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Japan - An Orientation Handbook for MAT/ESL Student Teachers

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School for International Training

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JAPAN--AN ORIENTATION HANDBOOK
FOR
MAT/ESL STUDENT TEACHERS

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BA Jackson College of Tufts University 1972

Submitted in partial fulfillment of the requirements
for the Master of Arts in Teaching degree at the
School for International Training, Brattleboro, Vermont.

July, 1973

This project submitted by Rene Diane Rabideau is accepted
in its present form.

Date July 24, 1973 Principal Advisor

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Cultural Studies

ABSTRACT

This Orientation Handbook is designed to be a helpful resource for MAT candidates planning to complete student-teaching in Japan, specifically Kyoto, Japan. It contains information on Language Skills, The Educational System of Japan, Teaching Preparation, Teacher/Student Classroom Relationship, The 44 LB. Suitcase, Transportation, Food, Gift Suggestions, and a section devoted to Recommended Reading.

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LANGUAGE SKILLS

Japanese isn't difficult. It's impossible. Fortunately, the language, like the people, is accomodating. Though no one not born a Japanese will ever be fully aware of the myriad of nuances of the tongue, a very great many have become proficient, even fluent in saying what they want to, even if they only know one way of saying it.¹

The language study guidelines presented here are geared toward practical, everyday conversations within the family and school circles. Although my primary concerns are functional, I am not attempting to devalue or ignore the deeper, more abstract, or philosophical levels of communication. Rather, I encourage you to first establish a solid foundation of the essential points in pronunciation and grammar, and the key phrases and sentences which, from my experience, frequently recurred.

Learning Japanese might at first appear equal to building the Brooklyn Bridge without any materials. Unlike French or Spanish, very few Japanese words have filtered into daily English usage. Don't panic if your only exposure to the language has been from reading menus at Japanese restaurants, watching late movies like "Sayonara," or listening to the pop hit record "Sukiyaki." Indeed you are beginning at the beginning, but hopefully with a clear, open mind. If you approach learning Japanese without inhibitions, and a firm conviction that you can learn the language--you will!

SUGGESTED TEXTS

Hooser, Mike. Miryokuteki Na Nihongo--Jet Age Japanese (To Enchant a Japanese Ear). Tokyo: Jiyusha Printing Co., Ltd., 1970. Sole distributor--Maruzen Company Limited, 6, Tori 2 Chome, Nihonbashi, Tokyo. 720 yen. This book also contains a lot of interesting and informative comments on Japanese customs.

¹ Donald Richie, Introduction, Jet Age Japanese (Tokyo: Jiyusha Printing Co., Ltd., 1970).

Maeda, Jun. Let's Study Japanese. Rutland & Tokyo: Charles E. Tuttle Co., Inc., 1965. Available through order at the Book Cellar in Brattleboro. \$1.50.

Ogawa, Yoshio. Colloquial Japanese in Four Weeks. Tokyo: Daigakusyorin, 1963. SIT has copies of this text in the Foreign Language Office.

AREAS FOR STUDY

Basic Pronunciation--In order to become familiar with the basic sound system as well as the pitch and stress of the Japanese language, I recommend using the EIL Japanese language course booklet in combination with the prepared tapes. All of the suggested texts include sections devoted to the basic sounds, which will be helpful for reference, but it is important to focus upon an audio-lingual approach at the beginning. The less you need to rely on the written material, the further ahead you will be once you get to Japan. Most Japanese understood me conversationally, but as soon as I started to write in Roman script the level of communication broke down.

Kanji and The Written Language--The Japanese write their language with ideograms borrowed from the Chinese over two thousand years ago. There are thousands of these characters to learn before the average student can read a college textbook. I was fascinated by the written system, and spent hours trying to learn just the basics. Although I enjoyed my studies immensely, I believe that more of my time should have been spent concentrating on oral expression. Contrary to what you might think, most signs, menus, etc. are printed in Japanese and English (even though it's usually incorrectly spelled). For the short time you will be in Japan student-teaching, I think a study of the numbers, exits, entrances, days, and months written in characters will be quite sufficient. If you feel that you are making such fast progress with conversational Japanese, and want to pursue the writing, I recommend Len Walsh's Read Japanese Today. Printed by the Tuttle Company,

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it's also available on order from the Book Cellar in Brattleboro. The author approaches writing from a pictographic point of view. He theorizes how the modern day characters found their derivations in graphic illustrations of natural objects. It's fascinating, and easy to read!

Numbers and Counting--The Japanese method of counting is by far one of the most complicated I have encountered. Most textbooks devote little attention to this area, except for Colloquial Japanese in Four Weeks.² Because one can't avoid buying things, ordering meals, asking for directions, and the like, it would be worthwhile to become adept at counting. You could always revert to "finger counting" as a last resort, but that doesn't really seem very professional.

Affirmative and Negative Pattern Groups--Syntax differs considerably from English, but because the grammar is generally quite regular, one can adopt new sentence patterns quickly, incorporating numerous variations. Examples:

Kore wa (x) desu.

This is an (x).

Kore wa (x) dewa arimasen.

This is not an (x).

Questions--The interrogative form is similarly regular. Example:

Kore wa (x) desu ka?

Is this an (x)?

Once you have mastered the basic sentence patterns outlined in the texts, work toward increasing your vocabulary. It's amazing how much you can say with relatively few sentence constructions.

Verbs--The predicate always comes at the end of a sentence. Verbs have no endings to indicate person and number. Japanese verbs have

²Yoshio Ogawa, op. cit., pp. 58-66.

different stems, and as a rule, there is a specific stem attached to each individual suffix. The forms of these predicates do not constitute a "conjugation" per se, although the forms and constructions are relevant to indication of such grammatical categories in English as tense, mood, and voice. The stem-alternation system for each verb is called an "inflection." The following list includes those verbs which I used most often:

Kuru--to come	Iku--to go
Shimeru--to close	Akeru--to open
Taberu--to eat	Nomu--to drink
Tatsu--to stand	Aruku--to walk
Hanasu--to speak	Kiku--to listen
Kaku--to write	Yomu--to read
Hashiru--to run	Benkyosuru--to study
Ageru--to give	Morau--to accept or receive
Okiru--to get up	Neru--to go to sleep
Nemuru--to sleep	Miru--to see
Suru--to do	

There is an excellent summary of verb inflections at the back of Colloquial Japanese in Four Weeks.³

Greetings and Everyday Expressions--Polite ritual plays an important role in the Japanese culture. "Emphasis on the social nexus to which one belongs brings with it an overstressing of human relations; an acknowledgment of the rights of the group over those of its participating members; a close observance of family morals; an emphasis on rank and social position."⁴

The following expressions are invaluable:

Ittekimasu--Goodbye (person leaving)
Itterashai--Goodbye (person staying)
Tadaima--I'm home
Okaeri nasai--Welcome home
Ohayo gozaimasu--Good morning
Kon-nichi wa--Good day, hello, or good afternoon
Komban wa--Good evening
Jamata--See you later

³Ibid., pp. 245-251 and 269.

⁴Nakamura Hajime, The Ways of Thinking of Eastern People (Honolulu, rev. ed., 1964), p. 350. Quoted in John Hall's Twelve Doors to Japan (New York: McGraw-Hill Co., 1965), pp. 213-214.

Sayonara--Goodbye

Yoroshiku--How do you do

Watashi wa omeni kakarete ureshi desu--I'm glad to meet you
(very formal)

Ogenki de--Good luck or take care

Ki o tsukete kudasai--Take care or be careful

Arigato gozaimasu--Thank you

Sumimasen or domo arigato--Thank you

Dozo--Please (entreating)

Domo sumimasen--I'm very sorry

Do itashimashite--You haven't disturbed me in the least.

There are many more similar expressions which you will find useful in Jet Age Japanese.⁵ Read the section carefully, noting the interchange of expressions and phrases, and the difference in shades of meaning depending upon the situation.

Levels of Usage--As a general rule, I strongly advise you to learn standard polite Japanese. "Honorific forms go beyond mere politeness to make explicit the actual or implied superiority of the person being addressed. Humble forms serve to deprecate the speaker and thus place the person spoken to on a higher footing. The use of honorific forms with reference to oneself is clearly a mistake."⁶ Your individual host families may choose to redefine the level of usage most appropriate for you to use, and it is wisest to allow them that option.

A Brief Note on Nonverbal Expression--Gestures often accompany formal greetings. A series of bows conveys part of the meaning not expressed verbally. The lowness of bows differs in accordance with the degree of deference intended. You may find it awkward to adopt the appropriate

⁵Mike Hooser, op. cit., pp. 28-39.

⁶John Hall, op. cit., p. 205.

gestures at first, but I'm confident that with a little practice you will begin to respond quite naturally. I found the custom of bowing to be a source of genuine warmth and sincerity. Unlike Americans who so often eject a wave of the hand in passing, the Japanese people pause to recognize another person and to reflect upon his presence.

JAPAN'S EDUCATIONAL SYSTEM

In Japan today, education remains one of the most vigorously discussed areas of national policy, for every Japanese knows that education is essential to the country's ability to compete in a world and yet that it was through education that the discredited nationalistic values were inculcated and that the war effort was rationalized. Frequently, therefore, the clash of opinion between conservatives and their opponents in politics has been focused on the issue of education.⁷

Japan's present educational system ranks with those of the most advanced countries. The illiteracy rate is near zero, and education has now reached into the most remote, mountain-locked areas of the country. Because the number of students applying at all levels has steadily increased, the demand for education still exceeds the capacity of the schools. There is overcrowding at the compulsory level, with class size often over the legal limit of fifty students. Even at the college level there are still greater numbers of applicants than available openings. Specific problems and attitudes that have directly resulted from the overcrowding of schools will be dealt with later in discussing teaching preparation and teacher/student classroom relationship.

It seemed important to our Japanese host teachers that we have a working knowledge of the organization and philosophy of the Japanese educational system. Therefore, I am including material that was presented to us for study by our Japanese supervisor, Mr. Miyamoto.

⁷Ibid., p. 422.

FUNDAMENTAL PRINCIPLES OF EDUCATION IN JAPAN *

The constitution of Japan enacted in 1946 defines the basic right and duty of the people to receive education as follows: All people shall have the right to receive an equal education correspondent to their abilities, as provided for by law. The people shall be obligated to have all boys and girls under their protection receive general education as provided for by law. Such compulsory education shall be free. (Article 26)

The Fundamental Law of Education enacted in 1947 sets forth the basic national aims and principles of education in accordance with the spirit of the Constitution. The central aim of education is defined as bringing up self-reliant members of a peaceful and democratic community with a respect for human values. To achieve this aim, the law establishes specific national principles of education such as equal opportunity of education, co-education, prohibition against partisan political education or sectarian religious education in public schools. With regard to equal opportunity of education, the law prohibits "discrimination according to race, creed, sex, social status, economic position or family background."

A. National Level--The central education authority in Japan is the Ministry of Education, which is responsible for the integrated administration of governmental services at the national level relating to the promotion and dissemination of education at all levels, science, and culture.

The ministry operates a number of national educational establishments including universities, junior colleges, technical colleges, youth houses, and museums. It supervises, advises, and gives financial assistance to local educational activities under the jurisdiction of the local authorities.

* Material credited to Mr. Miyamoto; exact source unknown.

as occasion demands it also makes inquiry and gives orders for necessary improvements or corrections to local education authorities. The ministry also approves the establishment of local public and private institutions of higher education and gives them administrative supervision and advice.

B. Prefectural and Municipal Level--In Japan there are forty-seven prefectures, one of which is the national capitol. The major functions of the prefectural board of education are as follows:

1. To administer prefectural education establishments (mainly upper secondary schools and special schools for the handicapped) other than universities or junior colleges.
2. To supervise, advise, and give financial assistance to the municipal boards of education within the prefecture.
3. To require municipal boards of education to submit pertinent records, and, when necessary, to give them orders for improvements or corrections in their activities.
4. To appoint and dismiss teachers of elementary, lower secondary and part-time upper secondary schools established and operated by municipalities, and to pay salaries of these teachers.
5. To issue certification for teachers.
6. To coordinate school lunch programs.

The following document concerning the Curriculum of the Kyoto City Junior High Schools is included as supplementary material. I do not feel it is important to study it in detail, but I do recommend paying particular attention to sections II and VI.

THE CURRICULUM
FOR
KYOTO CITY JUNIOR HIGH SCHOOLS
GENERAL PRINCIPLES

1971

Kyoto City Board of Education

PREFACE

The Kyoto City Board of Education has prepared this revised curriculum taking into consideration (1) a partial amendment made in April 1969 of the Enforcement Regulations for the School Education Law and (2) a notification of the Ministry of Education regarding an overall revision of the course of study for junior high schools, effective from the 1972 school year.

The revision -- made on the basis of experience over the past ten years -- has the following aims, designed to increase educational results:

1. To organize a harmonious and systematic curriculum conducive to the formation of desirable personalities in the students.
2. To select carefully from teaching materials and to keep them to the essentials.
3. To encourage education in keeping with the students' abilities and aptitudes.
4. To make flexible use of the total hours of instruction over the year.

The Board of Education developed this curriculum for the Kyoto municipal junior high schools, incorporating, as its core, the 1972 revised course of study. It is sincerely desired that each school will endeavor to organize concrete educational programs with this curriculum as a basis, taking into full consideration the maturity and characteristics of its students, as well as the peculiarities of each school and its neighborhood. In this way we will be able to improve the efficiency of our educational efforts.

Finally, I would like to express my appreciation to all the members of the Curriculum Committee for their close cooperation, which has made this curriculum possible.

May 1971

Katsuhisa Nakagaito

Superintendent

Kyoto City Board of Education

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I REVISION OF THE CURRICULUM

A curriculum should be improved in accordance with the progress of a society and the upgrading of its culture; it should be adapted to the circumstances of each region and school and to the characteristics and developmental stages of its students. Curriculum content affects students in the formation of their personalities and to a great extent determines what future generations are to be. The most careful consideration is therefore required in the development of a curriculum, so as to assure maintenance of a quality education.

1. Reasons for the revision

The revised curriculum of 1962, which aimed at imparting substantial scholastic attainment and the promotion of science education, developed a tendency to feed excessive amounts of material -- with a great emphasis on the rote memory. Emphasis was on the acquirement of knowledge and technical skills, creating an unbearable burden on the students and causing an 'indigestion' of facts.

The development of industry and of the economy has raised our standard of living and the level of our culture and has most notably helped raise the international status of our country. At the same time, however, a certain unbalance hindered us from leading sound lives, and, as a result, the promotion of education based on the idea of human dignity came to be strongly emphasized.

On the other hand, such factors as the growing number of students entering senior high school and the importance of their physical development have brought about significant changes in the circumstances in which education is carried out. All this has necessitated revision of the curriculum.

2. The aims of the revision

- (1) To compile a harmonious and systematic curriculum of intellectual, moral and physical education conducive to the formation of the character of the student as an individual as well as a member of a family, a society, and a country.
- (2) To select carefully from teaching materials and to keep them to the essentials, bearing in mind that current progress in science causes knowledge to progress and change. The selection should depend on the students' intellectual and physical development and should foster a systematic program.

- (3) To focus on each student's abilities and aptitudes, and to pay close attention to the selection, construction, and utilization of teaching materials.
- (4) To foster creativity and practical attitudes toward a healthy and cultural life in harmony with industrial and economic development.

3. The regional characteristics and educational problems of Kyoto City

- (1) To harmonize new trends in education with the traditions of Kyoto City.

Education in Kyoto has a long history and has been developed by close ties among the schools and their communities. It is necessary, however, to encourage more positive attitudes in the students toward the development of the region with keen awareness of the changing times.

- (2) To foster qualities and a view of the world proper to citizens of this international and cultural city.

It is necessary not only to develop a sense of tradition by training students to love nature, climate and fine arts of Kyoto, but also to bring up promising citizens with an understanding of foreign countries and a spirit of co-operation.

- (3) To be aware of environmental problems and to try to improve them.

It is necessary not only to be aware of the serious city and community problems caused by population shifts from one area to another, but also to work positively toward their solution.

- (4) To respond to the growing enrollment into the senior high schools.

In view of the fact that a growing number of students is entering the high schools, it is necessary not only to adapt junior high school education and maintain closer ties with the senior high schools, but also to become familiar with each student's aptitude and to help him choose a proper future career.

- (5) To work toward a solution to the Dowa problems.

It is important to provide sufficient guarantee that

after graduation each student of the Dowa areas find suitable employment or a place in continuing education. Teachers must educate their students in such a way as to bring up citizens who are aware of their duty to help solve this important nation-wide problem. This requires a clear understanding of the problem on the part of the teacher.

II ORGANIZATION OF THE CURRICULUM

The curriculum of Kyoto municipal junior high schools is composed of (1) required subjects (Japanese language, social studies, mathematics, science, music, fine arts, health and physical education, and industrial arts or homemaking), (2) elective subjects (foreign language, agriculture, industry, commerce, fisheries, home-making, etc.), and (3) moral education and special activities, based on the Course of Study for Junior High Schools in the Ministry of Education's Notification No. 199 and Decree No. 11, issued April 14, 1969. The curriculum is organized with consideration of experience gained over the years and taking account of the locality and the educational traditions of Kyoto City.

III FUNDAMENTAL POLICY FOR THE ORGANIZATION OF THE CURRICULUM

The following principles, based on the Ministry of Education's revised course of study, are followed in organizing the curriculum.

1. All subjects, moral education and special activities, though having their unique aims and content, are so harmonized and systematized as to foster a mutual interrelation.
2. Emphasis is placed on achieving the following goals:
 - (1) The development of each student's abilities and aptitudes
 - (2) The maintenance and improvement of their health and the development of their physical strength
 - (3) The cultivation of their noble sentiments and creativity
 - (4) The formation of qualities required by future members of society
3. Educational programs are carried out making every effort to solve the Dowa problems.

IV DOWA EDUCATION

At the request of the Prime Minister on August 11, 1965, the Dowa Policy Council deliberated and reported on a basic policy to solve the social and economic problems peculiar to the discriminated (Dowa) areas. Based on this report, the Special Law for Dowa Policy Projects was established on July 10, 1969. It made clear that, not only the government and public sector, but also each individual of the country should feel responsible for the solution of the Dowa problems.

The report emphasizes that "discrimination against the Buraku --i.e. discrimination against people in the unliberated areas (Dowa-chiku), caused by deeply rooted social and historical irrational prejudices--indicates that their civil rights and freedoms are not fully secured. It is especially serious that equal opportunities for choice of employment is not fully guaranteed for these people." The prejudice against them is not simply an abstract feeling; they are, in reality, always excluded from leading productive industries, since the major industries avoid employing them. This is the essence of the discrimination problem.

Consequently, the Dowa people have long suffered in unfavorable conditions and have led oppressed lives economically and socially. This reality in itself tends to breed a certain prejudice in the society as a whole. The discrimination, therefore, is not simply a historical remnant, but has been cyclically reinforced by the unfortunate circumstances in which the Dowa people find themselves.

This is also true in the schools. Dowa students require more attention from the points of view of scholastic achievement, school counselling, health, and after-graduation plans. Their education must be so planned as to overcome these inadequacies.

Therefore, their education should aim at higher scholastic attainment, so as to guarantee equal employment opportunities after graduation. The Kyoto City Board of Education established the Dowa education policy in January 1964, clarifying the duties of teachers and providing practical indication of how the policy should be carried out. Ultimately, "each public servant must positively, and with concrete efforts, work toward raising the achievement of Dowa students according to his own judgement and sense of responsi-

bility." Therefore, the Board of Education has enforced practical measures to materialize this policy.

It is therefore urgently important for schools to raise the overall achievement of Dowa students, assuring them of equal educational opportunities. It would be impossible to solve this problem by merely concentrating on removal of popular prejudices. Essential to the solution is the public's clear understanding of the problem. While the solution to the problem is a national concern, prejudices persist even now and become ingrained in the mind of young students. Our stated principle of respect for basic human rights will become a reality only through efforts to secure for Dowa students the possibility to choose freely their career after graduation.

Therefore, education concerning these problems should aim mainly at overcoming them, and, to repeat, every means should be used to achieve this education, because it is not sufficient to rely only on the stipulated course of study. This requires adapting teaching principles and course content to the needs of each school area, so as to tackle the problems encountered there.

V CONCRETE POLICY FOR THE ORGANIZATION OF THE CURRICULUM

The following guidelines are adopted in order to materialize the principles underlying the organization of the curriculum:

1. Improving scholastic achievement

- (1) The course contents of each subject are chosen with care, and the essential points are focused upon.
- (2) The essential contents are clarified in terms of the scope and depth required to attain course aims.
- (3) The ability of each student is fully cultivated, and his basic scholastic achievement is raised.

2. Fostering moral education

- (1) Morality is cultivated in all students, who are expected to contribute to a democratic and peaceful society and country.
- (2) Moral education and ethical living is promoted through all school activities.
- (3) A keen sense of moral values is developed in the moral education classes.
- (4) Each student is encouraged to conduct his home and school life with an awareness of the dignity of man.

3. Fostering special activities

- (1) Student activities, homeroom guidance and other school activities are closely related with one another, both in their planning and in their execution.
- (2) The ability and aptitude of each student is known to the teachers, and he is guided in his choice of suitable post-graduation plans.
- (3) A positive and constructive attitude towards life is fostered.

4. Promoting student counseling

- (1) Through well planned counseling, the problems of each student are clarified.
- (2) Student counseling is organized and unified, enabling teachers to carry it out on a team basis.
- (3) Guidance is based on a thorough understanding of the students in all their school activities.

5. Developing physical strength

- (1) Physical strength and toughness are developed as necessary to substantial personal progress.
- (2) Sufficient physical training is provided through all school activities as well as in physical education classes.
- (3) Through a good amount of physical exercise, positive attitudes are cultivated regarding acquisition of athletic skills and also sociability.

6. Providing health and safety education

- (1) Programs of health and safety education are designed with a view to the future, realistically considering the needs of the students and of the society.
- (2) Each school organizes and carries out its own program of instruction.
- (3) Health and safety programs are carried out systematically, making use of special activities, and skills and attitudes are developed in order to maintain and further physical well-being.

7. Emphasizing science education

- (1) Scientific and creative thinking is cultivated.
- (2) Scientific methods are taught throughout the science program.
- (3) Practical attitudes are cultivated to enrich the students' lives by providing necessary technical skills.

8. Enriching sensitivity

- (1) A certain refinement is aimed at and is considered proper of a citizen of Kyoto, with its artistic and cultural tradition.
- (2) Aesthetic taste is developed not only in music and fine arts classes, but also whenever possible through other school activities, with the aim of developing a creative character.
- (3) The sensitivity of each student is enriched, and practical expression of this is cultivated in order to make his private and social life brighter and richer.

9. Promoting Dowry education

Apart from the foregoing eight guidelines, the following points should also be taken into consideration in the education of

students from the Dowry areas:

- (1) Higher scholastic achievement is striven after so as to guarantee equal employment opportunities.
- (2) The students should become aware of the irrationality of deep-rooted discrimination, should realize their own human dignity, and should acquire the necessary qualities and abilities to solve this problem.
- (3) Teachers should understand clearly the situation of these students and provide appropriate guidance.
- (4) Physical and mental health should be improved and proper guidance given regarding eating habits, sanitation, treatment of sickness, etc.
- (5) Rational thinking and a keen insight are cultivated, and an ability to reform social evils is developed.

VI SCHOOL DAYS AND HOURS OF INSTRUCTION

1. A minimum of 240 school days per year is required, excluding Sundays, national holidays and other holidays determined by the city board of education. School hours for each subject, moral education, and special activities must be properly allotted.
2. The required allotment of hours over three years for these areas and for elective subjects is indicated in the following table:

TABLE

Grade		I	II	III
Required Subjects	Japanese Language	175	175	175
	Social Studies	140	140	175
	Mathematics	140	140	175
	Science	140	140	140
	Music	70	70	35
	Fine Arts	70	70	35
	Health & Physical Education	125	125	125
	Industrial Arts or Homemaking	105	105	105
Moral Education		35	35	35
Special Activities		50	50	50
Elective Subjects & Others		140	140	175
Grand Total		1190	1190	1190

Notes:

1. One hour of instruction equals 50 minutes.
2. One or more elective subjects should be provided for the required number of hours allotted to " Elective Subjects & Others" on the table. Any remaining hours may be dedicated to special activities.
3. Elective subjects normally include 105 hours per year of foreign language (English), 35 hours in the first two years and 70 hours in the third for Agriculture, Industry, Commerce, Fisheries, Homemaking, and other subjects prescribed by the course of study of the Ministry of Education.
4. Elective subjects for the third year is tentatively set at 140 hours, bringing the total hours to 1,155.

VII CONSIDERATIONS TO BE MADE BY EACH SCHOOL: ORGANIZATION OF THE CURRICULUM

1. Each school should organize its own appropriate curriculum on the basis of the educational laws and the course of study and following the foregoing guidelines, but should also take into consideration the particular needs and maturity of its own students.
2. The program of each school should be so harmonized as to interrelate the various subjects, moral education and special activities, thus fostering systematic instruction and guidance.
3. Regarding elective subjects and others, the following should be taken into consideration:

- (1) Elective courses (one or more each year) should be chosen with a view to the students' aptitudes, their needs after graduation, etc.
- (2) Hours of foreign language instruction may be increased in view of the international character of Kyoto.
- (3) Hours of music and fine-arts instruction may be increased in view of the traditions of Kyoto.
- (4) In principle, Agriculture, Industry, Commerce, Fisheries, Homemaking, and other subjects considered necessary are taught in the third year, though these subjects may be begun from the first year if the needs of the students and the community make this advisable.

4. Regarding the number of hours of instruction, the following should be taken into consideration:

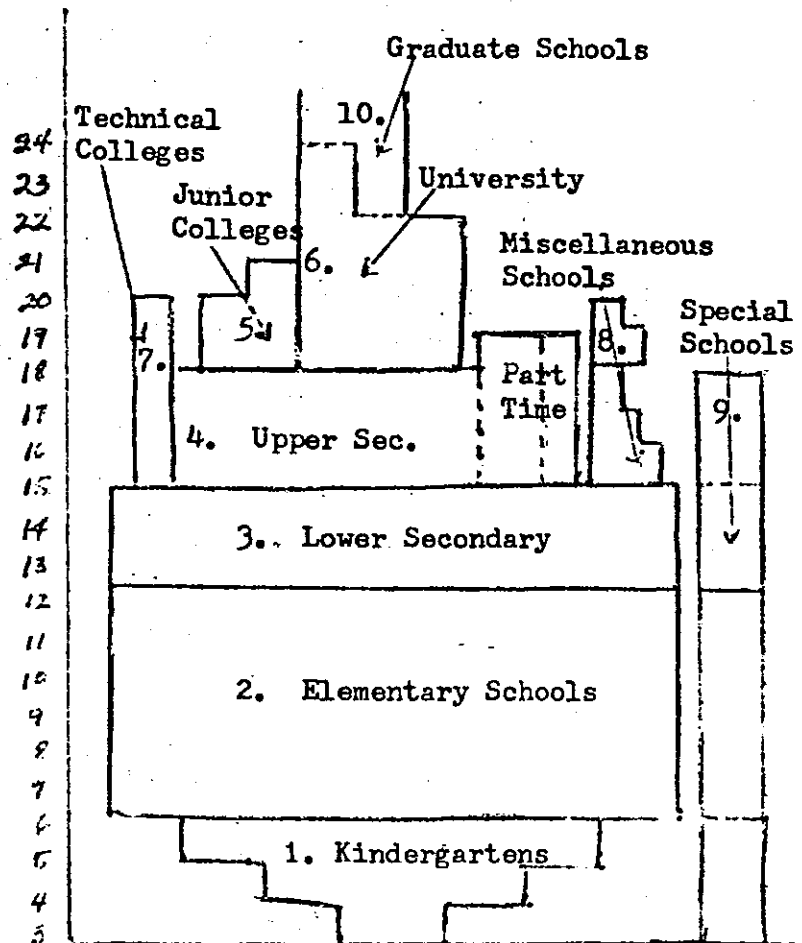
- (1) At least 35 weeks per year should be secured for each subject and moral education so as to avoid an overload of hours per week.
- (2) At least 35 weeks per year should be secured for special activities (limited to homeroom guidance, club activities and the class activities of student government). The hours for the other special activities should be properly allotted on a yearly, semestral or monthly basis, depending on the content. The program of safety education should be planned and carried out approximately once a month in tandem with the other school activities.
- (3) 140 hours may be allotted to social studies in the third year in the event that 175 hours are secured in the second year.

- (4) As a rule, one hour of instruction is 50 minutes, but 45-minute classes may be considered, depending on the conditions of particular schools and their students.

VIII CONSIDERATIONS TO BE MADE BY EACH SCHOOL: CARRYING OUT
THE CURRICULUM

1. Each student's interest in the subjects should be developed, so as to motivate him to voluntary study.
2. Speaking abilities should be fostered through an environment conducive to speech activities.
3. Educational aids and facilities should be improved, and effective use should be made of them.
4. Textbooks and other teaching materials should be used well, and use of the school library should be well planned. In addition, the effectiveness of teaching activities should be increased by use of audio-visual aids appropriate for the conditions of the school and the mentality of the students.
5. Teamwork should be fostered in instructional and guidance activities, while respecting the individual qualities of each teacher.
6. The results of teaching efforts should be evaluated constantly and efforts made to improve teaching methods and techniques.
7. Appropriate guidance and assistance should be provided for students who, for personal reasons, have difficulty in attending school.

ORGANIZATION OF THE EDUCATION SYSTEM IN JAPAN



1. Yochien
2. Shogakko
3. Chugakko
4. Kotogakko
5. Tanki-daigaku

6. Daigaku
7. Koto-senmon-gakko
8. Kakushu-gakko
9. Shogaiji-kyoiku-gakko
10. Daigaku-in

TEACHING PREPARATION

The most helpful suggestion I can offer concerning teaching preparation is to become familiar with and comfortable using as many different methods as possible. In order to hold the students' attention, I found it necessary to keep the class moving at a fast pace, incorporating, adapting, and creating diverse approaches to the same material. The more "tricks" you have in your bag, the better. In general, Japanese students are used to a rather sterile, question-response learning situation. Therefore, fresh approaches to language study are vital, not only for the total atmosphere of the class, but in terms of developing flexible understanding on the part of the student as well. So often I discovered that a student had memorized his answer, but could not begin to ask the appropriately related question, let alone understand what it meant.

If you tend to be a shy, somewhat reserved teacher, as I was, you will have to change in order to handle classes that average fifty plus students. The best way I could generate interest and participation in my classes was to be active and enthusiastic. One of the most flattering comments I received after an English lesson was, "You're really quite an actress."

Situational-Reinforcement "acting" can be a valuable operation for both the teacher and students. Because the majority of my students were unbelievably shy and withdrawn, and used to regimentation within the classroom, an S-R approach enabled them to focus more of their attention on a specific activity rather than merely on direct performance. From the teacher's point of view, adopting S-R techniques makes it easier to control the class, especially when it's a very large one. For example, in doing an exercise on the present progressive the teacher can illustrate walking, sitting, standing, writing, etc.; she can ask one student, two students,

half the class, groups, or the entire class to participate. This demands an awareness on the teacher's part to different individual and group needs as well as to their particular abilities, interests, and energies.

Regarding the preparation of lesson plans and related materials, bear in mind that English is compulsory in junior and senior high schools, and that it is taught more as a foreign language than as a second language. Students are required to pass a written examination in English before entering the university. Hence, English is often viewed as a "necessary evil" by the majority of students. Emphasis is placed upon developing reading and writing skills--not conversational ability. Given these facts, I urge you to be prepared to devote considerable teaching time to reading and writing. Focus upon devising lesson plans that are relevant to the Japanese students who will probably never visit the United States.

Supplementary texts and materials are definitely worth taking to Japan. Don't be surprised, however, if you are not able to use new material as much as you might like. The master teachers will probably encourage you to teach from their textbooks.⁸ These books are really atrocious as far as I'm concerned! Sentences are so long that it's near impossible to attempt repetition drills without destroying the rhythm and melody. Each chapter introduces at least four or five new grammar points, which is much too much to cover in one or two lessons. But, since you will be expected to use these books, I think it will be helpful if you try to organize the material, and develop different methods for teaching it. You might want to incorporate pictures, records, etc. into your lessons.

If you do not get a chance to use new material within the classroom, you should have an opportunity to try new things with the English Speaking

⁸The textbooks that all of us used during student-teaching include:
Sanseido--Total English (Junior Crown Series)
Kairyudo--New Progressive Readers and New Prince English Course
These are available in Watt library.

Society which meets once or twice a week after school. I found some excellent Japanese folktales in translation in The East magazine that you might enjoy using. The vocabulary is not too difficult, and the stories are short enough to cover in one or two lessons. (See pages 28-39) This is also an example of the type of material I believe is relevant to the lives of Japanese students.

TEACHER/STUDENT CLASSROOM RELATIONSHIP

Teachers and students alike treated us with deference and respect. Most students were eager to be taught by a "foreigner," and the teachers were quite willing to have us take over their classes. Unfortunately, there were just too many people vying for our instruction and attention. I taught at three different schools during the one-month student-teaching program. The most I had any class was five times! To my surprise, I was even asked to teach a Japanese mathematics class.

To be quite candid, I have to admit that I felt more like a travelling circus act than an English teacher. Whatever I did within the classroom was applauded by the master teachers. Very rarely did they make any comments. I am not implying that the teachers had not formed certain opinions about our teaching, but they were certainly restrained in speaking their minds.

The students seemed in awe of us, and perhaps a little dizzy with the thought of being taught by an American native speaker. Student shyness was the biggest barrier I encountered in teaching. They were also so afraid of making mistakes that they chose not to speak. Undoubtedly it was very difficult for them to adjust to a new teacher after only a few lessons, and I wish I had been given the chance to work with a smaller group of students over an extended period of time in order that we might establish a definite level of trust and rapport.

Once Upon a Time

"Mukashi, mukashi, oo-mukashi. . ." That's the way they always begin. If the language is different, the feeling is still the same, the themes every bit as constant to the culture in Japanese as in another tongue. As everybody knows, children's tales are only incidentally for children and *dōwa* 童話 are the tales that every Japanese child knows backwards and upside down because every adult likes to tell them over and over and over again. They are descended from folk tales or myths or beliefs, in many cases descended so far that their original forms have blurred and faded until only the trained folklorist can make them out. The anthropological and folkloristic stories of these tales are certainly fascinating enough, but for the time being we will content ourselves with indulging, in so far as the limitations of the translator make possible, in the pleasures of a world of imaginings at once very Japanese and universal.

Momotaro...The Boy Who Was Born from a Peach



ONCE UPON A time a long long time ago an old man and an old woman lived in a forest by the riverside. They had had no daughters and they'd had no sons, so although they had each other sometimes they would look at one another and smile an ever-so-slightly lonely smile, saying, "It would have been nice if we could have had a little boy," or "If we'd had a girl we could have taught her to spin and sing." But they were getting old after all, these good people.

One day, like every other day, the old man took his pack on his back and went off into the woods to gather kindling. The old woman saw him off and then went down to the stream to do the wash. While she was pounding the clothes in the shallows of the water, suddenly along came a peach, lobbing and bobbing with the current, leisurely, jauntily, as peaches will do when they go floating down streams, and passed right under her nose. Amazing that it did not sink, for it was an

extraordinarily large peach (nor was its size the only extraordinary thing about this peach, as we shall see). The old woman plucked the peach out of the stream and carried it home. At dusk when the old man came home she happily brought out her prize. "We'll have a special treat tonight," she had no sooner got done saying than the peach split open and out popped a little boy! "The gods be praised! A gift from heaven!" And the old couple laughed and wept for joy.

The old man and the old woman took very good care of their peach baby and they probably would have spoiled him to death if he hadn't been a very special little boy, special enough to stay unspoiled. They named him Momotaro which means "Peach-boy." He grew very fast. In no time he was, well almost as big as you or I when we were about—that tall, and very gentle yet very strong.

After he had gotten as big as I have said, he turned to his parents one day and announced, "I have heard that there are ogres

on Ogre Island and I have decided to go and conquer them."

Horried, the old man protested, "But you are just a little boy," and the old woman cried and cried. Momotaro was all confidence, however, and finally since the ogres were mean and evil and ought to be punished, they agreed to let him go. The old woman baked a batch of the most delicious millet dumplings to sustain him on the way. Carrying a banner which bore the bold words, "Japan Number One," he set off.

Momotaro had not gone very far when he encountered a puppy.

"Momotaro, Momotaro, where are you going, Momotaro?" asked the puppy.

"I'm going to Ogre Island to conquer the ogres."

"Momotaro, Momotaro, what are you carrying?"

"The sweetest, most tasty millet dumplings in Japan."

"Ah, Ah. Ahhh—If you'll give me a bite I'll go with you and help."

"Come along then," said Momotaro and they went a little further where they ran into a monkey.

"Momotaro, Momotaro, where are you going?" asked the monkey.

"I'm going to Ogre Island to conquer the ogres."

"Momotaro, Momotaro, what are you carrying?"

"The sweetest, most tasty millet dumplings in Japan."

"Ah, Ah. Ahhh—If you'll give me a bite I'll go with you and help."

"Come along then," said Momotaro and they went a little further and ran into a pheasant.

"Momotaro, Momotaro, where are you going?" asked the pheasant.

"I'm going to Ogre Island to conquer the ogres."

"Momotaro, Momotaro, what

are you carrying?"

"The sweetest, most tasty millet dumplings in Japan."

"Ah, Ah. Ahhh—If you'll give me a bite I'll go with you and help."

"Come along then," said Momotaro and, holding his banner "Japan Number One" even higher, he and Puppy and Monkey and Pheasant headed for Ogre Island.

Finally they reached the ferry landing but the ferryman was too afraid to take them so they had to row themselves. At last they reached the gate to the mammoth towering black castle with the ogres inside. There were red ogres and there were blue ogres. It was a fearsome sight, but the intrepid four were not the least afraid.

First the puppy ran up to the gate and launched a volley of his most intimidating barking (reserved til then for meter-readers and newsboys). The ogres all gathered round and while they were roaring threats at Puppy, Monkey slid over the wall on the side and opened the gate from the inside. Pheasant flew into the horrible faces of the ogres and plucked out their eyes. In rushed Momotaro. "Number One in Japan, Momotaro has come to

punish the villains!"

He soon picked out the leader, a big red ogre who was brandishing a huge iron pole. With a whish, whoosh, whoosh, he swirled it around so fast and with such velocity that any ordinary human being would have been pulverized in seconds. Undaunted, Momotaro picked up a golden staff and charged. Puppy ran at the Head Ogre's heels, nipping and barking ferociously, Monkey squealed and danced distractingly up and down and Pheasant flew in and out of his face, clawing and screeching. The ogre was no match and the fight was over in seconds.

Sobbing, the big red ogre and all the other red and blue ogres begged for mercy. "Momotaro, only spare our lives and we'll never do a bad thing again. We'll give you all our gold and riches, but put down your terrible weapons." Having exacted the very strict promise that they would never never do evil again, Momotaro received a great wealth of treasure which, after rewarding his friends as he had promised with the tastiest millet dumplings in Japan, he carried home to the old man and the old woman.

And they all lived happily ever after.

(S. A. R.)



The Red Bowl

Once upon a time a long long time ago an old man was making his way through the woods. It was hard to tell just how old the old man really was but his back bent over his rickety staff like a pretzel and more wrinkles crinkled his withered face than there are rings in a giant cypress tree so he must have been considerably older than you or me. He seemed very weary.

At last he came to the humble cottage of a poor but honest woodcutter. "I have journeyed very far and my bones are aching and my stomach is hollow. Will you give an old man a bite to eat and place to sleep?" he called at the cottage door.



Inside, the woodcutter looked at his wife and his wife looked back at him. Their looks said, "We don't have a thing in the house. . ."

"... but we can't turn away a hungry traveler."

Together they opened the door, "Come in, come in. We've little enough to offer you but you are welcome to what we have."

The woman boiled the last handful of rice in water and they drank herb tea while their guest relished the gruel. Giving the old man the only quilts, the couple retired to a bed of straw.

The next morning as their guest was preparing to depart he turned to the woodcutter and asked, "Do you know the spring in the forest? Of course you do. You have been very kind to an old man. I want to show my gratitude. Come to the spring, clap your hands three times and I will serve you a fine meal any time you wish. But you must be sure to return every one of the dishes to the spring after you have finished. Do not disobey this last whatever you do."

And with this the old man disappeared. Vanished just like—that.

Astonished, the couple cried, "Why that old man must have been the Spirit of the Spring!"

As you might expect, the wife was all for having the woodcutter go at once. "Try it and see if anything really happens." So the woodcutter set off for the spring.

When he reached the spot he collected himself and clapped loudly three times

clap! clap! clap! He looked. His eyes widened. First the water began to bubble and swirl. Then suddenly a big wave drew up, lifting a beautiful red lacquered tray set with all kinds of luscious goodies in red lacquered bowls. It was a feast for sure. The wave deposited the tray before the woodcutter and subsided back into the spring.

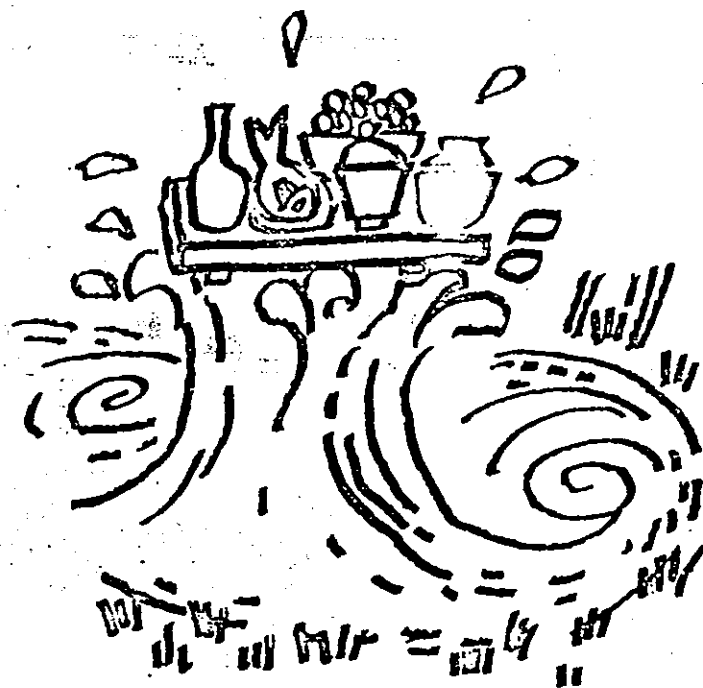
He hurried home with the banquet and they ate until their tummies were popping like overstuffed badgers. "I must take back the tray," said the woodcutter and he carried the empty dishes to the spring, whence a wave arose to receive the tray and carry it down under the water.

And so it went the next day and the next day and the next. As time passed the woodcutter saw no need to bother with searching for wood every day and chopping it down and lugging it to the market—in short he became l-a-z-y. Pretty soon all he did each day was to make the trip to and from the spring.

Then it happened, of course. The day came when he looked at the beautiful dishes and wanted them too. "Nobody'll ever miss just one," he said and put a lovely red bowl in the cupboard.

He returned the rest to the spring. The next day he went to the spring and clapped; but nothing happened. "Oh, oh, they counted," he thought and clapped again. Still nothing.

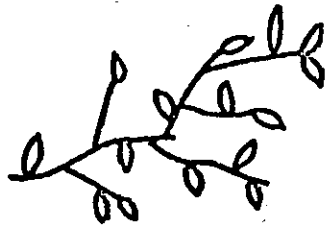
Very dejected was the ex-woodcutter as he turned toward home to tell his wife they would be having no more free feasts. "Well, at least we have the red lacquer bowl. That's something." He was trying to decide what was the least he would accept for it at the market when he reached the clearing



where his house had been—and it wasn't any more! All that was left were a few smoking embers and his crying wife.

"The cupboard where we put the red lacquer dish suddenly broke into flames and . . . oh, oh, oh, except for having had some good meals, all digested now, we're worse off than before we started, oh, oh, oh!"

We know it was a sadder and we can hope that it was a wiser woodcutter who shouldered his axe to set to work. (S.A.R.)



The Crab's Revenge



Once upon a time a long long time ago a monkey and a crab were walking along the road. They were chatting amiably when the monkey almost tripped over a nice fat persimmon seed. "How lucky!" the crab congratulated him as he picked it up.

They hadn't got much further when the crab almost bumped into a plump and luscious rice ball. He lifted it carefully in his pincers and looked at it happily, too happily to see how hungrily the monkey was looking at the same rice ball. "You know what," said the monkey as if he could care less about rice balls but cared a very great deal about his friend the crab, "if you eat that up you won't have anything left, but if you plant this seed it will grow into a big tree just chock-full of persimmons. Since you're my pal I'd be willing to trade."

The crab had barely time to think about an answer before the rice ball was gobbled entirely up and the monkey was licking his fingers.

The crab carried the seed home (what else could he do?) and planted it in his garden. As he watered it he sang,

"Grow up, grow quickly, little persimmon seed,

Grow up, quickly grow into a bud.

Grow up, grow quickly, little persimmon seed
Or I'll trim you with my claws, snap! snap!"
and he walked around the seed planted in the ground snapping his claws very loudly to show that he meant it.

The next day a cute little bud had already peeked through the ground.

"Grow up, grow quickly, little persimmon bud

Grow up, quickly grow into a tree.

Grow up, grow quickly, little persimmon bud
Or I'll trim you with my claws, snap! snap!"

The crab sang his song again and did a fair dance to the clacking of his claws. Well, almost before his eyes the tree grew and grew and popped out into dozens and dozens of ripe orange persimmons. As the crab was chuckling over his lovely fruits, who should come along but the monkey.

The monkey's eyes grew big at the sight of the tree. In his best doing-a-favor-for-a-friend voice he said, "You can't climb, friend crab, but I can.

I shall climb up and pick your persimmons for you."

"Oh, thank you," said the crab. But when the monkey reached the biggest and juiciest persimmons at the top of the tree he just sat there gorging himself on the ripest plumpest sweetest ones. "How about me?" the crab called wistfully. The monkey threw down some little fruits. "Hey," called the crab a bit louder, "won't you give me some sweet ones, these are all so sour my mouth wants to turn inside out."

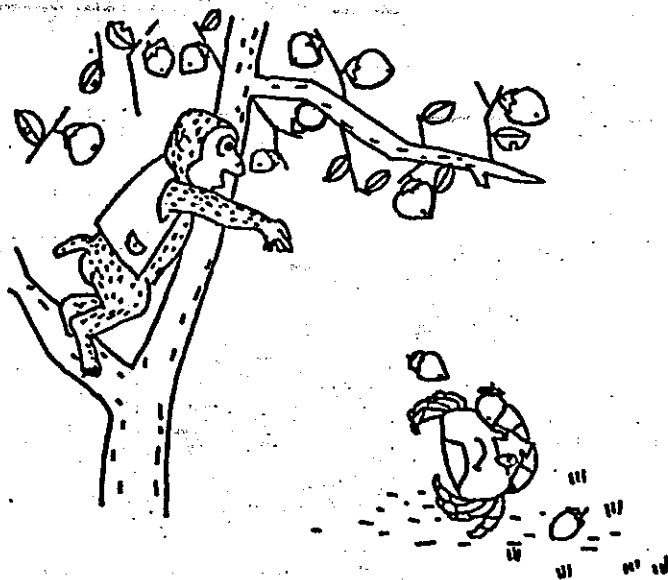
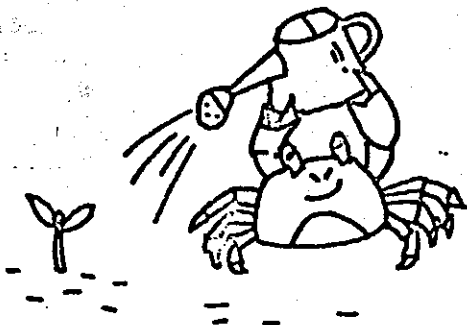
At that the monkey looked for the largest hardest persimmon on the tree and hurled it down at the crab with all his might. "Ow! ow! That hurts!" screamed the crab but it only rained more hard persimmons. He barely managed to drag himself home.

* * * * *

The next day a big bumblebee flying around the crab's yard found the crab's son crying bitterly. "What's the matter today, little crabbie?" he asked sympathetically. Crabbie told him. "I see. Well, don't cry, we'll all get together and fix that monkey for once and for all." The bee flew off and came back with their friends, the chestnut, the seaweed and the mortar, who were very angry to hear of the monkey's nasty pranks. They all set out together for the monkey's house.

The monkey was not at home. So they hid and waited for him to get back from whatever he was up to, the chestnut in the ashes in the hearth, the bee behind the water bucket, the seaweed by the entrance and the mortar on the roof above the door.

Back home came the monkey, whistling cheerfully after some successful shenanigans. "Boy, am I dry! Think I'll make some tea," and he sat



before the hearth and picked up the teapot. Pong! The chestnut leaped out of the hot ashes and landed full force on the monkey's cheek. "Yi! That burns!"

Holding his sore cheek the monkey ran to the kitchen to draw some water to soothe the pain. He lifted the bucket and out buzzed the bee. Sssuut! He stung the monkey right over his eye. "Aii! That stings!" wailed the monkey and ran for the door. His foot slipped on the slippery seaweed and down he went kerplunk! on the porch. Bonk! the mortar tumbled down from over the door and caught him square on the noggin. He could not move.

"Come on little crabbie, now's your chance!" they called. Up came crabbie. "Put your claws to his throat and squeeze; this is one monkey that'll do no more mischief."

"Oh, no," sobbed the monkey most pitifully. "Have a heart, be kind, give a monkey a break! I swear I'll never do a bad thing again all my life, only spare me!" Being very forgiving, they forgave him after he promised to go right away to apologize to crabbie's father.

Maybe he was good after that. We'll never know. (S.A.R.)

The Strange Tale of Urashima Taro



Once upon a time a long long time ago in the province of Tanba near Kyōto lived an industrious young man named Urashima Tarō. When I say he was young, I don't mean very very young, because he was 24 or 25 years old, but that is young enough as we shall see. Every day he rowed his boat out to sea and fished for all kinds of fishes and shellfishes and good things to eat. When the sun had almost ducked grinningly behind the red and gold western horizon he returned to shore to sell his catch. The coins jingled in his pocket all the way home and he dutifully handed them over, every one, to his dear, elderly parents. Tarō was always a very good son.

One day he was just pulling his boat up on shore when he heard a group of children laughing Very Unpleasant Laughs. They had captured a little turtle and were tormenting the poor creature mercilessly.

"You know what they say, 'the crane lives a thousand years, the turtle ten thousand.' Turtles are living creatures just

like you and me. You should be kind to them." So saying, he gently picked up the turtle and released it into the sea.

The next morning Urashima Tarō went out to his boat, early as usual. All of a sudden he looked up. He blinked. He rubbed his eyes. Coming right toward him in the most charming little boat was the loveliest lady he had ever seen. Her robes were the finest, gentlest silk, such as only a princess would wear, and she was weeping ever so prettily into her long flowing



and dirty filthy muck. "You evil-tempered brute!" he howled and beat the dog over the head with the shovel until he died, poor thing.

When it got late and their beloved white dog still hadn't come home, His People became worried and the old man went next door to ask after him.

"Ah, that cur," the neighbor snarled, "you'll find him out yonder." The old man discovered what was left of his poor dear dog and carried him home, crying all the way, to bury him in the garden. Over the grave they planted a pine tree.

The pine tree sprouted in no time. And in no time it was huge. The old man cut it down and made a big mortar out of it for pounding rice. He brought the hammer down on the rice bam! and, lo and behold! there was twice as much rice as before! With every stroke the volume increased and rice was welling up and spilling out all over the floor. They would never want for food again.

Of course their disagreeable neighbor heard about the latest piece of good luck and he was soon right there, demanding a try with the mortar.

He took it home and began to pound. Ugh and ick! Serpents and grubby worms and dirty dung, all things as ugly as the neighbors' greed, came streaming out of the mortar. The neighbor turned purple with rage. "Take that! And that!" he screeched, and pounded the mortar to bits. Then to make things final he burned the bits to ashes.

It was sad old man who came to collect the remains of his mortar that had come from the tree that had grown over the grave of his beloved dog. He carried the ashes home in a woven straw basket. Suddenly up came a gust of wind, grabbed some cinders from the basket and flung them against an old withered cherry tree nearby.

No sooner had the ashes touched the dead tree than it burst into beautiful bloom! "What marvelous ashes that turn into flowers!" the old man

exclaimed and he hurried off to town with the basket in hand to give some joy to the villagers.

"I am the man who makes flowers to bloom. I am the man who makes flowers to bloom. I'll bring blossoms to the limbs of your dead trees!" And before the wondering eyes of the townspeople he brought forth gay profusions of blooms on trees that had never hoped to be beautiful again.

Now, by luck and glad chance, a rich lord happened to be passing by at the time. The miracles wrought by the old man pleased him greatly and he gave the old man gifts and riches that so burdened him down that he could not carry it all home in one trip.

Well, you know perfectly well what happens next. The greedy neighbor is pounding on the door and wanting to borrow some of the ashes. And the generous old couple haven't the heart to say no.

The greedy neighbor hugged the ashes to him and fairly ran for the town, figuring on the way how much it would cost to rent a cab to bring home all the goodies he was going to receive. He climbed up in his usual unpleasant voice, "I am the man who makes those good ol' flowers come out. Come and see me make flowers bloom!"

"Well, what do you know? Another one!" and the villagers went to get the lord to watch the replay. When his audience had gathered, the greedy neighbor flung some ashes.

Nothing happened.

"Oh, oh!" he thought. He flung the whole batch.

Cinders flew into the faces of the townspeople and cinders rained on the heads of the lord's retainers and what is worst cinders flew right into the eyes of the lord. "Beat that rogue within an inch of his life!" the lord roared to his retainers.

And you can be sure they did. (S.A.R.)

How the Old Man Lost His Lump



Once upon a time a very long long time ago there was an old man. He was a very nice old man but he had a great big huge ugly lump right on the side of his face. Whenever he would pass by the children with a load of vegetables on his back they would snicker and say, "The old man is wearing the biggest turnip on his face!" and he would turn red and the lump would turn red which would just make them laugh all the more. He certainly hated that lump.

Toward evening one day he was hurrying home because it looked very much like rain when the black clouds burst open and dropped all their rain in torrents right, it seemed, on his head. Seeing a hollow tree, he ducked into it and settled down to wait out the storm.

Before long he heard voices, laughing, joking, having a merry time of it. He peeped out, then very, very quickly scuttled back to a dark part of the tree hollow. The noisy revelers were goblins. And they were headed nowhere else but right toward his hiding place! Trembling, he made himself as small as he could. The lump had never seemed so huge.

But the goblins paid no attention to him. They were having too much fun eating and drinking and shouting to each other. Then they began to dance. The tunes were lively, the rhythms were jivey.

Now the old man, old as he was, loved nothing better than dancing. He tried very

hard to keep his foot from stirring, but it *would* tap with the beats, and he tried to keep his mouth from moving, but it *would* whistle the tunes. He had forgotten his fright completely. Finally he could stop himself no longer. He leaped up and began to dance. And oh! how he could dance! The goblins loved nothing so much as a good dancer so they gave him the floor. While they clapped, the old man danced; he jumped, he whirled, he pirouetted, he flew. Never had there been such a performance! At last he fell down exhausted and laughing. The head goblin ran over to him and said delightedly, "You are wonderful! Wonderful! You must come back and dance for us again tomorrow. Say you will? Ah, just to make certain that you come back we will take your most valuable possession as security." And the goblin reached up and took away the old man's lump. He touched his cheek. All gone.

By the merest chance there happened to be in the same village another old man with a big ugly lump. He was not as nice as the first old man. When he saw that the first old man's lump had vanished he was terribly jealous. "How did you lose it?" he asked. The old man told him. "You must let me go tonight in your place," he said eagerly. "Where is the tree? Show me to it."

The second old man was most impatient. He fidgeted and fidgeted and it seemed hours until the goblins showed up. "Here I am!" he shouted and came running out. The goblins were very glad to see him.

"Goody, goody! We were afraid you might not come. Well, let's not waste time. Dance for us again, dance!" and they struck up the tune. But this old man had never danced a step in his life. He hopped, he tripped, he clopped, he fell. It was awful.

Thoroughly disgusted, the goblins called it off. The head goblin walked up to him and said, "What a flop! We sure don't need you any more. Go on home and the faster the better. We'll give you back what we took from you last night."

It was a sad old man who made his way back that night with two great big ugly lumps on his face. (S.A.R.)



THE 44 LB. SUITCASE

Packing is always a major problem, whether you're going away for a weekend or to Japan for three months. It's no fun to lug around lots of baggage, and by the same token, it's frustrating to scrounge the bottom of your suitcase looking for things that you know aren't there. The following suggestions are presented in the hope that you won't arrive in Japan saying, "If only I'd taken..." or "Why did I bother to bring..." Since there were only girls traveling to Japan for student-teaching this year, most of my comments are admittedly one-sided. My apologies to any males who are considering the voyage.

1. In spite of the fact that we were warned about Japan's cold winters, and lack of central heating, none of us were prepared for the real thing. I urge you to take practical, heavy, winter clothing. Most women teachers wear wool slacks because the classrooms are not heated, either. Tights, wool socks, and even a pair of long winter underwear are wise choices. The Japanese wear layers of clothing, which, if you don't mind feeling like a cumbersome polar bear, is a good idea. You can then adjust the amount of clothing according to need.

2. There is a definite lack of closet space in most Japanese homes. Hangers are a novelty it seems, so don't count on gravity to iron out the wrinkles. Bring clothes that pack easily, and need little care. Washing was also a problem for me due to lack of hot water and sunny days. (An "inside" trick--try washing out a few small articles when you take your nightly bath. There's plenty of hot water, buckets, and soap!)

3. Don't plan on buying any clothing or shoes if you are over five feet three. Even then, you might have problems fitting the clothes because Japanese women are proportioned much differently from the average westerner.

If you are tall, you'll just have to get used to feeling like a giant. I finally gave up the search for shoes when I walked into a store, the salesman took one look at my feet, broke into uncontrollable laughter, and directed me to the men's department!

4. Speaking of shoes--bring a good pair of walking shoes. Ones that can withstand lots of "hoofing," standing, and stepping on. Also, try to find a pair that you can slip in and out of easily. I brought a pair of knee boots, which were great for keeping the legs warm, but murder to get on and off gracefully when your host or hostess is waiting to show you into the home.

5. A portable hairdryer is a godsend if you don't want to go to bed with a frozen head. I tried to dry my hair in front of the small gas heaters the Japanese use to heat small rooms, and singed my hair, so I don't really recommend that method.

6. American brand name drugs and sundries are very expensive in Japan. If you want cold capsules, you frequently have to buy one at a time. Tampax costs around eighty cents a box of ten, which can quickly add up. I suggest you take as much of the "necessaries" as you can fit into your suitcase. The Japanese brand products were highly ineffective.

7. An extra towel or two will come in handy. In my homestays, both families had a total of five or six towels, and those were considered communal ones.

8. In general, bring everyday clothes. You won't need many dresses or fancy clothes. Try to plan subtle outfits; clothes that are too colorful or frilly are simply inappropriate for teaching.

I trust these suggestions will prove helpful, but don't be surprised if you still have to pack and re-pack your suitcase before leaving--that's half the experience of going anywhere!

TRANSPORTATION

Getting where you want to go can be quite an adventure in Japan. The railway service between major cities is everything good you've heard about the modern Japanese system. Trains are on schedule, fast, and comfortable. Local trains, however, are another story. They are also usually on schedule, but that certainly doesn't mean they are fast or comfortable. Often there is only one track running from town to town, so trains are frequently stopped to let others pass. Don't judge distances by a map. It can take as long as two hours to go what appears to be a half hour ride!

Trains are usually packed, especially in the morning when shopkeepers transport their fish and vegetables as well. If you arrive at least twenty minutes before the train departs, you might get a seat.

Despite the fact that trains are slow and crowded, I looked forward to my daily rides. The long trip gave me a chance to "shift gears" from the family to school and vice versa. It afforded me time to read, correct papers, crochet, write letters, think, and just daydream. Most Japanese don't engage in conversation on trains, so perhaps they also enjoy having the time to themselves.

There are buses everywhere--cheap, but always crowded, so try to avoid them at rush hours.

If you think taxis are an expensive luxury, don't be fooled in Japan. A luxury yes, when you can ride in comfort from place to place within a city, but not expensive in comparison to the going U.S. rates. Most taxis start at 170 yen which is about 60¢, and it seems like you can go a long way for that. If you're running a tight budget, I wouldn't recommend taking taxis often, but every now and then, when you just can't hassle the crowds, they are nice!

My host family always regarded me with amazement when I came home rosy-cheeked and puffing, reporting that I had just walked from x to x. Apparently most people don't walk long distances in Japan. Considering the lack of sidewalks and the pushing throngs, I'm not surprised. But, I still couldn't resist getting around on my own, exploring, and observing when I had the chance. If you enjoy walking, you'll find you have another means of transportation--and it doesn't cost a penny.

If you happen to meet a talkative bus driver, taxi cabbie, or whatever, there is an interesting section on helpful conversation guidelines in Jet Age Japanese.⁹

CULTIVATING A PALATE FOR JAPANESE FOOD

Webster's Dictionary defines "palate" as an intellectual relish or taste. By and large, I think certain likes and dislikes of food are centered in the head rather than in the mouth. Contrary to what you might believe, you will not starve in Japan. Go slowly at first; don't try to enjoy everything at once, and please don't feel guilty about telling your host that you do not like something (that is, if you feel you've really given the dish a chance!) I think you'll find your families extremely understanding and accomodating. Don't be surprised, either, if you find you really like something that you were convinced you would hate.

Almost all restaurants have wax models of their specialties in the windows. It takes awhile to get accustomed to these "pop art" concoctions, but at least you won't have to guess what's in a certain dish.

Japanese feel to make a dish look as fresh as possible helps to create a blend of 'sincerity in cooking and the spirit of hospitality.' Japanese food is usually cut and sliced conveniently

⁹Mike Hooser, op. cit., pp. 103-107.

for eating with chopsticks. The food is normally artistically arranged to remind the diner of the beauty of Japanese scenery. For example when a diner sips soup from a lacquer soup bowl lid, three kinds of pleasures he is supposed to derive from doing so which he cannot receive while eating western food is: first, he can feel the warmth of the soup as he holds it in one hand; second, when removing the lid, he can enjoy the warmth and fragrance of the soup through the steam, and third; in removing the cover for the first time, one gets pleasure in knowing what the soup ingredients consist of.

The most distinctive features of Japanese food is the wide variety of ingredients used and the masterful cookery to bring out their natural and peculiar flavors. Japan is very rich in fresh fish, shellfish, seaweed, and seasonal foods. Annual festivals and other events are more closely connected with eating habits in Japan than compared with other nations.¹¹

The following is a brief list of the most popular foods enjoyed by most Japanese.¹² Several of the dishes are more likely to be served in a restaurant, but they will, nevertheless, give you a glimmer as to what Japanese food is all about.

Sushi Rice flavored with vinegar, salt and sugar. It is rolled by hand in an oval shape. Inside of it can be placed many kinds of sea foods. It is then banded on the outside by a piece of seaweed, dipped in soy sauce and eaten by hand or chopstick. Some of the foods placed in or on top of it are tuna (maguro), prawn (ebi), abalone (awabi), and flounder (hirame).

Sashimi Thin slices of raw red salmon, bonito and other kinds of edible raw fish. They are placed on hand rolled oval shape rice flavored with vinegar. These items are placed on a dish with shredded radish or cabbage, dipped into soy sauce and eaten with chopsticks.

Sembei Hard dried crackers and tidbits of all sizes made from rice and sometimes seaweed. They are usually coated with shoyu sauce and eaten either separately or with beer.

Oden A kind of hodge podge soup containing tako, ika, hampen, ganmodoki and ginnan. (octopus, squid, something like bean curd, and nuts.)

Ochazuke A watery rice mixture of Japanese green tea, seaweed, and salmon or other fish.

Udon Japanese spaghetti or noodles.

Kegani no butsugiri Crab tidbits.

¹¹Ibid., pp. 120-121.

¹²Ibid., pp. 121-124.

Hiya yakko-dōfu Chilled bean curd.

Yasai-dōfu Bean curd with vegetables.

Oshinko Pickled eggplant, cucumbers, turnips, and spinach served at the end of Japanese meals as a side dish.

Yakitori Meaning mainly fried or roast chicken, several small skewers of marinated chicken, meat, liver, vegetables and onions charcoal-broiled not over an electric stove. It is usually served with a bowl of soup, rice, and hot sake.

Unagi Prepared in the same manner as yakitori, sliced eels (unagi) are constantly dipped in a flavored sauce while being charcoal-broiled, and taste very delicious with rice. Sometimes the eels are steamed.

Mizutaki ...precooked pieces of chicken and vegetables boiled in front of you and then dipped in vinegar or lemon sauce, and grated fresh ginger.

Okonomiyaki A pan cake batter filled with squid, shrimp, pork, oysters, beef and cabbage is poured onto a hot grill to be fired. Once it is done, it is cut into several small pieces, sauce is spread on them and they are ready to be eaten directly from the grill.

Cha-han A dish of fried rice similar to chop suey and always garnished with bits of ham, beef, and onion.

Kamameshi A pot of steamed rice garnished with a sprinkling of seafoods, onions and mushrooms.

Soba A grain or buckwheat paste made into the form of noodles or spaghetti and boiled in 'dashi' (a stock) containing bits of meat, vegetables and pieces of sea food. When fried in its dry form it's called 'yaki-soba'. Whether served with ice in the hot weather or in the winter served piping hot, it is always eaten noisily. All part of Japanese etiquette.

Tempura Supposed to have been introduced in 1543 by the Portuguese to the Japanese, fritters made of several varieties of fish, prawn, shrimp, or vegetables coated with a batter of eggs, water and wheat flour deep fried in vegetable salad oil. Some other items include squid, eggplant, scallops, and shellfish. Some of the seasoning may include salt, sugar, soy bean sauce and shishimi (seven native mixed spices). Occasionally chrysanthemum leaves and flowers are dipped in for flavor. Everything is dipped into a sauce and eaten hot.

Teppanyaki 'Teppan' means iron slab and 'yaki' means broiled or grilled. Vegetables, meat, squid, oyster, and prawn are a few of the ingredients grilled in front of you on a cast iron grill. After they are cooked you eat them directly off the grill with chopsticks.

Miso-shiru A nutritious soup which is always drunk, the ingredients include fermented soy bean paste, bits of meat, vegetables, clams, and tōfu (bean curd custard). Miso which is usually made from wheat grains

Sukiyaki Until it was first prepared in Japan over a hundred years ago, Japanese did not know the delicacy of eating meat. The best known form of 'nabemono' (sauce-pan food) in Japan, sukiyaki is basically a succulent stew mixture of thinly sliced beef, bean curd (tofu), Japanese onions (negi), bamboo sprouts, mushrooms (shiratake), a thin dark gelatin-like vegetable (konnyaku), spinach and slices of Chinese cabbage. These things are all cooked in front of you in a shallow iron sauce pan over a small flame. Soy bean sauce, sugar, and sweet sake are all poured into the pan to make a sweet sauce. When these are ready to be eaten, you break a raw egg into a bowl, dip your goodies into it and eat all you can with a bowl of rice and hot sake.

If these menu items sound a bit overwhelming, don't worry, you'll learn to love them. Besides, I'm sure you will be able to find other things to eat that satisfy any cravings you might have for more western type foods. We all liked Japanese sandwiches--small triangles of thinly-sliced bread, made into alternating layers of ham, cheese, white asparagus, cucumbers, eggs, and tomatoes. French pastries and breads are very popular, as well as heavy gooey cakes, chocolate bars, and peanuts. Just in case you get an urge to eat "junk food," there are pizza parlors and MacDonald restaurants hidden throughout Kyoto. Tokyo also has a Dunkin Donuts and a Kentucky Fried Chicken.

GIFT SUGGESTIONS

Gift giving and returning favors is an inherent part of the Japanese culture. One really has to live in Japan and experience the warmth and tenderness of the Japanese people to understand this concept of "giri." A young Japanese girl here at SIT defined the concept of giri by saying, "Once we accept a kindness from someone else, we must return the kindness even if it involves a sacrifice for us." The tradition of "ada uchi" or revenge requires that if someone kills your parents or master you must seek revenge, and you cannot return home until the murderer has been killed. Thus, it seems that the idea of giri extends into many different realms.

Because gift giving is such an important custom, I suggest you bring a lot of small, but meaningful gifts. Regional items such as maple syrup, hand-blocked dish towels, and leather goods from Vermont are good ideas.

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I brought Navajo woven items and Zuni Indian jewelry from New Mexico, my home state. Other things you might consider are--package mixes, jello, chocolate chips, popcorn, spices, incense, candles, post cards, scented bars of soap (no bubble bath please! It's not allowed in the tub.), books (especailly nature books and illustrated books on the United States), greeting cards, and stationery. A last reminder--make sure that whatever you choose to bring, it doesn't say "made in Japan" on the bottom!

RECOMMENDED READING

There is quite a diverse selection of books on Japan in the Donald Watt Library here on campus and The Brooks Memorial Library in Brattleboro. A number of excellent books can also be ordered from The Book Cellar. Those that I highly recommend include:

Brzezinski, Zbigniew. The Fragile Blossom--Crisis and Change in Japan.^{*}
New York: Harper and Row Company, 1972.

Buck, Pearl S. The People of Japan.^{*} New York: Simon and Schuster Co., 1966.

Chamberlain, Basil Hall. Japanese Things--Being Notes on Various Subjects Connected with Japan.⁺ Rutland & Tokyo: Charles E. Tuttle Co., 1971.

Hall, John Whitney, and Richard K. Beardsley. Twelve Doors to Japan.
New York: McGraw-Hill Book Co., Inc., 1965.

Kawasaki, Ichiro. The Japanese Are Like That.⁺ Rutland & Tokyo: Charles E. Tuttle Co., 1955.

Keene, Donald. Living Japan. Garden City: Doubleday and Co., Inc., no copyright date given.

Maraini, Fosco. Japan, Patterns of Continuity. Tokyo and Palo Alto: Kodansha International Ltd., 1971.

Maraini, Fosco. Meeting With Japan.^{*} New York: Viking Press, 1959.

Seward, Jack. Japanese.⁺ Paperback edition, International Publications Service, 1971. (On the bestseller list)

^{*}These books can be found at Brooks Memorial Library.

⁺These books can be ordered from The Book Cellar.

All other books are from the Donald Watt Library.

Suzuki, Daisetz T. Zen and Japanese Culture.^{*} New York: Pantheon Books, Inc., 1959.

Tsunoda, Ryusaku, Theodore de Bary and Donald Keene. Sources of Japanese Tradition.^{*} New York: Columbia University Press, 1958.

If you are interested in Noh Drama or Haiku, there are a number of books available both here and in Brattleboro. May I also suggest reading any of Natsume Soseki's novels. I especially enjoyed Kokoro and Botchan. Pamphlets you can find in Watt Library include:

The Japan of Today

Travel in Japan

Annual Events in Japan

What Shall I Read on Japan?

Japan Today and Tomorrow

The Japan National Tourist Organization provides free ~~on~~ request pamphlets which include the following titles:

Map of Japan
Your Guide to Japan
Colorful Japan
Holiday in Japan (EXPO special)
Japan Today
Tokyo

Your Guide to Osaka
Hotel Guide
Ryokan Guide
Youth Hostels in Japan
Restaurants in Japan
Souvenirs of Japan

Write: 45 Rockefeller Plaza, New York, New York 10020.

Tapes of the student-teaching conferences which took place with our MAT supervisor while in Japan, are available and can be borrowed from the MAT office.

IDEAS AND RECOMMENDATIONS REGARDING FUTURE SIT/MAT STUDENT TEACHING IN JAPAN: *

ORIENTATION

Although over-preparation is undesirable because it prevents people from making discoveries on their own, some orientation in the States is advisable for MAT's coming to Japan for student teaching. The informal sessions that this year's group received were adequate but might be improved upon if the emphasis could be narrowed down to those aspects of culture and language that will immediately and directly affect those participating. A collection of written comments and things to look for prepared by this year's group would be valuable. Materials from the schools where the MAT's will be teaching could also be used, if plans were made far enough in advance.

There is one aspect of orientation that definitely should be expanded: language training. All members of this year's group agreed that the experience might have been more interesting and meaningful had they been more able to handle Japanese. If the option for teaching in Japan could be announced early enough to each year's group, then individuals really interested in a Japanese student teaching experience could begin independent study immediately and could continue intensive work at SIT until their departure.

As far as orientation in Japan is concerned, I think this should be the joint responsibility of EIL Japan and the supervisor for the program in Japan. Of course, for this to be arranged, advance contact would have to be made between the EIL representatives and the supervisor. They would have to work together to plan a consistent approach to orientation. This year, lines of communication were practically non-existent since no one received any advance information about anything. If EIL Japan and the supervisor hope to carry out a program of orientation for the MAT'S, their homestay families and the schools where they will be teaching, the wheels will have to be put in motion early.

HOMESTAYS

Due to the length and intensity of the student teaching period, and considering the expectations of the MAT's and their families, I would recommend a one-month homestay (arranged by EIL Japan) followed by two options: (a) a continuation of the initial homestay (this decision would be made by the families and their MAT and the families would be reimbursed by the MAT for the second month's food and lodging) or (b) independent living arrangements (to be secured by each MAT with the help of EIL and other MAT contacts in Japan). I am assuming that the MAT's would not teach during the first month, thereby allowing the time and energy necessary for a meaningful homestay. This could present a problem if the MAT's come in January because of the public school schedule (January to March is a busy time for public schools, and they might want the student teachers to begin immediately).

With a special thanks to Susan Eaton and the MAT IV student teachers --Priscilla Jones, Mary Farricker, Donice Horton, and Viviane Fleischer!

Two additional stipulations should be made regarding the homestay:

- (1) To avoid a myriad of problems, it is advisable that there be no connection between the homestay families and the teaching/school aspect of the program.
- (2) The homestays have to be located closer to the assigned schools, or the student teachers will spend most of their time commuting when they could be with their families or preparing for their classes and teaching responsibilities. If EIL arranges both the homestays and the teaching assignments, this shouldn't present a problem. This year, however, it did.

JAPANESE STUDY IN JAPAN

Any decisions regarding Japanese classes will have to be made based on the individual linguistic needs of each participating LAT, but these decisions ought to be made, at least in part, before the students arrive in Japan. This year Mr. Miyamoto was taken rather by surprise and was forced to throw together a program on the spot. In the future, several alternatives might be considered. For example, more advanced students might find it more valuable to study on their own with a tutor. And, all the students could find programs at their own level taught at Japanese language institutes by trained teachers. Group classes are not terribly expensive, nor are they difficult to find (especially in Kyoto). EIL Japan or the supervisor (if he or she is in country, and hopefully this will be the case) could do some advance research and locate programs and tutors for the student teachers to choose from. Something organized and substantial should be arranged: one doesn't just 'pick up' Japanese.

TEACHING (GENERAL CONSIDERATIONS)

I'm not convinced that the public schools are the place to put LAT's for their student teaching experience in Japan. Certainly, they do provide a priceless cultural learning situation not to be found in other kinds of educational institutions and they allow student teachers to gain a lot of experience in adapting materials. But many aspects of teaching in the public school system are quite inflexible, scheduling is a big problem, and there is a tendency to put the LAT's on display rather than giving them a chance to really teach.

We have discussed the possibility of LAT's teaching in language institutes, and even perhaps in SEI's own institute. This kind of experience would, of course, be more realistic in terms of future career opportunities, and could allow LAT's to practice more aspects of teaching (long-range planning, class building, materials development, evaluation techniques) than they have a chance to use in the public schools.

It might be interesting to provide a variety of choices, and place each LAT in a different teaching situation (in the same vicinity!). In this way, more situations could be explored and evaluated and a very valuable kind of sharing could go on among the student teachers. EIL Japan could still arrange the public school assignments and LAT contacts in Japan could help with language institute assignments and planning.

If, in the future, IAT's are scheduled to teach in municipal or prefectural schools, there are several points which should be carefully considered.

- (1) If possible, and I think it is, student teachers should be given no more than four classes (four groups) which they'll work with during the entire teaching period.
- (2) Student teaching assignments should be made at one school only.
- (3) The Japanese master teachers and school principals have to be oriented regarding the nature of the IAT program and the purpose of the student teaching period. This should be the joint responsibility of EIL Japan and the supervisor and should be done IN ADVANCE.
- (4) January to March is a very bad time for student teachers to come to the public schools because the schools are just finishing the academic year and are mostly concerned with preparing the students for exams. April to July would be better.
- (5) Student teachers who will be working in public schools need advance preparation in the teaching of reading and writing, as these skills are an important part of the public school curriculum and student teachers will be expected to give them 'equal time'.

Finally, I strongly suggest that EIL Japan be in complete charge of all arrangements for homestays and public school teaching assignments. This year, EIL was partly responsible and Professor Oda delegated the remaining responsibility to Mr. Miyamoto. He tried, but knows little about SIT/IAT and understands less than that. Communication between EIL Japan and Mr. Miyamoto was either strained or non-existent. There were just too many chiefs, and no one really understood anyone else's role or who was supposed to make final decisions. He managed, but it would make much more sense for EIL to take charge. Mr. Miyamoto could still be involved, and wants to be.

TEACHING (SPECIFIC)

I have enclosed specific comments written by each IAT regarding her school and/or schools and master teachers. They are more qualified than I am to make recommendations in this area.

SUPERVISION

The supervisor should be well-acquainted with SIT/IAT and should be prepared to take on something resembling a full-time job (if the supervision and in country direction is to be done right). If possible, the program should send someone (similar to what is done in Mexico) to take charge or a supervisor could be found in country. I would recommend that the supervisor assume all administrative responsibilities and work in conjunction with EIL Japan as far as planning and decision making are concerned. And, the supervisor should live in the same area as the student teachers- Kobe and Hiro are further apart than they look on the map!