
Snapshots from Japan: The Lives of Seven Japanese High School Students



Lessons for Middle/Junior High School



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Foreword

The year 2003 marks 150 years since Commodore Matthew Perry's black ships landed in the port city of Uraga. Japan signed the Treaty of Kanagawa with the United States the following year, thereby opening its doors to trade and diplomacy with the outside world. To commemorate this starting point of relations between the United States and Japan, the Japan Foundation Center for Global Partnership (CGP), with the University of Colorado at Boulder's Program for Teaching East Asia, launched the project "Snapshots from Japan: The Lives of Seven Japanese High School Students."

Snapshots from Japan is a collection of new curricula and lesson plans that builds upon Japan Forum's photo essay project, *Deai: The Lives of Seven Japanese Students*. *Snapshots* was developed primarily for teachers in social studies and global studies at the secondary school level. By introducing students in the United States to seven Japanese students, each representing various geographic, ethnic, and socioeconomic backgrounds, we hope that these materials will enable students to enhance their understanding of contemporary Japanese society and culture, further their thinking about current issues common to both countries, and reflect on their own experiences in the United States based on these new perspectives.

CGP was established to promote collaboration between Japan and the United States with the goal of fulfilling shared global responsibilities and contributing to improvements in the world's welfare. In addition, CGP works to encourage dialogue and interchange among Japanese and U.S. citizens on a wide range of issues, including education at the K-12 level. We believe that educational outreach fosters mutual understanding and is an essential means to achieve our mission. It is our hope that lesson plans from this project will aid educators in fostering a new generation of students who have respect for the mutual goals and concerns our two countries will face in an increasingly global setting.

I would like to gratefully acknowledge the cooperation and support of The Japan Forum for enabling us to work with the *Deai* kit and for contributing numerous sets of the photo essays for use by American educators. I am indebted to Kayoko Nakano and Naomi Muronaka of The Japan Forum for their warm support of this project and their helpful suggestions. Further, I would like to commend the efforts of the United States-Japan Foundation for their insight in supporting the original *Deai* idea.

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Hideya Taida
Executive Director
The Japan Foundation Center for Global Partnership
Tokyo, September 2004

Unit Overview

Project Background

In 1853, U.S. Commodore Matthew Perry's mission landed in Japan seeking to establish trade relations with Japan, a country that had been largely closed to the West. A year later, in 1854, Japan and the United States established trade agreements with the Treaty of Kanagawa. With this event marking the starting point of formal diplomatic relations between the two countries, many projects commemorating the 150th anniversary of Perry and the Treaty of Kanagawa were initiated by Japan and the United States during 2003 and 2004.

Taking this anniversary as an opportunity, in early 2004, the Japan Foundation Center for Global Partnership (CGP) launched "Snapshots from Japan: The Lives of Seven Japanese High School Students," a project to enrich teaching and learning about Japan through the development of supplementary curriculum materials for secondary social studies classroom use. Sharing the goal of deepening U.S.-Japan understanding through education, the University of Colorado's Program for Teaching East Asia was pleased to partner with CGP in this curriculum development project.

Snapshots from Japan: The Lives of Seven Japanese High School Students builds on an innovative instructional kit, *Deai: The Lives of Seven Japanese High School Students*, developed by The Japan Forum, a not-for-profit educational organization in Tokyo. This kit and an interactive Internet web site provide firsthand photo essays of the everyday lives of seven Japanese high school students, each representing a different personal situation and different location in Japan.

Whereas the *Deai* instructional kit was developed by The Japan Forum as a supplementary curriculum aid for Japanese language instruction in English-speaking countries, the lessons in *Snapshots from Japan* have been designed to meet the needs of middle and junior high school social studies classes in world geography and world cultures. Some lessons are more challenging than others, and teachers should use their discretion in determining whether the lessons are suitable for their students. Many of the lessons are adaptable to high school instruction. An estimate of the time required to teach each lesson is provided; the actual time required will vary depending on how teachers use the lessons and the students with whom the lessons are used.

Unit Goals and Objectives

The overarching goal of the *Snapshots from Japan* curriculum is to increase middle/junior high school students' understanding of life in Japan while simultaneously developing a range of data analysis, thinking, and geographic skills. Four organizing questions frame the lessons and student learning:

- What can we learn about Japanese people and ourselves by looking at the lives of these seven Japanese students?
- What can we learn about tradition and change in Japan?
- What can we learn about global connectedness?
- What can we learn about place and the relationship between society and the environment?

By completing all or parts of this unit, students will be better able to:

- Understand and discuss contemporary life and issues in Japan.
- Appreciate Japan as a diverse country with a diverse society.
- Develop cross-cultural perspectives, including sensitivity to other cultures, experiences, attitudes, and values.
- Categorize and analyze visual and written data.
- Conduct research using contemporary sources and data.

The lessons in *Snapshots from Japan* support national standards in geography, history, and social studies. The matrix on pages 5-8 identifies standards addressed in each lesson in the unit.

Unit Design

The lessons in this curriculum unit are designed to teach American students about Japan by engaging them with the lives of contemporary Japanese high school students, as expressed in words and photos from seven such students. For each of the seven Japanese high school students featured, the Deai kit presents a photo essay comprised of numerous photo sheets, through which the individual student tells his or her own story—family life, school, after-school activities, hobbies, and aspirations. The Japanese students have provided commentary for their photos, and additional background on their lives is provided in a teacher’s guide to the photo essays.

This curriculum includes 16 lessons. Each of the first 15 lessons stands alone, so that the teacher may choose to undertake one or several lessons from the unit, in any order. Each lesson is tied to one or more of the curriculum’s “Organizing Questions” described above. The unit is divided into four sections, as follows.

- *Section One: Introduction.* This section consists of three lessons, each of which explores the mosaic of contemporary Japanese society and culture. Rather than focusing on the individual students’ lives, these lessons use photo images from the collection as a whole. Students working with these lessons will gain experience in manipulating, analyzing, and sorting data, while learning about Japanese society and geography.
- *Section Two: Life in Japan Through the Eyes of Seven Japanese High School Students.* The six lessons in this section look more closely at the individual lives of one or more of the seven Japanese high school students—how their experiences compare and contrast and what their individual, specific stories can tell us about life for young people
- *Section Three: Issues in Japan, Yesterday and Today.* Through six lessons, this section focuses on contemporary or enduring social or economic issues in Japan. Each lesson uses information or an issue introduced by one of the Japanese student photo essays as a “jumping off place” for research and further study.
- *Section Four: Unit Assessment.* The final section of the unit consists of a culminating assessment project, which can be conducted to assess student learning in classes where several of the *Snapshots* lessons have been used.

In this project, students work with the Japanese high school student photos to create their own photo essay addressing one of the four themes of the unit.

As an aid to teachers, four reproducible maps are provided at the end of this introductory section. The maps are specifically referenced in several lessons, but teachers may find them useful in other lessons as well.

Using the Program Components

This unit supplements a larger educational program developed by The Japan Forum. Because there are so many components, using them can be somewhat confusing. This section clarifies the language used in this unit to refer to different components and provides tips for using those components or the available alternatives. Every teacher who receives a *Snapshots from Japan* unit will also receive either the entire Deai kit or CD-ROMs 1 and 2. Of course, all teachers can access the Deai web site.

Deai kit: The Deai kit is the 18½ x 13 box officially titled *Deai: The Lives of Seven Japanese High School Students*. The box contains three important elements that are referred to and used throughout this curriculum unit. These same materials—plus additional materials discussed later in this section—are available on the Deai web site (http://www.tjf.or.jp/deai/contents/teacher/te_index.html).

Photo sheets: The laminated cards (approximately 16½ x 11 in size) are referred to as photo sheets. In the kit, the photo sheets are organized by student. All of the photo sheets for one student constitute that student's photo essay. The photo sheets are lettered and numbered. The first two letters are the student's initials (e.g., OK=Oishi Kanta). After the initials, there is a hyphen followed by a P (Profile) or D (A Day in the Life) and a number. Brief narratives are provided on the backs of the photo sheets. The photos are also available on the CD-ROMs provided in the Deai kit, as well as on the Deai web site (http://www.tjf.or.jp/deai/contents/search/photo_top.html) by clicking on "Photo" under the student of interest.

Deai Text Booklet: This is the term used to refer to the green book provided with the Deai kit. Of most significance to users of this curriculum unit are the student narratives found on the following pages (note that in the booklet, the left hand page is the narrative in Japanese, the right in English):

- Mizushima Yu: pp. 57-65
- Oishi Kanta: pp. 93-101
- Sakai Michi: pp. 127-135
- Tamaki Shun'ichi: pp. 159-167
- Yoshida Kojiro: pp. 195-203
- Yamamoto Takayuki: pp. 229-237
- Yoo Yoo Jin: pp. 263-271

When a small portion of a narrative is used in a lesson in this unit, it is reproduced in the unit as a handout for your convenience. However, if all of the narratives are being used, users are referred to the *Deai Text Booklet*, from which copies can be made. The narratives are also available on the web site and may be more

easily reproduced from there since they are in PDF format and print out on 8½ x 11 paper (the book is a different size). These narratives can be found on the Deai website (http://www.tjf.or.jp/deai/contents/search/photo_top.html) by clicking on “English” next to “My Story” for the student of interest.

CD-ROM1: This CD contains a data base of more than 1,300 photographs. The photographs are organized by student and by theme; to access the index, the user must download the Cumulus Browser. The photographs can be accessed without downloading Cumulus by clicking on the “Photo” folder; however, this method gives access to the photos by student only (i.e., not by theme). Many of these additional photos not on the photo sheets can also be located by a subject search of the website (http://www.tjf.or.jp/deai/contents/search/photo_top.html).

CD-ROM2: Using this CD requires the Quick Time program. Clicking on the “Deai” icon provides access to the following resources for each of the seven Japanese students: a brief video “Message” introducing the student, a slide show of “My Favorite Places,” and a slide show of “My World.” The “Message” and “My Favorite Places” features can be accessed online (http://www.tjf.or.jp/deai/contents/search/photo_top.html) by clicking on “Video” under the student’s name.

Deai web site: As mentioned earlier, the Deai web site provides access to the photographs of the seven students and the narratives found in the *Deai Text Booklet*. The web site also contains several other resources. For example, from the home page (http://www.tjf.or.jp/deai/contents/teacher/te_index.html), users can connect to a Mini Encyclopedia with entries on aspects of Japanese culture, society, and education; the Mini Encyclopedia is referred to in several lessons in this unit.

Matrix of National Standards Addressed in the Snapshots from Japan Lessons

Standards	Lessons														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
GEOGRAPHY															
Essential Element: The World in Spatial Terms Standard 1: How to use maps and other geographic representations, tools, and technologies to acquire, process, and report information from a spatial perspective Standard 2: How to use mental maps to organize information about people, places, and environments in a spatial context Standard 3: How to analyze the spatial organization of people, places, and environments on Earth's surface	X	X						X							
Essential Element: Places and Regions Standard 4: The physical and human characteristics of places Standard 6: Culture and experience influence people's perceptions of places and regions	X	X						X		X			X		
Essential Element: Human Systems Standard 9: The characteristics, distribution, and migration of human populations on Earth's surface Standard 10: The characteristics, distributions, and complexity of Earth's cultural mosaics Standard 11: The patterns and networks of economic interdependence on Earth's surface Standard 12: The processes, patterns, and functions of human settlement					X		X		X			X			X
Essential Element: Environment and Society Standard 14: How human actions modify the physical environment Standard 15: How physical systems affect humans Standard 16: Changes that occur in the meaning, use, distribution, and importance of resources	X			X										X	X
Essential Element: The Uses of Geography Standard 17: How to apply geography to interpret the past	X								X						
WORLD HISTORY															
Era 9 (Since 1945) Standard 2: The search for community, stability, and peace in an interdependent world Standard 3: Major global trends since WW II															X
Historical Thinking Standard 1: Chronological Thinking C. Establish temporal order in constructing historical narratives of their own: working forward from some beginning through its development, to some end or outcome; working backward from													X		

Standards	Lessons														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
some issue, problem, or event to explain its origins and its development over time E. Interpret data presented in time lines and create time lines by designating appropriate equidistant intervals of time and recording events according to the temporal order in which they occurred													X		
Historical Thinking Standard 3: Historical Analysis and Interpretation D. Draw comparisons across eras and regions in order to define enduring issues as well as large-scale or long-term developments that transcend regional and temporal boundaries													X		
Historical Thinking Standard 4: Historical Research Capabilities B. Obtain historical data from a variety of sources, including: library and museum collections, historic sites, historical photos, journals, diaries, eyewitness accounts, newspapers, and the like; documentary films, oral testimony from living witnesses, censuses, tax records, city directories, statistical compilations, and economic indicators													X		
SOCIAL STUDIES															
Strand I: Culture a. Compare similarities and differences in the ways groups, societies and cultures meet human needs and concerns c: Explain and give examples of how language, literature, the arts, architecture, other artifacts, traditions, beliefs, values, and behaviors contribute to the development and transmission of culture d. Explain why individuals and groups respond differently to their physical and social environments and/or changes to them on the basis of shared assumptions, values, and beliefs	X			X			X			X					
Strand II: Time, Continuity and Change c. Identify and describe selected historical periods and patterns of change within and across cultures	X												X		
Strand III: People, Places, and Environments b. Create, interpret, use, and distinguish various representations of the earth, such as maps, globes, and photographs c. Use appropriate resources, data sources, and geographic tools . . . to . . . interpret information such as atlases, data bases, grid systems, charts, graphs, and maps d. Estimate distance, calculate scale, and distinguish other geographical relationships, such as spatial distribution patterns g. Describe how people create places that reflect cultural values		X						X							

Standards	Lessons														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
and ideals as they build neighborhoods, parks, shopping centers, and the like h. Examine, interpret, and analyze physical and cultural patterns and their interactions, such as land use, settlement patterns, cultural transmission of customs and ideas, and ecosystem changes i. Describe ways that historical events have been influenced by physical geographical factors in local, regional, national, and global settings k. Prepare, compare, and evaluate alternative uses of land and resources in communities, regions, nations, and the world														X	
Strand IV: Individual Development and Identity a. Relate personal changes to social, cultural, and historical contexts b. Describe personal connections to place—as associated with community, nation, and world c. Describe the ways family, gender, ethnicity, nationality, and institutional affiliations contribute to personal identity e. Identify and describe ways regional, ethnic, and national cultures influence individuals' daily lives			X					X							X
Strand V: Individuals, Groups, and Institutions a. Demonstrate an understanding of such concepts as role, status, and social class in describing the interactions of individuals and social groups b. Analyze group and institutional influences on people, events, and elements of culture g. Apply knowledge of how groups and institutions work to meet individual needs and promote the common good	X			X											
Strand VII: Production, Distribution, and Consumption f. Explain and illustrate how values and beliefs influence different economic decisions										X					
Strand VIII: Science, Technology, and Society b. Show through specific examples how science and technology have changed people's perceptions of the social and natural world, such as in their relationship to the land, animal life, family life, and economic needs, wants, and security														X	
Strand IX: Global Connections a. Describe instances in which language, art, music, belief systems, and other cultural elements can facilitate global understanding or cause misunderstanding c. Describe the effects of changing technologies on the global					X		X				X				X

Standards	Lessons														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
economy d. Explore the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health, security, resource allocation, economic development, and environmental quality														X	
X. Civic Ideals and Practices i. Explain the relationships between policy statements and action plans used to address issues of public concern															X

Note: Lesson 16 is not listed in the matrix because the standards assessed will depend on the lessons taught.

Sources:

Expectations of Excellence: Curriculum Standards for Social Studies, Bulletin 89 (Washington, DC: National Council for the Social Studies, 1994).
Geography for Life: National Geography Standards (Washington, DC: National Geographic, 1994).
National Standards for History: Basic Edition (Los Angeles: National Center for History in the Schools, University of California at Los Angeles, 1996).

Pronunciation Guide for Japanese Terms

Vowels

There are five vowel sounds in Japanese—a, i, u, e, o—which are pronounced as follows:

a	as in aloud
i	long e, as in bee
u	as in rude
e	as in pet
o	as in old

Consonants

Consonants generally have the same sounds as in English. The letter *g* is always a hard sound, as in *good*.

To pronounce Japanese words containing the letter *r*, the tongue is curled when pronouncing the syllables *ra*, *ri*, *ru*, *re*, *ro* (rather than pursing the lips). Thus, the *r* sounds similar to an *l* in English. To illustrate this point, consider the Japanese name *Reiko*, which can best be pronounced by English speakers by saying *Lay-koh*.

Intonation

Japanese words are pronounced with equal emphasis on each syllable.

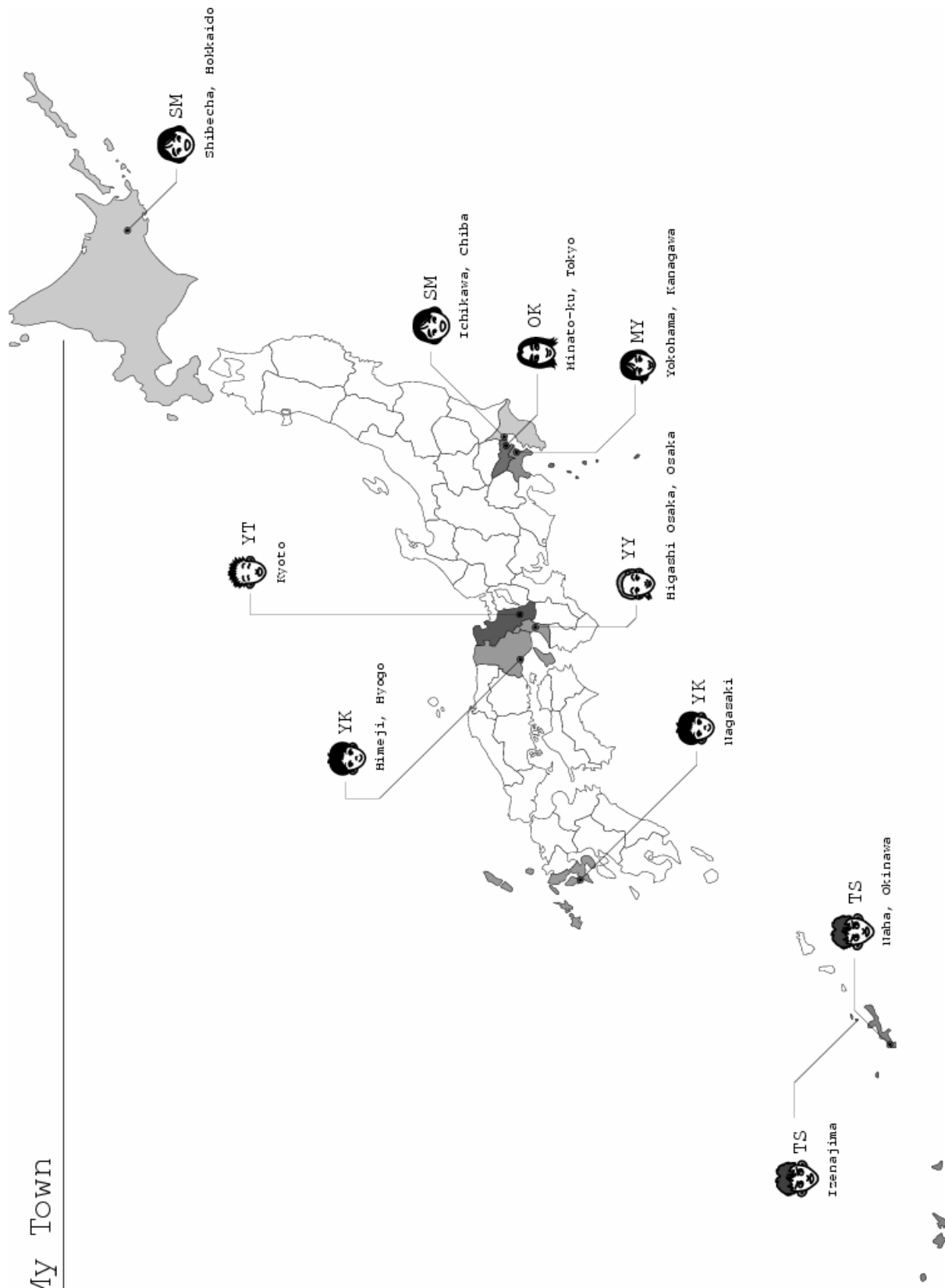
Name Order

In Japan, personal names are presented with the family name first, followed by the given name—the opposite of our custom in the United States. The names of the seven students featured in the curriculum are pronounced as shown below:

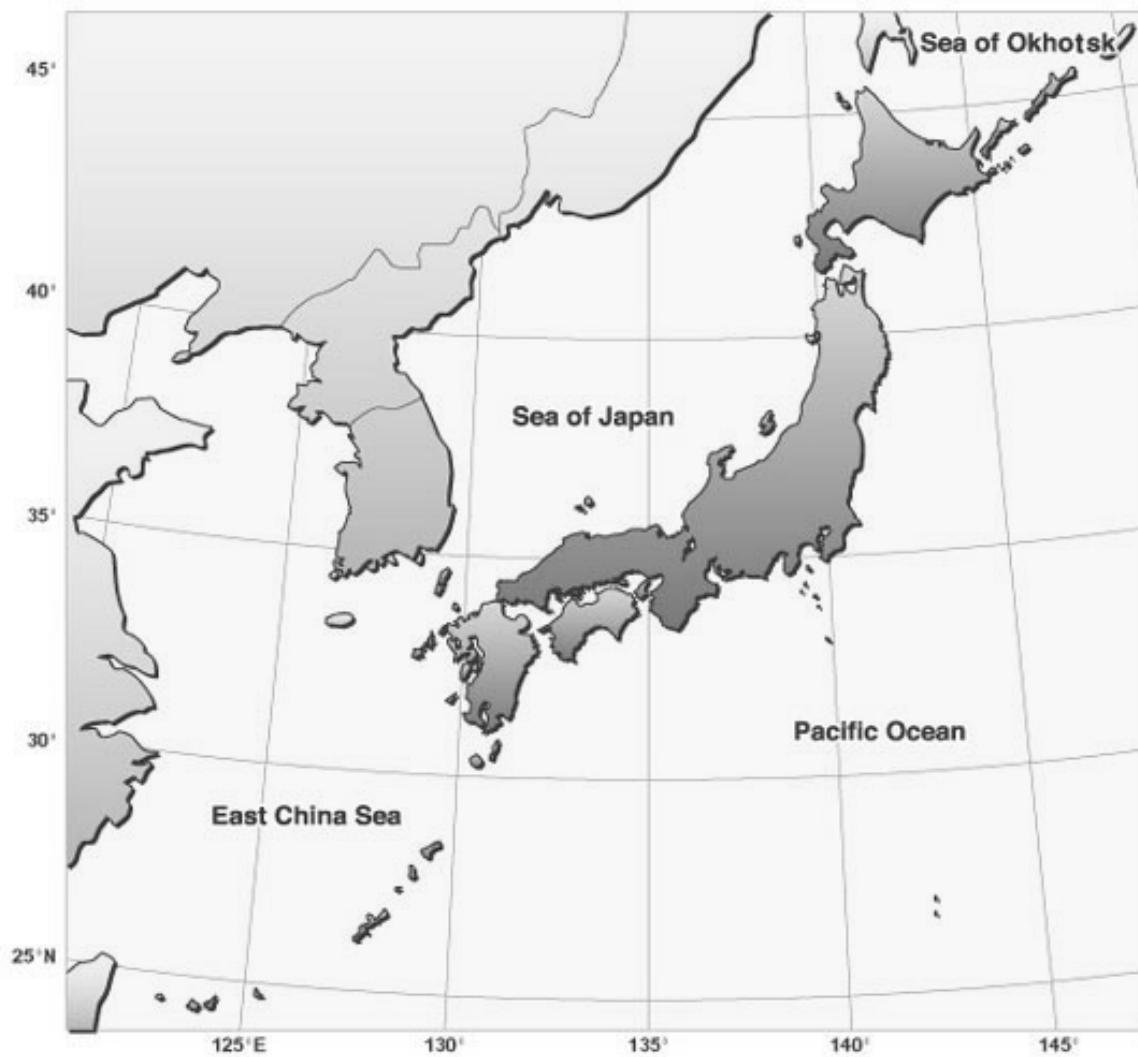
- Mizushima Yu: Mee-zoo-shee-ma Yoo
- Oishi Kanta: Oh-ee-shee Kahn-ta
- Tamaki Shun'ichi: Ta-ma-kee Shoon-ee-chee
- Yoshida Kojiro: Yoh-shee-da Ko-jee-ro
- Yamamoto Takayuki: Ya-ma-mo-to Ta-ka-yoo-kee
- Yoo Yoo Jin: Yoo Yoo Jeen

Source: The pronunciation guide was prepared by Janet Hoaglund, with assistance from Sara Thompson.

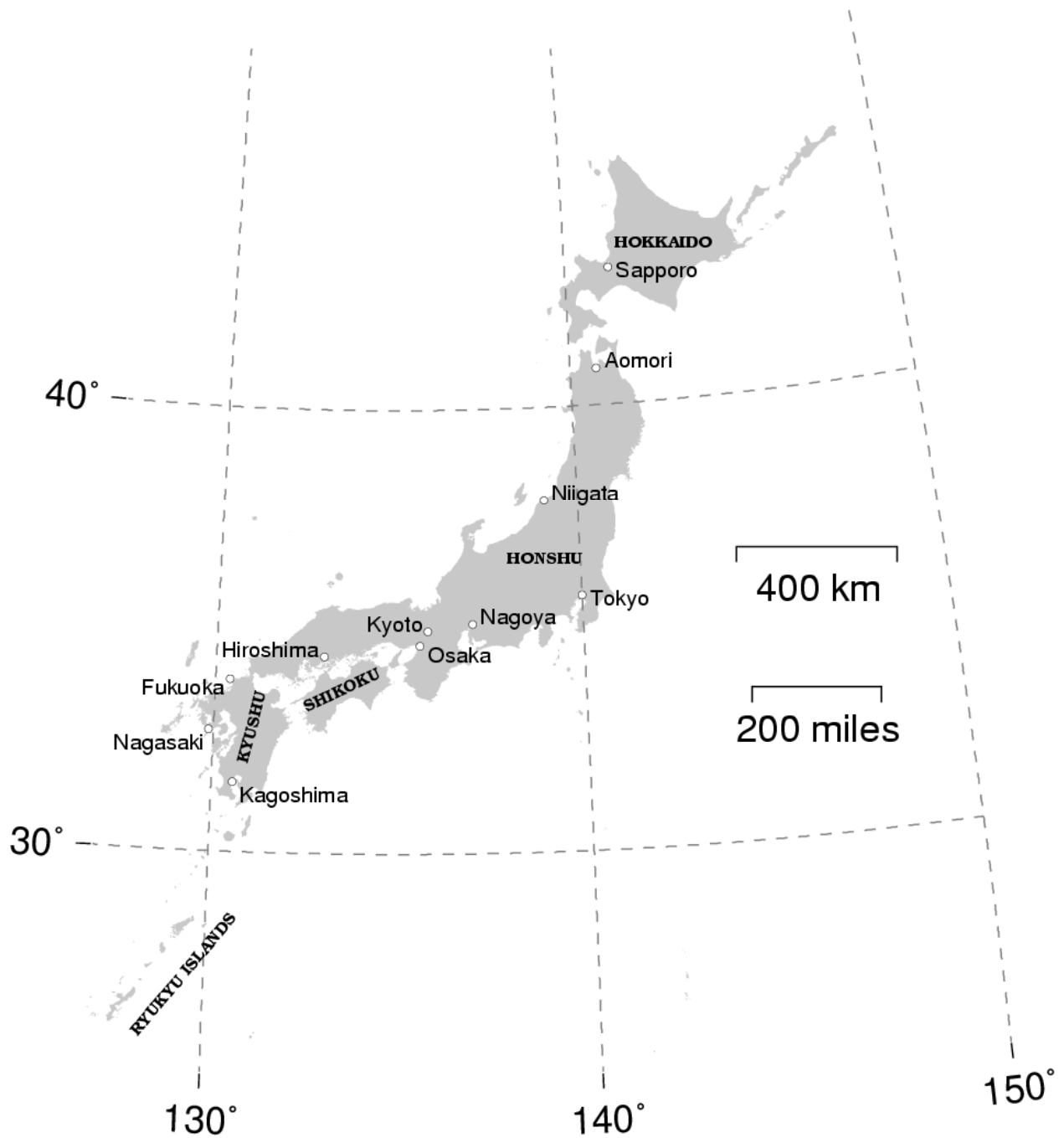
My Town

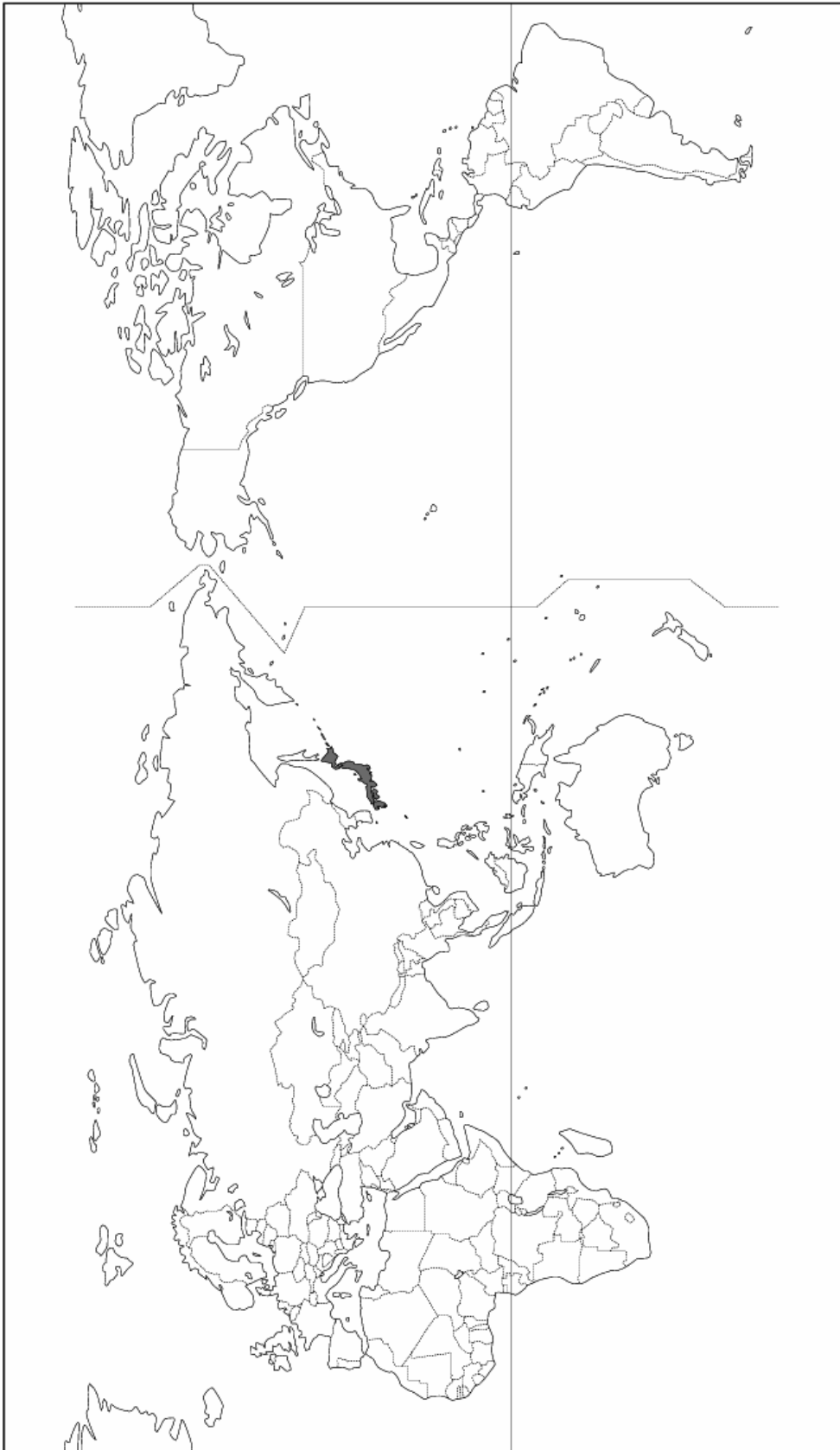


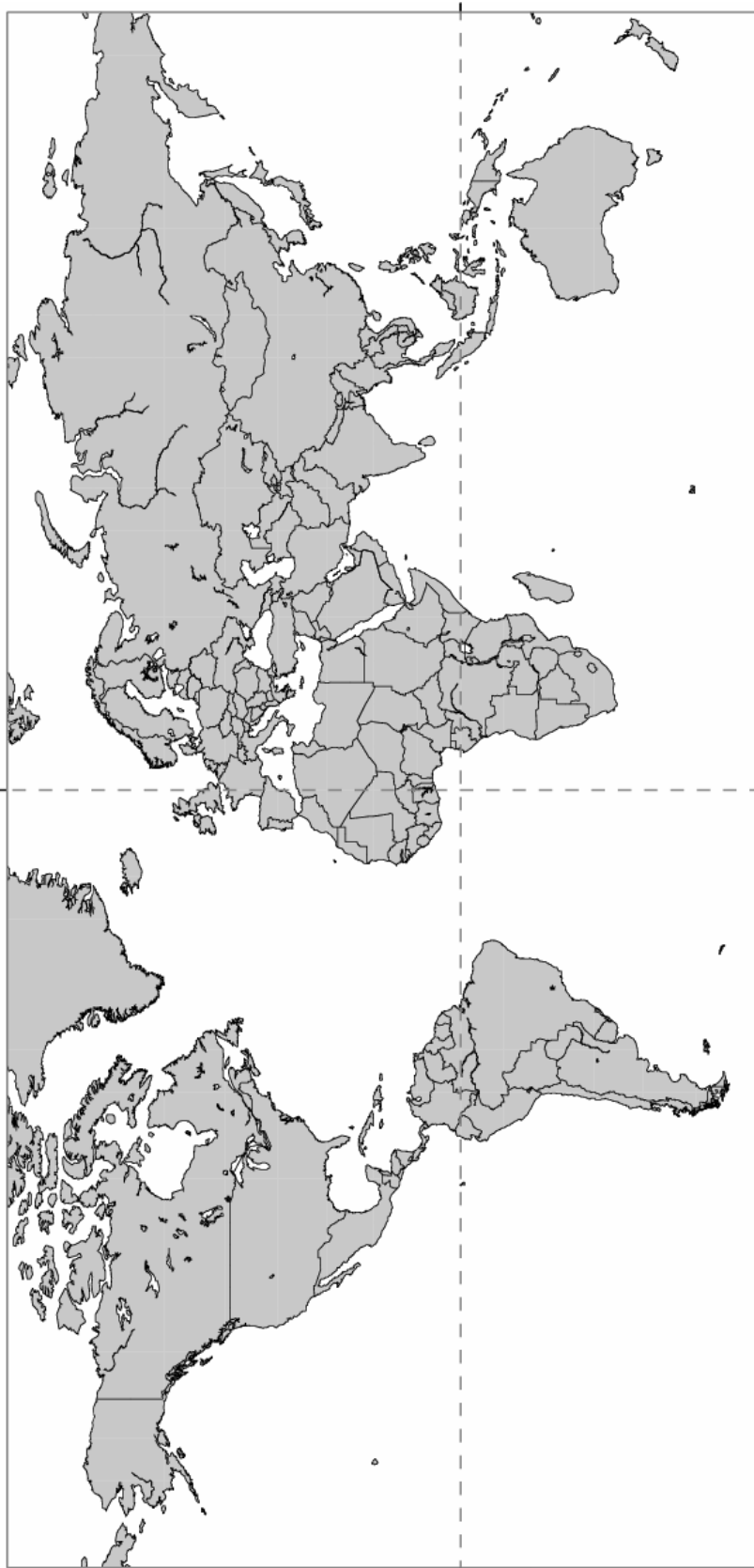
Map of Japan



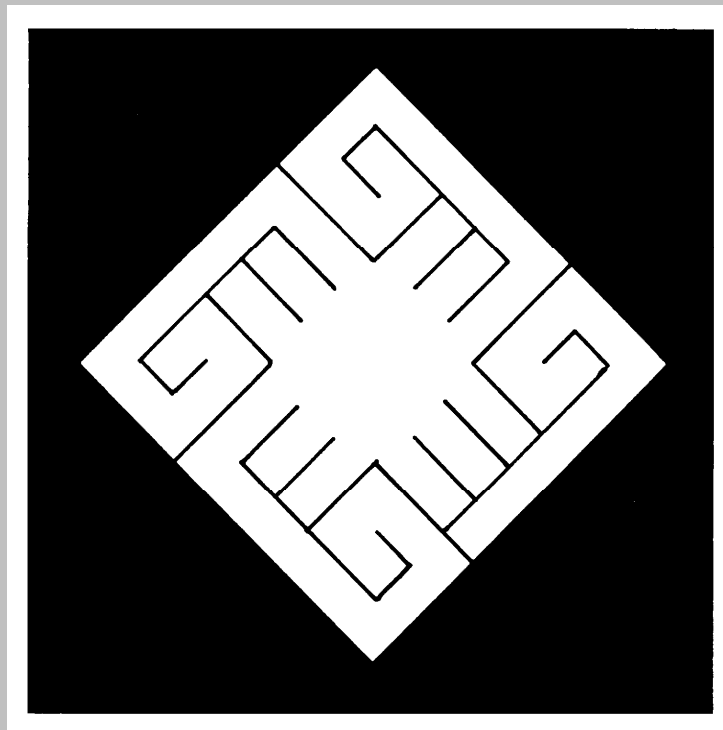
Major Cities and Islands of Japan



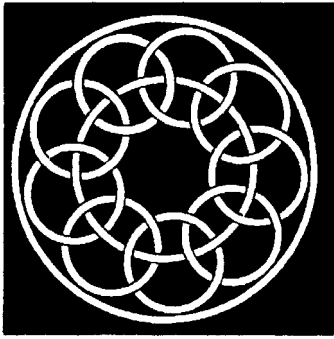




SECTION ONE



INTRODUCTION



LESSON 1:

THINKING ABOUT CONTEMPORARY CULTURE

Introduction:

One of the challenges in teaching and learning about culture is the question of teaching about similarities or differences. Should teachers emphasize human commonalities, helping students see how they are connected with others throughout the world? Should we help students recognize and tolerate differences that do exist across cultures? How can we teach both?

This lesson introduces students to a framework for analyzing and understanding the concept of culture, while simultaneously beginning their study of Japanese culture through the photos of the seven Japanese students in the Deai kit. It is designed as the introductory lesson for the *Snapshots from Japan* unit.

The framework that students work with in this lesson is the “Universals of Culture,” a classic social studies model that helps teachers and students work with and appreciate both similarities and differences across cultures. According to the model’s authors, Alice Ann Cleaveland, Jean Craven, and Maryanne Danfelter, the “universals are functions which culture serves and which are found in some form in every culture on earth.” As a teaching framework, the universals provide a way for even the youngest students to think about and organize information about cultures. Moreover, the universals of culture provide a useful vehicle for considering cultural commonalities and differences: the framework establishes broad functional categories common to all cultures, while recognizing that the ways individual cultures realize these categories may look very different from one another.

This lesson has two components. Students first work with photos from the Deai kit to make the universals of culture tangible for a particular culture—Japan. Students then consider strengths and shortcomings of the information provided in the photo essays and begin to think about questions they should ask in examining data.

Organizing Questions:

What can we learn about society and the individual?
What can we learn about tradition and change?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Analyze and apply a conceptual framework for defining and understanding the concept of culture.

2. Recognize culture as a fluid concept, with overlapping characteristics and categories.
3. Read, interpret, and categorize non-print data on Japanese culture.
4. Analyze strengths and shortcomings of any given set of data.
5. Recognize and appreciate similarities and differences across cultures.
6. Develop and support arguments for a particular analysis of photo data.
7. Hypothesize about aspects of contemporary Japanese culture.

Time Required: 2 class periods

Materials:

1. Copies of Handout 1-1, “The Universals of Culture,” for all students
2. Sets of five random photo sheets from the Japanese student photo essays for each group of three students (select photo sheets that include only one image)
3. Nine signs, each with a major category of the universals of culture printed on it
4. 10 self-adhesive notes for each group

Procedure:

Day 1

1. Begin the lesson by asking students to comment on the following questions: What is a culture? How is culture different from society? Ask students to volunteer their own definitions of culture and post these on the board.
2. Explain to students that they are going to be introduced to a framework for understanding and defining culture. Be sure students understand what a framework is. If students have trouble with this term, ask them to think about the framework of a new house. Students should be able to define *framework* as the structure or skeleton upon which a house is built. An intellectual framework is a structure for organizing ideas and information.

Distribute the outline for “The Universals of Culture” (Handout 1-1). Explain that the universals of culture provide a useful framework for considering cultural commonalities and differences. The universals of culture framework establishes nine very broad categories that are common to all cultures. At the same time, the framework helps us recognize that the ways that individual cultures address these categories may look very different from one another. Give one or two examples to illustrate this point. For example, all cultures have a method of oral communication, although individual cultures often speak a language unrecognizable to people outside that culture. Food is another category that is easy for students to understand. Students are well aware that everyone eats, but are also generally familiar with different kinds of ethnic foods popular in their own towns and so recognize differences in the cuisines of China, Mexico, and Italy, for example.

3. As a class, read through the nine major categories and their subcategories in the universals of culture. Clarify definitions and check for understanding by asking students to give examples from U.S. culture (or from cultural groups with which students are familiar within your own community).

4. Optional Activity: If the class has already studied Japan and time allows, have students form small groups for a short assignment. Allow groups five to ten minutes to apply what they have learned about the categories by filling in data about Japanese culture under the various categories of the universals of culture. Share responses in a brief whole-class discussion.
5. Next, divide the class into working groups of three. Give each group of students a set of any five photos from the Japanese student photo essays and ten self-adhesive notes. Explain that their assignment is to take five to ten minutes to decide within their small groups which category of the universals of culture each photo represents. Tell students that they are to use only the visual information within the photos. They should not turn to the explanations on the backs of the photo sheets for this stage of the activity.

Alert students that there may be more than one logical or possible category for many of the photos; thus, an important part of their small group task is to reach agreement within their work group on where each photo belongs. When the group has made its decision on each photo, it should write the category on a self-adhesive note and attach the note to the photo.

Each group should also record a brief rationale or argument for why they categorized each photo as they did. Explain that there are no “wrong” answers as long as the group can convincingly defend its choice. All students in the group should be prepared to report out on the group’s decisions.

As the small groups do their work, post the signs for the nine major categories of the universals of culture around the classroom.

6. Ask groups to post their photos around the room under the universals of culture signs for the categories they have chosen. Spend class time sampling some of the photo categorizations, giving each group the chance to explain and defend at least two of its categorizations.
7. Next, have a representative from each group collect that group’s photos from the walls. Be sure students keep the original self-adhesive note on each photo. Once each group has their original photo set, they should exchange it for that of another group. Each group’s task now is to analyze each photo in their new set, creating an argument for putting it in a different category within the universals of culture than the previous group did. The self-adhesive notes will show them how the previous group categorized the photos. Have students place a new note on the photo with the new category they have agreed upon. Allow about five to ten minutes for this group assignment.
8. Ask a representative from each small group to select one or two photos from their second set and explain why each fits under the category they selected. When each group has reported out on one or two photos, have the groups put all the photos back up on the wall under their new categories.
9. When the class is seated, debrief the activity on the universals of culture by holding a short class discussion using such questions as the following:
 - Why could the photos be put in more than one category?

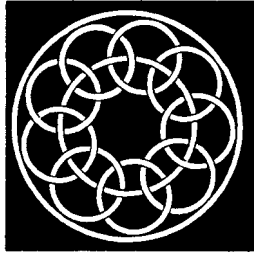
- What does this say about the categories in the universals of culture and what might it say about the concept of culture?
- Are the categories of culture set in stone or can they be seen as flexible or overlapping? Give examples to support your answer.
- How do the categories within the universals of culture relate to each other? For example, how might the category of Material Culture be affected by the category of Economic Organization?

Day 2

1. The second component of the lesson asks students to consider the strengths and shortcomings of the data provided in the photos. Clarify with students the difference between a hypothesis and a conclusion. A hypothesis is a reasonable guess based on some evidence. Conclusions, on the other hand, are judgments based on significant research. Ask if the students have enough evidence from the photos they have viewed to make conclusions about what Japan is like. (*Students should recognize that their evidence is very limited at this point.*) Do they have enough evidence to make some guesses or hypotheses? (Yes)
2. Have students make hypotheses about Japanese culture based on the photos they have examined. Ask: What may be true of Japanese culture based on the limited evidence in the photos? At the top of a posting sheet or the board, write: “We think the following may be true about Japan.” Record student responses for reference throughout your unit on Japan.
3. Next, ask the class to consider what they would need to know in order to change their hypotheses into conclusions. Create another list of student responses.
4. Tell students that, as they gain more information about Japan, they should reconsider their hypotheses. When students have gathered enough information to change a hypothesis to a conclusion, they should have an opportunity to make an argument to the class in support of the conclusion. Alternatively, if they believe they have gathered enough information to refute a hypothesis, they should have an opportunity to make a case for revising the hypothesis.

Extension and Enrichment:

1. To extend the focus on data analysis, ask students to examine the print information on the back of each photo sheet. Does this information change their understanding of any of the photos? Does it change students’ thinking about how they might categorize the photos within the universals of culture framework? If so, how? Tie this discussion into the previous discussion of hypothesis and conclusion by asking: What is the importance of context in interpreting culture clues? What additional information did the narrative give? How did that information reinforce or change your hypotheses about Japanese culture?
2. The lesson can also be extended by asking students to apply the universals of culture framework to an analysis of photos of student life in the United States. Yearbook and family photos could be used for this activity.



Handout 1-1

The Universals of Culture

The universals of culture are conceptual tools for study of cultures. These universals are functions that culture serves. They are found in some form in every culture on earth. The following categories make up our list of the universals of culture:

I. Material Culture

- A. Food
- B. Clothing and Adornment of the Body
- C. Tools and Weapons
- D. Housing and Shelter
- E. Transportation
- F. Personal Possessions
- G. Household Articles

II. The Arts, Play, and Recreation

- A. Forms of the Arts, Play, and Recreation
- B. Folk Arts and Fine Arts
- C. Standards of Beauty and Taste

III. Language and Nonverbal Communication

- A. Nonverbal Communication
- B. Language

IV. Social Organization

- A. Societies
- B. Families
- C. Kinship Systems

V. Social Control

- A. Systems and Governmental Institutions
- B. Rewards and Punishments

VI. Conflict and Warfare

- A. Kinds of Conflict
- B. Kinds of Warfare

VII. Economic Organization

- A. Systems of Trade and Exchange
- B. Producing and Manufacturing
- C. Property
- D. Division of Labor
- E. Standard of Living

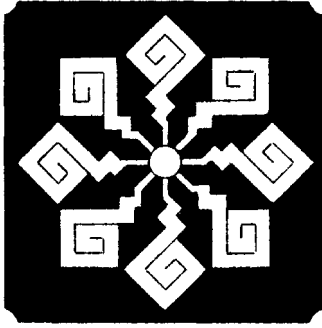
VIII. Education

- A. Informal Education
- B. Formal Education

IX. World View

- A. Belief Systems
- B. Religion

Source: Alice Ann Cleaveland, Jean Craven, and Maryanne Danfelter.



LESSON 2:

LOCATING AND PLACING SEVEN JAPANESE STUDENTS

Introduction:

This lesson assumes that, although students may be familiar with important geographic ideas, they have not been introduced to the geography of Japan or to the Deai kit's seven Japanese students and their cities or towns. While the lesson focuses on getting to know the Japanese students, it also emphasizes geographic terms and themes. The primary goal of the lesson is to improve the geographic skills of students as they locate the cities where the seven Japanese teenagers live and identify the cities' characteristics as places.

If your students are well-grounded in locational skills and understand that maps are designed by people and that design choices—such as what landform or body of water appears in the center of the map—affect the reader's perceptions, you may wish to start the lesson with Step 6 under Day 1 of the **Procedure**.

Organizing Questions:

What can we learn about place and the relationship between society and the environment?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Define the following geographic terms: *cartographer, perspective, subjectivity, absolute and relative location, equator, lines of latitude and longitude, archipelago, prefecture, contiguous, place.*
2. Recognize perspective and subjectivity in map design.
3. Ask geographic questions about location and place.
4. Describe the locations and places in which the seven Japanese students live.

Time Required: 2½ class periods plus homework

Materials:

1. Blank sheets of paper for all students
2. Copies of the "My Town" and world maps (pages 10 and 13 of this unit, respectively) for all students
3. Classroom maps of the world showing Europe, North America, or the Atlantic Ocean in the center

4. Pronunciation guide for Japanese high school students' names (page 9 of this unit) copied onto the board
5. Photographs representing the places where the seven Deai students live. If at least seven computers are available to students, the Deai CD-ROMs can be used. CD-ROM1 lists "Nature and the Environment" images associated with each Japanese student; CD-ROM2 has "My Favorite Places" for each. If sufficient computers are not available, the following photo sheets can be used:
 - Mizushima Yu: P03, P04, P11, D09
 - Oishi Kanta: P12, P13, D05, D08, D13
 - Sakai Michi: P03, P05, P08, P11, D07
 - Tamaki Shun'ichi: P03, P07, P13, P14, D13
 - Yoshida Kojiro: P03, P04, P09, D06
 - Yamamoto Takayuki: P10, P13, P15, P16, D08
 - Yoo Yoo Jin: P03, P07, P12, D06, D13

Procedure:

Day 1

1. Ask students to draw on a blank sheet of paper a simple map of the world that shows only the seven continents. Assure your students that the map does not have to be accurate: you want to see where they place the continents in relation to one another; their work will not be graded.
2. Distribute copies of the world map from page 13 of this unit. Ask students whether the continents on their world maps are in the same relative location as the continents on the laminated map. Are they surprised to see Asia in the center of this map? What did they draw in the center of their maps? (*Most likely North America, Europe, or the Atlantic Ocean*) Why? Remind students that people called cartographers create maps and that maps serve the purpose(s) for which the cartographers create them. Maps may reflect the perspective (point of view) of their makers or that of the audience for which they are intended.
3. Discuss the implications of a world map with Japan at its center. How do students react to it? How might Japanese people feel about such a map? What affects the decisions of cartographers as they choose what to put in the center of their maps? (*Answers may include where the mapmakers are from, how well they know the area they're depicting, what they want to emphasize, the audiences for which the maps are created, etc.*)
4. Ask: What might be the purpose of the world map on this handout? (*To introduce Japan's location in the world*) Remind students that "Where?" questions are fundamental to geography. When we answer "where" questions, we are describing locations. Review the concept of absolute location—the position of a point on Earth's surface expressed by means of a grid or another system of identifying specific points, such as street addresses. Ask: What would need to be added to the handout map to determine the absolute location of Japan in the world? (*The grid created by lines of latitude and longitude*) Point out that the equator, or 0 degrees latitude, is shown on the laminated map, as is the International Date Line, which roughly follows 180 degrees longitude. However,

without additional lines of longitude and latitude, absolute location cannot be determined.

5. Review the concept of relative location—a description of where something is in comparison to something else. Using the laminated map, what can students determine about the relative location of Japan compared to the equator? (*Japan is north of the equator, or north of 0 degrees latitude.*) Ask: Describe Japan's location relative to the International Date Line. (*Japan is west of the International Date Line.*) Ask students to identify another way in which they could describe the relative location of Japan. (*Many answers are possible; examples are: Japan is east of the Asian mainland, Japan is north of Australia.*)
6. Point out that Japan is an island country, consisting of four main islands in a chain. Ask: What geographic term means a chain of islands? (*Archipelago*)
7. Distribute copies of the “My Town” map from page 10 of this unit. Focus students' attention on the prefectures and towns associated with the Japanese students. Tell students that this map is designed to introduce the locations of the seven Japanese students, identified on the maps by their initials. Ask students to identify the symbols used to represent cities (*black dots inside circles*) and prefectures (*shading*) on the map. The students may notice that there are more than seven locations identified on the map; ask them why that might be. (*The map shows not only where the Japanese students live now, but also where they have lived in the past or where they live when they are away from their family home.*)
8. Label the “top” of the map North. Call attention to the fact that the Japanese archipelago “sits” on the earth in a position that is often wrongly described. The archipelago does not fall in a straight north-south line as many people mistakenly believe, but in a line that runs northeast to southwest. Reinforce this understanding by asking which of the Deai students lives farthest northeast (*SM*) and farthest southwest (*TS*). Show students one or more world maps on which Japan appears at the edge of the map, rather than in the center. In these maps, Japan may appear to lie along a north-south line because of the projection used by the cartographer to produce the map. Explain to students that all maps of the world provide a somewhat distorted view of the world's landforms or bodies of water because of the difficulty of representing a spherical object on a flat surface.
9. Reinforce the concept of relative location by having students create questions about the Japanese students' locations in relation to one another. Students can then pair up and ask each other the questions they have created. Examples: What is *SM*'s location relative to that of *TS*? (*Northeast*). Name the students whose prefectures are contiguous to (touch) one another. (*YK and YT; OK, MY, and SM*)
10. Help students see the four main islands in relation to one another; it is not necessary at this time to name them. Because one of the Japanese students is from Okinawa, your students may have the mistaken impression that Okinawa is one of the four main islands. Point out that there is a fourth island, south of Japan's largest island, on which none of the Japanese students lives.

11. For homework, ask students to choose from the following assignments:
- Using the Internet, find and print out at least two projections of a world map that do not look like the one used in this lesson; bring copies to class.
 - Find a newspaper or magazine article that features Japan; highlight information about locations in Japan. Bring the article to class.
 - Ask three adults these questions and record their answers:
 - a. How many main islands make up the country, Japan?
 - b. In what direction does the archipelago Japan run (north-south, east-west, northeast-southwest, northwest-southeast)?
 - c. If you were drawing a map of the world, where would you put Japan—on the right side, the left side, in the center? Why would you put it there?

Day 2

1. Divide the class into three groups, according to the homework assignment chosen by the students. Give the groups ten minutes to select reporters and discuss their findings. The following questions should guide student discussion:
 - Map group: How are the maps found by group members similar to and different from the maps examined in class? How is Japan represented on the maps found? What are the purposes of these maps? Does the purpose affect how Japan is represented?
 - Article group: What locations are mentioned in the articles found by group members? Is the geographic information important to understanding the article? Explain your answer.
 - Survey group: Combine your answers. Which questions were adults most likely to answer correctly? Incorrectly? What does this survey tell you about attitudes toward and knowledge of Japan among U.S. adults?
2. Give each reporter two minutes to report for the group. As each student reports, reinforce the following points:
 - Maps are subjective; every map reflects the views of the cartographer who drew it and the purposes for which it was made.
 - Magazine and newspaper articles on Japan usually identify the cities and prefectures from which the news originates, and students should pay attention to these locations.
 - Japan is an archipelago, a chain of four main islands that lie in a northeast-southwest direction.
3. Review the geographic concept of place. A place is a location that has characteristics that give it meaning and differentiate it from other places. Remind students that all people's lives are set in particular places: we all come from a place, live in a place, take pride in or possibly reject a place that surrounds us. To some extent, we all get some sense of "who we are" from the place in which we live. Japanese people are no different in this regard. Therefore, to get to know the Japanese students, it makes sense to look at the places where they live, go to school, play, and work.

4. Discuss the distinction between a place's physical characteristics, those that are part of the natural environment, and human characteristics, those that result from the actions of people. Ask for examples of physical (*mountains, rivers, beaches, forests, animals, amounts of precipitation*) and human characteristics (*buildings, roads, street signs*) and record them on the board.
5. Assign four or five students to each of the Japanese students. If this is their introduction to the names of the Japanese teenagers, remind students that in Japan, as in some other countries, the surname appears first, the given name second. (The guide to pronouncing the Japanese students' names on page 9 might be copied onto the board for reference.) Tell the groups that they will become the "experts" on the places where their students live and go to school.
6. Explain that the groups will be studying photographs of their assigned Japanese students. Their task is to observe the images and describe them in geographic terms—their physical and human characteristics—by answering questions that the class creates together. Work with students to develop geographic questions related to the physical characteristics of place. Record their questions on the board under the heading "Physical Characteristics of Place." Examples:
 - What landforms appear in the images?
 - What can we learn about weather and climate in Japan?
 - Do the Japanese students live on or near bodies of water?
 - Is there evidence of any wildlife? Natural hazards?
 - What vegetation appears in the images?

Work with students to develop geographic questions related to the human characteristics of place. On the board record their questions under the heading "Human Characteristics of Place." Examples:

- What types of buildings appear in the images?
 - What jobs do people have?
 - How do they spend their leisure time?
 - Is there evidence of religion, or of belief systems, in the surroundings?
 - How do people get from one place to another?
 - How diverse are the people of Japan?
 - Do the people make use of technology?
7. Distribute the photo sheets listed in the **Materials** section, or explain how students can access images on CD-ROMs 1 and 2. As students peruse the images, observing the variety of places in Japan, ask them to jot down answers to the questions that the class created.
 8. Write the following incomplete sentences on the board for students to copy:
 - To me, the most surprising things about Japan's location and about its physical and human characteristics were...
 - I am surprised by what I observed because...
 9. For homework, ask students to write a paragraph to complete the idea in each sentence. They should use the organizing questions from Step 4 above to help

them frame their responses. If any students insist they are not surprised by what they observed in this lesson, invite them to write a two-paragraph essay explaining how what they learned in the lesson confirmed what they already knew about Japan's location and its physical and human characteristics.

Day 3

1. Form new groups comprised of representatives of each of the seven groups from the previous day. Group members should discuss what they observed in the images surrounding the Japanese student they were assigned. This "jigsaw" technique should result in all members of the class being introduced to the places important to all of the Japanese students. Students should become aware of the variety of physical and human characteristics of places in Japan. Students should be able to answer the following questions:
 - Where does Student X live and go to school?
 - How would you describe the physical and human characteristics of the places where Student X lives and goes to school?
 - How are the places where the seven students live and go to school similar and different?
2. Review with the class important information from this lesson: Japan is an archipelago located north of the equator and west of the International Date Line; the Japanese archipelago runs in a northeast-southwest direction; the home towns of six of the Japanese students are located on three of Japan's four main islands while one student's home town is on a smaller island that is also part of the Japanese archipelago; each student's home town has unique human and physical characteristics that define that place.

Extension and Enrichment:

1. Engage students in exploring the concept of absolute location, particularly the use of latitude and longitude. For example, students could use an atlas to identify the latitude and longitude of the home towns of the seven Japanese students.
2. Teachers and students may also want to refer to *Asia for Educators* (<http://afe.easia.columbia.edu>), an Internet site developed at Columbia University. The segment on Japan's geography provides an overview of Japan's physical environment with an introductory reading and nine maps and accompanying exercises for students.
3. A third aspect of a place's character is the meaning people give to the place through their emotional and intellectual responses to it. For example, a monument to people killed in war evokes a different response and therefore has a different "meaning" than a school gymnasium. People from different cultures may respond differently to places. Suggest that students examine the narratives on the photo sheets for information about the meaning the Japanese students give to the places in their lives. What places in students' own lives have similar meanings?



LESSON 3:

MILESTONES IN A LIFE

Introduction:

In this lesson, students use the entire collection of Deai photo sheets to start becoming acquainted with the lives of the featured students. The class explores the concept of milestones, an important aspect of the life of the individual in society. Students scan the photographs to find episodes the Japanese students identify as milestones or rites of passage in their lives. Some of these occasions will be new to American students, such as *Shichi-go-san*; others, such as obtaining a driver's license, appear to be more familiar, at least on the surface. The students then build their analytical skills by organizing the milestones into categories and by comparing them with milestones and categories with which they are familiar in the United States.

Organizing Questions:

What can we learn about society and the individual?
What can we learn about tradition and change?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Identify milestones and significant annual events in the lives of the Japanese students.
2. Separate milestones into categories they find useful.
3. Differentiate among the experiences of the seven Japanese students.
4. Compare the milestones to milestones they observe in the United States.

Time Required: 2 class periods plus homework

Materials:

Entire set of Deai photo sheets or access to Deai photographs on CD-ROMs 1 and 2

Procedure:

Day 1

1. Introduce the lesson by telling students that they will become more familiar with Japan and with the lives of young people in Japan by studying photos of the seven Japanese students to find examples of milestones in the students' lives. Some of these milestones will be the kinds of events that take place once

in a lifetime, while others might be annual or periodic events. Both types of milestones will reveal aspects of Japanese culture.

2. Through discussion, define the terms *milestones* and *rites of passage*. A *milestone* is a significant event or stage in the life of a person. A *rite of passage* is any important act or event that marks the movement from one stage of life to another. Using these definitions, the terms can be used interchangeably. Both terms imply that these events would not be repeated.
3. To check comprehension, ask students to give examples of a milestone or rite of passage in the life of a young person in the United States. Record the examples. (*Possibilities include acquiring a driver's license, graduating from high school, or earning a scouting badge.*) Point out that people also experience recurring events that can be very important or special, such as annual holiday celebrations, arts festivals, or sports competitions. They will find examples of both milestones and recurring events in the pictures and captions.
4. Organize the students into seven groups, giving each group the photo sheets for one Japanese student. Direct students to examine each photo sheet and read the printed information on the back. One student in each group should record the information they find, making two lists: (1) milestones in the pictures and narratives and (2) special events that recur either annually or occasionally.
5. Once the students have completed gathering information, ask them to report to the whole class while you record the events each group has identified. Ask them how they identified these events. (*The Japanese students may have identified the events as important, or the photos provided such clues as a formal family photograph, a special location, or people wearing different clothing.*)
6. In cases where the milestone is unfamiliar, such as *Shichi-go-san*, assign a student to look up information about it in the Mini-Encyclopedia on the Japan Forum web site (http://www.tjf.or.jp/deai/contents/teacher/te_index.html). If students do not have Internet access, provide the information yourself from the web site or **Teacher Background Information**.
7. To delve a little deeper into the meaning of the events students have identified, ask the students to generate categories for the milestones and special events. (*Some possible categories could be school-related occasions, religious occasions, and civic occasions.*) Record the categories on the board. Encourage class discussion about whether the categories are useful organizing tools, and whether some milestones or events fit into more than one category.
8. Ask each group to discuss their Japanese student's milestones and special events and assign them to the class-generated categories.
9. Ask students to identify similarities or differences among the events highlighted by the seven students. For example, do they all cite the first day of elementary school as important? Point out that just as U.S. students would identify a variety of events as important in their lives, Japanese students vary, too.
10. For homework, ask students to list milestones and special events teenagers experience in their community, building on the examples identified in Step 3.

Day 2

1. Ask students to read their homework lists, putting each new item on the board. If time permits, ask students to categorize them. Point out that an occasion could fall into more than one category. For example, Christmas originated as a religious holiday, but for many people it has little or no religious content. Take the opportunity to point out that it is important to avoid making assumptions when observing another culture. A Japanese Christmas celebration might have many familiar aspects, such as Santa Claus and public light displays, but may not carry the same meaning to a Japanese person celebrating the holiday.
2. Ask students whether the identified U.S. milestones would be typical all across the country. Guide the discussion to point out that students in both countries may experience milestones common within their country as well as ones more specific to their own family or affinity group.
3. Compare the milestones and events the students have identified in both countries. Are there any important events in one country that are conspicuously absent or different in the other? (*Getting a driver's license is one example of a milestone that young people encounter at a different time in Japan, if they get one at all.*) Are there milestones or events that have a different content or emphasis in the two countries? (*Provide examples from the **Teacher Background Information** about first birthday celebrations.*) Is it possible to form any general statement about Japanese culture based on the milestones found in the information about the seven students? (*Suggest caution. This evidence is just a starting point.*)
4. Ask students to write two sentences. One is to assess what they have learned; the second is to assess whether they understand the limits of what they have learned. The first should be a specific factual statement about a milestone or event. For example, "Many Japanese students remember the first day of elementary school as an important milestone." The second should be a generalization they can defend with evidence. Students may make broad statements such as "Christmas is a really important holiday in Japan." Debrief by pointing out that they only have enough evidence to make a less-sweeping generalization, such as "Many families celebrate Christmas in Japan."
5. Summarize the lesson by pointing out that students have used one kind of evidence, pictures and captions about Japanese teenagers, to start learning about Japanese culture. This evidence offers glimpses of life in Japan, but must be combined with additional evidence before many generalizations can be drawn. The students have found that different people within a country mark milestones in a life and events in the year in a variety of ways.

Extension and Enrichment:

1. Because the Deai materials are about high school students, they focus on events that take place before adulthood. Using other sources about Japan, from fiction or films to encyclopedias, have students identify milestones that take place in adult life. For example, Coming of Age Day is a milestone in the seven Japanese high school students' future.

2. Assign students to research and write a brief paragraph on any of the holidays or milestones they have uncovered. If many students write about holidays, assemble the paragraphs into a calendar that can be compared with the calendar of U.S. holidays. A source for this activity is The Japan Forum's Mini-Encyclopedia (http://www.tjf.or.jp/deai/contents/teacher/te_index.html).

Teacher Background Information:

Christmas

After Spanish and Portuguese missionaries introduced Christianity into Japan, some Japanese Christians celebrated Christmas as early as the mid-16th century. Christmas gradually evolved into a secular family celebration in the late 19th and early 20th centuries. Today it is a popular year-end celebration. As Christmas day approaches, stores and shopping arcades assume a festive atmosphere with Christmas trees and other decorations. Christmas music further heightens the mood.

Sharing a Christmas cake on Christmas Eve and exchanging presents among family and friends are the most popular ways of celebrating the holiday in Japan. A recent survey of children from kindergarten to junior high found that the most popular presents were computer game consoles and game software, followed by cash, personal computers, and clothes. The order of the wish list varied according to age. Sixty percent of junior high school students said they preferred cash to anything else.

Shichi-go-san

Shichi-go-san literally means "Seven-Five-Three." This custom is observed on November 15. On that day, five-year-old boys and seven- or three-year-old girls are taken to a *Shinto* shrine to pray for their safe and healthy future. In some parts of the country, boys are taken to the shrine at three.

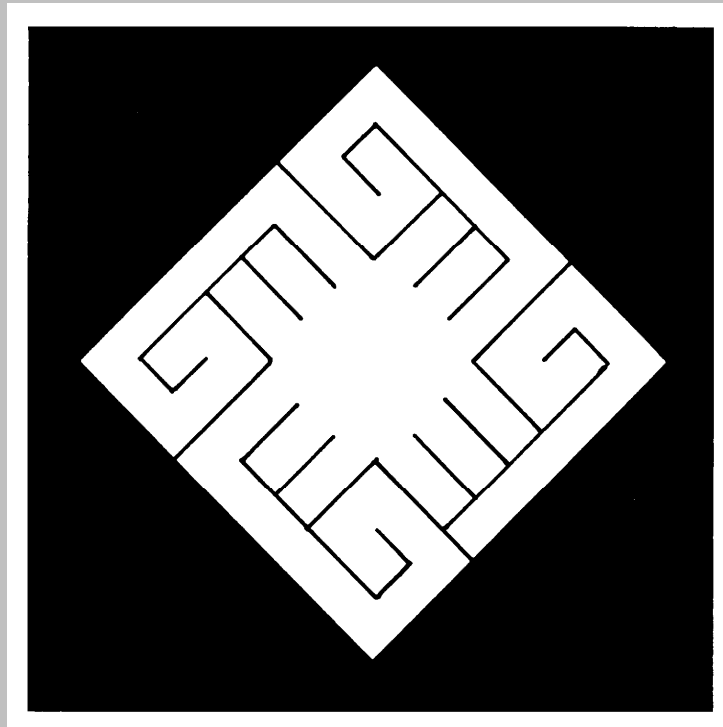
Traditionally, this was the occasion when parents took their children to the local shrine to announce that the child had survived infancy. More recently, parents have tended to take their children to large and well-known shrines, rather than to the local one. After the visit, they may buy special candy called "thousand-year-candy" to distribute to relatives and neighbors. Families usually dress the child in traditional clothing and have a formal picture taken. The clothing can be rented. A professional dresser may be hired to help dress the child because the clothing is often elaborate.

First Birthday Celebration

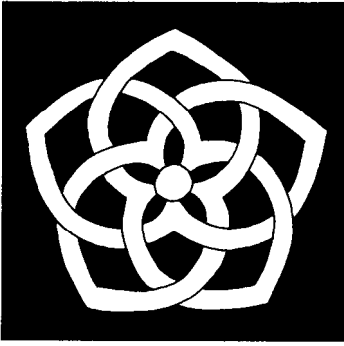
A child's first birthday is a special time in Japan; different customs are practiced from one region to another. One common custom is to have the toddler carry piggyback a large *mochi* (rice cake) weighing 1 *sho*. The word for one *sho* is a homophone for another word meaning "a whole lifetime." The custom represents the parents' hope that the child will never go hungry throughout his or her lifetime. In some places, a one-year-old receives a sword or a pair of scissors. In others, the child is given a selection of items to choose from: rice, money, an abacus, a ruler, and a calligraphy brush. The object chosen is thought to determine the child's future.

Source: This background information was excerpted from the Japan Forum Mini-Encyclopedia.

SECTION TWO



***LIFE IN JAPAN THROUGH THE EYES
OF SEVEN JAPANESE HIGH SCHOOL
STUDENTS***



LESSON 4:

A LOOK AT JAPANESE SOCIETY THROUGH THE FAMILY

Introduction:

In this activity, students use the case studies provided by the seven Japanese student photo essays to investigate family life, including social traditions, social institutions, family organization, and values in contemporary Japanese society. An optional first activity involves students in identifying information about family life presented in their textbook. Students then “read” the photo essays created by the seven Japanese high school students for information about Japanese families and society, developing their skills of data collection and organization, data analysis, and hypothesis formation. Next, students “interrogate” the quality and reliability of first-person data and learn to be questioners of data.

This lesson is best used early in a unit of study on Japan or as an introduction to classroom use of the Deai kit. In its focus on the process of data analysis and hypothesis, this lesson is comparable in objectives to Lesson 1 in this unit. It is recommended that the teacher choose one or the other for use with a single class.

Organizing Questions:

- What can we learn about society and the individual?
- What can we learn about tradition and change?
- What can we learn about global connectedness?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Categorize data about contemporary Japanese society and make hypotheses based on the data.
2. Identify ways in which Japanese families have blended aspects of traditional and contemporary culture.
3. Cite examples of both diversity and homogeneity across families in Japan.
4. Consider the validity of the term “a typical Japanese family.”
5. Analyze and evaluate source materials, particularly considering strengths and shortcomings of first-person narratives.

Time Required: 2-3 class periods

Materials:

1. Class textbook; in advance, identify pages in the text with information about Japanese society and family. Note these pages for assignment to students.
2. Entire set of Deai photo sheets or access to the Deai CD-ROMs or website
3. Copies of Handout 4-1, “Data Collection Sheet: Examining Textbook Coverage of Japanese Family and Society,” and Handout 4-2, “Data Collections Sheet: Seven Japanese High School Students,” for all students
4. 6 sheets of posting paper with one of the data categories from Handout 4-1 at the top of each sheet
5. Markers and tape

Procedure:

Day 1 (Optional)

1. Introduce the activity by asking students how one learns about other societies. (*Possible answers include television, movies, textbooks, newspapers and magazines, foreign-born students or neighbors, international travel, textbooks and school study, and the Internet.*)
2. Distribute Handout 4-1, “Data Collection Sheet: Examining Textbook Coverage of Japanese Family and Society.” Review the sheet, making sure students understand the kind of information being sought for each category. As homework or an in-class assignment, have students work alone or in pairs to fill in the chart with as much information as they can gain about the categories of Japanese society and family life listed, using their textbook chapters on Japan.
3. Discuss student findings as a large group. Ask what facts and impressions emerged about Japanese family life and/or contemporary society, particularly people’s daily lives, roles of family members, social traditions, and so on.

Day 2

1. Explain to students that they will be looking for data on the same topic from an alternative source—specifically the photo essays from the seven Japanese high school students. Explain that, by using an alternative source, the class will try to enrich its understanding of Japanese family life and contemporary society. Show several random photos from the photo essays. Ask the class to look for clues that might help them describe aspects of society.
2. Divide the class into seven groups. Distribute the complete set of photo sheets for one of the Japanese students to each group or direct students in using the CDs or website. If the class has not previously worked with the materials from the Deai kits, explain the premise of these seven photo essays—namely, that students around Japan were invited to participate in a contest to portray their lives through a collection of photos. Explain that the seven photo essays in the kit were based on the submissions of several winners of that contest, held in the late 1990s. Point out that, because the basis of the contest was to show one’s own life through photos, the photo essays are highly subjective. That is, they represent what each student wanted to show about his or her life in a few pictures.

3. Distribute Handout 4-2, “Data Collection Sheet: Seven Japanese High School Students,” to all students. Instruct groups to “read” their assigned photo essay. Point out that, in the context of visuals, the term “to read” means to examine closely to find information. Students should read the photos and then record data about their assigned Japanese student and his or her family on Handout 4-2. At this time, students should not read the accompanying narratives on the back sides of the photos. Caution students that all photo essays may not include information on all aspects of society and family shown on the handout.
4. Because each photo essay contains about 45 photos, students must pull a great deal of information from these resources. It may be helpful for each student group to subdivide, with one student in each group assigned to look at a specific set of pictures. Students can then share the information they have collected with others in their group before making their report to the class. It might be useful to provide each group with a clean copy of Handout 4-2 and have them compile their information on the master sheet, condensing the information by picking the five most important things found under each category.
5. While students are working, hang a posting sheet on the classroom wall for each category provided in the “Data Collection Sheet.”
6. Next, ask each group to send a scribe to record their group’s findings for each category on the master charts you have posted around the room. The student scribe should write the name of the Japanese student whose photo essay his/her group studied, then the data the group collected. When students have finished recording, allow students some time to read the posted findings and look for similarities and differences across families recorded within categories.

Day 3

1. Discuss group findings as a class. Possible questions to guide discussion follow:
 - Within specific categories, what similarities, if any, were there across all seven families? (To determine this, ask students to identify specific data posted on the board by other students that seemed to correlate with information they recorded about the family they studied.)
 - What differences were there within categories? (To determine this, ask students to identify specific data posted on the sheets by other students that seemed at odds with what they learned about the family they studied.)
 - What evidence of influence or exchange of ideas, institutions, or values between Japan and other cultures were found in the photo essays?
 - What similarities or differences do you see between the Japanese family you studied and your own family? Between Japanese and American culture?
2. Ask students if, based on their study of these seven families, they could agree on the characteristics of a “typical” Japanese family and create a profile of such a family. Ask students to elaborate on and support their answer with data. (*While students may be able to agree on some common characteristics, the in-depth look at seven families should yield the impression that there is no “typical” family in Japan.*) Ask students to discuss what, if anything, this exercise has revealed as pitfalls in characterizing a “typical” Japanese family.

3. Ask students if they feel confident in making any hypotheses about Japanese society based on their data collection in this activity. List these on the chalkboard or posting paper. Next, ask them to think about why their ideas have been labeled as hypotheses rather than conclusions. Use the following questions to lead students to recognize the limited nature of their information:
 - Is it safe to generalize about a society based on data from a set of photos?
 - What is the difference between forming a hypothesis and drawing a conclusion based on limited information?
4. If this activity comes at the beginning of a unit of study on Japan, explain that one of the goals for that unit will be to test their initial impressions and hypotheses from this activity against information gained throughout the unit.
5. Turn the students' attention to analysis of the process by which they collected data and formed hypotheses. Questions that may guide discussion follow:
 - What are the limitations of making generalizations from limited data? From the seven photo essays here? (*Seven is a very small sample from which to generalize. The number of photos students could take was limited.*)
 - What questions should students ask to ascertain the credibility of this or any data? (*Possible responses: Who developed the photo essays? What was the goal of the photo essay content and how did the goal affect the Japanese students' choices of photos?*)
 - Did the Japanese students mean to represent all of Japan in their photo essays? (*Student photos were limited, thus the essay was selective, which would affect the overall "story." The essays are subjective—based on what each Japanese student wanted to show about him or herself.*)
 - How is Japanese society filtered through each student's life and experience? (*Answers will vary; students capture what is important to them and what they have personally experienced.*)
 - How might more case studies support or refute the data collected so far?
 - How can you test the hypotheses you made about contemporary Japanese families and society based on the photo essays? As a result of this photo analysis, what further questions do you have about this society?
6. Next, ask students to compare the information available in their textbook vs. the information available through the photo essays:
 - Was there information in the text that did not come out in the photo essays?
 - Did the photo essays add to the information in the text, and if so, how?
 - From this activity, what are the advantages of using multiple sources?

Enrichment and Extension:

1. Have small groups of students identify what they would photograph if they were required to capture essential characteristics of their family life in 10 photos.
2. Assign students to conduct Internet or library research to answer questions that they generated on Day 3, Step 5.



Handout 4-1

Data Collection Sheet: Examining Textbook Coverage of Japanese Family and Society

Write down all the information you can find about the following aspects of Japanese family life and society by examining your textbook chapters on Japan. If you need more room, you may write on a separate sheet of paper.

Education	Occupations and Standard of Living	Hobbies and Interests	Arts and Aesthetics	Beliefs and Values	Family Members and Their Roles



Handout 4-2

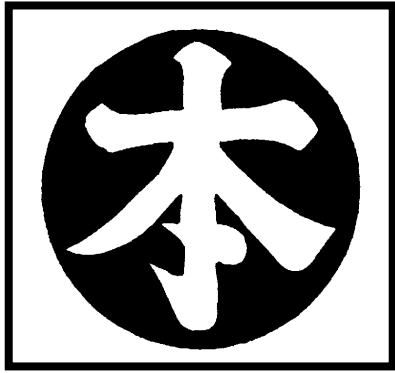
Data Collection Sheet: Seven Japanese High School Students

Japanese student's name _____

Hometown and prefecture _____

Write down all the information you can find about the following aspects of Japanese family life and society by examining the photo essay of your Japanese student. If you need more room, you may write on a separate sheet of paper.

Education	Occupations and Standard of Living	Hobbies and Interests	Arts and Aesthetics	Beliefs and Values	Family Members and Their Roles



LESSON 5:

BUILDING BRIDGES THROUGH LANGUAGE

Introduction:

In this lesson, students use both the Deai photos and the accompanying narratives to find references to languages and language education. Through this process of searching, they start building their own image of the Japanese language as it is used today. Students become familiar with a few Japanese words and the ways they are written. They also note the incorporation of words from other languages and the existence of dialects within Japanese.

The lesson next moves to a focus on the teaching of other languages in Japan. The concept of global connectedness is exemplified via a description of the Japan Exchange and Teaching Program (JET), a Japanese government program that hires people from around the world to teach in Japan. Finally, students form personal opinions and debate the value of second-language learning in Japan and the United States.

Organizing Questions:

What can we learn about tradition and change?
What can we learn about global connectedness?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Describe some key aspects of the Japanese language.
2. Use language-related evidence to illustrate the concept of global connectedness.
3. Analyze the importance of second-language learning in Japan and the United States.

Time Required: 2 class periods plus possible homework

Materials:

1. Class set of Deai photo sheets or access to Deai photographs in CD format
2. Overhead Masters 5-1 and 5-2 reproduced as transparencies
3. Overhead projector

Procedure:

Day 1

1. Organize students into small groups and give each group a random assortment of the Deai photo sheets. (It is not necessary to use all of the photo sheets.) Explain that students are to list as many examples as they can find of visual or written evidence about Japanese or other languages in Japan. They can draw their evidence from the pictures or from the English or Japanese language descriptions on the backs of the photo sheets.
2. Ask members of each group to report to the class what they found out about language. (*Key points to note include the fact that Japanese is not written with the English alphabet. It is written with some symbols that appear to be very complicated and others that appear less so. Some of these symbols are used frequently. From the pictures and English text, students may notice the use of English words such as McDonald's and Tokyo Disneyland. There are references to dialects in cards about Sakai Michi, who goes to school on Hokkaido in the far north, and Tanaki Shun'ichi, who lives in Okinawa Prefecture to the south. Most of the Japanese students refer to taking English class, something that virtually all students in Japan do from grade 7 on. Students may notice some Japanese words that have entered the English language, such as manga or yakitori.*)
3. If students are interested and class time permits, explain the basic Japanese writing systems, using the material in the **Teacher Background Information**. Show the transparency of Overhead Master 5-1 and briefly explain how the writing systems are used. Students should then be able to pick up a Deai photo sheet, find some examples of *katakana*, and sound out those words. Warn them that they may not recognize the words even after saying them out loud, since the words may be drastically shortened, derived from a language other than English, or have pronunciations that depend on additional symbols that aren't explained in the simple chart given with this lesson.
4. Show the transparency of Overhead Master 5-2, which displays a few sample words drawn from Deai lessons. Point out that the words are written in *kanji*, *hiragana*, *katakana*, and *romaji*.
5. Ask students to identify some ways in which foreign words can enter a language. For example, a new technology might always be known by the name under which it was imported. Words may be introduced during a time period when two countries have close contact and then remain in the language for centuries, even if the contacts end. Imported sports, music, and popular culture may continue to be known under their original names. Even though baseball has become Japan's most popular spectator sport, English continues to be used for key terms. The English terms have, in effect, become Japanese; they are pronounced in ways that work within Japan's syllable system.
6. The Japanese language makes use of many words adopted from other languages. One example is *konbini*, meaning convenience store. Point out that the meaning and pronunciation of words adopted from English may change so much from the original English that the word is unrecognizable to English-speakers. There are whole dictionaries dedicated to these words. Remind the

students that all languages incorporate imported words, but to varying extents. American English is full of these words.

7. Ask students to generate reasons why learning English might be particularly important in Japan, so important that it is a required subject for most students from grade 7 on. (*Possible answers include: much of the world's scientific writing is in English, much international business is conducted in English, or other factors.*)
8. Introduce information about the JET Program, using the **Teacher Background Information** for data on the scope of this major initiative of the Japanese government. Because learning English is considered to be so important, the government of Japan has spent vast sums to hire foreigners to assist in teaching English in schools all across the country. Point out to students that the program has other purposes in addition to improving language instruction, including grass-roots exchange, cross-cultural communication, and the internationalization of Japan.
9. Pose the following question to your students: Is second-language learning important in all countries in the 21st century? Why or why not? Ask students to spend a few minutes writing a brief list of pros and cons in response to this question. This can be done in class or as a homework assignment. It is not necessary to arrive at a conclusion.

Day 2

1. Divide the class into small groups with four students in each group. (One way to do this is to count off by one-quarter of the class size, putting all the ones in the first group, all the twos in another, etc. For example, a class of 32 would count off by 8.) Ask each group of four to simultaneously carry out an informal debate on the question of whether second-language learning is important in all countries. Tell the students that those with odd numbers are assigned the pro side and must explain why second-language learning is important, while evens must support the opposing position, that second-language learning is not important. (Being assigned their positions just before the debates forces students to consider information supporting both points of view.)
2. Debrief the lesson by asking each group which side had the most convincing argument, and why. Point out that this is not a question that has one right answer and that opinions on this topic may change over time.
3. Ask students to speculate about whether they would like to apply to the JET Program or a similar program. What could they offer to Japanese students? What could they gain from this experience?

Extension and Enrichment:

1. Ask students to collect information about various exchange and teaching programs in Japan or in other countries. Put brochures or print-outs of web pages on the board to inspire the students to think about seeking international experiences when they are older.

2. Many resources are available to introduce Japanese language to English speakers. A quick web search will lead to *kana* charts, interactive teaching sites, and explanatory materials. Because the pronunciations of *kana* are quite consistent, students can rapidly write reasonable *kana* approximations for Japanese words like *samurai* or English words used in Japan like *tennis* or *supermarket*. Many students think of this as a fun game, so it can lead to an interest in more serious study of the language.
3. To establish students' frame of reference for making comparisons, send them to dictionaries to research the language roots of words commonly used in English. Ten words that would illustrate the many languages from which English words are taken are: convenience (Latin), store (Middle English, Old French, and Latin), burrito (Spanish), pecan (Algonquian), bayou (Choctaw), ketchup (Chinese), mustard (Old French and Latin), school (Middle English, Old English, Latin, and Greek), teacher (Middle English and Old English), blitz (German). Groups of students could also analyze one page of the dictionary to determine from which languages most English words were derived.

Teacher Background Information:

A Brief Introduction to Written Japanese

The Deai materials were originally designed for use in teaching the Japanese language in countries outside of Japan. The fact that they include both Japanese and English text on the back of the pictures makes them valuable for introducing a few basic concepts about the Japanese language to students using the pictures in such other subjects as social studies. Although the paragraphs below are just a brief overview of a few aspects of the language, they provide background that will be helpful in responding to points that are likely to arise in the class discussion.

The people living in the islands now called Japan have always had ways of speaking to each other. Linguists debate the original sources of this oral language because it is not clearly part of one family of major languages. Japanese may be related to Altaic languages, a family that includes Turkish and Korean, but it also has some influences from the Austronesian languages of the South Pacific. English belongs to the Indo-European family of languages. Students often think that Japanese is closely related to Chinese, but this is not true for the spoken forms of the languages. Japanese and Chinese have different grammatical structures, and Chinese is a tonal language, meaning that a single sound will have very different meanings when it is spoken in different tones. This is not the case in Japanese.

The Chinese writing system was introduced into Japan starting about 1,500 years ago, at a time when Japan was strongly influenced by China. Ultimately, tens of thousands of Chinese characters were in use in Japan. Students will be able to pick out examples of these characters, called *kanji*, from the backs of the cards. In most cases, the *kanji* are more complex than the other characters. They are comprised of more strokes than the rest of the writing, ranging from one stroke to as many as 23. Charts in Japanese schools and textbooks illustrate the number of strokes necessary to write the characters and the order in which the strokes should be written. Originally the strokes would have been brushstrokes, but students are expected to use the correct order even when practicing with pencils.

In the 1940s, the Japanese government identified some of the many characters as “*Kanji for Daily Use*.” In elementary and secondary schools, students must memorize the 1,945 *kanji* on the current version of this list. The *kanji* are not phonetic. Instead, they have a meaning such as “sun” or “moon,” but the word may be pronounced in different ways depending on its usage. These pronunciations derive from two main sources: the Chinese pronunciation that arrived in Japan with the writing system, or the pronunciation the Japanese were already using to express the same concept.

Students will notice the smaller, lighter writing above some of the characters on the backs of the Deai photo sheets. These are pronunciation tips, since people trying to read the cards might know the sound of a word but not the way it is written in *kanji*.

The need for another way of writing Japanese became evident fairly quickly after *kanji* were introduced into Japan. The need resulted from the fact that the *kanji* simply did not serve all the functions necessary to write Japanese. One problem was how to indicate the number and tense of verbs, such as would be done in English by writing “he sings” vs. “they sing,” or “will walk,” “walks,” and “walked.” The Japanese and Chinese languages differ in the way these distinctions are indicated.

As a result, the Japanese developed a second writing system starting about 1,000 years ago. Called *kana*, it is a system of syllabaries. Unlike an alphabet, in which each letter conveys a sound, each *kana* unit indicates the sound of a whole syllable, such as “ka,” “ki,” or “ku.” Two types of *kana* are in use today, *hiragana* and *katakana*. The two kinds of *kana* represent the same sounds, but *hiragana* is generally used in combination with the *kanji* while *katakana* is used to write foreign words. All three typically appear in the same sentences.

Finally, Japanese also learn *romaji*, the alphabet used to write English and some other languages. It often appears in advertising or signs in major cities.

When students look at the English text accompanying the pictures, they will find some references to dialects. Standard Japanese is based on the dialect spoken around Tokyo. Despite the influence of television, radio, and school textbooks, dialects continue to be used. Okinawa, where Tamaki Shun’ichi lives, is a notable example.

The Japanese language actively incorporates words from other languages. For example, the Japanese word for part-time work is derived from the German word *arbeit*. Sometimes the original meaning remains unchanged while other times it becomes hard to decipher how the Japanese are using this new word. It is clear that *anime* is based on the English word animation, but the word for a personal computer (PC) is less obvious. Personal computer becomes *pasocan* when shortened and pronounced using the syllables available in the Japanese language.

An Introduction to the JET Program

The JET Program was established by the government of Japan in 1987 to serve multiple purposes. Official descriptions refer to “promoting grass-roots international exchange between Japan and other nations.” Young college and university graduates from other countries are invited to “participate in international exchange and foreign language education throughout Japan.” Most JETs work in secondary schools, assisting in the teaching of English language. They are called ALTs, for “assistant

language teachers.” They can be particularly helpful in modeling contemporary oral communication, since English classes in Japan have traditionally emphasized writing and grammar. Most ALTs work as JETs for one or two years. Some JETs with Japanese language skills are assigned to work in government offices, and a few others hold sports-related positions. The government of Japan pays their salaries.

The JET Program has grown significantly, evidencing the Japanese government’s commitment to the goals of the program. The first group in 1987 totaled 848 people from four countries, including 592 from the United States. In 2003, there were 2,729 American participants out of a total of 6,226 from 40 different countries.

Official websites of the Japanese government and its embassy in Washington, D.C., offer complete descriptions of the JET Program. (Government publications spell the word as “Programme,” the spelling used in many English-speaking countries.) People who are interested in participating submit a written application in the fall. Oral interviews in February in consulates across the country are the next step of the application process. Notification follows in the spring; successful candidates depart for Japan in late summer.

The JET Program has had a significant impact, both on Japan and on the United States. In communities across the United States, you can find individuals who are among the 18,534 American alumni of the program, people who return from Japan with a deeper understanding of another culture, language, and worldview. Many of them are eager to share their knowledge with students. They can be found by contacting the nearest Japanese consulate or doing a web search for a nearby chapter of the JET Alumni Association (www.jet.org/).



Overhead Master 5-1

Written Japanese

Hiragana

わ	ら	や	ま	は	な	た	さ	か	あ
	り		み	ひ	に	ち	し	き	い
ん	る	ゆ	む	ふ	ぬ	つ	す	く	う
	れ		め	へ	ね	て	せ	け	え
を	ろ	よ	も	ほ	の	と	そ	こ	お

Katakana

ワ	ラ	ヤ	マ	ハ	ナ	タ	サ	カ	ア
	リ		ミ	ヒ	ニ	チ	シ	キ	イ
ン	ル	ユ	ム	フ	ヌ	ツ	ス	ク	ウ
	レ		メ	ヘ	ネ	テ	セ	ケ	エ
ヲ	ロ	ヨ	モ	ホ	ノ	ト	ソ	コ	オ

Romaji

wa	ra	ya	ma	ha	na	ta	sa	ka	a
	ri		mi	hi	ni	chi	shi	ki	i
n	ru	yu	mu	fu	nu	tsu	su	ku	u
	re		me	he	ne	te	se	ke	e
o	ro	yo	mo	ho	no	to	so	ko	o

All three charts are written from top to bottom and right to left. The *romaji* chart shows the pronunciation of the *kana* that are in the corresponding boxes on the top two charts.



Overhead Master 5-2

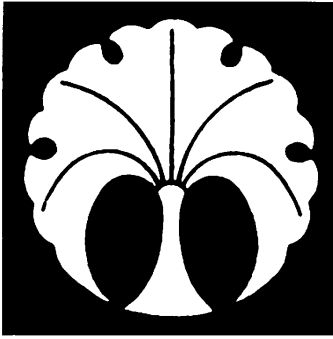
Japanese Words from the Deai Materials

The basic vowel sounds are

a	as in aloud
i	long e, as in bee
u	as in rude
e	as in pet
o	as in old

In the examples below, the marks that look like apostrophes make the sound of the *kana* harder. In these examples, “to” becomes “do” and “hi” becomes “bi.” The dash after the “ka” in the ID card example is not a number one; in *katakana* it is used to indicate that the previous letter is doubled in length.

Japanese	Writing System	Romaji	English
一	kanji	ichi	one
二	kanji	ni	two
三	kanji	san	three
四	kanji	shi	four
五	kanji	go	five
月	kanji	tsuki	moon
人	kanji	hito	person
男	kanji	otoko	man
女	kanji	onna	woman
かわいい	hiragana	kawaii	cute
明るい	kanji and hiragana	akarui	bright, cheerful
アメリカ村	katakana and kanji	amerika mura	American Village
IDカード	romaji and katakana	aidii kaado	ID card
アラスカ	katakana	arasuka	Alaska
コンビニ	katakana	konbini	convenience store
マクドナルド	katakana	makudonarudo	McDonald's



LESSON 6:

EDUCATION IN JAPAN

Introduction:

Students begin this lesson by examining basic assumptions they have about education in Japan. They then work in stages on additional sources, including academic articles and the Japanese high school student photo essays, to test their assumptions and expand their knowledge.

Organizing Questions:

What can we learn about society and the individual?
What can we learn about tradition and change?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Discuss the basic structure of education in Japan, as well as contemporary issues and challenges to the Japanese educational system.
2. Describe the variety of educational options for students in Japanese high schools and consider how Japanese education offers different high school formats for students with differing needs and interests.
3. Synthesize their study through the creation of a Japanese high school recruitment brochure.

Time Required: 2 class periods plus homework

Materials:

1. Two articles, printed and reproduced from web sites or read online:
 - “Daily Life in Japanese High Schools,” by Marcia L. Johnson and Jeffrey R. Johnson (Bloomington, IN: National Clearinghouse for U.S.-Japan Studies, 1996), <http://www.indiana.edu/~japan/digest9.html>
 - “Japanese Education,” by Lucien Ellington (Bloomington, IN: National Clearinghouse for U.S.-Japan Studies, 2001), <http://www.indiana.edu/~japan/digest5.html>
2. Copies of Handout 6-1, “Guide to Analyzing Articles on Japanese Education,” for all students
3. Copies of narratives of the seven Japanese high school students found in the *Deai Text Booklet*. Each small group will need copies of one student’s narrative.

The specific sections to copy and assign are the sections from “Me in a Nutshell” through “High School Life” for each Japanese student. Specifically:

- Mizushima Yu, pp. 57-61
- Oishi Kanta, pp. 93-99
- Sakai Michi, pp. 127-133
- Tamaki Shun’ichi, pp. 159-165
- Yoshida Kojiro, pp. 195-201
- Yamamoto Takayuki, pp. 229-235
- Yoo Yoo Jin, pp. 263-269

In lieu of photocopying, the narratives can be found on the Deai web site (http://www.tjf.or.jp/deai/contents/search/photo_top.html) by clicking on “My Story in English” below the appropriate student’s photo.

Procedure:

Day 1

1. Ask students what they know or think they know about the Japanese educational system and the school lives of students in Japan. Compile student comments on the board. When all students have spoken, ask about the sources of student knowledge. Where did they gain their information—television, pop culture, movies, readings, exchange students?
2. To gain background on Japanese education, students will be reading portions of two articles. Divide the class into four groups and assign students in each group to read one of the following reading selections, taken from the two web sites listed in the **Materials**:
 - Assignment 1: “Japanese Education”—sections on “Japanese Educational Achievements” and “Japanese K-12 Education.”
 - Assignment 2: “Japanese Education”—sections entitled “Japanese Higher Education” and “Educational Reform.”
 - Assignment 3: “Daily Life in Japanese High Schools”—sections on “Getting to School,” “At School,” and “Extracurricular Activities.”
 - Assignment 4: “Daily Life in Japanese High Schools”—sections on “Cram Schools,” “Entrance Examinations,” and “Free Time.”
3. When students have finished reading, reorganize them into groups of four; the four students in each group should have read different articles. Distribute Handout 6-1. Give groups about 20 minutes to compare the information they gleaned from their respective readings and to complete Handout 6-1. Let students know that, based on the article they read, they will be able to contribute answers to different questions on the handout; therefore they must work together to complete the assignment.
4. With students still in their small groups, convene the class and ask students to volunteer information from the articles that either supported or challenged their assumptions about Japanese education as listed on the board. On the board, make a separate list of data collected from the readings.

Answer Key for Handout Y-1: **1.** Possible strengths include the high level of achievement of Japanese students, the rigor of the high school curriculum, strong preparation of Japanese teachers, strong language programs; **2.** Possible differences include admission to Japanese high schools is through an exam process, longer school year in Japan than in the United States, greater attention to language instruction in Japanese schools than in U.S. schools, teaching is more prestigious and better paid in Japan, Japanese students and teachers clean the school, high schools are more specialized in Japan than in the United States, **3.** Possible similarities include the division into elementary, middle, and high school; compulsory attendance in both countries; government support for education in both countries; similar subjects studied in both countries; **4.** Students are required to take part in such tasks as cleaning the schools; Japanese teachers encourage students to practice strong character traits; **5.** Possible answers include Japanese students spend more time in school, may spend more time commuting to school, change into slippers at school, have more responsibility for maintaining the school, do not usually have access to a cafeteria at school; Japanese high schools have larger class sizes and fewer elective courses than American high schools; **6.** After school, Japanese students may take part in clubs, attend cram school, watch television or listen to music, read, or study; **7.** The exam system is too stressful, schools are too rigid, today's students don't study or behave as well as students used to, and the schools do not develop creative and flexible citizens; **8.** Curriculum is being changed to be more flexible and responsive to students' needs, compulsory weekend school attendance has been eliminated, mandatory community service is being considered; **9.** Because Japanese students achieve at high levels and are more likely to graduate from high school than U.S. students, U.S. educators may be able to borrow good ideas from Japanese education.

5. Have small groups combine to form seven new groups. Assign each group the narrative of one of the seven Japanese high school students. Each group's task is to read the narrative and record information about the educational experience of their assigned Japanese student. Have each group select a recorder who will compile all findings and a reporter whose job it will be to report to the class.

If students need guidance in deciding what information to record, conduct a class brainstorm of categories of information they might look for; possibilities are description of school student attends; special features of the school (if any); college prep or other; student's attitude about school; student's post-high school education plans; what student most likes about school; what student least likes about school; teacher-student relationships; student-student relationships.

Depending on time, the reading task may be assigned as individual homework, to be shared in small groups the following day.

Day 2

1. If students did Procedure 5 as homework, allow time at the beginning of class for the seven groups to meet and compile reports on their findings.
2. Explain to student groups that their task now is to create a recruitment brochure or poster for the school that their Japanese student attends. Whatever format they use, their recruitment piece should include words and images that will highlight the unique features and strengths of the school. Their

piece should also include basic information on the kind of school, courses offered, special requirements or situations for students, and so on.

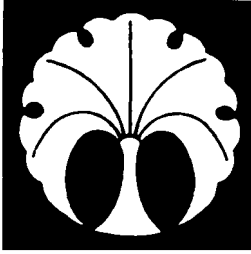
3. When groups have finished their work, reconvene the class. Have each group reporter present findings from the small group work and explain how the group turned these findings into its recruitment poster or brochure.
4. At the conclusion of the presentations, draw students' attention to the information that the class compiled about Japanese education at the beginning of this lesson. Discuss the following questions, helping students develop the understanding that generalizations must be based on information from many different individuals and, even then, will not apply to every individual:
 - How do the experiences of the seven Japanese high school students compare to the information that the class compiled at the outset of the lesson?
 - What, if any, data from the earlier sources has been challenged by the Japanese high school students' experiences? What has been reinforced?
 - Can the class come up with consensus on a typical high school student experience in Japan? If so, what is it? If not, why not?
 - How have the Japanese high school student case studies complicated your thinking about education and the school experience of students in Japan?
 - How have the seven case studies influenced your thinking about drawing generalizations about a broad topic such as a country's educational system?

Extension and Enrichment:

1. Create new groups with one student "expert" on each of the seven Japanese high school students in each new group. For a culmination of their study of education, have each group create a collage of words and images that convey the diversity of educational experiences in Japan. Students should use data from the seven Japanese high school students and the handout readings.
2. As a class, generate a list of topics or issues in Japanese high school student life that the class would like to know more about. These topics may be as large as school reform or gifted programs or as small as school uniforms. For each topic generated, come up with a key word or phrase that will help students research this topic on the Internet. Assign or allow each student to pick a topic. Allow students several nights, or library time, to conduct Internet research and to prepare a short report on their topic to be posted on the class bulletin board.

Supplemental Resources:

- Benjamin, Gail, *Japanese Lessons: A Year in a Japanese School through the Eyes of an American Anthropologist and Her Children* (New York: New York University Press, 1998).
- Benjamin, Gail, "Japan's Schools: Five Lessons," *Footnotes: The Newsletter of FPRI's Marvin Wachman Fund for International Education*, vol. 5, no. 3 (February 1998). *Education and Student Life in Japan, Internet Guide* (Bloomington, IN: National Clearinghouse for U.S.-Japan Studies). This web resource is updated regularly. <http://www.indiana.edu/~japan/iguides/edu.html>.
- Ellington, Lucien. *Education in the Japanese Life-Cycle: Implications for the United States* (Lewiston, NY: Edwin Mellen Press, 1992).



Handout 6-1

Guide to Analyzing Articles on Japanese Education

1. What do the authors of your articles see as strengths of the Japanese educational system? Identify a minimum of four strengths below.
 - a.
 - b.
 - c.
 - d.

2. Identify at least three ways that Japanese and U.S. education seem to be different.
 - a.
 - b.
 - c.

3. Identify at least three ways that Japanese and U.S. education seem to be similar.
 - a.
 - b.
 - c.

4. What are some ways that Japanese schools teach students desirable character traits?

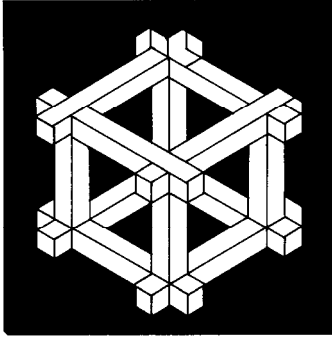
5. Identify at least three ways that student life for junior high school and high school students in Japan is different from that of students in the United States.
 - a.
 - b.
 - c.

6. How do Japanese high school students spend after-school time?

7. Identify three criticisms that Japanese people have about education in their country.
 - a.
 - b.
 - c.

8. Identify two reforms that are underway in Japanese education and what each reform is designed to achieve.
 - a.
 - b.

9. Why might it be important or useful for Americans to know more about education in Japan?



LESSON 7:

HAVING FUN IN JAPAN

Introduction:

In this lesson students explore the many ways that Japanese students spend their leisure time. Students first reflect upon the role of school clubs in their own culture compared to Japan. Next, they gather information about forms of recreation that Japanese young people enjoy. Internet research and cross-cultural comparisons with the Deai students culminate in the production of a multimedia reference on recreation for U.S. exchange students going to Japan.

Organizing Questions:

What can we learn about society and the individual?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Compare school clubs and recreation in two cultures.
2. Research aspects of Japanese recreation unique to that culture.
3. Synthesize knowledge to explain recreation among Japanese young people today.
4. Create a multimedia reference on recreation incorporating their research and analysis.

Time Required: 3 class periods plus possible homework

Materials:

1. Deai photo sheets:
 - Mizushima Yu: P01, P03, P04, P09, P10, D07, D10, D14, D15, D16, D20
 - Oishi Kanta: P02, P03, P04, P05, P10, P11, P12, D10, D11, D12, D13, D14
 - Sakai Michi: P01, P04, P07, D09, D12
 - Tamaki Shun'ichi: P01, P02, P03, P04, P05, P06, P11, D05, D08, D09, D10, D11, D13
 - Yoshida Kojiro: P01, P04, D10, D14, D13, D15, D19, D20
 - Yamamoto Takayuki: P05, P07, P08, P11, P13, D05, D06, D07, D08, D09, D10
 - Yoo Yoo Jin: P01, D06, D08, D10, D13

2. One or two copies of the narratives of the seven Japanese high school students found in the *Deai Text Booklet*. The specific pages for each Japanese student are:
 - Mizushima Yu: pp. 57-65
 - Oishi Kanta: pp. 93-101
 - Sakai Michi: pp. 127-135
 - Tamaki Shun'ichi: pp. 159-167
 - Yoshida Kojiro: pp. 195-203
 - Yamamoto Takayuki: pp. 229-237
 - Yoo Yoo Jin: pp. 263-271

In lieu of photocopying, these narratives can be found on the Deai web site (http://www.tjf.or.jp/deai/contents/search/photo_top.html), where the seven Japanese students are pictured; students can click on "My Story in English" below each individual student's photo to read the narrative online.

3. Internet access
4. Copy of Handout 7-1, "A Day in the Life: Club Activities of High School Students," for each pair of students
5. Copy of Handout 7-2, "Having Fun in Japan: Data Retrieval Chart," for each pair of students
6. Copy of Handout 7-3, "Exchange Students' Guide to Recreation in Japan," for each pair of students

Procedure:

Day 1

1. Explain to students that they will be exploring the various ways that Japanese students have fun. Ask the students to think about their school and where they have fun. Record their responses on an overhead or the board. Did many of the students think of school clubs as a place to have fun? Why or why not? Next, divide the class into pairs, explaining that they will be working in pairs for the remainder of the lesson. Distribute a copy of Handout 7-1 to each pair. Ask each pair to carefully read the article about Japanese school clubs and then to discuss it in order to find at least three aspects of school clubs that are similar to the United States and three that are different. (**Note:** Although the article features Japanese high schools, students can assume that the information also applies to the middle school/junior high level.) Ask each pair to share their findings with the entire class.
2. Explain to the students that they are going to learn more about what kinds of school clubs are offered in Japan, as well as other ways that Japanese young people have fun, such as participating in hobbies, sports, and socializing with friends and family. Distribute copies of Handout 7-2, "Having Fun in Japan: Data Retrieval Chart." Tell students they should use the photo sheets as well as the student narratives (made available in hard copy or online) and Internet-based research to locate examples of sports, hobbies, school clubs, and socializing in contemporary Japan. Students should find as many examples as possible for each of the four categories. (*Students should be able to list items such as reading manga, talking on cell phones, photography, mystery writing,*

playing football, etc.) Allow students time to peruse the various Deai sources as well as those listed in the *Internet Guide on Traditional Japanese Sports* (<http://www.indiana.edu/~japan/intguid3.html>). If students need additional time, they can complete their assignment as homework.

Day 2

1. Still working in pairs, students should synthesize and apply their research by assuming the role of writers for a multimedia reference guide to recreation in contemporary Japan. Handout 7-3 provides instructions for creating the guide. The audience for the guide is U.S. exchange students. Each pair should choose a topic for a chapter in the guide that they will present to the class. Before each pair begins working, their topic must first be approved by the teacher in order to avoid overlap. In their portion of the reference guide, students must include examples that show evidence of outside research; they also must incorporate examples from the Deai students' photos and narratives. Additionally, students must comment on whether the activity is unique to Japan or also enjoyed in the United States. If enjoyed in the United States, students should include some comparative commentary. Further, students should keep in mind that they are presenting information for exchange students from the United States who are preparing to stay in Japan, so they should try to provide useful and helpful information. Because this is a multimedia guide, each pair can choose a presentation format. Possible presentation formats include posters, PowerPoint demonstrations, oral presentations, a Web site, audiotaped interviews, and a videotaped, magazine-style program.
2. Allow the remainder of the class period for student pairs to prepare their chapters.

Day 3

1. Allow time for class presentations of the reference guide chapters.
2. Conduct a discussion to encourage students to reflect on the chapters they have seen and heard. The following question could be used to assess understanding: Can U.S. exchange students have fun in Japan? Why or why not?

Extension and Enrichment:

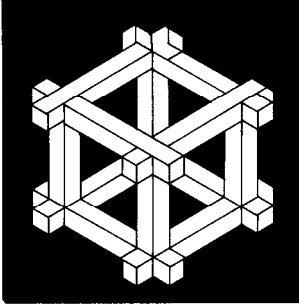
Confirm with students that, as they have seen, recreation in contemporary Japan is a complex subject. To underscore that complexity, encourage students to conduct Internet research on the current role of a traditional game such as *kendama* or a traditional sport such as *kendo*. Alternatively, they might explore the popularity of theme parks in contemporary Japan.

Supplemental Resources:

- Barta, Gregory G., "The Japanese *Kendama* and Its Role in Socialization," *Tora no Maki: Lessons for Teaching about Contemporary Japan* (Washington, DC: National Council for the Social Studies, 1996), pp. 13-16.
- Dolgos, Christopher J., "Let's Play! Children's Leisure Time in Japan," *Nippon Nyumon: An Idea Book for Teaching Japanese Economic Topics* (Washington, DC, and

Bloomington, IN: National Council for the Social Studies, ERIC Clearinghouse for Social Studies/Social Science Education, National Clearinghouse for US-Japan Studies, 1999), pp. 18-23.

“Japanese Culture Now – *Keitai* (Mobile Phone): Essential Item for Keeping in Touch,”
The Japan Forum Newsletter, No. 21 (June 2001), pp.6.



Handout 7-1

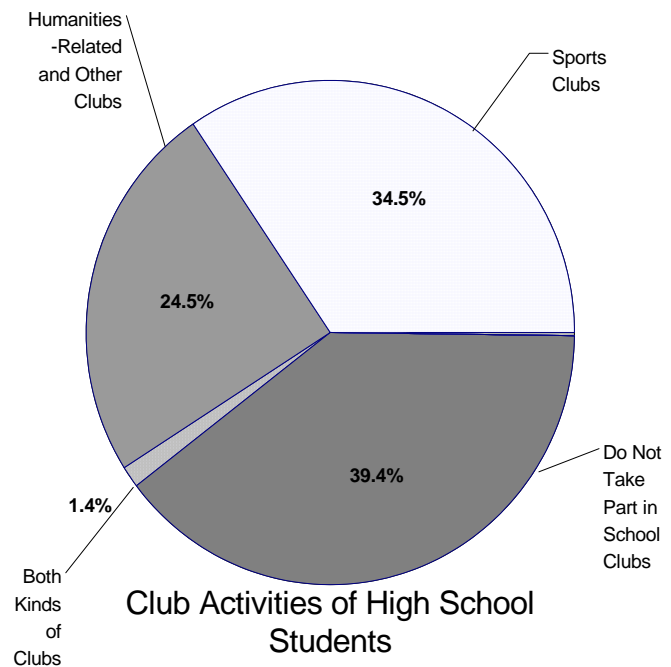
A Day in the Life: Club Activities of High School Students

Whenever Japanese junior high and high school students are called upon to introduce themselves, they invariably mention the school sport or activity clubs to which they belong. School activities start as a part of formal curriculum from fifth and sixth grades of elementary school. In junior high schools there are two types of club activities—those that are part of the formal curriculum and are compulsory, and extracurricular clubs, which are optional. The latter are more active in high school. One survey shows that more than 60 percent of high school students in Japan take part in a school club of some type (*Survey on the Daily Lives...*, 2000). The clubs provide opportunities for students to enjoy their hobbies, improve particular skills, and discipline themselves in the process. For many students, clubs are even more important as a way to get to know students in different classes or grades and forge lasting friendships.

School Clubs in Overview

Japanese high schools typically offer students a variety of sports, humanities-related, science-related, and arts clubs. According to the survey mentioned above, 34.5 percent of high school students join sports clubs, 24.5 percent humanities-related and other clubs, and 1.4 percent both kinds, while 39.4 percent do not take part in any school clubs.

In order to fulfill specific educational policies or create a distinctive school image, some schools emphasize particular kinds of clubs. For example, some schools seek to strengthen their athletics clubs by attracting suitably talented students from



Source: Adapted from "A Day in the Life: Club Activities of High School Students," *The Japan Forum Newsletter*, No. 18 (September 2000), pp. 10-11.

all over the country under a recommendation-based enrollment system. Of course, there are also many students who prefer to pursue interests outside school rather than join a school club, as well as schools where club activities in general are not very popular.

At most schools, clubs are classified as extracurricular activities. Essentially they are managed by the students themselves, led by a club president supported by other club officers such as vice-president and manager. Normally club presidents are students in the higher grades. Guidance is usually given by members of the school teaching staff acting as supervisors or coaches and sometimes by ex-members/third-year students or graduates who visit their old clubs for practice. Clubs also include representatives from the teaching staff who act as advisors, act as liaisons between the club and the school authorities, and supervise the club's other external affairs.

School clubs vary widely in size. While some have only a few students, others, such as sports clubs that have achieved national renown, can attract over a hundred members at a time.

A Chance to Absorb Yourself in Something

In another survey (*Survey on Sports . . .*, 1996), respondents were asked what they felt were the most rewarding times at school. The second most common response, after "when spending time with close friends" (33.1 percent), was "when involved in student council, club, or other group activities" (16.1 percent). When the same question was put to American and Chinese high school students, although the most common response was the same as for Japanese students, in both cases the second most common response was "when taking lessons that I like," with "student council, club activities, etc." ranking third or lower. These results suggest that for Japanese high school students club activities play a particularly important role in school life.

A Place to Build Relationships

While the atmosphere of Japanese school clubs varies from club to club, there persists a traditional image, particularly in strict sports clubs, of *senpai* (upper-grade students) lording it over their *kohai* (lower-grade students). In clubs that keep such old-fashioned ways, first-year students often have a long initiation period of basic training, performing menial tasks, such as gathering up balls and generally learning the ropes. These days, however, this "rank" style of social interaction is dying out, and school clubs are becoming more relaxed places for making friends with students from other grades and meeting people who will offer various kinds of advice and guidance. Clubs also provide opportunities for students to learn about social interaction in general, such as by allowing them to develop interpersonal ties through group activities; through tasks such as teaching others and planning courses of action from a broad perspective; and through experiences such as training camps and inter-school matches.

Club Quotes

Below are statements made by Japanese students about their involvement in school clubs.

The swimming club at my school boasts a tradition that includes several Olympic swimmers. The club has about 20 members, all of whom entered the school by special recommendation with swimming as their main aim. Under [the coach's] guidance, the swimmers learn not only how to swim better but also what it means to be a strong person—Jun'ichi

The type of school I attend is called a *shingakuko* (for high-achiever, university-bound students). It's really difficult to keep up with your studies and also practice a sport at this kind of school, so hardly anybody joins the sports clubs. I have a friend who belongs to a basketball club. The trials of club activity have helped to develop her character, and I think it also enabled her to make friends with students in other classes.—Saori

I don't belong to any activity club, so after school my boyfriend and I often go walking in a park or just hang around school.—Saki

All that training is exhausting, but I love baseball. I started playing baseball in elementary school and I plan to keep playing as long as I can.—Masashi

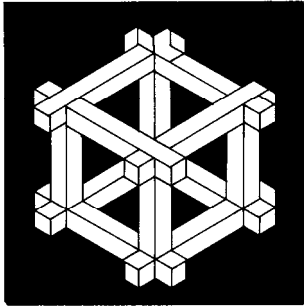
I have a lot of respect for a senior member of our photography club. She is cheerful, kind, and vivacious.—Suzuko

There are a lot of students who are really devoted to club and extracurricular activities to improve themselves.—Mayuko

Sources

Survey on the Daily Lives of Junior High and High School Students (Tokyo: Japan Youth Research Institute, 2000).

Survey on Sports and Health: A Comparison of Japanese, American and Chinese High School Students (Tokyo: Japan Youth Research Institute, 1996).



Handout 7-2

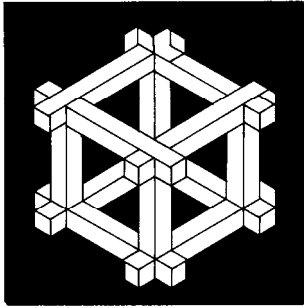
Having Fun in Japan: Data Retrieval Chart

Find as many examples as possible of recreational activities in each of the four categories. You should have examples from

- The photo sheets of the seven Japanese high school students provided by your teacher.
- The “My Story” narratives from the seven Japanese high school students, provided in hard copy by your teacher or accessed online at http://www.tjf.or.jp/deai/contents/search/photo_top.html (click on “My Story in English” below each individual student’s photo to read the narrative online).
- Other Internet sources; the *Internet Guide on Traditional Japanese Sports* (<http://www.indiana.edu/~japan/intguid3.html>) is a good place to start.

Clubs	Hobbies	Sports	Socializing

Clubs	Hobbies	Sports	Socializing



Handout 7-3

Exchange Students' Guide to Recreation in Japan

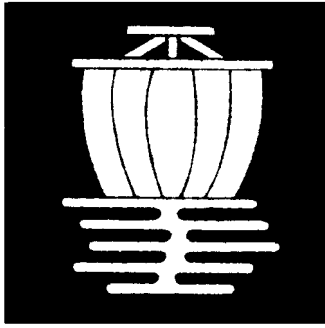
Imagine an exchange student, going to Japan to study for a year. Do you think a guide to recreational activities in that country would be useful to an exchange student?

You and your classmates are going to apply what you have learned in this lesson by creating a multimedia guide to recreation in Japan. The audience for the guide is U.S. exchange students.

With your partner, choose a topic from the information you recorded on Handout 7-2. Ask your teacher to approve your topic before you begin preparing your “chapter” of the guide. You will present your chapter to the class.

In your chapter, explain the activity you have chosen. Incorporate examples from the photos and narratives of the seven Japanese high school students, as well as information from your other research. Be sure to identify whether the activity is unique to Japan or enjoyed in other countries, including the United States. If it is enjoyed in the United States, include some comparisons between the two countries. For example, if your topic is baseball, you would describe how baseball in Japan is similar to and different from baseball in the United States.

Because this is a multimedia guide, you can create your section of the guide in almost any format. Some examples are posters, PowerPoint demonstrations, oral presentations, a Web site, audiotaped interviews, and a videotaped, magazine-style program.



LESSON 8:

VISITING AND HOSTING ONE ANOTHER: “MOVEMENT” IN JAPAN

Introduction:

This lesson begins with an overview of the geography of the Japanese archipelago. Like Lesson 2, it connects geographic themes and associated skills with the lives of the seven Japanese high school students. The lesson builds upon Lesson 2 by assuming some knowledge of location and place, but develops both themes in greater detail and introduces the theme of movement. The National Geographic Web site (www.nationalgeographic.com/resources/ngo/education/themes) explains the importance of this theme: “People interact with other people, places, and things almost every day of their lives. They travel from one place to another; they communicate with each other, and they rely upon products, information, and ideas that come from beyond their immediate environment.” Also in this lesson, students “travel” within Japan and search for evidence of communication and movement of products, information, and ideas that come from beyond the immediate environment of the Japanese students.

Organizing Questions:

What can we learn about place and the relationship between society and the environment?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Identify the locations and places where six Japanese students live and go to school.
2. Use geographic terms correctly.
3. Describe significant aspects of Japan’s geography.
4. Gather data on movement in Japan from written and visual sources.
5. Explain the concept of movement and how it applies to this lesson.

Time Required: 2 class periods plus homework

Materials:

1. Copies of Handout 8-1, “Geography of Japan,” for all students; prepare the handout for student use by underlining geographic terms you want students to define. Following are suggestions: *archipelago nation, reforested, seismically active, fault lines, tropical rains, balmy autumn, urban agglomeration, coastal plains, industrial sprawl, per capita, aquaculture technology, estuaries,*

decentralized, navigable, GNP, physiologic densities, cultivable land, robotic technology, flora and fauna, land reclamation, monumental

2. Copies of Handout 8-2, "Japan and the United States," for all students, plus copy of the first page made as an overhead transparency
3. Copies of Handout 8-3, "Retrieval Chart," for all students, plus copy made as an overhead transparency
4. Copies of the "My Town" map on page 10 for all students, plus copy made as an overhead transparency
5. Overhead Master 8-1, "Movement," made into a transparency
6. Selected photographs that show evidence of movement; possibilities include:
 - Oishi Kanta: P09, P12, P13, D03, D07, D08, D11
 - Sakai Michi: P01, P05, P07, P09, D04, D06, D09
 - Tamaki Shun'ichi: P01, P03, P13, D04, D11, D12
 - Yoshida Kojiro: P06, P09, D02, D03, D05, D06, D10
 - Yamamoto Takayuki: P05, P06, P07, P10, P16, D01, D10
 - Yoo Yoo Jin: P06, P10, P12, D02, D05, D08, D13
7. Blank transparencies and pens
8. Overhead projector
9. A current weather map of Japan (optional)
10. Access to Internet (optional)
11. Deai CD-ROMs 1 and 2 (optional)

Procedure:

Homework Assignment

1. Before assigning homework for Day 1, project the overhead transparency you have made of the "My Town" map. Tell students that in this lesson they will be traveling with one of the Japanese students represented on the map to visit a second Japanese student. Before students can make their travel plans, however, they must know more about the geography of Japan.
2. Distribute Handout 8-1 and tell students to prepare for tomorrow's class by reading the article and defining the words you have underlined. (**Note:** If you feel this reading is too difficult for your students, you may want to adapt the material in the handout for use in a lecture, during which students should take notes. They can still look for definitions of the vocabulary terms you have highlighted as homework.)

Day 1

1. Assure students that while all terms in today's homework assignment apply to the geography of Japan, all also apply to other places on Earth. Record completion of homework by calling on a student to identify briefly the first term in the homework assignment. Ask that student to call on a second student to define the next term; continue this practice throughout your list of terms.
2. Project the overhead you have made from the "My Town" map, and distribute copies of the map to students. Tell them that the next activity requires their gathering information from both the map and the article, "Geography of Japan."

As each of the following questions is asked, students should call out the answers and then label their maps with the correct spelling of each island and body of water named.

- What is the name of the northernmost island on which Sakai Michi lives when she is attending school? (*Hokkaido*) In what town is her school located? (*Shibechea*) What body of water is off the east coast of that island? (*Pacific Ocean*) The west coast? (*Sea of Japan*)
 - What is the name of the largest, the main, island of the archipelago, on which Sakai Michi lives when she is home with her family? (*Honshu*) Oishi Kanta, Mizushima Yu, Yoo Yoo Jin, Yoshida Kojiro, and Yamamoto Takayuki also live on Honshu. In what towns or cities? (*OK, Tokyo; MY, Yokohama; YY, Osaka; YK, Himeji; YT, Kyoto*). What body of water lies to the east of Honshu? (*Pacific Ocean*) And to the west? (*Sea of Japan*) What body of water separates Honshu from one of the four main islands of Japan on which none of the students' live? (*Inland Sea*) What is the name of that island? (*Shikoku*)
 - Yoshida Kojiro was born in the city of Nagasaki; on what island is that? (*Kyushu*) On which island that is part of the Japanese archipelago but not one of the four main islands does Tamaki Shun'ichi go to school? (*Okinawa*) What body of water lies to the west of Okinawa? (*East China Sea*)
3. Divide the class into three groups. Using evidence from the reading and the map, each group must write five geographic statements that apply to all locations and places where the Japanese students live and go to school. (*An example of an acceptable statement is, "All are within 70 miles of the sea." An example of an unacceptable statement is, "All are located on the main islands of Japan."*) Give each group a transparency on which to write its statements. Using the transparencies created by the three groups, discuss, modify, and correct the statements.
4. To prepare students for the homework assignment, again project the overhead of the "My Town" map. Point to the relevant Japanese students as you tell the groups which Japanese students they will be traveling with and whom they will be visiting:
- Group 1 follows Sakai Michi from her boarding school to visit Yoo Yoo Jin.
 - Group 2 travels with Tamaki Shun'ichi to visit Oishi Kanta.
 - Group 3 accompanies Yoshida Kojiro on his visit to Yamamoto Takayuki's home.
5. Project the overhead you have made from the first page of Handout 8-2 and distribute that handout. Explain that the map shows Japan superimposed on the United States. Point out that the maps of both countries are to scale and arranged so that locations at the same latitude are placed over each other. Also point to the mileage scale on the map. Students will need Handout 8-2 and the "My Town" map in order to answer the homework questions on the second page of Handout 8-2.

Day 2

1. Ask students to sit with the other members of their group to compare answers to the homework questions. After five or ten minutes, display the overhead

transparency you have made from the first page of Handout 8-2 and ask for a volunteer from each group to use the transparency to answer the questions on the handout.

Answer Key for Handout 8-2:

- *Group 1 travels from Shibechea (New Hampshire) to Osaka (South Carolina), approximately 800 miles southwest, most likely by air, to a much warmer climate with higher average temperatures.*
 - *Group 2 travels from Izenajima and Naha in Okinawa (mid-Florida) to Tokyo (North Carolina), approximately 900 miles northeast, most likely by air, to a more moderate climate with lower average temperatures.*
 - *Group 3 travels from Himeji (South Carolina) to Kyoto (border of South and North Carolina), less than 100 miles east, most likely by train, in the same climatic zone.*
2. As each student reports, emphasize various points about Japan's geography. For example: (1) while Japan may appear small in geographic size in relation to the United States, Japan is actually larger than the United Kingdom; it is also larger than Italy; (2) the size of countries can be measured by means other than area—for instance, by population and economic power; Japan is one of the top three economic powers in the world; (3) the fact that 80 percent of Japan is mountainous and its rivers are small and not navigable for any length influences the modes of transportation used in the country. Japan has an excellent internal transportation system. (If you have access to computers, you may want students to select "Transportation" on the menu of Deai CD-ROM1; there are many forms of transportation depicted.)
 3. Project the overhead you have made from Overhead Transparency 8-1, "Movement." Point out that in geographic terms, movement is not simply people going from one location or place to another. It includes communication and movement of products, information, and ideas that come (and go) beyond the immediate environment. Students have learned something about movement in Japan by "traveling" from one site to another. They will now look for evidence of other facets of movement in the surroundings of the six students.
 4. Give each group a copy of Handout 8-3, "Retrieval Chart," and selected photographs (with narratives) of the two students they have traveled with or visited. (If the students are using computers, suggest that they look at CD-ROMs 1 and 2 for appropriate photographs and narratives associated with the two students they have met in their travels.) When finished, the chart should contain examples of ways that "their" Japanese students communicate with others, evidence of ways that products are moved from place to place, and evidence of how information and ideas "move" from place to place. (See "Answer Key for Handout 8-3" for possible answers.)
 5. Ask each group to choose a recorder to complete the "Retrieval Chart." Other members of the group are responsible for examining the photographs, reading the narratives, and making suggestions for the four categories on the chart. (Warn students that there will be overlaps from one category to another.) When all the methods of communication and evidence of movement (products, information, and ideas) are recorded, ask students what they found and

whether anything they came across surprised them. Record the information on the overhead transparency you have made of Handout 8-3.

Answer Key for Handout 8-3:

Communication	Movement of		
	Products	Information	Ideas
<i>Radio</i>	<i>Bicycle</i>	<i>Radio</i>	<i>Radio</i>
<i>Television</i>	<i>People</i>	<i>Television</i>	<i>Television</i>
<i>Computer</i>	<i>Cars</i>	<i>Computer</i>	<i>Computer</i>
<i>CDs</i>	<i>Trains</i>	<i>CDs</i>	<i>CDs</i>
<i>Cell phone</i>	<i>Foods</i>	<i>Books</i>	<i>Books</i>
<i>Telephone</i>	<i>Trucks</i>	<i>Magazines</i>	<i>Magazines</i>
<i>Musical instrument</i>	<i>Buses</i>	<i>Cell phones</i>	<i>Cell phones</i>
<i>Walkman</i>	<i>Clothing</i>	<i>People</i>	<i>People</i>
<i>Written language</i>	<i>Ships</i>	<i>Teachers</i>	<i>Teachers</i>
<i>Tapes</i>	<i>Drinks</i>	<i>Billboards</i>	<i>Religion</i>
<i>Mathematics</i>	<i>Toys</i>	<i>Signs</i>	<i>Billboards</i>
<i>Billboards</i>	<i>Air planes (not pictured)</i>	<i>Sports</i>	<i>Signs</i>
<i>Signs</i>	<i>Other?</i>	<i>Other?</i>	<i>Sports</i>
<i>Other?</i>			<i>Architecture</i>
			<i>Other?</i>

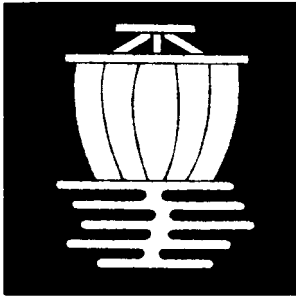
Note: The above chart contains examples of ways that Japanese people communicate with one another, evidence of and ways that products are moved from place to place, and evidence of how information and ideas “move” from place to place. All evidence is taken from photographs and narratives in the Deai kit. If students use CD-ROMs 1 and 2, there will be additional evidence, such as “spoken language.”

6. To assess what the class has learned about movement in Japan, select one or more of the following homework assignments:
 - Ask students to travel with Mizushima Yu of Yokohama to visit Yoshida Kojiro’s birthplace, Nagasaki. Using Handout 8-2 and the “My Town” map, they must answer in complete sentences the questions on Handout 8-2 for this new journey.
 - Ask students to complete a “Retrieval Chart” (Handout 8-3), gathering evidence on Yu’s surroundings from the Deai photographs or from Deai CD-ROMs 1 and 2.

- Ask students to create a story based on their “visit,” incorporating concepts of movement they have observed and discussed in the lesson.
- If cameras are available, add to the assignment a photographic essay that illustrates movement in their own hometown or school.

Extension and Enrichment:

1. Unfortunately, Mapquest and Mapblast do not help students find directions and distances between locations in Japan. However, the University of Texas Austin (www.lib.utexas.edu/maps/japan.html) offers a variety of maps on Japan, most prepared by the Central Intelligence Agency. If students want to learn more about travel in Japan, two other sites—www.worldatlas.com and www.japanguide.com—are also worth investigating
2. Students may want to further explore geographic comparisons between Japan and the United States. For example, they might like to locate the cities or towns in Japan that most closely correspond to their own—or to those that their relatives and friends reside in. The web sites mentioned above would be useful in completing this activity.
3. Few of the Deai photographs picture the Japanese students using cell phones—yet cell phones are everywhere in Japan! To learn more, visit the Japan Forum web site (www.tjf.or.jp/deai/contents/teacher/te_index.html) or the Web site for CellularAbroad (www.cellularabroad.com/japancellService.html).
4. Students might like to create a series of photo-like boards that show themselves in an environment depicting evidence of “movement” (communication and movement of products, information, and ideas) in their daily lives.



Handout 8-1

Geography of Japan

Japan in Spatial Terms

Japan, located off the East Coast of Asia, is an archipelago nation comprised of four main islands, from northeast to southwest: Hokkaido, Honshu (the largest and most populous), Kyushu, Shikoku, and over 3,500 smaller islands. The southwesternmost reach is the Ryukyu Islands. Japan stretches over 2,360 miles, so the people enjoy climatic variety. Superimposed on eastern United States, Japan stretches from central Maine to southern Florida. The Japanese people often define their country as a “small, resource-poor island country.” Japan has inferior coal seams, little iron ore, and nonexistent petroleum resources; it is reliant on imports, and on hydroelectric and nuclear energy production.

On a world map, Japan seems a small nation, dwarfed by China and Russia with North America facing over the vast Pacific, but Japan is larger in landmass than many of the world’s 180 countries, including the United Kingdom and Italy.

Mountains occupy over 80 percent of Japan’s landmass. Most of the mountains, such as the Japan Alps, were “uplifted” by the collision of the Pacific oceanic crust and continental crust of Asia. Some of Japan’s mountains are clearly volcanic, such as Mt. Fuji, which last erupted in 1707. Much of Japan is long, narrow valleys between tree-covered low mountains (either natural or reforested), with strips of agriculture and human habitation along the valley edges.

Physical Systems

Japan is located in the Pacific Ring of Fire, and has 186 volcanoes, of which about sixty are active. Many towns are famous for hot springs. Japan is seismically active; many of its great cities are built on fault lines. Tokyo and Yokohama were largely destroyed by fires resulting from the great Earthquake of 1923, which took 130,000 lives. The city of Kobe experienced a devastating earthquake in 1995.

Since Japan is in the Northern Hemisphere, seasons are similar to those of North America and Europe. Winter can produce heavy snowfall on the western sides of Hokkaido and Honshu, as the Siberian winds pick up moisture from the Sea of Japan and deposit it as snow in the Japan Alps. Winter months are dry on the eastern side of Japan.

Source: Adapted from Anne K. Petry, *Geography of Japan, Japan Digest* (Bloomington, IN: National Clearinghouse for U.S.-Japan Studies, July 2003).

Kyushu, being nearer the equator, is the first to experience spring's national treasure, cherry blossoms. Cherry blossom viewing begins in the Ryukyu Islands in late winter, but doesn't occur in Hokkaido until May; cherry blossom viewing might be compared to "leaf peeping," when Americans take to viewing the fall foliage. Continuous warm rains follow, during Japan's rainy season (not experienced on Hokkaido). All Japan experiences humid summers. The Japan Current provides a balmy autumn for much of the archipelago. During the fall months, typhoons, bearing fierce winds over water, aim for the southwestern and southeastern parts of the country. Usually, they have exhausted themselves by the time they reach the Kanto Plain.

Environment and Society

No one lives further than seventy miles from the coast, so Japanese are oriented to the sea, even though their land is mountainous. Nearly all people live on several flat coastal plains where it has been possible to farm. Only one, the Kanto Plain, is very extensive, about 120 miles long. This is Tokyo-Yokohama-Kawasaki, a dominant urban and industrial region of the country. It has level land, a mild, moist climate suitable for farming, a deep harbor at Yokohama, and is more or less central to the country. It holds nearly 1/3 of the population (largest urban agglomeration in the world), and produces 20 percent of Japan's manufacturing. The "Tokyo area is among the chief producers of steel, using iron ores from the Philippines, Malaysia, Australia, India, and even Africa; most of the coal is imported from Australia and North America; the petroleum from Southwest Asia and Indonesia. The Kanto Plain cannot produce nearly enough food for its massive resident population. Food must be imported from Canada, the United States, and Australia, as well as from other parts of Japan. Thus Tokyo depends on external trade for all things ranging from food to energy" (deBlij, 312-313).

Coastal plains include the Kansai district (Kobe-Kyoto-Osaka triangle), the Kansai or Tokaido megalopolis, the Nobi plain (Nagoya), and the Toyama district. Farmland can be found among the housing, public facilities, and general industrial sprawl of these areas. Farmers are adept at intense cultivation of fruits and vegetables, and small rice paddies are the norm. There is less population density in Hokkaido, where cattle and dairy industries are growing, with meat becoming a much more important part of the Japanese diet, especially among young people.

Japan is the leading fishing nation in the world, utilizing the high seas to feed the largest per capita fish-consuming nation. Increasingly, aquaculture technology cultivates shellfish, seafood, and seaweed in many shallow bays and estuaries.

The Inland Sea was the axis for much of Japan's early history. Seas were once the major means of communication/transportation, but modern Japan has superb internal systems, including railway lines, subway systems, enormous bridges and tunnels to connect this island nation. The tunnel from Honshu to Hokkaido, for example, is longer than the European "Chunnel." Airline travel is easily available, and the *Shinkansen* (bullet trains) carry passengers at speeds averaging 100 miles per hour.

Places and Regions

The Jakota Triangle (Japan, Korea, Taiwan) is characterized by huge cities, enormous global commerce, high consumption of raw materials, and rapid

development. Japan is also part of the Pacific Rim, with land facing the Pacific, relatively high levels of industrialization and urbanization indicating high levels of economic development, and huge imports/exports that move mainly across the Pacific.

Japan can be seen as small units of mountainous terrain; some scholars suggest that this is one reason for the decentralized pattern of government developed in feudal times. Today, there are 47 prefectures (that correspond to states in the United States), many still following historic mountain boundaries. Japan's regions are Hokkaido, Tohoku, Chubu, Kanto, Chugoku, Kinki, Shikoku, and Kyushu-Okinawa.

Japan's rivers are small, not navigable for any great length, fast moving and useful for generating some hydroelectric power. Rivers and plentiful rainfall make possible extensive agriculture and forest production. Wood is also imported, largely from Southeast Asia.

Human Systems

Japan is a developed nation, indicated by its GNP per person (\$37,126 in 2000), the occupational structure of its work force (7% agriculture, 24 percent industry, 69 percent service), energy consumption, transport and communication levels, amount of metals required annually, worker productivity, rate of literacy, nutrition, and savings. Since 1920, full-time agricultural employment fell from 50 percent of the Japanese labor force to 4 percent at the turn of the century. The record of Japan's modernization is a world-famous success story; it can be traced in geographic terms by examining resources, economic spatial organizations, and international relations.

Japan has one of the world's highest physiologic densities, the number of people per unit of cultivable land. Although the birth rate rose sharply post 1945 (the end of World War II), by 1985, it was considerably lower. The death rate had fallen simultaneously, so since the 1990s, the government has been concerned with stagnant population growth. Immigration does not contribute much to population growth in Japan, which does not encourage large numbers of foreign workers. Japan now has an aging population, a shrinking work force, and a smaller tax base to support rising pension and welfare costs. Geographers suggest that more women will enter Japan's labor pool, retirement ages may rise, and robotic technology will increase to address this problem. Many companies already have excess workers, and graduates are having trouble finding jobs in times of recession.

Japan has a rich cultural history that is related to her geography; love of natural beauty has influenced much of Japanese culture. Japan's teahouses and Zen gardens are admired worldwide; rocks represent mountains, combed gravel evokes the endless sea, and long vistas are successfully suggested. Garden elements often represent spiritual beliefs, and there are rules regarding their placement. Some garden and architectural designs came with Buddhism from China and Korea during the seventh century; elements such as hills, ponds, islands, bridges, and shrubs are still found in Japanese gardens. Shinto, an ancient religion, honors invisible spirits in trees, rocks, and water. Flower arranging and ink painting are also related to contemplation of nature's beauty. Textiles celebrate the beauty and meaning of blossoms, trees, birds, fish, and mountains.

For a nation so appreciative of natural beauty, however, Japan's modern environmental protection record is not good. The beautiful Japanese crane is close to

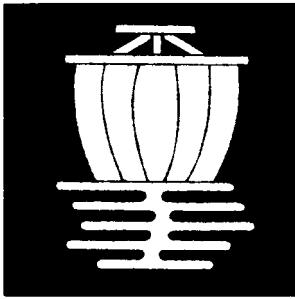
extinction, though once numerous in Hokkaido. Salmon and trout have disappeared from polluted rivers; brown bears have been hunted to endangerment even in Hokkaido; scuba-diving tourists are destroying coral reefs in the far south. The number of monkeys has been reduced, as have the natural flora and fauna of the plains, home to most of Japan's population and industry.

Uses of Geography

The subject of geography is space; for much of Japan, space is a rare commodity. As early as the 1600s, the people of Tokyo, then Edo, filled in wetlands around the Imperial Palace. Modern Tokyo has attracted a huge population, demanding space; land reclamation has resulted in the filling of 20 percent of the surface area of Tokyo Bay. Tokyo International Airport, Disneyland, and Yokohama seaport facilities are on reclaimed land, as is the Kansai airport in Osaka. A Landsat Image in the October 2002 issue of *National Geographic* shows the incredible extent of this human alteration of the natural environment. The impact on the fishing industry is monumental; the impact on humans living there is being discovered daily.

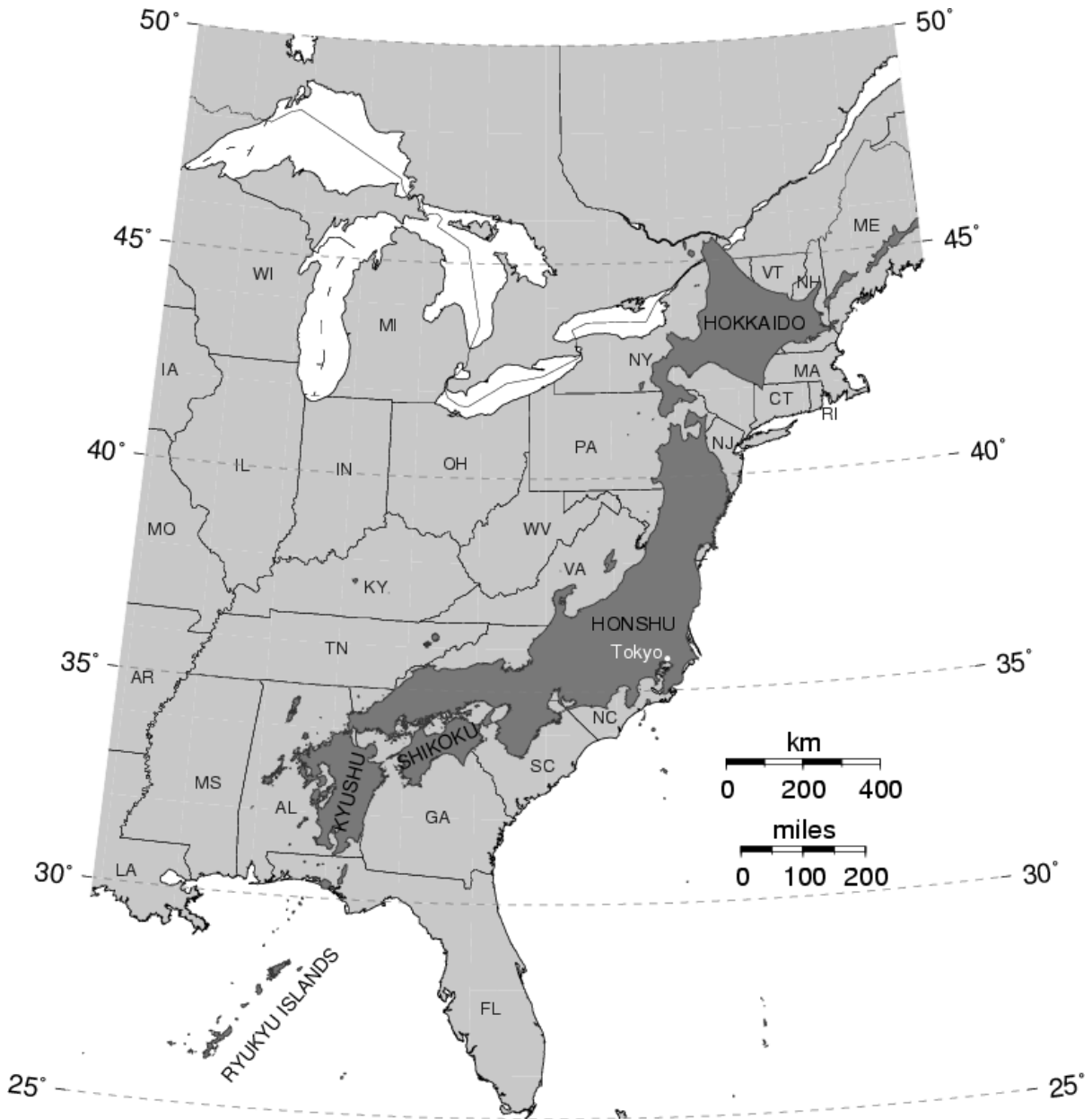
Sources

- Craig, Albert M., *The Heritage of Japanese Civilization* (Upper Saddle River, NJ: Prentice-Hall, 2003).
- Dahlby, Tracy, "Tokyo Bay," *National Geographic* (October 2002), pp. 32-57.
- deBlij, J.J. and Alexander B. Murphy, *Human Geography: Culture, Society, and Space* (New York: John Wiley & Sons, 1999).
- Delay, Nelly, *The Art and Culture of Japan* (New York: Harry N. Abrams, 1999).
- Reischauer, Edwin O. and Marius B. Jansen, *The Japanese Today: Change and Continuity* (Cambridge, MA: Belknap Press of Harvard University, 1999).



Handout 8-2

Japan and the United States



Lambert Conformal Conic Projection. Produced by Bruce H. Paup using GMT (<http://gmt.soest.hawaii.edu/>)

Homework Questions:

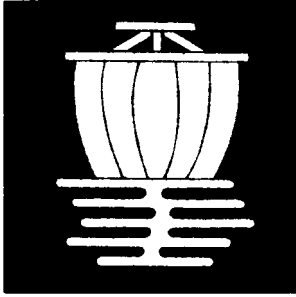
Use the “My Town” map and the map on the first page of this handout to answer these questions:

1. What is your Japanese city or town of departure?
2. What U.S. state falls on the same line of latitude?
3. What Japanese city or town is your destination?
4. What U.S. state falls on the same line of latitude?
5. Approximately how many miles will you travel?
6. In what direction will you travel?

Challenge Questions:

To answer these questions, you will need to make inferences based on your knowledge of Japan and the maps. You may also want to do some additional research to check your answers to these questions.

1. What mode or modes of transportation will you use?
2. What climate or weather changes might you expect, if any?



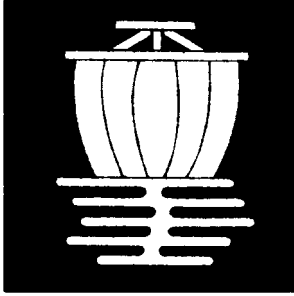
Handout 8-3

Retrieval Chart

Name of Japanese Student Visitor: _____

Name of Japanese Student Host: _____

Communication	Movement of		
	Products	Information	Ideas

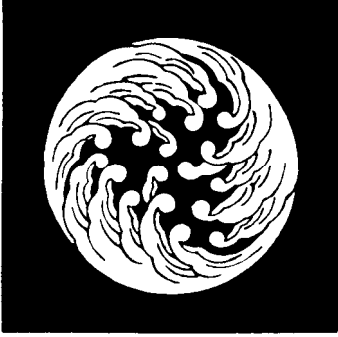


Overhead Master 8-1

Movement

People interact with other people, places, and things almost every day of their lives. They travel from one place to another; they communicate with each other, and they rely upon products, information, and ideas that come from beyond their immediate environment.

Source: National Geographic Society
(www.nationalgeographic.com/resources/ngo/education/themes).



LESSON 9:

MY HOME: OKINAWA, JAPAN

Introduction:

In this lesson, students focus on the life of one student, Tamaki Shun'ichi, who serves as a guide to life in Okinawa. Okinawa's history differs from that of other parts of Japan, and its distinct culture continues today. While introducing Okinawa, the lesson explores two important concepts: multiple layers of culture and multiple perspectives on culture. After becoming acquainted with Shun'ichi's life in Okinawa, students reflect on their own perspectives about culture and how culture affects interpersonal relations.

This lesson will be most successful if students have some prior knowledge of Japanese history and culture; if they do not bring such knowledge to the lesson, it will take longer to complete because, as students do their analysis, you will need to help students distinguish details about Shun'ichi's life that are specifically Okinawan from information that applies throughout Japan.

Organizing Questions:

- What can we learn about society and the individual?
- What can we learn about tradition and change?
- What can we learn about global connectedness?
- What can we learn about place and the relationship between society and the environment?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Identify some distinct characteristics of Okinawa's history and culture.
2. Articulate ways in which Shun'ichi lives in more than one culture.
3. Understand that individuals have different perspectives that affect their perceptions, both of their own culture and of others' cultures.
4. Consider the impact of culture on interpersonal relations.

Time Required: 2 class periods

Materials:

1. Tamaki Shun'ichi photo sheets in the Deai kit or access to Deai photographs online

2. Copies of Handout 9-1, “My Story: Tamaki Shun’ichi,” for all students; as an alternative to the handout, the narrative can be accessed online at http://www.tjf.or.jp/deai/contents/chart/mystory/myst_ts.pdf
3. Copies of Handout 9-2, “Meeting People: Tamaki Shun’ichi,” for all students

Procedure:

Day 1

1. Remind the class that all seven students profiled in the Deai kit live in Japan. As in other countries, different parts of Japan have had different histories that continue to affect many aspects of contemporary life. For example, Okinawa did not become a prefecture of Japan until late in the 19th century, just as some territories did not become states of the United States until the 19th or 20th centuries. Point out that Hawaii and Alaska, our most recent states, have distinctly different histories than any of the thirteen original colonies. In addition to its history, Okinawa differs in other ways from the parts of Japan that Okinawa resident Tamaki Shun’ichi refers to as the “mainland.” In this lesson, students will learn more about Okinawa, using Shun’ichi as their guide.
2. Organize the class into five or six small groups and divide the 27 photo sheets about Tamaki Shun’ichi among the groups. Tell the class that their task is to study the photos and read the narrative on the back of each. They should search for images reflecting Okinawan history and culture in the photos and search for comments about Okinawan history and culture in the accompanying narratives. If they have not examined photos of the other Japanese students, they will need assistance in distinguishing details that are specifically about Okinawa from information that applies throughout Japan.
3. Ask one student from each group to report to the whole class. List the images and comments noted on the board. Students’ insights about Okinawa may range from climate and geography to specific art forms, pride in Okinawa, or historical events.
4. Introduce the important concepts outlined in the *Deai Text Booklet*, pp. 17-21. The four key concepts to convey to the class for this lesson are: culture is constantly changing; there is diversity within any culture; an individual is influenced by multiple layers of culture, including those of the family, region, nation, and globe; and each individual internalizes those layers of culture differently.
5. Check for student understanding of these concepts by asking for examples of each one drawn from their observations of U.S. culture.
6. Explain that the photos and narratives served as a first introduction to Shun’ichi, one individual who happens to be from Okinawa. Distribute copies of Handout 9-1, “My Story: Tamaki Shun’ichi,” and ask students to read Shun’ichi’s description of himself. While reading, they should continue their search for information that is specifically about the culture of Okinawa.
7. Debrief by asking students to report what they have found. Add these observations to the list you started in Step 3 above.

8. Distribute copies of Handout 9-2, “Meeting People: Tamaki Shun’ichi,” and tell the students that they will now carry their inquiry one step further as a homework assignment. This article, written after the original kit was produced, was published in a newsletter that is mailed to teachers in many countries who are using the Deai photos. The student task is the same: search for information specifically about the culture of Okinawa. Students should also ask themselves, while reading this handout, whether they are gathering any different impressions from this article compared to the other two sources they have used. Write this two-part assignment on the board as a homework assignment, either to be written and collected or to prepare for using the information orally in a class discussion.

Day 2

1. Ask students their impressions of the “Meeting People” handout they read as homework. Students will probably observe that this material is less introductory and more like a serious conversation with a good friend or with an older person who is explaining complicated concepts to someone who is not familiar with them.
2. Ask students to compare their impressions of Shun’ichi and Okinawa as presented in the three sources: the photo sheets with their narratives, Shun’ichi’s self-introduction in “My Story,” and the “Meeting People” newsletter article. While the “My Story” narrative was quite personal and centered on Shun’ichi himself, the “Meeting People” article provides Shun’ichi’s observations about cultural and political issues. Younger students may find it challenging to analyze their sources in this way. Suggest they compare this research about Shun’ichi with the process they go through when making a new friend. Ask students to describe and explain how Shun’ichi lives in more than one culture.
3. Once they have reflected on their sources of information, ask students to imagine that they are exchange students who are visiting Shun’ichi on Okinawa for a short homestay in Naha where he goes to school. Tell them to spend 15 minutes writing a letter home from this imaginary visit, identifying and explaining distinct aspects of Okinawa and life there. The time allowed for writing is deliberately brief so that students must focus on the details that formed the strongest impression on them.
4. Either as a whole class or in small groups, have students read their letters aloud. Debrief the assignment by discussing whether the letters are similar.
 - Did everyone write about the same topics? For example, did one person write about the arts, another the scenery, and another the history?
 - Did some students focus on traditional culture and others on contemporary life?
 - Do letters express opinions, pro or con, about Okinawa?
 - Do multiple perspectives about Okinawa and Shun’ichi’s life emerge?
5. Ask students the following question: If you actually had a chance to visit Okinawa, would your letters be more similar to each other’s letters? Why or why not? Guide the students to arrive at an understanding that an Okinawa

experience, real or imagined, will be filtered through the personal perspective of each student. For example, a student who loves hot weather might immediately feel comfortable in Okinawa, while a student who has particular beliefs about the military might focus on writing about the military situation there.

6. Conclude by inviting the students to consider the role culture plays in interpersonal relations. Is it necessary to know about the culture of Okinawa and the rest of Japan when trying to learn about Shun'ichi as an individual? Ask the students to form their own opinions about whether it is important to know about a person's cultural heritage when getting to know that person.

Extension and Enrichment:

1. Ask students to formulate questions they have about Okinawa that remain unanswered. Okinawa is a place with a proud heritage, rich diversity, complex history, and contentious contemporary issues. As homework or extra credit, students should do their own research and report back in written or oral form.
2. If one goal of your class is to emphasize multicultural awareness and skills, ask students to identify situations in the United States that are similar to Shun'ichi's story. Ask them to create a thesis and defend it, arguing why the situation they chose is similar.
3. The web site of the Prefectural Government of Okinawa (comparable to a state government in our system) includes a description of the culture of Okinawa (<http://www.pref.okinawa.jp/english/cultures/index.html>). As a crossroads of Asian trade, Okinawa once was a bridge among nations. This was reflected in the inscription on a bell that hung in the rulers' castle. On it was written *bankoku shinryo*, translated as "bridges among all the nations of the world." The author of the web site expresses the wish that it will become "a new bridge between the nations, a bridge to richer relationships in the future for the people of Okinawa, of Japan and of all the world." Ask students to brainstorm ways that a website could be designed for this purpose.
4. On another page (<http://www.pref.okinawa.jp/symbol/index-e.html>), the prefectural web site gives the text of a prefectural song. The last verse ends with the following lines:

The folk culture inherited for generations
Now brilliantly shines over our home islands
Let us create our own culture
For future Okinawa

Ask students what it would mean to create a culture. If your school or town were to create a culture, how might it differ from the rest of U.S. culture?

Supplemental Resources:

Useful teacher background information can be found in *Understanding Okinawa's Role in the U.S.-Japan Security Arrangement*, by Jacques Fuqua. This is one of a series of *Japan Digests* available through the National Clearinghouse for U.S.-Japan Studies (<http://www.indiana.edu/~japan>).



Handout 9-1

My Story: Tamaki Shun'ichi

Me in a Nutshell

I'm a cheerful guy; I laugh and smile a lot. I'm always busy with something, and feel I'm wasting time if I'm not constantly on the move. Once I've decided what I want to do, I get impatient if I can't act on my impulse right now! And when I do start something, I hate to do it halfway; whatever it is, I always give it my best. Still, I do try to remember to take it easy and enjoy what I'm doing. I want to enjoy life doing the things I like to do so I won't have any regrets later. I set specific goals in each thing I do and try my best to achieve them.

Although I might seem rather happy-go-lucky and not given to thinking too deeply about things, in some respects I'm a fairly high strung and timid person. I'm prone to agonizing over the littlest things! I worry about how other people see me. I'll come up against some problem, anguish about this and that, mull it all over in my mind, sort myself out again, and move on. It seems I'm always doing that over and over. I wish I could do things more cleverly, but it just doesn't turn out that way. I also tend to be self-centered and forgetful—I'll say something one day and by the next I'll have forgotten all about it.

Growing Up

Preschool Years

I was born in 1982 at a hospital in the city of Naha, Okinawa prefecture. On the island of Izenajima, where my home is, there is only a small out-patient clinic, so women on the island normally go to the main island of Okinawa to have their babies.

Apparently I was pretty rambunctious when I was little, and never paid attention to what my mother tried to tell me to do.

Elementary School

When I first started elementary school I was shy and not very good at acting on my own initiative or doing things in front of other people. I was self-conscious and lacking in confidence.

In fourth grade, someone offered me a cigarette and I gave in to the temptation. At first it was just for a bit of fun, but it turned out to be the first step to lots of other mischief. Before I knew it, I was hanging out with troublemaker-type older kids, shoplifting and stealing bikes and cars to go joyriding in. To tell you the truth, when I

Source: *Deai Text Booklet* (Tokyo: The Japan Forum, 2001), pp. 159-167.

was doing these bad things, part of me was scared. I think it was a kind of curiosity that made me want to try to be “bad.” And besides, even if I didn’t want to do such things, I couldn’t go against the wishes of the older kids. When my mother found out what I’d been up to, she bawled me out and did everything she could to get me to stop, even to the point of deliberately abandoning me to my own devices. But no matter what she said, all I did was snap back at her or ignore what she said. This went on until I was in my second year of junior high.

Junior High School

In my second year of junior high school I joined a *taiko* drum ensemble called Izena Shoendaiko. My initial motivation for joining the group was simply that the nighttime rehearsals meant that I could go out at night without having to sneak out of the house. But the other members were serious about music. Inspired by those people, I started to get serious myself, and pretty soon I realized how much fun music could be. Partly because of my mother’s influence, I had always liked singing. I formed a clear ambition to become a singer-songwriter.

Around that time, I decided I wanted to stop doing bad things, but somehow I wasn’t able to give it up completely. Then one night, with a friend egging me on, we stole a car and went for a drive. The car had a turbo engine, so it really took off when you stepped on the gas. We came into a corner doing about 120 kilometers an hour, couldn’t pull out of it, and ended up rolling the car. Luckily, neither of us was hurt, but it was very scary! I made up my mind to quit it all; I gave up smoking and stealing and all the other mischief I’d been into. Up till then I’d done nothing but rebel against my parents, but I began to realize that simply rebelling without being able to do anything worthwhile myself was just dumb, and I decided to knuckle down and do things the right way.

I tend to rush headlong in one direction, even if it’s the completely opposite direction from the way I’d been going the day before. That’s exactly what happened at that point in my life. I got totally absorbed in things like music and training on the school soccer team. In my third year of junior high, I was accepted into a high school by recommendation, which meant I wouldn’t have to take the entrance exam. I organized some of my other classmates who had also been accepted to high school by recommendation into a group called “Little Teachers.” With each “Little Teacher” taking a different subject, we tutored other classmates who had to take the high school entrance exams. We prepared carefully for the tutoring sessions, asking our teachers beforehand what points to teach and how to go about it.

High School Life

Entering Haeburu High School

Okinawa prefecture is made up of about 160 islands of various sizes. Most of the fifty or so that are inhabited don’t have high schools. Counting the main island of Okinawa, only three islands in the prefecture have high schools. Izenajima doesn’t have one, so after graduating from junior high, most kids from Izenajima go on to high schools on the main island of Okinawa. I go to Haeburu High School in the town of Haeburu, which is right next to the prefectural capital, Naha. Traveling by boat and then bus, it takes over four hours to get from Izenajima to Haeburu. Since that would be too far to commute every day, I live with an aunt (my father’s older sister) in Naha.

Haeburu High School offers courses in local culture, humanities and sciences, physical education, and liberal arts. The fact that it had a local culture course was why I wanted to enter this school. Apart from general subjects like math and English, we study things like *ryuka*, the Okinawan language, *sanshin*, Ryukyu dance, Ryukyu karate, and Okinawan history. I thought that studying the performing arts and history of Okinawa at high school would be useful to me in making my own music in the future.

Adjusting to a New Environment

Not long after I moved to Naha and entered Haeburu High, I started feeling really out of place in a way I'd never experienced before. On Izenajima, no matter who I was with, I could always speak openly and frankly with others, and I always felt close to those around me. I wasn't even really aware of it; we just took it for granted. After I moved to the city, though, I realized with a shock how people distance themselves from others and say things they don't really mean or believe. Maybe it has something to do with being a densely populated place.

The kids at Haeburu High were unresponsive and the whole atmosphere of the school was gloomy and lethargic. They could have enjoyed school if they wanted to, but nobody even tried. I wanted to have fun like I had back on the island, but the more I tried to change the atmosphere the more out of place I felt. What hurt me the most was finding out that the people I thought were my friends said one thing but thought another. I'd take what they said at face value and act accordingly, only to be told something completely different later. When things like that happen a few times, you really lose faith in people. I decided I didn't want to see the bad side, the mean side of people any more; I didn't want to have anything to do with people any more.

I may seem to be cheery and outgoing by nature, but I'm still pretty wary when talking with people for the first time. Now I stick to superficial conversation more than before. I realized that people can be pretty hard to deal with. Still, I have made some good friends whom I can trust and be myself with, such as the other members of my *sanshin* group.

President of the Student Council

By my second year of high school I was so fed up with the situation I was ready to drop out. I was agonizing over this and that, and then it occurred to me that giving up would get me nowhere. I changed my mind and came up with an idea: I'd become president of the student council and do what I could to make the school a cheerful, fun place to be! I ran for president of the student council and got voted in for one year beginning in the second term of my second year at the school.

The job of student president was hard. It's not easy to accommodate everyone's point of view and establish a firm course of action. I wanted to respect each person's ideas on any given matter, but when you want to actually get things done it's impossible to please everybody. When I would say what I thought, those who thought differently would become hostile. The more I fretted over such problems, the more timid I became, until I ended up not being able to accomplish anything at all. I'm getting by, though, thanks partly to the encouragement I get from friends who tell me to buck up. They remind me that if I really want to make a difference to the school then I have to accept being disliked by a few people along the way. I still agonize over problems

sometimes, but I tell myself that if I don't follow through, everything will go back to the way it was before. I have to think positively. From now on I'm going to be more resolute. I'll just do what I think is best for the whole school. I'm going to relax and just accept that some people aren't going to like me.

Music

My life revolves around music. I compose and sing songs on guitar and *sanshin*, I'm studying classical Okinawan music and traditional folk songs in class and in my afterschool club, and I'm active as a member of the Izena Shoendaiko drum ensemble. I love each of these activities and I give my best to them all. Although they are all different genres of music, I can't really think of them separately, as if traditional music were one thing, *taiko* drums another, and guitar music something different again. When you think about it, what I'm doing in each case is essentially the same thing: music. To me, they are all simply music.

My desire above all is to draw from my own experience in creating my own distinctive sound and rhythm. The mooing of cattle, for example, is different from one animal to the next. One might give a short "moo," another a long "mooooo." In the same way, I think people's sounds and rhythms differ from one person to the next. There are some aspects of classical Okinawan music and traditional folk songs that cannot be represented in musical notation. So the same song is rendered in subtly different ways depending on the person playing or singing it. Those differences represent the distinctive quality each performer brings to music that is not the result of theory or technical skill. I try to respect my own sensibilities and give free expression to my own message through music.

Music has also given me new opportunities. In the summer this year during the Izena Shoen Festival on Izenajima, I performed with the Shoen-daiko drum ensemble. I composed a new piece for the festival and was in charge of producing it for the stage. Even harder than creating the new musical piece is coordinating all the people involved. If I became too concerned about the wishes of individual members, I would not be able to make any decisions or accomplish anything. I decided that, in order for everyone to perform well together, I had to show leadership even if it meant being a bit pushy. As a result, I think we were able to do our best for the festival performance. I think my experience on the school student council and in the school's folk performing arts club stood me in good stead on that occasion. Although the process of preparing for the festival was really hard, and while I wasn't entirely satisfied with the final performance, on the whole I really learned a lot.

My Future

My ambition to become a singer-songwriter one day hasn't changed since I was in junior high. I've considered various options, such as trying to make it as a singer-songwriter after I graduate from high school, or going to college in the United States to study music in depth. Sometimes, though, my dreams have gotten ahead of me and I haven't been realistic enough about them. At those times, I think having such a definite goal made me overeager—I worried about having so much to do and not enough time to do it in. Now I think that, since I plan to make music my whole life, there's no need to rush. If I go to the local performing arts university, I can study Western classical music, continue studying Okinawan classical music, and even have

opportunities to perform overseas. I'm thinking of taking that university's entrance exam.

Family and Friends

My Family

We're such a natural part of each other's lives that it doesn't seem to make much difference whether we are actually together or not. I know my family provides the crucial support in my life. Especially since I moved away from home and my parents send me money for school fees and living expenses, I appreciate how lucky I am and how tough things are for them. I'm waking up to the fact that none of us goes through life completely alone. I think it's really amazing the way my parents work hard and manage to make ends meet while raising six children, and I know I owe them a lot. Although I'm the eldest of six brothers, I don't worry about my brothers much. There's not a bad egg among them, so I think they'll do all right without me hassling them.

My Friends

For me, it's absolutely essential to have friends I can relate to honestly and not just superficially. With these friends I can share both good times and bad. They are there for me when things go wrong, like when I break up with my girlfriend or whatever. In that respect, friends are precious. Then again, I think all the people in my life are valuable. In a sense, my life is sustained by all of them, and I think even the most ornery of the lot contributes to my life one way or another. I came to see things this way through experiences like performing on stage, because I learned that you can't do very much just by yourself—really valuable things can never be achieved by one person alone.

I think that when two people love each other they're bound to clash sometimes and see each other's bad sides. It would be great, though, to be able to love each other in a way that includes all those negative aspects as well. I'd like someone who'll make the effort to understand me but who'll also tell me what my faults are. My ideal is a relationship in which we bring out the best in each other and always feel at ease together.

My Island: Izenajima

Lying in the northern part of the archipelago of Okinawa prefecture, Izenajima is shaped like the territory of France. It's a small island, with a coastline about eighteen kilometers long and a population of around 2,000. People on the island take great pride in the fact that it is the birthplace of King Sho En, founder of the second Sho dynasty of the Ryukyu kingdom.

I go back to Izenajima about ten times a year, such as during long school holidays or when we have Shoen-daiko drum events. I can truly relax in the natural surroundings of Izenajima. Whereas the sky over Naha feels small, Izenajima's horizons seem to extend forever. When I'm alone on the beach, just gazing at the sky, I feel like I'm in a world all my own. The sound of the waves, the whistling of the wind, the twittering of the birds—sounds like these conjure up all sorts of images in my mind. Sometimes I turn those images into songs. Although Izenajima is only a small island, it seems like the embodiment of a vast world. Perhaps it is the beauty and abundance of

the island's landscape that makes me think so. Because I want to grasp things in the big picture and make music on a grand scale, I am fascinated by the "big world" of Izenajima.

At the moment I can't say whether or not I'll ever come back to live on Izenajima some day. My parents say I should do what I want. If I'm going to continue with my *taiko* playing, I'd like to do it with my fellow Shoen-daiko drummers.



Handout 9-2

Meeting People: Tamaki Shun'ichi

Pride in Okinawa

I am proud to call Okinawa my home. Okinawa has had its own unique styles of music and dance since long ago, and it has a friendly atmosphere that makes people peaceful and relaxed. Maybe it has something to do with the fertile landscape and warm climate. The people of Okinawa once acquired all sorts of goods through trade with China, which they then exchanged in trade with countries in Southeast Asia. Commerce among different countries led to exchange among people from diverse cultures. I think this is what made Okinawans so accepting of unfamiliar peoples. Even now, you can find that spirit among Okinawans; it shows up in Okinawan expressions like *ichariba chode* (“If we’ve met once, we’re brothers”). I wasn’t all that fond of Okinawa when I was younger. Okinawa, I thought, was a backwater and behind the times. I yearned for the life of the big city, where I imagined there would be all kinds of exciting toys to play with. I started to like Okinawa after I learned about its history and culture through the study of classical Okinawan music.

Okinawa and Japan

Okinawans call themselves *uchinanchu* (“Uchina (Okinawa) people”) and people from other parts of the country *naicha* (“mainland people”). Okinawa is the southernmost part of Japan, and is also distant from any other part of the country, so I think it naturally tends to differentiate itself from everywhere else. It probably also has to do with the fact that long ago it was an independent kingdom, separate from Japan, known as Ryukyu.

The expression *naicha* may sound somewhat derogatory and a degree of prejudice is undeniable. I am sure there are people who, recalling the historical events surrounding the incorporation of the Ryukyu kingdom into Japan and the fact that Okinawa became the scene of a land battle during World War II, harbor a dislike for “mainlanders” that is expressed in the word *naicha*. I’ve also heard that Okinawans who went to the mainland twenty or thirty years ago were subject to discrimination there. There are probably people who developed a dislike of mainland Japanese from hearing about such experiences from their parents. On the other hand, there are also many Okinawans who feel pride in their unique and rich culture, and use the terms *uchinanchu* and *naicha* to express that distinction. To me it seems narrow-minded to refuse to speak to people or categorically dislike them just because they are *naicha*. There are *uchinanchu* I can’t get along with and *naicha* I like very much.

Source: Permission to reproduce this article has been granted by The Japan Forum. The article is excerpted from *The Japan Forum Newsletter*, no. 26 (September 2002). The original article includes photographs, the text in both English and Japanese, and extensive historical notes. Back issues of *The Japan Forum Newsletters* are available online at <http://www.tjf.or.jp/newsletter/index.htm>.

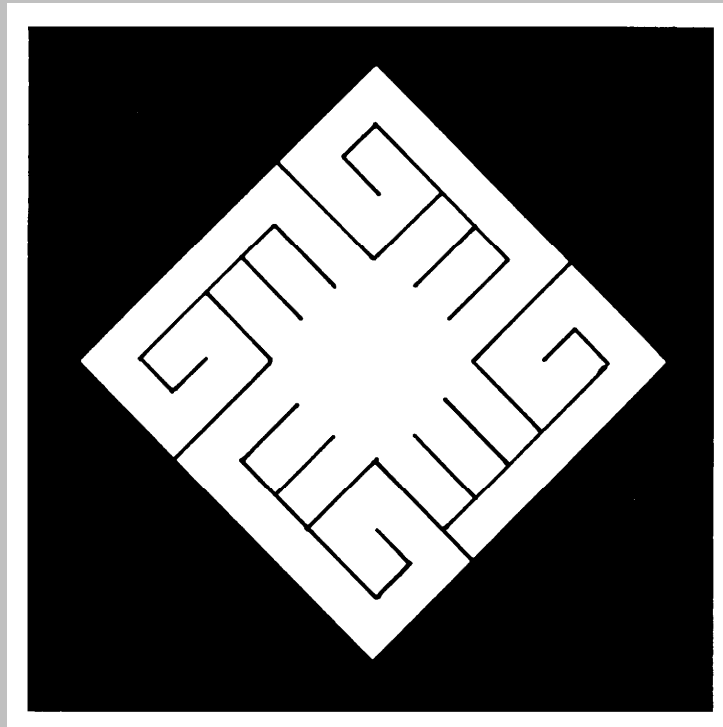
U.S. Military Bases

U.S. military bases on Okinawa occupy about 20 percent of the land on the main island. Many people do not like the bases and there are various protest movements against them. Some people oppose the bases because memories of the war have left deep psychological scars that remain even today. I have heard that some of those who experienced the war become frightened even today by the sight of the airplanes at the bases. Even I found myself in tears while watching a television program documenting experiences of the war. I remember thinking that after all the hardship and suffering such people experienced, it is no wonder they so strongly resist having the bases here. During his visit to Okinawa for the G-8 Summit, Mr. Clinton said the bases were necessary for peace, but if he had thought about it from the standpoint of the *uchinanchu*, I doubt he would have said that. If the bases are truly for the purpose of protecting the safety of the world, I can understand, but there is no proof that the bases will not bring about another war in the future. There are weapons on the bases, and where there are weapons, there is the possibility that someday the tragedy of war will happen again. When I think about it that way, it makes me very nervous. On the other hand, the closing of the bases, upon which a large amount of local business depends, would deal a tremendous blow to the Okinawan economy. I think some people support the bases for this reason, therefore, even though they would really prefer not to have them. We might not want to have U.S. military bases on our soil, but what would we do if the economy suffered as a result? It is a very difficult issue. To be quite honest, I do not know what the best resolution to this problem might be.

Okinawa's Future

Many Americans associated with the military bases live on Okinawa. There are also many people from other countries. I think the variety of people is fascinating and a good thing for the islands. My hope for now is that Okinawa can become a place for exchange of some sort—economic, musical, or anything really—with many other countries. The term *bankoku shinryo*, chosen for the name of the Summit conference hall, carries the meaning of “bridge linking all nations.” With its history, geography, and other features, Okinawa can play a vital part in helping a variety of things to connect. I would really like to see Okinawa become a lively and flourishing place by fulfilling its potential as “a bridge linking all nations.”

SECTION THREE



***ISSUES IN JAPAN,
YESTERDAY AND TODAY***



LESSON 10:

***BENTO* OR BURGER? CHANGING DIETS IN JAPAN**

Introduction:

Today, food choices in Japan cover a vast array of traditional as well as international items. The Japanese young people profiled in this unit reflect this diversity in their eating habits. Photo prints show the students enjoying *bento* (box lunches), various traditional Japanese dishes, snacks purchased at *konbini* (convenience stores), fast food from McDonald's, and other favorites. Additionally, students are shown consuming their food choices in varied venues, including school cafeterias, outdoors, at home with family members, and elsewhere. Further, through the narratives accompanying the photos, we learn which items are or are not favorites with these students.

This lesson asks students to research all the food-related information presented in the photo cards, classify the data gathered, and make generalizations about their findings. Students then explore the role of the *konbini*. Next, students analyze challenges confronting McDonald's in Japan today. As a culminating activity, students analyze information about a particular Japanese teen through a poster presentation of a new menu item that they have designed specifically for that student.

Organizing Questions:

What can we learn about society and the individual?
What can we learn about tradition and change?
What can we learn about global connectedness?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Classify the food choices and consumption habits of seven Japanese teens.
2. Explain the role of *konbini* in Japanese teens' lives.
3. Generalize about the contemporary eating habits of Japanese teens.
4. Analyze contemporary trends in food purchasing and fast food marketing.
5. Interpret information through a poster presentation.

Time Required: 2 class periods plus homework

Materials:

1. One complete set of photo sheets for the students to sort through or the following presorted photo sheets:
 - Mizushima Yu: P07, P09, D02, D05, D11, D15, D17
 - Oishi Kanta: P02, P13, D01, D06, D08, D10, D12
 - Sakai Michi: P04, P09, D01, D06, D08, D10
 - Tamaki Shun'ichi: P06, P09, P10, P12, D03, D06, D12
 - Yoshida Kojiro: P08, D02, D11, D15, D17
 - Yamamoto Takayuki: P02, P09, P10, D04
 - Yoo Yoo Jin: P02, P08, P10, D01, D04, D07, D08, D15
2. One copy of Handout 10-1, "Data Retrieval Chart," for each group
3. One copy of Handout 10-2, "Shopping at the Konbini," for each group
4. Materials for making posters

Procedure:

Day 1

1. Explain that students will be exploring food in Japan by looking at the seven Japanese students in the Deai kit. Divide the class into seven groups and give each group the photo sheets for a particular Japanese student (either all the sheets or the presorted ones). Tell the students that they are to conduct research on their students' food choices by sorting through the cards and identifying those that contain pictures or information about some aspect of food. Explain that the criteria include food items, places where food is consumed or purchased, and food customs. Caution students to read carefully through the text since, in a few cases, information about food is not accompanied by a photo (also, photos showing food are sometimes not explained by text).
2. Present each group with a copy of Handout 10-1, "Data Retrieval Chart," and ask the group to complete this form, working with the photo sheets they have selected (or that have been presorted for them).

Answer Key for Handout 10-1:

Examples of Japanese Food or Manners	Examples of Western Food	Food that Is Both Japanese and Western	Where Food Is Purchased/ Consumed
<i>Mizushima Yu:</i> obento, ramen, mochi, tonjiru (a kind of miso soup), miso soup with giant radish and egg, nikujaga (boiled meat and potato dish), rice flavored with millet	<i>Mizushima Yu:</i> toast, sunny-side up eggs, sandwiches	<i>Mizushima Yu:</i> sauteed green peppers, grapes, vegetable juice, fruit, tea, pastries, grilled salted salmon	<i>Mizushima Yu:</i> konbini, kitchen, dining room, school cafeteria

Examples of Japanese Food or Manners	Examples of Western Food	Food that Is Both Japanese and Western	Where Food Is Purchased/ Consumed
<p>Oishi Kanta: rice with grilled himono (dried, salted fish), curry and rice, ramen, natto (fermented soybeans), chicken curry, fried rice, onigiri (rice balls), grilled kashira (pork headmeat), grilled nankotsu (chicken breast cartilage), ramen with rich pork stock and chashu (roast pork)</p>	<p>Oishi Kanta: Sprite, Coca-Cola</p>	<p>Oishi Kanta: eggs, chicken curry, curry and rice</p>	<p>Oishi Kanta: konbini, yakitori grill, special cooking class, school cafeteria, sister's condo</p>
<p>Sakai Michi: hashed beef with rice, obento, Japanese style breakfast in the dorm; says itadakimasu before meals and gochisosama after meals, miso soup</p>	<p>Sakai Michi: butter, yogurt, canned coffee, pizza, sandwiches, milk, sauteed sausages with cabbage</p>	<p>Sakai Michi: hashed beef with rice</p>	<p>Sakai Michi: konbini, dormitory, food product manufacture class, outdoor barbecue</p>
<p>Tamaki Shun'ichi: bento with poku tomagu (sauteed slices of canned pork with scrambled egg cake and diced cabbage on the side), can of green tea, brother washing rice</p>	<p>Tamaki Shun'ichi: McDonald's food</p>	<p>Tamaki Shun'ichi: soft drink, pastry, watermelon</p>	<p>Tamaki Shun'ichi: coffee shop, vendor who comes to the school, konbini, Su-chan's bakery, McDonald's at school, student council meetings</p>
<p>Yoshida Kojiro: bento, eating salad at breakfast, curry rice, udon, soba</p>	<p>Yoshida Kojiro: McDonald's food, coffee, "Western-style" breakfast</p>	<p>Yoshida Kojiro: toast, egg, grapefruit, deep-fried chicken cutlet</p>	<p>Yoshida Kojiro: McDonald's, school dining hall, classroom, konbini</p>
<p>Yamamoto Takayuki: mochi, bento, miso-zuke (fillets of fish marinated in miso), kara-age (Japanese fried chicken), sashimi (sliced raw fish), onigiri (rice balls), curry</p>	<p>Yamamoto Takayuki: none mentioned or shown</p>	<p>Yamamoto Takayuki: sweet potato, curry</p>	<p>Yamamoto Takayuki: cafeteria, fish shop, konbini</p>

Examples of Japanese Food or Manners	Examples of Western Food	Food that Is Both Japanese and Western	Where Food Is Purchased/ Consumed
Yoo Yoo Jin: <i>misc. Japanese food pictured in late supper with sister, obento, udon (noodles)</i>	Yoo Yoo Jin: <i>Australian food and sweets pictured, pastry at school cafeteria</i>	Yoo Yoo Jin: <i>pastry, soybeans, bananas, oranges, apples, chicken</i>	Yoo Yoo Jin: <i>school cafeteria, school hallway</i>

- After each group has retrieved and recorded the data for its Japanese teen, ask the students to identify and discuss information that is similar to and different from food-related experiences in their lives. Ask the class to make some generalizations based upon information common for all seven students. Students should be able to identify *bento* (or *obento*), *konbini* (convenience store), rice, and other items. Ask students if they often (or ever) visit a convenience store for snacks or other items. Next, explain that they are going to learn more about Japanese *konbini*.
- Distribute Handout 10-2, “Shopping at the *Konbini*” to each group. Groups should write down similarities and differences compared to convenience stores they have visited. Ask students to explain why *konbini* might play a larger role in the lives of Japanese teens than American teens. Students should be able to point out the large array of services and items offered and the convenience of having so many stores within a short walking distance.

Day 2

- The next day, explain to students that *konbini* are not the only places where snacks and other foods are purchased. Popular Western-style fast food and snacks such as burgers, pizza, and doughnuts are often purchased at U.S. brand outlets such as McDonald’s, Mister Donut, and Domino’s Pizza. Share with students the fact that for decades McDonald’s has been a leader in Western-style fast food sales in Japan. Recently, however, the chain has come upon tough times. Through a short lecture, summarize for students the information in the **Teacher Background Information**. Alternatively, you might copy the **Teacher Background Information** for students, checking for understanding as they read. The information about the “New Tastes Menu” will be important to students’ ability to complete the next assignment successfully.
- Present students with the following challenge: Because of their newly acquired knowledge about food preferences among young people in Japan, they have been hired as marketing consultants for McDonald’s Japan. Their task is to analyze the food preferences of the Japanese student they have studied and create at least one “New Tastes Menu” item for him or her. Each group will create a poster to showcase their work; they should include a rationale for the culinary creation. Each group should pick a spokesperson for the presentation. Distribute drawing materials and allow students 30 minutes to create posters. Allow time for sharing.
- Explain that concern has recently grown in the United States, Japan, and other areas over the health implications of a high-fat diet. Fast food has been blamed

for this trend toward a high-fat diet. Although some traditional Japanese fast food items such as *onigiri* (rice balls) are relatively healthy choices, there is concern over Western-style fast food such as burgers and fries. Some Japanese have observed that these items are not eaten with chopsticks and have pointed out that those who use chopsticks tend to eat a more nutritious diet. Those favoring Western-style fast food have been called *hashi-nashi zoku* or the chopstick-less tribe or group. Ask the students if they would classify their Japanese student as having a chopstick-less diet? Why or why not?

4. Close the lesson by asking students to reflect upon the item they created for the “New Tastes Menu.” Is it a healthy item or a high-fat item? Does it require the use of chopsticks? Does it incorporate aspects of traditional Japanese cuisine or is it an entirely new or Western taste? Finally, as a homework writing task, ask the students to reflect upon their own food choices. To what extent is fast food a part of their diet, and what are the implications?

Extension and Enrichment:

If the class did not do the introductory lesson on the universals of culture (Lesson 1), brainstorm aspects of Japanese culture, such as religion, language, and so on, creating a web around the word *culture*. After this webbing exercise, remind students of how frequently rice surfaced in discussions of traditional foods, and ask them to consider the significance of this fact. Explain that rice has long played an important role not just in Japanese cuisine but also in the culture itself. Direct the students to the National Clearinghouse for U.S.-Japan Studies *Japan Digest* entitled *Rice: It's More than Food in Japan* (<http://www.indiana.edu/~japan/digest6.html>) or print a copy and duplicate for the class. After students have read the digest, ask students to find as many examples as possible for each of the aspects of culture noted in their webbing exercise. As a class, discuss the significance of their findings and ask each group to compose a summary sentence or paragraph on the importance of rice in Japanese culture.

Teacher Background Information:

Today, McDonald's is facing falling sales in Japan. After the first outlet opened in Japan in 1971 (inside the Mitsukoshi department store in Tokyo's Ginza district), McDonald's enjoyed three decades of rising sales. In 2001, however, numerous factors contributed to falling sales. In that year there was a mad-cow disease scare, as well as a continuing economic slump officially termed deflation by the government. Also, the continuing low birth rate has reduced the ranks of McDonald's core customers, families with children. Additionally, there is increasing competition from rival fast-food chains, including Japan's second-largest burger chain, Mos Food Services.

The McDonald's menu in Japan, as in other countries of the world, has offered changing items geared to the market. For example, over the years McDonald's restaurants have featured teriyaki burgers, seaweed toppings for fries, and Mac Chao, a kind of lunch box with fried rice. Today the roughly 3,800 restaurants are continuing to attract customers and improve sales through introduction of new menu items.

In light of the falling birth rate, McDonald's has recently targeted a new category of customers—working women in their 20s and 30s. Sometimes referred to as “parasite singles,” these white-collar workers continue to live at home with their parents. Since

most of their salary is available to them as disposable income, they often eat out. However, these women prefer trendy, sophisticated, and health-conscious dining choices, not fast food. Eager to appeal to this market segment, McDonald's has introduced its "New Tastes Menu." These items are somewhat more sophisticated. As a result, diners can now enjoy a cup of gourmet coffee, a salad with blue-cheese dressing, and a French-style hamburger (including a generous dose of ground pepper) with ratatouille sauce (including diced zucchini and onions simmered in tomato sauce). Trendy consumers who believe French food has a "cool image" now have French-related choices at McDonald's!

Also, keeping in mind that the parasite singles are big spenders, the prices on the New Tastes Menu are higher. For example, a smoked beef sandwich with tomatoes and onions costs 250 yen or about \$2.25. This is about three times the price of a standard hamburger.

Japan is McDonald's largest market after the United States, and the company is anxious to increase earnings. Therefore, plans call for each New Tastes Menu item to be replaced every six weeks. Some of the first items introduced included a tofu burger and a gourmet burger called the Premium Mac.

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Supplemental Resources:

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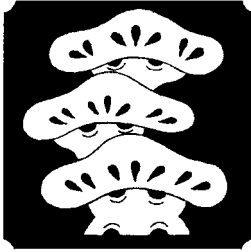


Handout 10-1

Data Retrieval Chart

Japanese Student: _____

Examples of Japanese Food or Manners	Examples of Western Food	Food that Is Both Japanese and Western	Where Food Is Purchased/ Consumed



Handout 10-2

Shopping at the Konbini

Konbini, as the Japanese call convenience stores, have existed in Japan for more than 30 years. They are convenient because they often are open 24 hours a day and stock many useful items. Also, since there are so many (about 50,000), there is usually a *konbini* nearby. The 7-11 chain is the largest; Lawson is second.

About two-thirds of the revenues of a *konbini* come from food products. Many of these are prepared foods, such as take-out meals called *bento*, which are packaged in small boxes. Also popular is a Japanese-style fast food called *onigiri*—meat, fish, pickles or other ingredients inside rice pressed into a ball the size of a fist. Side dishes, pastries, processed foods, and health drinks sell well also. Take-out foods are popular because they are cheap (300-500 yen) and also eliminate the need to cook. Some young people say that *konbini* take the place of refrigerators! If you order ahead, one *konbini* chain will deliver any of about 300 meals to your home, or you can pick them up.

Konbini are also handy spots to buy magazines, computer game software, music CDs, postage stamps, and prepaid passes for expressways. DHC, a popular cosmetics line, is only available by mail or at *konbini*. Almost all *konbini* have photocopiers, fax services, and ATMs. Cell phones are sold; some *konbini* offer a cell phone recharging service. At some stores, you can pay utility bills and make insurance payments.

Customers especially appreciate the convenience of ticket purchasing. All Lawson stores have information terminals nicknamed “Loppi.” These terminals feature color LCDs with touch screen menus. You are able to purchase tickets for sports events, concerts, plays, and travel. You can also send flowers, buy a newspaper subscription, view ads for new and used cars, or order a university application form.

Konbini also play a role in Internet purchases. If home delivery is not convenient, consumers can arrange to pick up their purchases at a local convenience store. Also, many *konbini* are in partnership with companies offering Internet shopping. Once items are “bought” online, they can be paid for and picked up at a *konbini*.

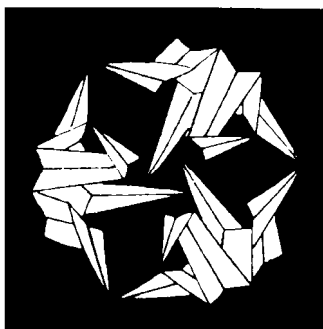
Konbini continue to evolve to attract customers. One convenience store, with an all-female staff, caters to women through fashionable products, special cosmetics, and food items. The small eat-in area is designed to encourage women to sit and chat. The specially designed restroom features a large make-up mirror and other conveniences.

Sources:

“Convenience Stores Are Changing Lifestyles in Japan,” *Nipponia*, No. 19 (December 15, 2001), pp. 5-18.

“Convenience Store Services,” *Japan Now* (February 2000), p.6.

Fukunaga, Kazuhiko, “At Our ‘Konbini,’” *Look Japan* (March 2001), pp. 15-17.



LESSON 11:

J-POP, ANIME, AND MANGA: WHAT'S POPULAR IN JAPAN TODAY?

Introduction:

This lesson explores Japanese popular culture and its global connectedness, especially its impact on the United States. After defining popular culture and citing examples from the United States, students analyze lyrics from J-pop (Japanese popular music) and assess their universality. Working in small groups, students conduct research on a particular aspect of Japanese popular culture. Students synthesize their new knowledge by creating a catalog of Japanese popular culture using *manga* (Japanese comic) techniques.

Organizing Questions:

What can we learn about society and the individual?
What can we learn about global connectedness?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Define popular culture and identify examples from the United States.
2. Research examples of popular culture in Japan today.
3. Apply *manga* technique to a presentation topic.
4. Analyze Japanese popular lyrics and assess their universality.
5. Synthesize knowledge through the creation of a catalog of Japanese contemporary pop culture.

Time Required: 3 class periods

Materials:

1. Selected Deai photo sheets:
 - Mizushima Yu: D04, D15
 - Oishi Kanta: D03, D04
 - Sakai Michi: P07, D12
 - Tamaki Shun'ichi: D11, D12, D13
 - Yoshida Kojiro: P04, D15, D19
 - Yamamoto Takayuki: D09
 - Yoo Yoo Jin: P05, D06

2. Copy for each group of “Morning Musume: With a Little Effort, Anyone Can Shine,” *The Japan Forum Newsletter*, no. 30 (September 2003), p. 13; available at http://www.tjf.or.jp/newsletter/pdf_en/NL30_JCN.pdf
3. Copy for each group of “One and Only Flower in the World: The Biggest Hit Song to Capture People’s Hearts in 2003,” *The Japan Forum Newsletter*, no. 32 (March 2004), p. 14; available at http://www.tjf.or.jp/newsletter/pdf_en/NL32_JCN.pdf
4. Copies of Handout 11-1, “Catalog of Japanese Pop Culture,” for all students
5. Examples of Japanese popular music (J-pop), *anime*, and *manga* (optional); students in your class may be collectors of these items, so consider asking the class to bring in examples to share with the class
6. Internet access
7. Print source material on Japanese pop culture (optional)
8. Posting paper and drawing materials

Procedure:

Day 1

1. Ask students to give examples of their favorite music, television programs, movies, games, books, or styles. Explain that these items are examples of pop culture. Help students develop an understanding of the term by analyzing its components: (1) *pop* is short for popular, meaning of the people, and (2) *culture* includes varied aspects of daily life, from the products people use to the patterns of their interactions to their perspectives or beliefs. Therefore, pop or popular culture refers to products, patterns of interaction, and perspectives of the people of a society at a particular time. Explain to students that pop culture is difficult to define because it is always shifting and because it encompasses so many aspects of our lives. Further, it means different things to different people. Share with students aspects of the following definition from the UC-Berkeley English Department Web site: “Popular culture has been defined as everything from ‘common culture,’ to ‘folk culture,’ to ‘mass culture.’ While it has been all of these things at various points in history, in Post-War America, popular culture is undeniably associated with commercial culture and all its trappings: movies, television, radio, cyberspace, advertising, toys, nearly any commodity available for purchase, many forms of art, photography, games, and even group ‘experiences’ like collective comet-watching or rave dancing...”
2. Point out that much of popular culture is grounded in commercial products, media, recreation, and technology. Write these four terms on the board or a blank overhead to keep students focused as they generate examples of pop culture in the United States. As students brainstorm aspects of U.S. popular culture, record responses under the four terms above, either on the board or the overhead projector. Students should be able to list items such as popular music and dance styles, various media performers, video games, cell phones, email, and instant messaging.

Ask students which, if any, of the items on the class list are influenced by Japan. Direct the discussion in order to cover the following examples of Japanese influence on U.S. popular culture: Hello Kitty products; *manga* (Japanese cartoon/comic-style books on topics ranging from romance to history); *anime* (animated entertainment, sometimes called “Janimation”);

Japanese *kanji* (characters derived from the Chinese language) on caps, t-shirts, tattoos, etc.; Pokemon characters; and Yu-Gi-Oh! (collectible card game), and the related *anime* series, video games, and merchandise. Ask students if they were aware of the Japanese origin of these aspects of U.S. popular culture.

Explain that although perhaps not a traditional leading economic, political, or military giant, Japan nevertheless has tremendous cultural impact and influence globally through the spread of its contemporary or popular culture. In some cases this influence is long-standing: for example, the widespread impact of Hello Kitty since it was first launched in 1974 and the popularity of Pac-Man video games when introduced in 1980 and the continuing nostalgia surrounding them.

3. Organize students into small groups and distribute several photos to each group for analysis. Ask students to find examples of Japanese popular culture in the photos that differ from the U.S. examples listed earlier, as well as examples of similarities. (*Fewer differences are depicted than similarities. A difference might be the uniquely Japanese practice of using glue to achieve a baggy-sock look. Possible similarities include checking email and using technology, talking and text messaging on a cell phone, reading manga, listening to music, enjoying trendy clothing and accessories, enjoying aroma therapy, etc.*) Students should note that some photos also show the influence and popularity of U.S. popular culture—Donald Duck and Mickey Mouse figures, McDonald’s, etc.
4. Next, explain that students, working in their small groups, will be exploring an aspect of Japanese popular culture—J-pop (Japanese popular music). If you have any J-pop CDs, you may want to play a song for the class to launch this section of the lesson. J-pop radio stations that broadcast over the Web can be found at <http://jpopmusic.com/jpopradio/>, which is another alternative for finding samples of this kind of music.
5. Distribute one copy each of the two handouts you have downloaded from the Internet—“Morning Musume: With a Little Effort, Anyone Can Shine” and “One and Only Flower in the World: The Biggest Hit Song to Capture People’s Hearts in 2003”—to each group. Point out to the students that one of the groups, Morning Musume (Morning Daughters), is composed of teenage girls who did not make the final round of a star/idol search type of TV program, another aspect of popular culture shared by the United States and Japan. Ask each group to carefully read the handouts and then focus on the lyrics given for two songs by Morning Musume and one by SMAP. Then, ask each group to decide if any of these songs are similar to hits in the United States and offer examples, details, and reasons for its answers. Allow time for each group to present its decision. As a class, discuss the idea of the global appeal of certain lyrics and sentiments such as those expressed in these three songs. Remind students that perspectives or beliefs, such as belief in a positive future or the value of the individual, are parts of popular culture. If time and interest permits, discuss the idea of global popular culture.

Day 2

1. Teachers should review the definitions in the **Teacher Background Information**, “Japanese Pop Culture Vocabulary,” and share with students as

appropriate in this portion of the lesson. Convene class by asking students to sit in small groups from the previous day. Explain to students that the class will be creating a *manga*-style Catalog of Japanese Pop Culture, with each small group focusing on a particular topic. Distribute Handout 11-1, "Catalog of Japanese Pop Culture," and go over the instructions with students.

2. To help students choose topics, ask them to think of all the examples of popular culture that they generated in earlier discussions and saw illustrated on the Deai photo cards. Which would their group like to research? Potential research topics could include: Hello Kitty products, *manga* (Japanese cartoon/comic-style books on topics ranging from romance to history), *anime* (animated entertainment, sometimes called "Japanimation"), Pokemon characters, Yu-Gi-Oh! (collectible card game), video games, Dance Dance Revolution, and Cosplay (costume play – *anime* and *manga* fans dress as their favorite characters). Other topics are permissible with teacher approval. After completing the research, each group's contribution will be a brief narrative explaining the topic as well as illustrations utilizing the *manga* technique in storyboard style. (Explain to students that they can find information and examples of *manga* styles at the two Web sites they will be visiting.) As appropriate, students should note and explain whether the aspect of Japanese popular culture they researched is popular in the United States.
3. Allow time for students to conduct their research and prepare their catalog pages. Two student-friendly web sites at which they can begin their work are listed on the handout. You may also want to provide print resources on Japanese pop culture. The presentations will be most effective if students make their pages on large sheets of posting paper.

Day 3

1. Allow time for each group to present its topic for the Catalog of Japanese Pop Culture. If time permits, students will extend their research by locating examples of U.S. influence on popular culture in Japan today.

Extension and Enrichment:

Explain to students that cell phones, *keitai*, are an important part of Japanese popular culture, especially for teenagers. Part of the reason behind this popularity is that the phones are capable of sending brief email messages. Explain to students that text-messaging via cell phones is now so popular that teens are sometimes called *oya yubi sedai*, the "thumb generation." Provide students with a copy of "Keitai (Mobile Phone): Essential Item for Keeping in Touch," *The Japan Forum Newsletter*, no. 21 (June 2001), p. 6 (available online at http://www.tjf.or.jp/eng/ce/cepdf/N121_JCN.pdf) or direct them to the online version. Using this as well as other sources, such as the photo cards and Internet, ask students to compare Japanese cell phone usage and patterns to the United States. Are there differences? What might account for these?

Teacher Background Information: Japanese Pop Culture Vocabulary

The following words describe various aspects of Japanese pop cultural influences or U.S. trends that first appeared in Japan.

Anime: Japanese Animation, as in animated films. In the United States, *anime* is sometimes referred to as Japanimation. *Anime* examples include the feature films *Spirited Away* and *Princess Mononoke* as well as series such as *Sailor Moon*, *Cowboy Bebop*, *Tenchi Muyo*, and *Neon Genesis Evangelion*.

CCG: Collectible Card Game. Examples include *Pokemon* and *Yu-gi-Oh!*, but it is not limited to Japanese *anime*. Western science fiction and series such as *Star Trek*, *Babylon Five*, and *Lord of the Rings* also have their versions of these games.

Cosplay: Costume play. Fans of *anime* and *manga* attend conventions where they dress like their favorite characters.

DDR: Part arcade game, part aerobic exercise, DDR (short for Dance Dance Revolution) is an interactive video arcade game that has players dancing to syncopated music as arrows direct their steps on a grid beneath their feet.

Enka: Popular musical style reminiscent of "traditional" Japanese music. It combines western instruments with Japanese scales and vocal techniques. Performers often wear kimonos. *Enka* is popular with older Japanese and many of the songs focus on lost love and nostalgia. It could be seen as the Japanese equivalent of country-and-western music.

Idol (or *aidoru* from *aidoru kashu*: idol singer): Teen pop star of the flash-in-the pan, manufactured variety. *Idoru* was chosen as the title of a science fiction novel about a virtual pop star (literally, manufactured).

J-pop: Abbreviated term for Japanese pop music

Kawaii: Cute. The ultimate example of *kawaii* is Hello Kitty, which isn't just for stationary and stickers anymore. Hello Kitty products permeate Japanese society. Recently *kawaii* was a fashion statement as school girls and women into their 30s dressed to look young, sweet and innocent. In Japan, *otonappi* or "adultish" fashions now counter the *kawaii* movement as some women choose to look sophisticated.

Kittler: Hello Kitty fan.

Manga: Comic books. In Japan comic books are not just for kids. All kinds of illustrated stories are produced for all kinds of people. The Japanese government has been known to use manga to explain new policies.

Mecha: Robots featured in *anime*.

Source: The Teacher Background Information is adapted from *Japanese Pop Culture Vocabulary, Internet Guide* (Bloomington, IN: National Clearinghouse for U.S.-Japan Studies, 2003), <http://www.indiana.edu/~japan/iguides/popvocab.htm>.

Parasite single: Young single adult who lives rent-free with his or her parents and generally spends his/her income on fashion, entertainment and travel. The phenomenon has been seen all over the world, but is greatly discussed in Japan. The term was coined by a Japanese scholar.

Print Club (sticker photos): Small photos with a sticker backing and often whimsical borders. They can be taken at sticker photo booths at the mall or with a special camera.

Otaku: Obsessive fan. In North America this word has been co-opted by fans of *anime* and *manga*. Notes one writer at the site Jpop.com, "People in North America will use the term pretty freely and if not anything else, jokingly. We laugh and say sure there are lots of *anime otaku* in America, but in Japan people would find the word derogatory, referring to an outcast of society.

Shinjuku: The large entertainment, business and shopping district around Tokyo's Shinjuku Station. This area could be compared to Times Square in New York City.

Visual *Kei*: Glam-rock inspired style of appearance adopted by some Japanese bands. Band members wear make up, dyed hair and fantastic costumes.

Yakuza: Gangster. *Yakuza* is a popular genre of film. Many contemporary Japanese films imported to the United States use *yakuza* characters and settings.

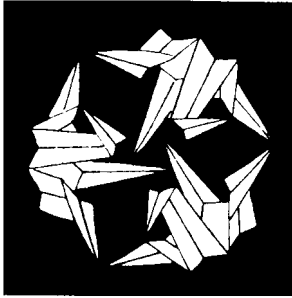
Supplemental Resources:

"'Anime'—Japan's Animated Pop Culture" (Special Feature), *Nipponia*, no. 27 (2003), pp. 4-16, <http://jin.jcic.or.jp/nipponia/>.

Chiba, Hitoshi, "Cool Japan," *Look Japan*, vol. 49, no. 566 (May 2003), pp. 6-10, www.lookjapan.com.

"Japanese Anime Keeps Taking the World by Storm," *Japan Now*, vol. 3 (2003), p. 8, www.us.emb-japan.go.jp/jicc/index.htm.

McGray, Douglas, "Japan's Gross National Cool," *Foreign Policy* (May-June 2002), <http://www.foreignpolicy.com>.



Handout 11-1

Catalog of Japanese Pop Culture

Your class is going to create a Catalog of Japanese Pop Culture. The catalog will be produced in comic-book style. Each group will pick a topic to research and prepare a storyboard for their page, as well as a narrative explaining their page.

Step 1

With your group, choose one or two topics in which you are interested. You may want to choose a broad activity such as video games or a specific example of the category, such as Dance, Dance Revolution. Examples of topics you might research include:

- *Manga*
- *Anime*
- J-pop
- Collectible card games
- Video games
- Fashion trends
- Cosplay

Your topic must be approved by your teacher before you can begin your research.

Step 2

Research your topic. The following websites are good places to begin your research.

- Trends in Japan (<http://web-japan.org/trends/index.html>). Web Japan presents this online magazine about contemporary Japanese culture. The “Evolving Trends” section features articles about *anime*, cell phones, fashion and other topics.
- Kid’s Web Japan: Culture Corner (<http://web-japan.org/kidsweb/culture.html>). This site features some of the latest fads in Japan for Japanese middle school students. The “What’s Cool in Japan” section contains articles on music, fashions, games, toys and other topics.

Some of the questions you should try to answer in your research are:

1. Describe this form of pop culture.
2. Who enjoys this form of pop culture?

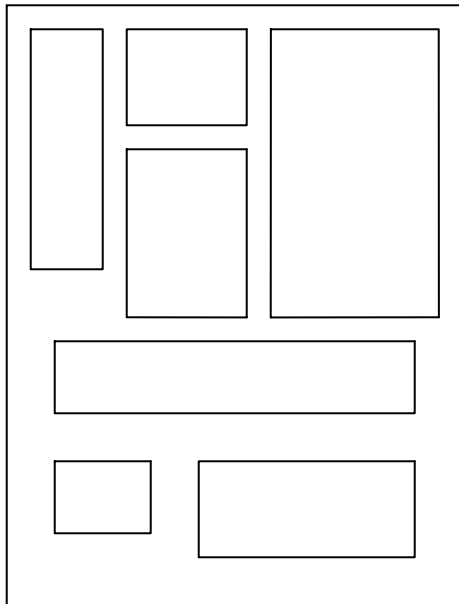
3. How would you explain the popularity of this form of pop culture?
4. Does this form of pop culture involve a product that is sold commercially?
5. Does this form of pop culture involve patterns of interaction among people?
6. Does this form of pop culture reflect a perspective or belief? For example, video games might reflect a competitive perspective.
7. Is this form of pop culture popular in other nations, such as the United States?

Step 3

The final step in your project is to prepare your narrative and storyboard. The storyboard and narrative should provide answers to some of the questions above.

Storyboard

Your storyboard should contain at least six “squares.” In Japan, *manga* are read right to left. You may want to prepare your storyboard in this fashion. *Manga* artists often do not divide the page into equal-sized squares. A *manga* page might look something like this:

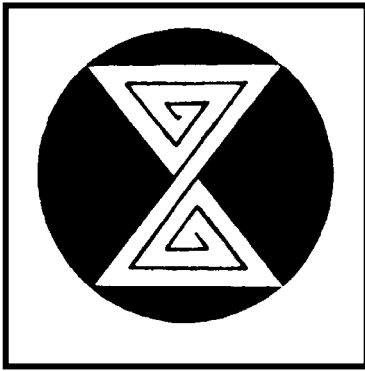


Don't worry about making your storyboard look like it was drawn by a professional *manga* artist. You can find examples of *manga* art at the two web sites listed above. Here are a few tips:

1. *Manga* characters often have large almond-shaped eyes with triangle highlights. Other facial features, including the mouth, are often small.
2. Characters' heads and limbs are often large compared to their bodies.
3. *Manga* artists tend to use clean lines without a lot of ornamentation or shading.
4. Emotions are often expressed through symbols rather than facial expressions. For a U.S. audience, for example, love might be expressed with a heart symbol.
5. Text is placed in “balloons.”

Narrative

Remember, your narrative should be a written explanation of your storyboard. Use the seven questions listed above to guide research about your topic; try to answer them in your narrative. You may also want to include information that you learned about that you did not work into the storyboard.



LESSON 12:

WHAT DO THOSE POPULATION PYRAMIDS MEAN?

Introduction:

This lesson builds upon statistical information from sources outside the Deai kit to help students understand the fact that Japan is experiencing a significant demographic transition. Like many other countries, Japan has a rapidly aging society. Students build social science skills by learning key demographic concepts and interpreting population pyramids from several time periods. They decide whether the family sizes of the seven Japanese high school students are typical for contemporary Japanese families. Finally, they forecast possible effects of the demographic changes they have identified and propose governmental policies that could counter negative effects. By taking part in the lesson activities, students gain insights into how societal change impacts individual lives and why understanding statistical data is an important life skill.

Organizing Questions:

What can we learn about society and the individual?
What can we learn about tradition and change?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Correctly use terms for basic demographic and geographic concepts: *birth rate*, *death rate*, *population growth rate*, *life expectancy*, and *fertility rate*.
2. Compare birth rate data about Japanese society as a whole with the families of the Japanese high school students.
3. Interpret population data represented in a population pyramid.
4. Forecast possible social impacts of the population trends they have identified.
5. Propose governmental policies to address any negative social impacts they forecast.

Time Required: 2 class periods plus homework

Materials:

Handout 12-1, "Population Pyramids for Japan, 1960-2040," duplicated as transparencies or a handout for all students

Procedure:

Day 1

1. To introduce the lesson, explain that the class will be examining very important population trends in contemporary Japan. These trends have implications for all aspects of life in Japan. To understand the trends and their significance, students will need to understand some terms used by geographers and demographers (people who study the characteristics of human populations, such as size, growth, and density).
2. Introduce the following terms:
 - *birth rate*: the ratio of live births to total population of a given area, often expressed as births per 1,000 people per year
 - *death rate*: the ratio of deaths to total population, also expressed per 1,000 people per year
 - *population growth rate*: the rate at which a population grows per year
 - *life expectancy*: the average number of years that an individual is expected to live
3. Verify that students understand the terms by asking questions or by giving examples and asking them to restate the examples in another way.
 - If a town has 1,000 people and has a population growth rate of 2 percent, what will the population be in a year? (1,020)
 - What does it mean to say that people born in Japan currently have the highest life expectancies in the world? (*On average, they live longer than people in any other country. Even though that is the national average, individuals might have long or short lives.*)
4. Introduce one more term that will be a useful tool for discussing population: *total fertility rate*. It is the average number of babies born to women during their reproductive years. Ask students the following questions:
 - What impact on a country's population would you expect if the fertility rate were 3? (*Population would rise, unless an increase in deaths occurred, because each two parents would have three children.*)
 - What if the total fertility rate was 1? (*Population would eventually fall.*)
 - Would a fertility rate of 2 result in a stable population? (*The answer to the third question is a little tricky—2.1 is generally considered to be a replacement rate, due to other factors affecting the size of a population.*)
5. Explain to students that the fertility rate in Japan has been rapidly decreasing; it was 1.32 in 2002 and then fell to a new low of 1.29 in 2003. Ask them to predict the impact of this fertility rate on Japan's total population. (*Population will decline if the fertility rate does not rise.*) As of 2004, the Japanese government predicted that the population of Japan will peak in 2006 at 127,730,000 and then begin to decline.

6. Tell the class that they will compare this trend in the total population to the size of the families of the seven Japanese high school students. Give them the following information about the total number of children in each student's family, including the student who is profiled:

Mizushima Yu:	2
Oishi Kanta:	6
Sakai Michi:	2
Tamaki Shun'ichi:	5
Yoshida Kojiro:	3
Yamamoto Takayuki:	2
Yoo Yoo Jin:	3

- Do the families of these young people reflect typical Japanese family size? (*The answer is definitely not, although these family sizes were closer to typical two decades ago when the seven Japanese high school students were born.*)
 - What is the fertility rate for the mothers of the seven Japanese high school students? (*By totaling the number of children and dividing by 7 mothers, students will find that the average is 3.57, compared to the current Japanese average of 1.29.*)
7. Explain that a basic tool of demographers when they study and present population data is a visual representation called a population pyramid. Project the 1960 pyramid provided on Handout 12-1 with an overhead projector or distribute it as a handout. Draw students' attention to the key characteristics. A population pyramid is essentially a double bar graph that shows the total population of a country, divided with men on the left and women on the right, given in age brackets (typically 5 or 10 years per bar), with the youngest bracket at the bottom. The scale at the bottom generally shows the numbers of people, although it could show the percentages of the total population.
8. Ask students to respond to basic questions about population pyramids, based on the 1960 example in Handout 12-2.
- What does the lowest bar represent? (*The number of people who are four years old or younger*)
 - What is the difference between the bars on the left and those on the right? (*Bars on the left show the male population; bars on the right show females.*)
 - How would you figure out the number of people in Japan in 1960 who were between the ages of 10 and 14? (*Add the right and the left bars in the third bar from the bottom together*) What is that total? (*Approximately 11 million*)
 - Which age group has the fewest people? (*80 and above*)
 - Does this shape look like a pyramid? (*Students will probably notice that the ages from 10 upward fall into a pyramid shape but that the base is narrower.*)

Tell students that they will next compare different years and will return to the issue of the narrow base.

9. Optional Activity: If time allows, ask the students what factors might contribute to the shape of the pyramids. (The rest of this lesson focuses on the effects of the trends illustrated in the pyramids, rather than on the factors that cause those trends.) Factors such as changing life expectancy, changing birth rates, or large-scale immigration or emigration cause the shape to change. Another cause of variations in the pyramid shape was World War II: note that in the 1960 pyramid, there are fewer men than women in the 40 to 44 age group. This is the age group that was in its early 20s—and thus serving in the military in large numbers—during the war years.
10. Project or distribute the Japanese population pyramids from 1960, 1980, 2000, 2020, and 2040. Ask students to describe the changes they notice.
 - Find the longest bars in the 1960 pyramid. This age group, people who were born between 1946 and 1950, is unusually large. There was a similar post-war baby boom in the United States. Note that this unusually large age group can be followed from pyramid to pyramid as they age.
 - Can you tell from these pyramids if people are now living longer? (*Looking at the top bars shows that there are now more people in the oldest age group.*)
11. To check comprehension, ask students to write three simple statements that are based on information from the population pyramids. For example, “In 2040 Japan is expected to have millions fewer children in the youngest age group than it did in 1960, 1980, or 2000” or “Life expectancy in Japan has been increasing for 40 years.” Remind the students that predictions are accurate only if present trends continue in the future.
12. Ask students to read and discuss the statements written by one or two other students. Any that are controversial can be discussed by the whole class or corrected by the teacher.
13. As a class, brainstorm the possible social effects of the Japanese population trends students have identified from the population pyramids and the fertility rate. If it is hard for them to imagine these effects, start with such questions as: Are your grandparents’ spending habits different than yours? or If one young couple has two children and another has no children, how do their lives differ? List the possible social effects on the board. (*Students may forecast that there will be fewer young people to care for the elderly, businesses may need to hire workers from some other country that has available labor, land may be cheaper because there will be fewer people competing to buy it, families will be smaller, etc.*) If students create a list of forecasts that are either all negative or all positive, propose some alternatives so students can reflect on the complexity of this issue. If students do not consider all of the following aspects of the impact of an aging population, ask them to consider: consumer spending patterns, housing, health care, taxes, and size of the work force compared to the numbers of retirees.
14. To investigate whether any of the trends that the students have forecast for Japan are already taking place, assign students to find one article each online or in print from news media or government sources. (See **Sources** on next page for Internet sites with articles about population-related issues in Japan.) As homework, have students write a brief summary of the key points in their article

about some aspect of social change in Japan that they believe to be related to the demographic trends represented in the population pyramids. They should identify the trend or trends that relate to the change. For example, public concern about pensions for the elderly relates to the rising life expectancy and to the decreasing birth rate, since people are living longer but have fewer young relatives to care for them.

Day 2

1. Ask students to briefly report out their findings about social change in Japan, using their articles to verify, refute, or expand the predictions the class made. They will find that many current articles document the changes in Japanese society that are already resulting from the rapid aging of the population.
2. Divide the class into small groups to brainstorm what policies students would recommend to the government of Japan to address problems they identified in the previous class. They should be ready to identify both the potential problem and realistic steps the government could take to address that problem. Encourage them to use the terminology they learned in this lesson. For example, in discussing concerns that the pension system might not have enough money because of increasing life expectancies, they could recommend that the government increase taxes. What could a government do to encourage young people to get married and have children?
3. Students will probably find it difficult to imagine what a government can realistically do to affect population trends. Close the lesson by reminding students of the complexity of population issues. Government policies have an impact on individual behavior, but many other factors also affect people's choices.

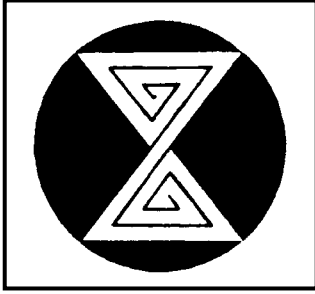
Extension and Enrichment:

If students have web access, broaden the lesson by assigning each student to gather data for a population pyramid for one country other than Japan. Pyramids for any country can be obtained from the U.S. Census Bureau site at www.census.gov/ipc/www/idbpyr.html. Ask students to compare their country with Japan. They will find that many other developed countries, although not the United States, are experiencing similar trends. One of the reasons that the population of the United States is increasing is immigration into the country.

Sources:

Population websites such as the U.S. Census Bureau population pyramid information (www.census.gov/ipc/www/idbpyr.html) and the Population Reference Bureau (www.prb.org/).

Sources of government publications and news articles about population-related issues in Japan such as Japan Access (web-jpn.org/factsheet/), Japan Times (www.japantimes.co.jp/), the Japan Brief posted on various Japanese government websites including that of the Embassy of Japan in Denmark (www.dk.emb-japan.go.jp/), or articles available via the National Clearinghouse for US-Japan Studies (www.indiana.edu/~japan/). Many official Japanese governmental statistics can be accessed in English (portal.stat.go.jp/).

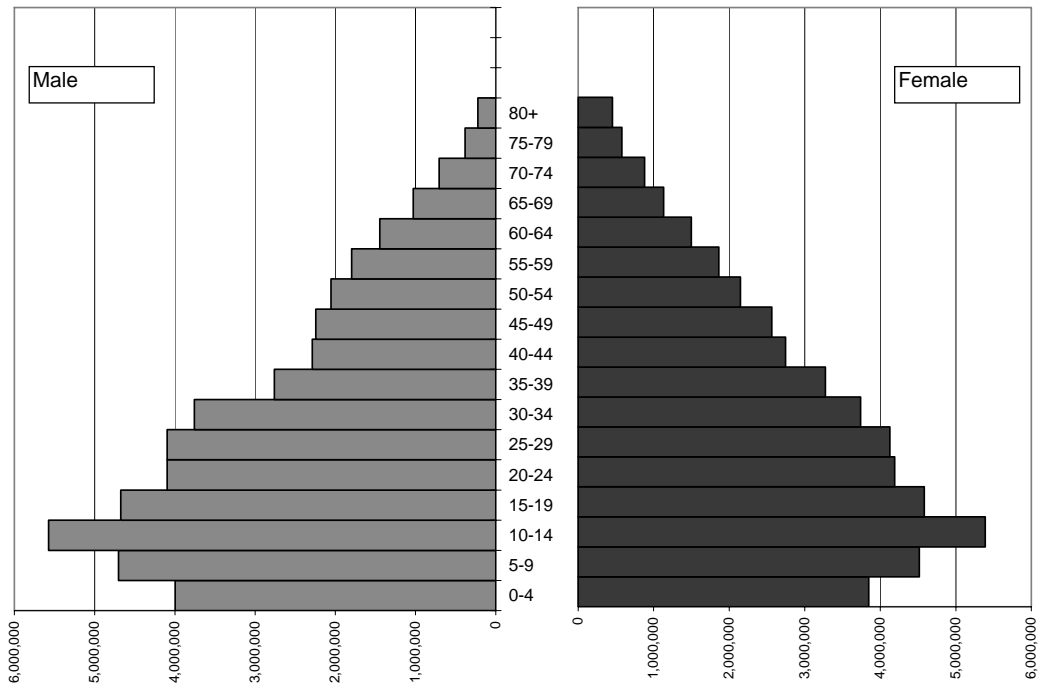


Handout 12-1

Population Pyramids for Japan, 1960-2040

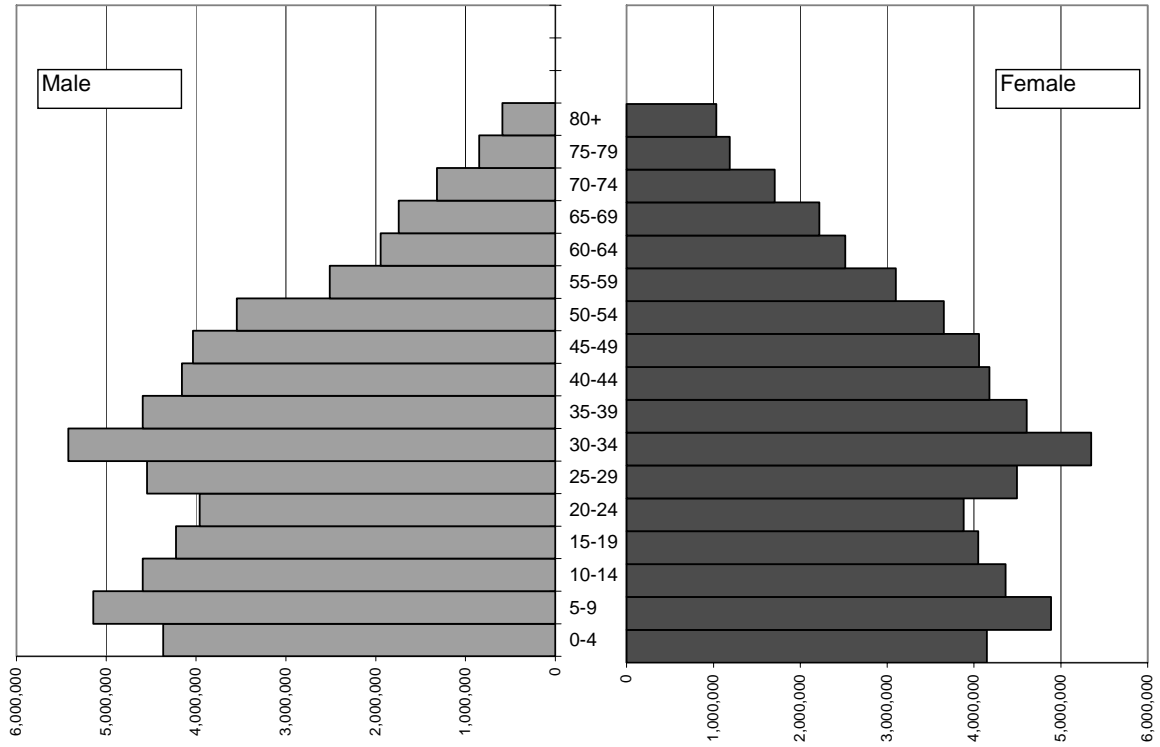
Population Pyramid, Japan 1960

Population by Age and Gender



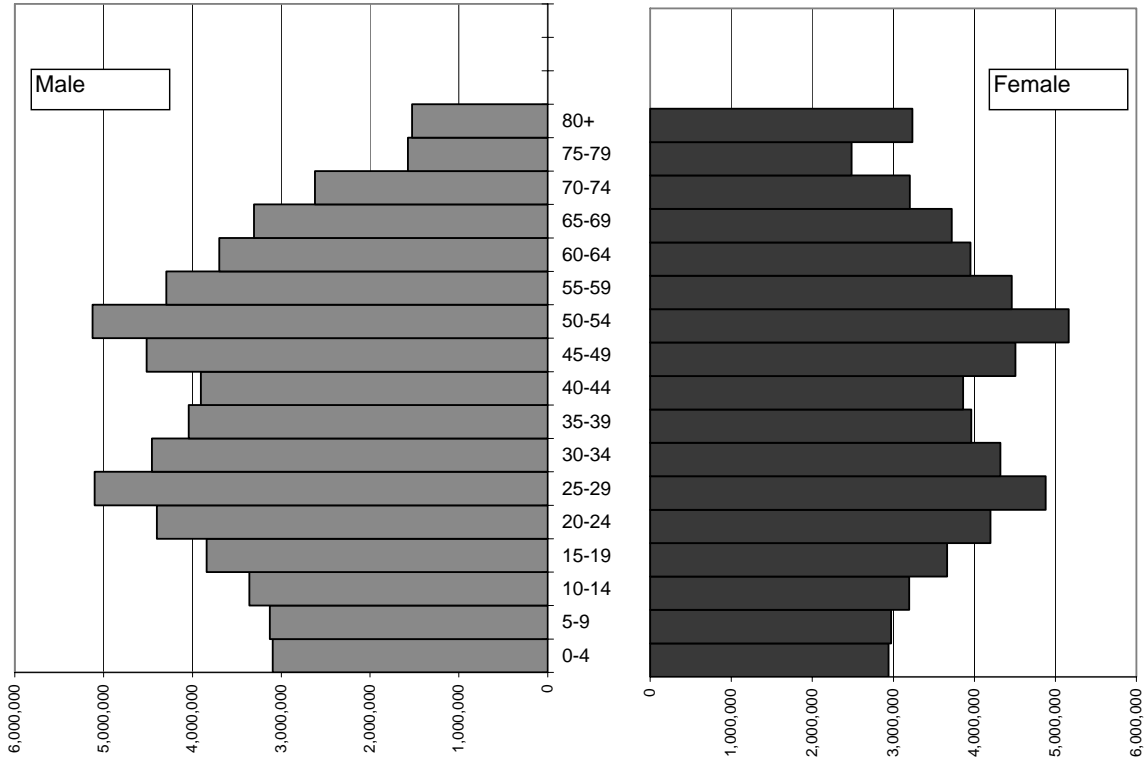
Population Pyramid, Japan 1980

Population by Age and Gender



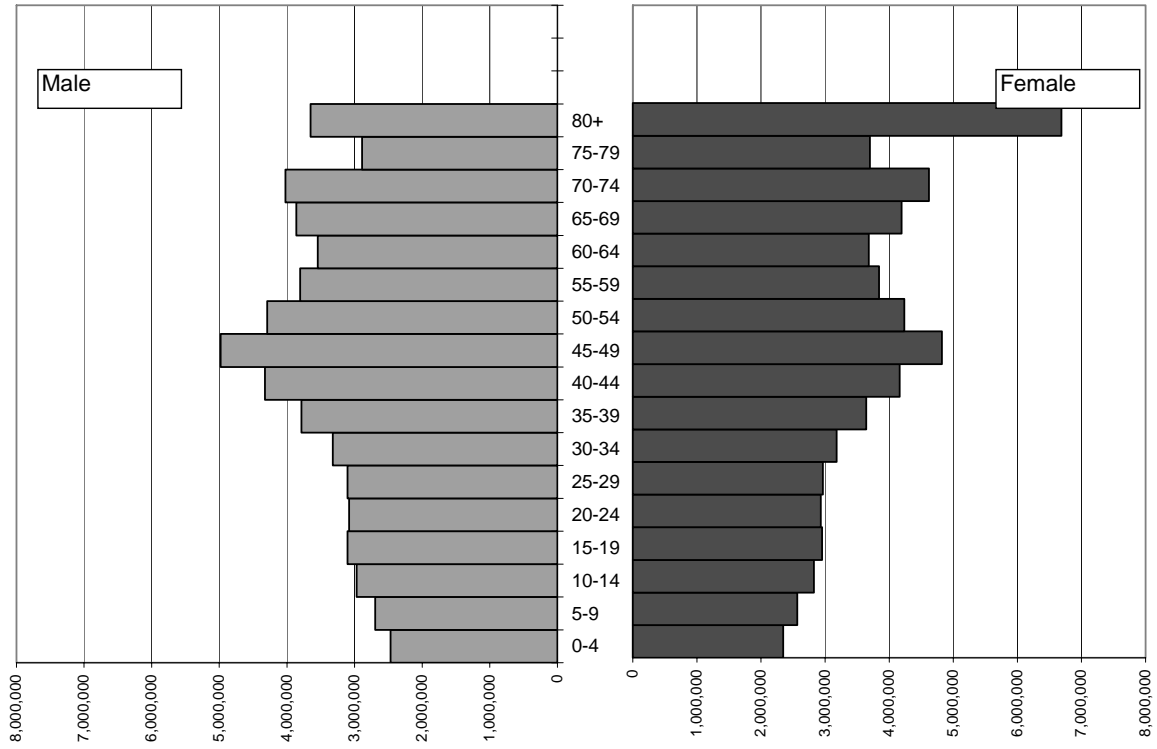
Population Pyramid, Japan 2000

Population by Age and Gender



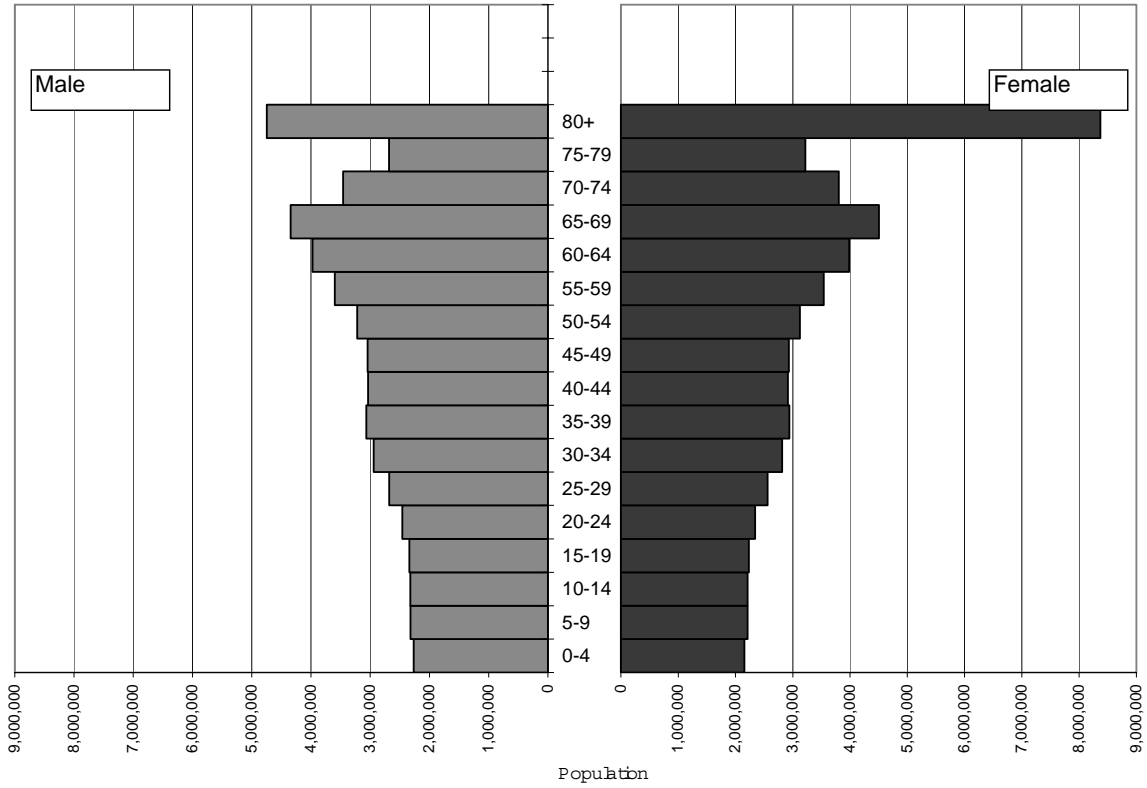
Population Pyramid, Japan 2020

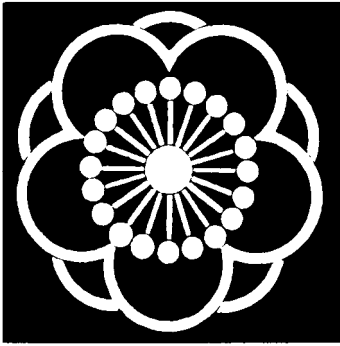
Population by Age and Gender



Population Pyramid, Japan 2040

Population by Age and Gender





LESSON 13:

CONNECTING TO HISTORY

Introduction:

Five of the Japanese high school students talk briefly about the significance of their towns or prefectures in Japanese history. They are Yamamoto Takayuki, from Kyoto; Yoshida Kojiro, who lives in Himeji; Mizushima Yu, who lives in Yokohama; Tamaki Shun'ichi, from Okinawa; and Sakai Michi, who lives in Ichikawa. This lesson briefly introduces students to Japanese history, using the historical connections of the five hometowns listed above as a springboard. First, students conduct independent study, either in the school library or online, to learn more about the historical periods that helped to define the five cities or prefectures mentioned above. They then create a brief, illustrated timeline of Japanese history.

Organizing Questions:

What can we learn about tradition and change?

What can we learn about place and the relationship between society and the environment?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Conduct independent research using library and Internet resources.
2. Identify “big ideas” and key events in Japanese history.
3. Discuss several important periods, events, and trends in Japanese history.
4. Synthesize research through a visual and written presentation.

Time Required: 2 class periods, plus homework and/or library or Internet time

Materials:

1. Enough copies of each version (A-F) of Handout 13-1, “My Town or Prefecture in Japanese History,” for one-sixth of the class to have each
2. Copies of Handout 13-2, “Internet Sites for Student Research on Japanese History,” for all students
3. Posting paper or newsprint
4. Markers
5. Japanese high school student photo sheets: MY-P11, YK-P09, YT-P15, YT-P16, SM-P12, TS-D04
6. Yarn (if constructing the timeline along a class wall rather than the chalkboard)

7. Internet or library access

Procedure:

Day 1

1. Introduce the lesson by explaining that all the Japanese high school students mention something unique about their town or prefecture in their photo essays. Five of the students specifically mention some historical significance of the place in which they live. The students and their towns or prefectures are: Sakai Michi, Ichikawa; Mizushima Yu, Yokohama; Yamamoto Takayuki, Kyoto; Yoshida Kojiro, Himeji; and Tamaki Shun'ichi, Okinawa. In this lesson, students will use the historical importance of these places as a "springboard" or starting point for learning about Japanese history.
2. Divide the class into six teams. Each team will conduct research to learn more about the time period that made the Japanese high school students' towns or prefectures important. Give each group one version of Handout 13-1 (A-F); each version focuses on a historical highlight noted by one of the five Japanese high school students about his or her town or prefecture. (Note: There are two sections for Kyoto.) Also give each group the photo sheet to match its town assignment; the two groups researching Kyoto will need to share photo sheets. Instruct each group to examine the photo sheet to identify the connection between the Japanese high school student and the historical time period the group will research. Each group should then move on to the research task described on Handout 13-2.
3. Allow students the rest of the class period to conduct research using their version of Handout 13-1 as a guide. If working on the Internet, students may work in pairs. However, students within a team may also work independently, sharing their research findings and compiling information as a group later. Depending on time, students should continue and complete their research for homework. Students should be prepared to share their research with others in their team at the beginning of class on Day 2.

Day 2

1. Ask students to meet in their teams to share their individual research. Distribute poster paper or newsprint and markers to each group. Explain that each group's assignment is to agree on the most important points about the time period they researched that they want to convey to others. For the time period they studied, each group is to create a poster that includes:
 - Four statements about this historical period and its importance.
 - A list of five adjectives to describe the period.
 - A picture to symbolize the period in Japanese history.

While students are working in their groups, construct a timeline of Japanese history on the chalkboard or along the class wall, using the following dates as timeline markers (all are CE):

710 794 1185 1333 1603 1868 1912 1926 1945 1989

2. When teams have finished their work, turn class attention to the timeline of Japanese history. Review with students the concept of a historical timeline. Students should recognize that a historical timeline shows events, trends, and periods in history in a linear fashion. Among other things, a timeline helps the viewer conceptualize and better understand the relative duration of events (such as wars) or eras (such as reigns of kings) and relative time between events. Explain that a timeline, like a map, is drawn to scale. For example, 1 inch on a timeline may represent 50 years. Using that scale, 100 years would be represented by 2 inches, 1000 years by 20 inches.
3. Explain that the timeline on the board does not cover all of Japanese history. Most Japanese historians date Japan's history back to at least 3000 BCE. For purposes of the class exploration, however, the timeline begins with the establishment of a Japanese capital city in Nara in 710 CE. Japanese history is typically divided into different time spans, or "periods," which are based either on the time during which Japan's capital was located in a particular city, or the reign of a particular ruler or family. The class timeline begins with the establishment of a capital city in the town of Nara in 710 CE. The timeline continues to the end of the Showa period in 1989—the date when the Showa emperor Hirohito died.

Ask each team to post their work on the timeline of Japanese history in the appropriate chronological place. Ask each group to report out on their work, explaining the most important aspects of the period, why they chose the adjectives they did, and what their picture represents.

4. Discuss the timeline. Are students surprised at the length of Japanese recorded history? What was happening in North America (and later the United States) at the times recorded on the class timeline of Japanese history?
5. To conclude the activity, ask the class to consider the links that their town or state has to history. What historical events is their town or state known for? When did these occur? Are they aware of what was happening in the area where they live at the earlier time periods shown on the timeline? If not, why do they think that is the case?

Extension and Enrichment

1. Teachers may choose to fill in the rest of the Japanese history timeline with students. Divide the class into nine teams and assign each team one of the numbered segments (1-9) in the **Teacher Background Information**. Each team should read their section of the history overview and create a poster with words and images to depict the "big ideas" (most important events and trends) for the period for which they are responsible.
2. Students might consider what they would share about the significance (historical or otherwise) of their own town or state if they were creating a short photo essay similar to the Japanese students' snapshots. If they could only select one piece of historical information to share about their hometown or state, what would it be? What would they photograph to accompany this information?

3. Have students create travel brochures for each of the Japanese high school students' hometowns, including information on historical and contemporary sites of interest.

Teacher Background Information: An Introduction to Japanese History

1. The Nara Period (710-794)

In the year 710 CE, the first permanent Japanese capital city was established at Nara, a city modeled after the Chinese capital. Large Buddhist temples, palaces, and governmental buildings were constructed in Nara, where they stood as monuments to the prestige of the imperial line. Communication with China increased during the Nara period (710-794). The Japanese government sent officials to visit the Tang dynasty in China and copy their ways of doing things.

During the Nara period, Buddhism became an important religion for Japanese. Buddhist temples became very rich and powerful. Eventually, the monasteries gained so much power that, in order to protect the position of the emperor, the capital was moved away from Nara to a new city named Heian (modern Kyōto) in 794. The capital would stay in Heian for the next 300 years.

Emperor Shōmu (724-756) commissioned the production of many Buddhist images. He also ordered the construction of the large Todaiji Temple in Nara, which houses the enormous image known as the great Buddha.

During the Nara period, Japan's first historical records were written. These two works were the **Kojiki** (*Record of Ancient Matters*, 712) and the **Nihon Shoki** (*Chronicles of Japan*, 720). Both contain mythical and historical stories about Japan's early rulers.

Japanese literature also developed. In 760, a compilation of more than 4,000 Japanese poems known as the **Man'yōshū** (*Collection of a Thousand Leaves*, c.760) was produced. It included poems by emperors and common people alike.

2. Heian Japan (794-1185)

In the year 794, the emperor moved the court away from Nara to the city of Heian, now known as Kyoto. The word *heian* means "peace and tranquility." This period is known for two important trends. First, it was a time when the Japanese creatively adapted Chinese ideas to form a rich and distinctively Japanese culture. Second, the Heian period emperors became more and more isolated from administration of the government. They turned to appointed court officials to manage the government in their names.

By the 11th century, a single family had begun to exercise significant influence over the imperial family. This family--the Fujiwara family--built control at court by marrying its daughters into the emperor's family. The Fujiwara gained enough influence to make themselves regents. A regent is an official who rules in the emperor's place. The emperors were allowed to stay on the throne as figureheads (symbols).

The Heian period is known as a period in which a distinctively Japanese culture flourished. Official contact with China ended in 838, and Japanese culture began to take shape separate from outside influences. Japan developed its own type of poem

called a *waka*. A *waka* is a five-line poem containing 31 syllables. Japanese also developed their own form of writing, which was adapted from the Chinese writing they had been using for centuries. This new writing, called *kana*, used simplified versions of Chinese characters. *Kana* stood for syllables and could be put together to spell out words in a way that the Chinese system could not. Writing in the new *kanji*, well-educated court women of the Heian period, such as Murasaki Shikibu, produced the period's best literature and tales.

The Fujiwara regent system came to an end in 1068 when the emperor became determined to take direct control of the government. Emperor Go-Sanjo gave up the throne in 1086 but continued to rule from behind the scenes. Meanwhile, the aristocracy and Buddhist monasteries were building large estates in rural areas outside the capital city. These noble families and monasteries were beginning to become independent political groups supported by warriors (*bushi*) loyal to them. Later, these *bushi* would become the social class known as *samurai*.

Beginning in 1159, two military families from the aristocracy, the Minamoto (or Genji) and Taira (or Heike), battled each other to take power from the Fujiwaras. The Taira eventually won this struggle. In 1156 Taira Kiyomori became the new leader of Japan, ruling from 1167-1178. Kiyomori was also forced to deal with warring groups of Buddhist monks. Public disorder and violence became common. The emperor remained in Kyoto, but he had no political power.

Following Kiyomori's death, the Taira and Minamoto clans again fought for power in the bloody Gempei War (1180-1185). This time the Taira were defeated. The Heian age ended in 1185 with the victory of Minamoto Yoritomo, who became the next man to rule Japan from behind a figurehead emperor. The tragic loss of life in the Gempei War was memorialized in an epic tale called the *Tale of the Heike*. Traveling priests sang episodes from the *Tale of the Heike* accompanied by an instrument called a *biwa*. These songs became a popular form of entertainment among the nobility.

3. The Kamakura Period (1185-1333)

After his victory in the Gempei War, Minamoto Yoritomo decided to move the capital away from the imperial court in Heian. He established a military government in his home city of Kamakura. In 1192, the court conferred the title of *shogun* on Yoritomo. Although the imperial court in Kyoto repeatedly tried to regain power, it failed. In 1212, the Imperial Army was soundly defeated by the Kamakura rulers. The emperors were again powerless. Yoritomo's rule ushered in a long period of military government, headed by a shogun and run by a new ruling class—*samurai* warriors.

China's influence on Japanese culture was relatively strong during the Kamakura period. New Buddhist sects, including the Zen, were introduced from China. They became very popular among the new *samurai* ruling class. With Kamakura as the new seat of power, many temples from various sects of Buddhism were established there. In 1252, the Great Buddha of Kamakura was constructed at the Jodo sect temple Kotokuin in Kamakura.

Outside forces threatened to disrupt Japan. Kublai Khan and his Mongol armies made two attempts to invade Japan by sea, in 1274 and 1281. Both times, storms prevented the invasions. The Japanese called these storms *kamikaze* or "divine winds." Unfortunately, all the money the Kamakura shogunate had spent preparing to go to war with the Mongols hurt their government financially. They began to have trouble

hanging onto power. By 1333, imperial forces managed to overthrow the Kamakura shogunate.

4. The Ashikaga Shogunate (1333 -1568)

After defeating the Kamakura shogunate in 1333, the emperor could not stay in power. The old imperial system was too big and inefficient to handle governmental tasks well. In addition, a disagreement over who would become the next emperor resulted in establishment of *two* different imperial courts, known as the Northern and Southern Courts. Both courts existed in nearly constant conflict for almost 50 years, until the imperial line unified again in 1392.

In 1336, feudal lord Ashikaga Takauji rebelled against the emperor and seized power. Takauji appointed himself shogun in 1338. He established government offices in the Muromachi district of Kyoto, for which the Muromachi period (1333-1568) is named. Takauji and his successors become patrons of Zen Buddhism, ink painting, garden design, and the *chanoyu* (tea ceremony).

By the time of Ashikaga Yoshimitsu (1368-1408), strong trade relations had been established with the Ming dynasty in China. Japan's economy was rapidly developing. The manufacture of Japanese items and the importation of Chinese products increased.

Social changes were also taking place. One important new social group was made up of *samurai* families who owned land. Some of these families outside the capital became so powerful that they eventually took over control of their home provinces. These new feudal lords, or *daimyo*, often warred against neighboring lords. The period between 1467 and 1573 came to be known as the "warring states" period. The Ashikaga Shogunate (1338-1567) was never as powerful as the Kamakura shogunate had been. The *shogun* did not possess the power to control the more than 250 *daimyo* outside the capital of Kyoto.

Contact with Europe also became more frequent during the warring states period. In particular, Japan traded with the Portuguese. It was through these Portuguese traders that Japan was first exposed to Western items such as firearms. Christianity was also spread through the work of missionaries such as Francis Xavier, who arrived in 1549.

5. The Azuchi/Momoyama Era: The Period of Japan's Three Unifiers: Nobunaga, Hideyoshi & Ieyasu

Oda Nobunaga (1534-1582). In 1568, a warlord named Oda Nobunaga took the first step toward unifying Japan when he captured Kyoto. By 1573, Nobunaga and his followers had assumed control over the government. Nobunaga also took measures to restrict the powerful Buddhist temples around Kyoto.

Toyotomi Hideyoshi (1536-1598). In 1582, Nobunaga was killed by his own general, Akechi Mitsuhide. Another one of Nobunaga's generals, Toyotomi Hideyoshi quickly took power. Hideyoshi continued to strengthen his power by defeating rebel warlords on the islands of Shikoku and Kyūshū. Hideyoshi finally reunited the nation in 1590.

Hideyoshi's policies also involved a stricter approach to class divisions. In 1588, Hideyoshi ordered his now famous "Sword Hunt," taking away all the weapons in the possession of any Japanese person who was not a *samurai*.

Hideyoshi's ambitions didn't stop with Japan. Beginning in 1592, he attempted to conquer China by invading the Korean peninsula. Despite the capture of the city of Seoul in 1592, Japanese forces were soon forced back. They retreated from the mainland altogether in 1598.

Tokugawa Ieyasu (1542-1616). Following Hideyoshi's death in 1598, the most powerful man in Japan was Tokugawa Ieyasu. Though he had sworn to Hideyoshi that he would be loyal to his chosen successor, Hideyori, Ieyasu soon broke that promise and defeated those loyal to Hideyori in the Battle of Sekigahara. In 1603, Ieyasu was appointed *shogun* by the emperor and began the Tokugawa shogunate and the Edo period (1603-1868) of Japanese history.

Ieyasu soon brought the entire nation under control by redistributing the land among all the *daimyo* warlords and instituting a system of alternate attendance. Under this system, all *daimyo* were required to spend every second year in the new capital of Edo (now known as Tokyo). Maintaining two separate houses and traveling between their homes and Edo caused the *daimyo* to spend most of their money. As a result, Ieyasu prevented them from obtaining the resources needed to raise and support an army to challenge his power. Ieyasu also promoted foreign trade with the Portuguese, English, and Dutch, even as he continued Hideyoshi's campaign to suppress Christianity.

In 1615, Ieyasu captured the castle at Osaka, giving him firm control over the entire nation. The new peace allowed the *samurai* classes to enjoy activities such as calligraphy, tea ceremony and the martial arts.

6. Tokugawa Japan and Edo Culture (1603-1868)

Having gone through warfare to establish their rule, the Tokugawa family sought to establish a government that could strictly control society and prevent social disruptions that might cause the downfall of their rule. They turned to Neo-Confucianism, adapted from China, as a social philosophy that could help maintain peace and order in the land. Based on Confucian ideas, the Tokugawa set up a rigid social structure made up of four classes. Within this class system, *samurai* were ranked highest, followed by farmers, artisans, and, at the bottom, the merchants. This class structure and an intricate web of social and economic rules kept Japan at peace for the next 250 years.

This peaceful period was marked by rapid economic development and the growth of a wealthy urban class. The urban dwellers were responsible for the development of a vibrant urban culture, with its own tastes in art, theater, entertainment, and style. City dwellers, particularly an increasingly wealthy and economically influential merchant class, enjoyed attending the *kabuki* and *bunraku* (puppet) theater. A distinctive artform of woodblock prints, or *ukiyo-e*, captured the happy-go-lucky lifestyle of these city dwellers. Access to education across the classes improved, and the children of many merchants began to attend school. In 1720, the shogunate lifted the ban on Western literature, and the so-called "Dutch learning" (*rangaku*) became more fashionable.

External pressure to trade with the West began to mount during the mid-1800s. Russia, the United States, and European nations all pushed for trading rights with Japan, but were continuously refused. Finally, U.S. Commodore Matthew C. Perry and his steam frigates, the “Black Ships” (*kurofune*), arrived in Yokohama Bay in 1853. Perry demanded the right to use Japanese ports as supply bases for the commercial fleet. In the face of Perry’s naval firepower, Japan reluctantly accepted U.S. demands and opened a limited number of ports to international trade.

Despite its long stability, the Tokugawa government’s position was declining. The government’s poor financial situation caused them to raise taxes. This action led to riots among the farm population. In addition, Japan regularly experienced natural disasters and years of famine that caused food riots and made the government’s financial problems even worse. As the merchant class grew more wealthy and powerful, social hierarchies began to break down and social unrest increased. In 1867-68, the Tokugawa government fell.

7. The Meiji Era (1868-1912) and Taisho Era (1912-1926)

The Tokugawa shogunate lost power in 1868 when some *samurai* groups in Japan united under the motto *sonno joi*, or “expel the foreigners, honor the emperor.” In January 1868, these *samurai* seized control of the imperial palace in Kyoto and returned control of the government to Emperor Meiji. The capital was then moved from Kyoto to Edo, which was now renamed Tokyo (or “eastern capital”). This became known as the Meiji Restoration (1868).

The Meiji period would be a time of rapid social change in Japan. Emperor Meiji issued his April 1868 Charter Oath, which outlined his goals for modernizing the nation by “abandoning” the “evil practices of the past” and seeking knowledge from all over the world, including the West.

Leaders such as Fukuzawa Yukichi were key in borrowing selected ideas from Europe, Britain, and the United States and making them work for the “new” Japan. Fukuzawa called this process *bunmei kaika*, meaning “civilization and enlightenment.” In 1871, a group of Japanese statesmen called the Iwakura Mission spent nearly two years traveling in Europe and the United States, studying various social systems, manufacturing processes, education, and technology such as the telegraph and train systems. Japan borrowed baseball from the United States, the police system from France, school uniforms from Prussia, and the postal system from England. Western ideas such as these were all adapted to meet Japan’s new needs.

Democracy was another important development. Tokugawa-style class barriers were slowly broken down. Former *daimyo* had to return their feudal lands to the government, and the country was divided into state-like units called prefectures. In 1889, a national Constitution established a parliamentary-style legislative body called the Diet. Education became mandatory for all Japanese citizens.

In 1894, war broke out with China over conflicts in Korea. Japan defeated China in the Sino-Japanese War (1894-1895) and received Taiwan as a colony. It was forced by Russia, France, and Germany to return other territories. The Japanese army was also victorious in the Russo-Japanese War of 1904-05. By 1910, Japan had taken control of Korea as well. In 1912, Emperor Meiji died, bringing the Meiji era to an end.

During the reign of the weak Emperor Taisho (1912-26), political power shifted to the parliament and the democratic parties. During the First World War, Japan joined the Allies in fighting German forces in Asia. At the Paris Peace Conference of 1919, Japan's proposal of attaching a "racial equality clause" to the covenant of the League of Nations was rejected by the United States, Britain, and Australia. Racial discrimination towards Asian peoples was a major factor in the deterioration of relations with the West. One example of discrimination was the 1924 Exclusion Act passed by the U.S. Congress, which prohibited Japanese people from immigrating into the United States. The Great Kanto Earthquake of 1923, which destroyed much of Tokyo, and the worldwide economic Depression of 1929 threw Japan into an economic crisis.

8. Early Showa Years and World War II

The Showa Emperor ascended the throne in 1926, beginning the Showa period. Economic pressures during the early Showa years contributed to the military's seizure of government control during the 1930s. Censorship of the media began, and Japan became extremely nationalistic. Military nationalism soon led to the occupation of Manchuria in 1931. That same year, the Japanese air force bombed Shanghai in southern China.

In July 1937, the second Sino-Japanese War broke out. Japanese forces succeeded in occupying almost the whole coast of China. They committed severe war crimes on the Chinese population, especially during the fall of the capital city, Nanking. However, the Chinese government never surrendered completely, and the war continued until Japan's defeat by the United States in 1945.

Japan's next step was the establishment of the "Greater Asian Co-Prosperty Sphere," which included the "liberation" of Southeast Asian countries from Western colonial powers. In 1940, Japan occupied French Indochina (Vietnam) and joined the Axis powers of Germany and Italy. These actions led to an oil boycott against Japan on the part of the United States and Britain. The resulting oil shortage made Japan decide to capture the Dutch East Indies (Indonesia) and to risk a war with America.

On December 7, 1941, Japan attacked the Allied powers at Pearl Harbor in Hawaii and several other points throughout the Pacific. This marked the entrance of the United States into World War II. The turning point in the Pacific War was the Battle of Midway in June 1942. From that point on, the Allied forces slowly won back the territories occupied by Japan. In 1944, air raids started over Japan, and Tokyo was repeatedly bombed.

In the July 1945 Potsdam Declaration, the Allied powers asked Japan to surrender unconditionally. But the military did not surrender, even after the United States dropped atomic bombs on Hiroshima and Nagasaki on August 6 and 9, 1945. On August 14, however, Emperor Showa finally decided to accept the Potsdam terms. He made a historical announcement of the Japanese surrender over the national radio network.

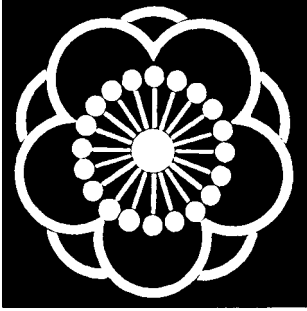
9. Later Showa: The Postwar Period (1945-1989)

Following its defeat in World War II, Japan was in bad shape. All the large cities except Kyoto had sustained heavy bombing. Transportation and industry were severely damaged, and there were national food shortages.

Occupation by Allied Powers began in August 1945 and continued until April 1952. General Douglas MacArthur controlled Japan as the Allied Supreme Commander. The Occupation's goal was to remake Japan as a peaceful, democratic country. With this goal, the Occupation forces disbanded the Japanese military but retained the emperor as the symbol of the country. The Occupation also passed significant legislation to change social conditions in Japan and to restructure Japan's economy for peacetime production.

Occupation forces drafted a new constitution for Japan, which was implemented in 1947. Under the new constitution, Japan was no longer allowed to have a national army. After the end of the Occupation in 1952, Japan created a Self Defense Force to protect its national borders.

During the 1970s, the Japanese poured all their energy into the development of their economy, and living standards improved quickly. Japanese businesses became more and more involved in robotics, electronics manufacturing, and high technology. By the 1980s, Japan had become a very wealthy nation and was one of America's largest trading partners. Japan and the United States often had serious trade disagreements during this period. In 1989, the death of Hirohito marked the end of the long and turbulent Showa era.

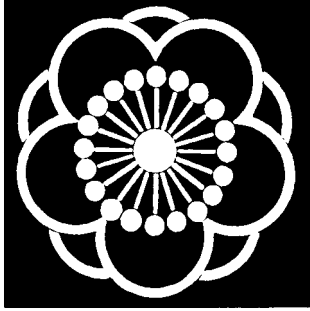


Handout 13-1: Version A

My Town or Prefecture in Japanese History— Sakai Michi: Ichikawa *(photo sheet SM-P12)*

Sakai Michi talks about the importance of her town—Ichikawa—in Japanese history. She mentions that an ancient anthology of early Japanese poems, the *Man'yōshū*, mentions her town. Go to the library or on the Internet to learn more about the *Man'yōshū* and the period in which it was written. Answer the questions below.

1. What is the *Man'yōshū*?
2. When was the *Man'yōshū* written?
3. Describe at least three other important events or cultural achievements that took place during this same time period in Japanese history.
4. Why are Japanese people proud of this period in their history?
5. On the posting paper provided in class, create an image or symbol to represent this period in Japanese history.

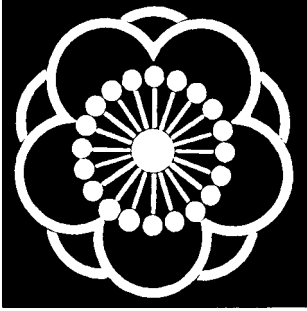


Handout 13-1: Version B

**My Town or Prefecture
in Japanese History—
Yamamoto Takayuki: Kyoto**
(photo sheets YT-P15 and YT-P16)

Yamamoto Takayuki talks about the historical importance of his city, Kyoto. His photo collage on his town highlights the famous temple Kinkakuji (Temple of the Golden Pavilion). Go to the library or onto the Internet to learn more about Kinkakuji and the period of Japanese history in which it was built. Answer the questions below.

1. What is Kinkakuji?
2. When was Kinkakuji originally built and why?
3. Kinkakuji has been rebuilt on several occasions. When was it rebuilt and why?
4. Describe at least three other important events or cultural achievements that took place during the same time period in Japanese history that Kinkakuji was originally built.
5. Why are Japanese people proud of this period in their history?
6. On the posting paper provided in class, create an image or symbol to represent this period in Japanese history.

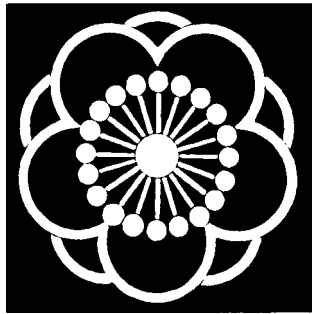


Handout 13-1: Version C

My Town or Prefecture in Japanese History— Yamamoto Takayuki: Kyoto *(photo sheets YT-P15 and YT-P16)*

Yamamoto Takayuki talks about the historical importance of his city, Kyoto. His photo collage highlights the many Buddhist temples in his town. Go to the library or onto the Internet to learn more about Kyoto as a center of Buddhism in Japanese history. Answer the questions below.

1. Identify five characteristics of the Buddhist religion as it developed in Japan.
2. When did Buddhism come to Japan?
3. Where did Buddhism originate and how did it get to Japan?
4. During what time span did Kyoto become a center for Japanese Buddhism?
Why did Kyoto become a center for Japanese Buddhism?
5. Describe at least three other important events or cultural achievements that took place during this same time period in Japanese history.
6. Why are Japanese people proud of this period in their history?
7. On the poster paper provided in class, create an image or symbol to represent this period in Japanese history.

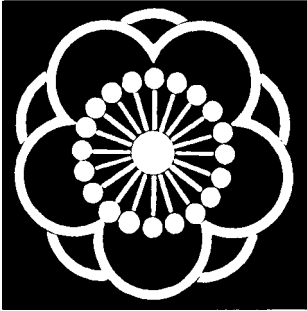


Handout 13-1: Version D

**My Town or Prefecture
in Japanese History—
Mizushima Yu: Yokohama**
(photo sheet MY-P11)

Mizushima Yu talks about the importance of her town—Yokohama—in Japanese history. She mentions city buildings that go back to the Meiji and early Showa eras. Go to the library or on the Internet to learn more about these periods in Japanese history. Answer the questions below.

1. What were the starting and ending years of the Meiji period and how did this period get its name?
2. What role did the city of Yokohama play in Japanese history during the Meiji period?
3. Describe at least three other important events or cultural achievements that took place during this time period in Japanese history.
4. Why are Japanese people proud of this period in their history?
5. On the posting paper provided in class, create an image or symbol to represent this period in Japanese history.

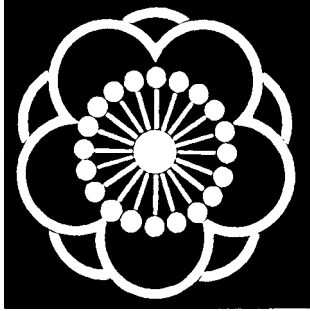


Handout 13-1: Version E

**My Town or Prefecture
in Japanese History—
Tamaki Shun'ichi: Okinawa**
(photo sheet TS-D04)

Tamaki Shun'ichi talks about the importance of his home--Okinawa—in Japanese history. He mentions that Okinawan students spend time learning Okinawa's distinct history and contributions to Japanese history. Go to the library or on the Internet to learn more about Okinawa's importance in Japanese history. Answer the questions below.

1. When did Okinawa become a part of Japan and why?
2. What was Okinawa's history before it became a part of Japan?
3. What makes Okinawan culture distinct from Japanese culture?
4. What key role did Okinawa play in Japanese history during World War II?
5. What parts of Okinawa's history do you think Okinawans are most proud of?
6. On the posting paper provided in class, create an image or symbol to represent Okinawa's role in Japanese history.

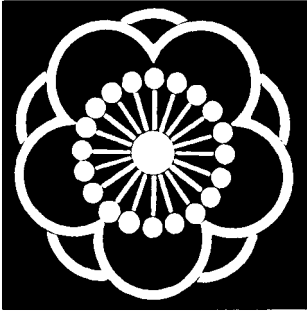


Handout 13-1: Version F

**My Town or Prefecture
in Japanese History—
Yoshida Kojiro: Himeji**
(photo sheet YK-P09)

Yoshida Kojiro talks about the importance of his hometown—Himeji—in Japanese history. In his collage of his town, he mentions that Himeji is the site of a historic Japanese castle. Himeji Castle has been named a World Heritage treasure. Go to the library or on the Internet to learn more about Himeji Castle and the period in Japanese history that it represents. Answer the questions below.

1. When was Himeji Castle built?
2. Why was it built?
3. Describe at least three other important events or cultural achievements that took place during this same time period in Japanese history.
4. Why are Japanese people proud of this period in their history?
5. On the posting paper provided in class, create an image or symbol to represent this period in Japanese history.

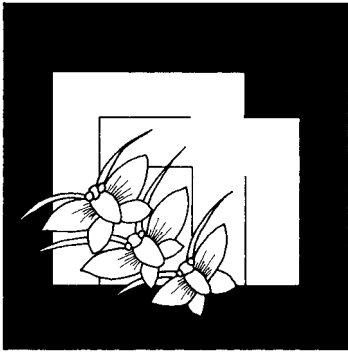


Handout 13-2

Internet Sites for Student Research on Japanese History

Use the following Internet sites to begin your research into Japanese history. As you discover information about the Japanese town or prefecture your group was assigned, record it on Handout 13-1.

- The Lives of Seven Japanese High School Students Mini-Encyclopedia
http://www.tjf.or.jp/deai/contents/teacher/te_index.html
- Kid's Web Japan
<http://web-jpn.org/kidsweb/>
- Japan Information Network
<http://jin.jcic.or.jp/>
- Web Japan
<http://jin.jcic.or.jp/>
- Japan-Guide.com: History of Japan
<http://www.japan-guide.com/e/e641.html>
- The History Page of Japan, by William J. Gilmore-Lehne
<http://loki.stockton.edu/~gilmorew/consorti/1ceasia.htm>
- Tell Me About Japan. A Project of the Ohio State University
<http://www.csuohio.edu/history/japan/>
- Country Reports
Japan: <http://www.countryreports.org/history/japahist.htm>
- AsianInfo.org: Japan's History
<http://www.asianinfo.org/asianinfo/japan/pro-history.htm>



LESSON 14:

CARING FOR THE ENVIRONMENT: FOCUS ON RECYCLING

Introduction:

This lesson invites students to assess the meaning of the term *environment* from a personal perspective. Students explore the multiple meanings of *environment*, ranging from social to natural. Then students move from the micro or individual level to the macro or national/global level by examining the efforts of a particular Japanese student, Sakai Michi, and the High School Environmental Summit. Recycling, an important environmental issue facing Japan today, is then explored. After considering selected photo sheets, text narratives, and other resources, small groups of students formulate posters or brochures advocating a recycling action appropriate for the Japanese cultural context. Students reflect upon their work and assess the viability of their campaign in the U.S. cultural context.

Organizing Questions:

- What can we learn about society and the individual?
- What can we learn about global connectedness?
- What can we learn about place and the relationship between society and the environment?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Define the term *environment*, including social and natural environment.
2. Reflect upon environment's importance at both a micro and macro level.
3. Analyze an important environmental issue, recycling, in contemporary Japan.
4. Develop a campaign strategy for recycling in a Japanese context.
5. Assess environmental campaign strategies in different cultural contexts.

Time Required: 2 class periods

Materials:

1. Overhead Master 14-1, "What I Treasure"
2. Copies of Handout 14-1, "My Story: Sakai Michi," for all students; as an alternative, the narrative can also be accessed on the Deai web site at http://www.tjf.or.jp/deai/contents/chart/mystory/myst_sm.pdf
3. Selected Deai photo sheets:
 - Mizushima Yu: P03, P11

- Oishi Kanta: P07, P12, P13
 - Sakai Michi: P01, P03, P04, P05, P10, P11, P12
 - Tamaki Shun'ichi: P03, P04, P12, P13, P14, D01, D04, D13
 - Yoshida Kojiro: P09, D07, D10
 - Yamamoto Takayuki: P01, P06, P07, P13, P15, P16
 - Yoo Yoo Jin: P12
4. Deai CD-ROMs 1 & 2
 5. Internet access
 6. Copy of Handout 14-2, "Recycling in Japan Information Sheet," for each group

Procedure:

Day 1

1. Ask students what comes to mind when they hear the word *environment*. List all their brainstorming responses on the board. Explain to students that most people differentiate between the natural and the social environment. Typically the *natural environment* refers to land, animals, air, and water—things we often call natural resources. The social environment, on the other hand, focuses on human interaction. Direct students to think about all the different environments that they come into contact with on a daily basis—their home, school, perhaps a job site, modes of transportation, natural environment, and so on. Ask students to classify whether their responses reflect natural or social environments or perhaps a combination of both. Allow time for discussion.
2. Next, share with students (via Overhead Master 14-1) the quotation from Oishi Kanta's narrative, "What I Treasure." Ask students what Kanta means when he says that the environment influences him. Have students review the list they just made of their environments and explain how these various environments influence them. Then ask students to explain Kanta's statement that he influences his environment as well as being affected by it. Finally, ask students to explain how they influence their environments. What impact does their action or lack of action have in various settings? Encourage students to think about the environment in a broad, comprehensive way—the air, water, and resources consumed by the students and those around them.
3. Ask students if they are aware of any issues related to the environment in their region, in the United States, in Japan, or in other countries. Distribute copies of Handout 14-1, "My Story—Sakai Michi." Allow time for students to read these excerpts. Conduct a discussion of the reading using such questions as the following:
 - What was the purpose of the High School Environmental Summit? (*To promote exchange of information, consider the relationship between the environment and human society, and pursue nature study at a more advanced level*)
 - What does Michi say about the social environment at the summit? (*She enjoyed interacting with other students whose interests are similar to hers; she prized the opportunity to meet people and will treasure the encounters.*)

- What does Michi say about science and the environment? (*She believes science can help solve the problems of global pollution, global warming, and many other major environmental problems.*)
 - What role does Michi think that individuals can play? (*She believes individuals must commit to this effort, particularly through recycling.*)
 - How does recycling affect both the social and natural environments? (*Social environment: recycling impacts lifestyles, consumer choices; Natural environment: recycling impacts quality and quantity of natural resources*)
4. Explain that, since 2000, the Japanese government has encouraged recycling through a series of laws. Organize students into small groups and distribute one copy of Handout 14-2, “Recycling in Japan Information Sheet” to each group. Each group should read and discuss the recycling ideas on the sheet. Following the group discussions, check for understanding by asking: What do the new recycling laws require of government and manufacturers? (*Manufacturers and retailers must accept the return of used appliances and recycle their parts; the government must buy environmentally friendly products if it can, food-related business must recycle food waste, materials in construction projects must be recycled, etc.*) What do the laws encourage individual citizens to do? (*Practice the 3Rs—recycling, reusing, reducing.*)
5. Explain to groups that they are going to be choosing a recycling issue and creating a poster or brochure urging Japanese citizens to support that issue. The poster or brochure should encourage Japanese people to take some specific action in order to have an impact as individuals. Students will need to select a recycling issue and a target audience; they will also need to describe the social environment in which their poster or brochure will be displayed.

To prepare, groups should do two tasks, which can be divided among members:

- Look for information about the social and natural environment in Japan using the Deai materials. Make available the pre-selected photo sheets; also show students how to access more photographs and information on the CD-ROMs (on CD-ROM1 look under the Social Environment and Nature and the Environment themes; on CD-ROM2 consult My Favorite Places) or online (go to http://www.tjf.or.jp/deai/contents/search/photo_top.html to find the student narratives). The task is to identify information about the Japanese context that will help them develop a successful campaign.
- Conduct Internet-based research on recycling in Japan. Several web sites that students might check out are:
 - a. Japan.com (<http://www.japan.com/living/recycling/index.php>)
 - b. Japanese Automobile Manufacturers Association (http://www.jama.or.jp/eco/eco_car/en/index.html)
 - c. Japan Access (<http://www.sg.emb-japan.go.jp/JapanAccess/enviro.htm>)

Caution the groups that they are creating a campaign for a Japanese cultural context. Therefore, they should review the handout and select a topic that complements the information they have collected about the Japanese students and their social and natural environments. Each group should be able to explain the rationale for their specific recycling campaign.

Day 2

1. Have groups present their posters or brochures to the entire class.
2. Following the presentations, ask students to reflect upon the viability of their recycling poster or brochure in the Japanese and U.S. contexts. Is this issue also a problem in the United States? If so, would their poster or brochure be effective in the United States? Are there comparable recycling campaigns in the United States?

Extension and Enrichment:

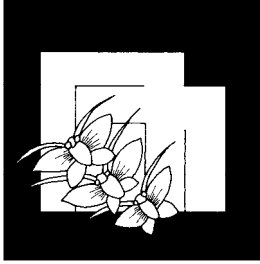
As a nation surrounded by water, Japan has been keenly aware of this natural resource. Water is a source of food and recreation, but it also causes devastation, as evidenced in *tsunami*. In March 2003, Japan hosted the Third World Water Forum; that same month, the Children's World Water Forum was held in Shiga Prefecture. Explain to students that the class will be conducting an environmental summit to explore water issues facing Japan today. Working in their small groups, students should research topics related to water and Japan; examples include the development of Tokyo Bay, water quality, wetlands issues (including preservation of wetlands for cranes), and fishing issues. Students can use both library and Internet resources in their research. Each group should plan and make a brief oral presentation on their issue.

Sources:

- Chiba, Hitoshi, "In Circulation: Recycling Home Appliances and Food," *Look Japan*, vol. 48, no. 560 (September 2001), pp. 6-9.
- Dahlby, Tracy, "Tokyo Bay," *National Geographic* (October 2002), pp. 32-56 (portions available at www.nationalgeographic.com).
- Namba, Miho, "Resources," *Asia-Pacific Perspectives: Japan +*, vol. 1, no. 1 (May 2003), pp. 20-21.
- National Clearinghouse for U.S.-Japan Studies (<http://www.indiana.edu/~japan>).

Supplemental Resources:

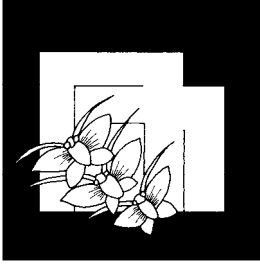
- "Following the Cranes," *Tune-In Japan: Global Connections* (New York: The Asia Society, 1997), pp. 140-162.
- Merlau, Donna, "Tsunami: Waves of Devastation in Japan," *Tora no Maki III: Lessons for Teaching about Contemporary Japan* (Washington, DC: National Council for the Social Studies, 1998), pp. 193-204.
- Thompson, Yabbo, "Economics and the Environment: Use and Care of Resources at a Local Level," *Nippon Nyumon: An Idea Book for Teaching Japanese Economic Topics* (Washington, DC, and Bloomington, IN: National Council for the Social Studies, ERIC Clearinghouse for Social Studies/Social Science Education, National Clearinghouse for US-Japan Studies, 1999), pp. 89-96.
- Zablutney, Katya, "Population and Environment – How the Japanese Deal with Pollution," *Tora no Maki II: Lessons for Teaching about Contemporary Japan* (Washington, DC, and Bloomington, IN: National Council for the Social Studies and ERIC Clearinghouse for Social Studies/Social Science Education, 1997), pp. 183-187.



Overhead Master 14-1

What I Treasure, by Oishi Kanta

The most important things to me are myself and the environment that surrounds me. I'm in touch with my environment (which can be the people immediately around me, the world, or even the universe) and influenced by it, just as I influence it as well.



Handout 14-1

My Story: Sakai Michi

High School Environmental Summit

In August, I participated in the High School Environmental Summit sponsored by Oze High School in Gunma prefecture. Fifty-one students from sixteen high schools that actively practice and promote environmental education all over Japan participated in the meeting in Gunma prefecture. From Shibechea High School, four students, myself included, led by one of our teachers, participated. Held under the theme “The Global Environment,” it was planned to promote exchange of information, consider the relationship between the environment and human society, and pursue nature study at a more advanced level. At the Oze Wetlands in Nikko National Park we did water tests, observed wildlife, and held discussions with students from the participating schools. I don’t usually talk about animals or nature with my friends, but the students at the summit knew a lot about animals and plants, so I really enjoyed talking to them.

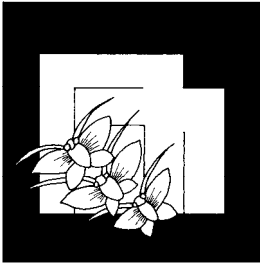
What I prize most now is opportunities for “deai,” like that summit, to “meet” people. One opportunity I had led me to go to Hokkaido in the first place, and as a result I have made all kinds of friends. At the environment summit, I made acquaintances from Gunma, Kagoshima, and many other parts of Japan. I don’t think I would have had the chance for such rich encounters with other people if I had gone to a high school in my own home city. It seems almost a mystery that I happened to be born in the Sakai family. I’m going to treasure these encounters, which are really rather miraculous.

My Future

When I was in the early years of elementary school, I wanted to be an animal keeper in the zoo. Then, from reading books and watching television, I learned about veterinarians, and I began to dream of becoming a veterinarian. After high school, I’m planning to study veterinary medicine at a university in Hokkaido, and after I get my credentials, I’d like to work with protection of wild animals in South America or Africa.

People often say that the advancement of humankind has been made possible by the destruction of the environment, but I think that the twenty-first century should be a time for restoring what has been destroyed. We need to utilize the powers of science to solve global pollution, global warming, and many other major environmental problems, but just as important is for individuals to commit themselves to the effort. We should carefully separate our trash and put out cans, PET bottles, and such for recycling. Conserving on water and electricity are little things that each individual can do. I do my best to think about conservation and recycling and if I try to raise the awareness of my friends and family, hopefully the number of people who contribute to solving environmental problems will gradually grow.

Source: Deai Text Booklet (Tokyo: The Japan Forum, 2001), p. 133.



Handout 14-2

Recycling in Japan Information Sheet

2000 Basic Law for Promoting the Creation of a Recycling-Oriented Society: This law focuses on three priorities for society (the 3 Rs): Reducing waste by using things as long as possible and not simply throwing them away and buying another; Reusing things rather than throwing them away after limited or minimal usage; Recycling anything that can possibly be used again in some form.

2000 Container and Packaging Recycling Law: This law promotes food and drink containers as recyclable resources.

2001 Home Appliance Recycling Law: According to this law, manufacturers and retailers must accept the return of used air conditioners, refrigerators, washing machines, and televisions and recycle their parts into new products.

2001 Green Purchasing Law: This law provides for preferential purchase of environmentally friendly products by government and other public agencies.

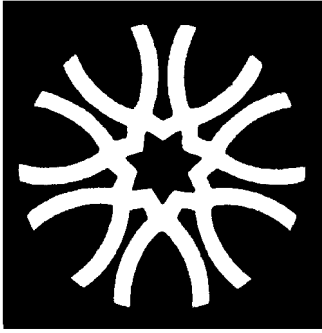
2001 Food Recycling Law: Hotels, supermarkets, restaurants, and other food-related businesses must have their raw food waste recycled according to this law.

2002 Construction Recycling Law: This law mandates the sorting of concrete, wood, and asphalt in construction and dismantling large-scale projects in order to crush concrete and asphalt for gravel and recycle wood chips.

The 2002 White Paper on the Recycling Society: In this document, citizens are encouraged to adopt the 3Rs of reducing, reusing, and recycling and to break the vicious circle of mass production, mass consumption, and mass disposal.

Basic Plan for Establishing a Recycling-based Society, Introduced in March 2003: The plan includes three numerical targets and specific measures for the central and local governments, industry, and individual citizens. The three targets to be reached by 2010 are: (1) 40 percent improvement in resource productivity; (2) 40 percent improvement in the amount of materials recycled or reused; and (3) 50 percent reduction in final waste disposal in landfill, to 28 million tons.

2004 Law Concerning Recycling Measures for End-of-Life Vehicles: Car manufacturers must collect and recycle old vehicles.



LESSON 15:

JAPAN IN TODAY'S WORLD: LET'S GO YOKOHAMA!

Introduction:

This lesson, following on Lessons 2 and 8, continues the emphasis on geography, touching on the themes of location, place, and regions. Most of the lesson, however, features “interdependence.” The glossary in *Geography for Life: National Geography Standards* (1994) defines interdependence as “people relying on each other in different places in the world for ideas, goods, and services.” Students are asked to “visit” Mizushima Yu’s hometown of Yokohama to find evidence of that city’s interdependence with other peoples and nations; by extension, they also learn about Japan’s interdependence with other nations.

Student access to the Internet is necessary for successful completion of the lesson; an essential source for student work is the home page of the city of Yokohama (<http://www.city.yokohama.jp/en/>), which contains a wealth of information about the city, including its history, geography, and relationship to the rest of the world.

Organizing Questions:

What can we learn about global connectedness?
What can we learn about place and the relationship between society and the environment?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Categorize imports as ideas, goods, or services.
2. Reach agreement in small-group settings.
3. Consider the importance of “regions” in relation to interdependence.
4. Discuss the dependence of Japan and the United States upon other countries.
5. Argue the benefits and drawbacks of interdependency.

Time Required: 2 class periods plus homework assigned the day before the lesson begins

Materials:

1. Classroom map or transparency of the world
2. Map of Japan
3. Copies of Handout 15-1, “Yokohama Home Page,” for all students
4. Access to the Internet

5. Selected photo sheets of Mizushima Yu: P01, P03, P05, P08, P10, P11, D02, D09, D11, D12, D15, D16, D19, D20, D21
6. Sheets of posting paper
7. Magic markers

Procedure:

Homework (15 Minutes the Day Before the Lesson Begins)

1. Introduce the concept of interdependence by writing on the board or a transparency: “Interdependence may be defined as people relying on each other in different places in the world for ideas, goods, and services.” In order to ascertain whether students understand these terms, ask them for examples of each. (*Ideas that are exported/imported might include democracy, fast food, religions; goods are material items, such as televisions and cell phones; services may be technology applied from outside a country [outsourcing, or off-shoring], and protection [American military in various parts of the world].*)
2. Ask the class whether they think the United States is interdependent with other parts of the world. Be sure that the students understand that interdependence is a two-way street: countries import as well as export ideas, goods, and services. As a homework assignment, ask students to generate a list of 10 imports from other countries that they come into contact with in their homes or in other places they visit or pass through on their way to and from school. Remind them that they are to include ideas as well as goods and services.

Day 1

1. Write IDEAS, GOODS, and SERVICES on the board or a transparency. Record the examples of U.S. imports that the students report—including the name of the country or region from which the idea, good, or service originated. Spend no more than 10 or 15 minutes on this activity, which should illustrate that students’ lives are directly or indirectly connected to the rest of the world in a variety of ways. (*Examples of goods: clothes from China, shoes from Korea, cars and electronic devices from Japan, oil (gasoline) from the Middle East, food from various places such as Mexico, music from England, books with authors from many countries—all are a part of their interconnected world. Examples of services: international telephone services, international postal services, “off-shoring” of technical support services. Examples of ideas may be more difficult to identify and may be more historic; possible examples include various religions from the Middle East and Asia, ideas about democracy from Greece, publicly administered health care from Great Britain, non-violent protest from India, ideas about holistic health care from China, architecture from Europe and Asia, ideas about music from all over the world, ideas about business management from Japan.*)
2. Ask the students if they know from which countries the United States imports the most goods. (According to the 2003 CIA Factbook: Canada, Mexico, China, and Japan. On a world map, point to Canada and Mexico, emphasizing that these two countries are in the Western Hemisphere with the United States. The other two, along with the United States, border the Pacific Ocean. Both “divisions” can be considered *regions*, an important geographic term meaning an

area on the earth's surface that is defined by certain unifying physical, human, or cultural characteristics.)

3. Optional Activity: If there is time, on an overhead or with an LCD projector, show the other side of the coin: goods, services, and ideas the U.S. exports. Again, according to the CIA Factbook, the top four export partners of the United States are Canada, Mexico, Japan, and the United Kingdom.
4. Tell the students that they're now going to look for evidence of Japan's interdependence with other nations and peoples. Ask them if they know Japan's #1 trading partner. (For centuries it was China; following World War II, the United States replaced China—until recently, when China again crept into the #1 spot.) Remind them of Japan's proximity to China (show them on the world map) and again emphasize the historical importance of regions in terms of exchange of ideas, goods and services.
5. Prepare students for the next activity by telling them that for much of this lesson they will focus on Mizushima Yu and her hometown, Yokohama. Point to Yokohama on a world map and on a map of Japan. Ask students what they know about Yokohama's geography (location and place) from looking at the maps. (They might mention that it's in a bay, with easy access to the Pacific; that it looks as if it is a port city; that it's one of Japan's largest cities [it is the second largest city in Japan]; that it's close to Tokyo, the capital. From the line of latitude [36 degrees] on which Yokohama is located, they should also know something about the climate [similar to that of South Carolina].)

Explain that the reason for choosing Yu as a focus for this lesson is that over the past 150 years, Yokohama has had an international reputation for openness: a history of being open to trade with the outside world and an acceptance of foreign ideas. Except for trade with countries in its region (China, Korea, and Russia) and limited trade with the Portuguese and Dutch, Japan in the early 1600s closed its borders for more than 200 years. Yokohama is the capital city of the prefecture of Kanagawa, where the Treaty of Kanagawa was signed between the United States and Japan in 1854 as a first step in opening Japan to the rest of the world.

6. Students will begin their search for evidence of Japan's interdependency by looking at selected photographs of Yu's surroundings. Divide the class into groups of two or three, giving each a photo sheet or two (there are 15 photo sheets). Ask them to jot down evidence of ideas, goods, and services, and ask them to guess where the items came from originally. Have them make note of what they can't explain and encourage them to follow up by doing some research on the Internet or in the library. (For example, there is a piece of furniture, an altar-like structure, pictured on PO5. Students may recognize it as something religious, but may have to research religions in Japan to find that the shrine is evidence of Buddhism, which is of Indian origin, imported by way of China.)
7. As the students are jotting down their findings, write three columns on the board or on a transparency: IDEAS, GOODS, SERVICES. As students report out, record their findings under these headings, along with the country or region of origin.

Answer Key for Photo Analysis:

Ideas	Goods	Services
<p><i>Western breakfasts (Europe and the United States)</i></p> <p><i>Western lunches (Europe and the United States)</i></p> <p><i>Chinese cooking</i></p> <p><i>World history (people’s ways of life)</i></p> <p><i>Language (English and written Chinese)</i></p> <p><i>Music over the radio and TV (all over the world)</i></p> <p><i>Programs on radio and TV (many from the United States)</i></p> <p><i>Architecture (from Europe and United States, especially during Meiji and early Showa eras)</i></p> <p><i>Information via cell phones (made in Japan)</i></p> <p><i>Buddhism (from India to China, Korea, Japan)</i></p>	<p><i>Various items from throughout the world at the konbini</i></p> <p><i>Piano (originally Europe)</i></p> <p><i>Western furniture (Europe, the United States)</i></p> <p><i>Cars and trucks (Korea, Europe, and United States)</i></p> <p><i>Items in Chinatown</i></p> <p><i>Movies (United States, Europe, India)</i></p>	<p><i>These may not be visible, but there is reason to imagine international telephone service, broadcasting stations, web services, postal services, and ATM services. You can also assure students that Japan, too, “off-shores” or “out-sources” to other countries. For example, Thomas J. Friedman wrote in The New York Times on Thursday, June 24, 2004 [p. A27], “Dalian, China has become the center for outsourcing by Japanese businesses that want to tap China’s low-cost brainpower. Japanese companies can hire three Chinese software engineers for the price of one in Japan...”</i></p>

Remind students that they’re looking at a very small sample of what comes into Yokohama from outside Japan. There may still be more than meets the eye; for example, some of the clothes that Yu and her friends and family are wearing may be from China, and energy sources, such as oil, may be imported from the Middle East.

- Now it’s time to look at the “other half” of interdependence. How—besides through its imports of ideas, goods, and services—is Yokohama connected to the rest of the world? Distribute copies of Handout 15-1, which shows the home page of the city of Yokohama (www.city.yokohama.jp/en/). Ask students what strikes them about the page. (*They might comment on the fact that the page is in English, not Japanese; that one can access the information in Spanish and Portuguese, as well; and that it seems to be designed with outsiders in mind. The page appears to support the lesson’s contention that Yokohama is a city known for its openness.*) Divide the class into five groups, assigning each to one of the five categories: “About Yokohama and City Government,” “Guide for Foreign Residents,” “Visiting Yokohama,” “Business and Economic Development,” and “Other Links.”

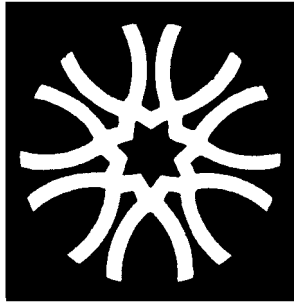
9. Give the groups time for individual members to choose one or two of the subcategories to investigate. For homework, students are to individually or with a classmate access this page on the Internet and “visit” the sub-category they have been assigned. When they come to class tomorrow, they should be prepared to report on what they have learned about ideas, goods, and services that connect Yokohama with the rest of the world.

Day 2

1. Students should again sit with other members of their group. Give each group a sheet of posting paper and time to prepare a list of what they see as the most important or most interesting idea, good, and service provided by Yokohama to the rest of the world. Ask students to write the headings, IDEAS, GOODS, SERVICES at the top of their sheet of posting paper and to record the information under each category. (If there is time, ask them to identify three in each category.) Tell them that it is important that they reach agreement on which one in each category they will report on. (The students in “About Yokohama and City Government,” for example, may choose to report on IDEAS: aiming for a user-friendly port to meet international standards; GOODS: more than 28 million tons of foreign goods were exported in 2001; SERVICES: Yokohama offers a visitor’s center that promotes cultural exchanges.)
2. Once they have listed their points, ask students to post them on the wall around the room. Each group should select a spokesperson to explain the points they have chosen to list.
3. To summarize the lesson thus far, discuss with the class the characteristics that make Mizushima Yu’s hometown of Yokohama interdependent. Remind them of the evidence on the photo sheets that showed how Yokohama relies upon the rest of the world for ideas, goods, and services. Point to the lists on the sheets of posting paper to show what the rest of the world can get in the way of ideas, goods, and services from Yokohama.
4. Ask students to consider the benefits and drawbacks of an interdependent world. Allow for a free exchange of ideas, for this is a controversial topic today. (The students may see that nations with many resources may do better than those without. They may also suggest that no place can be isolated from the rest of the world. They may say that with “too much” interdependency, the world will all be the same—and therefore not very interesting, but possibly more efficient.) If students feel strongly one way or the other, recommend that they choose the second alternative below as their homework assignment.
5. To assess student understanding of the lesson, give the students a choice of the following:
 - Write a letter to Mizushima Yu telling her what sites in Yokohama that represent connections with the outside world they would like to visit if they were to spend two or three days with her in Yokohama.
 - Write a three-paragraph paper arguing for or against an interdependent world.
 - Design a web site for their hometown or city—one that will show that the town or city is interdependent and welcoming to the rest of the world.

Extension and Enrichment:

1. San Diego is a U.S. sister-city of Yokohama. Students may want to research San Diego on the Internet to compare it with Yokohama in terms of its interdependence with other nations and peoples.
2. A search of the Internet will reveal whether the hometowns of the other six students are as obviously interdependent as Yokohama. Students can investigate those cities.
3. Students may want to further explore the interdependency of the United States by visiting the CIA web site:
<http://www.cia.gov/publications/factbook/geos/html/#Econ>.
4. You may want to engage the class in an organized debate over the benefits and drawbacks of global interdependence. This might be an exciting interdisciplinary activity that would require working with teachers of other disciplines, such as English and science.



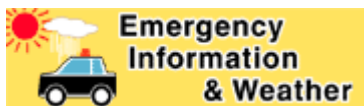
Handout 15-1

Yokohama Home Page

[Click here for Japanese](#)

[Living Guide \(PDF File\)](#) ▶ [中文版](#)48.5MB [한글판](#)57.8MB [Español](#)15MB [Português](#)15MB

	<p>Guide for Foreign Residents</p>	<p>Railway Subway Bus</p>	<p>e-mail</p>



About Yokohama and City Government

- [History of Yokohama](#) [Geography](#) [Yokohama's Weather](#)
- [Sister Ports/Sister Cities](#) [City Flower/City Trees](#) [18 Ward Offices](#)
- [Statistics](#) [Port of Yokohama](#) [Yokohama City Council](#)

Guide for Foreign Residents

- [Procedures for Immigrating, Emigrating, and Moving](#)
- [International Lounge/Corner](#) [Emergencies](#) [Daily-Life](#) [Child Rearing and Education](#)
- [Working and Taxation](#) [Immigration and Social Services](#)
- [Counseling and Support](#) [Facilities in Yokohama](#)

Visiting Yokohama

[Access to Yokohama](#) [Yokohama Sightseeing Spots](#) [The Latest Information in Yokohama](#) [Recommended Courses in Yokohama](#)
[Yokohama Accommodation Guide](#) [Tourist Information Center](#) [Map of Yokohama](#) [Conventions](#)

Business and Economic Development

[Business Development and Assistance](#) [Business Development Office in New York](#) [Business Development Office in Frankfurt](#) [MINATOMIRAI 21](#)

Other Links

[International Exchange](#) [International Cooperation](#)
[Organizations related to City of Yokohama](#) [City Government](#)
[Overseas Offices](#) [Sister Cities of Yokohama](#)

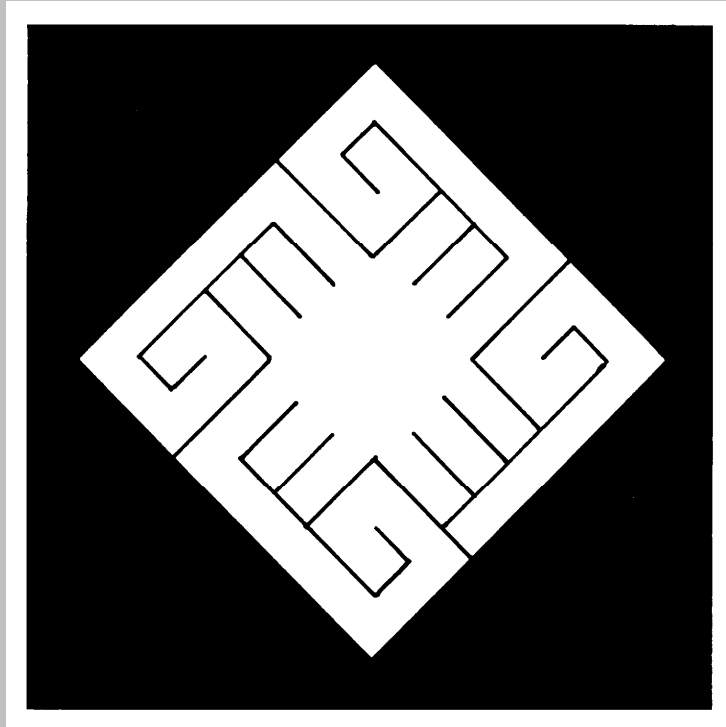
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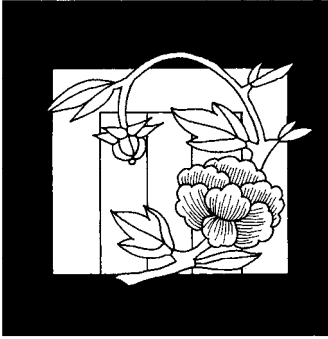
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SECTION FOUR



UNIT ASSESSMENT



LESSON 16:

SAYING IT WITH PHOTOS: AN ASSESSMENT PROJECT

Introduction:

This lesson provides a culminating project for students who have worked with several of the lessons in this curriculum unit. In the *Deai: Lives of Seven Japanese High School Students* kit, seven Japanese high school students were challenged to create personal photo essays—a collection of images and words that would describe their lives to students in other parts of the world. Similarly, this culminating project asks students to use their own words in combination with the Japanese students' photos to demonstrate what they have learned about Japan. Students work in groups to answer one of the four organizing questions of the unit and to create a photo essay that responds to that question. This project provides an authentic assessment of student understanding of content and skills emphasized in this curriculum unit by asking students to evaluate data, create an argument with supporting data, and synthesize information to reflect their own knowledge.

Organizing Questions:

- What can we learn about society and the individual?
- What can we learn about tradition and change?
- What can we learn about global connectedness?
- What can we learn about place and the relationship between society and the environment?

Objectives: At the conclusion of this lesson, students will be better able to:

1. Plan and write an essay with a thesis statement and supporting paragraphs.
2. Select data in support of an argument.
3. Synthesize information they have gained from this unit and share it with others.

Time Required: 2-3 class periods

Materials:

1. Four photo packets, each containing 15 to 18 photo sheets from the Deai kit. The photo packets should be compiled in advance:
 - **Global Connections Packet**
Oishi Kanta: P07, P12, P13, D03, D07, D08
Sakai Michi: P07, P09

- Tamaki Shun'ichi: P07, D11, D12
 Yoshida Kojiro: P04, D08
 Yamamoto Takayuki: P06
 Yoo Yoo Jin: P08, D08, D13
- **Individual and Society Packet**
 Mizushima Yu: D13
 Oishi Kanta: P02, P09
 Sakai Michi: P02, P05, D03, D04, D07
 Tamaki Shun'ichi: D10, D13
 Yoshida Kojiro: P02, D10
 Yamamoto Takayuki: P04, D01
 Yoo Yoo Jin: P03
 - **Tradition and Change Packet**
 Mizushima Yu: P05, P11, D01, D05
 Tamaki Shun'ichi: P05, P10, P12, D08
 Yoshida Kojiro: D06, D13
 Yamamoto Takayuki: P05, P08, P15, D07, D10
 Yoo Yoo Jin: D06
 - **Place and Environment Packet**
 Mizushima Yu: P08
 Oishi Kanta: D02
 Sakai Michi: P03, P08, P11, P12
 Tamaki Shun'ichi: P03, P08, P13, P14
 Yoshida Kojiro: P09, D07, D11
 Yamamoto Takayuki: P10, P13, P16
 Yoo Yoo Jin: P12, D14
2. Photo sheets to illustrate the sample essay to be read to students. These cards should be arranged in the following order: YK-P08; MY-D04; MY-P10; MY-D06; MY-D12, MY-D09, YY-D11; MY-D10, MY-D11, YY-D04, YY-D03
 3. Copies of Handout 16-1, "Parts of an Essay," for all students
 4. Copies of Handout 16-2, "Photo Essay Directions," for all students
 5. Lists of hypotheses and conclusions generated by students in Lessons 1 and/or 4 (optional)

Procedure:

Day 1 (Optional)

1. In Lessons 1 and 4, students were asked to generate hypotheses about Japan, Japanese culture, and/or family life in Japan. If time permits, as a review prior to the assessment, return to the list of hypotheses. Ask students if they have gathered enough information in their subsequent study of Japan to (1) change any of the hypotheses into conclusions or (2) refute any of the hypotheses. Have students tentatively identify hypotheses that might fall into either of these categories.
2. Organize students into groups of four or five and assign each group one or two hypotheses identified by the class in Step 1. For those identified as having reached conclusion status, have groups identify the evidence supporting the conclusion. For those identified as having been refuted, have groups identify the

evidence refuting that hypothesis and propose a possible revision to the hypothesis.

3. Allow time for the groups to report out on their findings.

Day 2

1. Organize students into four groups for a final project—a photo essay exploring one of the organizing questions of this unit. Each group’s assignment is to create a photo essay in which both photographs and written text present a thesis statement, five to six paragraphs of supporting information, and a conclusion statement that answers the organizing question based on the students’ collective learning throughout the unit.
2. Discuss the goals and structure of a good essay and how photos can be used to create an essay, as students will do with this project. If students have learned the essay form, ask them to review by describing how to write an essay; post this information on the board.

If students are novices at essay writing, introduce the structure of an essay to them, using Handout 16-1 to guide discussion. Students should be clear about the definition and function of (1) an opening thesis statement: an introductory paragraph that states what the writer plans to prove in the essay, (2) the body of the essay: multiple paragraphs that provide evidence and examples to support the thesis statement, and (3) a concluding statement: a paragraph that summarizes what has been proven in the body of the essay.

3. Explain that, for this essay assignment, the student groups will select one photo to represent each point they want to make. Students will then develop a written paragraph explaining how the photo provides an example that proves the group’s thesis statement. To provide a concrete example of how students will create a photo essay, read the sample photo essay in the **Teacher Background Notes**, showing the accompanying photo cards as you read.
4. Explain that essays generally have page limits. Ask students what a page limit requires of the writer. Lead students to understand that a page limit requires the writer to make points and state arguments succinctly. Students should also recognize that a page limit requires that the writer synthesize what he or she knows, to determine which are the most important pieces of evidence in his or her argument, and to be selective in presenting evidence.
5. Explain to students that this culminating project will require them to put into practice these essay skills. Working as a group, they will have to pick the most important ideas and examples they want to convey, because they have only six or seven paragraphs allowed to them. Explain that, to further practice this skill, they are allowed to use no more than 10 photos from the 15- to 18-piece photo set their group will be given. These limits will require that they make choices about what they want to say and which photos best support their points.
6. Point out that the group can work together throughout the entire process. Alternatively, once they have selected their points and supporting photo cards,

individuals can draft paragraphs for group review. Depending on time, this individual work might be done as homework.

7. Distribute Handout 16-2, "Photo Essay Directions," to students. Talk about each question briefly as a large group to spark students' thinking about what they have learned from other lessons in this curriculum unit that could be applied under each organizing question.
8. Assign each group one of the four organizing questions and distribute a photo packet to each group. Give groups the rest of the class to study the photos, identify a thesis statement, and begin to plan their essay. Check groups for understanding of the photo essay style.

Day 3

1. Have students return to the work groups of the previous day. Allow half the class period for groups to complete their essays.
2. During the second half of class, allow time for student groups to present their photo essays. Ask each group to select an essay reader. Others in the group should take the roles of photo presenters, holding up photos to the class as each paragraph of the essay is read. Groups can turn in their work for a group grade.

Teacher Background Notes: Sample Photo Essay

The following is provided as a sample photo essay, to give students a better understanding of this summative assignment. Note that the photo sheets should be pre-arranged in the order in which you will use them, as noted under **Materials**. Read the essay, showing the photos as indicated. After the reading, debrief the essay with students, making sure that students understand (1) the parts of the essay and (2) how the photos presented concrete examples of the information provided in the essay. This will be their task in the culminating assignment of this lesson.

Comparing School Days in Japan and the United States

Photo Sheet YK-P08

A typical school day for a high school student in Japan has many similarities with a school day in the United States, but there are also significant differences. Evidence suggests that students in Japan may have more rules and responsibilities than those in the United States, but for students in both countries, the school day combines work with important social activities. (Introduction: thesis statement)

Photo Sheet MY-D04

In Japan, as in the United States, the school day starts with getting dressed and ready for the day. In both countries, selecting an outfit for the day is the first step, and being up with the latest fads is important. A fashion that has not made it to the United States is very baggy socks, which high school girls in Japan glue to their legs to get just the “right” look.

Photo Sheet MY-P10

In some schools in Japan, as in the United States, high-schoolers must wear very basic outfits as school uniforms. One reason that schools require uniforms is to keep the pressures of fashion and clothes off students. Unlike American schools, the schools in Japan require that students spend time taking care of the school building. They clean the school building and grounds. This may give Japanese students a greater sense of responsibility to their schools.

Photo Sheet MY-D06

In keeping with their responsibility to keep the school clean, students take off their street shoes when they arrive at school and put on special indoor shoes. This also reflects the Japanese custom of taking off dirty street shoes when entering a house. In this way, schools are seen as special places, just like people’s homes.

Photo Sheet MY-D12, followed by Photo Sheet MY-D09

In both Japan and the United States, classes involve a combination of students working together with the teacher, and students working on their own at their desks or in laboratories. Many subjects are also similar, such as foreign language instruction and world history.

Photo Sheets YY-D11 and MY-D10

Schools in both countries offer non-academic as well as academic courses, including physical education and music classes. PE classes vary in the two countries. Sometimes, the same sport is offered in both countries; volleyball is an example of a sport taught in both countries. One sport students in Japan learn in school that is not typically available in American high schools is judo, a traditional Japanese martial art.

Photo Sheets MY-D11 and YY-D04

School is about study, but it is also about socializing and building relationships. In both countries, the time before school, at free periods, and at lunch is very important; it gives students time to catch up with friends, talk about what is going on in their lives, and relax.

Photo Sheet YY-D03

Teenagers in both countries balance educational demands with social life in very similar ways, despite some different customs. In either country, when the school day is over, life is about linking up with friends. (Conclusion)



Handout 16-1

Parts of an Essay

The purpose of an essay is to present a position and provide evidence to support it. Essays have three major components: (1) an introduction or thesis statement, (2) examples and discussion, which make up the body of the essay, and (3) a conclusion, a paragraph that summarizes what has been proven in the body of the essay.

Thesis Statement

In the first paragraph of an essay, the writer should describe an idea and explain how he or she intends to prove that idea in the essay. A thesis is not a statement of unarguable fact. Rather, it is a statement of opinion that the writer believes can be proved through evidence presented in the remainder of the essay. A thesis statement can take many forms. The following are just three examples.

- A thesis statement may state that a relationship does or does not exist between two things or events. Example: “The Second Amendment to the U.S. Constitution protects the right to keep and bear arms (weapons). However, when the Founders created that protection, they did not know what the world would be like by the early 21st century. Access to handguns has led to an increase in violent crimes and made the United States a dangerous place.”
- A thesis may be a statement of cause and effect. Example: “Entry of the United States into World War II in December 1941 turned the tide of the war, resulting in the victory of the Allied forces four years later.”
- A thesis statement may outline the role that an individual or event played or is predicted to play in history. Example: “Although Jimmy Carter had a troubled presidency, history has already begun to show that he accomplished a great deal in terms of strengthening America’s foreign policy.”

Body of the Essay

The body of the essay may be a few paragraphs or many pages. The body of the essay consists of paragraphs devoted to providing examples and other evidence, as well as discussion of how the examples and evidence prove the thesis statement.

For example, for the first thesis statement above, the writer might include a paragraph discussing statistics on handgun purchases in the United States, a paragraph discussing statistics on the number of violent crimes committed using handguns, and several paragraphs of case studies—examples of crimes using handguns.

For the second thesis statement above, the body of the essay might include separate paragraphs that show that the Allies were losing the battles against Japan, Germany, and Italy before 1941, that the United States contributed large amounts of manpower and weaponry to the war, and that the Allies won decisive victories following the U.S. entry into the war.

Conclusion

A concluding statement or paragraph closes the essay by reviewing what the author set out to prove and how he or she has proved it in the body of the essay. The conclusion may also include discussion of the significance of the author's thesis.



Handout 16-2

Photo Essay Directions

Organizing Questions

As you have looked at the lives of the seven Japanese high school students, you have been devising your own answers to an important question: “What can American students learn about Japanese people and themselves by looking at the lives of seven Japanese students?” Specifically, you have been thinking about the following questions:

- What can we learn about Japanese society and individuals?
- What can we learn about tradition and change in Japan today?
- What can we learn about global connectedness—that is, how Japan is connected to the rest of the world?
- What can we learn about place and the relationship between society and the environment?

Directions for the Photo Essay Project

1. As a final project in your study of Japan, you will work as a member of a group to create a photo essay that uses words and pictures to answer one of the four focus questions listed above. Your teacher will assign your group a question and a set of photos from the Japanese high school student collection. To complete your assignment, use the information in Handout 17-1 on the components of an essay and the steps below.
2. With your group, create a thesis statement that says something about Japan and also answers the question you have been assigned. Your thesis statement can be several sentences long and should form your essay’s introductory paragraph.
3. As a group, examine all the photo sheets in the set you have been provided. Select a photo from your collection that illustrates your thesis statement. Then select six to eight photos that provide examples of your thesis statement. Remember, you will need to be selective. There may be photos that you like that you cannot use, given the limit. Select the photos that provide the strongest examples to prove your thesis statement. For each photo, compose a paragraph that explains the point made by the photo.
4. Finally, compose a concluding paragraph that sums up the points made in your photo essay. Select a final photo from the images remaining in your set to illustrate your conclusion.
5. Select one person to read the essay aloud to the class. All other students in your group should be prepared to show photos as the essay is read aloud.