. I think that that is important for beginners. I think that that's way of Kendo as Budo. You are a Kendo man, too. You know what I mean. We must follow the traditional way because it is one of Budo, not a sport. (T12)

This teacher's comment clearly explains that his real reason for denying teaching of *Sakusen* and *Senjyutsu* is not the matter of the numbers of lesson, but it is the matter of whether teaching of Kendo follows the traditional way of Kendo *as* Budo. As for concrete traditional training of Kendo *as* Budo, the following female teacher explains it in term of the relationship between a master and apprentice, with her reason for denying *Sakusen* and *Senjyutsu*.

I don't teach such things (*Sakusen* and *Senjyutsu*) because there is the traditional way in Kendo in the relationship between *Shi-sho* (master) and *Deshi* (apprentice). *Deshi* has to believe and follow his / her *Shi-sho* whatever the *Shi-sho* says. *Deshi* is not supposed to think about winning until he / she finishes learning everything from the *Shi-sho*. If you forget that, it is not Kendo. It's a sport. (T51)

Comments on the relationship between a master and apprentice were made in the first interviews by many male teachers who had strong feeling about Kendo *as* Budo. This female teacher has the same thinking. This teacher was asked why *Sakusen* and *Senjyutsu* would break the relationship between a master and apprentice.

[Interviewer: "Why is the teaching of *Sakusen* and *Senjyutsu* against the relationship between *Shi-sho* and *Deshi*?"] Because *Shi-sho* is supposed to lead apprentices to real Kendo. *Shi-sho* is not supposed to teach sneaky things like *Sakusen* and *Senjyutsu*. *Shi-sho* is supposed to teach real Kendo that is based on basic techniques and that dominates an opponent's *Chu-shin* (a vertical line of the middle of body protected by a *Shinai*) with good posture. I would like my pupils to do the real Kendo *as* Budo. (T51)

In her opinion, a master (teacher) is supposed to lead apprentices (pupils) to acquire real Kendo and *Sakusen* and *Senjyutsu* are sneaky and not admitted as an element of real Kendo. Here the word 'sneaky'

emerged again. She described real Kendo for her in terms of the use of techniques and breaking an opponent's *Chu-shin*. In fact, this is an ideal way of fighting in Kendo as Budo (this ideal way of fighting related to *Chu-shin* will be discussed later). Another teacher also commented upon the way to acquire real Kendo as follows.

I have been doing Kendo for a long time. So I think I know what to teach. Don't you think that basic techniques are more important than *Sakusen* and *Senjyutsu*? I think, as there is a saying, *Sen-ren-ban-tan* (a thousand practices and ten thousand times of training) and *Hyaku-ren-zi-toku* (hundreds of practices makes a technique your own) makes you acquire real Kendo which is based on right straight basic techniques....What we have to try is to use our techniques in matches as we practise, isn't it? It is the most difficult thing you do in Kendo, but it becomes possible by trying to overcome hard training and being *Mushin* (no-mindedness). You have to make yourself able to use techniques without thinking! *Sakusen* and *Senjyutsu* are something you do deliberately. If you want to do real Kendo, you have to use your skills with *Mushin*. To be able to be *Mushin*, you keep doing the same practice again and again. That's the way it is. (T42)

This teacher always made great achievements as a competitor when he was an upper secondary school pupil and University student. He is still a famous competitor. His fighting style has been supported by many people and he is expected to achieve greater success in the future. Especially he referred to the sayings (*Sen-ren-ban-tan* and *Hyaku-ren-zi-toku*) in Kendo as Budo. He insists upon the importance of acquisition of basic skills by repeated practice. The purpose of repeated practice is to use techniques automatically with *Mushin*. According to his opinion, choosing techniques based on *Sakusen* and *Senjyutsu* is not to show techniques in being *Mushin* and it is against real Kendo for him. The following teacher uses a different terminology and explains his reason for denying *Sakusen* and *Senjyutsu*.

Whatever you do, the basics are the most important, aren't they? When you start something, you learn basic things first. Right? Especially in Kendo as Budo. Beginners should do *Kata-Geiko* (practice of form) a lot. So I am not supposed to teach *Sakusen* and *Senjyutsu*. Such things are not included in the traditional practice of Kendo as Budo. I did a lot of *Kata-Geiko* when I was young....To focus on practising basic techniques, that is Kendo as Budo. Kendo is not a sport. I don't like teaching Kendo as a sport. (T55)

The purpose of *Kata-Geiko* is to acquire the correct forms of movement and *Shinai* control by repeating the same action again and again (Sumi, 2000). In *Kata-Geiko*, ideas of interpersonal skills in terms of *Sakusen* and *Senjyutsu* such as how to win and how to control an opponent are not included at all. This

teacher insists that to lay the foundation by this type of training is the way of Kendo *as* Budo and to learn *Sakusen* and *Senjyutsu* is to learn Kendo as a sport. Moreover, for him, teaching *Sakusen* and *Senjyutsu* prevents his pupils from training in the process of the traditional way. The following teacher also describes, as his reason for denying *Sakusen* and *Senjyutsu*, the process of the traditional way of training in Kendo *as* Budo and explains where beginner pupils are placed in the process of the traditional training in Kendo *as* Budo.

If you follow the tradition, you realise that there is no space for the teaching of *Sakusen* and *Senjyutsu*. I want my pupils to acquire the real Kendo which follows the basics and consists of proper straight techniques.

[Interviewer: “Why is the teaching of *Sakusen* and *Senjyutsu* against acquiring basic techniques?”]
Because you know *Shu-ha-ri* (levels of training in Kendo). That’s the fundamental practice style in Kendo. Pupils are at the stage of *Syu* (the stage one follows one’s master). They have to follow the basic things I teach. The first stage is the most important to acquire real Kendo. You know. You do Kendo, too. If you don’t focus on the basic techniques when you are a beginner but focus on applied techniques or winning, you won’t be able to be good in the future. I want my pupils to acquire good basic skills in school. (T27)

This teacher applies the training process in Kendo *as* Budo to Kendo within the PE curriculum and points out that beginner pupils are in the stage of *Shu* and should follow what he teaches. His comment shows that he does not mind what his pupils think, and that his way is everything. Moreover, he firmly believes that his way is the right way for his pupils’ future.

In this category, some common reasons for denying *Sakusen* and *Senjyutsu* among the teachers who have different grade, gender, teaching experience and achievements as a player and coach were found in terms of their ideology of teaching and training in Kendo *as* Budo.

In the analysis of the first interview data, some teachers denied teaching of *Sakusen* and *Senjyutsu* because of pupils’ lack of skills and understanding, and the number of lessons. Through the second interviews that focused only on a few questions of teaching *Sakusen* and *Senjyutsu*, however, it became clear that their real reason was that they denied because it did not go with the traditional way of Kendo *as* Budo.

As a concrete way of Kendo *as* Budo, as exemplified by a female teacher T51, some teachers denied teaching of *Sakusen* and *Senjyutsu* in terms of the relationship *Shi-sho* (master) and *Deshi* (apprentice) in Kendo *as* Budo. There exists the strong relationship between *Shi-sho* and *Deshi* in Kendo *as* Budo. Donohue (1990, p. 59) explains that the student can make no demands upon the teacher. *Deshi* must place him / herself in the hands of *Shi-sho*, blindly trust this individual, and do whatever is demanded on him / her by the *Shi-sho*. That is, a *Shi-sho* is complete model for a *Deshi*. The *Deshi* grows up by copying the *Shi-sho* and inwardly digesting the *Shi-sho*'s ways and thoughts. As a saying "*Sannen Kakattemo Yoi Shi wo Mitsukeyo* (spend three years to find a good master)" implies, the *Shi-sho*'s existence is critical for each *Deshi* (Matsumoto, 2002). This does not mean, however, *Shi-sho* can do whatever he /she want to do, rather, *Shi-sho* is responsible to lead *Deshi* to develop *Deshi*'s skills, understanding and character. From some teachers' comments, it seems that they recognise themselves as *Shi-sho* and their pupils as *Deshi* and they feel their responsibility to lead their pupils to 'real Kendo' for them. Some teachers in this code explained that the most important thing to acquire real Kendo is to acquire basic techniques and their pupils were placed in the stage of *Shu* in the process of the traditional training in Kendo *as* Budo. *Shu* is the level where one obeys the principles of one's master and learns the basics solidly. *Ha* is the level where one adds one's own idea to what one learned in the previous level, and *Ri* is the level where one rises above what one learned in the previous two levels, further develops one's techniques, and establishes a new, personal style (A.J.K.F., 2000, p. 93). For these teachers, teaching *Sakusen* and *Senjyutsu* is to prevent their pupils from acquiring basic techniques in the stage of *Shu*. In Kendo *as* Budo, the acquisition of basic techniques are, as some terminologies such as *Sen-ren-ban-tan* (a thousand times practices and ten thousand times training), *Hyaku-ren-zi-toku* (hundreds of practices makes a technique your own) and *Kata-geiko* (repeated practice which aims to acquire the correct form) show, achieved through repeated practice. Kendo practitioners are expected to become able to show good form and each technique in being *Mushin* through such training. *Mushin* means the condition of mind in which the mind is not preoccupied with anything (A.J.K.F., 2000, p. 66). It does not mean that one's mind is empty, but is in a mental condition of selflessness, free of worldly thoughts and a mirror-like mental condition that reflects all phenomena (A.J.K.F., 2000, p. 66). It is said that when one can be in the condition of *Mushin*, one's mind functions best because the mind is purely concentrated and undistracted. Leggett (2001) points out that if one fights in being *Mushin*, satisfied result will be gained. As T42's

comment is exemplified, for some teachers, choosing techniques based on *Sakusen* and *Senjyutsu* is not to show techniques in being *Mushin* and it is against real Kendo. Tomiki (1991) argues that it is impossible to understand what Kendo *as* Budo is, in a training method which does not follow the traditional way and if we do not follow the traditional method, Kendo *as* Budo will change to sport Kendo. Many teachers in this category made the same comment that even if it is Kendo within the PE curriculum and that the traditional way is the only way to lead pupils to real Kendo.

Thus, the teachers in this category have their ideology of teaching and training of Kendo based on the traditional way of training, the relationship between a master and apprentice and learning stage in Kendo *as* Budo, and there is no space for *Sakusen* and *Senjyutsu*.

Next, some teachers' reasons for denying the teaching of *Sakusen* and *Senjyutsu* are analysed from their ideology of posture, forms and movement of traditional Kendo *as* Budo.

5-3-3 Teachers' Ideology of the Posture, Forms and Movement of Traditional Kendo *as* Budo

Ten teachers' reasons for denying teaching *Sakusen* and *Senjyutsu* were related to their ideology of the posture, forms and movement of the traditional Kendo. The following teacher places an emphasis on the importance of keeping good posture in terms of Kendo as an art.

We must not forget that Kendo has an aesthetic domain. When you fight, you should show a nice quality of Kendo.

[Interview: What do you mean?] I mean, showing good straight stable posture. You have to impress people who are watching by keeping your posture stable during matches....I think that by using *Senjyutsu*, pupils will become not to care about keeping good posture because they become to focus only on winning...Kendo is an art. I want my pupils to acquire real Kendo that includes an aesthetic domain. (T43)

As Budo is translated into martial arts in English, Budo includes an element of art. More concretely, aesthetic domains of Budo mean beauty of posture, forms and movements (Sumi, 2000). Kendo practitioners are expected to acquire beautiful posture, forms and movements through repeated training in the traditional way. As many other teachers do, this teacher also thinks that pupils will come to focus too

much on winning as a result of teaching of *Senjyutsu*. Moreover this teacher also thinks that pupils will come not to care about keeping good posture as a result of focusing too much on winning. That is, for this teacher, teaching *Senjyutsu* means making pupils unable to acquire an aesthetic domain of Kendo as Budo. The following female teacher makes a similar comment on an aesthetic domain of Kendo as Budo.

I don't want to teach *Senjyutsu* because I think that pupils won't come to care about their posture if I teach it. I understand that pupils want to win matches, but Kendo is an art. We should remember that Kendo has to look beautiful...I was always told the importance of showing good posture by my upper secondary Kendo club teacher. I was strictly told off if I fought with broken posture. My teacher also told me that in Kendo, broken posture means distortion of mind, but if you keep your posture straight in any situation, that's real Kendo, beautiful Kendo. (T30)

She also mentioned that pupils would come not to care about their posture by teaching *Senjyutsu*. Her opinion has also been influenced by her Kendo teacher. The following teacher also mentions the importance of keeping straight posture as his reason for denying *Sakusen* and *Senjyutsu* and the importance of passing what he learned from his teacher to his pupils.

I have been told to pass real Kendo to the next generation by my teacher. If you want to teach real Kendo, you have to make pupils acquire right posture. It's not *Chambara* (sword battle game). It's an art. Kendo is one of Budo. Looking good by keeping your posture straight is important...I want pupils to learn an aesthetic domain of Kendo that Kendo practitioners should try to show good posture in fighting. I don't want to teach *Sakusen* and *Senjyutsu* to my pupils and encourage them to do anything to win...My teacher taught me what real Kendo was. Now it is my turn. I have to pass real Kendo to my pupils. (T31)

As he explained an aesthetic domain of Kendo in comparison with *Chambara*, for this teacher, teaching *Sakusen* and *Senjyutsu* seems to mean to agree that his pupils can do anything to win even if they do not keep good posture. Another teacher also referred to *Chambara* and mentioned the importance of an aesthetic domain of Kendo as his reason for denying teaching of *Senjyutsu*.

Kendo isn't *Chambara*. It's not like swinging your *Shinai* randomly. In *Chambara*, you can do anything you want. You don't need to care about your posture and movement. You just try to attack your opponent. However, what is important in Kendo as an art is to look beautiful. Your posture and movement has to be beautiful...I think that teaching *Sakusen* and *Senjyutsu* means encouraging pupils to focus on hitting people. Just like *Chambara* because these are just a meaning of winning and an aesthetic domain of Kendo is not included in teaching of *Sakusen* and *Senjyutsu*. As I am

saying, however, Kendo isn't *Chambara*, but it's an art. I think that I am responsible for teaching Kendo as an art. So I should not be teaching *Sakusen* and *Senjyutsu*. (T21)

This teacher also has a strong feeling about an aesthetic domain of Kendo. Moreover, this teacher also feels that teaching *Sakusen* and *Senjyutsu* means letting his pupils learn just a means of hitting opponents and prevents pupils from learning Kendo as an art. This teacher was asked what was beautiful posture and movement.

[Interviewer: What is beautiful posture and movement?] I mean, straight back and stable movement. In *Chambara*, you can bend your back and neck to any direction, but you are not supposed to do that in Kendo as Budo. When you hold a *Shinai* and face on your opponent, you must stand straight and try to look bigger. When you move, you must keep your head the same height. So your head moves parallel to the floor...What is important is that you try to do it not only in practice, but also in matches. That is why, I am saying that *Sakusen* and *Senjyutsu* should not be taught. Basically there is no space for teaching and learning *Sakusen* and *Senjyutsu* in Kendo training and you have to focus on developing your basic skills and building up good forms. There should not be difference between your movement in practice and matches. What you try to do in practice is what you have to try to do in matches. That is real Kendo. (T21)

As some other teachers do, this teacher also insists that teaching and learning of *Sakusen* and *Senjyutsu* are not included in the traditional way of training in Kendo as Budo and Kendo practitioners should focus on the basics. This teacher also describes the importance of showing techniques in matches as they show them in practices as his other reason for denying teaching of *Sakusen* and *Senjyutsu* and his interpretation of real Kendo. The following teacher explained his reason for denying *Sakusen* and *Senjyutsu*, referring to a saying on how one should perform in practices and matches.

Isn't the teaching of things like *Sakusen* and *Senjyutsu* against the idea of *Keiko-ha-shiai-no-gotoku*, *Shiai-ha-keiko-no-gotoku* (you do practise as if you were to play in matches and vice versa)? You try to build up beautiful and reasonable movement and posture in everyday repeated practice, and you try to show them in matches. That's Kendo as Budo. Even if you start thinking *Sakusen* just before a match or you start thinking *Senjyutsu* during a match, it will only confuse you. (T42)

The above saying originally means an attitude that Kendo practitioners should be as serious in practices as in matches (Sumi, 2000). As this teacher's comment shows, he refers to this saying to show that one should show good posture and forms in matches as one does in practices. For him, *Sakusen* and *Senjyutsu* mean preventing his pupils from showing good posture and forms in matches as they do in

practices and they are useless to build up real Kendo. Another teacher also used the same saying and explained his reason for denying *Sakusen*.

Keiko-ha-shiai-no-gotoku, Shiai-ha-keiko-no-gotoku. As this saying shows, there is no difference between practice and matches. What you do in practice is what you do in matches. I think that all Kendo practitioners try to keep proper posture and to use proper footwork in practice. It is important that these also have to be seen in matches. If you follow the traditional way of training in Kendo as Budo, you will be able to do it automatically. That's what we have to try in Kendo. On the other hand, *Senjyutsu* means that you do anything to win even if you lose your balance, posture and footwork, doesn't it? (T35)

This teacher also recognises the meaning of this saying as performing in matches as doing in practice and also thinks that teaching of *Senjyutsu* means to let pupils focus only on winning and doing anything to win. Moreover, as many teachers do, this teacher also places an emphasis on the importance of using proper posture and footwork and believes that these have to be acquired through the traditional way of training in Kendo as Budo.

It is clear that all the above teachers think that as the result of teaching of *Sakusen* and *Senjyutsu*, pupils will forget the importance of keeping good posture and showing proper forms that they have been building up through training and pupils will try to strike and defend even if they lose balance and posture in order to beat opponents. In fact, in Kendo as Budo, a greater emphasis is placed on keeping a straight posture, compared with other activities. It is said that unbalanced posture in Kendo can be likened to one's disturbed mind (Sumi, 2000). To attack and defend by deliberately breaking one's balance in practices and matches is highly admonished and criticised in Kendo as Budo. For example, shooting with an unbalanced posture or defending an opponent's attacking, whilst falling to the ground, are probably greatly praised as wonderful skills in sports such as basketball and football. In Kendo, however, one's strike is not regarded as *Ippon* (a valid strike) if one strikes with unbalanced posture even if one strikes very hard. This is the original idea of Kendo as an art. Kendo as Budo is not just an activity in which two people try to hit each other. For example, figure 5-1 below shows, there is a way of defence which hides one's *Men* (head), *Kote* (right hand and forearm) and right *Doh* (right stomach area) by elevating the left fist over the head. This is often seen in beginners' practices and matches. Kendo teachers criticise this type of defence. Okajima (1992, p. 147) strongly criticises this type of defence as just for defence and goes

against an idea of “*Bougyo no tamenô Bougyo nashi* (No defence just for defence)”. In Kendo as Budo, defence is supposed to be done in order to promote the next attack to make it possible and defensive movements should be the minimum (Kanzaki, 2001). One has to make an action of defence just before an opponent’s *Shinai* reaches one and has to make an action of attacking immediately after defending. This is also called ‘*Ko-bo-icchi*’ in traditional Kendo terminology. Attacking and defending are supposed to be regarded as one in Kendo (Kanzaki, 2001).

As for the way of forming the right posture, as already described in the analysis of the first interviews, many of the teachers who belong to this category also commented that the right posture in Kendo should be acquired in daily repeated practices and teaching and learning of *Sakusen* and *Senjyutsu* are not included in the traditional way of training in Kendo as Budo.

As introduced in the above T35 and T42’ comments, the saying ‘*Keiko-ha-shiai-no-gotoku, Shiai-ha-keiko-no-gotoku*’ originally means that one should be as serious in practices as one is in matches. Actually another five teachers, irrespective of the differences of their grade, teaching experience and age, used this saying to explain that one should show one’s movements

which were acquired by repeated practices without changing and should not try to do something different in matches, but should try to do the same movements in matches as one does in practices.

Thus, the teachers in this category display their ideological belief that in Kendo, proper posture, form and movement have to be build up and these have to be shown in matches as one does in practice.

In the next paragraph, some teachers’ reasons for denying teaching of *Sakusen* and *Senjyutsu* are analysed in terms of teachers’ ideology of matches, winning and losing in Kendo as Budo.

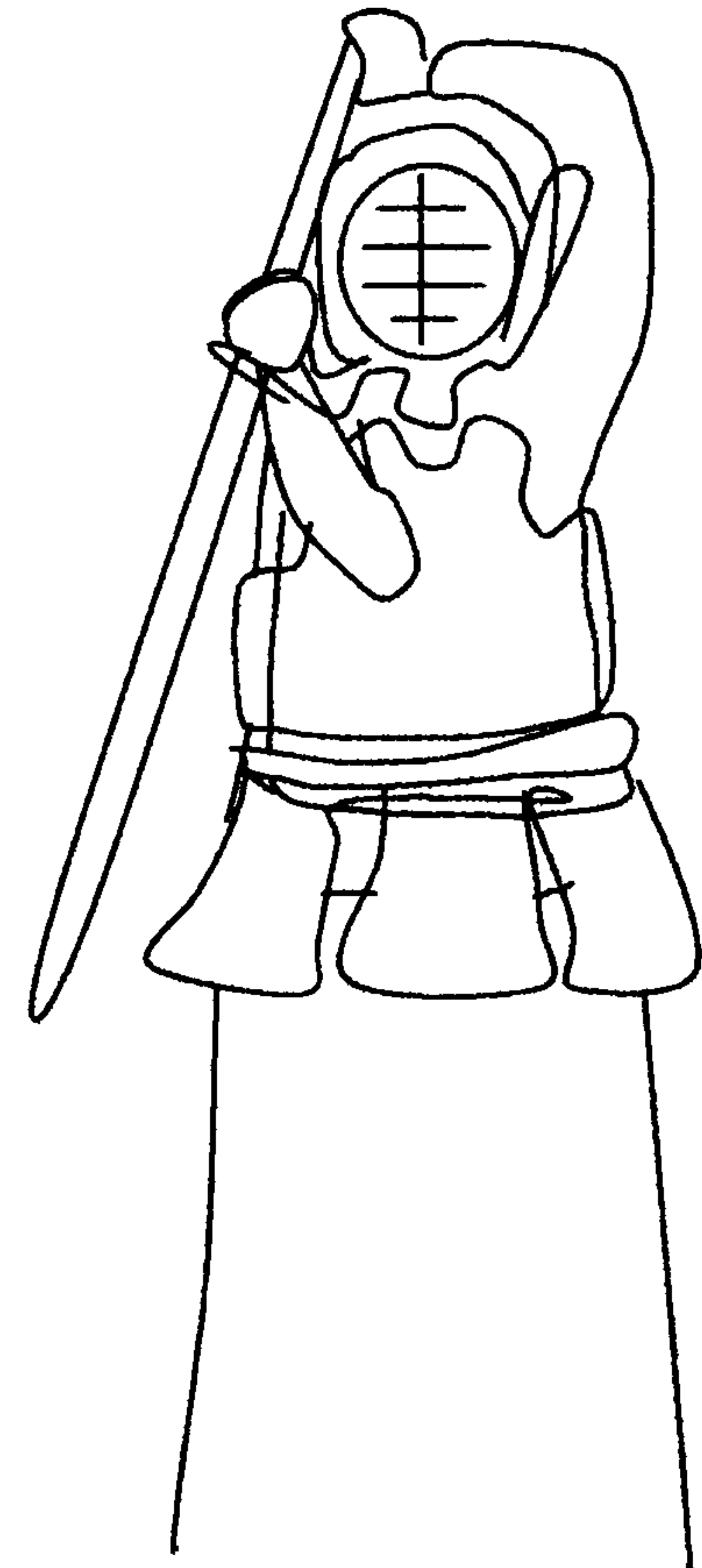


Figure 5-1 Bad Example of Defence in Kendo

5-3-4 Teachers' Ideology of the Matches, Winning and Losing in Kendo as Budo

So far many teachers commented that *Sakusen* and *Senjyutsu* are only for winning and they denied teaching them as these were against their ideology of the purpose of Kendo as Budo, the way of training and teaching in Kendo as Budo and the importance of acquisition of posture, forms and movements of Kendo as Budo. Here some teachers' reasons for denying teaching of *Sakusen* and *Senjyutsu* were analysed in term of their ideology of meaning of matches, winning and losing. The numbers of teachers whose reasons were categorised in this code were thirty five and it was the biggest number in all the codes.

A teacher who has a high reputation as both a competitor and coach commented on his feeling about his pupils' fight as follows.

I would not be happy even if my pupils won by making *Sakusen*. For example, trying to make a draw intentionally. I don't want my pupils to use such dirty techniques.... I want them to be good loser rather than bad winner.

[Interviewer: "Why is making *Sakusen* and using *Senjyutsu* so bad?"] Because that is not Kendo as Budo. You know, you are supposed to fight with *Mushin* in Kendo matches. You know the purpose of matches. It's not just for winning. We have to encourage our pupils to understand that they try to develop each other through practising together and fighting together. Taking part in matches doesn't mean you can do whatever you want. (T44)

As described earlier, Kyushu is an inland where the level of upper secondary school Kendo is higher than any other islands in Japan. In addition, this teacher has led his school Kendo club to victory in the All Japan Upper Secondary School Kendo Championship before. Even this teacher denies *Sakusen* and *Senjyutsu* and thinks that it is better to lose than winning by making *Sakusen* and using *Senjyutsu*. For him, making *Sakusen* and using *Senjyutsu* mean trying to win by fair means or foul as many other teachers think.

The following teacher explains an attitude that Kendo practitioners should take in matches.

I don't like the idea that you can do anything to win. It's so cheeky. Making *Sakusen* and using *Senjyutsu* are based on that idea and for winning, right? I don't want my pupils to do Kendo that way. As the regulations and rules for matches and refereeing by the A.J.K.F. say, Kendo matches should be done with the sprits of *Sei-sei-doh-doh* (fair and square) and *Ko-mei-sei-dai* (fair and square). [Interviewer: Why are making *Sakusen* and using *Senjyutsu* cheeky and why are they against the sprit of *Sei-sei-doh-doh*?] Because Kendo practitioners are expected to fight fair in any situations,

they should always fight in fifty-fifty situation. Avoiding fighting not to lose and taking advantage of score situation in a team match are the worst of all! (T34)

This teacher explained attitudes that Kendo practitioners should take by referring to sayings *Sei-sei-doh-doh* and *Ko-mei-sei-da*. He also explained the worst way of fighting for Kendo practitioners, giving some examples of *Sakusen* and *Senjyutsu*. As other many teachers commented, this teacher also thinks that *Sakusen* and *Senjyutsu* are against the spirit of fair play. This teacher also thinks that Kendo practitioner should always fight in fifty-fifty in any situation and changing fighting style considering opponents and team score situation are against the spirit of fair play.

The following teacher explains the right way to win, referring to *Sei-sei-doh-doh*.

Kendo matches should be done in the spirit of *Sei-sei-doh-doh* and you must win in the right way, not the cowardly way.

[Interviewer: "What do you mean by the right way?"] I mean dominating an opponent's *Chu-sin* and overwhelming your opponent's *Ki* (spirit) by your *Ki*, and trying to win. This is the Kendo that I have been told by my teachers and that is the real Kendo that we should try to do. Using *Sakusen* and *Senjyutsu* to win is against the fighting spirit of Kendo because you try to do anything for yours or your team's victory. That's not the right way. (T15)

Through both interviews, this teacher always made comments from the viewpoint of Kendo as Budo. For this teacher, teaching of *Sakusen* and *Senjyutsu* means to agree that one can do anything to win. His meaning of winning in the right way seems to be quite a high level of the way of winning. His comment "Dominating an opponent's *Chu-shin*" and "Overwhelming your opponent's *Ki* by your *Ki*" seems that it does not try to break an opponent's balance by one's physical power and speed, but try to make an opponent upset by spiritual pressure that is given out from one's tip of *Shinai* and whole body. This is the ultimate way of fighting in Kendo as Budo (Kanzaki, 2001). The following teacher who has only one year teaching experience also used the saying *Sei-sei-doh-doh* and commented about the ultimate way of fighting.

I want pupils to fight with *Sei-sei--doh-doh* because it is what Kendo should be. I have only one year teaching experience, but I have been trying to teach the real Kendo. You use your *Shinai* correctly. You keep your posture correctly. You fight, trying to break an opponent's *Chu-sin*. You develop a match with your opponent in silent spiritual attacking and defending through eye contact and touch of the tips of each other's *Shiai* with your opponent. The outside looks silent and hard attacking and defending are developed inside. And finally one tries to attack. That's Kendo. That's how Kendo

matches should be developed. I was taught that I should try to do that sort of Kendo and now I teach my pupils to do the same. (T28)

This teacher's meaning of the way of fighting seems to be the same as T15. Moreover, how he has come to think like this is also the same as T15. The reason why this way of fighting is regarded as the ultimate way of fighting is related to a competitive characteristic of Kendo *as* Budo that Kendo is an activity that people can practise Kendo even if they get old (Sumi, 2000). The following teacher explains his reason for denying *Sakusen* and *Senjyutsu* and placing an emphasis on the way of fighting that tries to give spiritual pressure in term of this characteristic of Kendo.

.... You should try to win in the right way.

[Interviewer: "What do you mean by right way?"] Well, I mean fighting against your opponent head-on in any situation, overwhelming the opponent's *Ki* by your *Ki* and doing straight cuts. Even if you win by using feint as your *Senjyutsu* and avoiding fighting as your *Sakusen*, you have no future for development of your Kendo if you keep doing such Kendo. If you want to develop your Kendo, you must keep doing the real Kendo by following the traditional training in Kendo as Budo. You try to use your *Shinai*, footwork and posture correctly, and you try to overwhelm your opponent by your *Ki* and win. I can still beat my pupils in spite of my age because I don't depend on physical power, but *Ki*. (T35)

This teacher is the second oldest teacher in all the interview participants. This teacher places an emphasis on winning in the right way in terms of pupils' future development of Kendo. His opinion is also related to a competitive characteristic of Kendo *as* Budo that people still can practise Kendo even if they get old. The reason why people can continue doing Kendo through their lives is that Kendo places a greater emphasis on spiritual domains than physical domains in one-on-one fighting (Sumi, 2000). More concretely, this means to fight by making the best use of one's *Ki* to overwhelm an opponent's *Ki* and making maximum effect by minimum physical movement. This highest level of fighting is not acquired in a short time, but acquired through hard training over a long time (Sumi, 2000). This teacher is nearly 60 years old. It seems that he has been building up such style of fighting through long time training and recognises the importance of the process of building up this style of fighting. That is, it seems that this teacher thinks that if his pupils do not bear in mind to do Kendo that makes full use of action of *Ki* when they are young, it is going to be too late to change their fighting style that relies on their physical abilities when they get old. This teacher denies teaching of *Sakusen* and *Senjyutsu* because of this reason. The

following middle aged teacher also makes a similar comment.

In your matches and free fencing in practices, you should focus on internal things more than external things like *Sakusen* and *Senjyutsu*. If you keep training in the traditional way and follow the real Kendo, you will be able to do Kendo for a long long time. Even if you become 80 years old, Yes. It is still possible for you to practise and beat young people because your Kendo does not rely just on physical strength, but spiritual strength. You know, *Sakusen* and *Senjyutsu* are physical thing. I mean lots of body movements and *Shinai* movement. (T41)

Even though this teacher is much younger, the two teachers above share the same opinion. His meaning of 'internal thing' would be *Ki*. This teacher also comments that it is important to practise Kendo that makes more use of *Ki* than physical strength in order to practise Kendo through life. He explains his reason for denying *Sakusen* and *Senjyutsu* very clearly. For him, *Sakusen* and *Senjyutsu* should not be taught because making *Sakusen* and using *Senjyutsu* means using wasteful *Shinai* and body movements. It is clear again that this teacher recognises fighting in Kendo in term of the idea of 'minimum movement and maximum effect'. Another young teacher also made a similar comment, referring to this idea.

....I have confidence in my physical fitness. I also have a confidence in my speed and I have a lot of techniques. My Kendo teachers, however, still completely defeat me. They know what I am trying to do before I move. In front of them, I am nothing. Just like a baby. Whatever I do, they just move only a bit and do counterattack. I think that this is something that does not happen in sports, but happens in Budo. Moreover, you know a saying "*Utte Katsuna, Katte Ute* (Win then strike. Do not strike to win)". They actually win before striking me. I am overwhelmed by their *Ki* and my *Chu-shin* is totally dominated by their *Ken-sen* (tip of a *Shinai*). I think that their Kendo is real Kendo that was built up through a long time of traditional training and I would like to acquire their Kendo by following the same way. I would also like my pupils to acquire their Kendo. If I teach them *Sakusen* and *Senjyutsu*, they will not be able to acquire real Kendo because real Kendo is not about physical, but spiritual. (T48)

This teacher explains the same competitive characteristic of Kendo as Budo from the opposite point of view of T35. This teacher also recognises, therefore, that *Sakusen* and *Senjyutsu* are conducted by relying on physical strength. This teacher recognises that there is great difference between his level of Kendo and his teachers and he has been trying to approach to the level of his teachers by trying to acquire 'real Kendo'. For this teacher, as he described by referring to a saying "*Utte Katsuna, Katte Ute*", doing real Kendo is to achieve to, 'win (overwhelm his opponent's *Ki* by his *Ki* and dominate an opponent's *Chu-shin* by the tip of his *Shinai*) and then strike'.

The above teachers commented that they placed a greater emphasis on fighting in the right way than winning. In sports, winning sometimes brings winners social glory and physical benefits but it is not supposed to happen in Kendo as Budo. In traditional Kendo as Budo, matches are supposed to take place for the purpose of grasping one's ability and progress, getting opportunities to find one's weak points and improbable points and reviewing the process of one's *Syugyo* (training) (Inoue, 1994).

Many teachers in this category also commented that fighting with *Sakusen* and *Senjyutsu* is against the way of fighting in real Kendo as Budo. As an attitude that Kendo practitioner should adopt, some teachers referred to the phrases '*Sei-sei-doh-doh*' and '*Ko-mei-sei-dai*'. These meanings speak both to the condition of being fair and square and not cowardly in one's conduct (A.J.K.F., 2000, p. 129). These two phrases are an important feature of the attitude to be taken when Kendo practitioners take part in Kendo matches. As T34 commented, the phrases '*Sei-sei-doh-doh*' and '*Ko-mei-sei-dai*' are described in the regulations for matches and referring prescribed by the A.J.K.F. and demonstrating these spirits is encouraged in matches. These teachers explained their reasons for denying teaching of *Sakusen* and *Senjyutsu* by using the words 'cheeky', 'cowardly' and 'mean' just as many teachers did in the first interviews. What they meant by using these words seemed to imply the way of fighting that one tries by considering an opponent's ability and team score situation. More concretely, for example, in the case that the first and second competitors won and the third competitor made a draw in a team match that consists of five competitors, the fourth competitor does not have to win and making a draw brings the team victory. What the fourth competitor tries to do is, therefore, to fight in defensive style in order to make a draw. Another example is that in the case that one scores a point in an individual match that takes place in 5 minutes match time and a competitor who scores two points before the other competitor wins, one tries to avoid fighting during the rest of the match time and be defensive in order to make one's possibility of winning more secure. The above acts seem to sound quite reasonable *Sakusen* and *Senjyutsu* in matches and games. For the teachers interviewed here, however, such acts are used only in sports and should not be used in Kendo as Budo. These are sneaky acts and against the spirit of *Sei-sei-doh-do* because a Kendo competitor must fight fifty-fifty in any situations. These Kendo teachers' views of the order of outcome to be encouraged in matches in Kendo matches would be summarised as;

- 1) Good winner;
- 2) Good loser;
- 3) Bad winner and loser.

These meanings are that a good winner is a person who does the real Kendo with the right etiquette, fights with the spirit of *Sei-sei-doh-doh*, is modest and has an understanding of the meaning of matches. Even if one wins a match, one perceives the loser's feelings and never shows off one's victory. A good loser is a person who did not win a match, but has got the same attitude and understanding as the good winner. A bad winner and a bad loser are people who show off their victory and show their frustrated attitude as the result of losing and cannot praise the opponent's winning. Such bad winner and bad loser are regarded as people who focus only on winning and losing and have forgotten the essence of matches in Kendo. Kuroda and Senda (1999) argue that from the viewpoint of the concept of Kendo and the traditional characteristics, a draw in Kendo matches should not be made by competitors' intentional acts, but is supposed to happen as the result of fighting head-on and having no scoring or the same score by both competitors in the match time. In this case, it is thought that Kuroda and Senda also have the same view as the teachers that *Sakusen* and *Senjyutsu* are against the spirit of *Sei-sei-doh-doh* and Kendo competitors must have fight fifty-fifty in any situations.

As for the way of fighting that Kendo practitioners should demonstrate, some teachers described their meaning of the way of fighting in real Kendo as Budo. It seems that the way of fighting in real Kendo as Budo for them is the ultimate way of fighting in Kendo as Budo that achieves maximum effect by minimum movement. More concretely, it is the way of fighting that one minimises *Shinai* and body movement and footwork, and *Ippon* is made in such movement. There is little movement of hands, foot and *Shinai* in this minimum movement. There is active involvement of the spirit, however, in order to give an opponent *Seme* (spiritual pressure) and to overwhelm an opponent's *Ki* by one's *Ki*. *Ki* is understood as a powerful, latent force inherent in all creation (Donohue, 1990, p. 61). This is expected to be naturally acquired through development of skill and spiritual strength in the long process of *Syugyo*. *Ippon* is supposed to be made by a strike with the right posture and movement in a style of Kendo. From this point, their reasons for denying the teaching of *Sakusen* and *Senjyutsu* would be that making *Sakusen*

and using *Senjyutsu* mean encouraging pupils to move one's body and *Shinai* unnecessarily. In Kendo as Budo, there is an important concept concerning three ways to overwhelm an opponent called *San-sappo*. These three ways are 'to kill the opponent's *Ki*', 'to kill the opponent's sword (*Shinai*)' and 'to kill the opponent's skills'. 'To kill the opponent's *Ki*' means that the one's *Ki* overwhelms the opponent's *Ki*, thereby forestalling his / her attack. 'To kill the opponent's sword (*Shinai*)' means that the one controls the movement of the tip of the opponent's sword (*Shinai*) by restraining or deflecting the sword. 'To kill the opponent's skills' means that the one anticipates the opponent, giving him / her no chance to attack (A.J.K.F., 2000, pp. 79-80). In these three ways, 'to kill the opponent's *Ki*' is especially regarded as the most important way of attacking in Kendo (Donohue, 1999).

Some teachers' reason for denying *Sakusen* and *Senjyutsu* are also related to a competitive characteristic of Kendo as Budo. In Kendo as Budo, anyone is assumed to have the possibility of beating anyone else regardless of the difference of sex, age, physique and physical strength. Moreover, Kendo is an activity that one can do throughout one's life. This is because the way of fighting places more emphasis on spiritual work than physical work (Sumi, 2000). Some of the teachers also comment from the viewpoint of lifelong Kendo that doing too much physically active Kendo does not make one develop one's Kendo in the future and one will be in trouble with one's Kendo when one gets old. Moreover, these teachers recognise how important it is for pupils to develop their skills towards real Kendo. Although these teachers commented that they would like to make their pupils acquire real Kendo for their future, none of them mentioned what they were doing something different from the way of traditional training of Kendo as Budo to encourage pupils to continue Kendo in their lessons within the PE curriculum. These teachers believe that the traditional way is the only way to acquire the way of fighting in real Kendo as Budo.

Thus, it is summarised that the teachers who belong to this category have their ideology of matches and winning and losing in Kendo that Kendo practitioners must become good losers rather than bad winners, fight head on in any situations and show the real Kendo that does not rely on their physical abilities, but makes the best use of *Ki* and achieve minimum movement, maximum effect.

In the next paragraph, as a conclusion, the relationship between all codes was examined in term of their ideology of real Kendo.

5-4 Conclusion

So far teachers' reasons for denying the teaching of *Sakusen* and *Senjyutsu* related to their ideologies of Kendo as Budo have been analysed separately. Here, their relationship to each other is examined in term of their ideology of real Kendo *as* Budo. The following figure shows the relationship between the teachers' ideologies of Kendo *as* Budo and their ideology of real Kendo.

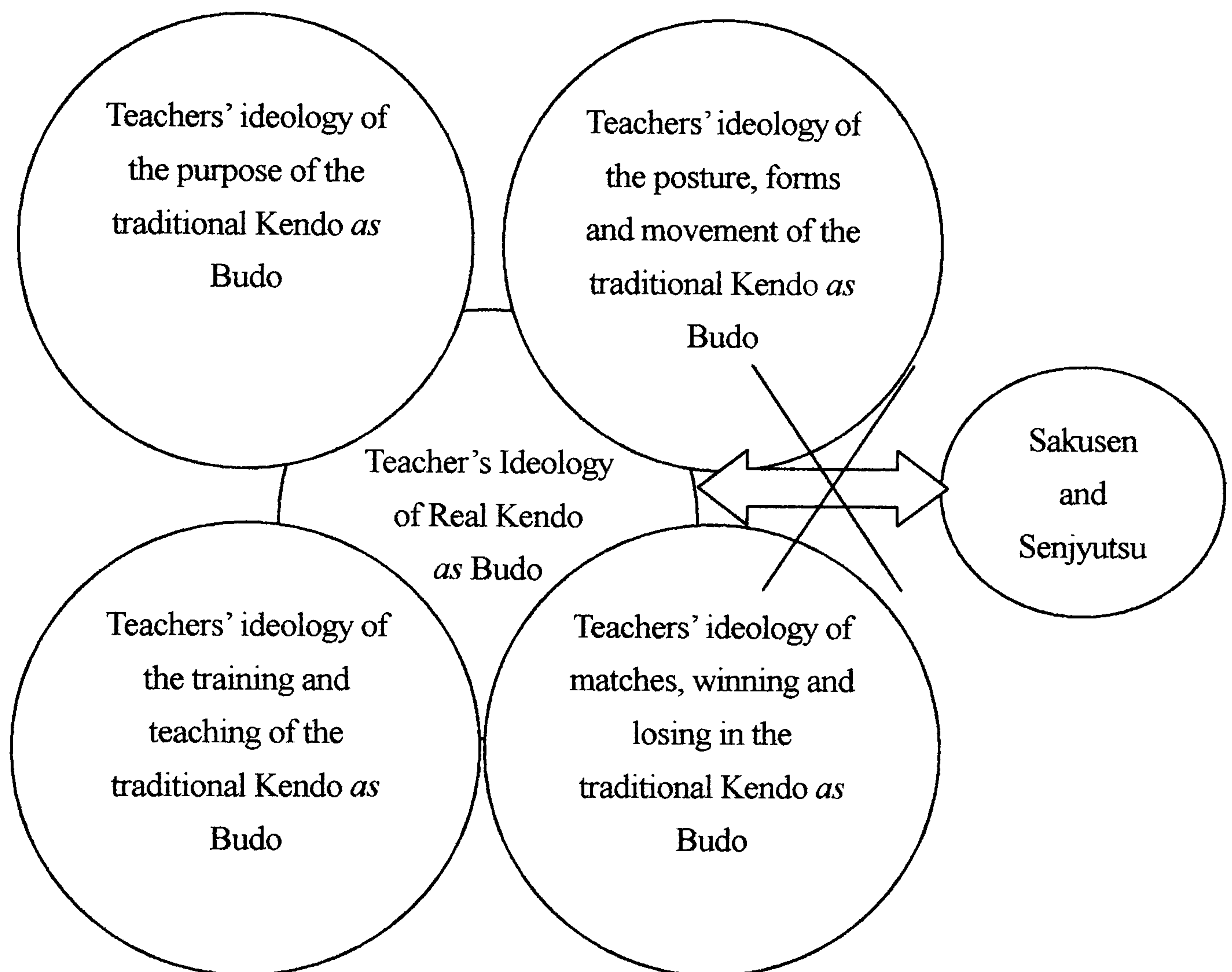


Figure 5-2 The Relationship between the Teachers' Ideologies of Kendo *as* Budo

The connection between these seems to be their ideology of the real Kendo *as* Budo. For example, in some teachers' ideology of the purpose of the traditional Kendo *as* Budo, some teachers take it for granted that doing Kendo for the purpose of character building is the real Kendo. For the teachers, *Sakusen* and *Senjyutsu* which are used for the purpose of winning are not compatible with the real Kendo.

In some teachers' ideology of the traditional Kendo training and teaching, they comment that good posture, reasonable *Shinai* control and *Mushin* that are required in Kendo are acquired as the result of following the

traditional way of *Shugyo* and teaching which involves repeated practice again and again. They also take it for granted that the real Kendo is acquired as a result of following this process for a long time. The reason why *Sakusen* and *Senjyutsu* are denied is because these are not included in the traditional *Shugyo* which makes the real Kendo.

In some teachers' ideology of the posture and movement of traditional Kendo as Budo, they take it for granted that to use the right posture, footwork, body and *Shinai* movement acquired in the traditional *Shugyo* is the real Kendo. For these teachers, making *Sakusen* and using *Senjyutsu* mean aiming for oneself and one's team to win even if the right posture and movement are broken. Therefore, the teaching of *Sakusen* and *Senjyutsu* are denied by them.

Finally, in some teachers' ideology of matches, winning and losing in the traditional Kendo as Budo, Kendo matches are seen as being for the purpose of grasping one's ability and progress, getting opportunities to find one's problems and to review the process of one's *Shugyo*. The content of Kendo matches places an emphasis on fighting by one's *Ki* and an opponent's *Ki*. Even if there is little exterior movement, there are active interior movements in two competitors' minds. They take it for granted that trying to overwhelm an opponent's *Ki* by one's own *Ki* and to strike is the real Kendo. For these teachers, making *Sakusen* and using *Senjyutsu* mean bringing wasteful external *Shinai* and body movement into play which is not compatible with the real Kendo as Budo.

To sum up, the reasons why the teachers deny the teaching of *Sakusen* and *Senjyutsu* are because their ideas of *Sakusen* and *Senjyutsu* are antagonistic to the dominant and widely shared ideology of the real Kendo as Budo. Interestingly, even if many teachers did not mention the words *Sakusen* and *Senjyutsu*, they mentioned the content related to *Sakusen* and *Senjyutsu* and they put such content in the category of the real Kendo. What we have to think about here is that the content of their comments on the real Kendo such as 'to take the *Chu-shin*' and 'to overwhelm an opponent's *Ki* by giving pressure by one's *Ki*' are the ultimate ways of fighting in Kendo and they are quite a high level of 'acts' to do before striking. It is thought that these 'acts' would be explained by the words *Sakusen* and *Senjyutsu* in another way. That is, there are *Sakusen* and *Senjyutsu* that are supported to use and criticised to use by these teachers.

**Table 5-1 Sakusen and Senjyutsu that Are Supported to Use and Criticised to Use
by the Kendo Teachers.**

Sakusen and Senjyutsu that are supported	Sakusen and Senjyutsu that are criticised
<p>Sakusen and Senjyutsu that are achieved with minimum movement and maximum effect and <i>Mushin</i> (This is the ultimate fighting style in Kendo as Budo)</p> <p>For example</p> <p>To overwhelm an opponent's <i>Ki</i> by one's <i>Ki</i></p> <p>To break the opponent's <i>Chu-sin</i> (centre) by the one's <i>Ki</i> and minimum Shinai and Body movement</p> <p>To strike the opponent with straight and beautiful cut.</p>	<p>Sakusen and Senjyutsu with wasteful Shinai and body movement.</p> <p>Sakusen and Senjyutsu that are used with lost balance, posture and bad cutting action.</p> <p>Sakusen and Senjyutsu that outwit opponents by feint action.</p> <p>Sakusen and Senjyutsu that are intentionally used for leading oneself or one's team to victory.</p> <p>For example</p> <p>To avoid fighting to make a draw against some one stronger.</p>
Real Kendo	Sport Kendo

For these teachers, *Sakusen* and *Senjyutsu* that they support are those in which wasteful body and *Shinai* movement are not used but which overwhelm an opponent's *Ki* by one's *Ki*. *Sakusen* and *Senjyutsu* that are criticised are ones where one relies on physical strength more than mental strength. For example, external feinting movements and moving around the match court in order to avoid fighting head-on against an opponent. It is interesting that they use the phrase 'the real Kendo' for the *Sakusen* and *Senjyutsu* demonstrated by taking *Chu-shin* and overwhelming by *Ki* and only use the words for negative aspects of fighting.

The findings gained from the second interviews are summarised as follows:

- The school teachers' reasons for denying *Sakusen* and *Senjyutsu* were related to their ideologies of Kendo as Budo. There were divided into four categories; their ideology of the purpose of Kendo as Budo; their ideology of how the teaching and training of Kendo as Budo should be; their ideology of the posture, forms and movement of Kendo as Budo, and their ideology of the matches, winning and losing in Kendo as Budo.
- The idea of "real Kendo" as Budo is related to all the four categories of the teachers' ideologies of Kendo as Budo.
- As to their ideologies of matches, winning and losing in Kendo as Budo, there are *Sakusen* and *Senjyutsu* that are supported by the teachers to use, and *Sakusen* and *Senjyutsu* which are not supported. The teachers appreciate *Sakusen* and *Senjyutsu* that encourage minimum movement with maximum effect by making the best use of one's *Ki* to overwhelm the opponent's *Ki*, and by being *Mushin*. On the other hand, for instance, *Sakusen* and *Senjyutsu* that takes wasteful *Shinai* and body movement received their major criticism.
- The teachers associate the words "*Sakusen*" and "*Senjyutsu*" with the negative critical ideas.

The purpose of the second interviews was to explore in greater depth the relationship between their reasons for denying the teaching of *Sakusen* and *Senjyutsu*, and their ideologies of Kendo as Budo. Surprisingly although there were differences between their grade, gender, teaching experience, age and achievement as a coach and competitor, there were a lot of common opinions between them and there were no significant findings related to these differences. The results have revealed that their reasons are closely related to their ideologies of the traditional Kendo as Budo and these ideologies are also related to their ideology of real Kendo as Budo.

What I felt through the interviews was their confidence. When I was making arrangement of interviews with them, I briefly pointed out the limitation of applying the traditional style of Kendo to Kendo within the PE curriculum and explained the characteristic of my research that supports the teaching of *Sakusen* and *Senjyutsu* to them. During the interviews, however, they mostly spoke with some certainty that they

were right on commenting about their views of teaching of *Sakusen* and *Senjyutsu*.

In the next chapter, I attempt to respond critically to the teachers' conception of Kendo within the PE curriculum and their negative views of teaching *Sakusen* and *Senjyutsu* based upon their ideologies of real Kendo *as* Budo. It is also attempted to discuss new ideas of teaching of Kendo within the PE curriculum that make use of *Senryaku*, *Sakusen* and *Senjyutsu*.

Chapter Six

A CRITICAL DISCUSSION OF THE RESULTS OF THE INTERVIEWS AND EXAMINATION OF A NEW TEACHING APPROACH TO KENDO WITHIN THE PHYSICAL EDUCATION CURRICULUM

6-1 Introduction

In the previous chapter, the results of the interviews with fifty three upper secondary school Kendo teachers in Kyushu were presented. Their reasons for denying teaching of *Sakusen* and *Senjyutsu* were divided into four categories; their ideology of the purpose of traditional Kendo *as* Budo, their ideology of the teaching and training of traditional Kendo *as* Budo, their ideology of the posture, forms and movement of traditional Kendo *as* Budo and their ideology of the matches, winning and losing in Kendo *as* Budo. It also became clear that their ideologies in each category were not separated, but closely related to each other under their ideology of 'real Kendo' *as* Budo. Under their ideology of 'real Kendo', teachers aim at character building following the traditional drill style in a strict relationship between master (teacher) and apprentice (pupils). Pupils' Kendo style should follow the basic footwork and body movement of Kendo with straight posture, and reasonable *Shinai* control and they should come to show their good posture and use their techniques without thinking (*Mushin*). Even if they take part in matches, they do not think anything special to win, but fight head-on in any situation to become a good winner who knows the meaning of matches in Kendo *as* Budo. The ideal way of fighting in real Kendo *as* Budo is not to rely on physical strength to hit an opponent by using physical power and speed, but to achieve 'minimum movement maximum effect' that is done by overwhelming an opponent's *Ki* (spirit) by one's *Ki*.

On the other hand, these teachers think that making *Sakusen* and using *Sakusen* are for just winning as sport Kendo and that teaching them will lead pupils to have no opportunities to experience hardness. In addition, by teaching making *Sakusen* and *Senjyutsu*, they think that pupils will do anything to win, will come not to care about their posture, footwork and body movement and pupils' fighting style will come to depend on the physical. Although teaching of *Sakusen* and *Senjyutsu* is denied for the above reasons

related to the teachers' ideologies of real Kendo *as* Budo, it was also pointed out that their ideal way of fighting in real Kendo *as* Budo required quite a high level of *Sakusen* and *Senjyutsu*. It seems, therefore, that there were *Sakusen* and *Senjyutsu* that were supported to use and criticised to use by them. They never used the words *Sakusen* and *Senjyutsu* to express their ideal way of fighting in Kendo. Instead, they expressed what they meant by using a phrase 'right way in real Kendo *as* Budo'. It also became clear that they limited the meaning of the words *Sakusen* and *Senjyutsu*. From the words *Sakusen* and *Senjyutsu*, they only think of *Sakusen* and *Senjyutsu* in a negative critical way.

Thus, through analysing the interview data in Chapter Four and Five, I attempted to interpret the Kendo teachers' conception of Kendo within the PE curriculum and the relationship between their reasons for denying teaching of *Sakusen* and *Senjyutsu*, and their ideologies of real Kendo *as* Budo.

This chapter attempts to respond critically to the teachers' conception of Kendo within the PE curriculum and their negative views of teaching *Sakusen* and *Senjyutsu* based upon their ideology of real Kendo *as* Budo. This is followed by discussions of how ideas of *Senryaku*, *Sakusen* and *Senjyutsu* can contribute to achieving the aims of Kendo within the PE curriculum, referring to the ideas of Teaching of Games for Understanding and arguments for and against the Teaching Games for Understanding approach. At the end of this chapter, a new model of teaching of Kendo within the PE curriculum that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* is presented.

6-2 Critical Discussion of the Teachers' Views of Kendo within the PE Curriculum and *Sakusen* and *Senjyutsu*

Most of the teachers who participated in both the first and second interviews seem to recognise that Kendo is only recognised as one of traditional Budo even if it is Kendo as one of the activities within the PE curriculum. They also have a recognition that the teaching of Kendo by alternative approaches to the traditional way is to recognise Kendo as a sport, and in sport Kendo winning is the supreme purpose. With regard to the biggest aim of PE that encourages pupils to lay the foundation of lifelong participation in physical activities, they have an original point of view. As Kendo practitioners, what they mean by

'lifelong Kendo' does not necessarily mean continuing to practise Kendo, but also means living with what they have learnt from cultural / behavioural domains such as acquiring etiquettes; spiritual domains such as developing spiritual strength; and attitudinal domains such as understanding the meaning of partners and matches in Kendo *as* Budo in their Kendo lessons within the PE curriculum. What they expect as future Kendo practitioners are pupils who belong to school and private Kendo clubs.

Examining critically their conception of Kendo within the PE curriculum, the traditional teaching style in Kendo *as* Budo seems to be effective for people who have a strong will to learn under their teachers' authority. Pupils normally have to take either Kendo, Judo or dance irrespective of whether they like them or not because it is a compulsory activity within the PE curriculum. There is no doubt that some of them are not interested in Kendo and have a negative attitude to it. Teaching such pupils in the traditional style will not change their image of Kendo because it represents one-way teaching from their teachers and pupils' feelings and motivations are not considered. Upper secondary school Kendo teachers should realise that Kendo within the PE curriculum should be taught under an alternative conception that is different from Kendo *as* Budo. Even if some pupils are interested in Kendo, it would be difficult for them to realise why they are required to do what teachers say because they are not specifically told what they are doing it for nor what they are going to do in the future. This will not keep pupils' interest in Kendo or motivate them.

The traditional style is more effective for people who belong to school Kendo clubs and private Kendo clubs where people acquire basic techniques and understand the meanings of forms and etiquettes behind the traditional way of thinking in Kendo *as* Budo in long term repeated practice. In the first interviews, fourteen out of seventeen teachers commented that they taught Kendo once a week in six successive terms in Year 10 and 11 and the remaining teachers commented that they taught Kendo three times a week for two months in term 2 in Year 10 and 11. In both patterns, it should not be expected that pupils could acquire basic techniques and understand the meanings of forms and etiquettes behind the traditional way of thinking in Kendo *as* Budo within about sixty hours lessons over two years in Kendo within the PE curriculum. Otsuka (1982) already expressed his doubt about applying the traditional way of teaching to Kendo within the PE curriculum. He pointed out that beginners pupils would not develop their

understanding of what Kendo is in Kendo within the PE curriculum if school Kendo teachers followed the traditional way and tended to make pupils 'do' in their lessons but would not teach and provide ideas of 'why'. As his comment shows, pupils might become able to acquire some level of techniques but it would result in pupils not knowing what they have learnt in Kendo. Learning through the traditional way of thinking in Kendo *as* Budo with its emphasis on the traditional attitudes to Kendo *as* Budo is one part of the learning syllabus in Kendo within the PE curriculum. The most teachers think, however, that it is impossible to make pupils learn them by employing alternative ways to the traditional way.

What seems to be important here is whether pupils can or cannot learn traditional attitudes and values in the teaching of "Sport-Kendo" that encourages pupils' independent learning. Despite previous research into various aspects of Kendo pedagogy, there is no research that shows how cultural / behavioural domains and attitudinal domains of Kendo *as* Budo are achieved in the teaching of Sport-Kendo or whether the teaching of Sport-Kendo actually makes pupils understand what Kendo *as* Budo is. The M.E.S.C. and some Kendo educationalists only suggest that learning of cultural / behavioural domains and attitudinal domains of Kendo *as* Budo should not be inculcated, but should be provided in appropriate timing and stages encouraging pupils' independent learning. It is important, therefore, to consider how the learning of cultural / behavioural domains and attitudinal domains of Kendo *as* Budo should be achieved in the process of teaching Sport-Kendo. It is also important to consider the way that pupils' motivation can be developed with such recognition despite the limitation of time. The introduction of more competitive domains would be one possible method. Tomiki (1991) points out two things on significances of learning of competitive domains of Kendo. The first is the learning of attitudinal domains by experiencing winning and losing as stated by the British National Curriculum. That is, pupils are provided with an opportunity to learn the importance of controlling one's mental conflict that appears in winning and losing situations and in learning how to deal with them. The other one is to learn how to apply what one has learnt in basic practices according to one's opponent who also tries to attack and defend. This is, without doubt, deeply related to *Sakusen* and *Senjyutsu*.

The results of the interviews showed that *Sakusen* and *Senjyutsu* are against the teachers' ideologies of real Kendo *as* Budo. We should not, however, only view *Sakusen* and *Senjyutsu* as a means of winning in the

fixed idea but also view them in multiple perspectives. It is expected that *Sakusen* and *Senjyutsu* can be used as quite a useful teaching strategy to achieve each domain of learning in Kendo within the PE curriculum without the loss of the traditional values. As Otsuka (1982) comments, what is the most interesting and original characteristic of Kendo from pupils' point of view would be to try to score. The skills of Kendo are a means of trying to score in interaction between two competitors. *Sakusen*, such as considering how to fight according to one's opponent, and *Senjyutsu*, such as making various actions according to each situation to achieve *Sakusen*, are very important means of scoring. Hasegawa (1990) argues that learning of *Sakusen* and *Senjyutsu* can promote pupils' motivation and have a clear significance in the realisation of one's lack of skills, and can enable progress through their use. Moreover, in addition to *Sakusen* and *Senjyutsu*, *Senryaku* such as practising to establish one's Kendo style according to one's plan could also be used as an important teaching strategy that encourages pupils' independent learning. Hasegawa (1990) also argues that teaching of *Senryaku* and *Senjyutsu* encourages pupils not only to learn how to attack and defend in a game, but also to learn how to control the whole game with consideration for their team members, opponents' physical ability and skill levels and other circumstances. That is, pupils are given an opportunity to develop games by their independent action. A further significance of teaching of *Senjyutsu* is also explained from the viewpoint of 'spectator sport'. Okade (1994) points out that pupils will come to enjoy sports not only by playing but also watching with understanding by acquiring tactical appreciation.

In the teaching of games, teaching that places an emphasis on the importance of tactics was already developed with criticisms of skill-oriented teaching approaches to games in England in 1980s. It is called the 'Teaching Games for Understanding (T.G.F.U.) approach'. It was developed by David Bunker, Rod Thorpe and Len Almond who were PE staff at Loughbrough University in England. This idea of the T.G.F.U. seems to give great suggestions for development of the teaching of Kendo that makes use of *Senryaku*, *Sakusen* and *Senjyutsu*. I elaborate these ideas in the next section.

6-3 Criticisms of the Skill-oriented Teaching of Games in England in the 1980s

The basis of the introduction of the T.G.F.U. approach arose from criticism of the traditional teaching approach. Bunker and Thorpe (1986a, p. 5; 1986b, p. 7; 1986c, pp. 26-27 and p. 33) characterised the traditional teaching approach as a skill-based, highly structured lesson, technique-centred and content based approach. More concretely these criticisms meant that 1) the traditional teaching style was skill-oriented and the teaching of techniques was not taught at an appropriate time and in an appropriate situation during a game and 2) the tendency was for teachers to teach 'how' before they teach 'why' (see for other examples, Pigott, 1982; Jackson, Jones and Williamson, 1983; Jeffray, 1985).

Examining the above criticisms of the teaching of games, it seems that the traditional teaching style failed to encourage pupils to develop their cognitive domain in games playing. In PE, the development of cognitive domain aims for pupils to become able to understand principles in each activity, the importance of helping each other and the ability to apply knowledge, followed by skill and techniques, to practices. It is an essential element that pupils are encouraged to acquire in PE. Annarino (1983) pointed out that PE should consist of the physical domain, psycho-motor domain, cognitive domain and affective domain and also placed an emphasis on the importance of the systematic learning process in which all domains would function together. The traditional teaching style, however, seemed to result in making pupils become able to play rather than making pupils become able to understand. Moreover, it also seemed that only skilled pupils could enjoy playing whereas the majority of pupils just experienced various games rather than learning skills and techniques supported by certain knowledge and understanding (Bunker and Thorpe, 1986b).

Through these criticisms of the traditional teaching of games, an innovative new approach called 'Teaching Games for Understanding' was introduced. This placed emphasis on the development of pupils' cognitive domain, in particular 'understanding' from the viewpoint of 'tactical awareness'.

6-3-1 From Skills-centred Approach to Understanding Approach

The T.G.F.U. approach shifts the emphasis from skills practices to the actual playing of games of modified games. Skills and techniques are introduced and practised arising out of the needs of pupils to be effective in the game. Bunker and Thorpe (1982) presented a model for the teaching of games and the procedure for game-centred lessons which explained the ideas in which each and every pupil is able to participate in decision making based upon tactical awareness, thereby retaining an interest and involvement in the game.

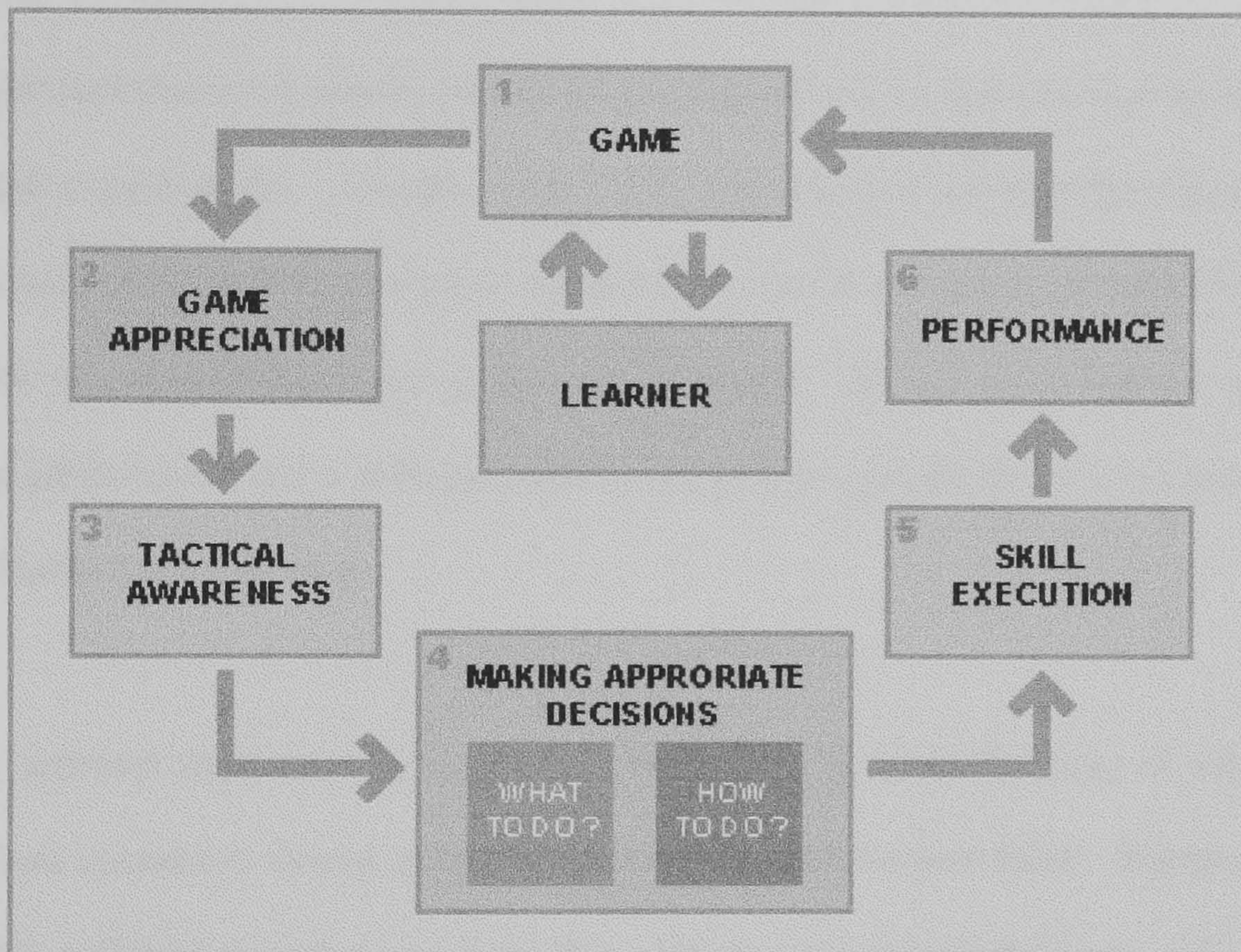


Figure 6-1 A Model for the Teaching of Games
(Bunker and Thorpe, 1982, p. 6)

As the figure 6-1 shows, the model for the teaching of games consists of 6 stages. Explaining each stage, the first stage (GAME) is the stage to decide perspective of games lessons. With careful lesson planning, teachers are requested to create appropriate game situations which consider pupils' age, experience and ability. In stage 2 (GAME APPRECIATION), teachers have to create new games rules which are suitable for the pupils levels of attainment and also to make pupils understand the rules of the game to be played. Stage 3 (TACTICAL AWARENESS) is the stage teachers make pupils consider the tactics to be used in the game after they understand the rules. In the explanation of what has happened at this stage, Bunker and Thorpe (1986c, p. 29) emphasise, "Less able children physically can play the game and have as much input

to the lesson as their more physically capable class mates.” Stage 4 (MAKING APPROPRIATE DECISIONS) is the stage teachers encourage pupils to make their own decisions about what to do, when and how to do it and in doing so they come better to understand the “why” of game playing. In stage 5 (SKILL EXECUTION), teachers encourage pupils to use the range of skills in appropriate contexts. They are also helped to develop new skills as and when they need them. Stage 6 (PERFORMANCE) is the stage pupils practise what they have learnt and teachers see the outcome of the performance in full game situations.

Thorpe, Bunker and Almond (1984) insisted that a lack of tactical awareness would prevent pupils from developing their performances in games, and that the teaching of tactics would achieve a breakthrough and enable all pupils to enjoy games. The idea of the T.G.F.U. approach does not deny the necessity for doing technical practice, but also requires that pupils should see beyond the necessity of the acquiring techniques and appreciate the connection between games and techniques. It puts great emphasis upon pupils’ understanding rather than repetitive technical practices and aims to make pupils recognise problems which they face and make them solve them.

The T.G.F.U. approach helps not only pupils but also teachers to realise the ways of solving tactical problems that are common to various games beyond the differences between them. Thorpe, Bunker and Almond (1984) explain that teachers recognise that what they say in basketball may well be useful in soccer and they begin to view the games curriculum in a different light. Based on this idea, they presented an example of procedures for making teaching strategy for games that consists of;

- 1) sampling;
- 2) modification-representation;
- 3) modification-exaggeration; and
- 4) tactical complexity.

With regard to 1) sampling, games are selected not only for the variety of experiences which can be offered, but for the possibilities that exist for showing similarities between apparently dissimilar games and differences between apparently similar games, all leading to much better understanding of games in

general (Thorpe, Bunker and Almond, 1984, p. 164). With regard to the specific difference between 2) and 3), 'representation' means to modify teaching tools such as equipment or court size. For example, in tennis sponge balls, plastic bats and a badminton court may be adapted to allow pupils to play in a way that represents the adult game of tennis from a tactical point of view. 'Exaggeration' means to modify learning content from the viewpoint of the selection of tactical problems. Here, a specific game condition is made by exaggerating a tactical point to be explored. For example, in badminton the court is changed to a long and thin court that makes pupils realise the necessity of practising drop shots and clears. Thorpe, Bunker and Almond (1984, p. 166) point out that the skill of the teacher lies in an ability to select a suitable game modification to exaggerate tactical considerations and to build these modification into something which resembles the full game. Through the employment of the T.G.F.U. approach, teachers are expected to try to develop their own knowledge and understanding of games, to investigate what games are and to discover what kinds of tactical decisions children make. They are also expected to consider pupils' levels of techniques and create mini-games or modified games that meet pupils' abilities by devising rules, sizes of playing area and equipment. As Jackson, Jones and Williamson (1983) point out, participation in official game rules requires pupils to execute quite high level of tactical awareness and most pupils do not satisfy this condition with their decision-making and controlling tactics.

The development of the T.G.F.U approach was based on the criticisms of skill-oriented and teacher-centred approach very similar to the conditions of Kendo *as* Budo. The T.G.F.U. ideology is also similar to the curriculum intention by the M.E.S.C. in that the teaching of Kendo within the PE curriculum should be converted from teacher-centred and drill-approach to child-centred approach that encourages pupils' independent learning. In the case of T.G.F.U. approach, the learning process that consists of six stages and learning content in each stage is clearly presented. In the case of the teaching of Kendo within the PE curriculum, however, although the M.E.S.C. published *The Handbook of Teaching Kendo* in 1993 and suggested some ideas of teaching Sport-Kendo, how learning of cultural / behavioural domains and attitudinal domains of Kendo *as* Budo could be achieved in the process of teaching Sport-Kendo was not mentioned. Neither does it mention the teaching of tactics in Kendo within the PE curriculum despite the fact that Kendo is one-on-one combative activity. The attempt to adapt tactics in games is, therefore, something which is not included in Kendo within the PE curriculum. It is not, however, as simple as that.

Basically there are a lot of differences between games and Kendo. Moreover, although in theory the T.G.F.U. approach seemed to be an innovative idea to review the traditional teaching approach to games, in practice there seem to be active arguments both for and against the T.G.F.U. approach to refresh the traditionalist approach.

The next section discusses the impact of the T.G.F.U. approach. Through these discussions, what will be considered to apply the ideas of the T.G.F.U. approach to Kendo within the PE curriculum is discussed later.

6-3-2 The Impact of the Teaching for Understanding Approach

For developing the T.G.F.U. approach, the Physical Education Department at Loughborough University held a meeting entitled 'a Project on Games Teaching' in 1982. The following were discussed as the main aspirations of the project;

- 1) To examine the ways teachers think about games teaching
- 2) To produce case studies of games teaching
- 3) To examine the use of case studies as a means of developing the games curriculum
- 4) To identify the problems of teacher involvement in action research

(Jeffray, 1985, p. 1)

The idea of the T.G.F.U. approach was introduced to PE teachers and educationalists and their responses and questions were requested. The content and the result of their case studies such as volleyball, badminton, hockey, tennis and basketball were introduced in '*Teaching Games for Understanding*' (Spackman, 1983), '*Games: Case Studies in Teaching for Understanding*' (Elm Bank Teachers' Centre, 1985), and '*Rethinking Games Teaching*' (Thorpe, Bunker and Almond, 1986). Lawton (1989) commented that the T.G.F.U. approach had attracted widespread attention within the teaching profession and that the dissemination of relevant information had taken place through course, workshop and articles presented in physical education journals. Okade (1998) also commented that the T.G.F.U. approach had

gained world-wide attention since it had been presented at the Olympic Congress in 1984.

The T.G.F.U. approach was also supported with some evidence of the effectiveness examined in academic papers. For example, Lawton (1989) presented evidence of the effectiveness of the T.G.F.U. approach by comparing two methods of teaching games (T.G.F.U. approach and skills-based approach) in terms of 1) improvement of the level of skill and 2) improvement of understanding of basic tactics and games strategies. The results showed that the amount of improvement of the T.G.F.U. approach group was greater than the amount of improvement of the skill-based approach group in both skill test and understanding test. Allison and Thorpe (1997) also compared the effectiveness of two types of teaching approaches to games (T.G.F.U. approach and skill-based approach). They examined the effectiveness from the viewpoint of 1) improvement of skills in basketballs and hockey and 2) tactical knowledge and understanding. The results showed that there was greater improvement in both of 1) and 2) by the T.G.F.U. group than the group taught by a skill-based approach. Thus, in the academic field, the T.G.F.U. approach had a greater impact than the traditional teaching approaches.

As opposed to these positive opinions in academic field, there are some contrasting opinions about the T.G.F.U. approach. These are related to; 1) PE teachers' difficulty of understanding the T.G.F.U. approach at theoretical level; 2) the undeveloped practical base of the T.G.F.U. approach at practical level; and 3) the problem of teachers' acceptance of the T.G.F.U. approach. As for 1), there is an opinion that it is not easy to understand what exactly the T.G.F.U. approach aims for. Chappell (1990) points out that there is not enough literature for school teachers to understand what the T.G.F.U. approach is. Fleming (1994, p. 90) also points out a confusing point about certain distinction between 'Teaching Games for Understanding' and 'Teaching Games from Understanding', 'by', 'through', 'to' or 'with'. Moreover, he also points out another confusion point for teachers about the place of the teaching of skills and techniques within the T.G.F.U. approach. The explanation, that T.G.F.U. approach does not deny the necessity of acquisition of skills and techniques and that pupils are taught skills when they are needed, seemed to be rather ambiguous for teachers and teachers get confused with understanding the T.G.F.U. approach. In addition, there is the confusion that school teachers see the T.G.F.U. approach in terms of small-sided games and mini-games (Almond, 1986; Fleming, 1994). This idea seemed to lead teachers to misunderstand that they were

already doing T.G.F.U. approach because they used small-sided games and mini-games in their teaching of games. Fleming (1994, p. 94) points out that it is merely 'teaching through games' and playing games itself does not explicitly develop understanding of games.

As for 2), Chappell (1990) points out that the T.G.F.U. approach seemed to be successful in some games such as badminton, volleyball and netball, but it would appear to have had little relevance to major games such as rugby, football and basketball. In other words, it is possible to say that net / wall games are suited to T.G.F.U. approach but invasion games are not, although he did not mention the reason for this. Considering these types of games, however, it is thought that it is related to the differences of tactical complexity between these types of games. Tactics in invasion games have to be more sophisticated than in net / wall games owing to the physical contact involved and the unpredictability that ensues from these encounters (Kern, 1998) (also see Table 2-5: Hierarchy of Tactical Requirements of Different Sports). The result of the action research project conducted in 1982 under supervision by Len Almond showed that most of the teachers who participated in this project actually found great difficulty with invasion games in devising a way to represent game forms (Almond, 1986). It is thought, therefore, that teachers have difficulty considering which tactics should be taught and in which situation particular tactics would be appropriate.

As for 3), The T.G.F.U. approach allows the movement from learner-dependence to learner-independence (Fleming, 1994). That is, the T.G.F.U. approach aims to provide pupils with the opportunity to take greater responsibility for their own learning (Thorpe, 1992), and to develop an enhanced awareness of the learning process (Laws, 1990). This means that teachers should leave the decision-making process to pupils in learning. It seemed, however, that this was not so easy because some PE teachers were familiar and felt comfortable with the teacher-centred approach (Butt, 1991). Another part of the difficulty for many teachers seems to be the shift of emphasis away from a technique-oriented approach with which they are familiar. In Almond's action research project, many PE teachers seemed to experience great difficulty in breaking away from their conventional conception of teaching which placed an emphasis on teaching techniques (Almond, 1986).

So far, some arguments both for and against T.G.F.U. approach have been introduced. It seems that the T.G.F.U. approach was an innovative idea to review the traditional teaching approach to games in academic field, but this approach also caused some problems in both theoretical and practical application. It is thought that Kendo within the PE curriculum cannot only learn from the theory of the T.G.F.U. approach that was greatly supported, but can also benefit from some contrasting arguments. The next paragraph discusses what Kendo within the PE curriculum can learn from the T.G.F.U. approach and experience of the impact of the T.G.F.U. approach.

6-4 Discussions of What Kendo within the PE Curriculum Can Learn from the T.G.F.U. Approach and Experience of the Development of the T.G.F.U. Approach

Starting with what Kendo within the PE curriculum can learn from the theory of the T.G.F.U. approach, it is thought that the ideas that make use of tactics to develop pupils' understanding of rules and characteristics of activities are very important for development of teaching of Kendo within the PE curriculum. Adopting a drill based approach under the teacher's authority will not encourage pupils to have flexible skills and decision-making ability, but rather direct them to respond only to specific situations without understanding (Fleming, 1994).

By applying the T.G.F.U. approach to the teaching of Kendo, it is expected that pupils will be encouraged to have more opportunities to experience various competitive characteristics as one-on-one combat activity. It is also expected that pupils will become able to choose appropriate skills and make appropriate decision in various competitive situations with the development of their tactical awareness. Moreover, in experiencing various competitive situations with learning tactics, it is also expected that pupils will have more opportunities to learn cultural / behavioural domains of Kendo *as* Budo such as the traditional etiquettes and behaviour and attitudinal domains of Kendo *as* Budo such as the attitude to be taken towards the results of winning and losing in appropriate timing and situations than pupils do in a drill style. The learning of etiquettes, behaviour and attitudes directly related to matches are better to be taught through actual experience of matches than being inculcated by teachers. By putting pupils in actual competitive situations and learning cultural / behavioural domains and attitudinal domains of Kendo *as* Budo related to

matches in appropriate timing and situation, pupils will be able to understand the importance of acquisition of proper etiquettes and behaviour and the way of thinking of matches in Kendo *as* Budo.

The T.G.F.U. approach also encourages pupils to tackle independent problem-solving through the learning process. This problem-solving learning process can be taken further than the appreciation of tactics. It can be used to consider strategy also. This is a development from the T.G.F.U. approach. To teach strategy in sport means not only teaching how to attack and defend in each situation in a game and match, but also encouraging pupils to undertake planning for the whole game with consideration of their team members and opponents' physical abilities and skills levels and other circumstances (Hasegawa, 1990). Moreover, it also means teaching pupils how to make a long term plan which includes planning of practice and developing tactics under their strategic plan (Okade, 1998). In other words, it aims to bring up an ability in which pupils can devise all essential means to achieve their aims in games. Developing such ability will also enable pupils to understand that they can keep strategy and tactics under their control and enable them to observe themselves objectively and think through their learning activity logically (Hasegawa, 1990). To encourage pupils' independent problem-solving is also aimed at in the teaching of Kendo within the PE curriculum. It is thought, therefore, that the above learning process is important to consider for development of teaching approach to Kendo within the PE curriculum.

As for the contrasting opinions of the T.G.F.U. approach, what Kendo within the PE curriculum has to learn from the experience of the TGFU approach is as follows. First of all, what is aimed through a teaching approach has to be very clear to teachers. It is also important to present clearly the learning process to achieve aims of learning through a teaching approach. The Course of Study for PE at upper secondary schools provides the aims of learning, but does not provide concrete ideas for teaching to achieve these. *The Handbook of Teaching Kendo* published by the M.E.S.C. in 1993 provides ideas to encourage pupils' independent learning, but it does not provide in what process cultural / behavioural domains of Kendo *as* Budo, such as acquiring the traditional etiquette and behaviour and attitudinal domains of Kendo *as* Budo such as understanding the traditional way of thinking in Kendo *as* Budo, are taught in the teaching of Sport-Kendo. It is important, therefore, to consider what is aimed for through teaching of *Senryaku*, *Sakusen* and *Senjyutsu* and through what process the aims are achieved. What should also be considered

is the difference of the meaning of tactics between English and Japanese, and games and Kendo. In this thesis, it is applied to both *Sakusen* and *Senjyutsu* in Japanese. The T.G.F.U. approach does not mention strategy (*Senryaku*). The definitions of *Senryaku*, *Sakusen* and *Senjyutsu* were stated in Chapter Four. It is important to distinguish clearly the differences of each role and aim when applying these to the teaching of Kendo within the PE curriculum. In addition, matches in Kendo are different from team games in which more than two players engage in a melee. Matches in Kendo take place between two competitors in a one-on-one situation. Therefore, it is also necessary to have clear ideas of *Senryaku*, *Sakusen* and *Senjyutsu* of Kendo as one-on-one combative activity. Unfortunately there is little research and there are few books related to *Senryaku*, *Sakusen* and *Senjyutsu* in Kendo. A worldwide well known book called '*Gorin no Syo (Five Rings)*' that was written in 1645 by Musashi Miyamoto is about *Sakusen* and *Senjyutsu* in sword battles. Even if the book was written a long time ago, it still gives us a lot of suggestions of fighting. Moreover, it is not only used for Kendo nowadays, but also for other sports, business and as a life bible (Teranaka, 1984). As for suggestions of fighting in Kendo, however, these are mainly of use to experienced high grade Kendo practitioners. Most explanations and descriptions are hard to understand for beginners. Other books written by both Kendo *Hanshi* 8th Dan (highest grade in Kendo), Ibo (1971) and Sato (1987) also present a lot of ideas of *Sakusen* and *Senjyutsu* such as how to fight against various types of opponents. These books are, however, also written for advanced Kendo practitioners and explanations are complicated and difficult for beginners to understand. It is important, therefore, to interpret and translate these great precursors' books into easy languages for beginners.

Secondly, as well as tactics in invasion games, *Senryaku*, *Sakusen* and *Senjyutsu* that are required in one-on-one combative activity like Kendo are more complicated than other types of activities. The results of the interviews with the upper secondary school Kendo teachers have revealed that there are *Sakusen* and *Senjyutsu* that the teachers criticise the use of. *Sakusen* and *Senjyutsu* that they support being used are based on their ideologies of fighting in real Kendo as Budo at quite high level. Pupils would be unable to reach such a level in Kendo within the PE curriculum in two years. What should be considered is to provide *Senryaku*, *Sakusen* and *Senjyutsu* that meet pupils' level of skills and understanding. Basic practice in Kendo proceeds from simple, big and slow movement and *Shinai* control to complicated, small and quick movement and *Shinai* control. It is important to consider that we

should also lead pupils from the teaching of simple level of *Sakusen* and *Senjyutsu* to complicated level of *Sakusen* and *Senjutsu*. Moreover, as many teachers assumed in the interviews, Hasegawa (1990) also comments that pupils tend to focus on competition itself as everything, ignoring what they have learnt until then and playing only for winning as soon as they hear the signal of the beginning of a game or match. To win in a game in PE lessons is one of the aims of teaching, but it is not a main aim in PE lessons. We cannot exclude winning and losing from games and matches. Yoshida (1992) also points out teaching which takes account of *Sakusen* has a danger that forces pupils to tackle “merit system” that advanced players always have the right to decide everything. In other words, misunderstanding of *Sakusen* has a danger that may cause lessons that teachers admit self-righteous activities by advanced players. It is, therefore, very important not to let pupils focus only on winning but let them look at the contents of games and matches; for example, what kind of play they aim at; how they should work on their aims; how they have actually played and then to get them to reflect and review their learning activities.

Finally, what teachers should be careful of is, as Idehara, Nakamura and Todoroki (1988) insist, not to monopolise *Senryaku*, *Sakusen* and *Senjyutsu* and just make pupils practise and play under teachers’ instructions. As described earlier, the T.G.F.U. approach allows pupils to have a great responsibility for their own learning and encourages them to develop their awareness in their learning process. Teachers are expected, therefore, to make pupils engage in the whole process of planning, practice and evaluation with teachers’ supports. Moreover, it is also important for teachers to play various roles such as consultant, guide, arbiter, mentor and learning resource in teaching and also to support pupils’ independent learning (Cox and Ledinghman, 1988). This matter of teachers’ involvement in the teaching and learning process would be the most difficult part for school Kendo teachers. In earlier discussion, it was stated that school Kendo teachers should not only view *Sakusen* and *Senjyutsu* as a means of winning but also view them in multiple perspectives. It would be, however, difficult for teachers to do this. In the case of the T.G.F.U. approach, it became clear that some teachers had difficulty in accepting an innovative idea and converting their teaching approach because of their advocacy of a skill-oriented approach. In the case of Kendo within the PE curriculum, it would be very difficult to make school Kendo teachers view *Sakusen* and *Senjyutsu* from different angles because the results of the interviews have revealed that a majority of the teachers’ ideology of Kendo as Budo reinforces the idea that the traditional way of teaching is the only

way to achieve the aims of Kendo. What is important is firstly to present not only theory, but also develop a new teaching approach to Kendo that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* in practice and present some evidence that *Senryaku*, *Sakusen* and *Senjyutsu* can be used as a useful teaching strategy to achieve the aims of Kendo without losing the traditional values of Kendo as Budo. In the next paragraph, based on the above discussions, it is shown in what process the aims of Kendo within the PE curriculum can be achieved by making use of *Senryaku*, *Sakusen* and *Senjyutsu* without losing the traditional values of Kendo as Budo before developing it in practice.

6-5 The Process to Achieve the Aims of Kendo within the PE Curriculum through Sport Kendo

A new idea of the process to achieve the aims of Kendo within the PE curriculum is presented in figure 6-2. In traditional Kendo as Budo, a teacher-centred overall teaching approach is normally employed. There is a major premise of Kendo as one of the traditional Japanese cultures that it is necessary that *Kata* (practice of set forms), patterns of behaviour and basic techniques are trained thoroughly by employing such an approach (Tatsumi, 2001). Learners cannot learn applied techniques and take part in matches until they acquire the whole set of basic techniques and behaviour in this approach. In Kendo within the PE curriculum within the limited period, however, pupils should be encouraged to experience competitive situations with their current abilities and to move to the stage where they make use of techniques and knowledge they have learnt (M.E.S.C., 1993). It is of course important for beginner pupils to learn basic movement and techniques. Pupils should not, however, be forced to spend a long time only for acquisition of these at the beginning of learning stage. Basic movement and techniques should be taught in relation to interpersonal skills. Interpersonal skills are core in attacking and defending in Kendo and important learning contents to provide pupils with enjoyment and an experience of the pleasure of Kendo (Otsuka, 1982). Boxes drawn by broken lines in the figure mean teachers' learning support. The process that encourages pupils' independent learning is;

to find problems → to make plans to solve the problems → tackle their activities based on their plans → to evaluate their learning activities → to find new problems.

This process consists of teachers' support and pupils' activities. Tatsumi (2001) points out that it is not always possible to proceed smoothly in this type of lessons. Pupils do not always have knowledge of how to plan their learning activities and what to do when they get stuck with ideas. It is important, therefore, for teachers to provide pupils with some ideas of the learning process and enough learning materials. In figure 6-2, four examples of teachers' support are presented. In the learning process, pupils are provided with ideas of learning tasks that are suitable to each pupil's ability and characteristic of Kendo within the PE curriculum. Also pupils are not taught in an overall teaching approach, but are provided with opportunities for individual and group learning that divide them according to their tasks. Through these individual and group learning activities, pupils are provided with opportunities for self and mutual evaluation.

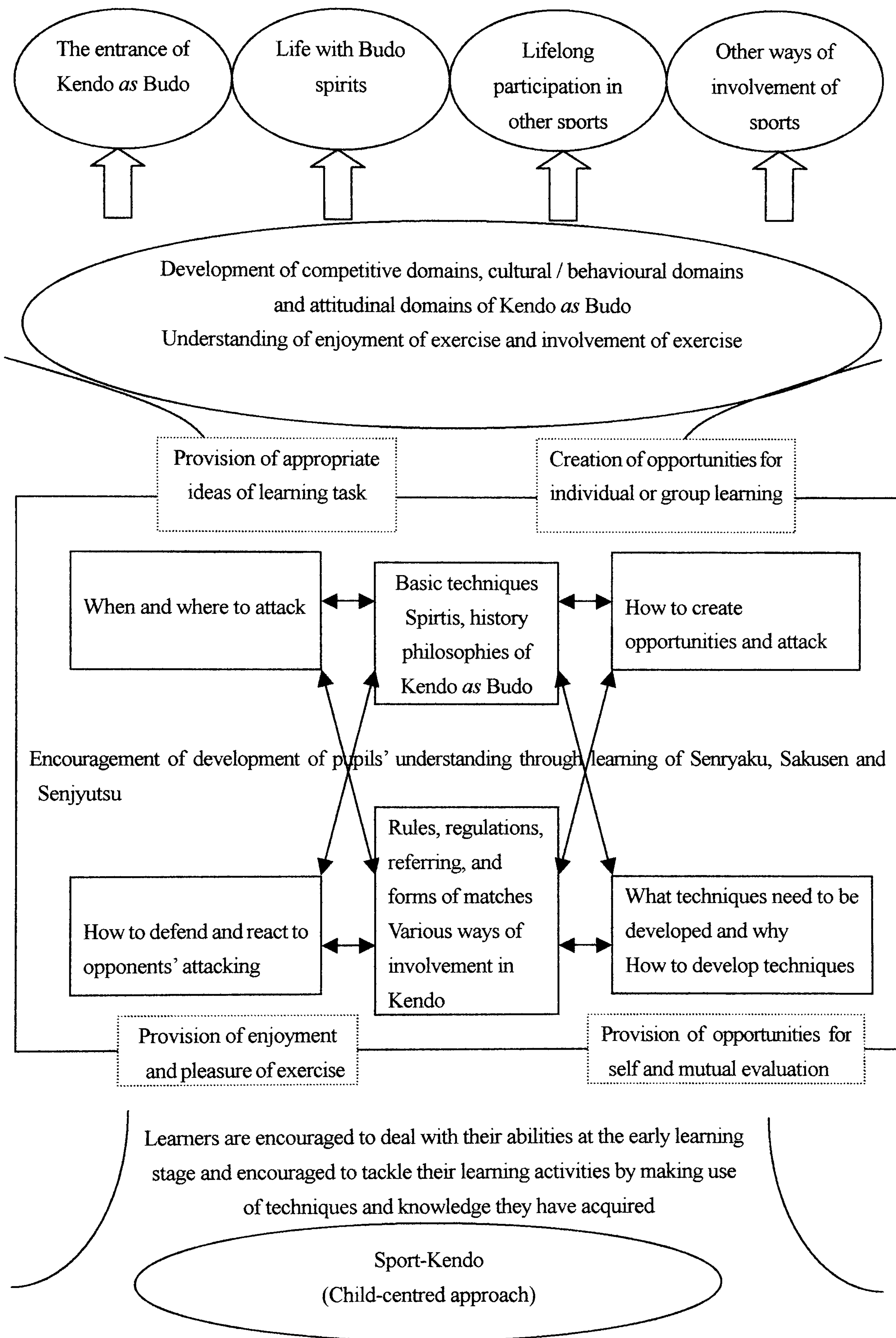


Figure 6-2 The Process of the Teaching of Kendo within the PE Curriculum

As for the provision of enjoyment and pleasure of exercise, provision of opportunities for self and mutual evaluation and encouragement of development of understanding, pupils normally like matches and games. As mentioned earlier, Otsuka (1982) suggests that the most interesting and original characteristic of Kendo from the pupils' point of view is to try to score. Teachers are expected, therefore, to create opportunities for competitive situations as often as possible and to encourage pupils to feel enjoyment and pleasure. In addition, pupils are not only encouraged to feel enjoyment and pleasure, but also to develop their understanding in enjoyable learning activities. Teachers' support is expected to encourage pupils' learning activities that are described in the boxes drawn by black lines. It is necessary to provide a series of progressive lessons according to a plan rather than a series of repetitive practices. It also means that each lesson fits in a sequence with individual aims related to the overall general aim. In the learning process, pupils are encouraged to find their problems, think and discuss methods of solution, evaluate the results and get feedback by themselves. Teachers do not just leave pupils to do as they wish, but support pupils' independent learning activities by acting various roles such as supporter, adviser, instructor, co-operator, listener and so on. In the end, both teachers and pupils evaluate whether they have achieved the aims. Pupils confirm their progress and find new problems to be solved. Teachers evaluate their teaching styles as well as evaluating pupils and reconsider them. Here an important key word is 'understanding'. Unlike the way of Kendo *as* Budo that places a great emphasis on the acquisition of basic techniques and leaves acquisition of how and when to use techniques in matches to pupils, pupils are intentionally provided with opportunities to understand when and where to use techniques; what techniques need to be developed and why; and how and why to show proper etiquette and behaviour. To develop their understanding, as the T.G.F.U. approach makes use of tactics, the learning process that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* is suggested. Of course, learning of these aims is to learn *Senryaku*, *Sakusen* and *Senjyutsu* themselves. These are important elements of competitive domains of Kendo. At the same time, pupils are also expected to learn various domains of Kendo through learning *Senryaku*, *Sakusen* and *Senjyutsu*. For example, pupils are encouraged to understand the connection between basic techniques and applied techniques, and the importance of learning of basic techniques through learning these in competitive situations and by teachers' intentional creation (concrete ideas of each role and aim of *Senryaku*, *Sakusen* and *Senjyutsu* are introduced later in Chapter Seven). Pupils are also provided with opportunities to learn the meanings of matches, the attitude towards the results of

winning and losing, rules and regulations of Kendo through their experience of competitive situations in learning of *Senryaku*, *Sakusen* and *Senjyutsu*. These learning strategies are also expected to provide pupils with opportunities for creating their own Kendo style and considering how to fight according to each situation. This means that pupils are encouraged to tackle their learning activities independently.

As the results of learning in this process, pupils are expected to achieve the development of various domains of Kendo such as competitive domains such as acquiring skills and understanding *Senryaku*, *Sakusen* and *Senjyutsu*, cultural / behavioural domains such as acquiring the traditional etiquette and behaviour with understanding and attitudinal domains such as understanding the way of thinking of partners and results of matches in Kendo *as* Budo. In addition, the acquisition of understanding of enjoyment of exercise and various ways of involvement of exercise are also expected. As for the aim of laying the foundation of lifelong physical activities, I agree with most of the teachers' idea of lifelong Kendo *as* Budo. It does not mean, however, that I do not mind that pupils do not continue doing Kendo in the future. It would be better if pupils decided to continue practising Kendo in order to approach to the aim of Kendo *as* Budo as the results of learning Kendo within the PE curriculum. Kendo within the PE curriculum, however, does not just encourage pupils to do Kendo in the future. It is expected that pupils will learn enjoyment and pleasure in physical activities, choose to do any physical activity and have a rich sports life through learning Kendo within the PE curriculum. Moreover, it is also expected that pupils will become interested in getting involved in sports not only as player, but also as planner, manager, spectator and so on as the results of learning in this process. The final goal of the teaching of Kendo in this process is, therefore, to lead pupils either to entrance of Kendo *as* Budo, to live with Budo spirit, practice of lifelong participation in other physical activities or practice of other ways of involvement of sports.

For further development, a teaching approach to Kendo in this process needs to be developed in practical situations and the effectiveness of this new approach needs to be examined. As discussed earlier, presenting a theory is not enough. It will be necessary to make school Kendo teachers believe that *Senryaku*, *Sakusen* and *Senjyutsu* can be used as a useful teaching strategy to achieve the aims of Kendo without losing the traditional values of Kendo *as* Budo. It is important to present some evidence of the

effectiveness of the new teaching approach.

6-6 Conclusion

This chapter began with a critical discussion of teachers' recognition of Kendo within the PE curriculum and their views of teaching *Sakusen* and *Senjyutsu* based upon their ideologies of real Kendo *as* Budo. Through these discussions, it was stated that it was important that the traditional way of teaching of Kendo *as* Budo should not be applied to Kendo within the PE curriculum and that cultural / behavioural domains and attitudinal domains of Kendo *as* Budo should be developed in the process of the teaching of Sport-Kendo. This was followed by discussions of how Kendo within the PE curriculum should be taught, with what ideas, what process and how *Senryaku*, *Sakusen* and *Senjyutsu* can contribute to achieving the aims of Kendo within the PE curriculum, referring to the ideas of the T.G.F.U. approach and arguments for and against the T.G.F.U. approach. Moreover, through these discussions, a new idea of the learning process of Kendo within the PE curriculum has been presented. In this learning process, it can be encouraged to develop various domains of Kendo *as* Budo as well as providing pupils with enjoyment and pleasure by making use of *Senryaku*, *Sakusen* and *Senjyutsu*.

In the following chapter, I investigate the third research question; how can strategies and tactics contribute to achieving the aims of Kendo within the PE curriculum? By doing this, I will try to develop a new teaching approach to Kendo within the PE curriculum based upon the new idea of learning process presented in this chapter. I shall also present some evidence of the effectiveness of the new approach.

Through the first and second interviews, I met T17 (Teacher K) who is a Kendo teacher at an upper secondary school in Fukuoka Prefecture, Japan. As his comments during the first and second interviews showed, he was aware of the need to change his overall teaching style. Although he was also interested in teaching which encouraged pupils' independent learning, and in applying *Senryaku*, *Sakusen* and *Senjyutsu* to his teaching of Kendo to develop his teaching, he was not sure what to do because of the lack of literature on teaching of *Senryaku*, *Sakusen* and *Senjyutsu* in Kendo, especially in Kendo within the PE curriculum, and the circumstances of his school where there are fifty five pupils in a class and fourteen

classes in each Year. He actually asked my research advisor Prof. X to look for someone who could work with him to change the teaching of Kendo in his school. Prof. X and Teacher K were both executives of Fukuoka Pref. School Kendo Association and very closely acquainted. Prof. X told me to contact Teacher K and discuss my research plan. Teacher K and I discussed my concern about the teaching of Kendo within the PE curriculum and my research interests. He became interested in my research plan and we decided to develop the ideas of the new approach together and investigate its effectiveness as well as considering both the potential advantages and disadvantages by employing a practical action research at his school. It was thought that dealing with his concern at his school would deal with the third research question. He offered me a job as a part-time PE teacher who teaches Kendo lessons within the PE curriculum with Teacher K in his school for a year so that I could work as teacher-as-researcher with him.

The next chapter introduces the process and results of action research that attempts to develop the new approach to Kendo within the PE curriculum that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* and to investigate the effectiveness of the approach.

Chapter Seven

ACTION RESEARCH AT AN UPPER SECONDARY SCHOOL IN FUKUOKA, JAPAN

7-1 Introduction

The previous chapter attempted to respond critically to the teachers' recognitions of Kendo within the PE curriculum and their views of teaching *Sakusen* and *Senjyutsu* based upon their ideologies of real Kendo as Budo. Through these discussions, it was stated that it was important to consider how learning of cultural / behavioural domains and attitudinal domains of Kendo as Budo should be achieved in the process of teaching Sport-Kendo. It was also stated that *Senryaku*, *Sakusen* and *Senjyutsu* could be used as a useful teaching strategy to achieve them. Moreover, what is expected and what has to be considered to introduce *Senryaku*, *Sakusen* and *Senjyutsu* to Kendo within the PE curriculum were discussed, referring to the ideas of the T.G.F.U. approach and arguments for and against the T.G.F.U. approach. Based on these discussions, a new idea for learning Kendo within the PE curriculum that encourages pupils to develop various domains of Kendo as Budo as well as providing pupils with enjoyment and pleasure by making use of *Senryaku*, *Sakusen* and *Senjyutsu* was presented. It was also stated that it was important to present not only theory, but also to develop a new teaching approach to Kendo that makes uses of *Senryaku*, *Sakusen* and *Senjyutsu* in practice and to present some evidence of its effectiveness.

Through the first and second interviews, I had an opportunity to develop a new teaching approach with Teacher K in an action research manner. His problems of teaching Kendo at his school have already been identified in Chapters Three and Six. He was concerned with how to develop and improve his teaching of Kendo in order to encourage pupils to appreciate Kendo as Budo, while at the same time applying teaching of *Senryaku*, *Sakusen* and *Senjyutsu*. This cohered with research question 3) How can *Senryaku*, *Sakusen* and *Senjyutsu* contribute to achieving the aims of Kendo within the PE curriculum? Teacher K and I, therefore, decided to work together, and organised the action research project team (see Chapter Three for details of the project team members). This chapter introduces the process and the results of the action research.

7-2 The School Where Action Research was Conducted

The action research was conducted between April 2001 and March 2002 at the O School in Fukuoka, north Kyushu, Japan. There are about 2,100 pupils in this school (Years 10, 11 and 12). The O School is famous school for the high pass rate in the University entrance examination as well as in some sports such as Kendo, Judo, baseball, volleyball and basketball. There are 14 classes in each Year 10 (age 15~16), Year 11 (age 16~17) and Year 12 (age 17~18) at this school. Two classes in Year 10 and 11 are taught Budo together within the PE curriculum in the school. Pupils must choose either Judo or Kendo in Budo within the PE curriculum.

7-3 Action Plan

In this action research, Teacher K and I decided to focus only on Year 10 pupils. Year 11 pupils already had one year experience of Kendo and our interest was beginner pupils. The project team made a one year teaching plan which divided the whole lessons into seven stages;

1. Free fencing,
2. Modified matches 1,
3. Modified matches 2,
4. Team making, strategic planning and plan execution,
5. Individual matches,
6. Team matches,
7. Official championship.

We knew that this framework would have to be flexible and be changed as things developed. The aims of teaching and learning content in each stage are introduced later with the process and results. The project team also decided upon the following pedagogical strategy, which (it was hoped) might bring about a successful intervention: to start working from simple *Senjyutsu* to complicated *Senjyutsu*; to provide as much competition as possible; to teach etiquette, behaviour and cultural domains of Kendo *as* Budo in a

competitive situation when the timing is appropriate; to encourage pupils to tackle their independent learning by providing different tasks and encouraging them to find their own tasks; and to have regular meetings, discuss, plan, evaluate, reflect and re-plan in collaborative system.

7-4 Stage 1: Free Fencing

This stage mainly aimed to encourage pupils to understand some competitive domains of Kendo in terms of understanding what is the difference between merely hitting and striking in Kendo. Secondly, pupils must recognise where the targets are in Kendo, and then how to recognise / create an opportunity to attack. Finally, they must be able to execute the attack and prepare for their next action. Free fencing with newspapers (*Chambara*), *Senjyutsu* 1, 2 and 3 and free fencing in armour were introduced to achieve these. The followings are the lesson plans in this stage.

Table 7-1 Lesson Plans at Stage 1

	Teaching points	Pupils' activities
Lesson 1 Orientation	To explain some ground rules <ul style="list-style-type: none"> • Where they take off their shoes • What to do when pupils cannot practise To explain lesson plan To announce Budo championship To provide questionnaire sheets	Pupils must choose either Judo or Kendo To answer the questionnaire

<p>Lesson 2</p> <p>Chambara</p> <p>Senjyutsu 1</p>	<p>To prepare for rolled newspaper (20)</p> <p>To encouraged them to enjoy attacking and defending</p> <p>To make them understand the difference between Kendo and just merely hitting actions and understand how a <i>Shinai</i> should be treated and why through <i>Chambara</i>.</p> <p>To introduce tactics 1: To keep one's centre and break an opponent's centre by <i>Shinai</i></p> <p>To encourage them to understand a basic footwork and <i>Senjyutsu</i> of Kendo to create attacking opportunities</p>	<p>Pupils are encouraged to try to do attacking and fencing by using rolled news papers. There are no rules of where and how to attack. They just try to attack and defend against each other.</p> <p>Senjyutsu 1</p> <ul style="list-style-type: none"> • Two pupils are asked to volunteer to demonstrate footwork for Kendo from <i>Chudan no Kamae</i> (basic posture) (i.e. to start with right foot when one moves to forward and right and to start with left foot when one moves to backwards and left, keeping <i>Shinai</i> the same height) • Pupils take a partner and face each other with <i>Chudan no Kamae</i>. Pupils decide a controller and the controlled (i.e. pupil A is a controller and pupil B is the controlled. When A moves to the right, B moves to the left, keeping the same distance and the height of the <i>Shinai</i>) • The speed is getting faster adopting diagonal movement. They are advised to keep “soft knees”. • They practise footwork using the <i>Senjyutsu 1</i> • Pupils are explained that this is a basic <i>Senjyutsu</i> in Kendo and this leads to a successful strike.
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<p>Free fencing</p>	<p>Not too much explanation should be provided, but should make them feel relaxed by showing a demonstration by experienced pupils.</p> <p>To explain the importance of controlling their excitement after free fencing and of showing gratitude to partners.</p>	<p>Free fencing</p> <ul style="list-style-type: none"> • Pupils pair off • Pupils try to attack and defend <i>Men, Kote</i> and <i>Do</i> in their own way. • Pupils take off all armour and are asked their impressions. They put back armour and fold up uniform.
<p>Lesson 7</p> <p>Reviews of lesson 1~6 through video session</p>	<p>To make an original video in order to make pupils reflect what they have learnt so far (e.g. <i>Senjyutsu</i> 1~3, <i>Rei</i>, <i>Son-kyo</i>, controlling emotional excitement after fighting).</p> <p>To show an original video that Kendo club pupils act some model of <i>Senjyutsu</i> 1 and 2, <i>Rei</i> and <i>Son-kyo</i> in a match.</p> <p>To explain some points to watch the video</p>	<p>Video session</p> <ul style="list-style-type: none"> • Pupils watch the first video (the original one about 3 minutes) <p>Discussion 1</p> <ul style="list-style-type: none"> • Pupils are asked what they thought of the video • Pupils watch the same video again • Pupils are again asked what they thought

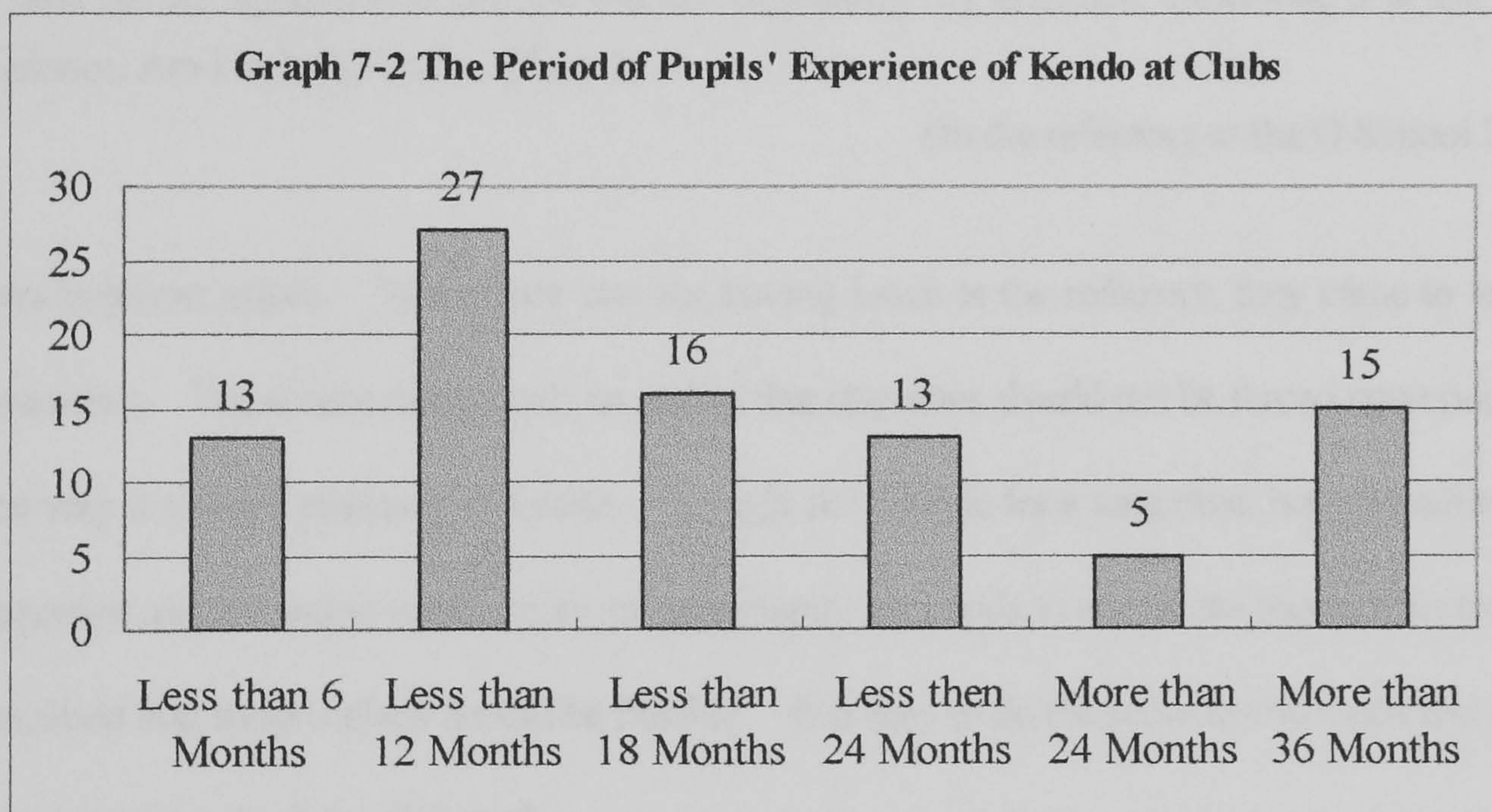
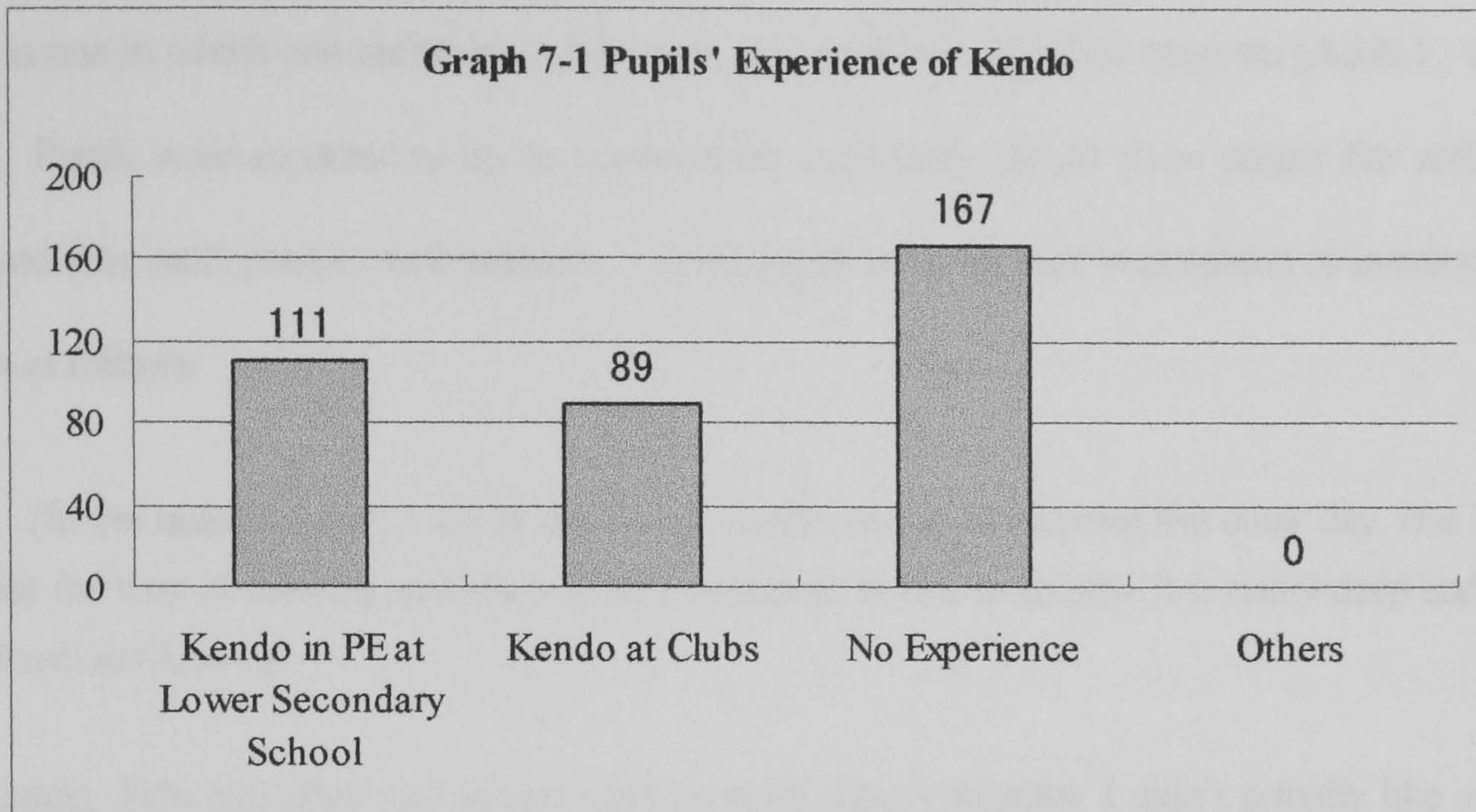
(see Appendix 8 for detailed lesson plans)

7-4-1 Implementation and Results

The Orientation and Questionnaire

The first week was orientation week for Year 10 pupils. 367 pupils out of 724 in 14 classes decided to choose Kendo. As graph 7-1 and 7-2 show, although there were two hundred pupils who had experience of Kendo within the PE curriculum at lower secondary schools, lower secondary school Kendo clubs and local Kendo clubs, only 20 pupils had more than 2 years experience at lower secondary school Kendo clubs or local Kendo clubs before. Kendo practitioners are regarded as beginners for the first three years

and encouraged to practise only very basic practices (Inoue, 1994). Judging from this, most of the pupils who chose Kendo were beginners



Senjyutsu 1~3 and Free Fencing

Through learning *Senjyutsu* 1~3 and free fencing in lessons 3~6, pupils were encouraged to learn basic *Senjyutsu* to create opportunities to attack and how to complete their attack and prepare for the next action. The introduction of *Senjyutsu* 1~3 and free fencing also aimed to provide pupils with an opportunity to learn *Rei* and *Son-kyo* in competitive situations. *Rei* means behaviour and conduct which show respect for the opponent. In Kendo, the saying *Rei-ni-hajimari-rei-ni-owaru* (beginning with *Rei* and ending with *Rei*) is used to express the importance of etiquette which shows respect for one's opponent (A.J.K.F., 2000, p. 74). *Son-kyo* is one of the courtesies done with one's knees bent to show respect. At the

beginning of a match or practice, this posture serves as a preparatory posture in which one can prepare one's spirit, adjust one's spirit to that of the opponent, decide what *Ma-ai* (distance) to keep between oneself and the opponent, and decide how to carry oneself. Also, at the end of a match or practice, this posture is one in which one maintains a full spirit, and ends in a dignified etiquette (A.J.K.F., 2000, pp. 94-95). Pupils were expected to try to control their excitement and to show proper *Rei* and *Son-kyo* before and after each practice with partners. Some pupils told me their impressions of learning *Rei* and *Son-kyo* as follows.

...(In the questionnaire) I wrote down that Kendo was old-fashioned the other day. But I realised that the way of thinking in Kendo is very important to live in society. It is really deep and I like it.
(Pupil in Class 7)

Kendo, Judo and other martial arts were so strict about etiquettes. I didn't actually like such strict atmosphere, but I realised that it was very important to do things like *Rei* and *Sonkyo*. I realise that I should not be fighting with anyone without expressing my gratitude. Otherwise it is just fight and violence. Am I right? (Pupil in Class 7)

(In the refectory at the O School 28/05/01)

These were beginner pupils. When they saw me having lunch at the refectory, they came to tell me the above comments. These comments made us realise that etiquettes should not be forced upon pupil even if these were very important elements in Kendo. It might not emerge for a long time, but we realised that we had to be patient and we had to try to create the opportunity for pupils to appreciate this fact for themselves. We also realised that lessons plans should be flexible. It is easy to do the same lesson again and again, but it does not respond to each pupil's need.

According to the results of observation of the lessons in this stage, the introduction of *Senjyutsu 3* did not go well. It seemed that it scared some pupils. It was not a good idea to introduce interpersonal skills before they put on *Men*. Teacher K and I discussed a change to our plan immediately after the lesson. We decided to get rid of *Senjyutsu 3* and to introduce how to hit other targets (*Kote* and *Do*). Pupils were supposed to be encouraged to experience free fencing in armour for the first time in the next lesson. We thought, therefore, that it would be better if they had an idea of where and how to strike all targets.

Free fencing was introduced as soon as pupils put all armour on and it was explained where to attack. As the first interviews show, pupils normally put on armour from term two (September). Pupils in the O School used to do the same. This was a big change to Teacher K. I asked him how he was feeling about this change. He told me that he was enjoying it and was looking forward to seeing how pupils would deal with their first experience of attacking and defending. Pupils seemed to enjoy their first experience of free fencing very much although we were a little worried that some pupils would hesitate. Through the experience of free fencing, pupils were also encouraged to understand that there was the original way of thinking in Kendo as Budo which practitioners aim to develop themselves together through training and competing. We tried not to teach them by merely explaining a one-sided way, but teach them in relation to the content of lessons. Some pupils commented on their impressions of free fencing as follows:

I enjoyed free fencing very much! That was exciting. I didn't know what to do once it started. I couldn't think anything. Just trying to hit my opponents. I realised that it was important to show my gratitude to my opponents when fighting was over. I understand it is because we try to develop each other and together. (Pupil in Class 10, 22/05/01)

I got a couple of *Men* successfully. I tried to hit my opponent's *Shinai* and hit *Men*! It was very difficult to break opponent's defence. I realised that hitting *Shinai* was not enough. I need to do something more. (Pupil in Class 11, 24/05/01)

We were very pleased with the above pupils' comments. Their comments were exactly what we hoped and expected. We also checked pupils' class diaries. The followings are what some pupils felt in the lesson.

We experienced free fencing today. That was fun. I think that everyone realised that we needed to improve our techniques more (Pupil in Class 7, 21/05/01).

Showing gratitude is very important in Kendo because it is not just fighting. Kendo is deep and we are learning a real Japanese martial art (Pupil in Class 8, 21/05/01).

Kendo is difficult. I could not pass my power to my *Shinai* properly. Experienced pupils performances were great. I want to be like them (Pupil in Class 8, 21/05/0).

As Teacher K and I expected, pupils seemed to be motivated for technical practice through the experience of free fencing. We discussed how we should be careful of teaching techniques. It is very easy to just

teach pupils attacking techniques. It is important, however, to make pupils realise the connection between techniques they learn and matches. If they do not see what they practise for, it is just technical practice for practice. They do not see when and where they ought to use the techniques they learn. We decided, therefore, to encourage pupils to have a clearer picture of competitive aspects such as how to attack, what sort of techniques they need to acquire and to make their understanding of *Senjyutsu* 1 and 2 deeper. To do these, the project team decided to make an original video which shows easy examples of *Senjyutsu* 1 and 2, *Rei*, *Son-kyo* and *Zanshin*. We also decided to show *Senjyutsu* 3: To show *Zanshin* (remaining spirit) and prepare for next action. We thought that it would be good if pupils had an idea of *Senjyutsu* 3 before they actually tried to do it. The following is the content of the original video.

Original Video

The project team made an original video help of three Kendo club pupils (two performers and one camera man). The purpose of making this video was to encourage pupils to develop their understanding of the content they have learnt such as *Senjyutsu* 1 and 2, *Son-kyo* and *Zanshin* by watching it. Two performers (pupils A and pupil B) demonstrated some attacking and defending as intentionally planned beforehand.

Table 7-2 Actions and Purposes of the Video

	Action	Purpose
1	<i>Rei</i> and <i>Son-kyo</i>	To show how to do <i>Rei</i> and <i>Son-kyo</i> properly
2	A and B: To try to take <i>Chu-shin</i> each other by hitting the opponent's <i>Shinai</i>	To show how to do <i>Senjyutsu</i> 1
3	A: attack <i>Kote-Men</i> B: defend <i>Kote-Men</i> → <i>Tsubazeriai</i> (A close up position with sword guards touching. see Appendix 9)	
4	A: <i>Hiki-Doh</i> from <i>Tsubazeriai</i> (attacking <i>Doh</i> as stepping backwards from <i>Tsubazeriai</i>) → <i>Zanshin</i>	To show <i>Senjyutsu</i> 3
5	A and B: To try to take <i>Chu-shin</i> each other by hitting the opponent's <i>Shinai</i>	To show <i>Senjyutsu</i> 1 again
6	A: <i>Men</i> B: <i>Men-Nuki-Doh</i> (Counter <i>Doh</i> attack following opponent's <i>Men</i> attack by using evasion)	
7	B: <i>Kote-Men</i> A: Attack <i>Men</i> when B turns round	To show <i>Senjyutsu</i> 2
8	A and B: Free fencing	To show a high level of Kendo
9	<i>Son-kyo</i> and <i>Rei</i>	To show how to do <i>Rei</i> and <i>Son-kyo</i> again

The pupils' comments are divided into two. One is two beginners' comments and the other one is from two experienced pupils.

The beginners' comments after watching the first video:

[Interviewer: "What did you find from the video?"] Well, I could see what was happening. I mean, people in the video were trying to make opportunities to hit. Their movement was not so fast. That was good for me. (Pupil in Class12, 07/06/01)

I think that I already know what to do before attacking. What I was watching was how to defend. It looked easy but I think that it is actually not. (Pupils in Class 12, 07/06/01)

Their comments were more than Teacher K and I had expected. We did not mention anything about posture and defence. These pupils seemed already to have constructed some images of the competitive aspects of Kendo by themselves. They seem to be ready to practise techniques for attacking and

defending.

The experienced pupils' comments after watching the video:

I don't know. The same (looked bored). (Pupil in Class 11, 07/06/01)

That was good. Interesting.

[Interviewer: "Anything else you want to say?"] Not really. (Pupil in class 11, 07/06/01)

The video seemed to be boring for these experienced pupils. We felt that they wanted to move on to actual fighting as soon as possible because they could do it. We also felt the difficulty of making two groups of beginners and experienced pupils happy in the same lesson. This is something we knew that we would have to work on in later lessons. So far the lessons have been focused mainly for beginners and the experienced pupils have been helping us. We realised that we had to consider how to keep both beginners and experienced pupils motivated through the teaching approach.

The Discussion with the Project Team (06/06/01)

After the 7th lesson, the project team had a meeting. The purpose of the meeting was to watch a video (I taped pupils' performance in free fencing) and to discuss their performance and future plan. The following are what we found after watching the tape and discussion.

- 1) Pupils' footwork is very good. They are using smooth footwork. They are not only moving forward and backward, but all directions, which is very good for beginners.
- 2) Most pupils are trying to hit opponent's *Shinai* and to take *Chu-sin* each other. They succeeded in striking the target only a few times after hitting the opponents' *Shinai*, but they seem to know what to do before striking (*Senjyutsu* 1).
- 3) Most of them are not using *Senjyutsu* 2. We thought this was because their techniques were still poor.
- 4) Their striking is not hard enough and economical. Some pupils looked exhausted after three times of free fencing.

- 5) They looked like they were enjoying free fencing very much. They were excited and smiling.
- 6) They first seemed to have a difficulty in calming themselves down and do proper *Rei* and *Son-kyo* because of too much excitement. However, after the explanation of controlling emotional feeling and showing gratitude, they were trying to do it very hard. However, someone's seriousness sometimes made other pupils laugh.
- 7) *Senjyutsu* 3 should be introduced again.

7-5 Stage2 : Modified Matches 1

After lesson 7, we had a PE trainee teacher who specialised in Kendo. We had to leave our lessons to him and supervise him for two weeks. He was basically responsible for the whole two weeks Kendo lessons. He had to plan, teach and reflect upon his lessons. The project team decided to encourage him to teach some basic techniques such as *Men*, *Kote* and *Doh* striking during the two weeks as he had wished. We thought that this could be a good timing to introduce some basic techniques. The pupils seemed to begin to realise the importance of learning basic techniques after the experience of free fencing.

After the trainee teacher completed his two week assignment and pupils learned basic striking, the project team decided to introduce modified matches. The purpose of introduction of modified matches was to provide pupils with various competitive situations and develop their awareness and abilities of *Senjyutsu*, and make them realise the importance of acquiring basic techniques.

The plan for stage 2 is as follows.

Table 7-3 Lesson Plans at Stage 2

	Teaching points	Pupils' activities
Lesson 8	Lesson is conducted by the trainee teacher To introduce basic striking (<i>Men, Kote and Doh</i>)	Pupils practise basic striking (<i>Men, Kote and Doh</i>) in Kendo
Lesson 9	Lesson is conducted by the trainee teacher To introduce basic striking (<i>Men, Kote and Doh</i>)	Pupils practise basic striking (<i>Men, Kote and Doh</i>) in Kendo
Lesson 10 Modified match 1 Senjyutsu 4	To introduce modified match 1 To explain what pupils are expected to do. To introduce <i>Senjyutsu</i> 4: combination techniques To introduce simple combination techniques to beginners (e.g. <i>Kote-Men, Kote-Doh</i>) To encourage experienced pupils to keep their posture straight in fighting. To introduce the purpose of matches in Kendo <i>as</i> Budo	Modified match <ul style="list-style-type: none"> • Pupils pair off. Two of them are divided into attacking side and defending side • Attacking side tries to keep attacking and defending side tries to keep defending for 2 minutes • Pupils change over their roles and do the same thing • Pupils discuss which one gets successful strikes more (winner). <i>Senjyutsu</i> 4: combination techniques <ul style="list-style-type: none"> • Pupils are asked how to apply techniques they have learnt so far in their matches. • They are led to the right answer ‘combination techniques’. • Easy example ‘<i>Kote-Men</i>’ and ‘<i>Kote-Do</i>’ are introduced and pupils are encouraged to use them. • Experienced pupils are encouraged to keep their posture straight in attacking and defending. • Pupils try the same matches again Explain to pupils the purpose of matches in Kendo <i>as</i> Budo

Lesson 11		
Modified match 1	To explain the rules of the modified match 1 again	Pupils try the same modified matches again.
Senjyutsu 5	To introduce Senjyutsu 5: Feint techniques To give some examples of feint techniques e.g. to pretend to attack <i>Men</i> and attack <i>Kote</i>	<i>Senjyutsu 5: Feint techniques</i> <ul style="list-style-type: none"> • Pupils are asked what to do to outwit their opponents. They are led to the right answer 'to use feint'. • How to use feint techniques is also asked. (An example of answers: To pretend to attack <i>Men</i> and actually try to hit <i>Kote</i> when an opponent raises his hands to defend <i>Men</i>) • Pupils are asked to pair off and practise in turns
Free fencing	To encourage pupils to try to use all tactics they have learnt so far.	Pupils do free fencing again as the final activity in the term one. The end of the lesson in the term one.

(see Appendix 8 for detailed lesson plans).

7-5-1 Implementation and Results

Modified Matches 1 and Senjyutsu 4

According to the results of observations, pupils looked very serious in their matches. At first, they were not making successful strikes. After introducing *Senjyutsu 4: Combination techniques*, however, many pupils started touching the target areas although their striking was not hard enough.

Some pupils seem to have forgotten to do *Rei* and *Son-kyo* or could not control their excitement. They were too excited to show proper etiquette after each match. After explaining the purpose of matches in *Kendo as Budo*, however, they became to do *Rei* and *Son-kyo* properly and looked like reflecting their matches or observing other pupils' matches carefully.

Senjyutsu 5 and Free Fencing

According to the results of observations, pupils seemed easily to understand *Senjyutsu 5*: Feint techniques. It seemed to be difficult, however, for them to actually use them in free fencing. The most popular feint technique was '*Men-feint-Doh*' (to pretend to attack *Men* and actually hit *Doh*). Unfortunately their motion was too big and not quick enough. This lesson was taped by a pupil who could not join the lesson because of his injury. The project team watched it all together and discussed development of their performance. As the results of observation, pupils were using the following feint techniques.

Beginners

- Pretend to attack *Men* and strike *Doh*
- Pretend to attack *Doh* and strike *Men*
- Pretend to attack *Men* and strike *Kote*

Experienced pupils

- Pretend to attack *Kote-Men* and strike *Doh*
- Pretend to attack *Men* and then pretend again to attack *Doh* and strike *Men*

The beginners were using just one feint before trying to strike a target. The experienced pupils showed their combination skills and were using two feint techniques before trying to strike a target. Because of the above simple way of using feint techniques, the beginners could not strike successfully. On the other hand, the experienced pupils easily outwitted their opponents (beginners) and made successful strikes. All pupils were trying very hard to use feint techniques and to create their own feint techniques.

Some pupils commented;

It wasn't easy to outwit my opponents because they were also trying to read my mind. I was also trying to read their mind and to make my strikes successful. So both of us tried to read each other's mind. That was fun and exciting. I enjoyed so much (Pupil in Class 2, 10/07/01).

I realised that my *Shinai* control was very poor. If it is better, I will have more successful strikes. I didn't have any problem with my defence, but with my attacking instead. I want to be able to use my *Shinai* more quickly (Pupil in Class 2, 10/07/01).

I was totally controlled by my opponent (an experienced pupil). He used double feints and I could defend his first attack after his first feint, but his second feint got me. I tried to copy him but I wasn't good enough. Anyway, that was interesting and very useful for me (Pupil in Class 3, 14/07/01).

As their comments show, they not only enjoyed the learning of feint techniques, but also realised their skills level and what they needed to improve. Their classroom diaries showed that:

In fighting in Kendo, feint techniques are very effective, but both competitors try to outwit each other. Therefore, feint action should be quick and combination. It seems that most of us need to improve our speed and accuracy (Class 2, 10/07/01).

I can see that many of others have improved their skills very much. I think that I have also improved my posture. Helping Teacher K and teaching beginners were good for me. As Teacher K told me, teaching is learning. I think this is right (Class 10 experienced Pupil, 10/07/1)

The experienced pupils' comment particularly pleased Teacher K and me. We were worried that some experienced pupils would get bored with learning basic simple *Senjyutsu*. We asked them to help beginners and encouraged them to try the same things in better posture and balance. They looked as though they were enjoying teaching beginners. They quite often came to Teacher K and asked how to teach. They were also helpful in letting him know some pupils' particular problems. For example, an experienced pupil noticed that a pupil who was very short was having difficulty with his partner who was very tall. The shorter pupil could not reach the taller pupil. Then the experienced pupil came to him and asked him for advice to give the pupil. I tried to observe everyone, but it was not always possible. Experienced pupils' information was very helpful to teach some pupils who were having particular problems.

As for their performances in free fencing, all project team members watched the video from the viewpoints of,

- 1) pupils' posture and balance;
- 2) pupils' *Shinai* control;
- 3) pupils' striking strength and
- 4) what they do before and after attacking.

1), 2) and 3) are related to the necessary conditions of *Ippon* (valid strike) in Kendo. The conditions of *Ippon* are defined as follows:

Ippon is given when the following conditions are met: showing a fullness of spirit and appropriate posture, striking *Datotsu-bui* (a target area) of the opponent with striking region of one's own *Shinai* while using correct *Hasuji* (direction of *Shinai*), and expressing *Zanshin* (A.J.K.F., 2000, p. 142)

In a match, it requires that two out of three referees agree that these conditions have been satisfied in order for a point to be awarded. The project team agreed that 1) and 3) performed by the pupils had not reached to the levels of necessary conditions of *Ippon* yet. Everyone in the project team agreed that the pupils in the video were trying to swing their *Shinai* very hard but their postures were not straight and their striking strength was not enough. They could touch the targets, but that was not enough. Both accuracy and strength of strikes with good posture are required for *Ippon* in Kendo.

The project team was pleased to see that the pupils on the video were using *Senjyutsu* 1~5 constantly. We could see that they were trying to hit their opponent's *Shinai* to break their *Chu-shin* before striking each other; waiting for their opponent to turn round after the opponents' first attack and trying to attack as soon as the opponent turned round; trying not to show their back and to always keep eye contact with their opponent; preparing themselves for their next action and; using combination attack with feint actions. There were many successful 'touches' but few '*Ippon*' strikes because of inaccuracy and weakness. From the results of the observation of the video, the project team judged that pupils knew how and when to create opportunities for successful strikes. In fact, the project team was not so worried about pupils' lack of keeping good posture and striking strength. In term one, we did not teach such very basic things so much except the two lessons by the trainee teacher. Instead, we focused on developing pupils' abilities of *Senjyutsu*.

The project team decided to move to the next stage: Modified matches 2 in term two. We also decided to provide pupils with good opportunities to realise the necessity of acquisition of basic techniques through this stage.

7-6 Stage 3 Modified Matches 2

This stage was planned to start with a review of the learning content in the term one. It was thought that most pupils might have forgotten what they learned in the term one after two months summer holiday. After reviewing *Senjyutsu* 1~5, it was planned that pupils would learn basic *Doh* striking in relation to *Senjyutsu* 5. Then it was planned that pupils would learn *Senjyutsu* 6: Counter attack in relation to *Doh* striking. This was planned to be followed by modified matches 2 in the relation to *Senjyutsu* 6. At the end of this stage, it was planned to divide pupils in a class into several teams and to encourage them to tackle independent learning in term two. The following are the plans for stage 3 and the results of the action research in the term two.

Table 7-4 Lesson Plans at Stage 3

	Teaching points	Pupils' activities
Lesson 12 Review of term one	To encourage pupils to remember the learning content of the term one	Reviews of the learning content of term one <ul style="list-style-type: none"> • Pupils are asked what they learned in the term one • Explain to pupils <i>Senjyutsu</i> 1~5
Doh striking	To introduce <i>Doh</i> striking in relation to <i>Senjyutsu</i> 5	Basic <i>Doh</i> striking <ul style="list-style-type: none"> • Pupils are taught basic <i>Doh</i> striking in relation to <i>Senjyutsu</i> 5
Free fencing		Free fencing (pupils are especially encouraged to use feint action → <i>Doh</i> striking)
Lesson 13 Open lesson	To remind pupils of <i>Senjyutsu</i> 5 with <i>Doh</i> striking	Review of feint- <i>Doh</i> striking
<i>Senjyutsu</i> 6	To introduce <i>Senjyutsu</i> 6: Counter attack	<i>Senjyutsu</i> 6 <ul style="list-style-type: none"> • To react to an opponent's <i>Men</i>

	To introduce <i>Men-muki-Doh</i> (counter <i>Doh</i> attack) as an example	<p>attacking and counter attack <i>Doh</i></p> <ul style="list-style-type: none"> Pupils are told not just to wait, but to lure the opponent into one's <i>Men</i> by doing something (i.e. opening the one's <i>Shinai</i> and showing the one's <i>Men</i>)
Modified matches 2	To explain the rules of modified matches 2	<p>Modified matches</p> <ul style="list-style-type: none"> Pupils are divided into attacking side and defending side. The defending side sometimes only attacks <i>Men</i> and attacking side is encouraged to react to the defensive side's <i>Men</i> and counterattack <i>Doh</i>. Pupils are told that this interpersonal skill makes them able to overcome the differences of sex, ages and physiques.
Free fencing		Free fencing
Lesson 14	To explain the purpose and how to practise in a team	Explain to pupils how Kendo lessons will proceed from now.
Team making		Introduction of variety of techniques Pupils are introduced to various techniques according to the list in team diary.
Free fencing		Free fencing with team members

(see Appendix 8 for detailed lesson plans).

7-6-1 Implementation and Results

Basic *Doh* Striking

Half of the first lesson in term two was spent for reminding pupils of the learning content of term one. Pupils were encouraged to remember and practise *Senjyutsu* 1~5 as well as how to wear Kendo uniform and other equipment, and basic striking. In the relation to *Senjyutsu* 5: Feint techniques, pupils were taught how to strike *Doh*. The most popular feint technique was *Men-feint-Doh* (to pretend to attack *Men* and actually attack *Doh*). It was thought that this would be an appropriate time to introduce basic *Doh* striking. The concrete learning content was how to use a *Shinai* and footwork for *Doh* striking. Pupils were asked to pair off and to get close to each other. One raises his hands and shows his *Doh* clearly. The other one swings up his *Shinai* over the head and strikes *Doh* (both sides). When the pupils got used to this, they were asked to do it with footwork. They were encouraged to make one step in towards their partner when they strike *Doh*. As soon as they strike *Doh*, they were encouraged to move one step back and show *Zanshin*. The pupils were asked to do this in turns. Then they were encouraged to try *Men-feint-Doh* again and try to use this *Senjyutsu* in free fencing.

Their classroom dairies show that they recognised the necessity of learning basic *Doh* striking.

Feint-*Doh* technique was very impressive! I want to acquire that technique. For that, I need to improve my *Doh* striking more. Today I realised that my *Shinai* angle was wrong. It should not be parallel to the floor, but diagonal (Class 11, 20/09/01).

I was also impressed with the demonstration of feint *Doh* striking Teacher K. showed. I think that it is very effective technique. I will practise *Doh* striking more and I want to use that *Doh* striking in matches (class 12, 20/09/01).

Teacher K and I again realised the importance of the timing of introducing basic techniques. The timing of introducing basic *Doh* striking was good in this lesson. The pupils were motivated and tried very hard to practise it in the relation to *Senjyutsu* 5: Feint techniques. *Doh* striking was again used to introduce *Senjyutsu* 6: Counter attack in the next lesson.

The biggest learning content of lesson 13 was *Ouzi-waza* (counter attack). *Ouzi-waza* is the act of parrying the opponent's striking *Shnai* with the left side or right side of one's own *Shinai*, and then

counterattacking the opponent immediately (A.J.K.F., 2000, p. 72). This is the core part of the competitive domain in Kendo. The differences of sex, ages and physiques are not supposed to be important for performance in Kendo as Budo because competitive characteristic that beats the opponent by making use of the opponent's power is the core of performance. The learning of *Ouzi-waza* in lesson 13 was, therefore, very important. In various *Ouzi-waza*, *Men-nuki-Doh* (to lure an opponent into one's *Men* and attack *Doh* when the opponent comes to attack *Men*) was chosen as *Senjyutsu* 6. The following is an account of what happened.

Senjyutsu 6: Counterattack *Men-nuki-Doh*) and Modified Matches 2

The reason why the project team picked up *Men-nuki-Doh* (to lure an opponent into one's *Men* and attack *Doh* when the opponent comes to attack *Men*) for *Senjyutsu* 6 was that this counter attack technique was easier than other counter-attack techniques and one of the most appealing techniques in Kendo. After the pupils tried *Men-nuki-Doh* several times, it was explained to them what they should do to make their counter-attack successful. One cannot perform successful counter-attacks if one is just waiting for one's opponent to attack. One can do it successfully when one lures the opponent into one's target by doing 'something'. Two types of 'something' were introduced to pupils. One is to step forward and get closer, open one's *Shinai* and make the opponent think that one's *Men* is open. The other one is to upset the opponent's mind by showing aggressive attacking spirit and pushing the opponent's *Shinai*, and to open one's *Shinai* and lure the opponent into one's *Men*. At this stage, an emphasis was not placed on the ability to do these, but simply to understand them. In fact, the acquisition of counter attacks takes a long time because these are more difficult than other techniques. It is important to encourage pupils to have an understanding of techniques in Kendo within the PE curriculum which is taught in limited time.

Modified matches 2 aimed to make pupils in the attacking side feel secure when they attacked and tried various ways of attacking without panicking and to make pupils in the defence side focus mostly on defending and feeling confident about their defence. The followings are some pupils' comments on *Senjyutsu* 6 and modified matches 2

I could do *Senjyutsu 6* in practice but it was very difficult in modified matches. I was always late to react. I realised that I should not be waiting, but should do something for making my opponent attack my *Men* (Pupil in Class 1, 25/09/01).

I thought that some people were doing it (*Senjyutsu 6*) brilliantly, but other people also seemed to have a difficulty of timing. I advised some people to open their *Shinai* purposely and lure them into their *Men*. I think that that is the simple and effective way (Experienced pupil in Class 8, 24/09/01).

My partner did something like 'open his *Shinai* and step in'. It totally got me. I copied his *Senjyutsu* and it worked as well! I am going to create my own way next time. It is interesting to think and create my own *Senjyutsu* and *Waza* (skills)(Pupil in Class 9, 25/09/01).

As their comments show, although some pupils could perform *Men-nuki-Doh* successfully, some looked as though they were having a difficulty with their timing. Teacher K and I were very pleased, however, to see pupils trying to find and sort out their problem and helping each other. Some pupils were also trying to develop their own feint techniques. After this lesson, the project team decided to move on to the stage 4: Team making, strategic planning and plan execution. From the observations of how pupils were dealing with *Senjyutsu 6* in modified matches 2, the project team judged that pupils were keen enough to focus on developing their techniques and creating their own *Senjyutsu* in their independent learning.

7-7 Stage 4: Team Making, Strategic Planning and Plan Execution.

Team Making

A teacher-centred approach in drill style is the normal teaching approach to Kendo. I claimed, however, that approach would be problematic in Kendo within the PE curriculum because pupils learn Kendo within only two years and there are already different levels of pupils at the starting point. Asami (1992) points out that we should review the employment of the traditional style and introduce group learning in Kendo because there are pupils who can / cannot acquire new techniques quickly. The project team had a similar opinion that we should review coercive and obligatory teaching approach in the traditional style and develop a new approach that encouraged pupils to have confidence and to challenge new things, and to deepen their understanding of Kendo. What the project team expected by introducing group and individual activities was that pupils would have their own favourite techniques and develop them to techniques they were good at, and eventually would understand that they could overcome the differences

of physiques, sex and ages by acquiring techniques which were suitable for them. Pupils in a class (about 55 pupils) were divided into eight teams (about seven pupils in a team). Team making was decided by pupils themselves. Experienced pupils were put into separate teams.

Strategic Planning and Plan Execution

Each team selected a Captain and Vice Captain. They were expected to help their team members' independent learning activities move smoothly. Each pupil was encouraged to decide what type of Kendo he wanted to acquire. Then each pupil made a strategic plan to achieve their goals. Pupils then informed their partners of their individual goals. The pair then devised further mutual plan to enable both of them to be successful in their individual aims. An important point was that even if team matches were employed, Kendo matches which took place between two competitors did not need systematic play styles such as team formation in basketball and football. It was not necessary, therefore, for everyone to have the same practice in their teams, but it was necessary for them to make a plan that they would be able to execute. The significance of working in a team was to support and evaluate each other as observer, advisor, coach, score keeper and so on to achieve each aim. Through observing, evaluating and talking to each other, pupils were expected to change their feeling to languages and to develop their understanding.

7-7-1 Implementation and Results

Individual Activities: To Develop One's Favourite Techniques to Special Techniques

Each team was given a team diary. Each team's Captain was responsible for each team's diary. Captains were requested to submit their diary after each lesson and all team members finished their reflective writing (see Appendix 10 for team diary pupils were given). Pupils were also given a list of techniques and encouraged to find their favourite techniques (see table 7-5). They could also create their own techniques. Although they were given a list of numbers of techniques, they were actually encouraged to pick up a few techniques. It was thought that to attempt to acquire many techniques would result in acquiring each technique incompletely. Pupils were, therefore, encouraged to find their favourite techniques in their independent and co-operative learning in their teams. Pupils were advised which techniques they would be recommended to practise, considering each pupil's physique, reach, physical

fitness, power, quickness, experience and so on. Moreover, Teacher K demonstrated these techniques with the help of the experienced pupils and explained how to practise. After they found their favourite techniques, they were also encouraged to develop their favourite techniques which they may not have been particularly good at to techniques they were good at. This second variety of technique is called 'special technique' in Japanese. Okajima (1992) explained a psychological effect that is gained by acquiring special techniques. He explains that if one has one's own special technique that has high possibility of getting *Ippon*, one can manage a match under the one's control and psychologically get relaxed. On the other hand, thinking from an opponent's point of view, if one knows that the opponent has a special technique, it is difficult to manage a match at one's own pace because one gets anxious about the opponent's special technique.

Table 7-5 A List of Techniques

Types of techniques	How to do	Effective to use against
<i>Kote-Men</i>	Combination technique (try this technique in different timing)	Any opponents
<i>Kote-Doh</i>	To pretend to do <i>Kote-Men</i> and attack <i>Doh</i> after <i>Kote</i> (Make your opponents defend <i>Men</i> by feint action)	Same height and taller opponents
<i>Men</i> (feint) → <i>Doh</i>	To pretend to attack <i>Men</i> and attack <i>Doh</i> (Make your opponents defend <i>Men</i> by feint action)	Same height and taller opponents
<i>Men</i> (feint) → <i>Kote</i>	To pretend to attack <i>Men</i> and attack <i>Kote</i> (Make your opponents defend <i>Men</i> by feint action)	Same height and taller opponents
<i>Kote – kaeshi – Men</i>	To parry the opponent's <i>Kote</i> attacking with your <i>Shinai</i> and then turn over your hands and attack <i>Men</i>	Same height and shorter opponents
<i>Kote – nuki – Men</i>	To cause the opponent's <i>Kote</i> to miss and swing through air by pulling up your arms and attack <i>Men</i>	Same height and shorter opponents
<i>Ai-Kote-Men</i>	To kill opponent's <i>Kote</i> attacking by attacking <i>Kote</i> at the same time and attack <i>Men</i> immediately	Same height and shorter opponents
<i>Hiki-waza</i> (<i>Senjyutsu</i> 7) (<i>Men, Kote, Doh</i>)	To attack <i>Men, Kote</i> or <i>Doh</i> as stepping backwards from <i>Tsubazeriai</i> (A close up position with sword guards touching. see Appendix 9)	Any opponents
<i>Taiatari-waza</i> (<i>Senjyutsu</i> 8) (<i>Men, Kote, Doh</i>)	To push and break the opponent's balance and attack (Proper <i>Taiatari-waza</i> will be demonstrated)	Same height and shorter opponents

Created Senjyutsu: Defence Senjyutsu

Pupils were working on developing accurate *Shinai* control and ability to anticipate an opponent's attack in the team activities. Their comments in the team diaries showed that they were not shy and were attacking positively. It seemed, however, that they were still afraid of being attacked and they needed to improve their defending skills. The following comments show how they were dealing with opponents' attack and their defence.

I have a problem with my defence. I know how to defend, but I panic once free fencing starts. Maybe I am too afraid of being hit. I know that it is not so painful. I am fully protected by armour. It's been frustrating. I need to do something about this. (Team diary from class 7, 15/10/01).

Defence is my problem. Probably this is not only me, but also other members in my team. We have been doing well in practice of techniques, but not doing well in free fencing. Especially when I am fighting someone big and fast, I get scared and become negative. I want to improve my defence. (Team diary from class 8, 15/10/01).

As their comments show, it was thought that it would be important for pupils to overcome fear of being attacked by improving defence and having confidence. Okajima (1992) comments that beginners' anxiety and fear of opponents' attacking would prevent them from finding opportunities for a strike. It is suggested, therefore, that we should introduce not only attacking techniques, but also defending techniques in Kendo practice. This might sound strange because teaching attacking and defending is probably natural in other sports. Kendo, however, places a great emphasis on attacking forward and defence is regarded as negative action. More concretely, there is normally not much defence practice in Kendo. As the results of the second interviews have revealed, there is no defence for just defence in Kendo as Budo. Defence is supposed to be done for the next attack. Defence movement should be the minimum to make it possible. Therefore, learning how to defend normally ends after a simple explanation.

It is difficult for beginners to anticipate an opponent's movement and defend the opponent's attack with minimum movement because of their poor ability to recognise distance and space between themselves and their opponents. When they tried to defend, they tended to defend by using their arms by instinct and twisting their body. As a result, they were hit on their arms and back and they were in pain. Such pain seemed to give them fear, anxiety and negative thoughts about Kendo. We thought, therefore, that teaching this type of defence would help them to relieve their fear in Kendo within the PE curriculum (see figure 7-1). An important thing was not just to teach how to defend, but to make pupils understand that they should try

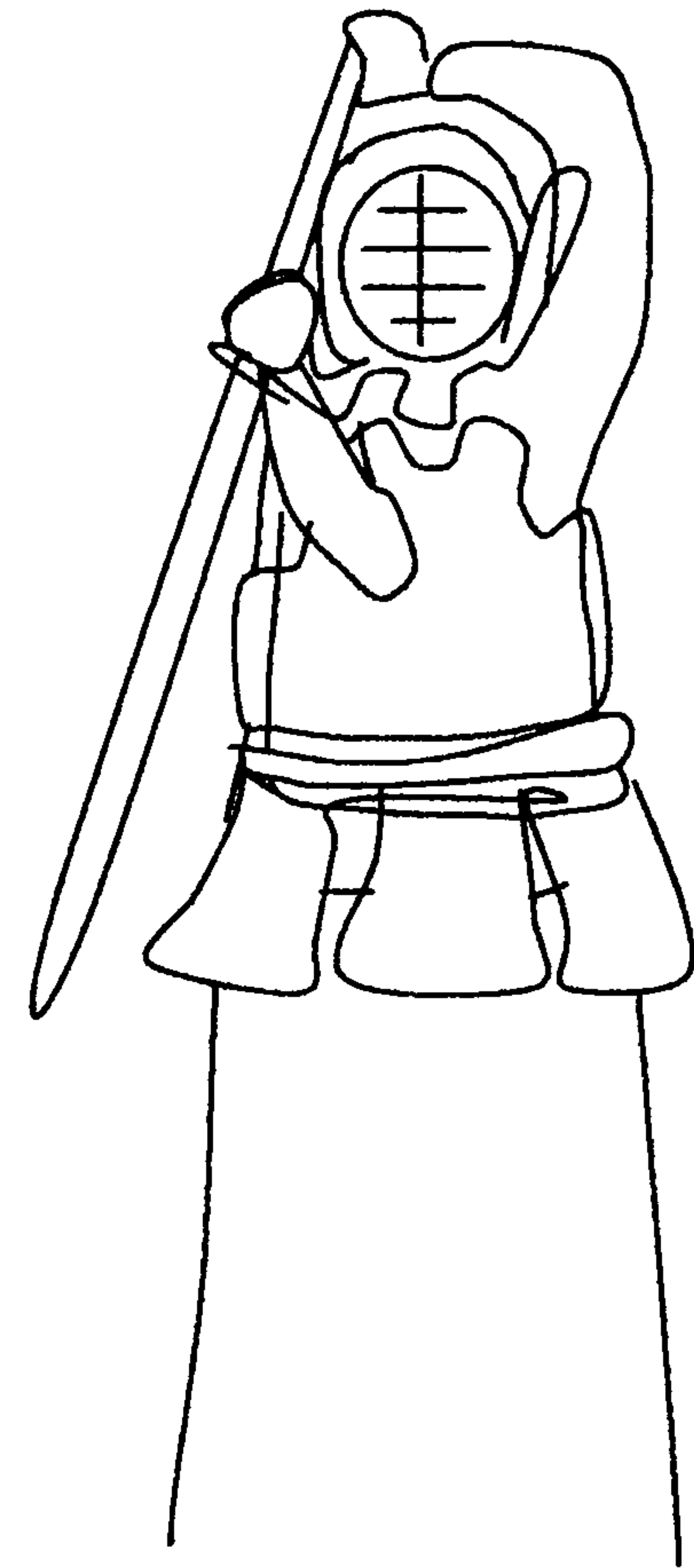


Figure 7-1 Defence Employed as a New Senjyutsu

to attack as soon as they defended. Pupils were gathered in the centred of the *Dojo* and we explained that they were encouraged to use this type of defence as a new *Senjyutsu* if they thought they were not good at defence. Okajima (1992) comments that strong defence is an important element in performance in Kendo. If it is so, it follows then that it can be an important *Senjyutsu*.

By the middle of November 2001, the pupils had become accustomed to practising in the team and their practice was going smoothly. In order to evaluate how they developed, the project team decided to provide them with a skill test before we moved to the next stage. The content of the skill test was divided into two: individual skills and interpersonal skills. In the individual skill test, pupils were asked to show simple straight striking towards open targets (*Men*, *Kote* and *Doh*) which an experienced pupil demonstrated. Pupils performance was evaluated from three points of view: *Ki* (spirit), *Ken* (Shinai control) and *Tai* (footwork and posture). Each pupil was also evaluated on grades of *A* (Excellent), *B* (standard) and *C* (poor) by Teacher K and myself. These three elements of *Ki*, *Ken* and *Tai* are related to the conditions of *Ippon* (valid strike) in Kendo. In this test, to get *A* or *B* in all *Ki*, *Ken* and *Tai* meant completing the conditions of *Ippon*. The following are the contents of the skill test and results.

Table 7-6 Skill Test

1. Individual Skills	
<i>Uchikomi-Keiko</i> (attacking open targets one's partner makes)	
<i>Ki</i> (Spirit)	
A. Showing good attacking spirit by loudly vocalising the name of target	167
B. Showing reasonable attacking spirit by just vocalising the name of target	145
C. Showing little attacking spirit (not vocalising enough)	55
<i>Ken</i> (<i>Shinai</i> control)	
A. Strike on the right target (<i>Men, Kote</i> and <i>Doh</i>) with enough strength in sweet spot of a <i>Shinai</i>	156
B. Strike on the right target with enough strength	156
C. Strike on the right target	55
<i>Tai</i> (Footwork and posture)	
A. Smooth skipping footwork with right foot stamping and left leg immediate return to starting balanced position with straight posture	187
B. Smooth skipping footwork with right foot stamping and left leg immediate return to starting balanced position	155
C. Smooth skipping footwork	25
2. Interpersonal Skills	
Pupil's choice (pupils are asked to show two techniques they are good at)	
A. Successful strikes that includes good <i>Ki-ai</i> , accurate strikes and smooth body movement with straight posture <u>in good timing</u>	293
B. Strikes with good <i>Ki-ai</i> , accurate strikes and smooth body movement with straight posture <u>in good timing</u>	47
C. Strikes with good <i>Ki-ai</i> , accurate strikes and smooth body movement with straight posture	27

N: 367

(Numbers written in bold are numbers of pupils)

Analysing the results of the individual skill test separately, although some pupils hesitated to shout loudly and did not have accurate *Shinai* control and footwork and body movement, most pupils showed good performance in all elements of *Ki*, *Ken* and *Tai*. 212 (85.0%) pupils got *A* and *B* in *Ki*, 312 (85.0%) in *Ken* and 342 (93.2%) in *Tai*. In the review of their performance in term one, the project team decided that their footwork was good, but their accuracy of *Shinai* control and striking strength should be improved. Here these results clearly showed that pupils improved them. Moreover, most of the pupils showed good performance of *Ki* in the individual skill test. This pleased Teacher K and me very much. In Kendo, shouting the name of each target loudly is necessary to complete one of the conditions of *Ippon*. One is required to show a state of mind where one is fully focused on the opponent's move and one's planned moves by shouting the name of the targets (A.J.K.F., 2000, pp. 48-49). Beginners tend to dislike shouting loudly in front of other people because they are not confident of their techniques and they are embarrassed to show their performance. In this test, however, 85% of the pupils got *A* and *B* in *Ki*. It is possible to say that most pupils were confident of their techniques and knew what they needed to complete the conditions of *Ippon*. Fifty five (15.0%) pupils who got *C* in *Ki* seemed not to be confident in their techniques. Pupils' performance of *Ken* and *Tai* were, however, better than we had expected. Teacher K and I realised that pupils would shout louder if they realised that their techniques were good enough and that we should encourage them to have more confidence with the results of *Ki* and *Tai*.

As for interpersonal skills, pupils were asked to show two techniques they were good at (special techniques). For the last five weeks, pupils were encouraged to develop their favourite techniques to 'special techniques' with team members' help and co-operation. Pupils were encouraged to put themselves in match situations and consider how their special techniques should be applied in a real match in terms of timing, their own movement and their opponent's reaction. Pupils were, therefore, expected not just to show their special techniques without doing anything before attacking, but also to show something to upset the opponent, and something to lure the opponent into a particular target area. Their special techniques were evaluated in terms of voice, accuracy, body movement, body posture and timing. These are also related to the conditions of *Ippon*. An *A* grade was given if all of these were smoothly completed. A *B* grade was given if these were just completed. A *C* grade was given if these were not completed. Pupils special techniques were *Kote-kaeshi-men* (97), *Men-feint-Doh* (84), *Kote-feint Men*

attack--*Doh* (63), *Kote-nuki-Men* (32), *Men-taiatari-hiki-Men* (attack *Men* - push and disturb the opponent's balance – attack *Men* as stepping backwards) (31), *Men taiatari-hiki-Doh* (attack *Men* - push and disturb the opponent's balance – attack *Doh* as stepping backwards) (31) and *Kote-Men* (29). It was assumed that *Kote-kaeshi-Men* was the most popular because it was related to the defence technique shown above. This technique is a technique to block the opponent's *Kote* attacking first by covering *Kote* as the above figure shows and attack *Men* by turning over the wrists. As the results show, pupils' performances of their special techniques were more than we had expected. 293 pupils (79.3%) got *A* and 47 pupils (12.8%) got *B*. In total 340 pupils' (92.6%) performances were regarded by Teacher K and me to have completed the conditions of *Ippon*. Most of the pupils also showed various actions such as feints and deceptions to upset and lure the opponent into a particular target before attacking. We realised that one of our aims in this approach that encourages pupils to realise the relation between practice and matches through the teaching of *Senjyutsu* had been achieved so far. The project team judged that they were ready to move on to the stage 5: individual matches.

7-8 Stage 5: Individual League Matches

The introduction of individual league matches aimed at three objects, firstly, it was to encourage pupils to learn more about how to apply their techniques and *Senjyutsu* in match situations. Pupils were encouraged to have opportunities to realise what they had improved and what they needed to improve to achieve. Secondly, the matches were designed to learn how an actual Kendo match proceeded. Explanations of rules, etiquettes in Kendo matches were given in this learning stage. Thirdly, it was to learn the meanings of matches in Kendo. Winning is not the sole purpose in Kendo as Budo. Pupils were encouraged to have clearer idea of the purpose of matches in Kendo as Budo through experience of matches.

One in a team was supposed to fight against other team members. They were also encouraged to referee (three pupils), score-keep and time-keep in turns. In this individual league matches, modified matches were applied first (modified matches 3). Normally in official Kendo matches, three referees judge the conditions of *Ippon* all together. When one of two competitors scores, the chief referee stops two competitors fighting and calls what was scored. After that, the competitors start fighting again and fight

until one of them scores twice or time is up (normally 4 minutes for upper secondary school pupils). Judging all conditions at the same time, however, would be too difficult for beginners. Winning and losing were, therefore, decided by three referees' opinions of which one of two competitors was superior in a match in terms of *Ki*, *Ken* and *Tai*. One referee was encouraged to focus *Ki*: which competitor's *Ki* (voice) was bigger than the other's. One referee was expected to focus on *Ken*: which competitor touched or hit more than the other. One referee was encouraged to focus on *Tai*: which competitor's posture was better than the other's. This aimed to encourage pupils to easily understand the conditions of *Ippon* by focusing on only one particular condition. After pupils finish the first league matches, pupils were encouraged to do the league matches again but this time official rules were applied. Experienced pupils' help was essential to make matches go smoothly. This stage 5 was an important learning stage to learn the above three things (see Appendix 11 for an example of score sheet in an individual league match).

7-8-1 Implementation and Results

Individual league matches were continued until the end of term two. According to the results of observations, in the first modified matches 3, pupils looked confident about their judgement because they could focus on only one condition in *Ki*, *Ken* and *Tai*. In the second league matches in official style, although pupils first looked unconfident and made a lot of mistakes, gradually they came to referee with greater confidence. Experienced pupils helped beginners a lot and it seemed that they enjoyed teaching them how to referee. Some pupils did not agree with their referees' judgement. Especially when referees judged their opponent's attacking as *Ippon* in spite of an unsuccessful strike and they lost the match, they were upset and complained against the referees. This was what the project team expected to happen. Pupils were told that mistakes could happen and it was important for referees to give their decisions clearly without hesitating. Pupils were encouraged to learn from mistakes they made. Moreover, we had a plan to introduce an important way of thinking about matches in Kendo as Budo in the relation to pupils' mistakes in matches. In Kendo as Budo, competitors must think that winning is just a result and they must accept any results positively even if referees make a mistake and a judge is completely wrong. To object to a referee's judgement and to complain to referees are regarded as shameful acts in Kendo as Budo. As a saying *Utte-hansei, utarete-kansya* (reflect one's attack after successfully scoring

and thank your opponent after scoring) shows, Kendo practitioners are supposed to reflect and review their performance and their training process, and grasp their weakness and progress objectively through experience of matches (Sumi, 2000). Their opponents are not their enemy to destroy, but partners who expose each other's weaknesses, allow them to be recognised, so enabling the weaknesses to be dealt with. Kendo practitioners, therefore, bow to each other and show their gratitude before and after a match as an important etiquette. This important way of thinking in Kendo *as* Budo was already explained to pupils once in modified matches 1. It seemed, however, that pupils completely forgot what they were told. It is quite understandable that pupils became very keen on winning and they got angry when they lost because of misjudgement. This is, however, one of the most important ways of thinking in Kendo *as* Budo and is very different from sports. Pupils were encouraged to control their emotional excitement and to understand this. Actually Teacher K and I did not expect pupils to perfectly control their excitement and show to their gratitude at this stage. We knew that it would take some time to understand and become able to control themselves with understanding and we also knew that we should not force them to do it. Pupils were expected to understand this sort of way of thinking in Kendo *as* Budo and to show proper etiquette as the results of learning, not as the purpose of learning. Some comments on how pupils felt about refereeing are introduced.

It is difficult to control my feeling when I win. I want to do some performance like holding up my fists in triumph but I remember that I should be a good winner. It is frustrating, to be honest. (Pupil in Class 14, 14/12/01)

I understand that I should not be angry even if referees make a mistake, but I still feel What! Why! and then I realise, oh no. I should calm myself down. I am still shocked if I lose because of the wrong judge. (Pupil in Class 14, 14/12/01)

I could have won two matches, but actually I didn't. I know that I am not supposed to blame on the referees. I just feel frustrated. (Pupil in Class 13, 14/12/01)

These pupils were obviously frustrated by referees' misjudgements. They knew how they were supposed to behave, but it did not seem that they truly understood the meanings of matches in Kendo *as* Budo. It was thought that there were many other pupils who feel the same. Teacher K and I realised that this should be an important problem to be addressed in the future. We also realised that that we should try to create situations in which pupils would understand that the results of matches should be accepted without

their being upset. This does not mean that competitors are supposed to kill their feelings. They can feel pleasure when they win but should not be boastful and they can also feel frustrated when they lose, but also feel happy for their opponents.

As for pupils' development of *Senjyutsu*, there were a lot of pupils who commented that their special techniques worked very well and they tried to create new techniques and *Senjyutsu*. Introducing some comments:

I successfully scored *Kote-kaeshi-men* twice today. My *Sakusen* is to show my *Kote* to my opponent by raising my *Shinai* a bit and lure my opponent into my *Kote*. It was so exciting when it was clearly scored! (Team diary from class 1, 11/12/01)

I was totally caught today. One of my opponents did *Kote-feint Men-Doh*. I knew that was his special technique, but it was very good. I thought that he was going to do *Kote-Men*. Both my arms were up to block his *Men* attacking and my *Doh* was completely open. I am going to get him next time. (Pupil in Class 11, 13/12/01)

My team members know what I am good at, so I have to outwit them, but they also try to read my tactics, so I have to read what they are thinking and change my *Sakusen*. It is fun! We discuss what we were thinking with each other after matches and which was cleverer. After discussing, we try to create new *Senjyutsu* and techniques. (Team diary from Class 11, 13/12/01)

According to the results of observations, many pupils were gathering together and discussing how their matches went and how their *Senjyutsu* worked. They were also trying to create new techniques and *Senjyutsu* together or sometimes secretly after the discussions. These pupils were independently tackling their tasks and co-operatively working together. This was one of the aims we tried to achieve by introducing team learning system. By introducing some *Senjyutsu* and encouraging pupils to create new *Senjyutsu*, pupils were engaging in both independent and co-operative learning and developing each other's and their own learning activities. From pupils' comments, their team diaries, the results of observation and skill test, the project team judged that pupils learned enough in this stage and they were ready to move to the next stage: team matches in term three.

7-9 Stage 6: Team Matches

Stage 6: Team matches started in term three (January 2002). We aimed to encourage pupils to have a clearer idea of what *Ippon* (a valid strike) is through team matches. We also aimed to encourage pupils to decide upon *Sakusen* with team members before and during their matches with understanding of their abilities of Kendo and various situations in matches. For example, to change a fighting order, in response to opposing teams before the match and change fighting style during a match according to an opponent and team score. Pupils were expected to choose appropriate *Senjyutsu* to achieve their *Sakusen* in matches. Pupils were encouraged to focus not on the results of matches, but the content. Moreover, pupils were also encouraged to understand the meaning of matches in Kendo and practise proper etiquettes and behaviours in team matches.

There were 7 or 8 teams in one lesson with two classes. Each team was given an example of a team score sheet and blank ones (see Appendix 12 for an example of score sheet in team matches) to record results of matches. It was explained that one team should decide their fighting order before the other team and show it to the other team. Then the opposing team decided the fighting order, considering their opponent team's fighting order. Pupils were also told that match time was 2 minutes and teams that were not fighting should be referees and time-keepers.

7-9-1 Implementation and Results

Team matches were continued until all teams fought against each other. According to the results of observation, it seemed that pupils enjoyed making *Sakusen* and trying it very much. Pupils looked as though they were seriously discussing the best order for their team and trying to practise *Senjyutsu* in order to achieve their *Sakusen*. Pupils were watching their team members' matches very carefully and giving a lot of advice during matches. Introducing some of their *Sakusen*, *Senjyutsu* and advice, as for *Sakusen*, pupils were discussing and calculating who should win and who should try to make a draw after they checked matching. When a beginner pupil fights against an experienced pupil, it is very difficult to beat or make a draw if one fights without *Sakusen* and *Senjyutsu*. Their levels of skills are different. In this

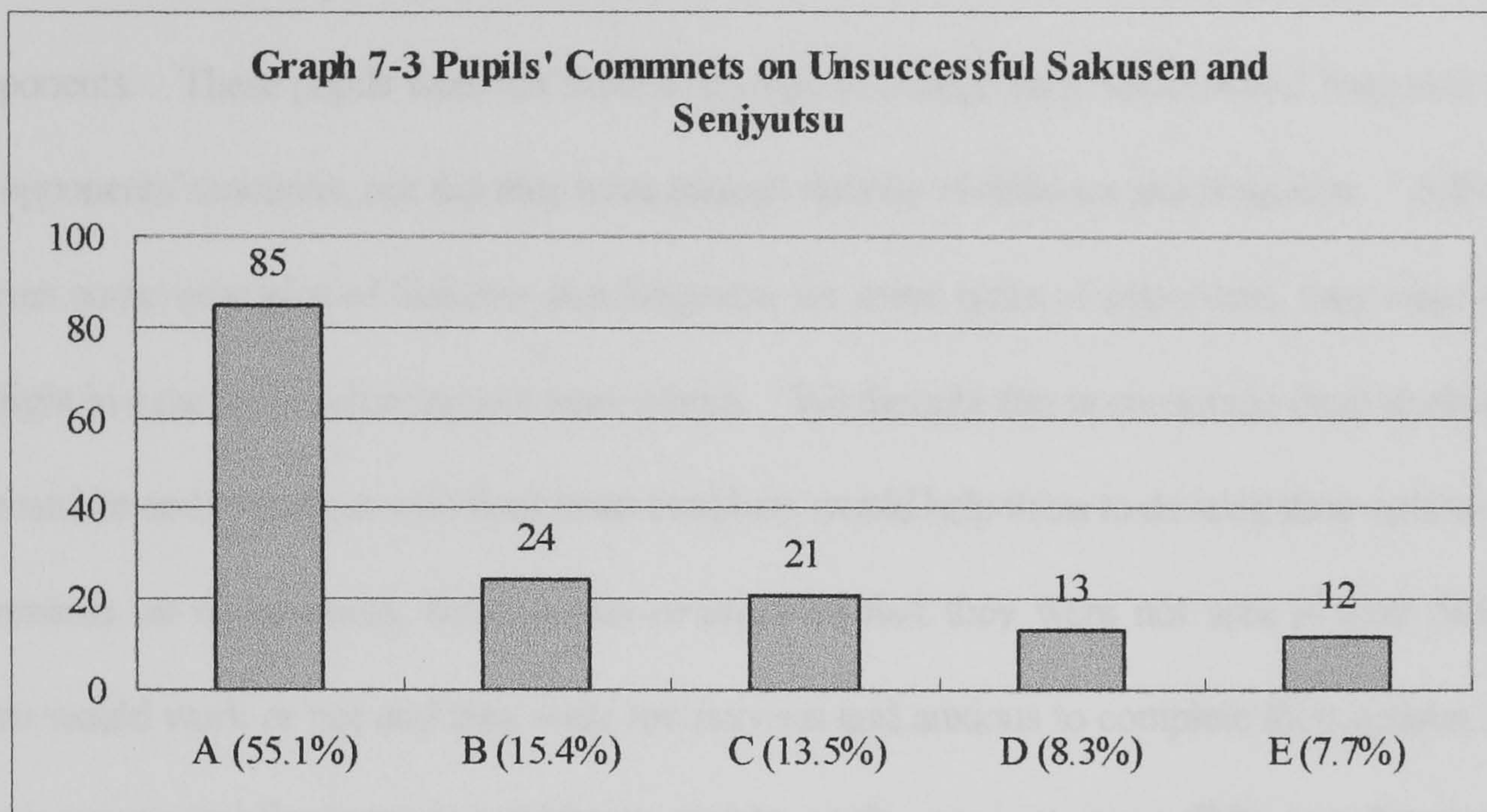
situation, however, pupils were giving advice of *Sakusen* and *Senjyutsu* to their team members, for example; to try not to stop footwork; try not to let the opponent focus on any targets; to keep attacking and keep the opponent defending; encourage bigger pupils to try to push smaller pupils out of the court; to encourage small pupils to dodge so that bigger pupils overbalance. In Kendo rules, a competitor gets a *Hansoku* (penalty) when the competitor goes out of the court. If the competitor makes a *Hansoku* twice, *Ippon* is given to the opponent. Since this rule was introduced to pupils, *Taiatari* (the act of colliding with the opponent with the surplus force of a strike) has become the taller and bigger pupils' favourite techniques. When their opponent was standing at the end of the court, team members were always shouting "Push him out! push him out!" Some pupils were using a quite high level of *Sakusen* and *Senjyutsu*. Introducing their comments:

When I checked the team score, my team was losing. I needed to win by 2-0 and my opponent was S. H. who was much taller than me. I thought that he was thinking that I was trying to attack *Kote-feint Men-Doh* because this is a basic *Senjyutsu* against taller opponent. So I read my opponent and decide to try to attack *Men*. To get his *Men*, I made my *Sakusen* that was to pretend to do *Kote-Doh* and actually attack *Kote-Men*. My *Sakusen* was to keep attacking *Kote-Doh* to make my opponent believe that I was seriously trying *Kote-Doh*, and I finally got *Kote-Men*! (Pupil in Class 8 immediately after his match, 21/01/02)

I was Taisho (7th person and last person to fight in a team). My team was winning by 2 points. So I did not have to win. Just *Hikiwake* (draw) was enough. I thought that my opponent was better than me. I knew that he did Kendo when he was a primary school pupil. So I was thinking what I should do and how to fight. My team members gave me great advice. They told me to be a bit defensive and to be careful of his *Kote* attacking. Some of my team members know that he is good at *Kote* and it is really fast. So I covered my *Kote* by moving *Shinai* slightly to the right. My *Men* was open, but I was not afraid because I could see him feeling difficulty. I was looking for an opportunity for *Kote-kaeshi-men* at the same time. Although I did not have any chance I made a *Hikiwake* with him, so my team won. (Pupil in Class 7 immediately after his match, 21/01/02)

Teacher K and I were impressed with their comments. According to the results of observations, there were other pupils trying to fight with their own *Sakusen* and *Senjyutsu*, but in many cases, these did not work as they wished. In fact, Teacher K and I were expecting that most of their *Sakusen* and *Senjyutsu* would not work, but would successfully work only a few times. Kendo is not that simple. Teacher K. and I hoped that pupils would realise the importance of the acquisition of basic skills from the results of their attempts of *Sakusen* and *Senjyutsu* in their matches as well as they would feel enjoyment of creating

and reflecting their techniques, *Sakusen* and *Senjyutsu*. Analysing pupils' reactions to the results of their unsuccessful *Sakusen* and *Senjyutsu* from pupils' team diaries, it seemed that most of pupils reviewed the results of these in terms of their lack of basic skills.



A: Lack of skill (techniques, speed, timing, co-ordinatin)

B: Wrong choice of Sakusen and Senjyutsu

C: Poor Sakusen and Senjyutsu

D: Nervous

E: Frustrated

(from team diaries in all classes)

More than half of the pupils commented that the reason for their unsuccessful *Sakusen* and *Senjyutsu* was because of their lack of skills. More concretely, they mentioned that their striking was not sharp and quick enough to upset the opponents, the timing was wrong, they could not use their body smoothly as they wished and their footwork was not correct and could not complete their attacking. The second most frequent comment was that they chose the wrong *Sakusen* and *Senjyutsu*. They commented that their opponents did not react as they wished when they tried their *Sakusen* and *Senjyutsu*. For example, one of them commented that he tried *Kote-nuki-Men* (to cause an opponent's *Kote* and make an opponent miss and swing through the air by pulling up your arms, then attack *Men*) and showed his *Kote* purposely by raising the tip of the *Shinai* slightly. His opponent, however, attacked *Doh* and it was very quick. He did not realise that his opponent was good at *Doh* and his movement was quick. He also commented that he obviously chose the wrong *Senjyutsu* and realised the importance of observing his opponents in advance.

As for poor *Sakusen* and *Senjyutsu*, pupils' comments were that it did not work because it was easily read by their opponents and they only had a rough idea of what to do, but did not have concrete ideas. It seemed that they were trying to read each other's *Sakusen* and *Senjyutsu* before and during matches. Moreover, it seems that they were not sure what to do next when their *Sakusen* and *Senjyutsu* were read by their opponents. These pupils were not flexible enough to change their *Sakusen* and *Senjyutsu* according to their opponents' reactions, nor did they have enough options of *Sakusen* and *Senjyutsu*. Although they were given some examples of *Sakusen* and *Senjyutsu* for some types of opponents, they were not taught how to fight in a particular situation in a team match. We thought that to encourage them to observe other pupils' matches and to discuss with their team members would help them to develop their options. As for the comments on nervousness, these pupils commented that they were not sure if their *Sakusen* and *Senjyutsu* would work or not and they were too nervous and anxious to complete their actions. If one's *Sakusen* is wrong and *Senjyutsu* is completely read by one's opponent, one will be in a danger of getting counterattacked. It seemed that these pupils became nervous because they had thought of the results of unsuccessful *Sakusen* and *Senjyutsu* before they tried and their nervousness made their actions small and also made their *Sakusen* and *Senjyutsu* unsuccessful. As for their comments on frustration, pupils commented that it was because their *Sakusen* and *Senjyutsu* did not go well.

Their self-analysis of unsuccessful *Sakusen* and *Senjyutsu* really impressed us and none of these pupils just simply mentioned that their opponents were better without objectively analysing why their *Sakusen* and *Senjyutsu* did not work. Teacher K and I were pleased that many pupils analysed the results of their unsuccessful *Sakusen* and *Senjyutsu* from the viewpoint of their lack of techniques.

We were also glad that many of these pupils also considered what they would need as further development of their techniques, *Sakusen* and *Senjyutsu*. Through the team diaries, we realised that some pupils would need to be encouraged to develop their options of *Sakusen* and *Senjyutsu* and not to be emotional about the results, but reflective for further development. Such pupils were, however, quite small in number and we were very pleased about this.

“Dirty” *Sakusen* and *Senjyutsu*

Some pupils complained that other pupils used “dirty” *Sakusen* and *Senjyutsu*. For example, they avoided fighting and kept escaping from their opponents and kept sticking to their opponents in order to lead their teams to winning. These were points that many of the teachers pointed out as a bad effect of the teaching of *Sakusen* and *Senjyutsu* in both the first and second interviews. The pupils who actually performed the above fighting styles focused only on winning their matches and leading their team to winning. As a result, they did not keep straight posture in their matches and avoided attacking and defending with their opponents. According to the regulations and rules of matches in Kendo, intentional acts to avoid fighting and to waste time are prohibited and penalised during a match (A.J.K.F., 2000). We were expecting that this would happen and we thought that it would be a good opportunity to explain that not all *Sakusen* and *Senjyutsu* were allowed to use for winning but they had to be used in interactions of attacking and defending in Kendo *as* Budo. Pupils who used dirty *Sakusen* and *Senjyutsu* looked as though they were feeling guilty because other people complained. It seemed, therefore, that all pupils understood and liked the idea of fighting in Kendo *as* Budo. Teacher K and I were very pleased that this gave us a wonderful opportunity to explain this important idea of fighting in Kendo *as* Budo. We did not see any pupils avoiding fighting after we had explained this.

In relation to explaining this to pupils, they were also told some etiquettes in Kendo *as* Budo again. They were told not to show off their winning by holding up their fists in triumph, jumping around the match court and so on, but to always think about how the person who lost would be feeling and how to behave. Looking at their reactions to the explanation of the above from their team diaries and classroom diaries:

It is really important for us to remember that winning is not all about in Kendo. It is probably not only in Kendo, but also in everything. We tend to forget how other people are feeling if we are happy, but we have to keep reminding us of this important Kendo philosophy. (from a team diary in class 9, 15/01/02)

We are trying to do our best towards the Budo championship, but this does not mean that we are aiming only at winning. Winning is important but the more important thing is what we have done to achieve our aim. We want to win, but we don't focus only on it. We try to develop ourselves in terms of skills and our character. (Team diary in class 10, 15/01/02)

It is sometimes still difficult to control my feeling of excitement and to show a gratitude to my opponent after matches. I realised how important this is. I should be able to control my feelings. I lost one match today and my opponent's attitude was excellent. He did not show off. He did not smile. He was very polite and made me feel happy for him. I thought that was Kendo as Budo. (Classroom diary in Class 11, 17/01/02)

The project team was quite happy to read their team diaries and classroom diaries. From our observation, everyone was fighting aggressively and showing proper etiquette once their fights were over. No one complained about referees' misjudgements. There were still probably some pupils who found it difficult to control their emotions after their matches and about misjudgements, but they did not show it anymore and it seemed that pupils had genuinely started to focus on the content of their matches rather than results.

It was impossible for all pupils to take part in the Budo championship as players. The PE teachers had a meeting and decided that ten pupils could take part in the Budo championship as a team from each class. We decided to have preliminary matches in Judo and Kendo lessons in February and that a winning team could fight in the championship as the representative of each class. By doing this, everybody could experience formal matches.

One thing that worried the project team was that some pupils would start focusing too much on winning again if we started formal matches for selecting a winning team from each class. We just had a wonderful opportunity to make them understand the meaning of matches, etiquette and what *Sakusen* and *Senjyutsu* were for. We did not want pupils to forget these as the results of the preliminary matches. We decided, therefore, to conduct a written 'understanding' test before the preliminary matches. The test was conducted for two aims that were to evaluate pupils' understanding of Kendo as Budo and to deepen their understanding through the preparation and performance of a test. The test was developed by the project team with the consideration of the learning content that pupils had had. The content of test consisted of three domains; 1) competitive domain (mainly *Senjyutsu*), 2) moral domain and 3) Budo spiritual domain. The following are the questions and examples of answers of the test and results.

Table 7-7 The Questions and Examples of Answers of Understanding Test

Understanding test

Please answer the following questions

Q1. Senjyutsu: Please describe four best moments to strike

Answers

- When the opponent begins to strike
- When the opponent blocks a strike
- When the opponent finishes a strike
- When the opponent moves back

Q2. Senjyutsu: How would you fight against the following types of opponent?

2-1. Someone taller than you

Examples of answers

- To get *Chika-ma* (closer distance)
- To pretend to attack *Men* and attack *Doh* (*Kote-feint-Men-Doh*)
- To keep moving and be careful of the opponent's *Taiatari*

2-2. Someone shorter than you

Examples of answers

- To attack from *Too-ma* (further than *Issoku-itto-no ma-ai*)
- To upset the opponent's balance by attack
- To lure the opponent into *Kote* and attack *Kote-nuki* or *kaeshi-Men*

Q3. Moral

3-1. Why do Kendo practitioners do Rei?

Examples of answers

- To show a gratitude to the opponents and partners

3-2. Why does *Kendo-ka* have to treat one's *Shinai* and other equipment carefully?

Examples of answers

- Because a *Shinai* is the only weapon that protect oneself
- Because it is not just a tool and equipment, but has feeling. Therefore these have to be treated as if these were a part of our body
- To cultivate our mind that treats our belongings properly and carefully

Q4. Budo spirit

4-1. What are the meanings of matches in Kendo?

Examples of answers

- To grasp our progress objectively
- To teach each other's improvable points and develop together towards next step

4-2. What are your opponents regarded for you in Kendo?

Examples of answers

- People who tell our progress and improvable points
- People who try to develop together towards the aim of approaching to the way of character building

Table 7-8 The Results of the Understanding Test

Questions	Q 1	Q 2-1	Q 2-2	Q 3-1	Q 3-2	Q 4-1	Q 4-2
Numbers and % of Correct Answer	299 (81.4%)	367 (100%)	367 (100%)	367 (100%)	326 (88.8%)	332 (90.1%)	294 (80.1)

N: 367

All tests were marked by Teacher K and me and we tried to be severe about the marking of it. For example, in question 1, we did not give a mark unless pupils answered four perfect answers. As for the rest of the questions, we did not give a mark unless pupils described their answers in details. As the above results show, pupils showed great understanding in all questions. The rate of correct answers was more than 80% in all questions, besides all pupils had correct answers in questions 2-1, 2-2 and 3-1. The results pleased us, but they were not surprising for us because the content of the test was what pupils had been learning through the whole process in the tactical approach. In fact, even if they know all the answers to the questions, it is not quite possible to say that they have understanding if they do not practise these. One of the aims of this understanding test was to deepen their understanding through having the test before preliminary matches. When returning the test and explaining the correct answers to pupils, it was explained to them that they could prove they had proper understanding when they could practise the contents of the test in preliminary matches, Budo championship and their real lives.

Preliminary Matches (February 2002)

The preliminary matches started in February. 3 or 4 lessons in February were spent on the preliminary matches. A winning team was decided in league matches in each class (a team in a class fought against 6 or 7 teams in the same class). Teacher K, myself and some experienced pupils supported them as referees. According to the results of observations, pupils' reactions were more than we had expected. They became very serious and each team's attitudes to warming up, practice of techniques and team meeting looked enthusiastic. Pupils' excitement was greater than we had expected. They had no problem with referees' decisions. This is probably because experienced pupils did refereeing in turns and their refereeing was very good. Their attitudes towards the results of matches were also very good. None of them showed their excitement and frustration, but they praised each other's and the team's fight after

matches.

7-10 Stage 7: Budo Championship

The Budo championship was held on 7th March 2002. The school reserved the biggest and most famous Budo-facility in Fukuoka called *Fukuoka Budo-kan* for the whole day. On the day, about 1650 pupils and 50 teachers gathered in the *Fukuoka Budo-kan*. The rules were based on the A.J.K.F. matches regulations, but some original rules created by the project team were applied (see Appendix 13 for the rules, equipment used and schedule).

7-10-1 Implementation and Results

To grasp pupils' impressions of the Budo championship and Kendo lessons in the whole year in Year 10, questionnaire sheets were provided after the Budo championship.

Table 7-9 Questionnaire on Pupils' Impressions of Budo Championship and Kendo Lessons in Year 10

<p>Questionnaire March 2002</p> <p>1. Please describe your impressions of the Budo championship</p> <p>2-1. Kendo was interesting and the contents matched your expectations 1. I strongly agree 2. I agree 3. I don't know 4. I don't agree 5. I strongly don't agree <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/></p> <p>2-2. Further comment:</p> <p>3-1. The lessons provided you with new knowledge and understanding of Kendo. 1. I strongly agree 2. I agree 3. I don't know 4. I don't agree 5. I strongly don't agree <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/></p> <p>3-2. Further comment</p> <p>4. What did you enjoyed the most?</p> <p>5. Which part of lessons did you think the most difficult?</p> <p style="text-align: right;">Thank you very much</p>

Pupils' Impressions of the Budo Championship

Table 7-10 The Results of Question 1: Pupils' impressions of the Budo Championship

Pupils' comments	Number of comments and % of the total comments (1,168)
Exciting	243 (20.8%)
I want to fight next year	221 (18.9%)
The most enjoyable event in the year	177 (15.2%)
The event that gave a sense of unity with the classmates	144 (12.3%)
Moving event	132 (11.3%)
I wanted to fight	129 (11.0%)
Nervous	67 (5.7%)
Happy or disappointed about the results of matches	55 (4.7%)

N: 367

Pupils' impressions of the Budo championship were good. Not only pupils who took part in the Budo championship as competitors, but also other pupils who joined the championship as score keepers, time keepers and supporters seemed to have had a good and memorable time in the championship. Although the majority of pupils gave very positive comments, they also expressed strong desires to be able to fight as well, which a lot of pupils were unable to do so. For these reasons the project team was pleased with results, but the lack of competitive opportunity because of numbers is a potential drawback. In the Budo championship, only ten pupils could take part in the Kendo championship (another ten pupils in Judo) as competitors from each class because of time limitation and availability of the *Budo-kan*. Instead, they had preliminary matches with formal rules in February. However, preliminary matches and the championship were different. This was considered as an important point in the planning for the event next year.

The Project Team's Review of the Budo Championship

Some pupils' matches were video-taped and the project team watched them after the Budo championship. We discussed the contents of their matches in terms of four points of view based on the conditions of *Ippon*; 1) their spirit, 2) *Shinai* control, 3) posture and 4) *Zanshin*. The pupils in the video were pupils who won the preliminary league in each class. It can be assumed safely that their Kendo was better than

other pupils who were watching. However, the results of the preliminary leagues between all teams were very close. We did not see any technical difference between all teams and the results would not be the same if they fought again. Therefore, their performance would exemplify the other pupils' performance. As for 1), pupils showed no hesitation and vocalised the targets loudly. Vocalising the targets loudly means that they overcame their shyness and fought with confidence. Their aggressive fighting also showed this. As for 2), most pupils' *Shinai* control was improved in terms of accuracy and timing. However, their striking strength still needed to be improved. There were many pupils whose strikes were on the targets, but these were not hard enough. This means that they know how to create opportunities for a strike, but they cannot make their strikes hard enough. This is, however, actually much better than other way round. If their striking is hard enough and inaccurate, their fight may get rough. It might give pupils a fear of hurting or being hurt. The project team judged that their developmental process was good. As for 3), their posture also seemed to be improved. The project team judged that this was because they improved their defence. They were defending without losing their balance. They were trying to defend by using footwork and minimum *Shinai* movement. Their timing of defence was still poor and they were easily outwitted by the opponents. However, they had been practising Kendo for less than one year. The project team judged that they knew how to defend and needed to improve when to defend. As for 4), most pupils' preparation for the next action was very good. The project team was pleased with this the most. They easily outwitted each other but no one was scored after finishing attacking and turning around. They were always keeping eye contact with opponents and preparing for the next action as soon as finishing attacking. They were keeping their concentration all through the match by keeping eye contact and taking *Zanshin*. Therefore, their matches looked tense and made us and the audience feel as if we had also been fighting. The project team could see that some in the audience were moving their hands as the players were doing in the video. From the project team's observation of the video, we judged that pupils' Kendo was much improved in terms of their fighting spirit, *Shinai* control (accuracy and timing), posture, feint attacking and *Zanshin*. Their weak points were striking strength and timing of defence. These were still poor. However, considering their experience, the project team judged that pupils' development and improvement were more than pupils who have practised for about nine months in the traditional style. We were very happy to reach this conclusion.

7-11 Pupils' Impressions of Kendo Lessons in Year 10

The results of question 2~5 in the questionnaire were analysed as follows.

Table 7-11 The Results of Question 2-1: Kendo was Interesting and the Contents Matched Your Expectations

Pupils' opinions	Number of opinions and % of the total opinions (367)
I strong agree	202 (55.0%)
I agree	132 (36.0%)
I don't know	33 (9.0%)
I disagree	0
I strongly disagree	0

N: 367

Table 7-12 The Results of Question 2-2: Further Comment

Pupils' comments	Number of comments and % of the total comments (1,019)
More than I expected (deeper, loftier)	276 (27.1%)
More than I expected (more fun, exciting, fascinating, interesting)	232 (22.8%)
More than I expected (more mental than physical)	199 (19.5%)
More than I expected (more difficult, complicated)	178 (17.5%)
More than I expected (harder, more smelly)	134 (13.2%)

N: 367

Most pupils answered that Kendo was interesting and the content of lessons met their expectations. Most of the pupils made plural comments about their expectations. Their comments were categorised into five and put in order as the above shows. Their most comments were that Kendo was deeper and loftier than they had expected. Thus it is thought that pupils probably mentioned about some way of thinking in Kendo *as* Budo. These comments were followed by comments that Kendo was more fun, exciting, fascinating and interesting than they had expected and Kendo was more mental than physical. It is thought that pupils mentioned some competitive characteristics of Kendo *as* Budo. These comments on some way of thinking in Kendo *as* Budo and competitive characteristics were regarded as positive comments and the project team was very pleased that pupils realised these. On the other hand, there were

so many pupils who commented that Kendo was harder and *Bogu* (armour) was smellier than they had expected (134 pupils). Kendo has a bad reputation as 3 K. 3 K means *Kitui* (hard), *Kitanai* (uniform and armour are dirty) and *Kusai* (uniform and armour are smelly) (Asami 1992). This 3K is also regarded as part of the reasons for the decline in number of young Kendo practitioners (Origuchi, 1992). Here 2K of *Kitusi* and *Kusai* in 3K is included in pupils' comments. The project team expected that some pupils would have opinions of this 3K, but the number of pupils who made this comment were more than we had expected. Like most schools, the school also provided pupils with armour. There were sixty sets of armour in the school. These were enough for pupils in a lesson, but pupils in all classes (367 pupils) used the same sixty sets. Although all armour was kept in a drying room, there was no time to dry armour, if one lesson was followed immediately after one lesson, pupils who took the later lesson had to use wet armour. Unfortunately Teachers K and I could do nothing about this. He has started seriously considering sorting out this problem by negotiating with the Head master to purchase another sixty sets of armour.

Table 7-13 The Results of Question 3-1: The Lessons Provided You with New Knowledge and Understanding of Kendo

Pupils' opinions	Number of opinions and % of the total opinions (367)
I strong agree	245 (66.8%)
I agree	122 (33.2%)
I don't know	0
I disagree	0
I strongly disagree	0

N: 367

Table 7-14 The Results of Question 3-2: Further Comment

Pupils' comments	Number of comments and % of the total comments (822)
I learned a lot of original Budo philosophies such as meanings of training and matches	222 (27.0%)
I learned that people who practise with me are not enemies and opponents, but partners who try to develop together	212 (25.8%)
Some forms such as <i>Ritsu-rei</i> , <i>Za-rei</i> and <i>Son-kyo</i>	189 (23.0%)
A lot of techniques, <i>Sakusen</i> and <i>Senjyutsu</i>	178 (21.7%)
Training methods in Budo	21 (2.6%)

N: 367

All pupils answered that the lessons provided them with new knowledge and understanding of Kendo. Looking at their further comments, pupils made comments on some way of thinking in Kendo as Budo such as meaning of training and matches (222 pupils), and partnership (212 pupils), etiquette and behaviour such as *Ritsu-rei*, *Za-rei* and *Son-kyo* (189 pupils), competitive aspects such as techniques, *Sakusen* and *Senjyutsu* (178 pupils) and training methods in Budo (21 pupils). The project team was very pleased that pupils made comments not only in one particular domain, but also various domains. Through lessons, Teacher K and I tried to make pupils not only just know, but also show their understanding by practising philosophies, etiquette, behaviour, techniques, *Sakusen* and *Senjyutsu* in matches and in their real lives. In both preliminary matches and the Budo championship, pupils showed that they understood these and developed their skills very well. The project team was very pleased with pupils' achievement. There were some improvable points such as their striking strength and timing of defence. These should be future tasks to be considered. Moreover, the project team realised that we could not provide pupils with enough opportunities to learn the original methods and teachers-pupils relationship in Kendo as Budo. As the above results of the question 3-2 show, pupils who made comments on training methods in Budo were only 21 pupils and this was much less than we had expected. This should also be an important task in the future.

Table 7-15 The Results of Question 4: What Did You Enjoy the Most?

Pupils' comments	Number of comments and % of the total comments (367)
Team matches	189 (51.5%)
Building up new techniques with team members	58 (15.8%)
Individual matches	47 (12.8%)
Modified matches	38 (10.4%)
Budo championship	35 (9.5%)

N: 367

Most pupils' comments were that they liked matches the most, especially team matches were very popular. The project team aimed to encourage pupils to learn various things about the way of thinking in Kendo as Budo, etiquette, behaviour and moral as well as competitive domains through experience of matches in an enjoyable and creative atmosphere. In both preliminary matches and the Budo championship, pupils showed that they developed their understanding about these domains. Here the results show that pupils also enjoyed matches, especially team matches.

Table 7-16 The Results of Question 5: Which Part of Lessons Did You Think the Most Difficult?

Pupils' comments	Number of comments and % of the total comments (367)
Ouzi-waza (tactics 6)	101 (27.5%)
Fight in team matches	100 (27.2%)
Smell of Bogu in summer	98 (26.7%)
Wet Bogu in summer	68 (18.5%)

N: 367

As mentioned earlier, *Ouzi-waza* is one of the most difficult techniques in Kendo. *Ouzi-waza* is used in the opponent's reaction; a counter-attack. It is important for successful *Ouzi-waza* to control not only one's movement, posture and *Shinai*, but also to control and lure the opponent into a particularly target. Because of such difficult techniques, the project team chose *Men-Nuki-Doh* because it was a very appealing technique. In later lessons, each pupil was encouraged to choose their favourite *Ouzi-waza* in team practice. According to the team diaries and from our observations, it seemed that pupils had their own choice of *Ouzi-waza* and they were trying to develop it. As for team matches, it seemed that these were the difficult part as well as the most enjoyable part. It would be possible to say that this shows that

pupils were trying to create their own techniques, *Sakusen* and *Senjyutsu* with their team members. As their team diaries and the results of some pupils comments showed, many pupils had difficulties of how to fight in various team score situations and what techniques, *Sakusen* and *Senjyutsu* should be used and improved. It seemed that some pupils also had difficulty controlling their emotional excitement and frustration about the results of matches and referees' misjudgements. However, this state of affairs improved in term three as they progress through the first team matches, the understanding test, preliminary matches and the Budo championship. It seemed that pupils faced these difficulties in a more positive way and showed their understanding of what they were expected to do by practising it in matches.

7-12 Conclusion

The aims of the action research were 1) to develop a new approach making use of *Senryaku*, *Sakusen* and *Senjyutsu* and 2) to investigate the effectiveness of the new approach through the process of planning, implementation, reflection and evaluation. The new teaching approach to Kendo that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* was developed in each stage of 1) free fencing, 2) modified matches 1, 3) modified matches 2, 4) team making, strategies planning, plan execution, 5) individual matches, 6) team matches and 7) official championship. It is thought, through learning of *Senryaku*, *Sakusen* and *Senjyutsu* in the action research for a year, pupils greatly developed their skills and understanding of competitive characteristics of Kendo, acquired cultural / behavioural domains such as traditional etiquette and behaviour with understanding and had understanding of attitudinal domains such as the way of thinking of the results of winning and losing in Kendo as Budo. It is also thought that providing various competitive situations through learning *Senjyutsu* enabled Teacher K and me to create appropriate timing and situations in an enjoyable atmosphere to make pupils realise the importance of acquiring basic techniques and the meaning of acquiring of cultural / behavioural domains and attitudinal domains of Kendo as Budo. Moreover, it is also thought that encouraging each pupil to make their own strategic learning plan and to practise their plan in their team enabled pupils to tackle both in independent and co-operative learning activities. These were supported by the results of observations of each lesson, video observations, pupils' comments, classroom diaries, team diaries, questionnaires, skill test, understanding test throughout the action research process. In addition, from the results of the action research, it is possible to provide some

important suggestion to solve the problem of the number of lessons.

As many teachers mentioned in the first interviews, two or three lessons were cancelled in every term and pupils sometimes had two or three weeks between lessons. As many teachers commented in the first interviews, the project team had a problem with this in term one because many pupils forgot what they had learnt in the previous lessons. However, after introducing pupils' independent and co-operative learning in their teams in October 2001, pupils had opportunities to reflect on their learning goals and the extent to which they had achieved them by using their team diaries. These indicated they had improved both skills and understanding to a great extent.

Examining Teacher K's change through the action research, he confessed that at first he was not sure if the new approach would really work although he was very interested. As the approach was developed and pupils were changing, however, he started changing and positively provided a lot of ideas to develop the approach further. Most of ideas of the approach from the middle of term two to term three were originated by him. Each stage plan that was made by the project team at the beginning of the academic year was developed in detail based on his ideas. He himself commented that we sorted out most of his concerns about the teaching of Kendo in his school and he was looking forward to developing Kendo lessons more for both Year 10 and 11 pupils.

As for an improvable point, there were some pupils who got injured in term one and two. One of them actually had a serious injury. Pupils were encouraged to experience free fencing and modified matches before pupils had enough practice of basic techniques. In addition, the O School is one of the biggest schools in Fukuoka and there were about fifty five pupils in a lesson. Most of the reason they got injured was that they ran against other pupils during free fencing and modified matches. Although we told pupils to be careful and to look around every time before starting free fencing and modified matches, unfortunately some pupils injured themselves. After we divided pupils into two groups, no one got injured, but pupils had less time for free fencing and modified matches. How to ensure pupils' safety and task on time became important points to be considered.

The action research was conducted with Year 10 pupils for a year between April in 2001 and March in

2002. These pupils learn Kendo for one more year within the PE curriculum between April 2002 and March 2003. Therefore, although it is possible to say that the new approach contributed to achieving the aims of Kendo within the PE curriculum in term of pupils' development of skills and understanding in competitive domains, cultural / behavioural domains and attitudinal domains of Kendo *as* Budo, it is not possible to present any evidence that these pupils were actually motivated to engage in lifelong Kendo or other physical activities, to live with what they learned from cultural / behavioural domains and attitudinal domains of Kendo *as* Budo, and to engage in other ways of involvement of sports.

The above things that were not achieved in the action research will need to be conducted in the pupils' Kendo lessons in Year 11. In fact, Teacher K has still been developing the new approach to Kendo within the PE curriculum for Year 11 pupils, carrying on the action research.

The findings gained from the action research process are summarised as follows:

- The action research showed that there was a certain possibility that the new approach that made use of *Senryaku*, *Sakusen* and *Senjyutsu* could be used as a useful teaching strategy to achieve the aims of Kendo *as* Budo and Kendo within the PE curriculum.
- The pupils developed their understanding of the importance in acquiring basic techniques, competitive characteristics, etiquettes and attitudes towards Kendo through learning of some *Senjyutsu*, experiencing free fencing and modified matches that had been introduced at the early learning stages.
- Learning in teams based on their strategic plans encouraged the pupils to develop their own *Senjyutsu* and techniques, as well as to engage them in independent and co-operative learning.
- The introduction of individual matches to the lessons provided the pupils with the opportunities to understand the cultural, behavioural and attitudinal domains of Kendo *as* Budo as well as the rules of Kendo matches and its competitive domains.
- Team matches provided the pupils with opportunities to strategically develop their skills of *Sakusen* and *Senjyutsu*, through their reflections on the content and results of their matches. They were also encouraged to develop their understanding of attitudes and etiquette required in Kendo *as* Budo through experiencing team matches and taking the written test.

The next chapter reflects how the research questions have been investigated and discusses the research conclusion and future's task.

Chapter Eight

FINAL DISCUSSION AND REFLECTIONS

8-1 Introduction

This final chapter aims to reflect how the research questions have been investigated and what findings have been gained through the whole research process. Reflections on the process of the investigations of the research questions and findings are carried out in terms of;

- 1) The school teachers' views of Kendo within the PE curriculum;
- 2) The teachers' views of teaching of *Sakusen* and *Senjyutsu* and their ideologies of real Kendo *as* Budo;
- 3) A new teaching approach to Kendo within the PE curriculum that makes use of *Senryaku*, *Sakusen* and *Senjyutsu*.

8-2 The School Kendo Teachers' Views of Kendo within the PE curriculum

Upper secondary school Kendo teachers have been expected to encourage pupils to lay the foundation for lifelong participation in physical activities, to acquire the traditional etiquettes and behaviour, and to understand the traditional attitudes to Kendo *as* Budo. There were clear gaps, however, between the views of Kendo within the PE curriculum by the seventeen upper secondary school Kendo teachers who participated in the first interviews and the curriculum intention by the M.E.S.C. Since the re-naming from *Kakugi* to Budo, the M.E.S.C. suggested that teachers regard Kendo within the PE curriculum as a sport. This necessitates a review of the traditional drill approach to Kendo and the need to teach pupils in a child-centred approach that encourages pupils' independent learning.

The data from the first interviews with seventeen upper secondary school Kendo teachers in Fukuoka revealed that they recognise Kendo within the PE curriculum in the same way as Kendo *as* Budo. They expect their pupils as Kendo practitioners to learn the traditional etiquette and behaviour under a strict

relationship between teachers and pupils, between seniors and juniors, to develop physical and spiritual strength and to understand attitudes to practice, matches and partners through hard repeated training. Thus, their views of the purpose of Kendo and teaching of Kendo within the PE curriculum are very different from the curriculum intentions of the M.E.S.C. Their views of the purpose of Kendo and teaching of Kendo are closely related to their own experience of being strictly taught Kendo *as* Budo in school, local and university Kendo clubs under their teachers and seniors. They recognise that it is difficult for their pupils to accept their teaching style. They genuinely believe, however, that their teaching style is beneficial for their pupils' future and expect their pupils to understand what they are trying to teach when their pupils become adults.

Many of the teachers also made the original comment about lifelong Kendo based on their attitudes to Kendo *as* Budo. Significantly it became clear that many teachers do not mind whether their beginner pupils, who practise Kendo only in Kendo within the PE curriculum, would continue doing Kendo or not. They have a different perspective on 'lifelong Kendo'. For them it is lifelong Kendo if pupils live with Budo spirits irrespective of whether they actually do not practise Kendo. Thus, for these teachers, the teaching of Kendo *as* Budo by their seniors and teachers is more powerful and important than the curriculum intentions of the M.E.S.C.

8-3 The Teachers' Views of Teaching of Sakusen and Senjyutsu and Their Ideology of Real Kendo *as* Budo

With regard to the investigation to explore how upper secondary school Kendo teachers have been dealing with the teaching of *Senryaku*, *Sakusen* and *Senjyutsu*, the results of the first interviews revealed that most of the teachers held negative opinions about teaching them and their reasons would be related to their ideologies of Kendo *as* Budo. The second interviews with fifty three upper secondary school Kendo teachers in Kyushu were conducted to explore exactly how their ideologies of Kendo *as* Budo influenced to their reasons for denying the teaching of *Sakusen* and *Senjyutsu*.

The data from the second interviews revealed that, irrespective of differences of age, grade, teaching

experience and their achievement as a coach or player, their reasons for rejecting teaching *Sakusen* and *Senjyutsu* were deeply related to their ideology of 'real Kendo' as Budo. For them, encouraging pupils to learn *Sakusen* and *Senjyutsu* meant to allow pupils to do anything to win and to make pupils depend on feint movements and physical fitness in their performance and not care about their balance and posture. On the other hand, under their ideology of real Kendo, these teachers insist that pupils' aim of doing Kendo must be to approach 'the way of character building'. To approach the way of character building, the training method should follow the traditional drill style under strict pupil and teacher, and apprentice and master relationship. Pupils are expected to overcome difficulties through hard practice and in doing so, to cultivate their minds. All pupils' Kendo style should follow the basic footwork and body movement of Kendo with straight posture and reasonable *Shinai* control, and they should be able to show their posture and use their techniques without thinking (*Mushin*). Even if they take part in matches, they are not supposed to think that it is anything special to win, but that they should fight head-on in any situation. Pupils are expected to be good losers rather than bad winners. Their ideal fighting style of real Kendo is not to rely on physical strength to hit an opponent by using physical power and speed, but to achieve 'minimum movement maximum effect' that is done by overwhelming an opponent's *Ki* by one's *Ki*. Such a Kendo performance is, in fact, viewed as an ultimate Kendo performance requiring high levels of *Sakusen* and *Senjyutsu*. However, these teachers do not describe this as *Sakusen* and *Senjyutsu* in their thinking, but describe it as real Kendo. This is summarised that for them, performance by exterior feinting movements and actions to outwit an opponent is *Sakusen* and *Senjyutsu* and therefore not real Kendo. In contrast, a performance that uses interior and economical movement to overwhelm the opponent's *Ki* is real Kendo. These thoughts have been constructed through their experience of Kendo as Budo with their seniors and teachers. For them, Kendo within the PE curriculum and Kendo as Budo are viewed as one and the same.

What we can see through the analysis of the investigations of the teachers' views of Kendo within the PE curriculum, the teaching of *Sakusen* and *Senjyutsu* and their ideology of Kendo as Budo is a characteristic of society in Kendo as Budo that is one of the traditional Japanese cultures. The teachers who participated in both the first and second interviews think that they would like to follow the teaching style that they were taught by their teachers and seniors and that they too must pass it on to the next generation.

As such their thoughts illustrate the conservative characteristic of society of Kendo *as* Budo that does not accept the playing of Kendo in another way except that based on the concept of Kendo *as* Budo. They assume that the concept of Kendo *as* Budo cannot be achieved without following the traditional training style of Kendo *as* Budo. What emerges from some teachers' comments in the interviews, and what the background of enactment of the concept of Kendo shows, is that the biggest concern of the Japanese Kendo society is that Kendo *as* Budo becomes Kendo as a sport. In fact, in the case of Judo that is originally one of Budo, as the result of aiming for increase of the population of Judo practitioners, modernisation and internationalisation by revising rules, and being adopted as one of the Olympic Games, the purpose of winning in matches has come to be emphasised more than the purpose of character building and Judo has come to be recognised as a sport in the world rather than one of Budo. The Kendo society is concerned, therefore, that Kendo does not repeat the same mistake that Judo made and that the quality of Kendo does not decline as it is popularised as a sport by the introduction of new ideas, merely in order to increase the population of young Kendo practitioners. From the teachers' comments during the interviews, I strongly felt that they recognised themselves as torchbearers of the traditional culture and were feeling responsible for passing it to the next generation as it is.

In a modern international and rationalised society, Kendo is one of the precious traditional cultures that are getting fewer but has still been preserved in Japan. A conservative characteristic existing in Kendo society seems to have been formed by people who recognise themselves as torchbearers of the traditional culture and by their belief of preservation of Kendo *as* Budo.

8-4 A New Teaching Approach to Kendo within the PE Curriculum that Makes Use of Senryaku, Sakusen and Senjyutsu

The teachers' views expressed above concerning Kendo within the PE curriculum and the place of Sakusen and Senjyutsu within their understanding of Kendo as Budo gives voice to their belief that the traditional method is the only method possible as a means of teaching and learning Kendo. It is the author's view that the traditional method of drill would only be effective for those people who have the will and time to engage with it. It is unsuitable to develop pupils' understanding and motivation within school owing to

the limited time and compulsory nature of the activity. The author also believes that *Sakusen* and *Senjyutsu* should not be only viewed as a means of winning, but could also be used as a useful teaching strategy to encourage pupils' independent learning and to develop their understanding of cultural / behavioural domains and attitudinal domains of Kendo as Budo in teaching of sport Kendo. Moreover, it was attempted to develop a new idea in the process of teaching of Kendo that makes use of *Senryaku*, *Sakusen* and *Senjyutsu*. This attempt did not just try to apply the ideas of the T.G.F.U. approach to Kendo within the PE curriculum, but considered arguments for and against the T.G.F.U. approach. Moreover, the competitive characteristic of Kendo as a one-on-one combative activity and necessity of learning of cultural / behavioural domains and attitudinal domains that were different from games were also considered. The development of a teaching approach based on a new idea of the process of teaching Kendo in a practical situation was necessary for the investigation of the third research question. It was carried out through an action research that was conducted in collaboration with Teacher K at the O school between April 2001 and March 2002.

The new approach to Kendo within the PE curriculum that makes use of *Senryaku*, *Sakusen* and *Senjyutsu* was divided into seven stages and developed in practice in the process of planning, action, reflection and evaluation. The results of the observations, interviews with pupils, classroom diaries, team diaries, skill test, a written test and questionnaires indicated that *Senryaku*, *Sakusen* and *Senjyutsu* could be used as a useful teaching strategy in Kendo within the PE curriculum. The new approach to Kendo greatly contributed to developing their skills and understanding of competitive characteristics of Kendo, acquiring cultural / behavioural domains such as the traditional etiquette and behaviour with understanding and understanding attitudinal domains such as the way of thinking of the purpose of Kendo, partners, equipment, and meanings of matches.

8-5 Final Discussions: the Author's Thoughts

These are the author's thoughts on completion of the thesis. This thesis was written in England although it concerned Kendo that is one of the traditional Japanese cultures, and I am one of the Japanese Kendo practitioners. The reason for this was because it was thought that I would not be able to have

opportunities to view Kendo from different angles as long as I stayed in the traditional cultural mindset of Japan. Moreover, the Japanese are typically reluctant to reveal their real intentions in public and tend to take a fixed course of action or follow conventional principles. Especially in Budo society, it would have been difficult for me to conduct an argument about its society or criticise because there exists a strong hierarchical structure. Conducting research into Kendo in England, therefore, enabled me to view Japanese Kendo from a critical perspective and to conduct discussions without being constrained by the traditional thoughts of Kendo. In addition, in this thesis, the ideas of the T.G.F.U. approach developed in England were considered in order to develop a new teaching approach to Kendo within the PE curriculum. Referring to the ideas of a foreign country also enabled me to view Kendo from various angles and to see my own country's education objectively. It also gave me opportunities to evaluate cultural characteristics of my own country.

The data from both the first and second interviews showed how much many of the teachers interviewed were holding strong feeling of Kendo *as* Budo. Through the interviews and the analysis of interview data, I strongly felt the maintenance of a conservative characteristic of the society of Kendo *as* Budo. This confirmed how difficult it would be for Kendo teachers to accept a new teaching approach. Even if it is Kendo within the PE curriculum, not Kendo *as* Budo and the effectiveness of the approach has been presented, it is expected that there would be strong oppositions that the approach can be a possibility of an alternative teaching approach to Kendo within the PE curriculum.

What has to be mentioned here is that one of the results gained from the interviews was that while there was a strong difference between teachers and myself in terms of teaching process, nevertheless our goal is the same. The difference of the teaching process between the teachers and myself is 'understanding after acquiring' and 'understanding before acquiring' as follows;

The teachers → emphasis on basic skills (no care for winning and losing) → acquirement of basic skills in repeated practice → understanding of characteristics (what Kendo is) through experience.

Myself → understanding of the characteristics by making use of *Sakusen* and *Senjyutsu* → learning *Sakusen* and *Senjyutsu* in competitive situations → back to basic with understanding of necessity

The process of 'understanding after acquiring' is the traditional way of Kendo as Budo. Teachers' think that this way leads to the real Kendo. My approach has been to try to get pupils interested and to encourage them to understand etiquette, behaviour and attitudes to Kendo as Budo, to recognise the importance of basic skills and to practise what they learn in lessons in the outside world by making use of *Sakusen* and *Senjyutsu*. That is, *Sakusen* and *Senjyutsu* are not only used for winning, but also used to encourage pupils to understand characteristics of Kendo as Budo. My approach does not follow the traditional way, but its goal is the same. Basically, as with the teachers interviewed, I do not want Kendo to be recognised as a sport, but to keep and develop it as one of Budo. I do not deny the traditional way such as trying to overcome a hard thing in order to acquire spiritual strength in general Kendo as Budo. I am originally one of the practitioners of Kendo as Budo and have a strong feeling of the cultural values of Kendo. As already mentioned, however, novice pupils might become able to acquire some level of techniques, but it would result in them not knowing what they have learnt in Kendo if the traditional way is applied to Kendo within the secondary PE curriculum. What I was trying to do as a part of this thesis was to point out the limitation of applying the traditional teaching style to Kendo within the PE curriculum and to examine a possibility of achieving the aims of Kendo within the PE curriculum in the teaching of Sport-Kendo without losing its traditional values of Kendo as Budo. This was, in a way, a challenge to a traditional and hierarchical Kendo society for the author who is young and as yet, has no authority and influence over Kendo society. What I was doing was, however, all for the development of Kendo within the PE curriculum. For the development of Kendo within the upper secondary PE curriculum, I would argue that it should aim towards the opening up of lifelong Kendo and of the real Kendo and that the teaching of *Senryaku*, *Sakusen* and *Senjyutsu* would help to achieve this. This thesis demonstrates that

there is a certain possibility that the new approach to Kendo within the PE curriculum that made use of *Senryaku*, *Sakusen* and *Senjyutsu* could be incorporated into the PE curriculum without losing the traditional values of Kendo as Budo.

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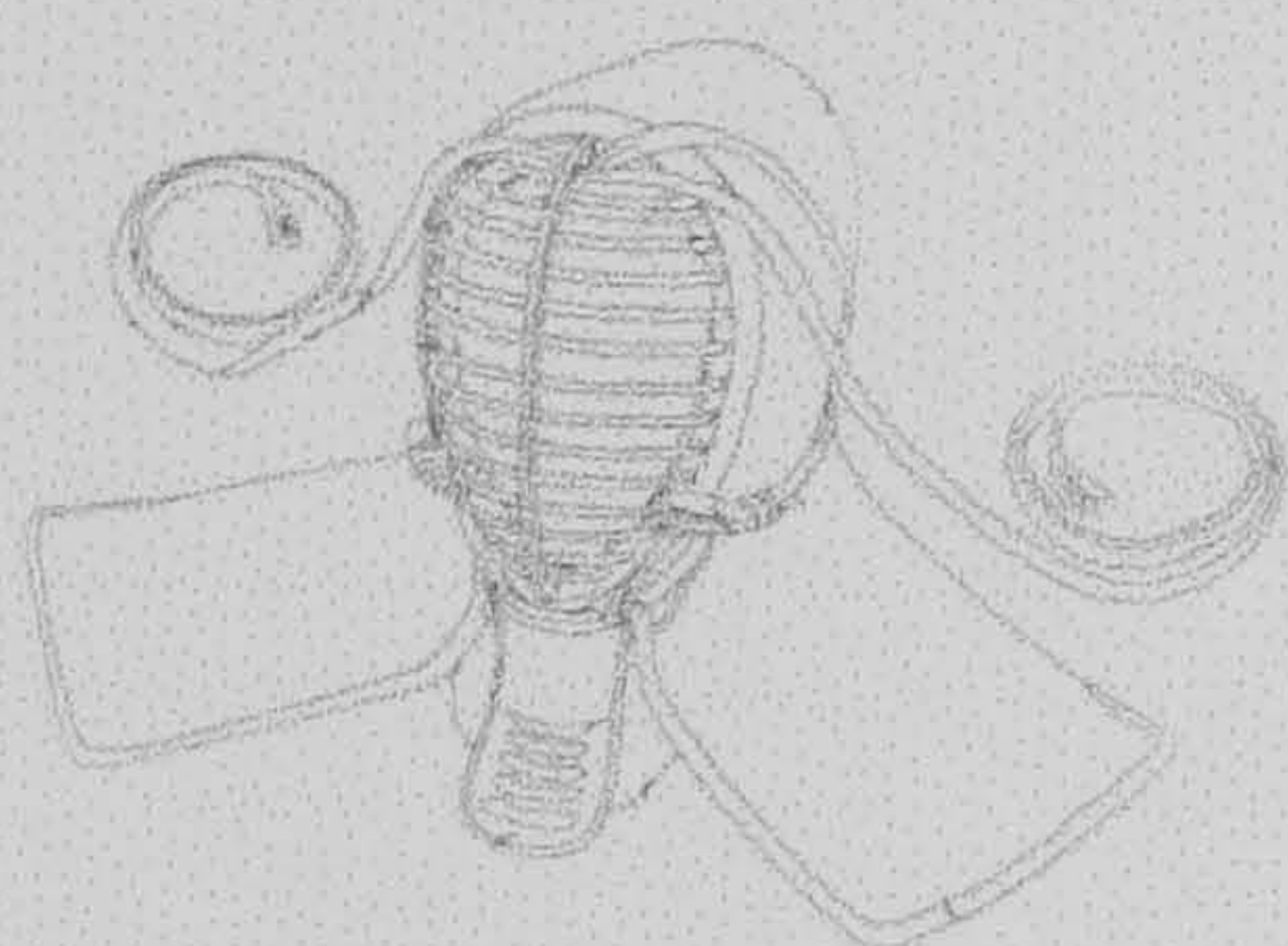
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Appendix

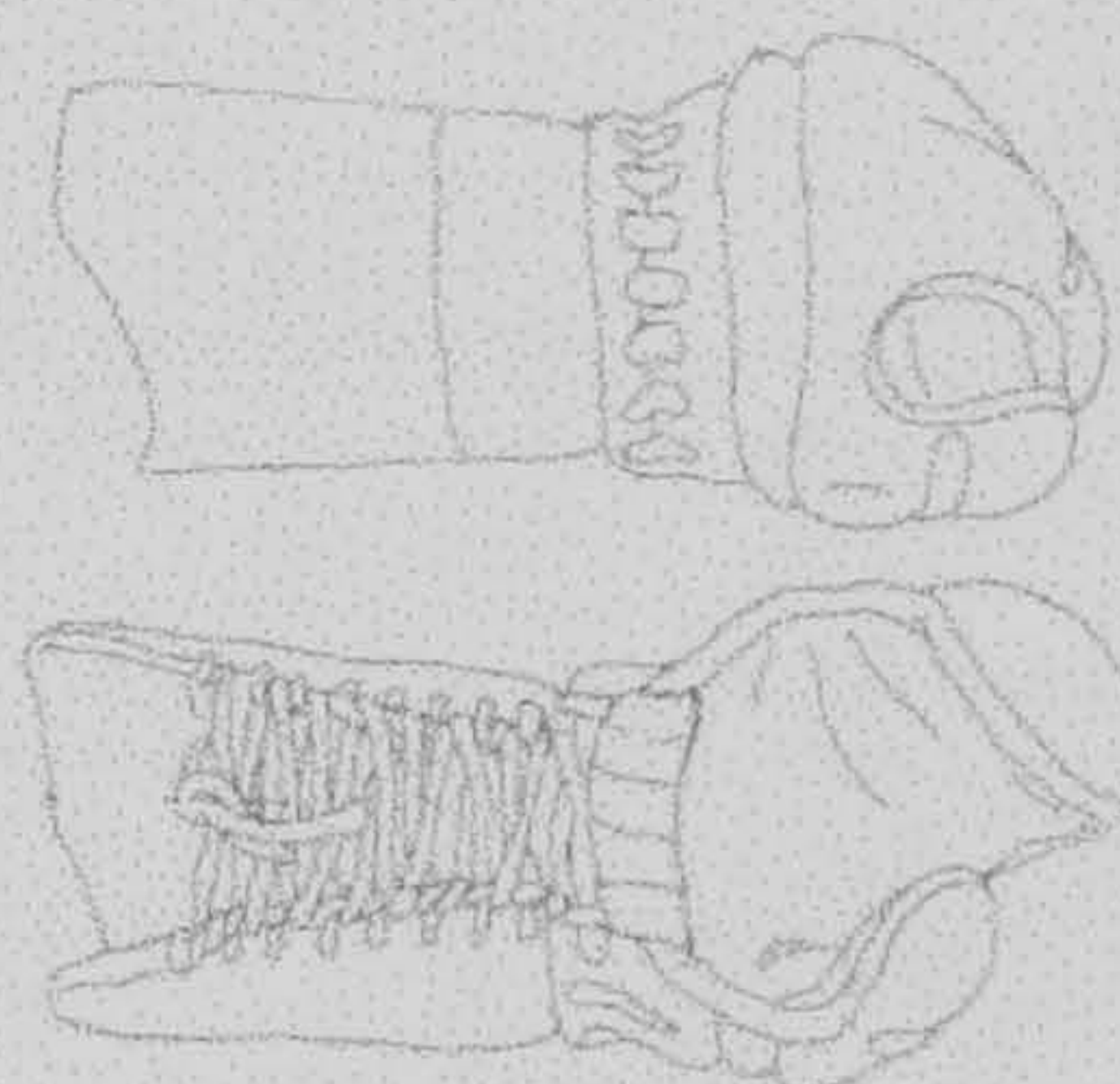
Appendix 1

Equipment Used in Kendo

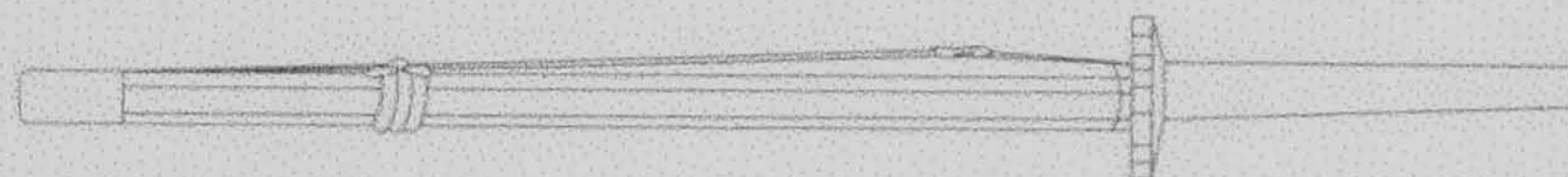
Men (Mask)



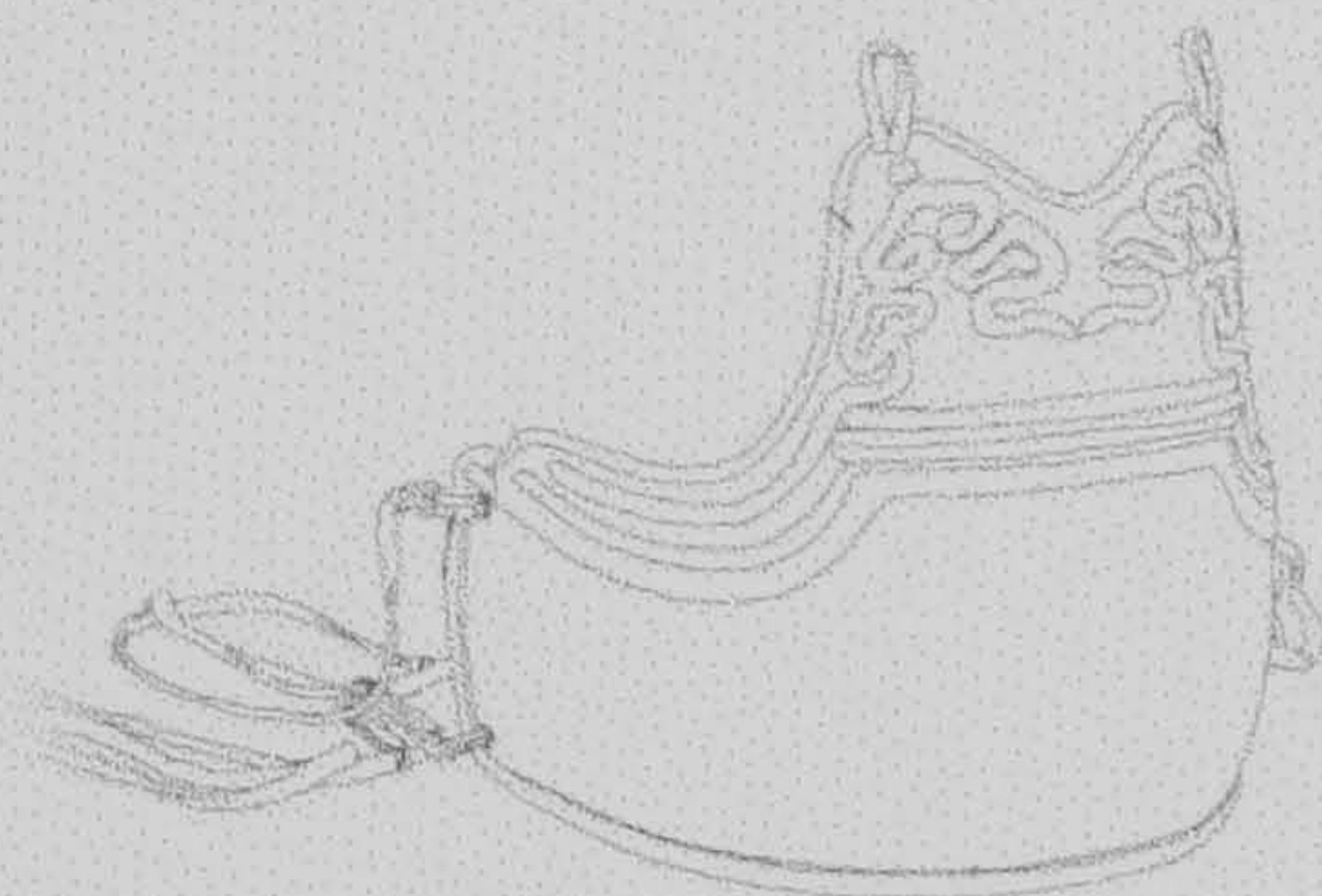
Kote (Gloves)



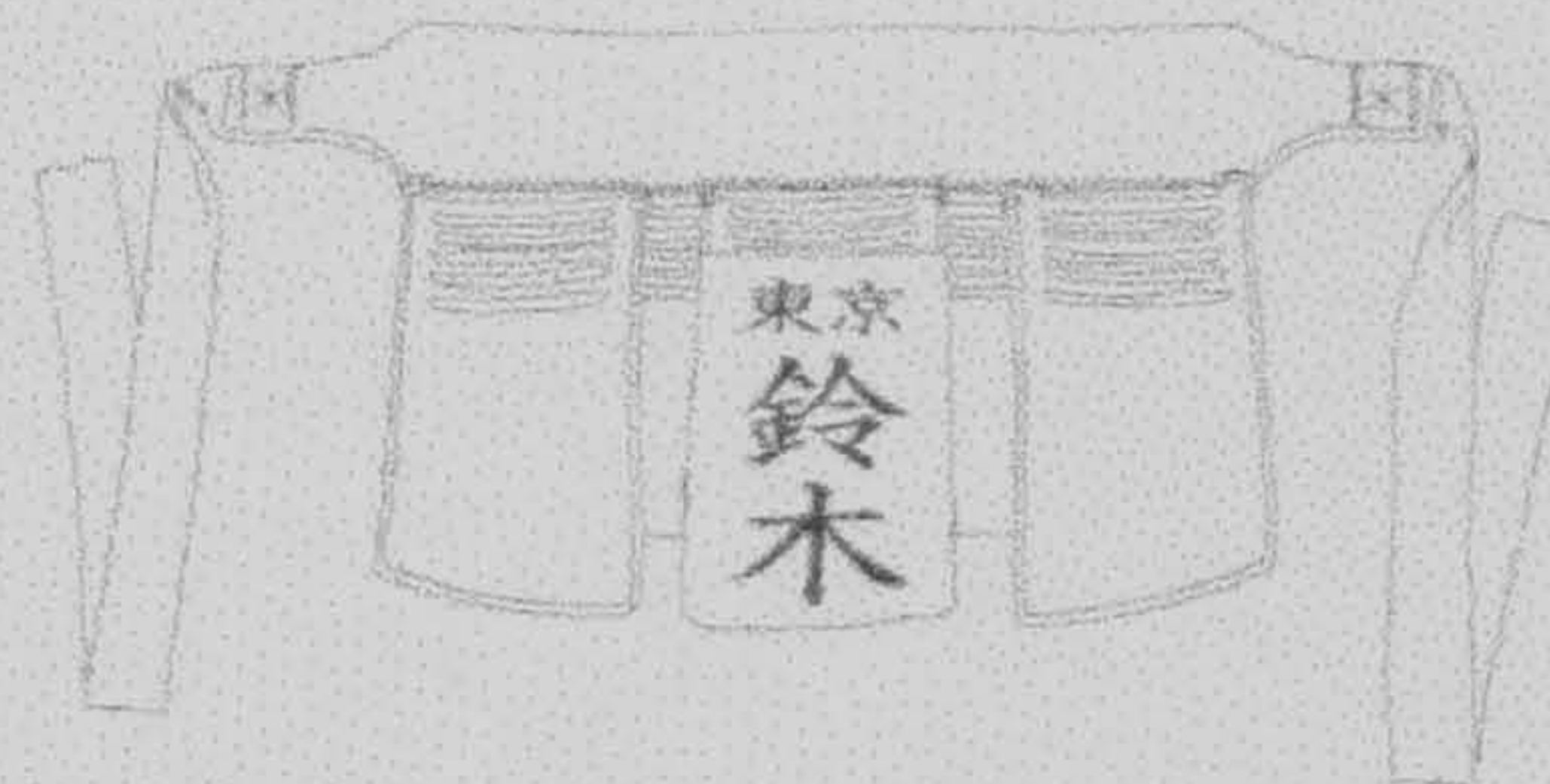
Shinai (Bamboo sword)



Doh (Trunk protection)

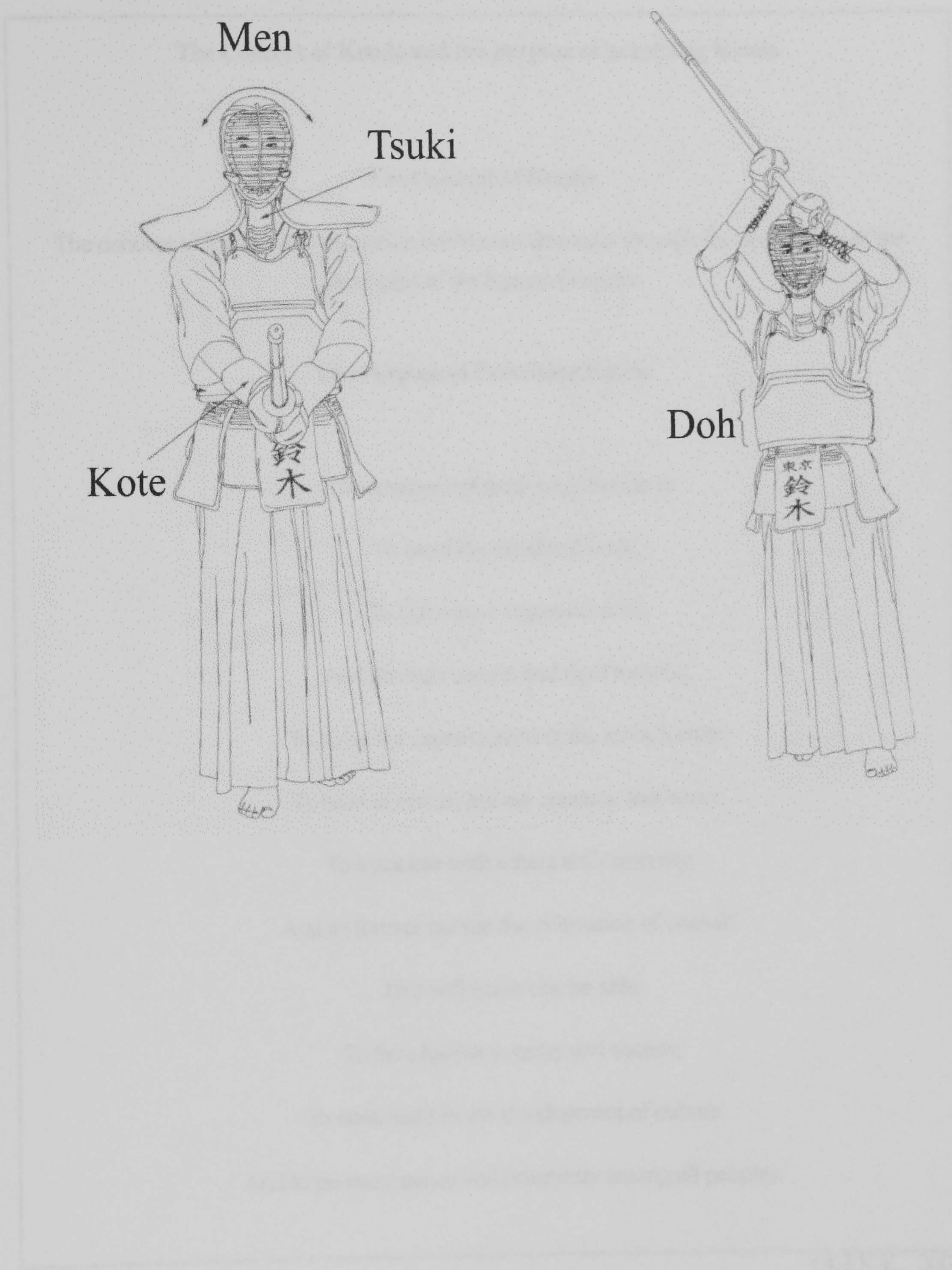


Tare (Hip protection)



Appendix 2

Targets in Kendo



Appendix 3

The Concept of Kendo and the Purpose of Practising Kendo

The Concept of Kendo and the purpose of practising Kendo

The Concept of Kendo

The concept of Kendo is to discipline the human character through the application of the principles of the Katana (sword).

The Purpose of Practicing Kendo

The purpose of practicing Kendo is:

To mold the mind and body,

To cultivate a vigorous spirit,

And through correct and rigid training,

To strive for improvement in the art of Kendo,

To hold in esteem human courtesy and honor,

To associate with others with sincerity,

And to forever pursue the cultivation of oneself.

This will make one be able:

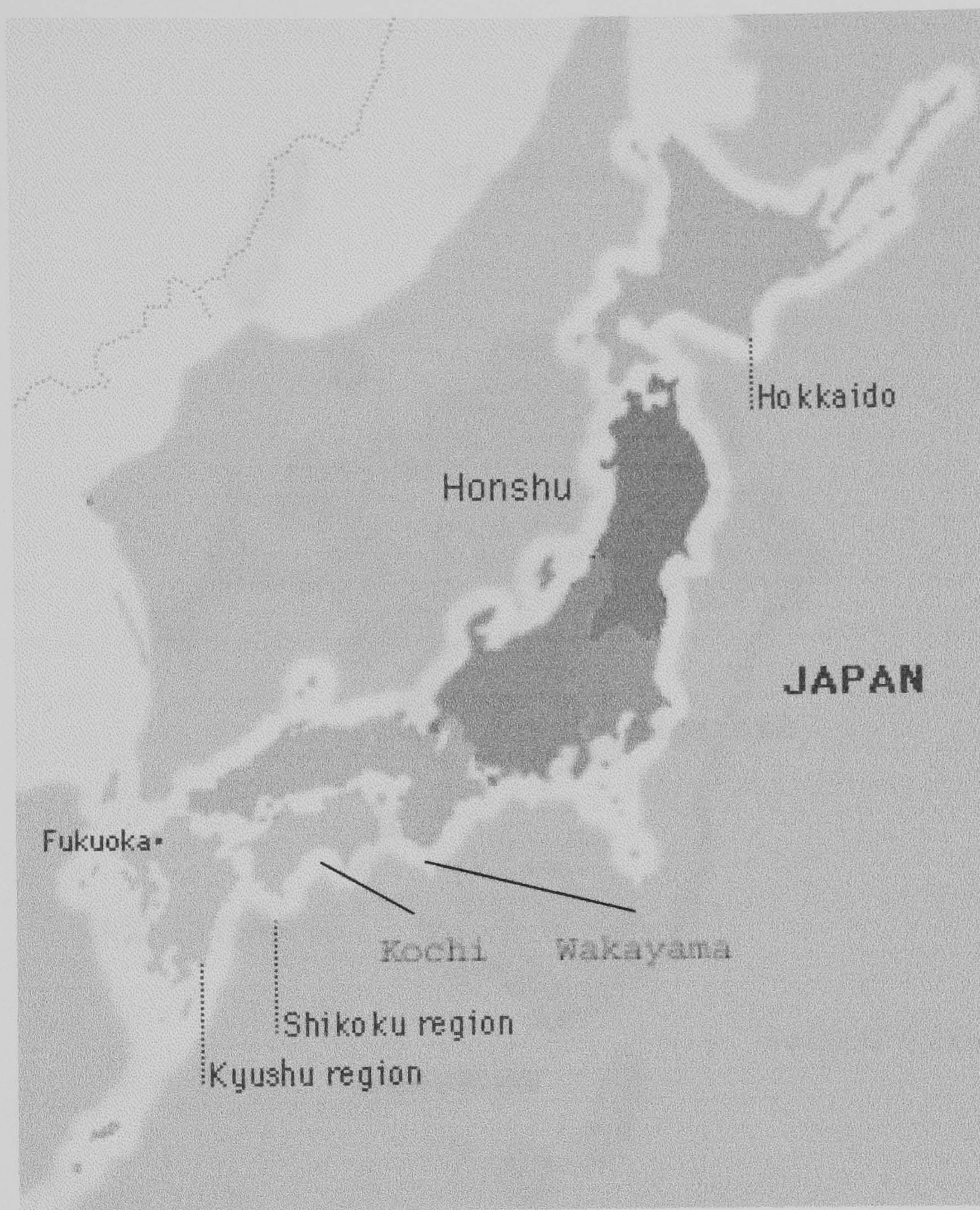
To love his/her country and society,

To contribute to the development of culture

And to promote peace and prosperity among all peoples.

Appendix 4

Location of Fukuoka in Kyushu, Kochi and Wakayama

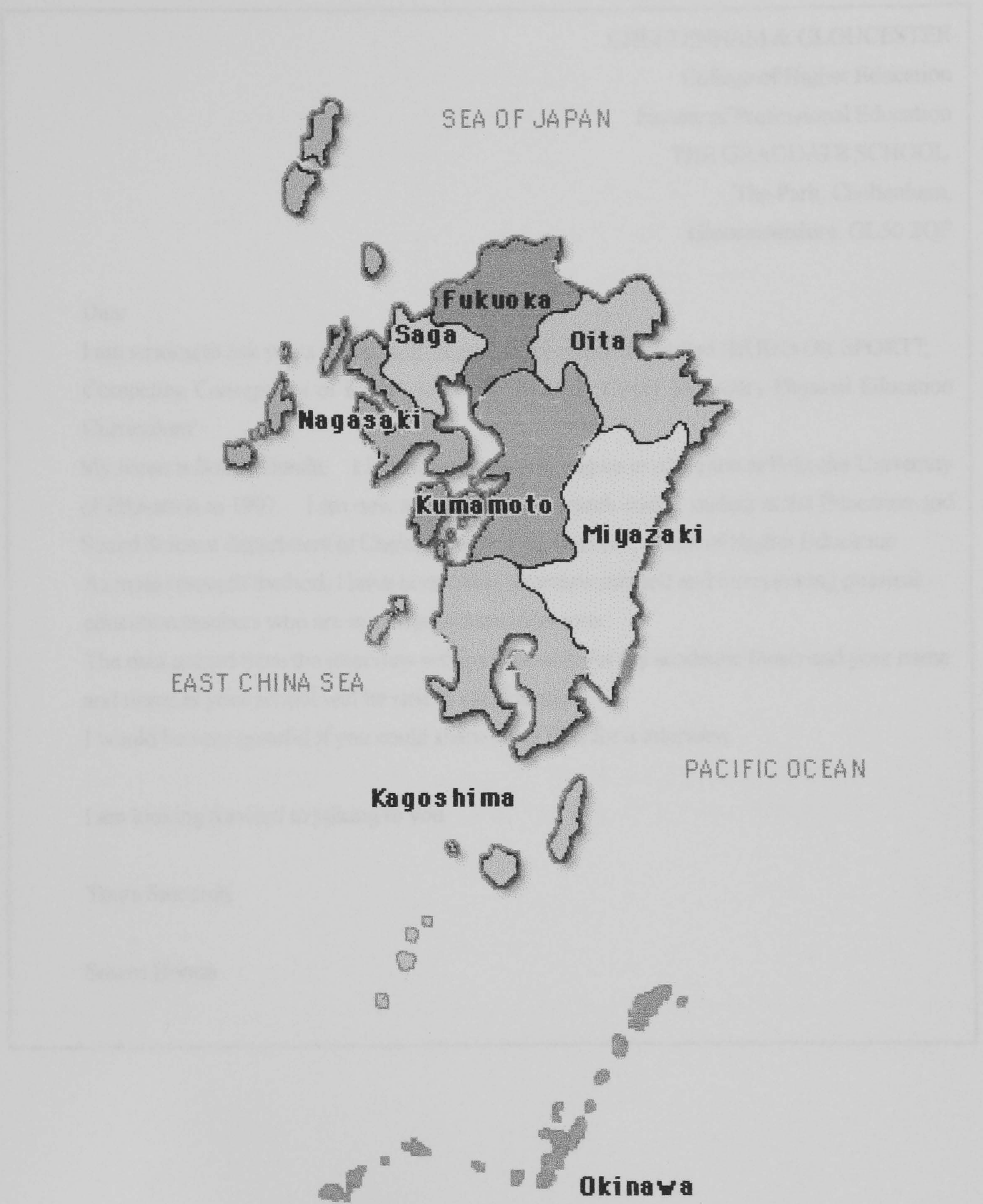


(Japan Information Network, 2003)

(Japan Information Network, 2003)

Appendix 5

The Location of Saga, Miyazaki, Kagoshima in Kyushu



(Japan Information Network, 2003)

Appendix 6

The Letter to Ask for Participation for the Interview (English translation)

CHELTENHAM & GLOUCESTER

College of Higher Education

Faculty of Professional Education

THE GRADUATE SCHOOL

The Park, Cheltenham,

Gloucestershire. GL50 2QF

Dear

I am writing to ask you a favour with regard to my research entitled 'BUDO OR SPORT?; Competing Conceptions of Kendo within the Japanese Upper Secondary Physical Education Curriculum'

My name is Sotaro Honda. I finished my master's degree in education at Fukuoka University of Education in 1997. I am now a postgraduate research course student in the Education and Social Science department at Cheltenham and Gloucester College of Higher Education

As main research method, I have been using interview method and interviewing physical education teachers who are in charge of Kendo lessons.

The data gained from the interview will be used only for my academic thesis and your name and name of your school will be strictly confidential.

I would be very grateful if you could share some time for a interview.

I am looking forward to talking to you.

Yours Sincerely

Sotaro Honda

CHELTENHAM & GLOUCESTER
College of Higher Education
(チェルトナム&グロースター大学大学院教育学研究科)

本多 壮太郎
〒824-001 福岡県行橋市行事 1-13-16
Tel 0930-23-7821

剣道を指導される保健体育科の先生方へインタビューへのご協力をお願い

謹啓 いよいよご清栄のこととお喜び申し上げます。

さて、私、本多壮太郎は、平成9年に福岡教育大学大学院教育学研究科体育・運動学講座を修了し、現在イギリスのチェルトナム&グロースター大学大学院教育学研究科に在籍し、高等学校で剣道を担当する保健体育科教員の学校剣道に対する意識と戦略、作戦、戦術指導に関する意識、それらを生かした学校剣道の指導法の確立に関する研究を行っています。

主な研究方法として、文献研究とアクションリサーチにより実施研究共に、インタビュー調査にて先生方のご意見を伺っています。

このインタビューでの資料は学問的研究のためのみに使用いたしますし、個人名、学校名など具体的情報は一切公開されません。年度末で大変ご多忙かと存じますが、どうか研究の趣旨をご理解の上、ぜひともご協力をいただけるようお願い申し上げます。

敬具

Appendix 7

The Main Questions Used in the Interviews

1. Personal information

Name of school

Type of school

Number of students

Number of years as a PE teacheryear(s)

Type of your degree

2. Their teaching of Kendo

- What was your reaction to the educational changes you experienced since renaming Budo?
- What do you want to teach through Kendo within the PE curriculum?
- How do you try to engage pupils in lifelong participation in Kendo?
- What problems do you have in your Kendo lessons?
- Have you experienced any difficulty in adapting yourself to prevailing conditions in teaching?
- What teaching style do you employ when you teach Kendo?
- By what has your teaching style of Kendo been affected?
- How is your teaching of tactics and strategies dealt with in Kendo teaching and why?
- Please describe your teaching plan for the Kendo lessons you teach (or if you do not mind, please let me have a copy of your unit of work)

Appendix 8
Lesson Plans

Lesson Plan Orientation Week 1 (16/04/01)	Year 10 (age 15-16) Pupils 57 Class 07: 28 Class 08: 29
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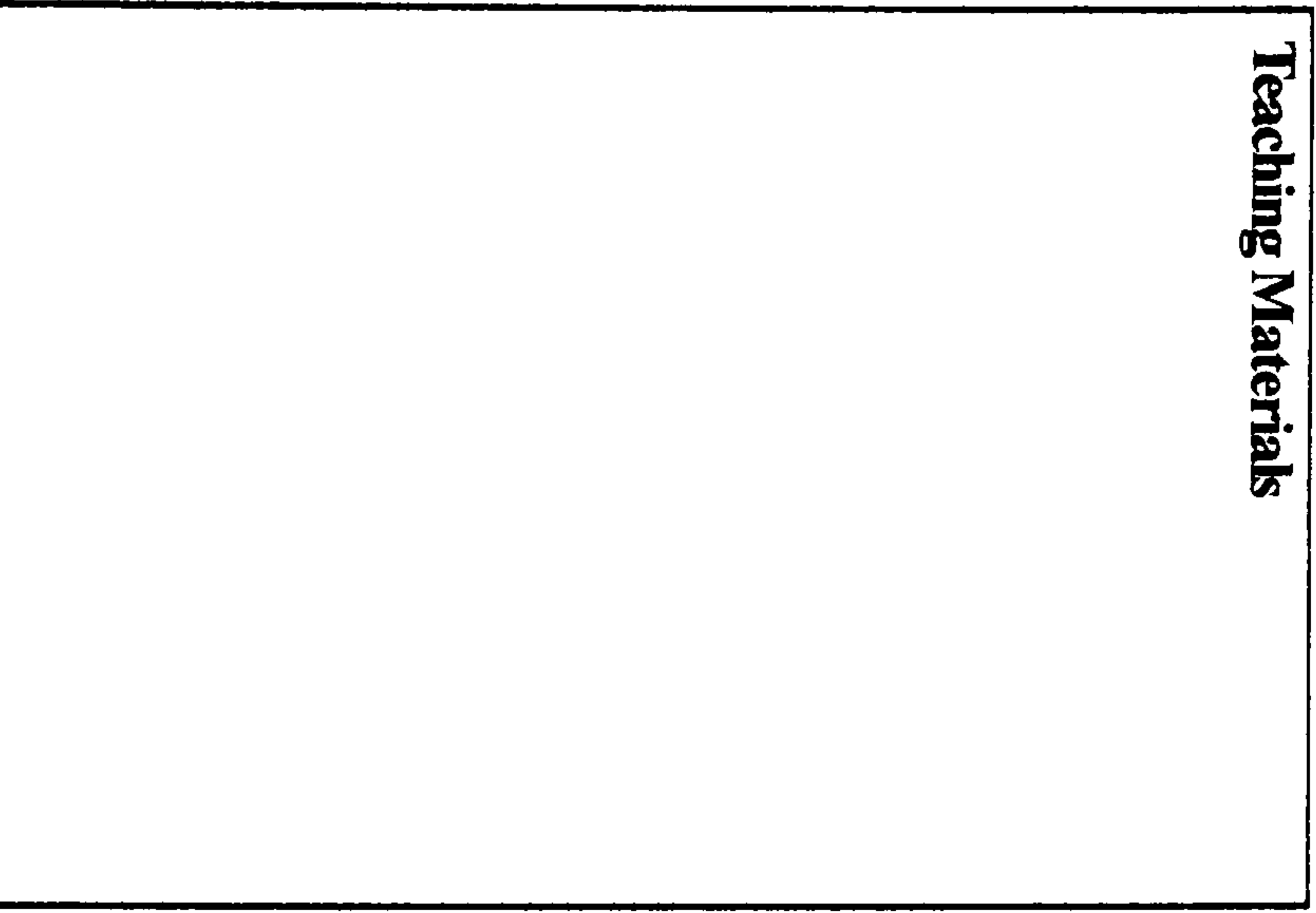
<p>Learning Objectives</p> <p>Pupils are expected</p> <p>1. To understand rules they should keep in Kendo lessons</p>
--

<p>About This Lesson</p> <p>This week is orientation week for Year 10 pupils.</p> <p>In the first lessons, they are told some ground rules such as where they take their shoes off, how to enter and leave the <i>Dojo</i> (gym), how to line up and how to observe lessons when they can not exercise and so on. They are also told some forms of Budo such as how to sit down and stand up, how to bow, how to start and end lessons and so on.</p> <p>The important thing to consider is that these are not taught by forcing pupils to understand in short term but should be taught at appropriate timing and situation in long term. That is what the project team tries to do.</p>
--

<p>Learning Activities (Plan)</p> <p>Year 10 The First Lesson</p> <p>15 All pupils gather in Judo <i>Dojo</i> and make a choice of either Judo or Kendo. Basically teachers leave it pupils to chose whether Judo or Kendo, but in the case that the number of pupils in Judo and Kendo is unbalance (i.e. Judo 70 and Kendo 30), pupils are encouraged to re-consider their choice to make the number equal.</p> <p>20 Pupils who chose Kendo move to Kendo <i>Dojo</i> (gym).</p> <ul style="list-style-type: none"> • Pupils line up in the order of students number. • Confirmation of attendance (pupils tell their full name and student number) <p>35 Orientation (pupils are told ground rules in Kendo lessons in the O School.</p> <p>Ground Rules</p> <ul style="list-style-type: none"> • Pupils change from the school uniform into gymnastic uniform in their classroom. • They take their socks off in the <i>Dojo</i> • They bow when they enter and leave the <i>Dojo</i> • They always line up the same position at regular interval. • They buy Kendo uniform (£25.00) and rent <i>Shinai</i> (£6.00 for 2 years).
--

<p>Teaching Points</p> <p>How to make pupils understand the ground rules and practise them!</p> <p>To encourage pupils to understand the ground rules to make lessons smooth by explaining why (Clear reasons)</p> <p>How to make pupils understand the importance of some form of Budo</p> <p>Explanation should not be one way. Pupils should be encouraged to understand these by giving simple examples and by experiencing.</p>

Teaching Materials



45 Explanation of how to sit down, stand up and bow in Kendo

- Pupils are told how to sit down, stand up and bow with the reasons related to the philosophy of Budo.
- Pupils are told the way of meditation and why they should do this.

Explanation of how to start and close lessons

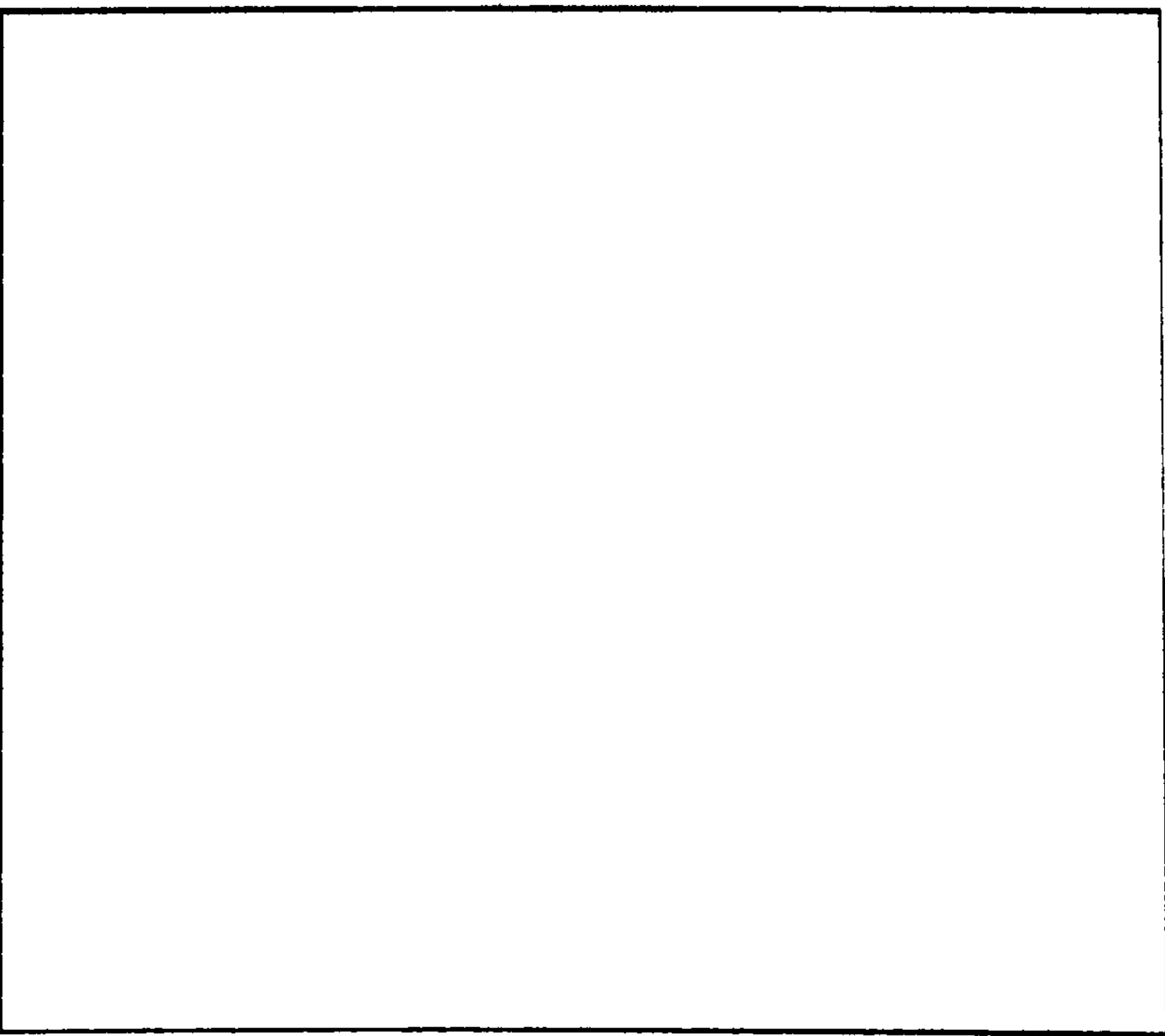
The beginning

Pupils sit down on their knees and straighten themselves → meditation (pupils close their eyes) → pupils open the eyes and bow to the altar and bow each other

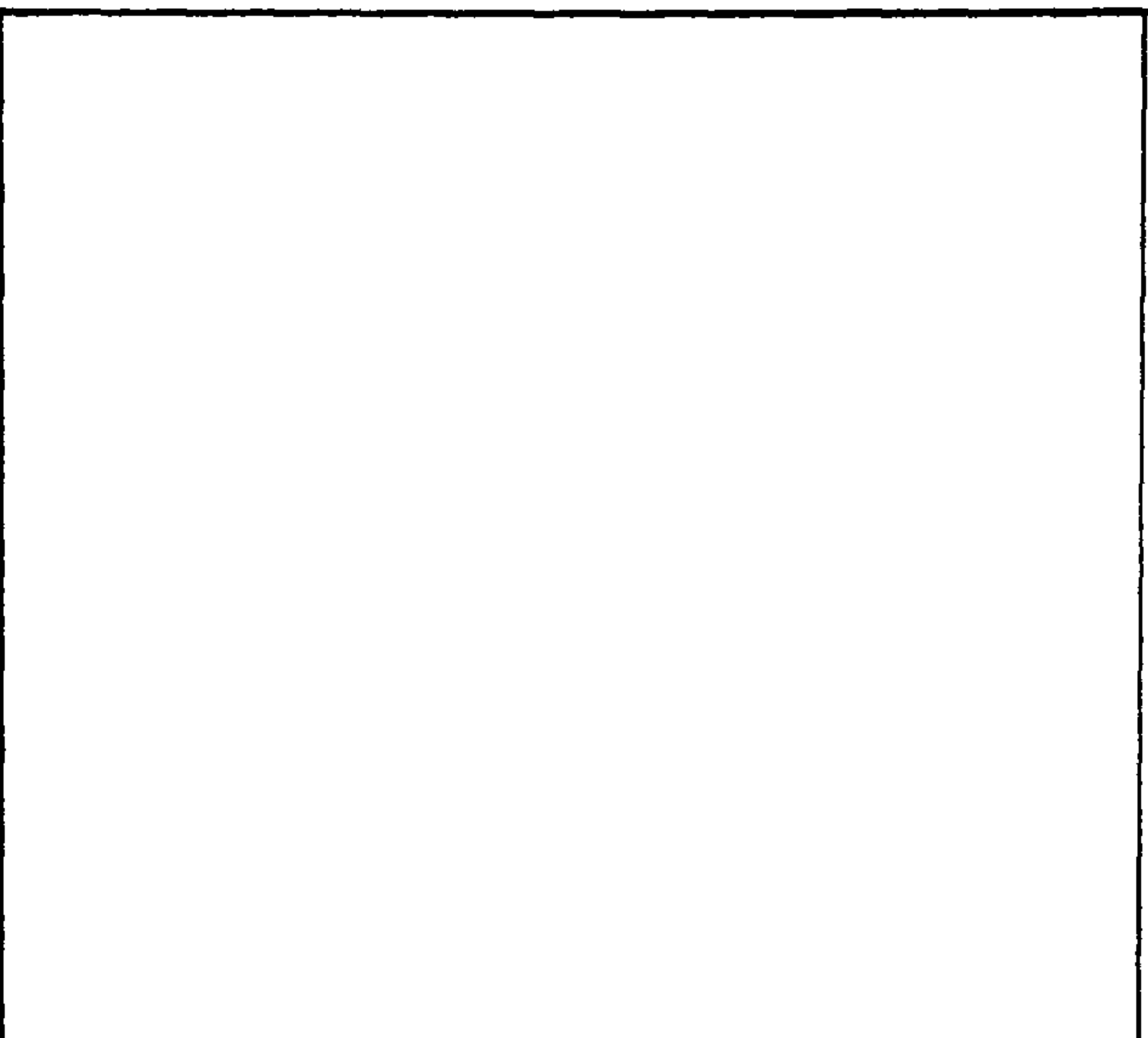
The closure

Pupils sit down and straighten themselves → meditation (pupils close their eyes) → pupils open the eyes and bow to each other and the altar.

50 Pupils are told what they are going to learn in this year.



Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>Teaching hour was changed from 50 mins per one lesson to 45 mins today because school meeting took longer. In addition, it took 20 mins to divide pupils equally into Kendo group and Judo group because the numbers of pupils who chose Kendo and Judo were unbalance.</p> <p>In the orientation, the ground rules were explained. How to sit down and stand up was also explained with demonstration in order to make pupils understand better. However, how to start and end lessons and how to bow were not explained because of delay.</p> <p>Announcement of Budo tournament seemed to give the pupils a big impact. K briefly explained a year practice plan that pupils are encouraged to put on all amours soon and experience fighting as much as possible. Their reactions were positive and enthusiastic.</p>	<p>Year 10 The First Lesson</p> <p>20 All pupils gathered in Judo <i>Dojo</i> and made a choice either Judo or Kendo. We tried to leave it pupils to choose whether Judo or Kendo, but the number of pupils in Judo and Kendo were unbalance. Therefore, we tried to encourage them to re-consider their choice to make the number equal.</p> <p>25 Pupils who chose Kendo moved to Kendo <i>Dojo</i>.</p> <ul style="list-style-type: none"> • Pupils lined up in the order of students number. • Confirmation of attendance (pupils told their full name and student number) <p>35 Orientation (pupils were told ground rules in Kendo lessons in the O School.</p> <p>Pupils were told:</p> <ul style="list-style-type: none"> • To change from the school uniform into gymnastic uniform in their classroom. • To take their socks off in the <i>Dojo</i> • To buy Kendo uniform (£25.00) and rent <i>Shinai</i> (£6.00 for 2 years). 	<p>Class which has large number of pupils (i.e. 55 pupils in a class) takes longer time to move from their classroom to the <i>Dojo</i>. Confirmation of their attendance also takes time. It should be remembered to start lessons as soon as possible after the opening bell.</p> <p>It was good to gather pupils at the centre of the <i>Dojo</i> in order to show the demonstration and explain, and give some experience of how to sit down, stand up and bow. It seems that pupils understood why they should follow the certain way very well. I noticed most of the pupils were nodding.</p> <p>It would be good to print out lessons schedule and give pupils them.</p>



44 Explanation of how to sit down, stand up and bow

- K asked for a volunteer and demonstrated how to sit down, stand up and bow
- Pupils were told the reasons why we should follow the certain way to sit down, stand up and bow in the relation of philosophy of Budo

45 Pupils were told what they are going to learn in this year..

Improvable Points

To go to the Dojo before lessons start and wait for pupils. It encourages pupils come to the Dojo as soon as the previous lesson finishes and line up quickly.

To make relaxed atmosphere in order to encourage pupils' questioning.

Lesson Plan Week 2 (23/04/01) Year 10 (age 15-16)	Pupils 57 Class 07: 28 Class 08: 29
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<p>Learning Objectives</p> <p>Pupils are expected:</p> <ol style="list-style-type: none"> 1. To understand a characteristic of Kendo through attacking and defending in <i>Chambara</i> 2. To understand a traditional attitude to Kendo as Budo that how a <i>Shinai</i> should be treated. 3. To understand Senjyutsu 1: To keep one's centre and break an opponent's centre by <i>Shinai</i>.
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<p>About This Lesson</p> <p>Pupils are given a printed synopsis of one year learning plan. By this, they are expected to understand learning stage in Year 10.</p> <p>The differences between <i>Katana</i> (Japanese sword) and <i>Shinai</i> (bamboo sword) are explained from the viewpoint of their structure and function.</p> <p><i>Chambara</i> is introduced to make them excited and to make their understanding of the differences between <i>Katana</i> and <i>Shinai</i> deeper, and to understand how <i>Shinai</i> has to be treated in Kendo.</p> <p>Senjyutsu 1: To keep one's centre and break partner's centre' is taught through footwork practice.</p>

<p>Learning Activities (Plan)</p> <p>Year 10 The Second Lesson</p> <p>00 Pupils learn how to start and end Kendo lessons</p> <p>The beginning</p> <p>Pupils sit down on their knees and straighten themselves → meditation (pupils close their eyes) → pupils open the eyes and bow to the altar and bow each other</p> <p>The closure</p> <p>Pupils sit down and straighten themselves → meditation (pupils close their eyes) → pupils open the eyes and bow to each other and the altar.</p> <p>15 Pupils use rolled newspaper in turn. Pupils who have rolled newspaper make a partner and play <i>Chambara</i>.</p> <p>Through <i>Chambara</i></p> <ul style="list-style-type: none"> • Pupils are encouraged to enjoy attacking and defending. They are also expected to realise how difficult and dangerous it would be if it was a real sword. At the same time they are explained the technical differences between <i>Katana</i> and <i>Shinai</i>. • Pupils are expected to understand that <i>Shinai</i> which is regarded as a substitute for a <i>Katana</i> has to be treated carefully in formal manner
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<p>Teaching Points</p> <p>To make an atmosphere which pupils can enjoy and excite themselves.</p> <p>To guarantee pupils' activity time.</p> <p>Explanation should be minimised.</p>

Teaching Materials

Rolled newspaper 20

Prints which explain the structure of *Katana* and *Shinai*

Prints which explain lesson plans for this year

30 Footwork

- Two pupils are asked for volunteers to demonstrate footwork for Kendo from *Chudan no Kamae* (basic posture) (i.e. to start with right foot when one moves to forward and right and to start with left foot when one moves to backwards and left, keeping *Shinai* the same height)
- Pupils make a partner and face each other with *Chudan no Kamae*. Pupils decide a controller and the controlled (i.e. pupil A is a controller and pupil B is the controlled. When A moves to the right, B moves to the left, keeping the same distance and the height of the *Shinai*)
- The speed is getting faster adopting diagonal movement. They are advised to keep “soft knees”.
- Two pupils are asked for volunteers to demonstrate a basic Senjyutsu 1: To keep one’s centre and break partner’s centre by hitting the partner’s *Shinai* when the distance becomes close.
- They practise footwork using Senjyutsu 1
- Pupils are explained that this is a basic Senjyutsu in Kendo and this leads to a successful strike.

49 Pupils are asked for their impression and explained about the next lesson (to refine footwork and what happens after Senjyutsu 1

Learning Outcomes (Plan)

Most pupils will be able:

To experience excitement of attacking and defending in *Chambara*.

To understand how *Shinai* has to be treated through *Chambara*.

To understand the basic principle of footwork of Kendo.

Some pupils will be able:

To experience excitement of attacking and defending through *Chambara*. To understand the principle of footwork of Kendo.

Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>The introduction of <i>Chambara</i> greatly excited pupils. K and I were pleased with the result. It seems that pupils understand how and why <i>Shinai</i> has to be treated by introducing <i>Chambara</i>. All pupils were holding their <i>Shiai</i> in the right way after the experience of <i>Chambara</i> and the explanation. However, it is easy to forget to hold <i>Shinai</i> in the right way even if they can explain why. When they come to keep it right through the whole lesson, it means that they have genuine understanding about this. The project team have decided that we will explain why again when timing is appropriate in learning of a competitive situation.</p> <p>In the practice of footwork, pupils were divided into 3 groups because of the large number of pupils (57). Therefore, they could not practise enough. We realised the matter of the number of pupils. The O School is one of the largest school in Fukuoka. There are 55 pupils in each class. The team realised the necessity of devising how to move pupils to guarantee pupils' activity time.</p>	<p>Year 10 The Second Lesson</p> <p>01 Pupils learned how to start and end Kendo lessons</p> <p>05 Pupils gathered the centre of the <i>Dojo</i> and answered questionnaire on their image of Kendo</p> <p>15 <i>Chambara</i>. Pupils seemed to greatly enjoy <i>Chambara</i>. As the team expected, they looked like they realised how difficult and dangerous it would be if it was a real sword. Explanation that <i>Shinai</i> is regarded as a substitute for a Katana went very well. After the explanation, no one was treating <i>Shinai</i> wrong.</p> <p>30 Footwork</p> <ul style="list-style-type: none"> • Two pupils were asked for volunteers to demonstrate footwork for Kendo from <i>Chudan no Kamae</i> (basic posture) (i.e. to start with right foot when one moves to forward and right and to start with left foot when one moves to backwards and left, keeping <i>Shinai</i> the same height) • Pupils made a partner and face each other with <i>Chudan no Kamae</i>. Pupils took a part of controller and the controlled in turn • Pupils tried to move anywhere they wanted to go. They managed to move much faster with Kendo footwork. • Two pupils were asked for volunteers to demonstrate the Senjyutsu 1. • They practised footwork using Senjyutsu 1 	<p>Comments</p> <p>Because of the large number of pupils, it is difficult to guarantee their activity time. How to move them effectively has to be considered.</p> <p>Not only my voice, but also a whistle might help to have their attention.</p>

K was very happy the result of Senjyutsu 1. Pupils' achievement and enthusiasm was more than K had expected. After watching video, we were again pleased that pupils looked like they understood it very well.

Explanation of how Senjyutsu 1 is related to Kendo match went very well. Pupils were nodding.

49 Pupils were asked for their impression and explained about the next lesson (to refine footwork, to learn what happens after Senjyutsu 1)

Improvable Points

To devise how to move pupils effectively

To try minimum and effective explanation, and accurate instruction.

To make use of a whistle to have their attention.

Lesson Plan Week 3 (07/05/01) Year 10 (age 15-16)	Pupils 57 Class 07: 28 Class 08: 29
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<p>Learning Objective</p> <ol style="list-style-type: none"> 1. To refine their footwork through the review of Senjyutsu 1. 2. To understand Senjyutsu 2: To try attack as soon as one's opponent turns round 3. To understand why they do <i>Rei</i> in Kendo in the relation to Senjyutsu 2.
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<p>About This Lesson</p> <p>There are some experienced pupils in each class. Those pupils are expected to help beginners.</p> <p>In this lesson, pupils learn what happens after Senjyutsu 1. Then pupils are led to learning the targets (<i>Men, Kote, Do</i> and <i>Tsuki</i>) of Kendo and Senjyutsu 2. After pupils understand where and when they should try to strike in the relation to Senjyutsu 1 and 2, they move onto how they should strike. In this lesson, they focus on <i>Men</i> striking.</p> <p>After learning <i>Men</i> striking in Senjyutsu 2, pupils learn the importance of controlling their excitement and expressing gratitude to their partners and opponents in Kendo as Budo.</p>
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<p>Learning Activities (Plan)</p> <p>Year 10 The Third Lesson</p> <p>00 Meditation and confirmation of attendance.</p> <p>05 Announcement of today's lesson</p> <ul style="list-style-type: none"> • Foot work Practice and review of Senjyutsu 1 • Pupils make a partner and face each other with <i>Chudan no Kamae</i>. They decide a controller and the controlled (i.e. Pupil A is a controller and pupils B is the controlled. When A moves to the right, B moves to the left, keeping the same distance and the height of the <i>Shinai</i>) • The speed is getting faster adopting diagonal movement. They are advised to use their knee soft. • They practise footwork using Senjyutsu 1 <p>15 Targets (in the relation to Senjyutsu 1) and Senjyutsu 2</p> <ul style="list-style-type: none"> • Pupils gather the centre of the <i>Dojo</i> and are asked for the targets. • Two pupils are asked for volunteers to demonstrate <i>Men</i> striking (it does not matter whether they are good or bad) • Pupils are explained correct <i>Men</i> strike based on the volunteers' strike • Pupils make a partner and practise <i>Men</i> (strike partner's <i>Shinai</i>) • Pupils who have experience are asked for demonstration and other pupils are expected to find a difference.
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<p>Teaching Points</p> <p>Senjyutsu 1 should be taught in the relation to footwork. Where and how to strike should be taught in the relation to Senjyutsu 1</p> <p>Senjyutsu 2 should be taught in the relation to <i>Men</i> practice</p> <p>Teaching of <i>Rei</i> and <i>Sonkyo</i> should be taught in the relation to <i>Men</i> practice and Senjyutsu 2.</p> <p>Demonstrations are done by pupils. They are expected to learn from both success and failure of the demonstrations</p>

Teaching Materials <i>Shinai</i> Whistle	
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<ul style="list-style-type: none">• Pupils are explained why they should go through next to the partner after striking. In the relation to this, they are explained Senjyutsu 2: To try to attack as soon as one's opponent's finishes attacking and turns round. <p>40 <i>Rei</i></p> <ul style="list-style-type: none">• In the relation to the <i>Men</i> practice and Senjyutsu 2, the meanings of doing <i>Rei</i> are explained and practised. <p>50 Pupils are asked for their impression Announcement of the next lesson</p>	
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Learning Outcomes (Plan) Most pupils will: Most pupils will be able: To understand Senjyutsu 1 in the practice of footwork. To understand Senjyutsu 2 in the practice of Men striking. To perform Men striking. Some pupils will: To understand Senjyutsu 1 in the practice of footwork. To understand Senjyutsu 2 in the practice of Men striking.	
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Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>The explanations of <i>Rei</i> were simply made because the teaching and learning of <i>Men</i> striking and Senjyutsu 2 took longer time than we had expected.</p> <p>It is explained in the next lesson in the review of Senjyutsu 2.</p> <p>As for Senjyutsu 1, most pupils seem to have an understanding. According to my observation, most pupils were trying to take <i>Chu-sin</i> by hitting their partners' <i>Shinai</i> when they got close distance. Some pupils asked how to hit <i>Shinai</i> strongly and quickly. Their progress are very good. In fact, I asked whether they had experience before. It turned out that they were beginners.</p>	<p>Year 10 The Third Lesson</p> <p>02 Meditation and confirmation of attendance. Announcement of today's lesson</p> <p>06 Foot work Practice</p> <ul style="list-style-type: none"> • Pupils made a partner and face each other with <i>Chudan no Kamae</i>. They decided a controller and the controlled (i.e. Pupil A is a controller and pupil B is a the controlled. When A moves to the right, B moves to the left, keeping the same distance and the height of the <i>Shinai</i>) • The speed was getting faster adopting diagonal movement. • They were advised to use their knee soft. • They practised footwork using Senjyutsu 1 • Pupils were explained that this is a basic Senjyutsu in Kendo and this leads to a successful strike. 	<p>Comments</p> <p>Experience pupils were helping K a lot. Tasks in second and their lessons might have been too easy for them. However, they showed great interests in relation between Senjyutsu 1 and 2, and Kendo philosophy as Budo. It is important to motivate experienced pupil to lead their classes as leaders.</p>

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17	<p>Targets (in the relation to Senjyutsu 1)</p> <ul style="list-style-type: none">• Pupils gathered the centre of the <i>Dojo</i> and are asked for the targets. Two beginner pupils were asked for volunteers to demonstrate <i>Men</i> striking.• Pupils were explained correct <i>Men</i> strike based on the volunteers' strike• Pupils made a partner and practise <i>Men</i> (pupils struck their partners' <i>Shinai</i>)• Pupils who had experience were asked for demonstration and other pupils were expected to find a difference.• Pupils were explained why they should go through next to the partner after striking. In the relation to this, Senjyutsu 2 was taught.• <i>Men</i> practice and Senjyutsu 2 again
47	<p><i>Rei</i></p> <ul style="list-style-type: none">• In the relation to the <i>Men</i> practice and Senjyutsu 2, the meanings of doing <i>Rei</i> were explained and practised.
50	<p>Pupils were asked for their impression Announcement of the next lesson</p>

<p>Improvable Points</p> <p>It is not safe if all pupils start moving at the same time. However, pupils should not be kept waiting too long. It is very important to devise the effective way of rotation.</p> <p>How to motivate experienced pupils to lead classes as leaders.</p>

Lesson Plan Week 4 (14/05/01) Year 10 (age 15-16)	Pupils 55 Class 07: 27 Class 08: 28
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<p>Learning Objective</p> <ol style="list-style-type: none"> To be able to wear and fold their Kendo uniform property. To be able to put on Doh, Tare and Kote properly and put them back correctly.

<p>About This Lesson</p> <p>Pupils bought Kendo uniform. This lesson is spent for learning of how to wear ad fold their uniform and how to put on and put back their armour.</p>

<p>Learning Activities (Plan)</p> <p>Year 10 The Fourth Lessons</p> <ol style="list-style-type: none"> Meditation and confirmation of attendance. Announcement of today's lesson Teaching and learning of how to wear ad fold their uniform and how to put on and put back their armour. Announcement for the next lesson

<p>Teaching Points</p> <p>Experienced pupils' help is essential. It is necessary to make pupils master how to wear ad fold their uniform and how to put on and put back their armour during the lesson.</p>
<p>Learning Outcomes (Plan)</p> <p>All pupils will be able:</p> <p>To wear and fold uniform properly and put on and put back armour correctly.</p>

<p>Teaching Materials</p> <p>Kendo uniform (<i>Keiko-gi, Hakama</i>) <i>Doh</i> <i>Tare</i> <i>Kote</i></p>
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<p>Learning Activities (Results)</p> <ol style="list-style-type: none"> Meditation and confirmation of attendance. Announcement of today's lesson Teaching and learning of how to wear ad fold their uniform and how to put on and put back their armour. Announcement for the next lesson
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<p>Comments</p> <p>At the beginning of the lesson, pupils seemed to be having difficulty of wearing Kendo uniform. At the end of the lesson, they became able to wear the uniform and put <i>Doh</i> and <i>Tare</i> smoothly. They looked like they could not wait for experiencing free fencing. How to treat their armour will be taught in an appropriate timing in competitive situation.</p>
<p>Improvable Points</p> <p>How to response to pupils' expectation of free fencing</p>

<p>Learning Outcomes (Results)</p> <p>Experienced pupils were very helpful. It was entirely thanks to them that the lessons went smoothly. Pupils told me that they had confidence of wearing Kendo uniform and putting on <i>Doh</i> and <i>Tare</i> within 5 minutes.</p>
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<p>Learning Activities (Results)</p> <ol style="list-style-type: none"> Meditation and confirmation of attendance. Announcement of today's lesson Teaching and learning of how to wear ad fold their uniform and how to put on and put back their armour. Announcement for the next lesson
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<p>Comments</p> <p>At the beginning of the lesson, pupils seemed to be having difficulty of wearing Kendo uniform. At the end of the lesson, they became able to wear the uniform and put <i>Doh</i> and <i>Tare</i> smoothly. They looked like they could not wait for experiencing free fencing. How to treat their armour will be taught in an appropriate timing in competitive situation.</p>
<p>Improvable Points</p> <p>How to response to pupils' expectation of free fencing</p>

Lesson Plan	Pupils 57
Week 5 (21/05/01)	Class 07: 28
Year 10 (age 15-16)	Class 08: 29

Learning Objective
<ol style="list-style-type: none"> 1 To experience striking actions in amour 2 To understand <i>Rei</i> and <i>Sonkyo</i> in the relation to Senjyutsu 2 3 To understand Senjyutsu 3: To take <i>Zanshin</i> and prepare for next action.

About This Lesson

Pupils experience striking action in amour for the first time. They start with footwork practice as warming-up. They have been learning what to do before making striking action (Senjyutsu 1). They are now very interested in how to strike. The purpose of this lesson focuses on acquiring Men striking in the relation to Senjyutsu 2. One tries to attack Men with big slow movement (they do not actually strike Men, but hit on the air). As soon as the one turns round, the other one tries to attack the one's Men (on the air). In the relation to Senjyutsu 2, they learn why they should do *Rei* and *Sonkyo* when they change partners every time. And then they learn Senjyutsu 3: To take *Zanshin* and prepare for next action.

Zanshin:

Learning Activities (Plan)

Year 10 The Fifth Lesson

05 Meditation and confirmation of attendance. Announcement of today's lesson

06 Practice of footwork and Senjyutsu 1

12 Review of *Men* striking in Senjyutsu 2 (they do not actually attack Men, but on the air)

20 Introduction of *Rei and Sonkyo* in Senjyutsu 2

- Pupils are asked why they should do *Rei* and *Sonkyo* when they change partners every time.
- Pupils are lead to the right answer. In Kendo, one tries to develop the one's skills and cultivate the oneself with the one's partners. The one can become better because the one can have partners to practise with. Therefore, the one expresses gratitude to the one's partner before and after practising by taking *Rei* and *Sonkyo*.

25 Pupils learn Senjyutsu 3.

- Pupil are asked what to do with an opponent trying to attack you after one finishes attacking. Pupil are lead to the right answer 'counterattack'
- Pupils are again asked what make the one possible to do counterattack Pupils are led to the right answer 'quick preparation for next action'

Teaching Points

Pupils are encouraged to do Senjyutsu 3 without wearing Men. Therefore, it is necessary to remind them of the importance of safety.

To encourage them to take *Chu-dan* as soon as they finish attacking and turn round.

To encourage them to find a good timing for Men striking after their partner go through and turn round

<p>One should put the proper distance between one's self and the opponent and face an opponent in order to be ready for a possible counterattack (p. 111-112). By taking <i>Zanshin</i>, the one can do counterattack if the opponent tries to attack.</p>	<p>Teaching Material</p> <p>Kendo uniform</p> <p><i>Doh</i></p> <p><i>Tare</i></p> <p><i>Kore</i></p> <p><i>Shiai</i></p>
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<ul style="list-style-type: none"> • Pupils are explained that this is what we call <i>Zanshin</i> in Kendo. • Pupils are encouraged to take <i>Zanshin</i> (to take <i>Chu-dan</i> posture) and defend the one's opponent's Men (the way of defence is up to them). • Pupils do <i>Rei</i> and <i>Sonkyo</i> before and after practising with their partners. <p>40 Announcement for the next lesson</p> <p>Pupils are given 10 minutes to put back their armour and fold up their uniform.</p>

<p>Learning Outcomes (Plan)</p> <p>Most pupils will be able:</p> <p>To understand the importance of <i>Rei</i> and <i>Sonkyo</i> in Kendo. To understand <i>Senjyutsu</i> 3. To put back their armour and fold up their uniform before the school bell rings.</p> <p>Some pupils will be able:</p> <p>To understand the importance of <i>Rei</i> and <i>Sonkyo</i> in Kendo. To understand <i>Senjyutsu</i> 3.</p>

Learning Outcomes (Results)

Pupils showed up before the school bell rang. That really pleased K and me. The lesson started very smoothly.

Pupils seemed to enjoy learning how to strike *Men* because they wanted to learn it. It proves that techniques should be taught I appropriate timing with understanding.

Experience pupils again were very helpful. They showed perfect example of how to strike *Men*. They looked proud of themselves.

Many pupils were scare to try to attack *Men* because they were no wearing *Men*. They were told that they did not actually attack, but hit on the air. However, this does not seem to work well.

Learning Activities (Results)

Year 10 Sixth Lesson

07 Meditation and confirmation of attendance. Announcement of today's lesson

08 Practice of footwork and Senjyutsu 1

13 Review of *Men* striking in Senjyutsu 2 (they do not actually attack *Men*, but on the air)

21 Introduction of *Rei and Sonkyo* in Senjyutsu 2

- Pupils were asked why they should do *Rei and Sonkyo* when they change partners every time.
- Pupils were explained the right answer:

26 Pupils learned Senjyutsu 3.

- Pupil were asked what to do with an opponent trying to attack you after one finishes attacking. Pupil were explained the right answer 'counterattack'
- Pupils were again asked what would make the one possible to do counterattack Pupils were explained the right answer 'quick preparation for next action' A experienced pupils answered *Zanshin*.
- Pupils were encouraged to take *Zanshin* (to take Chu-dan posture) and defend the one's opponent's *Men* (the way of defence is up to them). This did not go well. They looked scared to attack and defend because they were not wearing *Men*.
- Pupils were encourage to do *Rei and Sonkyo* before and after practising with their partners. All pupils seemed to understand this and they tried *Rei and Sonkyo*.

Comments

Beginners easily get scared. Once they get scared, it takes time to get over it. It should not be remembered.

<p>Pupils' responses to the teaching of <i>Rei</i> and <i>Sonkyo</i> seemed to go very well. They were nodding when they were listening. They were trying to do <i>Rei</i> and <i>Sonkyo</i>. It did not look right but it is not big issue at the moment. The important thing is whether they tried with understanding.</p> <p>The lesson finishes 10 minutes before the school bell rang. This is to give them enough time to put back their armour and fold up their uniform. Some pupils could not finish by the time. I helped them to finish it.</p>	<p>40 Announcement for the next lesson</p> <p>Pupils were given 10 minutes to put back their armour and fold up their uniform. Some pupils could not finish be the end of the lesson. They needed my help.</p>	<p>Improvable Points</p> <p>This plan needs to be changed. Introducing Senjyutsu 3 without wearing <i>Men</i> is not good idea.</p>
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Lesson Plan Week 6 (21/05/01) Year 10 (age 15-16)	Pupils 56 Class 07: 27 Class 08: 29
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<p>Learning Objectives</p> <ol style="list-style-type: none"> To enjoy free fencing To learn some competitive characteristics of Kendo through free fencing To learn the importance of controlling their emotion and showing their gratitude after free fencing with understanding
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<p>About This Lesson</p> <p>At last, pupils wear all armour and experience free fencing. They are encouraged to fight each other by using all their abilities. They are also encouraged to realise some competitive characteristics of Kendo as combative activity. At the end they are encouraged to confirm the importance of controlling their excitement and showing their gratitude to their opponent.</p> <p>Teaching Materials</p> <p>Kendo uniform (<i>Keiko-gi, Hakama</i>) <i>Doh</i> <i>Tare</i> <i>Kote</i> <i>Men</i> <i>Shinai</i></p>
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<p>Learning Activities (Plan)</p> <p>Year 10 The Sixth Lessons</p> <p>00 Meditation and confirmation of attendance. Announcement of today's lesson, wearing uniform and <i>Doh</i> and <i>Tare</i></p> <p>05 Swinging practice as warming-up (<i>Men, Kote</i> and <i>Doh</i> strikes)</p> <p>15. Teaching of how to put <i>Men</i> on (with experienced pupils' help)</p> <p>25 Free fencing</p> <ul style="list-style-type: none"> Pupils pair off Pupils are explained that they try to attack and defence <i>Men, Kote</i> and <i>Doh</i> in their own way. Too much explanation should be provided, but should make them feel relaxed by showing a demonstration by experienced pupils. <p>35 Pupils are explained the importance of controlling their excitement they get after free fencing and showing their gratitude to their opponents. They try it again with understanding of my explanation.</p> <p>40 Pupils take off all armour and are asked their impressions. They put back armour and fold up uniform.</p> <p>50 Announcement for the next lesson</p>
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<p>Teaching Points</p> <p>For free fencing, pupils are divided into two groups and take turn for safety and observation.</p> <p>To encourage to use footwork and Senjyutsu 1 and 2 after they get used to.</p>	<p>Learning Outcomes (Plan)</p> <p>All pupils will be able:</p> <p>To enjoy free fencing. To realise some characteristics of Kendo as combative activity. To understand the importance of showing their gratitude in Kendo as Budo.</p> <p>Some pupils will be able:</p> <p>To enjoy free fencing. To realise some characteristics of Kendo as combative activity.</p>
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Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>Teaching of how to put Men on went very smoothly. It took only 5 minutes. They seemed to greatly enjoy free fencing. I could see everyone's excitement. It seems that most pupils had a strange experience by learning a important teaching of Kendo as Budo that one controls the one's emotional excitement and shows the one's gratitude. It seemed that they had difficulty of that because they were very excited.</p> <p>Their performance in free fencing was very good. Everyone showed great fighting spirits although their techniques were still poor.</p>	<p>00 Meditation and confirmation of attendance. Announcement of today's lesson</p> <p>05 Swinging practice as warming-up (<i>Men, Kote</i> and <i>Do</i> strikes)</p> <p>15 Pupils were taught how to put <i>Men</i> on. Experienced pupils helped beginners.</p> <p>25 Free fencing</p> <ul style="list-style-type: none"> • Pupils paired off • Pupils were explained that they try to attack and defence <i>Men, Kote</i> and <i>Doh</i> in their own way. Two experience pupils demonstrated it first. An then pupils experienced free fencing. <p>35 Pupils were explained the importance of controlling their excitement they get after free fencing and showing their gratitude to their opponents. They were asked to do <i>Rei</i> and <i>Sonkyo</i> before and after fencing and tried it again (<u>their performance was taped and the project team watched it and discussed.</u>).</p> <p>40 Pupils took off all armour and were asked their impressions. They put back armour and fold up uniform.</p> <p>50 Announcement for the next lesson</p>	<p>Comments The way of their use of footwork was very good. It is important to make sure that pupils have enough space and avoid running against each other.</p> <p>Improvable Points To encourage pupils more to use <i>Senjyutsu</i> 1 and 2, but making them remember to use these is more important.</p>

Lesson Plan Week 7 (04/06/01) Year 10 (age 15-16)	Pupils S6 Class 07: 27 Class 08: 29
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<p>Learning Objective</p> <ol style="list-style-type: none"> To review what they have learnt (Senjyutsu 1 and 2, <i>Rei</i> and <i>Sonkyo</i>) through watching a Video To have an understanding of what <i>Zanshin</i> is through watching the video.

<p>About This Lesson</p> <p>In this lesson, pupils watch a video. The purpose of this is to review what they have learnt so far and have clear picture of Kendo match.. After watching videos, pupils discuss what they think of the video. video is an original video which Kendo club pupils act some model of Senjyutsu land 2, <i>Rei</i> and <i>Sonkyo</i> in a match 1.</p>
<p>Teaching Materials</p> <p>Television Video Videotape</p>

<p>Learning Activities (Plan)</p> <p>Year 10 The Seventh Lessons</p> <p>00 Meditation and confirmation of attendance. Announcement of today's lesson.</p> <p>03 Pupils watch the video</p> <p>Discussion 1</p> <ul style="list-style-type: none"> Pupils are asked what they thought of the video Pupils are told some points to watch the video Pupils watch the same video again Pupils are again asked what they thought <p>50 Announcement for the next lesson</p>

<p>Teaching Points</p> <p>It is expected that pupils watch video with interests. It is important to make them understand what they should focus on watching the videos. These are not supposed to be just the result of <i>Shinai</i>, but what happens before attacking, some manners, <i>Zanshin</i> and so on.</p>
<p>Learning Outcomes (Plan)</p> <p>Most pupils will able :</p> <p>To review what they have learnt To understand what Senjyutsu 3 is. To have a picture of what Kendo match is.</p> <p>Some pupils will:</p> <p>To review what they have learnt. To understand what Senjyutsu 3 is.</p>

Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>It seemed to be very effective to show the video. Pupils comments on some points of Senjyutsu before attacking and defending, movements for next action after attacking prove it.</p>	<p>00 Meditation and confirmation of attendance. Announcement of today's lesson.</p> <p>04 Pupils watched the first video Discussion 1</p> <ul style="list-style-type: none">• Pupils were asked what they thought of the video• Pupils were told some points to watch the video• Pupils watched the same video again• Pupils were again asked what they thought <p>49 Announcement for the next lesson.</p>	<p>Improvable Points</p> <p>It is important to create good atmosphere for pupils who feel easy to ask any questions.</p>

Lesson Plan Week 10 (02/07/01) Year 10 (age 15-16)	Pupils 52 Class 07: 23 Class 08: 29
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<p>Learning Objective</p> <ol style="list-style-type: none"> To enjoy their first experience of Kendo match. To realise how their techniques that they have learnt so far are applied (Senjyutsu 4: To use combination techniques). To understand the purpose of matches in Kendo as Budo.
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<p>About This Lesson</p> <p>This is the first lesson since the trainee teacher left. The results of interviews with some pupils revealed that the majority of pupils wanted to have attacking and defending experience. K and I decided to back on the stage 2: Modified matches. Pupils are encouraged to enjoy the match and to understand how techniques that they have learnt so far are used in match, and to learn the purpose of matches in Kendo as Budo through their experience of the modified match. This is their first time for Kendo match. Therefore to encourage them to enjoy and to get excited are priority. The teaching of the purpose of matches in Kendo should not be rushed.</p>

<p>Learning Activities (Plan)</p> <p>Year 10 The 10th Lesson</p> <p>00 Meditation and confirmation of attendance.</p> <p>05 Announcement of today's lesson. Pupils put on <i>Men, Doh</i> and <i>Tare</i></p> <p>12 Pupils practise <i>Men, Kote</i> and <i>Doh</i> striking as warming up</p> <p>Modified match</p> <ul style="list-style-type: none"> Pupils pair off. Two of them are divided into attacking side and defending side Attacking side tries to keep attacking and defending side tries to keep defending for 30 seconds Pupils change over their roles and do the same thing Pupils discuss which one get successful strikes more (winner). <p>25 Senjyutsu 4: combination techniques</p> <ul style="list-style-type: none"> Pupils are asked how to apply techniques they have learnt so far in their matches. They are led to the right answer 'combination techniques). Easy example '<i>Kote-Men</i>' and '<i>Kote-Doh</i>' are introduced and encouraged to use. Experienced pupils are encouraged to keep their posture straight in attacking and defending. Pupils try the same matches again <p>40 Teaching of the purpose of matches in Kendo as Budo.</p> <ul style="list-style-type: none"> Pupils are asked if they are doing <i>Rei</i> and <i>Sonkyo</i> properly. Pupils are asked the purpose of matches in Kendo as Budo. They are led to the right answer 'matches in Kendo as Budo are the way of
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<p>Teaching Points</p> <p>To observe how they are trying to use techniques they have learnt.</p> <p>To observe if they are doing <i>Rei</i> and <i>Sonkyo</i> properly before and after the modified matches.</p>
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Teaching Materials
<i>Shinai</i> <i>Men, Doh, Tare, Kote</i>

grasping one's ability and development objectively. The biggest purpose is not only winning. One is supposed to reflect one's result of matches and review the process how the one has been practising, and find what the one should improve'.
45 Pupils take off all armour and put them back.
50 Announcement for the next lesson

Learning Outcomes (Plan)
Most pupils will be able: To enjoy their first matches. To understand how their techniques are used in their matches. To understand the purpose of matches in Kendo as Budo.
Some pupils will be able: To enjoy their first matches. To understand how their techniques are used in their matches.

Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>Pupils seemed to like the modified very much. They were very serious in their matches. At first it did not look like they were making success strikes many times. However, after the explanation of Senjyutsu 4: Combination techniques, many pupils made successful strikes. The modified match and Senjyutsu 4 are closely related each other. K and I were very pleased with the result. Some pupils seem to have forgotten to do <i>Rei</i> and <i>Sonkyo</i> or could not control their excitement. At first those pupils were very keen on winning. However, the explanation of the purpose of matches in Kendo ao Budo changed them. They came to do <i>Rei</i> and <i>Sonkyo</i> properly and looked like reflecting their matches or observing other pupils' matches carefully. K and I realised that the timing of the explanation was good.</p>	<p>00 Meditation and confirmation of attendance. Announcement of today's lesson. Pupils put on <i>Men, Do</i> and <i>Tare</i></p> <p>06 Pupils had warning up of <i>Men, Kote</i> and <i>Do</i> striking</p> <p>15 Modified match</p> <ul style="list-style-type: none"> • Pupils paired off. Two of them were divided into attacking side and defending side • Attacking side tried to keep attacking and defending side tried to keep defending for 30 seconds • Pupils changed over their roles and do the same thing • Pupils discussed which one get successful strikes more (winner). <p>26 Senjyutsu 4: combination techniques</p> <ul style="list-style-type: none"> • Pupils were asked how to apply techniques they had learnt so far in their matches. They were led to the right answer 'combination techniques). • Easy example '<i>Kote-Meri</i>' and '<i>Kote-Do</i>' were introduced by two experienced pupils. • Experienced pupils were encouraged to keep their posture straight in attacking and defending. • Pupils tried the same matches again <p>43 Teaching of the purpose of matches in Kendo as Budo.</p> <ul style="list-style-type: none"> • Pupils were asked if they are doing <i>Rei</i> and <i>Sonkyo</i> properly. • Pupils were asked the purpose of matches in Kendo as Budo. They were led to the right answer 'matches in Kendo as Budo are the way of grasping one's ability and development objectively. The biggest purpose is not only winning. One is supposed to reflect one's result of matches and review the process how the one has been practising, and find what the one should improve'. <p>45 Pupils took off all armour and put them back.</p> <p>50 Announcement for the next lesson</p>	<p>Comments</p> <p>Most pupils' strike is not hard enough because of poor basic technique of <i>Shinai</i> control. However, this will be left until right timing comes.</p> <p>Their <i>Shinai</i> speed and footwork are much faster than before. Their combination techniques are very good. Some pupils were trying to use lots of combinations such as <i>Men-Doh</i>, <i>Kote-Men-Doh</i> and <i>Kote-Doh-Men</i>. Some combinations techniques they made cannot be point in real matches because of conditions of point in official rules (striking is not hard enough and posture is not straight). However, this is also left until right timing comes.</p> <p>Improvable Points</p> <p>The way of defending also needs to be explained in the relation to learning <i>Senjyutsu</i>.</p>

Lesson Plan Week 11 (09/07/01) Year 10 (age 15-16)	Pupils Class 07: 23 Class 08: 29
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Learning Objectives
<ol style="list-style-type: none"> 1. To understand Senjyutsu 5: Feint techniques 2. To try to use all Senjyutsu 1~5 in free fencing 3. To show proper manners and etiquette before and after free fencing

About This Lesson
<p>This lesson is the last lesson in the term 1. Pupils learn Senjyutsu 5 and are encouraged to use all Senjyutsu they have learnt in free fencing. They are also encouraged to show proper manners and etiquette such as <i>Rei</i>, <i>Sonkyo</i> and proper way of treating their <i>Shinai</i> and armour. After the lesson, pupils are given a questionnaire sheet which is about their impressions and what they have learnt in the term 1. They are asked to hand it in by the end of the term 1.</p>
Teaching Materials
<p><i>Shinai</i> <i>Men, Kote, Doh</i> and <i>Tare</i></p>

Learning Activities (Plan)
<p>Year 10 The 11th Lesson</p> <p>00 Meditation and confirmation of attendance.</p> <p>05 Announcement of today's lesson. Pupils put on <i>Men, Doh</i> and <i>Tare</i></p> <p>10 Practice of <i>Men, Kote-Men</i> and <i>Doh</i> striking as warning-up</p> <p>Senjyutsu 5: Feint techniques</p> <ul style="list-style-type: none"> • Pupils are asked what to do to outwit their opponents. They are led to the right answer 'to use feint'. • How to do is also asked. An example of answers: To pretend to attack <i>Men</i> and actually try to hit <i>Kote</i> when an opponent raises his hands to defend <i>Men</i>. • Pupils are asked to pair off and practise in turns <p>25 Free fencing</p> <ul style="list-style-type: none"> • Pupils are encouraged all Senjyutsu they have learnt in the term 1 (the Senjyutsu 1~5). • Pupils are also encouraged to show proper manners and etiquette before and after free fencing. <p>45 Pupils take off their armour. They are given a questionnaire sheet and are told to hand it in by the end of the term 1.</p> <p>50 The end of the lesson in the term 1.</p>

Teaching Points
<p>To try not confuse pupils by giving too much information.</p> <p>To make pupils think about their own way of feint techniques.</p> <p>Showing proper manner and etiquette should not be forced. To find good timings to tell pupils.</p>
Learning Outcomes (Plan)
<p>Most pupils will be able:</p> <p>To understand Senjyutsu 5 and to use at least one feint technique. To show proper <i>Rei</i>, <i>Sonkyo</i> and proper way of treating their armour and <i>Shinai</i>.</p> <p>Some pupils will be able:</p> <p>To understand Senjyutsu 5. To show proper <i>Rei</i>, <i>Sonkyo</i> and proper way of treating their armour and <i>Shinai</i>.</p>

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Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>Pupils seemed to easily understand Senjyutsu 5. However, it seemed to be difficult for them to actually use it in free fencing. The most popular feint technique was 'to pretend to attack <i>Men</i> and actually hit <i>Doji</i>'. Unfortunately their motion was too big and not quick enough. This lesson was taped by a pupil who could not join the lesson because of his injury. The project team watched it all together and discussed development of their performance. At the end of the lesson, pupils were asked to answer questionnaire that was about their impressions of the lessons in the term 1 and what they have learnt in the term 1.</p>	<p>00 Meditation and confirmation of attendance. Announcement of today's lesson. Pupils put on <i>Men</i>, <i>Do</i> and <i>Tare</i></p> <p>05 Practice of <i>Men</i>, <i>Kote-Men</i> and <i>Do</i> striking as warming-up</p> <p>10 Senjyutsu 5: Feint techniques</p> <ul style="list-style-type: none">• Pupils were asked what to do to outwit their opponents. They quickly answered 'to use feint'.• How to do was also asked. A perfect answer 'To pretend to attack <i>Men</i> and actually try to hit <i>Kote</i> when an opponent raises his hands to defend <i>Men</i>' was provided by an experienced pupil.• Pupils were asked to pair off and practise in turns. They were encouraged to find their own feint techniques. They were trying various feint techniques each other. <p>25 Free fencing</p> <ul style="list-style-type: none">• Pupils were encouraged all Senjyutsu they have learnt in the term 1 (Senjyutsu 1~5). Too much suggestion was not provided.• Pupils were also encouraged to show proper manners and etiquette before and after free fencing. They were not forced to show these <p>45 Pupils took off their armour. They were given a questionnaire sheet and were told to had it in by the end of the term 1.</p> <p>50 The end of the lesson in the term 1.</p>	<p>Pupils look serious rather than looking like they were enjoying. They were so serious about finding their own feint techniques. Although some suggestions were given to pupils, it looked like they were feeling difficulty to use them I free fencing. Their skills are still poor, but their fighting spirits are very good.</p> <p>Improvable Points</p> <p>How to develop lessons in the term 2 should be considered based on the results of the questionnaire and interviews with some pupils and the review by the project team.</p>

Lesson Plan Week 12 (10/09/01) Year 10 (age 15-16)	Pupils 57 Class 07: 28 Class 08: 29
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<p>Learning Objectives</p> <ol style="list-style-type: none"> 1. To remember the learning contents in the term 1 (basic strikes, Senjyutsu 1~5, the importance of manners and etiquette) 2. To acquire Doh striking in the relation to Senjyutsu 5. 3. To enjoy free fencing by using feint techniques.

<p>About This Lesson</p> <p>This is the first lesson in the term 2. Pupils review what they learned in the term 1: Senjyutsu 1~5 and basic strikes. In this lesson, pupils are especially encouraged to acquire <i>Doh</i> striking in the relation to Senjyutsu 5. <i>Doh</i>-striking after feint action is one of the most appealing techniques in Kendo. Therefore, pupils will be learn basic <i>Doh</i> striking in fun atmosphere.</p> <p>In the end of the lesson, Pupils are announced that many teachers are coming to see Kendo lesson as a open lesson next week</p> <p>Teaching Materials</p> <p><i>Shinai, Doh, Men, Kote and Tare</i></p>
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<p>Learning Activities (Plan)</p> <p>00 Meditation and confirmation of attendance. Announcement of today's lesson. Pupils put on <i>Men, Doh</i> and <i>Tare</i></p> <p>05 Reviews of the learning contents of the term1</p> <ul style="list-style-type: none"> • Pupils are asked what they learned in the term 1 • Pupils try Senjyutsu 1~5 in pairs <p>25 Basic <i>Doh</i> striking</p> <ul style="list-style-type: none"> • Pupils are encouraged to focus on <i>Doh</i> striking after feint action. • Pupils are told the results of observation of the video: Their striking strength is not hard enough and they lose their balance when they attack and defend.. • Pupils are taught basic <i>Doh</i> striking: <i>Shinai</i> angle, footwork, body movement and so on. <p>40 Free fencing (pupils are especially encouraged to use <i>Doh</i> striking after feint action)</p> <p>45 Pupils take off their armour. They are given a questionnaire sheet and are told to hand it in by the end of the term 1.</p> <p>50 Announcement of the open lesson.</p>

<p>Teaching Points</p> <p>In <i>Doh</i> striking practice, pupils are encouraged to understand what they need to improve and why before learning how to do. For this, simple and understandable explanation of the results of free fencing in the term 1 is important.</p>	<p>Learning Outcomes (Plan)</p> <p>Most pupils will be able:</p> <p>To remember the learning contents of the term 1. To understand the effectiveness of <i>Doh</i> striking after feint action. To understand importance of acquiring <i>Doh</i> striking</p> <p>Some pupils will be able:</p> <p>To remember the learning contents of the term 1. To understand the effectiveness of <i>Doh</i> striking after feint action.</p>
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Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>Announcement of the open lesson was made in the beginning of the lesson. Pupils were told what they would be doing in the next week in the beginning of the lesson.</p> <p>Pupils in this class remembered the learning contents of the term 1 very well. The lesson went smoothly. Pupils' reactions to the explanation of their free fencing in the term 1 were more than we had expected. Their attitudes of listening to the explanation and tackling <i>Doh</i> striking practice were excellent.</p>	<p>00 Meditation and confirmation of attendance. Announcement of today's lesson. Pupils put on <i>Men, Doh</i> and <i>Tare</i> Announcement of the open lesson.</p> <p>07 Reviews of the learning contents of the term 1</p> <ul style="list-style-type: none"> • Pupils were asked what they learned in the term 1 • Pupils tried <i>Senjyutsu</i> 1~5 in pairs <p>25 Basic <i>Doh</i> striking</p> <ul style="list-style-type: none"> • Pupils were told the results of observation of the video: Their striking strength is not hard enough and they lose their balance when they attack and defend.. • Pupils were taught basic <i>Doh</i> striking: <i>Shinai</i> angle, footwork, body movement and so on. <p>41 Free fencing (pupils were especially encouraged to use <i>Doh</i> striking after feint action)</p> <p>45 Pupils take off their armour.</p> <p>50 Announcement of the next week (pupil were told to come to the Dojo as quick as they could next week)</p>	<p>Comments</p> <p>Most pupils are already able to finish putting on and putting back all armour within 5 minutes. To ensure enough activity time, all pupils need to be able to do this within 5 minutes or less. Some pupils' armour's strings quite often come loose and they have to stop their activity for time again.</p> <p>To avoid having such time, pupils need to learn how to put on armour again.</p> <p>Improvable Points</p> <p>To encourage pupils to tie their armour properly.</p>

Lesson Plan Week 13(17/09/01) Year 10 (age 15-16)	Pupils 56 Class 07: 28 Class 08: 29
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<p>Learning Objectives</p> <ol style="list-style-type: none"> To make their understanding of feint techniques deeper: To understand Senjyutsu 6: To react to an opponent's attack and counter attack To understand the core part of performance in Kendo as Budo through the learning of Senjyutsu 6 and modified matches 2

<p>About This Lesson</p> <p>This lesson is open lesson. The learning contents are 1) to review <i>Doh</i> striking in Senjyutsu 5 review Senjyutsu 5, 2) to understand and practise Senjyutsu 6 (<i>Onzi-waza</i>). Pupils are expected to understand an important idea that the differences of sex, ages and physiques do not matter of performance in Kendo as Budo through the learning of Senjyutsu 6. At the end of the lesson, pupils are announced to learn in groups and are asked to make 8 groups in each class by the next lesson.</p> <p>Teaching Materials</p> <p><i>Shinai, Men, Kote, Doh and Tare</i></p>

<p>Learning Activities (Plan)</p> <p>00 Meditation and confirmation of attendance. Announcement of today's lesson. Pupils put on <i>Men, Doh</i> and <i>Tare</i></p> <p>05 Practice of <i>Men, Kote-Men</i> striking as warming up</p> <p>10 Review of <i>feint-Doh</i> striking</p> <p>15 Senjyutsu 6</p> <ul style="list-style-type: none"> To react to an opponent's <i>Men</i> attacking and counter attack <i>Doh</i> Pupils are told not just to wait, but to lure the opponent into one's <i>Men</i> by doing something (i.e. opening the one's <i>Shinai</i> and showing the one's <i>Men</i>) Experienced pupils are asked for demonstration. Pupils try to practise (they are encouraged to practise slowly). <p>30 Modified match 2</p> <ul style="list-style-type: none"> Pupils are divided into attacking side and defending side. The defending side sometimes only attacks <i>Men</i> and attacking side is encouraged to react to the defensive side's <i>Men</i> and counterattack <p><i>Doh.</i></p> <ul style="list-style-type: none"> Pupils change their roles in turns. Pupils are told that this interpersonal skill makes them possible to overcome the differences of sex, ages and physiques. <p>40 Free fencing</p> <p>50 Announcement of the next week. Pupils are given a questionnaire sheet of their impressions of the lesson.</p>

<p>Teaching Points</p> <p>To encourage the pupils to understand what they are trying to so that they do not get confused. To encourage pupils to practise Senjyutsu 6 slowly first.</p>	<p>Learning Outcomes (Plan)</p> <p>Most pupils will be able:</p> <p>To understand Senjyutsu 6. To understand an original characteristic of Kendo as Budo that the differences of sex, ages and physiques are not important for performance. To enjoy free fencing by using Senjyutsu 1~6</p> <p>Some pupils will be able:</p> <p>To understand Senjyutsu 6. To enjoy free fencing by using Senjyutsu 1~6</p>
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Learning Outcomes (Results)

The Pupils looked nervous in the beginning of the lesson because many teachers were observing them. They seemed to understand this lesson's core part Senjyutsu 6. although they could not use it well, they were talking to their partners about timing, the target and *Zanshin* after attacking after each practice.

In free fencing, they were trying to use their new technique. Some of them showed wonderful Doh strikes with perfect timing of feint action or counterattack.

Unfortunately one of the pupils injured his left toe during the lesson. He ran against one pupil when he was taking part in modified matches 2.

Learning Activities (Results)

00 Meditation and confirmation of attendance. Announcement of today's lesson. Pupils put on *Men, Doh* and *Tare*

05 Practice of Men, Kote-Men striking as warming up

10 Review of *feint*-Doh striking

15 Senjyutsu 6

30 Modified match

40 Free fencing

45 Pupils took off their armour and put back

50 Announcement of the next week. Pupils were given a questionnaire sheet of their impressions of the lesson.

Comments

Some pupils showed wonderful Doh strikes by using Senjyutsu 6 and counterattack. The pupils seem to understand the characteristic of Kendo as Budo that the differences of sex, ages and physiques are not important.

It is a pity that one of the pupils got injured.

Improvable Points

To encourage the pupils to understand that one technique is completed through the process of 1) creating an opportunity, 2) attacking and 3) showing *Zanshin*. Just striking is not enough in Kendo.

Lesson Plan Week 14 (24/09/01) Year 10 (age 15-16)	Pupils 57 Class 07: 28 Class 08: 29
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<p>Learning Objectives</p> <ol style="list-style-type: none"> 1. To understand the purpose of practice in a team 2. To understand how lessons proceed.

<p>About This Lesson</p> <p>Pupils in each class were asked to separate themselves into 8 teams last week. In this lesson, they are explained how lessons will proceed in working with their team members.</p>	<p>Teaching Materials</p> <p><i>Shinai, Men, Kote, Doh</i> and <i>Tare</i> Team diary</p>
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<p>Learning Activities (Plan)</p> <p>00 Meditation and confirmation of attendance. Announcement of today's lesson. Pupils put on <i>Men, Doh</i> and <i>Tare</i></p> <p>05 Pupils are explained how Kendo lessons will proceed from now. Pupils are encouraged to ask questions if any. Pupils are introduced the followings things</p> <ul style="list-style-type: none"> • Warming-up • Basic practice • Applied practice • Free fencing • rules to be kept <p>15 Introduction of variety of techniques Pupils are introduced various techniques according to the list in team diary.</p> <p>40 Free fencing with team members</p> <p>50 Announcement of the next week.</p>

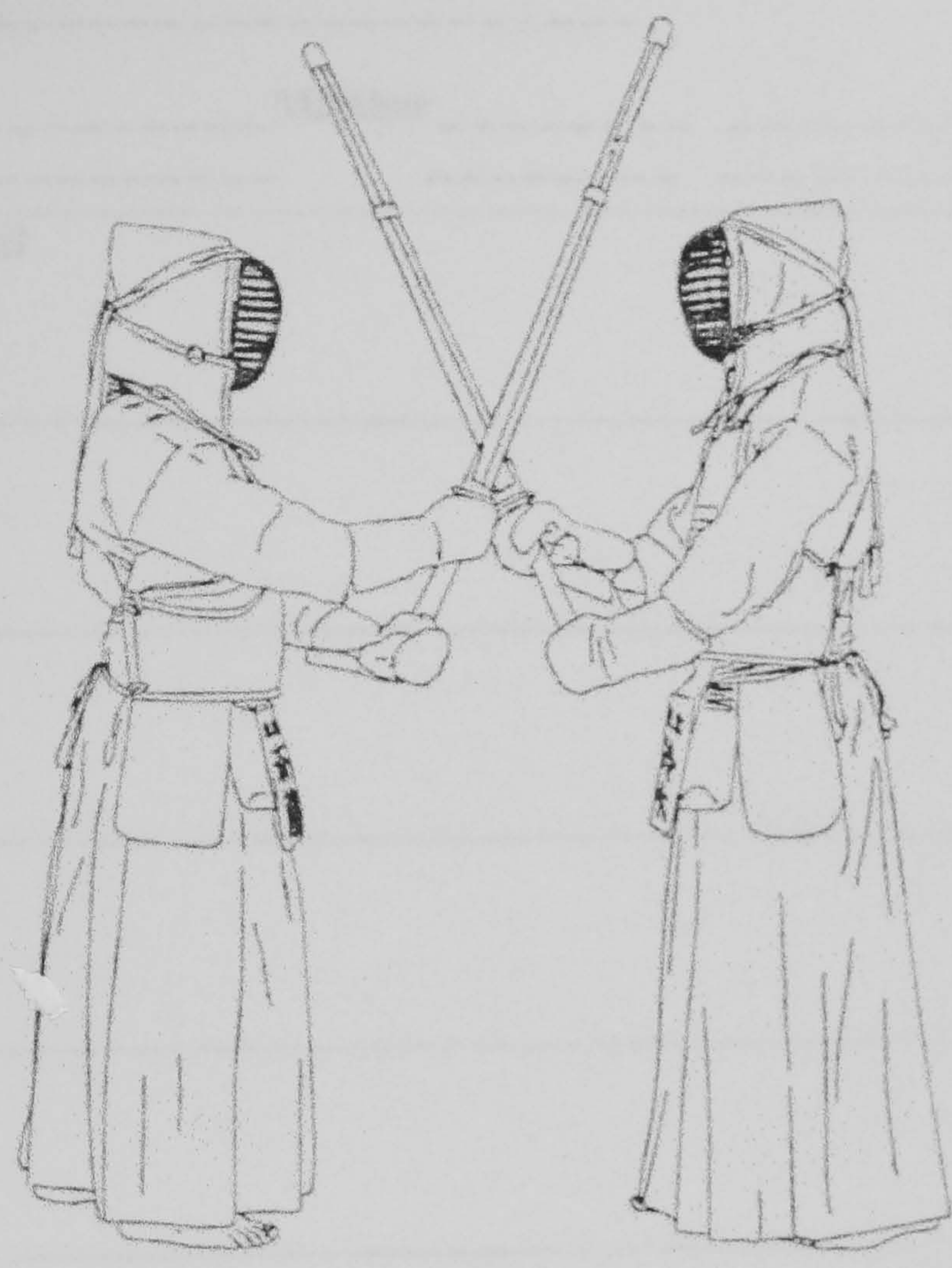
<p>Teaching Points</p> <p>To encourage pupils to understand why they practise in team.</p>	<p>Learning Outcomes (Plan)</p> <p>Most pupils will be able: To understand the purpose of practice in a team. To understand how lessons are proceeded</p> <p>Some pupils will be able: To understand the purpose of practice in a team.</p>
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Learning Outcomes (Results)	Learning Activities (Results)	Comments
<p>The explanation of the purpose of team practice went well. It seems that they understood the meaning of the team practice.</p> <p>They really got interested in the introduction of techniques. Every time they were introduced a new technique, they shout for joy and surprise. Experienced pupils were great help to demonstrate models of techniques.</p>	<p>00 Meditation and confirmation of attendance. They lined up by team. Announcement of today's lesson. Pupils put on <i>Men, Doh</i> and <i>Tare</i></p> <p>05 Pupils were explained how Kendo lessons would proceed from now. Pupils were encouraged to ask questions if any. Pupils were introduced the followings things.</p> <ul style="list-style-type: none"> • Warming-up • Basic practice • Applied practice • Free fencing • rules to be kept <p>15 Introduction of variety of techniques Pupils were introduced and tried various techniques according to the list in team diary</p> <p>40 Free fencing with team members</p> <p>50 Announcement of the next week.</p>	<p>Comments</p> <p>The pupils were a bit excited by trying various techniques.</p> <p>Improvable Points</p> <p>There is no Kendo lesson next week because of the middle term examination. The next lesson will proceed in pupils' hand. It is expected that they will need a lot of support. Therefore we should be prepared in advance to answer their questions and to meet their demands.</p>

Appendix 9
Tsubazeriai

Team	
Captain	
Vice captain	
Individual Goal	
1	
2	
3	
4	
5	
6	
7	
8	
Comments if any	



Appendix 10

Team Diary

Team _____
Captain _____ Member _____
Vice captain _____
Individual Goal
1
2
3
4
5
6
7
8
Comments if any

Practice Plan		Date	
		Points to be considered	
Result			
		Reviews and improvable points	
Comment			
1		5	
2		6	
3		7	
4		8	

Appendix 11

An Example of Score Sheet in an Individual League Matches

Individual league Matches (example)

	A	B	C	D	E	F	G	WIN (Point)	LOSE	DRAW	RANK
A		○ MK	□	×	○ M M	○ KK	○ DM	4 (8)	1	1	2
B	×		□	×	○ M,	○ DK	○ DK	3 (5)	2	1	4
C	× K	×		×	○ M	○ K	○ M	3 (4)	3	0	5
D	□	□	○ M M		○ MD	○ M M	○ M M	4 (8)	0	2	3
E	○ K	○ KM	○ DK	□		○ D	○ MD	5 (8)	0	1	1
F	× K	×	× M	×	× M		○ M	1 (4)	5	0	6
G	×	×	×	×	×	×		0 (0)	6	0	7

M: Men, K: Kote, D: Doh

Appendix 12

An Example of Score Sheet in Team Matches

Team match score sheet (example)

January in 2002

Team	1	2	3	4	5	6	7	Wins (Points)	Result
A	Hama	Higu	Ari	Hara	Shimo	Mizu	Tsuka		
	M K	D	X	M M				2 (5)	Lose
		K	X	M	M K	D D	M	3 (7)	Win
Team	1	2	3	4	5	6	7	Wins	Result
B	Sakai	Aki	Kami	Otsu	Take	Ino	Maru		

M: Men K: Kot D: Do ×: Hikiwake (draw)

Appendix 13

The O School Budo Championship Time Schedule

The O School Budo championship time schedule 07/03/02

Matches

1. Preliminary league in 3~4 classes The top two classes can go through to the next knock out system tournament
2. A team consists of 10 pupils of 7 players and 3 back up. Pupils who have 1st Dan grade and the above must be in the positions of last three.
3. A match time is 2 minutes. A match is decided by two out of three points. When one player wins the first two points, the third point is not contested. When match time ends with one player having one point, the one wins. If match time ends with both players having no point or one point each, it is a draw. If two teams have the same score in the end, a winning team is decided between team representatives (whoever in the team).
4. Referees are the O School Kendo club members
5. The winning team have a special match with teacher's team after the finals

Preparation for the Budo championship

Amour 56 sets, *Shinai* 30, Judging flags 6 pairs, Ribbon 56 (red 28 and white 28), Stopwatch 4, Whistle 4, List of payer order, Sheets of preliminarily league and tournament.

Time schedule

8:30 am

Confirmation of attendance in each class

Pupils who take part in change in the class.

Pupils are led to the Budo-kan by their classroom teacher after conformation of attendance.

9:00 am

Opening ceremony

9:30 am

Warming-up (altogether) and preliminarily league (2 team can go through)

League A Class 4—Class 5 (9:30) Class 6—Class 7 (9:45) Class 4—Class 6 (10:00) Class 4—Class 7 (10:15) Class 5—Class 7 (10:30)

League B Class 3—Class 10 (9:30) Class 12—Class 10 (9:45) Class 12—Class 3 (10:00) Class 5—Class 6 (10:15)

League C Class 1—Class 9 (9:30) Class 11—Class 9 (9:45) Class 11—Class 1 (10:00) Class 2—Class 13 (10:15)

League D Class 8—Class 2 (9:30) Class 13—Class 14 (9:45) Class 2—Class 14 (10:00) Class 8—Class 14 (10:15) Class 8—Class 13 (10:30)

10:30~11:30am

Lunchtime

11:30 am

Knock out system tournament the first round (11:30)

The semi-finals (11:50)

The finals (12:20)

13:00 pm

Commendation and closing ceremony

(from the Budo championship pamphlet made by the O School Pupils Council)

(Translated by the author)