

Daily Lives of Japanese High School Students Photo Message Contest: U.K. Exhibition Tour

In early May 2001, a photo exhibition *The Way We Are: Japanese High School Student's Lives* toured the United Kingdom, starting at the Hendon School in London. In answer to requests from junior and senior high schools, libraries, and other educational institutions, the five sets of works prepared by the exhibition's organizer, Japan Festival Education Trust (JFET), traveled to a total of seventy-five locations, and were visited and viewed by about 100,000 people.

Each exhibit consisted of twenty-five photograph panels. To deepen viewers' overall understanding of Japanese culture and society, JFET produced an activity book for students, which included vocabulary lists and activities to go with the photo captions and photographers' messages.

The impressions of those who saw the exhibit included such comments as: "I saw a completely new Japan—a picture quite different from kimonos, temples, and such," "I realized how much we have in common with young people in Japan," "I could really relate to what was in the pho-

tographs." Comments like this suggest that the purpose of TJJF and JFET's activities—to foster understanding by introducing the real faces of young people in Japan—was achieved through the exhibits. Some of the impressions sent in by students are introduced below.



Students viewing the photo exhibition

I saw the exhibition at my school and I was impressed by the diversity of people's personalities. It is true that often there is more that can be said by a photograph than any number of words ever could.

Laurie Aston

I think Sachiyo Tsuji's photos are really good because they manage to bridge the gap between documentary and fine art photos quite well. Her pictures of Hiroshi taking care of a boy in a wheelchair and feeding him food are poignant but also have an informative, documentary edge.

Kwasi Osei-Agyeman



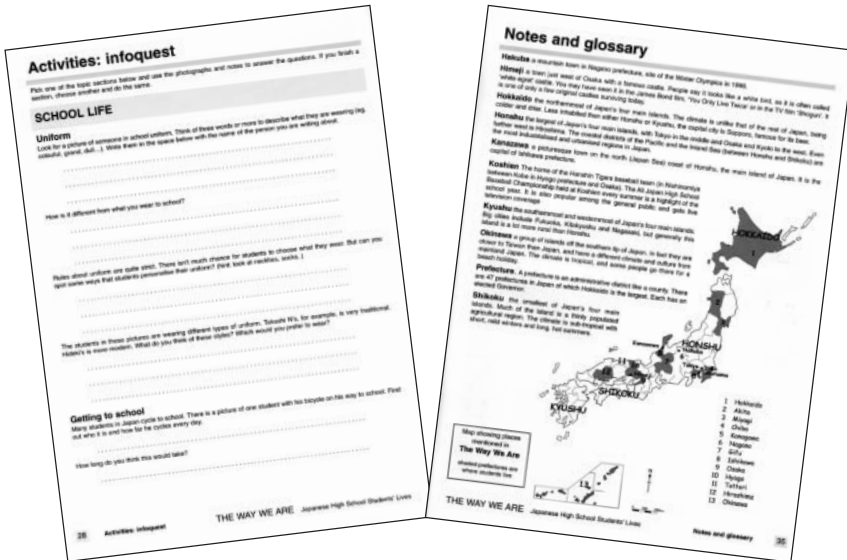
Photo: Tsuji Sachiyo, 1999.

I particularly enjoyed Noriko Oyama's photo of her friend who was trying to lose weight. I thought this portrays a universal issue.

Katie Nevison



Photo: Oyama Noriko, 1998.



The activity book designed to increase understanding about Japan



Article published in *Daily Express* (UK newspaper) weekend special magazine *Saturday*, May 5, 2001 edition.



Photo: Saeki Naotoshi, 1998.

I did see the exhibition and I thought all the photos were very good. My favorite one is of a girl eating *ozoni*, photographed by Naotoshi Saeki. I also particularly liked the photo of family life by Akiko Kuroda, which shows the grandfather and grandson. It shows warmth, friendship, and care for one another. [Angelique Ward](#)



Photo: Kuroda Akiko, 1998.

I was struck by how, although the pictures are from a different culture and society, they portray a very similar lifestyle to ours. [Anna Williamson](#)

I have seen the exhibition and was surprised by how many things we do the same. Shopping, putting on nail varnish, going out with friends, eating at McDonald's. My thoughts and expectations were changed. It gave me a greater understanding of young people in Japan. [Stacey Rowley](#)

U.K. Photo Message Contest

The Way We Are: Everyday Life of Young People in the U.K.

Supporting the aims of the TJF photo message contest, JFET launched a U.K. version entitled, "The Way We Are: Everyday Life of Young People in the U.K." in 2001. Following the TJF contest model, the U.K. contest aimed to "convey images of young people in Britain by photographs they took themselves to young people in Japan," soliciting entries made up of five photographs accompanied by captions and messages from the photographer.

From among the seventy-five entries submitted from all over the U.K., judges selected eighteen prize-winners. Charlotte Liddle (age 18) received the top prize. An awards ceremony was held 28 February 2002 in London. Liddle's photographs, in her entry entitled "Me and Co!," show her

family, her shoes, herself putting on her makeup, and her room. Liddle was presented with two round-trip tickets to Japan as a supplementary prize for her first-place entry, and she has plans to visit Japan in autumn 2002.

Entries by Michael Douglas (age 16) and Naomi Mellor (age 18) won second place. Douglas offers a picture of life in the city of London for young people, and Mellor expresses how young people's lives, like a rollercoaster, have their ups and downs, their good times and bad. The prize-winning works exhibit characters with a vitality and zest as only young people could capture on film, thereby vividly evoking the similarities and differences between young people in Japan and the U.K.

"Me and Co!"

Charlotte Liddle (18), Queen Elizabeth's 6th Form College, * Darlington



My photos are an illustration of my everyday life. They show the things in my life that are important to me: my family, make-up, shoes, and my own space. I have this huge obsession about shoes and I had a great time photographing them—they really are the most beautiful things in the world—after my boyfriend!

*A sixth form college is a school for students between seventeen and eighteen.



Owwwww!!!!



Me, mummy and mummy's mum!



I love shoes!



Welcome to my boudoir!



What would we do without make-up??!!!

Japanese language education and teaching about Japan in the U.K.

An increasing number of students are studying Japanese at the elementary and secondary school levels in the U.K. According to a Japan Foundation study, facilities offering Japanese language rose from 98 schools and 2,164 students in 1993, to 277 schools (including five elementary schools, of which one was planning to offer a Japanese language course) and 8,520 students (including 46 elementary school students) in 2002. In England and Wales, the national curriculum requires students at public junior high schools beginning at age eleven to study a modern foreign language, and Japanese has been designated one of the nineteen from which they can choose.

A language college system was also introduced in 1995 for public schools in England. Schools designated as language colleges receive a subsidy allowing them to purchase up-to-date language education equipment and hire language teachers. Students at these schools are expected to complete courses in three languages while enrolled, learn about the culture of the peoples whose languages they are studying, and actively par-

ticipate in exchange activities with other countries. At the language colleges, because the government encourages introduction of programs in at least one non-European language, interest in Japanese is high. At present (2002), 82 of the 141 accredited language colleges offer courses in Japanese.

Japanese language education in the U.K. is supported by the Japan Foundation London Language Centre, while the more general aspects of teaching about Japan, such as in social studies courses, are assisted by JFET.

Under the national curriculum as revised in 1988, students between the ages of 11 and 14 were required to study Japan in relation to the (then) Soviet Union and the United States in geography classes. (This was later revised and is now optional.) JFET offers a variety of supports to teachers engaged in teaching about Japan, supplying them with resources and providing advice. Its website provides services such as School Links, which offers a node at linking schools in Japan and the U.K., and "Japan-U.K. Live," a forum at which students in both countries can exchange views on various topics through their teachers. Japan-U.K. Live was established as part of "Japan 2001" and dissolved with the termination of the project.



"Life of the Young"

Michael Douglas (16), Christ the King 6th Form College, London

Life in the city of London for young people is a reflection of life in any city around the world. Not everything is the way it seems on the big screen.



Communication

"The Teenage Rollercoaster of Life"

Naomi Mellor (18), Withington Girls' School, Manchester

The message of the photographs is that universally, for teenagers in both Britain and abroad, there are both good times and very bad times. After the excitement of a night out comes the inevitable morning after and, despite the comradeship of a team sport, the disappointment of losing can seem over-powering.



Lancashire county Lacrosse Team, half time team talk



"New Age Britain"

Emma Burton (16)
Christ the King 6th Form College, London

I am trying to show how times have changed by emphasizing that different races in today's world are capable and should be able to live together in peace and harmony, as we are all equal and should be treated with respect.

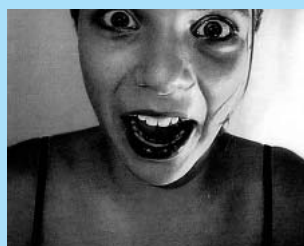


Me and Michael relaxing on my sofa, watching television

"My Sister, Rachel"

Amy Stephenson (18)
Queen Elizabeth's 6th Form College, Darlington

I chose my sister, Rachel, as my subject as she is one of the people I know and love the most. Although she is younger than me, I have a lot of admiration and respect for her.



This is one of a series of close-up shots that I took when we were joking around

"After College? Just Another Day"

Stephanie Weekes (17)
Christ the King 6th Form College, London

I wanted to introduce my friend, Linda. She is 16 years old and we have been friends for almost 6 years. I've tried to show what I see as her natural self.



Eating at the bus stop

Reactions to *The Way We Are* from around the world

TJF makes the works of Japanese students submitted to the photo message contest available to their peers overseas by means of *The Way We Are* photo collection (see article on page 14), and the TJF website. Here we reproduce some of the letters and photographs sent in by students who have seen the entries. By introducing these responses from young people around the world to Japan, we hope this contest will move beyond the one-way transmission from Japan and encourage exchange that moves both ways.



China (Original text in Japanese)

Student in a Japanese class at the Chaoxian-zu Zhongxue Secondary School, Heilongjiang

The photos make it easy to understand the way Japanese high school students live. We have a lot of things in common, such as knowing how to play hard when it's time to have fun, and how to work hard when it's time to study. On the other hand, at our school in China we have classes from 7:40 in the morning to 4:05 in the afternoon and we study after that until 11:00 at night. Since we only have one day off every two weeks, there's no time or opportunity for us to do part-time work. We study with our sights set on the university we want to enter. Competition is fierce, so we have to study hard.

Chun Bonghwa



A dormitory room. Many Chinese high school students live in dorms.

New Zealand

Students in a Japanese class at Hutt Valley High School

Hi! Konnichiwa! We are all 16 years old. We enjoy learning Japanese, and especially enjoy Japanese cooking and crafts! There are only eight students in this class, but we know each other well and are all good friends. We all live in Wellington, the capital city of New Zealand. It's a great place to live! Wellington is famous as the windiest city in the country. We hope that you enjoy looking at our photos. They reflect what our lives are like, what we enjoy doing, and the beautiful scenery in New Zealand.



Here we are, enjoying the beautiful view. (Original text in Japanese)

Canada

Student in a Japanese class at Burnaby Mountain Secondary School, British Columbia

I wanted to know more about the daily schedule, what courses the schools offer, and what courses students take. The publication would be improved if the pictures are all in color, and if it gave the students' e-mail addresses so we could ask questions of them. I think the students in the photo contest are all very brave to show their lives for others to see.

Ringo Wong (Grade 11)

United States

Student in a social studies class at Campus Middle School, Colorado

My first reaction was that the people in the photos seemed a lot like individuals in the U.S. It seems that the Japanese work very hard, but play and have fun as well. It seems like lots of teens in the pictures are searching for themselves, like many teens here in the States. Their lives seem different because they seem to have many school customs different from ours, they dress differently than we do, and they eat differently. However, there are many similarities between our two countries.

Our Japanese Class Project

Akashi Hideko
Marin Academy

Akashi Hideko, teacher at a private high school in California, USA, has put *The Way We Are* to use in her Japanese classes. Her students have even embarked on a project to produce their own photo message project in both Japanese and English. We asked her to share with us just how she went about it.

I used *The Way We Are* during the final semester of a class for students in their fourth year of Japanese study as a tool to teach new and practical uses of grammar and sentence structure, especially the colloquial, casual speaking style of Japanese high school students. It is a great resource for fourth-year Japanese students, because it allows us to move away from textbook Japanese, and get a good look at real Japanese. My students were surprised and interested to see how different the speech in the passages is from textbook Japanese, even though they struggled with the many colloquial expressions. They enjoyed it when they were able to figure things out and learn on their own.

As my students' translation efforts proceeded, the Japanese students' stories came to life and took on a greater sense of immediacy. They were able to relate to many of the Japanese high school students' emotions and circumstances. Interestingly, the friends they interviewed for their own photo message project—even those who hadn't read any of the Japanese students' messages—often expressed anxieties and stresses in their lives concerning high school and the future that were quite similar to those of the Japanese students. Although it was a very long process, the students enjoyed creating their own photo essay project.

▶▶▶**First stage:** After choosing one of the Japanese students and reading his/her passage together as a class, students were assigned to read some sections as homework, using kanji and Japanese-English dictionaries. In class, we also discussed some grammatical points.

▶▶▶**Second stage:** Each student chose a Japanese student from the book and attempted to understand, as much as possible, the grammar and sentence structures in the passages and captions about their subject, striving to come up with suitable English translations.

▶▶▶**Third stage:** Students were told to pick a friend whom they would like to portray in a photo essay project of their own. They began by interviewing their chosen friend in English on ten basic items (club activity, favorite food, etc.) noted for each of the subjects of the Japanese photo message contest. In addition, they asked them some general questions like, "What has been on your mind lately as far as your life in high school?" or "What have you been passionate about? What stresses you out? What have you been happy about?" The students would then translate their friends' responses into Japanese, as well as write up their own impressions of the friend, or discuss changes in their relationship. Using the school's digital camera, they took pictures of the chosen friend that best portrayed his/her lifestyle and activities.

In compiling the students' efforts and creating the photo essay project, we used AppleWorks drawing functions to set the page layout and the Japanese Language Kit for Macintosh to type in the Japanese. Students were also required to create the photo essay project's equivalent in English. Finally, we printed the completed project out on photo-quality paper, using the school's color printer.



From the photo collection put together by her students

Meeting People



Over the past year, TJF produced the Deai resource, which is designed to introduce the personalities and daily lives of seven real Japanese high school students through photographs and text. "Meeting People" takes up one of the seven students each issue, turning the focus toward topics of concern to the individual student and introducing some of the photographs and text in Deai. In this way, we hope to provide information useful for a better understanding of the seven students and the Deai project. We will also offer, in conjunction with the Deai website (<http://www.tjf.or.jp/deai/>), necessary explanatory material, related resources and data, as well as ideas for class activities. In this issue we take up Tamaki Shun'ichi, who attends a public high school in Okinawa, introducing his thoughts on what Okinawa means to him.

Meet Shun'ichi



Profile

たまきしゅんいち
玉城俊一

年齢: 18才 (沖縄県立南風原高校3年)

家族: 両親、弟5人

育ったところ: 沖縄県の伊是名島

趣味: 本、マンガを読むこと

将来の夢: シンガー・ソング・ライター

たまきしゅんいち こうこう ねんせい さい
玉城俊一です。高校3年生、18才です。ぼくは、伊是名島で育ちました。伊是名島は、沖縄本島の北にあります。伊是名島には高校がありません。だから、今は、沖縄本島的那覇市のおばさんの家に住んで、県立南風原高校に行っています。高校では、沖縄のことは、芸能や歴史なども勉強しています。

ぼくの生活の中心は音楽です。ギターや三線で曲をつくって歌ったり、たいこをたたいたり、授業やクラブで沖縄の音楽を勉強したりしています。将来は、シンガー・ソング・ライターになりたいです。そして、ぼくにしかつくりえない音やリズムをつくりたいです。伊是名島は小さな島ですが、空はとても広いと思います。ぼくは、スケールの大きな音楽をつくりたいので、伊是名の「大きな世界」はとても大事です。



Notes:

伊是名島	Izenajima, an island located northwest of the main island of Okinawa
沖縄本島	main island of Okinawa
那覇市	Naha, the capital of Okinawa prefecture
県立	prefectural
芸能	performing arts

歴史	history
三線	sanshin, a three-stringed plucked lute played in Okinawa and the Amami islands
ぼくにしかつくりえない音やリズム	The sound and rhythm that only I can create

Shun'ichi's View—Okinawa

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.¹ 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* イチャリバチョーデー" ("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* ウチナンチュ" ("Uchina (Okinawa) people") and people from other parts of the country "*naicha* ナイチャー" ("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.² 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 Japan³ and the fact that Okinawa became the scene of a land battle during World War II,⁴ 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 proba-



Shun'ichi sings karaoke with feeling.

bly 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.

Where is Okinawa?



Shun'ichi, hamming it up with a friend on the way to a performance by their folk performing arts troupe.

U.S. Military Bases

U.S. military bases⁵ 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,⁶ 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.⁷ 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.



The Cornerstone of Peace Park where former president Bill Clinton gave his speech. The memorial is carved with the names of those who died in the war on Okinawa, including residents of the islands, Japanese soldiers, and soldiers from the United States and Great Britain as well.

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 shin-ryō* (万国津梁 ばんこくしんりょう), 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.”

Notes:

1 The Ming dynasty (1368-1644) founded in China in the middle of the fourteenth century used its great strength to exact pledges of allegiance from surrounding states. Only states that accepted its hegemony and agreed to pay tribute to the Ming emperors were allowed to trade with China. The Ryukyu kingdom paid tribute to and traded with Ming China. It also engaged in “relay trade,” transporting goods from Okinawa, China, and Japan to the Southeast Asian region and bringing goods back for Japan, China, and Korea. This trade flourished from the fourteenth through the sixteenth centuries, and the Ryukyu kingdom was founded on the wealth that accrued from it. As the kingdom grew economically, it also developed a unique culture. This period is also known as the Ryukyus’ “Great Age of Trade.” When Japan began sending its “vermillion seal” (licensed) trading ships directly to Southeast Asia, the preeminence of the Ryukyus in this trade began to fade, leading ultimately to the decline of the Ryukyu kingdom.

2 The kingdom of Ryukyu ruled for 450 years, from 1429, when the first Sho dynasty was founded by Sho Hashi, to 1879, when the Meiji government made Okinawa a prefecture of Japan and ended the second Sho dynasty.

3 In 1609, the Satsuma domain (now Kagoshima prefecture) invaded the Ryukyus with the backing of the Tokugawa shogunate. Afterwards, though placed under the control of the Satsuma domain, it essentially continued to exist as a kingdom. When the Meiji government, established in 1868, adopted a policy of integrating the Ryukyus into the territory of Japan and in 1879, under the threat of military force, placed the islands under central government control as Okinawa prefecture, the Ryukyu kingdom collapsed.

4 In the final phase of World War II, land battles took place between U.S. forces and Japan on Okinawan soil, and many local people were caught up in the ensuing fighting and destruction. The battles, which continued for about three months beginning at the end of March 1945, killed about 94,000 Okinawan residents, 94,136 Japanese soldiers (including 28,228 originally from Okinawa), and 12,520 U.S. soldiers (data from the relief section of the Okinawa Prefectural government). After the war ended, Okinawa was occupied by the U.S. military. Even after the implementation of the San Francisco Peace Treaty in 1952, the U.S. military's occupation on Okinawa continued until sovereignty was returned to Japan in 1972.



Class Ideas

* More information about Tamaki Shun'ichi is available on the Deai website (http://www.tjf.or.jp/deai/contents/search/photo_top.html).

*Questions

1. 俊一は何才ですか。
How old is Shun'ichi?
2. どこで育ちましたか。
Where was he brought up?
3. 将来、何になりたいですか。
What does he want to become in the future?

*Discussion points

1. 俊一は、沖縄が自分のふるさとだということを誇りに思っています。どうしてですか。
Shun'ichi is proud to be from Okinawa. Why?
2. あなたは、自分のふるさとについてどう思いますか。どうしてですか。
What do you think about the place you are from? Why?
3. 沖縄の人や自然が写っている写真を探してみましょう。
Let's search for photographs that show the people, landscape, and other aspects of Okinawa.
4. 沖縄の音楽や踊りにはどんなものがあるでしょうか。インターネットで探してみましょう。
What kinds of music and dance does Okinawa have? Let's find out by using the internet.
5. 俊一は、沖縄には「本土」の人のことを嫌いな人がいるのは、なぜだと思っていますか。俊一は、「本土」の人のことをどう思っていますか。
According to Shun'ichi, why do some people in Okinawa dislike "mainlanders"? What does Shun'ichi think of "mainlanders"?
6. 俊一は、沖縄の米軍基地について、どう思っていますか。あなたはどう思いますか。
What does Shun'ichi think about the U.S. military bases on Okinawa? What do you think?
7. 俊一は、沖縄がいろいろな国の交流の場になるといいと言っています。あなたが、いろいろな国の交流の場をつくらしたら、どんなことをしたいですか。
Shun'ichi says he would like it if Okinawa became a place for exchange between various countries. If you wanted to create a place where many countries could interact, what would you like to do?

5 The U.S. military facilities and training grounds mentioned in the U.S.-Japan Security Treaty are generally called U.S. military bases. Twenty-six of the forty-seven prefectures in Japan have U.S. military facilities. About 75 percent of all facilities specifically designated for use by the U.S. military (excluding those for temporary use) are in Okinawa and U.S. military bases occupy about 20 percent of the land area of its main island (data as of March 2001).

6 Former president Clinton gave a speech in front of the Cornerstone of Peace Park when he visited Okinawa to attend the G-8 Kyushu-Okinawa Summit held in July 2000. Shun'ichi is probably referring to the following remarks in that speech: "Over the past 50 years, our two nations have come together in this spirit, to meet that responsibility. The strength of our alliance is one of the great stories of the 20th century. Asia is largely at peace today because our alliance has given people throughout the region confidence that peace will be defended and preserved. That is what alliances are for, and that is what ours must endure." (For more about the contents of Clinton's speech, refer to the Department of State's website: http://www.state.gov/www/issues/economic/summit/000721_clinton_okinawa.html)

7 Income from military bases (salaries of Japanese employees working on U.S. military bases, fees paid to landlords for property occupied by military bases, consumption activities of those connected with the bases, etc.) was equivalent to 5 percent—or in monetary terms, 183.1 billion yen—of total expenditures by citizens of Okinawa prefecture for fiscal year 2000.

Reference

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The students worked hard at expressing their opinions



Etsuko Barber

St. Marks School of Texas
Texas, USA

Guiding Principle:

I believe foreign language classes are extremely valuable for junior and senior high school students as a means for getting students to think about and gain practice in communication and understanding of different cultures. I hope that, through my Japanese class, students will not only increase their ability to use the language, but will broaden their horizons by encountering the new and unfamiliar, learning more about it, and reflecting on it.

The students I taught this year were eleventh graders who had started studying Japanese from about the fifth grade in elementary school. Their main goal this year was to learn to express their own opinions using the vocabulary and grammar patterns they had acquired. Just as I was searching for a good theme that would not only suit the students' age and interests but provide something they could talk about at their level of Japanese, I came across the perfect teaching material in the *TJF Newsletter*.

We had studied while using Deai what each of the seven Deai students' club activities were and how they related to their clubs. For a summarizing activity we read "Meet Shiro" from *TJF Newsletter* No. 24 and had a discussion about the reasons for joining a club.

By reading about Shiro's experiences my students were able to understand not only the meaning of words like "sempai (先輩)" and "kohai (後輩)" (students of higher grades and lower grades, respectively) but also the culture underlying them. When I asked my students whether they had that sort of hierarchy among students in their own club activities, they said no at first, but after giving it some thought, replied that "there might be something similar here." Similarly, they found the term *kikoku shijo* (帰国子女 returnee children) somewhat unfamiliar, but in the end they seemed to get the concept. Since the students hailed from a variety of backgrounds, they could sympathize with the difficulty of fitting into a new environment.

During the discussion, three out of the four students in the class said that teamwork with friends was the most important thing in club activities, while the fourth said it was winning. At the students' level of Japanese vocabulary and grammar they could only manage short sentences like *boku wa katsu koto ga ichiban taisetsu da to omoimasu* (ぼくは、かつことがいちばんたいせつだとおもいます "I think winning is the most important"), but even that single utterance encompassed and conveyed a variety of thoughts. I had students express, as much as possible in Japanese, their own approach to and thoughts about club activities, allowing them to resort to English for support. They worked hard at expressing their opinions to each other: "You've got to win," "Teamwork is just a façade; everyone's true intent is to win," "No, friends are important, too." In the end, they concluded that "Good teamwork is necessary in order to win."

The story "Meet Shiro," as a controversial topic, helped incite in my students the desire to try their hardest to make their own opinions heard. Their Japanese was halting, but they seemed to feel that they had really conversed. I believe the impatience that resulted from being unable to express sufficiently what they wanted to say was a starting point, and even became a motivation for them to study more in order to be able to express their opinions more clearly.



The Japan Forum Newsletter No.24 Meeting People: Meet Shiro

Japanese Culture Now

わかもの 若者ことば

Young People's Language: Mirror of Their World

New words and expressions are constantly coming into fashion and then fading away. Many of these ephemeral words and ways of talking are those of young people. Some are simply plays on words, while others enhance the sense of closeness and belonging within groups. Although there are differences depending on age and locale as to how such neologisms are used, it seems many spread after being used by comedians, musicians, and other popular figures.

Some people frown on these expressions, dismissing them as "improper Japanese." But we do often hear these expressions and they are an intimate part of daily life.

ちょー cho

Example 「これ、ちょーかわいいー。」(「これ、とてもかわいいですね。」)
"This is sooo cute, isn't it!?" ("This is really cute, isn't it!?!")

Originating from the kanji "超" ("ultimate/super"), it means "really," "very," etc.

…ってゆうか ___ tte yuka

Example 「ってゆうか、今日暑くない?」(「今日、暑いですね。」)
"I mean, isn't it hot today?" ("It's hot today, isn't it?")

Originally, one would use this expression when saying something different from an earlier context, such as "Rather than (A) (previously mentioned), it's really (B)." Here it comes at the beginning of a statement that has no preceding context, and is thus used as a prefatory appendage.

…って感じ ___ tte kanji

Example 「こう毎日暑くちゃ、授業なんて受けてらんないって感じ。」
(「こんなに毎日暑くては、授業を受ける気がしません。」)
"When it's so hot like this every day, it's like: I don't need to go to class!" ("When it's this hot every day, I don't feel like going to class.")

This is an expression conveying the speaker's emotional response about something. Rather than asserting clearly, "this is what I think," it blurs the meaning, as in "this is the sort of feeling it gives me."

まじ maji

Example 「佐藤さん、転校するんだってさ。」
「ウッソー?まじ?」(「うそ?本当ですか。」)
"I heard Sato-san is going to transfer to a different school." "No way! For real?" ("Are you serious?! Seriously?")

The "maji" from "majime" (真面目 "serious") means "truly," "seriously," etc.

Many of them are used not just by teenagers but by people in their twenties and thirties without a second thought. The Japanese that people use in their daily lives is deeply intertwined with the state of the world and the way people live, and people's awareness of words and language changes all the time. What sorts of attitudes are expressed by the young people's words introduced in this issue?

* The expressions introduced in this article are used in informal situations among close friends, peers, or family. To all those teaching or studying Japanese: please be careful using these expressions, as they may not always be appropriate.

* The rendering in parentheses is the standard expression.

…的/…的には ___ teki, ___ teki niwa

Example 「わたし的には、オッケーだよ。」
(「わたしにとっては、問題ありません。」)
"It's ok by me." ("It's ok as far as I am concerned.")

Meaning: "As for___," "As concerns___."



…とか ___ toka

Example 「これから、ラーメンとか食べにいこうよ。」
(「これから、ラーメンを食べにいきましょう。」)
"Let's go eat some ramen or something." ("Let's go eat some ramen.")

Toka, like "…など *nado*" (etcetera), suggests the additional but unspecified. Here, however, *toka* is being used as a filler word without any particular referent, imparting some ambiguity or flexibility to the comment.

These sorts of expressions are also called "*bokashi kotoba*" (ぼかしことば, words that render meaning less specific or clearly defined). Their use is interpreted in various ways, such as: "They reflect the mind-set of young people today, who seem to have no clear opinions or convictions and no confidence in themselves," "They blur what young people say in order to protect themselves if they turn out to be wrong and to avoid committing themselves to anything," and "They reflect the temperament of today's youth, who want to preserve some distance between themselves and the people with whom they associate."

TJF News

Photograph Collection *The Way We Are 2001* Published

The fifth edition of works submitted to the photo-message contest, Daily Lives of Japanese High School Students is now available. *The Way We Are 2001* (A4 size, 52 pages) was published in late June. This edition has four more pages than previous editions, and presents in detail the photo exhibition and photo-message contest held in the U.K. on the model of the TJF contest. It also includes photographs and comments on *The Way We Are* photo collections sent in from China, the United States, New Zealand, and Canada. Seventeen prize-winning works are presented along with pages of moving messages and photos, and "Keywords of the year 2001."

Two thousand copies of *The Way We Are 2001* are to be donated to schools and other places where Japanese language is taught in North America, Australia, China, Korea, and other areas overseas. To facilitate its use as a teaching resource, all kanji have *rubi* readings. For use in English-language speaking areas, an insert giving the complete translation of the text is being prepared and will be sent out with the booklet by autumn.

AVAILABLE FREE!

Fifty copies will be donated free of charge to 50 applicants and sent out in order of applications received. Please send your name, school name, address, phone number, fax number, and e-mail to TJF (Attn: The Way We Are 2001).
Fax: +81-3-5322-5215
E-mail: forum@tjf.or.jp



Information on the TJF Deai Website (<http://www.tjf.or.jp/deai/>)

Newly Uploaded

*More videos!!

The uploading of videos continues. It is now possible to view the videos on CD-ROM 2 of scenes from the daily lives of the seven Deai students. These include many scenes that do not appear in the sets of photo sheets, such as one of Yu eating soba noodles, songs by Shun'ichi, and Yoo Jin goofing around at school. Also, because you can now select or suppress caption display and choose English or Japanese, among other options, it is much easier to put these videos to use in the classroom. They are available in two movie formats, Windows Media Player and QuickTime.

*Activity search function!

It has finally become possible to search for specific sample lesson plan activities. You can now search for activities by a variety of parameters: theme, student-ability level, points to be studied (function, structure, etc.), materials used, etc.



Activity Search Screen

*New sample lesson plans

- Takahashi Megumi/Kiyozuka Chiho/
Kubota Ryuko (U.S.): Family is the

topic of this unit. The students learn vocabulary and phrases about families in Japanese. At the end of the unit, the students are able to give an oral presentation about themselves and their families, and to write about their family using *genko yoshi* (原稿用紙 げんこうようし). The unit also explores some cultural issues of families in Japan. All activities include worksheets.

- Rachel Lichtig (U.S.): Five activities for getting to know the Deai students. In one of them, students create a family crest for one of the Deai students after obtaining historical information about Japanese family crests.
- Kitagawa Itsuko (former Japanese language adviser, Education Queensland, Australia): A supplementary table presenting the seven Deai students' profiles, the characteristics of their schools, and A Day in the Life. Provides data on the traits of each Deai student at a glance. A particularly useful resource when it comes time to planning course curriculums.

* We look forward to receiving plans for lessons, activities, or any other ideas from teachers who have used the Deai resources, particularly those from Australia and New Zealand.

TJF DEAI-mail begins

TJF has launched an e-mail newsletter to send Deai users a variety of information about Deai. The content of issues will include information about the newest uploaded version of the Deai website (new lesson plans, supplemental photos, revisions, etc.); workshop announcements; Q&A (How to use the Deai kit, the Deai website, etc.); and more. As Deai order forms arrive at TJF, senders will be added to the e-mail list. We ask that teachers in Australia, New Zealand, and the U.K. please be patient as it takes some time for order forms from these countries to reach us because they are sent by way of local education departments. Those who would like to receive DEAI-mail can also contact us at deai@tjf.or.jp.

Deai Workshop Report

TJF held Deai workshops at four sites in Canada and America (see below) from the end of June to the beginning of July. The twenty to forty participants at each workshop included not only teachers of Japanese language from secondary schools, but from universities, Japanese language schools for heritage language learners, and other institutions. Each workshop consisted of an explanation of the overall structure and uses of Deai by TJF staff and demonstrations of its practical use in the classroom by local teachers, followed by a lively exchange among participants about potential uses of its resources.

Many workshop participants have commented about how helpful it was to hear an explanation of Deai and get ideas about how to start using it in their classes. We have realized the great value of these workshops, allowing TJF staff to meet directly with teachers, from these comments. The Canadian workshops, the first to be held by TJF, were very successful and proved to be excellent opportunities to strengthen the network of Japanese language teachers from different parts of the region.

❖ Canada

Teachers Workshop Division at the Annual Conference of the Canadian Association of Japanese Language Education (CAJLE)

Time / Location: June 30th / The Japan Foundation Toronto Office, Ontario

Participants: 30

Presenters: Yazawa Michiko (Alberta Learning, Alberta)/Furuya Noriko (Central Technical School)/Taiko Feldkamp (A.Y. Jackson Secondary School, Valley International Language School)

Asking the workshop participants to take the role of students, Yazawa Michiko (Japanese Language Consultant, Alberta Learning) demonstrated an activity using Deai. Participants, who had been given almost no information beforehand about the seven Deai students, were split into groups. After playing several games, each group was given a photograph of one of the Deai students and the participants exercised their imaginations about who was pictured and what was shown in the photograph. As their discussion proceeded, the first photo sheet in the profile series for the relevant Deai student was handed to them, allowing them to read the profile for the first time. Finding that the profiles offered both surprising information

and evidence confirming what they had thought, they seemed to enjoy the encounter immensely.

There were also two reports by high school teachers on practical applications of Deai. Furuya Noriko reported on a class using the Deai materials to practice Japanese sentences such as “なんさいですか *Nansai desu ka?*” and “かぞくはなんにんですか *Kazoku wa nan'nin desu ka?*”, after which she asked students to describe their own families. She also described her ambition to continue with classes in which the students compare themselves to the seven students on a theme like “worries/anxieties,” involving introspection. Taiko Feldkamp described classes in which students, after reading the photo captions on “Things I like and treasure” in Deai, practice writing compositions on things they treasure in their own lives. She also reported that her own students enjoy reading the Deai profiles in which the Japanese students express their feelings.

Deai Workshop in Edmonton

Time / Location: July 4th / Alberta Learning, Alberta

Participants: 23

Presenter: Yazawa Michiko (Alberta Learning, Alberta)

Benkyokai, Deai Workshop in Vancouver

Time / Location: July 6th / Nikkei Heritage Center, British Columbia

Participants: 18

Presenter: Wendy Sokugawa (Langley Secondary School)

In her presentation, Wendy Sokugawa, who teaches high-school-level biology and Japanese, introduced some of the resources offered on the Deai website from those she had downloaded into her own notebook computer, and demonstrated how to make use of the lesson plans and other information to be found on the site.



Workshop in Vancouver

❖ United States

Workshop: Developing IT Learning Materials for Secondary School Students of Japanese at the CASTEL/J Third International Conference on Computer Technology and Japanese Language Education

Time / Location: July 12 / University of California San Diego, California

Participants: 40

Presenters: Masano Yoko (NSW Department of Education and Training, Australia)/Moriwaki Miwa (The Japan Foundation London Language Centre, U.K.)

At the CASTEL/J international conference TJF's presentation of Deai focused mainly on the CD-ROMs and the Deai website. Masano Yoko, one of the authors of the textbook *Mirai*, introduced a lesson plan in conjunction with the content of the textbook in which students investigate environmental issues involving Tokyo Bay.

Deai is a teaching resource created by taking advantage of up-to-date information technology (IT), and we expect a variety of Japanese language education activities to become possible through future developments in IT.

Schedule of Future Workshops

* See also the Deai website.

Lansing, Michigan

October 18 [Fri.] 15:30-16:20

Holiday Inn South

Contact: MFLA (Michigan Foreign Language Association)

<http://clear.msu.edu/mfla/>

Title: Deai Workshop II: Using CD-ROM and Internet Resources

Presenters: Tabuse Motoko, Eastern Michigan University/Michael Klumper, Jasper High School, IN

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From the Editor

I returned to London for the first time in decades to attend the award ceremonies held on 28 February for the Photo Message Contest, U.K. Having visited the U.K. several times when I was young, the sights and sounds brought back the adventures and encounters of those days with much nostalgia. I recalled the family with whom I had stayed in the suburbs while studying English. I reveled again in the flavor of fish and chips freshly deep fried at the street stalls. My appetite hasn't changed a bit!

The family I stayed with back then was host to three other university students, girls from France, the Netherlands, and Switzerland. I struck up an instant and lasting rapport with Odile, from France. Our host mother was a solid, wise Englishwoman who taught us everything from bedmaking to table manners with kindness and care. Thinking back, I realize how much I learned just from going about everyday life.

One day in December 1999, I received an e-mail from Heidi Potter of JFET in London. We had never met before, but she wrote that she had seen the photographs of the daily lives of Japanese high school students we had sent to a Japanese language adviser in London. She was in charge of the education division of Japan 2001, a year planned to feature various events introducing Japan, and JFET wanted to arrange for a touring exhibition of the photographs. Of course, I was delighted by the opportunity and immediately conveyed our consent. In the course of our ensuing e-mail exchange, it was decided that in addition to the photo exhibition tour, a U.K. version of the photo-message contest would be held. We discovered that we were of the same mind in our misgivings about the content and presentation of long-established programs of cultural exchange that have been overly

focused on the exotic and have overemphasized the differences between cultures. She said she wanted to encourage exchange generated directly between young people, without any kind of adult-filtered medium, showing the perspective, way of life, and daily routine. She was certain that it would seem more familiar and relevant to young people in another country. I was in full agreement with her.

In February, when I visited the JFET office in London, I saw the report on the impressions of U.K. high school students on the photo-message exhibitions. I was told that approximately 100,000 people had seen the exhibit. Students' most frequent comment, according to the report, was their surprise in realizing how much they thought they shared and had in common with Japanese high school students. I was gratified to learn that, in general, U.K. students had recognized in the photographs a world they could readily understand and relate to. Many said they were impressed with the universally human aspects of their lives. I was delighted and Heidi said to me, "Don't you think that we—both TJF and JFET—have accomplished what we set out to do?"

We do need to know our differences and respect, accept, and support those differences from a recognition of the background from which they come—that is an important goal. At the same time, however, I believe we have to build a solid base of what we share and have in common as human beings living in the same age. Only after we have discovered something about another person that we can share and empathize with will we be able to establish a true rapport with that person.

Nakano Kayoko
Program Director



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