

# Through Japanese Eyes

**TEACHING STRATEGIES**

LEON E. CLARK AND JACK STRAUSS

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I would also like to thank Richard Minear, the author of *Through Japanese Eyes*, for compiling the Supplementary Materials section in record time and with characteristic good cheer.

Leon E. Clark

## INTRODUCTION

A teacher once characterized his role this way: "I am asked to be producer, director, writer, and star performer of five one-hour specials every day, five days a week, forty weeks a year." He might have included, with equal justification, the functions of set designer, box office attendant, and Nielsen-rating expert.

To an outsider, this description may seem a bit extreme, but to a working teacher it is very real indeed. The demands on teachers' time are enormous, making it virtually impossible for teachers to excel at everything expected of them. In fact, one of the marks of a conscientious teacher these days is a feeling of frustration, a gnawing sense of unfulfilled potential because of a lack of time.

This condition, perhaps, is the best reason for providing lesson plans for teachers. Admittedly, there is something pretentious about designing another teacher's classes, but there is something even more pretentious about the expectations set for classroom teachers. *Through Japanese Eyes Teaching Strategies* does not pretend to solve all the problems of the harried teacher, but it is designed with the teacher's role in mind.

In a very real sense, the readings in the student text reduce (if not eliminate) the need for the teacher to be a producer and writer. The lesson plans in this guide greatly simplify the teacher's job of director, and the method of learning embodied in the lessons should encourage the students to take over the role of "star performers." Students are always the stars in any good class, of course, and they should stand out even more with the inquiry approach to learning that is employed here.

### Design of Lesson Plans

Each lesson in this booklet is designed for a single class period. For several reasons, however, a lesson might be extended beyond one day. First, some topics are sufficiently rich to warrant extended treatment. Secondly, students themselves may find certain issues more engaging than others and may want to pursue them further. Obviously, student enthusiasm should take precedence over the best-laid plans of writers and teachers. The assumption, in fact, is that student responses are not predictable; if they are, beware of "teacher domination."

Thirdly, some lessons contain more material and exercises than one class period can accommodate comfortably; this "overloading" of some lessons has been intentional, designed to give teachers and students a choice of activities. However, if the entire lesson is used, more than one class period will be needed to complete it. And finally, teachers themselves will undoubtedly have ideas of their own for class activities, thereby extending the time required for any given lesson.

The lessons in this booklet, of course, are not meant to be followed slavishly. They are merely suggestive of the types of strategies that can be used. Some teachers may ignore them completely; some may follow them closely; and others--perhaps the majority--will use them in conjunction with their own methods. Moreover, some of the strategies used here should not be restricted to these lessons or to the study of Japan; they could be applied in many ways to many subjects.

Each lesson consists of five parts: Student Preparation, Inquiry Focus, Concepts, Procedure, and Inquiry Evaluation. The Preparation is simply the reading or other activity that students should complete before the lesson begins. It is entirely up to the teacher or students whether the Student Preparation is completed at home or in class.

The Inquiry Focus is the general theme or goal of the lesson. It is deliberately stated in broad terms and presented as a series of questions, in keeping with the spirit of inquiry. To express the goal of a lesson in specific behavioral terms seemed inconsistent with the openness required of true inquiry. (However, those interested in the specific student behavior that the lesson might elicit may refer to the Inquiry Evaluation.)

The Concepts section simply lists the concepts that are explored or developed in the lesson. Drawn largely but not exclusively from the social sciences, the concepts provide "hooks" on which students can hang disparate data; they also provide focal points for analysis. A concept such as "power," for example, immediately suggests a series of analytical questions. Who has the power? How did they get it? How do they use it? How is it controlled? How is it transferred? Answering such questions reveals the basic structure of any political system. The great advantage of focusing on concepts in a lesson (rather than on facts alone) is that students learn how to uncover the dynamic processes, the cause-effect relationships that underlie the surface appearances of society. Moreover, concepts and questions that follow

from them can be applied to all societies at all times. The students develop analytical tools and intellectual habits that will serve them well in the future.

It is important to share the Concepts and the Inquiry Focus questions with the students at the beginning of each lesson.

The Procedure is the main body or strategy of the lesson. It draws upon a number of classroom techniques: role-play, values-clarification exercises, small-group activities, class debates, and directed discussions. In most cases, the questions included for discussion are not answered directly in the lesson. Many of the questions can be answered by a close reading of the text. Those questions that cannot be so answered are generally speculative in nature; they cannot be answered easily, if at all. To proffer answers to unanswerable questions would have been foolish, if not arrogant. Finally, if we had supplied answers to the questions, we would in effect be giving a lecture to teachers, thereby undercutting the very process of inquiry that we espouse. We decided to practice what we preach. Moreover, with ready-made answers in hand, teachers might be tempted to lead students to predetermined conclusions, the antithesis of inquiry. Our hope is that teachers will feel secure enough to ask questions for which even they may have no answers. Despite the absence of answers, comments are often included to provide additional background information that should be helpful in dealing with the topic at hand.

The final section of each lesson, the Inquiry Evaluation, consists of a series of cognitive and affective activities that students will perform if the Procedure is followed closely. In effect, the "evaluations" are behavioral objectives for the lesson. We have placed them at the end of the lesson instead of at the beginning because we believe they make more sense if they are read after the strategy has been examined. Besides, objectives stated in behavioral terms are synonymous with criteria for evaluation. Theoretically, they should appear both before and after a lesson. Such duplication is obviously unnecessary, so we have opted for the less conventional, but to us more logical, position. At the very least, this arrangement reflects the reality of the classroom (if not the psychology of curriculum planners), since students do not complete objectives before a lesson begins. In any case, teachers can always turn to the last page of the lesson if they want to read the "objectives-evaluations" before they read the strategy.



Each statement in the Inquiry Evaluation consists of two parts or clauses, connected with the word "by"; for example, "compare the budgets of Japanese and American families by constructing an economic pie for each," or "clarify their own attitudes toward success by creating a personal 'Recipe for Success.'" The first clause expresses the cognitive or affective operation that students might be expected to perform; the second clause indicates the precise behavior that would constitute the performance.

The Inquiry Evaluation statements are prefaced by the phrase "Students might," instead of the customary "Students will," for reasons that are probably obvious to most teachers. Not only does the word "will" have a coercive ring to it, but it seems to express more assurance than most teachers would be willing to claim. After all, students "might" or "might not" perform these particular operations. Moreover, it is not important for teachers to use all the objectives listed for a given lesson; the word "might" suggests this freedom to pick and choose. Quite simply, only the most obvious objectives have been listed; there could be others, which you might or might not want to develop.

#### Final Note

*Through Japanese Eyes Teaching Strategies* does not offer a watertight, "teacher-proof" program of study, whatever that could mean. Its goal is to increase freedom, not limit it. There is no substitute for the imagination of the individual teacher. And there is certainly no way to predict when the "teachable moment" will arise. Spontaneity has always been the hallmark of active minds. If this program can allow for spontaneity and even encourage it, if it can make students more active and adventurous in their own learning process, then it will have served its purpose. At the same time, it should go a long way in helping teachers with their five productions a day, five days a week, 40 weeks a year.

Leon E. Clark

April 1995  
Washington, D.C.

## SUPPLEMENTARY MATERIALS

There is an abundance of materials, available from a variety of sources. In *Resources for Teaching About Japan* (Bloomington: ERIC Clearinghouse for Social Studies/Social Science Education, 1992), Linda Wojtan lists outreach programs and related organizations across the United States. Many publish newsletters that contain material for educators. Wojtan's list also includes the Embassy of Japan, Consulates General of Japan, and affiliated Japan Information Centers, all of which offer materials for teachers.

Teachers can now access materials by going online. The National Clearinghouse for US-Japan Studies, for example, has Gopher and World Wide Web sites, both of which link to other Internet sources on Japan. Bibliographies, classroom lessons, and instructional materials are accessible. The Asia Society is establishing an Asian Educational Resource Center for elementary and secondary school teachers. The first component will be an online database, AskAsia, with links to the Center for Educational Media, Gateway Japan, and the National Clearinghouse. Online exchange programs that connect American secondary schools with partner schools in Japan are also available.

For Wojtan's *Resources* and information on Internet resources on Japan, contact the National Clearinghouse for U.S.-Japan Studies, Social Studies Development Center, Indiana University-Bloomington. Tel: 800-266-3815; Fax: 812-855-0455; email: [japan@indiana.edu](mailto:japan@indiana.edu).

The Association for Asian Studies has just embarked on an ambitious journal, *Education About Asia*, which will go to all members. The first issue is set for early 1996.

The following works represent only a few of the outstanding materials now available on Japan; they are recommended for teachers, college students, and upper-secondary-school students. We have listed names of Japanese nationals in Japanese order, that is, family name first (but in capital letters) and no comma between family name and given name; be aware that form is not yet universal among publishers.

### Textbooks:

James W. Loewen dedicated his fine recent book, *Lies My Teacher Told Me* (New York: New Press, 1995; because the lies come less from

the teachers than from textbooks, the title is misleading) to "all American history teachers who teach against their textbooks." Many texts are as bad as Loewen claims, but with proper care textbooks can serve a purpose. The following are less bad than some others:

Duus, Peter, *Feudalism in Japan*, 3rd ed. (New York: McGraw, 1992).

\_\_\_\_\_, *The Rise of Modern Japan* (Boston: Houghton Mifflin, 1976).

Ellington, Lucien, *Japan* (New York: Longman, 1990).

Totman, Conrad, *Early Modern Japan* (Berkeley: University of California Press, 1993).

\_\_\_\_\_, *Japan Before Perry* (Berkeley: University of California Press, 1981).

#### Historical Documents:

Teachers will find the following collection of documents useful:

Tsunoda, Ryusaku, ed., *Sources of Japanese Tradition* (New York: Columbia University Press, 1964).

#### Japanese Literature:

Literature offers perhaps the single most fruitful route to Japan.

There is a wealth of excellent translations, including the following anthologies:

Bownas, Geoffrey, and Anthony Thwaite, eds., *The Penguin Book of Japanese Verse* (Baltimore: Penguin, 1964).

Keene, Donald, ed, *Anthology of Japanese Literature: From the Earliest Era to the Mid-Nineteenth Century* (New York: Grove Press, 1955).

\_\_\_\_\_, *Modern Japanese Literature* (New York: Grove Press, 1956).

Morris, Ivan, ed., *Modern Japanese Stories* (Rutland: Tuttle, 1962).

SATO Hiroaki, and Burton Watson, eds., *From the Country of Eight Islands: An Anthology of Japanese Poetry* (Seattle: University of Washington Press, 1981).

#### *Eleventh-Century Literature*

Heian court culture was "one of the most unusual and engaging cultures that the kaleidoscope of history has produced." Ivan Morris, *The World of the Shining Prince* (New York: Knopf, 1964) offers a fine

introduction. The shining prince is Genji, fictional hero of MURASAKI Shikibu's *Tale of Genji*. There are two translations, each fine in its own right (and reading the two together raises important questions about the process and art of translation):

Seidensticker, Edward G., tr., *The Tale of Genji* (New York: Vintage, 1985).

Waley, Arthur, tr., *The Tale of Genji* (New York: Modern Library, 1960).

The writers of the period, MURASAKI included, were mostly women (the men were too busy writing dry and serious compositions that have little interest today), and many of their diaries make great reading. Best among them is *The Pillow Book of Sei Shonagon*, available in two translations:

Morris, Ivan, tr., *The Pillow Book of Sei Shonagon*, 2 vols. (New York: Columbia University Press, 1967).

Waley, Arthur, tr., *The Pillow Book of Sei Shonagon* (London: Allen & Unwin, 1928).

#### *Historical Tales*

Two historical tales are:

ENOO Shusaku, *Silence*, tr. William Johnston (Rutland: Tuttle, 1969)--a contemporary novelist's historical fiction about the persecution of Christian missionaries in seventeenth-century Japan.

McCullough, Helen Craig, tr., *Yoshitsune* (Stanford: Stanford University Press, 1966)--a fifteenth-century tale analogous to *The Song of Roland*.

#### *Modern Japanese Literature*

The field is richest here. The following are just a small sample:

ABE Kobo, *Woman in the Dunes*, tr. E. Dale Saunders (Rutland: Tuttle, 1964) and other works--male author, existentialist.

Apostolou John L, and Martin H. Greenberg, eds., *The Best Japanese Science Fiction Stories* (New York: Dembner, 1989).

Birnbaum, Alfred, ed., *Monkey Brain Sushi: New Tastes in Japanese Fiction* (New York: Kodansha International, 1991).

Birnbaum, Phyllis, ed., *Rabbits, Crabs, etc.: Stories by Japanese Women* (Honolulu: University of Hawaii Press, 1982).

- KOMATSU Sakyo, *Japan Sinks*, tr. Michael Gallagher (New York: Harper & Row, 1976)---male author, science fiction.
- Lippit, Noriko Mizuta, and Kyoko Iriye Selden, eds., *Japanese Women Writers: Twentieth Century Short Fiction* (Armonk: M.E. Sharpe, 1991).
- MATSUMOTO Seicho, *Points and Lines*, trs. YAMAMOTO Makiko and Paul C. Blum (New York: Kodansha International, 1970)---male author, detective story.
- MISHIMA Yukio, *The Sound of Waves*, tr. Meredith Weatherby (New York: Knopf, 1956), *After the Banquet*, tr. Donald Keene (New York: Knopf, 1963), and other works---male novelist.
- Mitsios, Helen, ed., *New Japanese Voices: The Best Contemporary Fiction from Japan* (New York: Atlantic Monthly Press, 1991).
- DE Kenzaburo, *A Personal Matter*, tr. John Nathan (New York: Grove Press, 1968)---a riveting novel by the 1994 Nobel Prize Winner for mature readers, and other works--male author.
- Tanaka, Yukiko, ed., *To Live and To Write: Selections by Japanese Women Writers, 1913-1938* (Seattle: Seal Press, 1987).
- \_\_\_, *Unmapped Territories: New Women's Fiction from Japan* (Seattle: Women in Translation, 1991).
- Tanaka, Yukiko, and Elizabeth Hanson, eds., *This Kind of Woman: Ten Stories by Japanese Women Writers, 1960-1976* (Stanford: Stanford University Press, 1982).
- TANIZAKI Junichiro, *Some Prefer Nettles*, tr. Edward G. Seidensticker (New York: Knopf, 1955), *The Makioka Sisters*, tr. Edward G. Seidensticker (New York: Knopf, 1957), and other works---male author, novelist.
- TAWARA Machi, *Salad Anniversary*, tr. Juliet Winters Carpenter (New York: Kodansha International, 1989) Female poet.
- YOSHIMOTO Banana, *Kitchen*, tr. Megan Backus (New York: Grove Press, 1993) and other works---female author, media idol.

Japanese Society:

The best-known Western analysis of Japanese society is Ruth Benedict's *The Chrysanthemum and the Sword* (Boston: Houghton Mifflin, 1946), but it is condescending and vastly out of date. More useful are:

De Vos, George, and Hiroshi Wagatsuma, *Japan's Invisible Race* (Berkeley: University of California Press, 1966)--a study of Japan's untouchables, with a wealth of insights into mainstream Japanese society.

Dore, Ronald, *Shinohata, a Portrait of a Japanese Village* (New York: Pantheon, 1978) and other works.

Rohlen, Thomas P., *Japan's High Schools* (Berkeley: University of California Press, 1983).

Smith, Robert J., *Kurusu: The Price of Progress in a Japanese Village* (Stanford: Stanford University Press, 1978).

### Japanese History:

#### *The Asia-Pacific War*

Japan was at war from 1931 (the beginning of the Manchurian Incident) to 1945. Most of that time, Japan was fighting on the continent against Asians; only the last three-plus years were against the Allies. "Asia-Pacific War" is a title that underlines the duration of the fighting and the people who bore the brunt of the fighting.

Committee for the Compilation of Materials on Damage Caused by the Atomic Bombs in Hiroshima and Nagasaki, *Hiroshima and Nagasaki: The Physical, Medical, and Social Effects of the Atomic Bombings*, trs. ISHIKAWA Eisei and David L. Swain (New York: Basic Books, 1981).

Cook, Theodore F. and Haruko Taya Cook, *Japan at War: An Oral History* (New York: New Press, 1992).

Dower, John W., *War Without Mercy: Race and Power in the Pacific War* (New York: Pantheon, 1986).

Field, Norma, *In the Realm of a Dying Emperor* (New York: Vintage, 1993).

HACHIYA Michihiko, *Hiroshima Diary: The Journal of a Japanese Physician, August 6-September 30, 1945*, ed. and tr. Warner Wells (Chapel Hill: University of North Carolina Press, 1955).

IYENAGA Saburo, *The Pacific War and the Japanese, 1931-1945*, tr. Frank Baldwin (New York: Pantheon, 1978)--the account of one of Japan's most eminent historians.

Iriye, Akira, *Origins of the Second World War in Asia and the Pacific* (New York: Longman, 1987).

KURIHARA, Sadako, *Black Eggs: Poems by Kurihara Sadako*, ed. And tr. Richard Minear (Ann Arbor: Center for Japanese Studies, 1994).

Minear, Richard H., ed. and tr., *Hiroshima: Three Witnesses* (Princeton: Princeton University Press, 1990).

OYA Soichi, ed., *Japan's Longest Day* (New York: Kodansha International, 1968).

#### *Japanese-American Community*

In this field and the overlapping field of the Asian-American experience, look first at the following:

Hagedorn, Jessica, ed., *Charlie Chan Is Dead: An Anthology of Contemporary Asian-American Fiction* (New York: Penguin Books, 1993).

Ichioka, Yuji, *The Issei: The World of the First Generation Japanese Immigrants, 1885-1924* (New York: Free Press, 1988).

Takaki, Ronald T., *Strangers from a Different Shore: A History of Asian-Americans* (Boston: little, Brown, 1989).

*Amerasia Journal* (Los Angeles: UCLA Asian-American Studies Center and Yale Asian-American Students Association) is a leading journal.

The most useful audiovisuals are: "Family Gathering" (30 minutes and 60 minutes, 1988, Cross Current Media [NAATA], formerly from New Day Films); "A Family Gathering" (60 minutes, 1988, PBS American Experience Series 203); "Japanese Relocation" (11 minutes, 1943, U.S. National Audiovisual Center); and "Sam" (20 minutes, 1973, University of California Extension). See end of Films and Videotapes section for contact addresses.

#### The Arts:

Here there is a vast array of good books, many lavishly illustrated.

The best compendium is the *Heibonsha Survey of Japanese Art*, 31 vols. (New York: Weatherhill, 1977-1980). For curriculum units: *Japan: Images and Words*, by Nancy Hague Lyons and Sarah Ridley (Washington, D.C.: Freer Gallery of Art, Smithsonian Institution, 1994), and *Traditional Arts and Culture: Teaching Through the Arts* (Seattle: East Asia Resource Center, University of Washington, 1987).

Films and Videotapes:

Local video rental stores may have a selection of Japanese feature films. Names to look for: ITAMI Juzo, director of "Tampopo" (114 minutes, 1987) and other satirical comedies; KUROSAWA Akira, director of "Seven Samurai" (208 minutes, 1954) and others; and MORITA Yoshimitsu, director of "Family Game" (107 minutes, 1983), which explores the issue of family pressure for academic achievement. The animated film "Akira" (124 minutes, 1988), directed by OTOMO Katsuhiro, is the most accessible of a whole genre.

Other films of note are ITAMI Juzo's "Funeral" (112 minutes, 1986) and "Taxing Woman" and "Taxing Woman's Return" (127 minutes each, 1987 and 1989); KUROSAWA Akira's "High and Low" (142 minutes, 1962), "Ikiru" (143 minutes, 1952), the classic "Rashomon" (89 minutes, 1951), and "Throne of Blood" (110 minutes, 1957). Life in Japan following World War II includes IMAMURA Shohei's "Black Rain" (123 minutes, 1988) and SHINODA Masahiro's "MacArthur's Children" (115 minutes, 1985). (One rental source for the foregoing feature films and others is Facets Video, 1517 West Fullerton Avenue, Chicago, Illinois 60614 [tel: 800-331-6197].)

In noncommercial video, consider the 24-part series "Faces of Japan" (Tele-Japan, 1986-1988); the series "Japanese Culture: Old and New" (NHK for MARJIS, 1990); and the series "The Pacific Century" (Annenberg/CPB Collection, 1992).

*Some Contact Addresses for Audiovisuals*

Annenberg/CPB, P.O. Box 2345, South Burlington, Vermont 05407.

Cross Current Media/NAATA, 346 Ninth Street, San Francisco, California 94103 (tel: 415-552-9550). Catalog of other titles available.

NHK for MARJIS, MARJIS, Room 3113, Benjamin Building, College of Education, University of Maryland, College Park, Maryland 20742.

PBS American Experience Series 203 (no longer available, but check with a larger public library).

Tele-Japan, Pacific Mountain Network, 12596 West Bayaud, Suite 215, Lakewood, Colorado 80228.



United States National Audiovisual Center. Title distributed by National Technical Information Service (NTIS), Springfield, Virginia 22161 (tel: 800-553-NTIS).

University of California Extension Center for Media and Independent Learning (CMIL), 2000 Center Street, 4th Floor, Berkeley, California 94704 (tel: 510-642-0460). Descriptive catalog available.

*Note:* Besides the above and those programs and centers listed on page II, there are obviously many other sources for audiovisuals on Japan, including universities such as Kent State, Ohio (tel: 800-338-5718); University of Minnesota, Minneapolis (tel: 800-847-8251); and so forth. Catalogs are usually available.

#### NOTE ON JAPANESE NAMES AND PRONUNCIATION

Throughout this book, names of Japanese nationals are in Japanese order: surname first, then given name. Thus Yamada Masao is Mr. Yamada and Honda Soichiro is Mr. Honda (and the company, the Honda Motor Company). Japanese persons who have become citizens or long-term residents in the West follow the Western practice of given name first, followed by surname, i.e., Akira Iriye or Ryusaku Tsunoda.

Most Japanese words are easy to pronounce. There is little accent: Yamada is Ya-ma-da, not YA-rna-da, Ya-MA-da, or Ya-rna-DA. Vowel sounds are close to those of Spanish or Italian: Hiroshima is He-row-she-ma and Fuji-ichi is Foo-gee-ee-chee. To pronounce *tsu*, take the sound at the end of the English word roots and add *u*. The initial sound in ra (and ri, ru, re, and ro) is crisper than the American r,

Richard Minear

August 2008  
Amherst, Massachusetts

The on-line version of the Teaching Strategies Manual is a dynamic and evolving document, adaptable to the best teaching practices and evolving current issues.

## **LESSON 1**

### **JAPAN TODAY**

Student Preparation: None.

Inquiry Focus:

- > What are students' attitudes toward Japan? What are the sources of these attitudes?
- > How committed are students to their information and attitudes?
- > What constitutes a sufficient basis for truth?

Concepts:

- > perceptions
- > convictions

Procedure:

1. Duplicate the following exercise and hand it out to students, asking them to complete each statement

#### IMAGES OF JAPAN

- a. When I think of Japan, the first thing that comes to mind is ...
  - b. If I went to Japan, I would expect to see ...
  - c. Japan's greatest contribution to the world is ...
  - d. Japan's greatest weakness is ...
  - e. The Japanese are especially good at ...
  - f. The biggest difference between the Japanese and the Americans is ...
  - g. The Japanese became involved in World War II because ...
2. Duplicate the following "Attitudes Evaluation" sheet and hand it out after students have completed the "Images of Japan" statements.



- f.
- g.

3. After students have completed both sheets, ask them to hand in the first page, "Images of Japan." Then ask seven students to go to the chalkboard to record the responses for each of the seven statements. To facilitate the recording, have the seven recorders use an assembly-line technique. Recorder 1 looks at question 1 on the first student's paper, then passes the paper on to recorder 2, who looks only at question 2, etc. After all responses are recorded on the chalkboard, hand the papers back and ask the class:

"How would you describe your attitudes toward Japan?" Discuss.

4. After students have freely discussed their images of Japan, ask:

"How many listed 'Internet/Newspapers/Magazines' as a *strong* influence for any of the statements?"

Write the number on the chalkboard. Ask:

"How many listed 'Radio/TV' as a strong influence?"

Continue this process for all the sources, writing the numbers on the chalkboard. You might also want to record the number of students who listed these sources as a *moderate* or mild influence, or no influence at all.

When all the numbers are listed on the board under the appropriate headings, ask the class:

"What is your major source of information?" Discuss.

You might also ask:

"What do your conclusions indicate about American society?"

5. After students have freely discussed the importance of their various sources of information, turn to the question of commitment to the truth of this information. Ask:

“How many circled a 10 for any statement? What was the statement? How can you be so sure?” Discuss.

"How many circled a 1 for any statement? What was the statement? Why are you so unsure?" Discuss.

"In your mind, what makes the difference between a 1 and a 10? In other words, how much evidence is sufficient to convince you of the truth of anything? What kind of evidence do you look for?" Discuss.

"What kind of evidence would you need to move from 1 to 10 concerning Japan?"

6. Ask students to keep their "Images of Japan" and "Attitudes Evaluation" sheets. They will need to refer to them several times in the course of their study of Japan to re-evaluate their information, their attitudes, and their level of certainty.

### **Inquiry Evaluation:**

Students might:

- > clarify their images of Japan by completing sentence stems on the "Images of Japan" handout.
- > identify the origin of their images by checking them on a list of sources.
- > evaluate the importance of these sources by checking the appropriate column on the "Attitudes Evaluation" sheet.
- > evaluate their commitment to their images by circling numbers on a continuum.
- > clarify their criteria for determining the truth of a statement by oral discussion.

**LESSON 2**

**TEN COMPARISONS BETWEEN**

**THE U.S. AND JAPAN**

**Student Preparation:**

Read the "Introduction" and "Ten Comparisons...", pp. 7-12.

**Inquiry Focus:**

- > How powerful or influential are the Japanese?
- > What are students' attitudes toward world rank?
- > How do Japanese and American statistical profiles compare?
- > What are students' attitudes toward quality of life?

**Concepts:**

- > statistics
- > quality of life

**Procedure:**

1. Begin the class by reading aloud or handing out the following letter, written by an 18-year-old college freshman to her parents:

Dear Folks:

It has been a while since I wrote. The reason is that a lot has happened to me.

The broken leg I got by jumping out of my dormitory window when it caught on fire a few months ago is almost completely mended. Lucky for me, the fire and my jump were witnessed by a garbage truck driver who was collecting in the area. He was the one who called the fire department and the ambulance. He visited me in the hospital, and since I had no place to live because of the fire, he invited me to share his apartment with him. It's really a converted garage but awfully pleasant. He's a great guy and we have fallen in love. We are planning to get married before my pregnancy becomes noticeable.

I hope you will treat him with love and respect. He is gentle and kind and, although he dropped out of high school, he is very ambitious. I believe his strong desire to succeed in life will be enough to help him to overcome his heroin habit.

Now that I have brought you up to date, I must tell you that there was no fire, no broken leg, no engagement, no pregnancy, and no special guy. However, I am flunking Ancient History and getting a "D" in English and Fine Arts, and I want you to see those marks in their proper perspective.

Your loving daughter, Lois

To encourage discussion of the letter, ask:

"What do you think of Lois's approach in the letter?"

"What does she mean by 'perspective'?"

"Have you ever felt a similar need to give other people a new perspective?"

"How do you think Lois's parents reacted when they came to the end of the letter?"

To help students examine their own need for perspective on various aspects of life, ask them to complete three sentences beginning with:

"I need perspective on ... "

The students, of course, should complete the sentences according to what they view their personal needs to be. After they have finished writing the sentences, have the students share their responses in open discussion.

[This exercise might be repeated with a specific focus on Japan. Ask students to examine the "Images of Japan" questionnaire they completed in Lesson I and, on the basis of their responses to the questionnaire, write *three* sentences beginning with: "Concerning Japan, I need perspective on ... " Students should share their sentences in class discussion.]

2. Turn to the "Student Preparation" for this lesson: the "Introduction" and "The Ten Comparisons." Ask:

"What perspective on Japan do you think *Through Japanese Eyes* will give us? How important is that perspective? Why?"

"In particular, what perspective on Japan does 'The Ten Comparisons' give us? How does this perspective compare with the one you now have?"

At this point, focus on the issue of influence in Japan as described in the reading. Ask:

"In what ways would you measure Japanese world influence?"

"Which statistics described in the reading would you consider the most important? Why?"

"Which statistics described in the reading would you consider the least important? Why?"

Encourage students to cite specific examples from the reading.

3. To help students relate GDP to their daily lives, ask them to draw a line down the middle of a piece of paper and write "Quality of Life" at the top of the page.

Have them list in the left-hand column all the items that contribute to the quality of their lives and *would be included in the measurement of GDP* --- i.e., goods and services. In the right-hand column they should write all the things that contribute to the quality of their lives but are not included in GDP—e.g., the beauty of a sunset, a clean lake, leisure time, the companionship of friends, the loving care of parents, etc.

After students have finished making their lists, ask them to rank-order the 10 items that are most important to them. The two columns should be combined for the rank-ordering. Then hold an open discussion of (1) their lists and (2) their rankings.

"Which GDP items (left-hand column) did you feel contributed to the quality of your life?"



4. *Library Project:* As an out-of-class research project, it would be interesting for students to examine economic data on the United States for comparison with Japan. The best source for such data would be the *U.S. Statistical Abstract*, published annually. Other useful sources are the *American Almanac* and the *World Almanac*.

In their research, students might examine data that would help them answer more fully some of the questions they have already discussed in this lesson--e.g., the balance of trade between the United States and Japan. Other questions they might investigate would include:

What are America's major exports, imports?

With what countries do we trade most?

What is our balance of trade in general and with respect to specific nations?

What industries have grown most, or least, in the United States during the past 25 or 50 years?

What occupational changes have taken place in the United States? What has happened, for example, to the number and percentage of farmers? Of white-collar workers? Of blue-collar workers?

What has happened in the field of education? What percentage of American workers have a high school diploma, a college degree?

There is virtually no end to the questions that can be raised and then answered by such research. A useful way to organize a class research project is first to hold a general discussion about the various topics or themes that students would like to pursue. Write the topics on the board. Then divide the class into five or six (or more) small groups, with each group working on a specific topic. The group is then responsible for its own research and for making a presentation to the class. Encourage students to make large, readable graphs for their presentations.

**Inquiry Evaluation:**

Students might:

- > clarify their own values toward the "quality of life" by rank-ordering life experiences that give them the most satisfaction.
- > translate and interpret economic graphs by discussing the contents and implications of five graphs dealing with Japan's economy.
- > make inferences about the changes that have taken place in Japan's economy in the past 50 years by analyzing and discussing economic graphs.
- > form hypotheses about the effect of world oil shortages on Japan's economy by analyzing and discussing data relevant to Japan's sources of energy.
- > analyze Japan's trade relations with the rest of the world by interpreting and discussing import-export graphs.
- > analyze the importance of GDP in their daily lives by listing goods and services (and other experiences) that improve the quality of their lives.
- > examine how statistics help them to develop perspective on Japan and on life in general by completing a series of sentences.
- > derive their own definitions of "quality of life" such as culture, happiness and love, by discussing Japan's level of culture in class.
- > clarify their own attitudes toward happiness by completing the "Affluence Attitude Sheet."
- > compare the world rankings of Japan and America by constructing a pie chart for each.
- > clarify their attitudes toward quality of life by completing a written exercise on the subject.

**Lesson 3****Success Japanese Style****Big Boss of the Thunder Herd****Student Preparation:**

Read "Big Boss of the Thunder Herd," pp. 13-16.

**Inquiry Focus:**

- > What is Mr. Honda's formula for success?
- > How do students' values compare with those of Mr. Honda?
- > How do the lifestyles and work attitudes of Japanese and American businessmen compare?

**Concepts:**

- > success
- > diligence
- > lifestyle

**Procedure:**

1. Write this statement by Honda Soichiro on the chalkboard:

"I think best when I have a wrench in my hands."

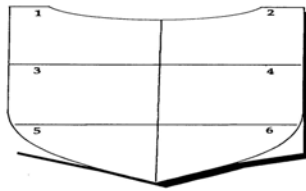
Ask students to write at least two sentences beginning with "I think best when ... "

After students have finished, ask them to read their sentences aloud (voluntarily) for class discussion. To encourage discussion, ask:

"What did you learn about yourself by writing these sentences?" "Did you learn how you think best or what you are most interested in? Or are these the same thing?"

2. To help students examine their interests further, hand out a page containing a "Coat of Arms" and a set of questions, as follows:

COAT OF ARMS



Answer the following questions by writing the answers in the corresponding sections of the "Coat of Arms."

1. In what places are you most comfortable?
2. What would you like people to say about you when you are not present?
3. If there were a banquet celebrating your life, whom would you like to invite?
4. What personal accomplishment are you especially proud of?
5. What personal ambition, still unfulfilled, do you have?
6. How would you like your epitaph to read?

After students have finished the exercise, ask them to examine their "Coat of Arms" and reflect on what they might have learned about themselves. A useful technique for such reflection is to complete the following sentences:

I learned that ...

I relearned that ...

I was surprised to learn that ...

I was pleased to learn that ...

I was displeased to learn that ...

To add another dimension to the "Coat of Arms" exercise, redistribute the papers at random, asking the students to try to identify the student whose "Coat of Arms" they have. This is an excellent exercise to help students to get to know one another.

3. Turn now to the reading, "Big Boss of the Thunder Herd," and to Honda, the man. Draw a large "Coat of Arms" on the board and ask the class, through open discussion, to complete the "Coat of Arms" for Honda, using the same questions the students used for themselves.

[Inevitably, some of the answers will have to be speculations or mere inferences based on the limited information about Honda in the reading. However, the exercise should lead students into a close examination and lively discussion of the information they do have.]

4. After the Honda "Coat of Arms" is completed, ask:

"In your personal opinion, is Honda a success as a person?"

"How do you think Japanese (or American) society would judge Honda?"

"What does Honda's life tell you, if anything, about the reasons for Japan's current economic success?"

To help students examine the question of success in more detail, ask them to create a "Recipe for Success" from Honda's point of view. That is, what are the ingredients for success, in what proportions, processed in what way, and for how long? In writing these

recipes, students could work in small groups or individually. Ask students to follow the form of actual recipes in doing this exercise; for example:

#### RECIPE FOR SUCCESS

4 cups of hard work

1 cup of education

1 teaspoon of family connections

1 teaspoon of humor

2 tablespoons of honesty

Mix the hard work and education and let set for 10 years, adding a drop or two of family connections each year. Then whip into a batter, mixing humor as you go. Sprinkle the honesty on top.

Place in the oven, preheated to 450 degrees, and bake for another 10 years or until the batter has risen to the top of the dish and turned a golden brown. Your success is now ready. Serve immediately, while hot. Cooling spoils this dish. Do not reheat. If more success is desired, prepare a new batter.

[If this exercise becomes too lengthy, it could be given as a homework assignment. Students should share their recipes by reading them aloud.]

As a follow-up to this exercise, have each student write his or her own "Recipe for Success." Make sure students clarify to themselves whether they are writing a recipe for economic success or human success; the two may not be the same, depending on one's values. Students should share their recipes. Then ask:

"What does your personal recipe tell you about your values?  
About the way you view society?"

"How does your personal recipe differ from Honda's? Why?"

5. As a final exercise in this lesson, ask the students to examine the "Quotations from Mr. Honda" and the "Postscript," pp. 25-26.

"Honda says, 'When I drive, I almost feel like a god.' How does driving affect you?"

"Honda says, 'My biggest thrill is when I plan something and it fails.' Do you agree with his reaction? How do you feel when you fail?"

"Honda says, 'I don't require my engineers to have diplomas.' How do you feel about diplomas? Why do you think society relies on them?"

"In the 'Postscript,' Mr. Takenaka says, 'In my opinion, luxuries only complicate life.' How do you feel about this? Can you think of any luxuries that you feel are not worth the trouble of having?"

[In discussing this last question, students might write a list of luxuries on the board and next to each luxury record the amount of time or attention the luxury requires. The students might then evaluate each luxury by placing it on a "Nuisance Scale" of 1 to 10 and putting numbers next to luxuries on chalkboard.]

Mr. Takenaka says, "Japanese corporate executives are really very simple men who live simple lives and have one simple aim: We want our companies and hopefully our country to be the very best possible."

"How would you compare this attitude with the attitude of American businessmen today?"

"Have Americans ever had this attitude?"

"What effect do you think such an attitude would have on the economic growth of a country?"

*Special Note:* Running throughout the readings are news items that underline how far along the road from isolation Japan has come in recent years. To dramatize each news item, ask a student to play the role of a TV news reporter and read the item aloud. Then ask the class to interpret the news report—that is, give an in-depth analysis of the significance of the item.

**Inquiry Evaluation:**

Students might:

- > analyze Honda's method of achieving success by creating a Honda "Recipe for Success."
- > clarify their own attitudes toward success by creating personal "Recipes for Success."
- > analyze Honda's lifestyle by designing a "Coat of Arms" for him.
- > analyze their own lifestyles by designing a personal "Coat of Arms."
- > compare Japanese and American businessmen by discussing similarities and differences in the lifestyles and work ethics of the two groups.



## **LESSON 4**

### **JAPAN, INC.**

#### **Student Preparation:**

Read "Japan, Inc.: The Comics," pp. 17-24.

#### **Inquiry Focus:**

- > What role does Japanese industry play in the American economy?
  - > How do the Japanese perceive the automobile trade war?
  - > How does self-interest shape our perceptions?

#### **Concepts:**

- > economic competition

#### **Procedure:**

1. Begin by having the class compile lists of Japanese- and American-made products. The first list should contain Japanese manufactured goods that are imported by America (cars, radios, cameras, etc.). The second list should contain similar American-made products. Discuss the two lists.

"What types of products are normally imported from Japan?"

"How would you describe the quality and cost of these products?"

"Are the same types of products produced in America?"

"How would you describe the quality and cost of the American-made products?"

"Why do Americans import Japanese products?"

“Why do some people say that Americans should buy American?”

“What is a trade war?”

2. This could lead into a discussion of "Japan, Inc.: The Comics," pp. 171-178. Two different perspectives are presented in the comic--- American workers and Japanese automobile executives. Discuss how self-interest influences each group's perception of the automobile business.

“How do the American workers react to the success of Japanese automobile companies? Why?”

“What do the Japanese executives think about this reaction?”

"Should the Japanese be blamed for America's struggling automobile industry? Why or why not?"

3. To further examine the role played by individual identity in shaping our perceptions, conduct a comic strip drawing exercise. Divide the class into five groups:

American automobile workers  
 American automobile buyers  
 American automobile companies  
 Japanese automobile workers  
 Japanese companies

Pretend that the United States government is evaluating its international trade policies. Have each group identify and discuss their interests regarding the international automobile trade. Instruct them to carefully examine the comic for information and statistics to strengthen their position. Finally, have each group draw their own comic strip to illustrate their position. The groups should share their comics with the entire class.

Follow up this exercise with a brief discussion.

“Why do people have different perceptions of international trade?”

"Why are the Japanese so successful at trading?"

"How do you feel about Japan-bashing?"

**Inquiry Evaluation:**

Students might:

- > analyze the Japanese penetration of American markets by listing imported Japanese products and comparing them to comparable (similar) U.S. products.
- > identify American reactions to Japan's success by discussing the comic
  - > demonstrate an awareness of the role played by self-interest in forming perceptions by creating a comic strip to illustrate a particular perspective about the trade war.

## LESSON 5

# QUALITY OF LIFE

### Student Preparation:

Read "Contemporary Japan: Three Novels" pp.25-33.

### Inquiry Focus:

- > What attributes of a country do students value most?
- > How do students define the "quality of life"?

### Concepts:

- > quality of life

### Procedure:

1. Begin the class with the "Forced Migration" exercise. Hand out the "Forced Migration Worksheet" located at the end of this lesson. Lead the class in filling out the worksheet. Ask the students:

"If you had to leave the United States for the rest of your life, what country would you like to live in?"

Tell the students to write down their top three choices in the upper left-hand quadrant of the worksheet. Be sure to let the students know that they do not have to share this information with others unless they choose to do so.

Have students jot down the reasons they chose those countries in the top right-hand quadrant. A couple of words or a phrase will be sufficient. Then ask the opposite question:

"If you had to leave the United States for the rest of your life, what country would you *least* like to live in?"

Tell the students to write down their three choices for the least desirable places to live in the bottom left-hand quadrant. Have

students jot down the reasons they chose these countries in the lower right-hand quadrant.

2. After students have finished writing, conduct a class discussion of their responses. To discover if there is a pattern in the students' responses, ask the students to nominate choices for the most desirable place to live. Any country which receives more than five votes from the rest of the class, will be placed on the list of most desirable places to live. You may want to write the list on the blackboard. Repeat this procedure for the negative choices. Now ask the students:

"Why did you choose these countries as the most desirable places to live?"

Write the students' responses on the blackboard. Do the same for the negative choices.

3. Ask students to analyze the exercise they have just participated in. You might ask:

"Do you see any pattern to your choices?"

"What did you learn about yourself from this exercise?"

"What do the choices you made tell you about your needs, your interests and your values?"

"How would you rate Japan on a scale of 1 to 10, with one being the least desirable place to live and 10 being the most desirable place to live?"

"What implications do your attitudes and beliefs have for the study of other cultures?"

[For example, if we favor Western nations, we automatically apply Western standards to other countries. We do not come to our study of the world with a clean slate. Mention to students that there is no need to feel guilty about this. It is a natural response.]

4. The previous discussion concerns factors which form students' perceptions of the quality of life. To focus the discussion on which

factors are most important, conduct a brainstorming activity based on the following question:

"If you were to rank the quality of life in any given country, what would you list as indicators of the quality of life? For example, daily caloric intake, number of automobiles per capita, number of college graduates."

Write the students' responses on the blackboard. Make sure the students generate as many ideas as possible covering a wide range of indicators. Divide the class into five or six small groups. The task of each group is to rank the indicators in order of importance. Each group should decide which three indicators are most important and which three indicators are least important.

After the groups have completed the exercise, ask one person from each group to explain how they ranked the indicators and the reasons for the rankings. These reports from the small groups should lead to a group discussion. To encourage further discussion, ask:

"Based on your rankings, what do you value most?"

"Can you imagine people elsewhere having a different ranking?"

"How might it be different?"

Ask the students to turn to the reading, pp. 36-42. Have the students list the indicators mentioned in the reading (literacy, life expectancy, and infant mortality). Lead a class discussion based on the following questions:

"Why might these particular measurements be useful as indicators of the quality of life?"

"What other factors are linked to these indicators?"

"How many of these indicators did you have on your list?"

"Based on these indicators (either the ones formulated in class or the ones from the reading), how has your ranking of the quality of life in Japan changed?"

Students should be able to link infant mortality to mother's health, mother's nutrition, medical care, and environmental conditions such as access to clean water. Literacy can be linked to the education of mothers and society in general, awareness of nutrition, and greater economic productivity. We expectancy is related to health, nutrition, medical care, environmental conditions, sanitation, a clean water supply, law and order, and peace.

To conclude the discussion, have the class come to a consensus as to which four indicators are the most important and could be considered as "universally applicable" as indicators of the quality of life.

### **Inquiry Evaluation:**

Students might

- > identify what attributes of a country are most important to them by completing the "Forced Migration Worksheet" on next page.
- > clarify how they define the quality of life by identifying and ranking different indicators of the quality of life.
- > examine how different indicators of the quality of life are linked to other factors which affect the quality of life by discussing the topic in class.

**FORCED MIGRATION WORKSHEET**

*POSITIVE CHOICES*

1.

2.

3.

*REASONS*

1.

2.

3.

*NEGATIVE CHOICES*

1.

2.

3.

*REASONS*

1.

2.

3.



## LESSON 6

### A CLOSED SOCIETY

**Student Preparation:**

Read "A Closed Society: 1600-1853," pp. 37-44. (Begin "Advance Preparation" given at the beginning of Lesson 12.)

**Inquiry Focus:**

- > What kind of society was Japan during its period of isolation?
  - > To what extent is isolation possible for a country today?
  - > How do students feel about isolationism?
- > How has "cultural borrowing" affected the daily lives of Americans?

**Concepts:**

- > isolationism
- > cultural borrowing

**Procedure:**

1. Divide the class into small groups. The task of each group is to create a set of laws that would have to be passed if we wanted to keep the United States *completely isolated* from outside influence--e.g., no trade, no communication, no travel, etc. Each group should name a spokesperson.

After the groups have prepared their laws, ask the reporters to write their group's laws on the board. Then conduct an open discussion.

"Which laws would be most difficult to enforce?"

"Which laws do you think would be the most important?"

The class might rank-order the first five laws that they consider indispensable for maintaining isolation.

"How would these laws affect your personal life? How would they affect the life of the nation? How would they affect the life of the Secretary of State?"

"What would be some of the disadvantages of isolation? What would be some of the advantages?"

Mention that Presidents Washington and Jefferson advocated a policy of American isolation, noninvolvement with other nations, for the sake of avoiding entanglements in world affairs.

"How many Americans do you think would be in favor of such a policy today? Do you know of any groups or individuals who advocate isolationism?"

"What reasons would isolationists give for their position?"

"How has the world changed between the eighteenth and twentieth centuries so as to affect a policy of isolation?"

On a scale of 1 to 10, ask students to respond to this question: "To what extent do you think it is possible for a nation to isolate itself today?"

Totally Possible											Totally Impossible
1	2	3	4	5	6	7	8	9	10		

On a similar scale, ask students to respond to this question: "How desirable do you think it would be to live in an isolated nation?"

Extremely Desirable											Extremely Undesirable
1	2	3	4	5	6	7	8	9	10		

2. Turn to "A Closed Society," pp. 37-44.

"Why do you think the Japanese, from 1600 to 1868, wanted to isolate themselves?"

## The Road from Isolation

"How determined would you say the Japanese were to maintain their isolation? How successful were they?"

"How does the story of Taro suggest reasons for this isolation?" Encourage students to refer to specific incidents in the reading.

"In general, what kind of society do you think would want to be isolated or exclusive?" [If students don't mention a society's attitude toward change as an important factor, ask:

"What was Taro's and Japan's attitude toward change 200 years ago?" Traditional societies have always placed a high priority on continuity and permanence; hence, outside contact that brought change represented a threat.]

"If a society is happy in isolation, how do you think other countries should treat it? Why?" Encourage students to refer to their earlier judgments on the possibility of isolation.

3. Read or hand out "One Hundred Percent American."

ONE HUNDRED PERCENT AMERICAN"

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East Indian origin, and lying in a bed built on a pattern which originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native to Asia Minor; or silk, whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in southwestern Asia. If

\* Ralph Linton, "One Hundred Percent American," *The American Mercury*, 40 (1937), 427-29. Reprinted by permission of the American Mercury, P.O. Box 1306, Torrance, CA 90505.

the weather is cold enough he may even be sleeping under an eiderdown quilt invented in Scandinavia.

On awakening he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution; he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his ablutions in the midst of such splendor. But the insidious foreign influence pursues him even here. Glass was invented by the ancient Egyptians, the use of glazed tiles for floors and walls in the Near East, porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot very briefly and unintentionally places his posterior.

In this bathroom the American washes with soap invented by the ancient Gauls. Next he cleans his teeth, a subversive European practice which did not invade America until the latter part of the eighteenth century. He then shaves, a masochistic rite first developed by the heathen priests of ancient Egypt and Sumer. The process is made less of a penance by the fact that his razor is of steel, an iron-carbon alloy discovered in either India or Turkestan. Lastly, he dries himself on a Turkish towel.

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate, but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall even when common sense tells him that the authentically American costume of gee string and moccasins would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process

invented in ancient Egypt and cut to a pattern which can be traced back to ancient Greece, and makes sure that they are properly polished, also a Greek idea. Lastly, he ties about his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by seventeenth-century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here a whole new series of foreign things confronts him. His food and drink are placed before him in pottery vessels, the popular name of which--china-is sufficient evidence of their origin. His fork is a medieval Italian invention and his spoon a copy of a Roman original. He will usually begin the meal with coffee, an Abyssinian plant first discovered by the Arabs. The American is quite likely to need it to dispel the morning-after effects of overindulgence in fermented drinks, invented in the Near East; or distilled ones, invented by the alchemists of medieval Europe. Whereas the Arabs took their coffee straight, he will probably sweeten it with sugar, discovered in India, and dilute it with cream, both the domestication of cattle and the technique of milking having originated in Asia Minor.

If our patriot is old-fashioned enough to adhere to the so-called American breakfast, his coffee will be accompanied by an orange, domesticated in the Mediterranean region, a cantaloupe, domesticated in Persia, or grapes, domesticated in Asia Minor. He will follow this with a bowl of cereal made from grain domesticated in the Near East and prepared by methods also invented there. From this he will go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near Eastern cosmetic. As a side dish he may have the egg of a bird domesticated in southeastern Asia or strips of the flesh of an animal domesticated in the same region, which have been salted and smoked by a process invented in northern Europe.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train-the train, not the sprinting, being an English invention. At the station he pauses for a moment to buy a newspaper, paying for

it with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a process invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dire results to our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a one hundred percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

After students have read "One Hundred Percent American," ask:

"What is the main point of the article?"

[Obviously, the main point of the article is that no country, certainly not the United States, exists in isolation. Culture borrowing goes on all the time. In fact, it is so common that we quickly forget where ideas and practices originally came from; we simply adopt them as our own.)

"What surprised you about the article?"

"What examples of cultural borrowing can you find in your own home in addition to those mentioned in the article?"

"Could a similar article be written for any other country? Why or why not?"

Tell students-a true story-that a college student in India once asked a visiting American professor, "Do you have Coca-Cola in the United States?"

"How does that question make you feel? How would you answer it?" "How does the incident relate to 'One Hundred Percent American'?"

**Inquiry Evaluation:**

Students might:

- > derive and analyze the components of a national isolationist policy by writing a set of laws that would have to be passed to isolate the United States from the rest of the world.
- > evaluate the possibility of American isolation by discussing the implementation of these laws.
- > clarify their own attitudes toward isolation by completing two continuum exercises.
- > infer the reasons for Japan's historical policy of isolation by analyzing and discussing "A Closed Society: 1600-1853."
- > analyze the effects of "cultural borrowing" on the lives of Americans by discussing "One Hundred Percent American."

## LESSON 7 THE OLD VALUES

### **Student Preparation:**

Read "The Old Values," pp. 45-50, and "Fuji-ichi, the Tycoon," pp. 55-60.

### **Inquiry Focus:**

- > What were the dominant values in traditional Japan? How do they relate to the modern Japanese economy?
- > What are the students' self-images? How do they spend most of their time? What are their major goals and values?
- > How do Japanese and American values compare-historically and today?

### **Concepts:**

- > tradition
- > self-discipline
- > workethic
- > loyalty

### **Procedure:**

1. Begin the class with a general discussion of the samurai in traditional Japan.

"What is your general impression of the samurai?"

"What contribution did they make to Japanese society?"

"If the samurai were the protectors of virtue in traditional Japan, who are the protectors of virtue in contemporary America?"



"If the samurai can be represented by his sword and the salaried man today by his briefcase, what symbol best stands for you?"

To help students respond to this question, ask them to write down five objects or symbols that represent their character or interests. Then ask them to rank-order the symbols. Share responses in open discussion.

- To allow students to compare their symbols (i.e., their interests, values, and self-characterizations) with their act behavior, hand out or ask the students to make the following "Time Study Chart,"

#### TIME STUDY CHART

Day	Activity	Number of Days per Week	Number of Weeks per Year	Total Hours per Year
7AM.				
8				
9				
10				
11				
Noon				
1 P.M.				
2				
3				
4				
( ... and so forth until bedtime)				

The simplest way to complete the chart is to fill in the activities of a "typical" day, along with the number of days per week and the number of weeks per year that the activity would be pursued. Multiply the number of hours per day by the number of days per week to derive the total hours per week; then multiply that total by the number of weeks per year to derive the total hours per year.

Obviously, there is no one typical day in any student's life. Hence, students might want to complete a time study for every day of the week, or one for weekdays and one for weekends. They also might want to distinguish between weekdays during the school year and weekdays during vacation time.

The "Time Study Chart" is flexible; it can be made as simple or as complex as you wish. The more complex it becomes, of course, the more accurately it reflects reality. The main point of the chart, however, is always to determine how we spend our time--i.e., what priorities we assign to various activities *in actual practice*.

[*Note:* Because of the length of this exercise, it might be a good idea to assign it as a homework assignment, to be completed either before or after this lesson.]

3. After students have completed their charts, ask them to share their findings in open discussion.

"How do you spend most of your time?"

"Do you spend most time on the things you value most? If not, why not?"

"How do your symbols compare with your time expenditures?"

"Are you happy with your allocation of time? How would you change your schedule if you could?"

"Where did these values come from?"

"Who creates values?"

"What is the purpose of values?"

"What comes first, values or activities?"

"Do values change? Why or why not?"

"What is a value?"

“Are values means to other ends, or are they ends in themselves, or both?”

4. Return to a discussion of "The Old Values" in Japan.

"How do your values (the values of American society) compare with the values in traditional Japan?"

To answer this question, students should examine the text carefully to determine just what the values were for the various classes in Japan: samurai, farmers, artisans, and merchants. It would be useful to make a list of values for each class. The story "Fuji-ichi, the Tycoon" should be used to illustrate the values of both artisans and merchants.

Notice that the values for these classes are not given; rather, their activities and behavior are explained. Students will have to make inferences about the values underlying the lifestyles of these classes, just as they did with their own "Tune Study Charts."

"What values do the three classes seem to have in common?"

[Discipline, hard work, thrift, and temperance seem to be the dominant values that all the classes shared.]

"How would these values contribute to the development of Japan's modern economy?" (To put it another way, "In what ways are the samurai's sword and the salaried man's briefcase similar?")

"How important would you say these values are in American society today? How important do you think they were a century ago?"

If students are not familiar with the Calvinist (Puritan, Protestant) work ethic, you might explain what it is.

"What is your opinion of Fuji-ichi? What do you think an American Puritan would think of him?"

Remind students that the story is a satire. It exaggerates the qualities of the traditional merchant. But the qualities (thrift, temperance, self-discipline, etc.) were nonetheless real.

"How strong would you say the Protestant work ethic is in this country today?"

"If it has weakened, what are the causes?"

"How do you think affluence will affect the traditional values of Japan? Is that good or bad?"

5. To help students compare themselves with traditional Japanese and, more important, to help them clarify their own values—ask them to examine "Recollections of a Samurai of the Seventeenth Century" and compare this samurai's acts of self-discipline with their own. To facilitate the exercise, students might make a list of "Acts of Self-Discipline" they have performed in the past, focusing on the ones they are especially proud of. Next to each act of self-discipline, they should write the goal or value for which the act was performed. Have the students share their lists and their comparisons of their acts with the samurai's in open discussion.

### **Inquiry Evaluation:**

Students might:

- > analyze the function of the samurai in traditional Japan by discussing and making oral inferences from "The Old Values."
- > clarify their self-images by listing objects and symbols they would choose to represent them.
- > determine how they spend their time by completing the "Time Study Chart."
- > evaluate the consistency between their values and their behavior by discussing the comparison between their personal symbols and their time expenditures.
- > indicate a willingness to change their time allocations by writing a series of "I promise myself to . . ." statements.

- > determine which values are best served in their lives by listing the values implied by their major time commitments.
- > synthesize the values shared by all classes in traditional Japan by making oral inferences from the written material assigned as "Preparation" for this lesson.
- > compare their own values with those of traditional Japan by discussing the two and by contrasting their written "Acts of Self-Discipline" with those described by the samurai.
- > make inferences about the role traditional Japanese values have played in the economic development of contemporary Japan by discussing the usefulness of such values in a modern industrial state.
- > compare traditional Japanese values and the Protestant work ethic by discussing the behavior of people living under each system of values.

## LESSON 8 ETHNOCENTRISM

### Student Preparation:

Read "Ethnocentrism, Japanese Style," pp. 61-66, and "An End to the Closed Society," pp. 69-74. (Begin "Advance Preparation" given at the beginning of Lesson 13.)

### Inquiry Focus:

- > What is ethnocentrism?
- > How does it affect interpersonal and international relations?
- > Why did Japan end its isolation?

### Concepts:

- > ethnocentrism

### Procedure:

1. Hand out or read the following news story, which appeared in American papers on May 17, 1973:

SOMEWHERE IN EUROPE (UPI)--British girls, according to a survey released recently, have the loveliest legs in Europe.

Mr. Name Withheld, a 28-year-old marketing executive, reported that a 20-man team checked the legs of 2,000 girls in European countries to test prospects for a new brand of leg cosmetics.

They rated the legs of British girls loveliest--"Almost ideal." Scandinavian girls came second. Their legs are "petite but not skinny, with a fine texture and no skin blemish."

French girls drew praise for their "attractively athletic" legs, but the team found the legs of German girls "muscular and hairy."

As for Italians, perhaps because of too much pasta, their legs suffer from "not enough definition."

Explaining the raves for the legs of British girls, the report said:

"Generally speaking they have perfect proportions, delicate skin coloring and just that essential hint of muscle ripple at the calf when they move."

After students have read the article, allow some immediate reactions and jokes, and then ask:

"What country do you think the 20 surveyors came from? Why?"

[just by coincidence, they were all from Britain.]

"How likely is it that they might have come to another decision? Why?"

[Obviously, this is a good example of ethnocentrism. If we use ourselves as the standard of excellence, we are always bound to come out first.]

2. Here are two more examples of ethnocentrism, far less humorous and harmless than the "legs" illustration. Hand them out or read them to the class:

Generally speaking, the Nordic race alone can emit sounds of untroubled clearness, whereas among non-Nordic men and races, the pronunciation is impure, the individual sounds more confused and more like the noises made by animals, such as barking, snoring, sniffing, and squeaking. That birds can learn to talk better than other animals is explained by the fact that their mouths are Nordic in structure—that is to say, high, narrow, and short-tongued. The shape of the Nordic gum allows a superior movement of the tongue, which is the reason Nordic talking and singing are fuller \*

▲   ▲   ▲

The Jew speaks the language of the nation in whose midst he dwells from generation to generation, but he always speaks it as an alien. Our whole European art and civilization have remained

\* Hermann Gauch, *Neue Grundlagen tier Rassenforschung* (Berlin, n.d.), p. 165.

to the Jew a foreign tongue. In this speech, this art, the Jew can only after-speak and after-patch-not truly make a poem of his words, an artwork of his doings.

In the peculiarities of Semitic pronunciation the first thing that strikes our ear as quite outlandish and unpleasant in the Jew's production of the voice-sounds is a creaking, squeaking, buzzing snuffle. This mode of speaking acquires at once the character of an intolerably jumbled blabber. The cold indifference of his peculiar blubber never by chance rises to the ardor of a higher heartfelt passion .\*

"Where do you think the writers of these two selections came from? Why?"

The first example was written by Hermann Gauch, a German specialist in the "study of human breeds and races." The second was written by Richard Wagner, a famous German composer of the nineteenth century.

"Where and how do we draw the line between harmless ethnocentrism, which simply leads us to prefer our own standards of taste, and destructive ethnocentrism, which can lead to the condemnation and even the persecution of others?"

3. Turn to "Ethnocentrism, Japanese Style," pp. 64-68. Focus on the first part of the reading, and ask:

"Why does Hirata consider the Japanese superior to all other people?"

Encourage students to cite specific examples from the reading.

"When he calls Japan the 'Land of the Gods,' how different is that from calling the United States 'God's Country?'"

- Richard Wagner, *Collected Works*, translated by William Ashton Ellis (8 vols.; London, 1892-99), Vol. III, pp. 84-85.



"When he says the Japanese are the descendants of the gods, how different is that from calling the Jews God's 'chosen people'?"

"What other examples can you think of in which people consider their God the only true God, or their country or culture the best in the world?"

"What conclusions about human nature, if any, would you draw from these examples?"

4. Focus on the second section of "Ethnocentrism, Japanese Style."  
The first section dealt with Hirata's arguments for Japanese superiority; the second section shows the effects of ethnocentrism when applied to the evaluation of other people.

"What does Hirata think of the Dutch? Of the Russians and Chinese?"

It would be helpful if students made a list of characteristics that Hirata ascribes to these different nationalities.

"Why do you think he has arrived at such bizarre characterizations of the Europeans?"

[They are simply different from the Japanese and therefore, in his estimation, a lower form of life.]

"What similar views of other people do ethnocentric Americans hold?"

5. Turn to the "Postscript" at the end of Hirata's statement.

"How does this Japanese, Otsuki, differ from Hirata in his view of others?"

"How can a nation or culture develop a more rational and balanced view of others, like Otsuki's?"

"How is Otsuki's dialogue similar to this class's study of Japan? What was his purpose in writing his dialogue? What is our purpose in studying about Japan?"

6. Turn to "An End of the Closed Society" (pp, 69-75) and conduct the following role-play.

#### THE SHOGUN'S DILEMMA: A HISTORICAL DRAMA

There are four roles to be played: (1) Perry's party, (2) conservative advisers to the Shogun, (3) liberal advisers to the Shogun, and (4) the Shogun. Divide the class into four groups (to equalize the number of students playing each role, a group of students should play the role of Shogun, rather than only one student). Then hand out the following sets of instructions (each group should receive only its own instructions):

##### Perry's Party

You are a member of Admiral Perry's party. You have been sent to Japan by the President of the United States, Millard Fillmore (1850-53), to accomplish what no Western country has ever been able to accomplish: to open Japan to international trade.

Your specific goals are clearly explained to you in a document called "Instructions to Commodore Perry," pp. 65-69 of the text. Examine these instructions carefully. Once you have understood them, you should meet with the Shogun's advisers and request an audience with the Shogun himself, so that you can present your government's position. If you are not granted an audience, you should explain your position to the advisers and leave a letter from the President, explaining the main points of the American position and telling the advisers that you will return within a year for the Shogun's reply. (Have a copy of the President's letter in hand when you approach the Shogun's advisers, just in case you are not granted an audience.)

##### Conservative Advisers to the Shogun

You are a member of the traditional group of advisers to the Shogun. Your position is very clear: You want Japan to have nothing whatsoever to do with foreign countries, especially Western ones, which you see as uncivilized, exploitative, and totally lacking in higher morals. In fact, you feel that "the West possesses no body of moral teaching by which a virtuous character might be cultivated." You are firm in your belief that the Shogun should

reject any and all requests from Western nations to open trade with Japan.

There is another rival group of advisers to the Shogun that believes the world has changed; that Japan is weak militarily and cannot resist the power (and therefore the requests) of the Westerners; and that therefore Japan should acquiesce, at least temporarily, until it can develop its military power (by learning from the Westerners) and then expel the foreigners once again. However, you reject this argument; you feel that if Japan acquiesces now, it will lose its will to resist forever. You believe Japan should fight now, if that is necessary.

Your position is well explained in a letter to the Shogun, written by one your colleagues under the title of "A Japanese Leader to the Shogunate," pp. 73-75. Read this letter carefully so that your group can present a united front.

Under no circumstances will your group allow foreign emissaries to see the Shogun personally.

#### Liberal Advisers to the Shogun

You are a member of a "new breed" of advisers to the Shogun. Although you oppose Japanese trade with other nations, especially the West, you realize that the world has changed. It is really no longer possible for any nation to remain isolated from the rest of the world. You are in favor of accepting the American proposal for trade relations. Here are the main points you will make to the Shogun:

- a. The United States is much stronger militarily than we are. If we resist the Americans, they will impose their will on us by force. Not only will they get their way, but we will face the destruction and humiliation of military defeat. Look at what happened to China in the Opium War against the British. So, in any event, the Americans will get their way. By following our advice, however, Japan will avoid destruction and lessen humiliation.
- b. By acquiescing temporarily to the demands of the Americans, we can actually benefit from our contact with the outside

world. We can master Western technology and become just as strong militarily as the Europeans. Then, and only then, will we be in a position to assert our own will. In other words, we must fight fire with fire.

- c. It should be made clear, however, that our short-run policy of acquiescence is not our long-run policy. We agree with our conservative brothers that our ultimate goal is to maintain the purity of Japanese culture. We fully agree that "the West possesses no body of moral teaching by which a virtuous character might be cultivated." However, the West does possess technology, which we need to defend ourselves. Our goal, then, is to maintain Eastern values by developing Western technology. If we go to war with the United States, we will be defeated and will never get Western cooperation in developing our technology; we will be suppressed forevermore.

In sum, we share the same goal as our conservative brothers: to maintain control over our own fate. It is only in the choice of means that we differ, and we strongly feel that our means are more realistic than theirs.

Under no circumstances, however, will we allow foreign emissaries to see the Shogun personally.

### **The Shogun**

You are the highest authority in Japan. In the end, only you can make a decision as to how to reply to the demands of the United States.

Your job is to read carefully the American President's "Instructions to Commodore Perry" (pp. 65-69) and to listen to the arguments of your advisers. After weighing all the evidence, make a decision and draft a formal statement to be read to the people of Japan.

7. The role-play might follow this sequence:

- a. Groups prepare their presentations.
- b. "Perry's party" makes its presentation to the two groups of

advisers; it leaves President Fillmore's letter for the Shogun.

- c. The conservative advisers present Fillmore's letter to the Shogun and argue their case for rejecting the American demands.
  - d. The liberal advisers present their arguments to the Shogun.
  - e. The Shogun confers (with his other "selves"), makes a decision, and then reads a "Statement to the Japanese People."
8. Conduct a "debriefing" on "The Shogun's Dilemma" role-play. Depending on the amount of time available, a number of questions can be raised. Here are a few:

"How did you feel in the role you took?"

"Where did your real sympathies lie?"

"If you were the Shogun, what decision would you have made?"

"How would you characterize the attitude of the Americans?"

"Who do you think was more ethnocentric, the Americans or the Japanese?"

"Which side do you think had the more just position?"

"How effective do you think the role-play was in helping you understand (and feel) the dilemma that Japan faced?"

### **Inquiry Evaluation:**

Students might:

- > extrapolate the effects of ethnocentrism by discussing several examples of ethnocentric behavior and thinking.

- > propose ways of mitigating the negative effects of ethnocentrism by discussing the ways in which education and rational analysis can affect behavior.
  - > develop an understanding of Japan's historical isolationist policy by taking part in "The Shogun's Dilemma" role-play.
- > empathize with the Japanese who favored isolation by taking part in "The Shogun's Dilemma" role-play.
- > develop an understanding of the United States's desire to open trade with Japan by taking part in "The Shogun's Dilemma" role-play.
- > empathize with the U.S. position by taking part in "The Shogun's Dilemma" role-play.
- > recognize the cultural component of foreign policy by discussing the effects of ethnocentrism on both Japanese and American attitudes in Japanese-American relations in the nineteenth century.

**Lesson 9****1850-1940****BEGINNINGS OF CHANGE****Student Preparation:**

Read "The Beginnings of Change," pp. 75-78 and "Japanese Imperialism: The Nineteenth Century," pp. 79-82.

**Inquiry Focus:**

- > What changes did the Meiji Restoration bring to Japan?
- > What factors most affect a nation's foreign policy?
- > How did Japan apply its new policy of imperialism?

**Concepts:**

- > imperialism
- > foreign policy

**Procedure:**

1. Begin the class by writing "Before" and "After" on the board. Ask:

"What was Japan's attitude toward other nations before the Meiji Restoration?"

Jot down student responses under the "Before" column.

"What was Japan's attitude toward other nations after the Meiji Restoration?"

Jot down student responses under the "After" column. Turn to Fukuzawa's article, "The Beginnings of Change."

"Why did the policy change?"

"How does Fukuzawa justify Japan's new policy?"

2. To help students gain insights into how foreign policy follows

expediency, write the following sentence stems on the board and ask students to complete them:

- a. Because Nation X, with a shortage of skilled laborers and a policy of no immigration, wishes to expand its economy, it will ...
- b. Because Nation Y, with a traditionally strong free press, has been taken over by a military dictatorship and the newspapers have harshly criticized the takeover, it is likely that ...
- c. Because Nation Z is a highly developed industrial power dependent on other nations' oil, the recent announcement from oil suppliers that Nation Z must cut off relations with Nation W will mean that ...

Upon completion of the exercise, have students share their completed stems. Then ask:

"Did you have any of these nations change their former policies? If so, Why?"

"Why do nations act out of expediency? What does expediency mean for a nation?"

"Can you think of any instances where a country might not act out of expediency?"

"If you were Secretary of State, would you pay more attention to another nation's philosophy or to its economy?"

3. At this point, it might be useful to ask students to examine the nature of the changes that came about as a result of the Meiji Restoration. Duplicate and hand out the following chart. Students should draw their information from the readings "The Beginnings of Change" and "Japanese Imperialism: The Nineteenth Century."



## Changing Japan Chart

Ideas about:	Old Attitudes	New Attitudes	Causes of Change
equality			
education			
social restrictions			
international relations			
need for raw materials			
Western imperialism			
Japanese imperialism			
balance of power			

Upon completion of the chart, have students share their data. Then ask:

"What do you consider to be the least significant change? Why?"

"What do you consider to be the most significant change? Why?"

"How might Japan's 'new attitudes' toward imperialism affect its relations with other nations?"

Allow students to speculate on some of the directions in foreign affairs that Japan might take. Provide time for students to write down several hypotheses.

[Note: Don't forget the two news items included in the readings for this lesson. Both readings reveal again how national policy is influenced by expediency.]

### **Inquiry Evaluation:**

Students might:

- > show their understanding of the changes in Japanese foreign policy by discussing Japanese foreign policy before and after the Meiji Restoration.
- > demonstrate their understanding of how expediency influences governmental policy by completing a series of sentence stems that predict how a nation will act as a result of changing circumstances.
- > analyze the nature of international relations by orally discussing factors that influence a nation's foreign policy.
- > indicate their understanding of the changes that came about in Japan as a result of the Meiji Restoration by completing a chart that deals with these changes.
- > evaluate the changes that occurred in Japan by discussing their significance.
- > theorize about the practical implications of Japanese foreign policy statements by writing a series of hypotheses predicting future Japanese actions.
- > test their hypotheses by discussing their predictions and the actual events.

## LESSON 10

### THE PURSUIT OF POWER

#### Student Preparation:

Read "The Factory Ship," pp. 83-90.

#### Inquiry Focus:

> What price must be paid to attain military and economic power?

#### Concepts:

> exploitation

#### Procedure:

1. "The Factory Ship" describes a situation in which the working conditions and wages of Japanese workers were exploited by industrialists. During the early twentieth century, this situation was common, not only in Japan but also in the United States and Europe. In part, it was fueled by a global competition that pitted industrial nations against each other in a desperate race for military and economic power. Working conditions, wages, and the environment were often sacrificed in this pursuit. To simulate this experience, engage the class in a "Power Auction."

#### POWER AUCTION

#### Items to be auctioned:

World's most powerful navy  
Clean environment  
Industrial development  
World's most powerful army  
A colony with rich natural resources  
High wages  
Freedom of speech  
Excellent universities  
Excellent hospitals

Freedom of religion  
Agricultural development  
Museums  
Automobile factories  
Network of spies  
Good working conditions  
Highways  
Merchant ships  
Elementary schools  
Voting rights

**Directions:**

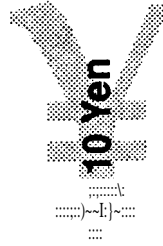
- A. Write each item on a notecard.
- B. Copy and distribute 100 play yen for each student (next page).
- C. Copy and distribute the "Power Auction" list.
- D. Read aloud the following instructions to the class:

Each of you represents an industrialized country during the early twentieth century. At that time, these countries were engaged in a fierce global competition for power and economic resources. You have been given 100 yen to invest in your country's future. You can do this by bidding for different items in an auction. I will read through a list of items that may be useful to each of your countries. Afterwards, I will read the items one at a time, so that you may bid. The person with the highest bid will obtain the item. During this exercise, it is important that you think seriously about the things your country will need to prosper in a competitive global environment. Try to bid for those items which you believe to be the most important.

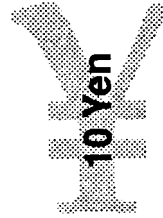
- E. Read the first item and ask for bids.
- F. Collect the appropriate payment from the student with the highest bid.
- G. Write the payment on the appropriate notecard.
- H. Give the card to the student and ask him or her to keep it until the end of the auction.

POWER AUCTION PLAY MONEY

r-----,,



r-----,,



p-----,,

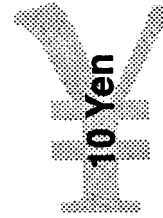
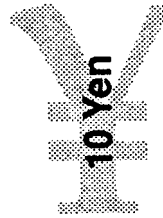


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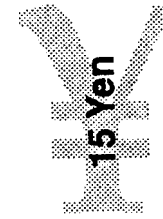
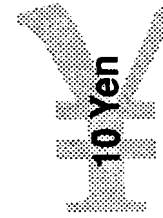
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[ \_\_\_\_\_ ]



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- I. Continue with the remaining auction items.
- J. After the auction, ask the following questions:

"Which items received the highest bids?"

"Which items received the lowest bids?"

"Why did you consider some items more important than others?"

"During the early twentieth century, Japan was engaged in a global competition for power. What types of things do you think the government valued? What might they have neglected?"

"What types of things might countries value the most now?"

"How have the conditions of power changed in the past 50 or 100 years, if at all?"

2. Turn to a discussion of "The Factory Ship," pp. 82-90.

"What is a factory ship?"

"Describe the conditions faced by workers in the mines and on factory ships."

"The treatment of factory ship workers could be described as a form of economic exploitation. Why do you think the workers were exploited? Who benefited?"

"Who is exploited today (in the U.S., in the world) and who benefits?"

"To what extent is exploitation necessary for economic progress?"

**Inquiry Evaluation:**

Students might:

- > describe the factors leading to the exploitation of labor in Japan.
- > clarify their attitudes about sources of power by participating in the "Power Auction."
- > analyze the role of exploitation in market economies by discussing "The Factory Ship" and examples of contemporary exploitation.

## LESSON 11 IMPERIAL JAPAN

### Student Preparation:

Read "Imperial Japan, 1940," pp. 91-93, and "Lost Names," pp. 95-103.

### Inquiry Focus:

- > How did Japan behave as an imperial power?
- > How did Japan justify its imperial designs?
- > What is the relationship between a person's name and a person's identity?

### Concepts:

- > imperialism

### Procedure:

1. Class reading of "Imperial Japan, 1940," pp. 91-93. Students could read this selection aloud, taking turns. The piece is a rationalization for Japan's imperial designs. To examine these rationalizations, conduct a brief discussion:

"What are the main points of Foreign Minister Arita Hachiro's message?"

"What does Mr. Arita mean by a 'new order' in East Asia?"

"Imperialism is the domination of one country or area by a more powerful nation. It can take the form of political, economic, and cultural domination. What forms of domination does Arita describe?"

"Why does Mr. Arita feel Japan should be supported in its efforts to establish this 'new order'?"



"Why do you think Arita calls Japan's military effort in East Asia a 'life-giving sword'? How do you feel about this phrase?"

"Can you think of any other nation that has conquered other countries in their best interests?"

"Has the United States ever made such claims? When? In what wars?"

2. Arita Hachiro argues that the Japanese should establish a 'new order' that would enhance the 'common well-being and prosperity' of Asia. A debate could be organized around the following topic: the common well-being must be established by whatever means necessary. Such a debate would probably deal with some of these questions:

"Can the ends of economic prosperity justify the *means* of imperialism?"

"Is the common well-being a subjective or objective concept?" Explain.

"Who decides what form the common well-being will take?"

"How do different people, cultures, and nations define the concept of well-being?"

3. In addition to political and economic imperialism, Japan also practiced cultural imperialism. In establishing a 'common well-being,' the Japanese forced people to adopt Japanese customs and names. Conduct a discussion of "Lost Names," pp. 95-103.

"What happens to Richard Kim and his father?"

"Why do you think the Japanese made the Koreans change their names?"

"How does the Inspector respond to the Kim family's choice of 'Iwamoto' for their new family name?"

"How do Richard and his father feel about changing their names?"

"Why are family names important?"

"What is the relationship between our names and our self-image?"

"How would you feel if you had to change your family name? Would it change your identity or self-image?"

4. To help students understand the importance of names, you could conduct a "New Name Game." Provide the students with the following list of Japanese words and ask them to create new names. A Japanese name can be formed by combining a word from column A with a word from column B. For example, Iwa (rock) combined with Moto (root) creates Iwamoto (rock-foundation). The students could make name tags and use their new classroom names for a day or two.

After using the names, students might discuss their reactions.

"What did you like about using the Japanese name?"

"How did it make you feel?"

"Imagine setting a school track and field record. How would you feel if the local newspaper reported your achievement, but used your Japanese name instead of your family name? How do you think your parents would feel? Why?"

#### JAPANESE NAMES (NEW NAME GAME)

A	B
Iwa - rock	Moto - root
Yama - mountain	Naka - inside
Ta - rice field	Umi-ocean
Tori - chicken	Do - earth
Kawa-river	Ko - child
Ishi - stone	Dai - big

## A

Hana - flower  
Ao- blue  
Hisa - black gemstone  
Sui - water  
Naga -long  
Mae - in front  
Mori - forest  
Kana - money  
Hoso - thin

## B

Yama - mountain  
Mori - forest  
Kin - gold  
Gets-moon  
Tani - valley  
Da - rice field  
Gi - tree  
Zumi - spring  
Saka - hill

**Inquiry Evaluation:**

Students might:

- > analyze Japan's imperial policy by discussing Arita Hachiro's 'new order' and debating whether the use of force can be justified to promote unity and prosperity.
- > demonstrate their understanding of cultural imperialism by discussing Richard Kim's story.
- > empathize with Korean reactions to Japanese ethnocentrism by playing the "New Name Game."

## LESSON 12

# WORLD WAR II

### Student Preparation:

Read "World War II," pp. 107-110, and "Two Imperial Rescripts," pp.111-116.

### Advance Preparation:

A group of five to seven students should prepare a report on the Monroe Doctrine. The group should be able to explain to the class the origin of the Doctrine, its major principles, and the ways in which it has been applied.

### Inquiry Focus:

- > Why did Japan attack Pearl Harbor?
  - > What were Japan's goals in World War II?
- > What was the Monroe Doctrine, and how does it relate to Japan's foreign policy before World War II?

### Concepts:

- > Monroe Doctrine
- > national security
- > sphere of influence

### Procedure:

1. The class should be divided into four groups, identified as follows:  
(a) Goals, (b) Monroe Doctrine, (c) Provocations, and (d) Surrender.

#### Goals

The task of this group is to try to answer the question:  
"What were the major goals of Japan's foreign policy during the 1930s?" In other words, what policy goals did Japan consider necessary for its national security and for world order?

The "Goals" group should examine especially "World War II" and the first "Imperial Rescript" in compiling its list of goals.

#### Monroe Doctrine

This group should be able to explain the purpose, principles, and applications of the Monroe Doctrine. It would be a good idea for the group to draw up a list of principles before its presentation. The research for this presentation must be completed before the beginning of class. Any good American history text or encyclopedia will contain all the pertinent information.

#### Provocations

This group should compile a list of acts that Japan perceived as provocations or threats to its security and world position. In other words, why did Japan attack Pearl Harbor? The "Student Preparation" for this lesson contains the necessary information.

#### Surrender

This group should examine the second "Imperial Rescript" (pp. 111-116) and answer these questions: What reasons does the Japanese Emperor give for Japan's surrender? How repentant does the Emperor sound? To what extent have Japan's goals changed since the beginning of the war?

2. Give the groups time to prepare their presentations. Then ask each group to present its material, allowing for class questions and discussion. Each group should write its principal findings on the board; the first group should list Japan's goals, the second group should list the principles of the Monroe Doctrine, the third group should list the provocations, and the fourth group should list the causes and effects of the surrender.
3. After the second group has explained the Monroe Doctrine, ask the class to compare Japan's goals with the principles of the Doctrine.

"How consistent are Japan's goals and the principles of the Monroe Doctrine?"

"How would you compare the American attitude toward the Western Hemisphere and Japan's attitude toward East Asia?"

After the third group has presented the "provocations," ask students again to refer to the principles of the Monroe Doctrine.

"To what extent do these 'provocations' violate the Monroe Doctrine?"

"If these 'provocations' were committed in the Western Hemisphere, what do you think the United States would have done?"

"Has the United States ever gone to war over similar provocations?"

The Spanish-American War of 1898, fought against Spain for the control of Cuba, is an example of the United States's acting according to its "Manifest Destiny," a self-proclaimed right to influence affairs in the Americas not dissimilar to Japan's view of its role in East Asia.

"Can you think of any other countries that have fought to preserve their role in what they considered their sphere of influence?"

History is rife with examples, the most recent being the Western powers in Korea, China in Tibet, Russia in Hungary and Czechoslovakia, and the United States in Vietnam.

"Can you think of recent examples when the United States has threatened war because of an intrusion into its sphere of influence or threatened retaliation when imports (exports from other nations) have been cut off?"

[Two recent examples would be the Cuban missile crisis and the Arab oil embargo. In the former case, an ultimatum was issued to Russia; in the latter, there was talk of cutting off food supplies and other materials sent to the Arab states.]

The inevitable question implied by much of the foregoing discussion is this:

“How unusual would you say Japan’s behavior was just prior to World War II, when compared with that of other nations in similar circumstances?”

On the following scale, where would you place Japan in 1940?

	Warmongering Imperialist									Angelic Self -Defender
1	2	3	4	5	6	7	8	9	10	

4. After the fourth group has made its presentation on the surrender, ask the class to discuss some of these questions:

"How did the war change Japan's attitude?"

"What effect do you think the war had on Japan's influence in East Asia?"

"What effect would you say the war had on Japan's sense of security and its economic well-being?"

"What happened to Japan's anti-Communist mission in Asia? Was it forgotten or continued? If continued, by whom?"

"What country, if any, replaced Japan's military presence in Southeast Asia?"

[The United States, of course, picked up the anti-Communist cudgel and moved its military forces into Thailand, Laos, Vietnam, Taiwan, the Philippines, Korea, Okinawa, and Japan.]

"In retrospect, what do you think the war was all about? What did it accomplish?"

"How do you think it might have been avoided?"

**Inquiry Evaluation:**

Students might:

- > recognize Japan's World War II goals by explaining its foreign policy to the class.
  - > infer the reasons for Japan's attack on Pearl Harbor by detecting and explaining to the class provocations seen by the Japanese.
- > demonstrate their understanding of the Monroe Doctrine by explaining the basic principles of the doctrine to the class.
- > compare Japanese and American foreign policy in the twentieth century by discussing the stated goals of Japan and the principles of the Monroe Doctrine.
- > evaluate the foreign policy of Japan by speculating on what the United States, operating under the Monroe Doctrine, would have done in similar circumstances.
- > clarify their own opinions of Japan's World War II intentions by circling a number on a continuum.
- > analyze the effects of World War II on Japan's economy by discussing economic conditions in Japan 25 years later.
- > analyze the effects of World War II on America's influence in East Asia by discussing American military operations in that area of the world since the end of the war.



**LESSON 13**  
**The War Years**  
**ICHIKO IN 1944**

**Student Preparation:**

Read "Ichiko in 1944," pp. 117-124.

**Advance Preparation:**

Complete the "World War II Interview Worksheet" (No. 1 under "Procedure").

**Inquiry Focus:**

- > What did Americans think and feel about World War II in the Pacific?
  - > How does war affect personal relationships?
- > In what ways did World War II affect the Japanese and Americans differently?

**Concepts:**

- > suffering
- > identity
- > internal conflict

**Procedure:**

1. The following interview assignment should be given to students a few days before this lesson, so that it can be used in class. Students should use the following worksheet for their interviews:

WORLD WAR II INTERVIEW WORKSHEET

Interview one adult born before 1932 about World War II. Use this worksheet as an aid in conducting the interview. Eliminate questions you discover to be inappropriate or oversensitive. Add questions you believe would be useful. Most important of all, make the person you

interview feel comfortable. Explain the purpose of the interview. Listen attentively.

- A. How old were you when Pearl Harbor was attacked?
- B. What were you doing at the time?
- C. How did you feel about the attack at the time?
- D. What was your attitude toward the Japanese during the war? What is it now?
- E. Did you help the war effort in any way?
- F. Did you know any Americans who did not support the U.S. cause against Japan? If so, how did you feel about them?
- G. If not, how *would* you have felt about an American who did not support the American war effort?
- H. How did World War II affect you personally?
  1. Did you ever think about how the Japanese people felt about the war?
- J. Were you aware of any hardships Japanese-Americans suffered during the war? Explain.
- K. What was your reaction to the dropping of the atomic bomb? How do you feel about it now?
- L. What do you remember about the day Japan surrendered?
  2. Conduct a class discussion of the responses students collected from their interviews. Then ask the students to write, either individually or collectively, a short paragraph describing the "average" American's attitudes and reactions to World War II in the Pacific. In other words, this paragraph should be a composite picture of how the respondents answered the questions in the interview.

For further discussion of the interviews, ask:

"Was it easy for your respondents to talk about their memories of World War II? Why do you think this was *so*?"

"*What* effect, if any, did time have on your respondents' attitudes and memories about World War II?"

"To what extent do the history books you have studied cover the attitudes and experiences of people affected by war? Should they do so?" Explain.

"What did you learn from conducting the interview?"

3. Turn to "Ichiko in 1944." Ask:

"What was Ichiko?"

"How did the Ichiko students repond to the needs of the nation during the war?"

"What differences seemed to be present between Ichiko students and the townspeople? Why?"

4. At this point, ask students to write as many "I am a ..." statements as they possibly can in five minutes. For example, "I am an American," "I am a son/daughter," "I am a friend," "I am a student," "I am an employee," "I am a golfer," etc.

5. After the five minutes are up, ask:

"How many 'I am's' did you think on"

"What pairs of roles could cause conflict?"

Allow student discussion. Then ask:

"How might you go about resolving the conflicts?"

Again, allow discussion. Then ask students to write as many "I am a ..." statements for Ichiko students as they can think of. Encourage

students to draw these from the reading. After the five minutes are up, ask:

"How many 'I am's' did you think of for Ichiko students?"

"What contrast of roles can be observed at Ichiko?"

Have students choose passages from the reading that reveal these conflicts. Then ask:

"What special problems does war create for people?"

"How do the students thinking change as the war progresses?"

Encourage students to cite specific illustrations from the text.

"How could losing a war affect people in a way that winning a war wouldn't?"

6. Ask students to form six groups. The task of each group is to complete the "World War II Interview Worksheet" as if Ichiko students were answering the questions today. For the first nine questions, the words "Japanese" and "American" should be interchanged. The rest of the questions can stay as they are.
7. Reconvene the entire class to share each group's results. Class discussion should follow. Ask:

"Was it easy to determine how students would answer the questions? Explain."

"How did Ichiko responses compare with the Americans'?"

"How would you say the outcome of a war-whether your country won or lost--affects your recollection of it?"

"What effect do you think time has on recalling war experiences?"

**Inquiry Evaluation:**

Students might:

- > compare the views of Japanese and Americans toward World War II by conducting live interviews with Americans and contrasting the results with written statements by Japanese.
- > indicate their understanding of how World War II affected a Japanese teenager by analyzing a series of letters written by a boy to his mother and describing the conflicts that developed.
- > discover the number of roles they take by writing a list of "I am a ... " statements.
- > infer the problems that different roles can create by discussing the ways in which various roles conflict.
- > clarify their values about the effect of war on personal relationships by describing specific incidents in the reading that particularly affected them emotionally.
- > speculate on how a Japanese adult who lived through World War II as a teenager would view the war today, by writing a hypothetical response to an interview.

## LESSON 14

### WAR ETHICS

#### **Student Preparation:**

Read "Hiroshima and Nagasaki," pp. 125-133.

#### **Inquiry Focus:**

- > What are student attitudes toward war and nuclear weapons?
- > What are the responsibilities of a nuclear nation?
- > How fair is "victors' justice"?
- > What did World War II accomplish?

#### **Concepts:**

- > Geneva Accords
- > ethics
- > justice

#### **Procedure:**

1. Ask the students to form small groups, and then read or hand out the following:

"With the benefit of hindsight, what decision would you have made about dropping the atomic bomb on Hiroshima and Nagasaki if you were President Truman?"

Specifically, you should deal with these questions:

- a. Would you have dropped the bombs, without prior warning?
- b. Would you have tried alternatives, such as warnings or demonstration bombings over non-populated areas, before dropping the bomb on cities?
- c. Would you have refused to drop the bomb under any circumstances?

There may be other alternatives. But no matter what your group decides, you should make a list of justifications or arguments for your position. If you decide on alternatives to dropping the bomb, specify those alternatives.

2. After the groups have finished their assignment, reconvene the entire class and ask each group to present its conclusions. A general class discussion should be part of this process. Some additional questions for discussion might include:

"Can you judge from the reading whether the United States was justified in dropping the atomic bombs?" Explain.

"What other kinds of information might you need before making a judgment?"

"Why do you think there has been such a furor over the bombings of Hiroshima and Nagasaki?"

"What passages from the reading had the greatest impact on you?"

"Should damages be paid to the professor of history, the grocer, the doctor, and the thousands of other survivors of Hiroshima and Nagasaki? Why or why not? If yes, who should pay them?"

"Should there be rules of war? Why or why not?"

"What special responsibilities, if any, do you think nuclear powers have?"

[It would be interesting here to have students write down the rules of war they would like to see established. A research project on the present rules of war, the Geneva Accords, might also be conducted.]

3. To help students explore their personal attitudes toward war, hand out or read the following rank-order exercise. They should put a 1 next to their first choice, a 2 next to their second choice, and so forth for all of the alternatives.

- a. Which military person would you *least* like to be?
- \_\_\_ an infantryman firing point blank at a charging enemy soldier
  - \_\_\_ a general devising field strategy for an upcoming battle
  - \_\_\_ a bombardier dropping a nuclear bomb on an enemy city
- b. Which would you *least* like to be a victim of?
- \_\_\_ conventional weapons
  - \_\_\_ starvation
  - \_\_\_ disease
  - \_\_\_ nuclear bombs
- c. Which wartime person would you *most* like to be?
- \_\_\_ a fighting soldier
  - \_\_\_ a prisoner of war
  - \_\_\_ a fund raiser
  - \_\_\_ the leader of a warring nation
- d. Which wartime person would you *least* like to be?
- \_\_\_ deserter
  - \_\_\_ a prisoner of war
  - \_\_\_ a general of the defeated forces

Discussion should follow the rank-order exercise to allow students to explain the reasons for their choices.

4. Write the following quotations on the board:

"The world has achieved brilliance without conscience. Ours is a world of nuclear giants and ethical infants."

-General Omar Bradley

"O it is excellent to have a giant's strength;  
But it is tyrannous to use it like a giant."

-Shakespeare



"What does each quotation mean?"

"Do you agree with these sentiments?"

"How do they apply to World War II?"

"How do they apply to the world today?"

"What can be done to create ethical giants?"

5. As a final discussion about World War II and war in general, ask:

"What did World War II cost Japan? What did it cost the United States?"

"What kinds of costs cannot be measured in dollars and yen?"

"Who or what do you think was responsible for World War II?"

"Who benefited from the war, if anyone?"

"The Indian judge at the Tokyo war-crimes trial argued that dropping the atomic bomb was the greatest crime of the Pacific war. How do you feel about that? If it was, who should be tried for it?"

Ask students to indicate on the following scale how responsible they personally feel for the current state of nuclear arms development.

Deeply Responsible					Not Responsible at All				
1	2	3	4	5	6	7	8	9	10

"If you are not responsible, who is?"

"What can be done to eliminate the use of nuclear weapons?"

"What can be done to eliminate war?"

"What organizations could you join, or what work could you do, that would allow you to contribute to world peace?"

Students might conduct research on the number and nature of peace organizations in the United States, especially those in their own town or state.

#### Inquiry Evaluation:

Students might:

- > clarify their attitudes toward the use of atomic weapons by writing a policy for their use.
- > clarify their attitudes toward America's justification in dropping the atomic bomb by debating the pros and cons of such an act.
- > clarify their criteria for determining what is "sufficient evidence" by listing the kinds of information needed in making a specific judgment.

- > clarify their attitudes toward war by writing down choices in order of preference from a list of options dealing with wartime situations.
- > indicate their understanding of the atomic bombing of Hiroshima and Nagasaki by describing the special kind of destruction that results from atomic warfare.
- > analyze the cost of World War II by citing examples of human and material losses to both Japan and the United States.
- > explain Tojo's attitudes toward the results of World War II by citing examples from his testament.
- > analyze the nature of "victors' justice" by speculating on what might have happened to American military and political leaders if Japan had won World War II.

## LESSON 15

### THE OCCUPATION

#### Student Preparation:

Read "Two Constitutions," and "The 1946 Constitution," pp. 137-143, and "Patriotism Re-examined" pp. 145-152.

#### Inquiry Focus:

- > What changes did World War II bring to the Japanese Government?
  - > Should a nation have the right to go to war?
  - > What books and politicians have influenced students?
  - > What effect does internationalism have on patriotism?

#### Concepts:

- > sovereignty
- > patriotism

#### Procedure:

1. To help students analyze the differences between the old and new constitutions in Japan, duplicate this chart on the board and hand it out to students.

#### SOVEREIGN AUTHORITY IN JAPAN

	Old Constitution	New Constitution
Who has it?		
Where does it come from? (Source)		
How is it passed on? (Succession)		
How is it used? (Exercise)		

Make sure students understand what sovereign authority is; then ask them to fill in their sheets, i.e., identify the sovereign authority under the old Constitution and the new, identify the source of this authority, etc.

After students have completed the exercise, conduct a class discussion of their answers, completing the chart on the board at the same time. Then ask:

"How would you complete a similar chart for the United States?"

"To what extent would you say the American Constitution was used as a model for the new Japanese Constitution?"

"What phrases or sentences in the new Constitution do you think might have been written by Americans or at least influenced by American advisers? Why?"

"How important do you think a constitution is for a nation?"

"How does the American Constitution affect your personal life?"

2. Turn to the "Postscript" on pp. 142-143 and ask a student to read it aloud. Then conduct the following "Values Voting" exercise. Students should respond to each question by raising their hands if they agree, putting their thumbs down if they disagree, and folding their arms if they cannot decide:

#### VALUES VOTING

*[Remember: There are no right or wrong answers to these questions, only opinions and values, so students should not be criticized for their positions. Feel free to interrupt the voting at any time to conduct a discussion of the issues.]*

- A. How many of you think the United States had the right to impose Article 9 on the Japanese?

- B. How many of you think it was realistic to include Article 9 in the Constitution?
- C. How many of you think a nation has the right to go to war?
- D. How many of you would be in favor of abolishing the U.S. military establishment?
- E. How many of you would feel insecure without a military establishment in the United States?
- F. How many of you think the United States would be attacked if we had no military forces?
- G. How many of you think we would lose economic power if we had no military forces?
- H. How many of you would feel insecure if there were no military forces in the world at all?

At this point, it would be interesting to ask students to speculate about why the world has never been able to demilitarize:

"What would be the necessary preconditions for worldwide demilitarization?"

"Do you think these conditions could ever be brought about? If so, how?"

- 3. In discussing the last question, encourage students to refer to the next reading, "Patriotism Re-examined," pp. 145-152, written by Oe Kenzaburo, winner of the 1994 Nobel Prize for literature.

"How would you say the Japanese have changed in their social and political attitudes since World War II?"

"To what extent would you say nationalism or patriotism is a value higher than life in modern Japan? How important was it before World War II?"

"What do you think has contributed to this changed attitude toward patriotism in Japan?"

"Oe, the author of 'Patriotism Re-examined,' says 'I don't belong.' What does he mean by this?"

"How many Americans do you think feel this way? Have you ever felt this way? Why?"

"Oe says that Japanese 'unbelongers' have the right to deny Japan. What do you think he means by this?"

"What precisely has disillusioned Oe about the old type of nationalism? Why has he rejected the idea of 'my country, right or wrong'?"

Oe is especially moved by the suffering caused by World War II. He holds the Japanese Government responsible for the death of the young man who contracted leukemia from atomic fallout. Moreover, he sees the suicide of the young man's fiancée as a repudiation of an immoral or inhumane social system.

"Has similar disillusionment taken place in the United States in recent years?" Explain.

At this point, it might be interesting to hold a discussion about the American draft resisters who fled to Canada and elsewhere rather than serve in a war that they considered immoral. Should they be given amnesty, or should they be required to pay a debt to society, if they return to the United States?

"To what extent do we have a right to deny our country and still live in it?"

"Oe says that those who know they have a right to deny Japan but still choose to live there will create a 'new nationalism.' What kind of nationalism would that be? How would it compare with the type of nationalism (if any) that exists in the United States today?"

4. As a final exercise, ask the students to take out a piece of paper and write their responses to these questions:
  - a. What books have influenced you most deeply? (List as many as you can, including authors' names if you know them.)

- b. Which world politicians of the twentieth century, alive or dead, do you respect most?

After students have made their lists, ask them to rank-order their responses. Then conduct a class discussion to allow students to share their responses. You might want to record the most frequently mentioned books and politicians on the board, indicating the number of times they were listed and the rankings they were given. Most important, however, you should *keep a record of the national origin of the books and politicians*. The main point of this exercise is to see to what extent students have been influenced by non-Americans.

Ask students to compare the results of this class survey with the public-opinion survey conducted among Japanese students in 1968.

"Who is more international, you or the Japanese students?"

"How many Japanese books or leaders did you list? How many American books or leaders did the Japanese students list?"

"What effect do you think internationalism has on patriotism? Is it good or bad?" Explain.

Students might respond to the last question by circling a number on the following continuum:

International Influence on Patriotism Is:

Extremely Negative									Extremely Positive
1	2	3	4	5	6	7	8	9	10

Ask students to discuss the reasons for their choices. As a final question for discussion, ask:

"To what extent can we separate internationalism from patriotism or nationalism? How different are they in today's world? If a patriot is one who serves his country's best interests, and if those interests are inextricably entwined with



Those of the rest of the world, then might not a patriot or a nationalist also be an internationalist?"

Encourage students to define what they mean by "patriotism" or "nationalism."

### Inquiry Evaluation:

Students might:

- > analyze and compare the pre- and post-World War II philosophies of government in Japan by completing a comparison chart on the pre- and postwar Constitutions in Japan.
  - > Make inferences about American influence in the writing of the postwar Japanese Constitution by discussing the similarities between that Constitution and the American Constitution.
- > clarify their attitudes toward world armament by participating in a "Values Voting" exercise.
- > clarify their attitudes about political philosophy by listing the twentieth-century politicians they respect most.
- > detect the amount of international influence in their thinking by listing the books (and the nationality of their authors) that have affected them most.
  - > define the word "patriotism" by discussing the connections between nationalism and internationalism in today's world.
- > clarify their attitudes about the effects of international influence on patriotism by completing a values continuum exercise.

## LESSON 16

### THE JAPAN THAT CAN SAY NO

**Student Preparation:**

Read "The Japan That Can Say No," pp.153-163, and "Say No--But to What?" pp. 165-169.

**Inquiry Focus:**

- > How would you describe the current relationship between the United States and Japan?
- > How does chauvinism influence American perceptions of Japan and Japanese perceptions of America?

**Concepts:**

- > chauvinism

**Procedure:**

1. Ishihara Shintaro criticizes America in "The Japan That Can Say No," pp. 153-163. He argues that Japan is not to blame for America's struggling economy, and urges Americans to "Look in the mirror!" To examine Mr. Ishihara's argument, have each student take out two sheets of paper (mirrors). On the first sheet, students should write down their own perceptions of American business. On the second sheet, students should list Ishihara's main points.
2. Lead a discussion about the two images.

"What images appear in the typical American mirror?"

"What are the main points made by Ishihara?"

"How do the Japanese and American perceptions of America differ?"

"Who is ultimately responsible for the success or failure of American business?" Explain.

3. "The Japan That Can Say No" and "Say No-But to What?" can be used to develop an understanding of chauvinism. (While "chauvinism" is often used to describe male dominance, it originally referred to a form of extreme nationalism.)

Ishihara suggests that U.S.-Japanese trade relations were poor because of America's: (1) racial prejudice, (2) belief in its own superiority, and (3) lack of trust in Japan. In effect, he accuses Americans of chauvinism.

At the same time, however, he is also chauvinistic in his belief that Japan is economically and technologically superior to the United States. In contrast to this, Kurihara Sadako is quite critical of Japan in the poetry included in "Say No---But to What?" To help students begin to understand the concept of chauvinism, you could have them use a "Nationalism Scale" to compare the statements of Ishihara and Kurihara. Draw the following scale on the chalkboard, and ask students to rank each author's statements by assigning a number to it from the scale.

#### NATIONALISM SCALE

Extremely Self-Critical										Extremely Boastful (Chauvinistic)	
1	2	3	4	5	6	7	8	9	10		

Ishihara:

- A. "We [Japan] control the high technology on which the military power of both [Japan and America] countries rests."
- B. "... the general excellence of Japanese-style management ... "
- C. "Japan seems to have usurped that [America's] economic power."
- D. "I am not suggesting that Japanese companies are in all respects superior ... "
- E. "Eastern Europe and the Soviet Union want state-of-the-art technology and financial aid to make them productive. Who can provide them? Only Japan."

- F. "This will be the first time Japanese play a leading role on the world stage, a task to which I think we are equal and must accept."

**Kurihara:**

- A. "Ah! Red-on-white flag of Japan! The many nightmarish atrocities carried out at your feet:'
- B. " ... that flag has believed fanatically in the dream of empire:'
- C. "The Japanese archipelago has grown overheated and the landscape is stained the color of blood."
- D. "Criminal factories go into operation (though the crooks are in plain sight, they cannot be arrested), spew poison, and fish and shellfish putrefy and dissolve:'

Briefly discuss the results. Ask:

"Which statements could be characterized as strongly nationalistic?"

"Which statements could be characterized as strongly critical?"

"To what extent are Ishihara's statements chauvinistic?"

"How might Ishihara's nationalistic fervor influence his perceptions of the United States?"

4. The last question could lead to a discussion of the influence played by chauvinism in shaping American perceptions of Japan. Ask the students to give American counterparts to Ishihara's statements. For instance, Americans might say that "American technology is the best" or "American military power is the greatest." Write the statements on the board, and ask:

"To what extent are these statements used by Americans?"

"How might our pride in America affect the way we view Japan?"

"How might it affect our perception of our own economy?"

“To what extent might America's economic troubles be attributed to Japanese excellence? American inferiority?”

5. The last question could lead to a realistic appraisal of Japan and America. Ask the students to provide statements about Japan and America that would fall in the middle of the "Nationalism Scale." Lead a discussion of the results.

"How are these statements different than those provided by Ishihara and Kurihara?"

"To what extent are these statements patriotic?"

"What is the difference between patriotism and chauvinism?"

6. Turn to the cartoon on p. 185 and George Dawson's "Blame the Japanese," p. 193. Have the students read out loud, and then lead a discussion.

"What point is the cartoon trying to make?"

"What does the poem say?"

"How do these two pieces attempt to combat chauvinism and Japan-bashing?"

"How successful do you think they are?" Explain.

### **Inquiry Evaluation:**

Students might:

- > compare Japanese and American views of the trade war by completing the mirror exercise.
- > demonstrate an understanding of chauvinism by ranking Ishihara and Kurihara's statements on the "Nationalism Scale."
- > create balanced perspectives by writing statements about Japan and the U.S. that fall in the middle of the "Nationalism Scale."

## LESSON 17 THE TALISMAN

### Student Preparation:

Read "Introduction" and "The Talisman," pp. 201-214.

### Inquiry Focus:

- > How has modern technological society affected the self-image of the Japanese?
- > How has it affected their personal sense of identity?
- > How has it affected Americans' personal sense of identity?
- > How do students perceive their own uniqueness?

### Concepts:

- > self-image
- > mass society

### Procedure:

1. Begin with a brief discussion of "The Talisman." Encourage students to describe what happens in the story, i.e., to answer the question, "What is the story about?" Then ask:

"What is Sekiguchi's main problem?"

"What has caused this problem?"

Make sure the students are aware of the concentration of people in the Tokyo-Osaka megalopolis. Examine the area on a map.

As an exercise to help students feel the effects of crowding, assign a task, preferably one that requires space, to the entire class. However, limit the majority of the class---say, 20 students---to a very small area of the room. Allow the rest of the students to use all the space they need. After the task is completed, ask the students to discuss their experience.

"What are the advantages and the disadvantages of a megalopolis?"

"Is conformity or anonymity a problem in the United States? If so, in what ways? To what extent? Where?"

"Do you feel this problem personally? Explain."

It might be useful to allow the students five minutes to jot down specific ways in which they feel the effects of mass society.

Encourage students to consider the amount of conformity they expect of each other, especially their friends. For example, how many athletes have close friends who are not interested in sports? How many academically oriented students have close friends who don't care at all about school? To what extent do the members of cliques in the school wear the same types of clothes, enjoy the same kinds of amusements, etc.?

"How does Sekiguchi handle his problem of anonymity? In other words, what talisman or charm does he use to ward off the evils of mass society? How well does his talisman work?"

"What talisman do you use? That is, how do you assert your individuality?"

2. To help each student identify the special qualities that make him or her unique, ask the students to write down on a piece of paper at least one thing that makes them special. This "thing" might be an ability, an attitude, an interest, or some special contribution the student thinks he or she can make to the world. This quality need not be earthshaking, simply something the student is proud of.

Ask the students to share their special qualities with the class. You might also have the students write their special qualities on a 3" x 5" card, under their names, and wear it as a nametag.

One of the purposes of this exercise, aside from helping students to recognize their uniqueness in a society that breeds uniformity, is to help students develop self-confidence. Not only does society tend to make us very similar, but it also reminds us time and time

again that we are not very able. The world, including schools and even our friends, is quick to criticize us but very slow to offer praise. This exercise is one brief opportunity for self-validation.

3. As an extension of exercise 2, ask the students to form pairs, choosing as partners classmates they do not know very well. The members of each pair are to interview each other, trying to find out what is special about the other person. Each student should then introduce or describe the person he has interviewed.

[The last part of this exercise, the introductions, would replace the self-descriptions of exercise 2. In other words, the students would describe others' special qualities rather than their own. The advantage of the interview process is that it gives students a chance to *listen* to others and to look into areas of others' personalities that are often missed in everyday encounters.]

4. A further development of this technique is "The Public Interview." This is an exercise that should be extended over a period of several weeks. Moreover, it need not be restricted to any particular academic course. It applies equally well to any subject with a humanistic orientation and to any age group.

"The Public Interview" works this way. Each day a different student is interviewed by the entire class. The goal of the interviewers is to get to know the person being interviewed as well as possible. The interviewers may ask whatever questions they like, but the interviewee is free to "pass" on any question.

Students generally take the interview process very seriously, but if some student attempts to make fun of the interviewee, you should step in and moderate. It would be useful if you, the teacher, were to allow yourself to be interviewed first, to set a serious tone for the exercise, break the ice, and encourage students to be open. Needless to say, this would also help to build rapport between you and the students. People tend to develop sympathy and respect for others who are willing to be honestly revealing about themselves.

If the interviewers have trouble thinking of questions at first, you might hand out the following list of questions. They have been used several times and are popular with students:



**Some Public Interview Questions**

What would you do if you were given \$50 and had to spend it?

What living celebrity would you most like to meet?

What character from history would you most like to talk to?

What would you ask that person?

What would you like to be doing ten years from now? Aside from your career plans, what other aspirations do you have?

Except for your family, who has had the greatest influence on you?

What is your image of God?

If you could change one thing about yourself, what would it be?

What did you most recently dream about?

Where did you spend your best vacation?

What was your most memorable gift?

What are you most proud of in your life? About yourself?

Are you more Colorado or New York?

Are you a slippers or a sneakers person?

Are you a soft drink or a beer person?

Are you a pussycat or a tiger?

What was your reaction to "The Talisman" (or any other reading)?

5. Conduct a television program based on the news item on p. 206. Make sure students discuss the possible connection between cigarette smoking and modern technological society.

Might cigarette smoking be related to conformity, anonymity, or the pressures of modern society? If so, how?

What needs does cigarette smoking satisfy?

Can these needs be satisfied in other ways?

How can society help people to avoid smoking?

What do you think of recent legislation banning smoking in public places?

### **Inquiry Evaluation:**

Students might:

- > recognize the search for personal identity as an issue in contemporary Japanese society by identifying it as the main theme of a modern Japanese short story.
- > hypothesize the causes of this identity problem by making inferences about the effects of mass technological society on individual self-images.
- > analyze the effects of mass society on their own self-images by discussing the pressures they feel to conform.
- > clarify their personal sense of uniqueness by writing down personal characteristics that they think set them apart from most other people.
- > perceive the uniqueness of others by conducting interviews with other students.

**LESSON 18****JAPAN AND NATURE****Student Preparation:**

Read "Pure Land, Poisoned Sea," pp. 211-216, "Pollution Damage: Who Pays?," pp. 217-219, and "The Japanese People and Nature," pp. 221-225.

**Inquiry Focus:**

- > How serious is environmental pollution in Japan?
  - > Who should be held responsible for industrial pollution?
  - > What is the traditional Japanese attitude toward nature?
  - > How can industrial societies live in harmony with nature?
- > What commitments to the preservation of the environment are students willing to make?

**Concepts:**

- > pollution
- > environment

**Procedure:**

1. To help students become involved in the readings, begin with a class discussion of "Pure Land, Poisoned Sea." Ask:
  - "What ailment does this woman have? What caused it?"
  - "What passages from the reading had the greatest emotional impact on you?"
  - "What sort of person is the woman in the story?"
  - "What does she think of as she lies in bed?"
  - "Why is confinement especially difficult for her?"

"Whom or what do you blame for this woman's disease?"

2. To further develop this issue, list the following on the chalkboard: the smoker, the farmer who grows tobacco, the store owner who sells cigarettes, the ad writer who makes smoking seem attractive, the famous personality who testifies to the flavor of the cigarette.

Ask students to list these individuals on a sheet of paper in order of their responsibility for the high rate of lung cancer, emphysema, and other smoking-related diseases. Upon completion of the exercise, students should discuss their judgments. Then ask:

"What is the difference between the victims of Minamata disease and the victims of smoking?"

"Why is the dumping of chemicals allowed? Why is smoking allowed? What is the difference between the two?"

3. To help students clarify their understandings of why pollution is allowed to go unchecked despite its effects on health, play "Devil's Advocate." State the following reasons why it is permissible for a chemical factory to dump waste into a river. Write each reason on the chalkboard. After completing your argument, encourage students to rebut each point.

#### Devil's Advocate Arguments

- a. Rivers have been used to dispose of wastes for centuries.
  - b. Most people don't care if the dumping continues.
  - c. People can also get hurt crossing the street or taking a bath.
  - d. You can't make an omelette without breaking eggs.
  - e. It keeps the cost of chemical products low.
  - f. The factory would go out of business if the owners were forced to install antipollution equipment; hence people would lose jobs.
4. At this point, students should be primed to discuss the problem of compensating victims of industrial pollution. Ask:

“Who should pay the victims of industrial pollution? Who should pay for antipollution equipment---industry? government? the customer?”

"Some critics of industrial pollution make a distinction between the price of a manufactured product (what we pay for it in the marketplace) and the cost of that product. What do you think they mean by 'cost'? What kinds of cost are there above and beyond the purchase price that we pay?"

Ask students to write down each of the following ways to pay for pollution control: a payroll tax, a sales tax, increased taxes on liquor and cigarettes, increased property tax, or increased taxes on businesses and industrial profits.

Then ask students to discuss reasons for accepting or rejecting each of these tax proposals. Then ask:

"What did the Japanese court decide in the lawsuit against the company responsible for Minamata disease?"

"Do you feel this was a just decision?" Explain.

"What effect do you think this will have on raising consciousness about pollution in Japan?"

5. The previous discussion should prepare students for the following exercise. Duplicate and hand out the following worksheet:

#### SHOULD YOU FOOL WITH MOTHER NATURE?

- A. It has been said that human society is based upon man's capacity to change and control his natural environment.
- (1) List as many examples as you can of ways in which man has learned to control nature.
  - (2) List the positive results of such actions.
  - (3) List the negative results of such actions.
- B. React to the following statement by writing your feelings below the

statement:

"The North Americans attempted to create harmony in their lives by adapting to nature rather than controlling it."

Upon completion of the worksheet, have students share their responses. Ask:

"What have been the major benefits of controlling and changing the natural environment?"

"What attitude toward nature does such an approach suggest?"

"What attitude toward nature did the Native Americans hold?"

6. At this point, bring the students back to the issue of Japanese values. Ask:

"On the basis of your reading so far, what do you think are Japanese attitudes toward nature?"

Turn to "The Japanese People and Nature," pp. 226-231, and read aloud the "Introduction" and the poems on pp. 226-227. Then ask:

"What is the main sentiment of the first poem? The second? The third?"

"What do these seventh- and eighth-century poems have in common?"

"What do they suggest about the quality of life at that time?"

Ask a student to read aloud the text from the bottom of p. 227 through the excerpt from Yoshida Kenko's daybook on p. 230. Then ask:

"What is the main sentiment of this selection?"

"How would you characterize Yoshida's view of nature in the 1330s?"

"How does this view compare with that of the earlier poems?"

Read aloud the rest of the selection. Then, to add flavor to this exercise, ask a student to read the haikus in Japanese.

"What is the main sentiment in each of the haikus?"

"How would you describe the Japanese view of nature throughout Japan's history?"

"Does this view coincide with the answer you gave earlier about the Japanese attitude toward nature?" Comment.

"How do you account for the discrepancy between Japan's traditional love of nature and its rampant pollution?"

"Is a compromise possible between giving in to nature and controlling nature?" Explain.

"What would you be willing to include in such a compromise?"

7. To clarify their own values and commitment toward accommodating nature and preserving the environment, hand out the following "Commitment to the Environment" values sheet.

#### COMMITMENT TO THE ENVIRONMENT

Place a plus (+) sign after each of the actions you would be willing to carry out as a part of a personal commitment to preserving the environment. Place a minus (-) sign after those actions you would not support. Place a question mark (?) after those actions about which you have not made up your mind.

- a. Walk or ride a bike wherever possible. \_\_\_
- b. Encourage your family to buy a smaller car. \_\_\_
- c. Encourage the drivers in your family to use only lead-free gas.  
\_\_\_
- d. Use less electricity. \_\_\_

- e. Do not take a bath unless you need it. \_\_\_
- f. Stop littering. \_\_\_
- g. If you see a litterbug, pick up his litter and politely hand it to him. \_\_\_
- h. Do not buy any product made from skins or feathers of endangered species. \_\_\_
- i. Shame friends and acquaintances who buy such products. \_\_\_
- j. Boycott dealers who sell products made from skins or feathers of endangered species. \_\_\_
- k. Write a letter to your local newspaper on any environmental issue you feel strongly about. \_\_\_
- l. Refuse to buy anything in no-return bottles. \_\_\_
- m. Take your own shopping bag to the store. \_\_\_
- n. Be content with a black-and-white television set or none at all (color takes more power). \_\_\_
- o. Don't buy anything you don't need. \_\_\_
- p. Plant a vegetable garden. \_\_\_
- q. Stop smoking. \_\_\_
- r. Insist that your school offer courses in ecology and the environment. \_\_\_
- s. Take such a course. \_\_\_
- t. Don't discard any items that still have utility. \_\_\_

Upon completion of the exercise, conduct a "voting" session by reading each of the items aloud and asking students who had supported each statement with a plus sign to wave their hands high, students who had rejected the item to point their thumbs down, and students who were uncertain to fold their arms. Discussion should follow.

8. Then, to follow up the verbal commitments made through the exercise, set up a "Pollution Scoreboard." Ask students to record on a daily basis examples they have observed of good and bad ecological practices (including their own). For example:



**POLLUTION SCOREBOARD**

	Day 1	Day 2	Day 3	Day 4
<i>Polluters:</i>	1 car with smoking exhaust; 3 cases of littering			
<i>Nonpolluters:</i>	2 cases of turning off unnecessary lights; 5 returns of reusable bottles			

**Inquiry Evaluation:**

Students might:

- > indicate their understanding of the Minamata disease by orally explaining its origins and effects.
- > try to empathize with the victims of pollution by describing how they felt when reading about these victims.
- > clarify their own values on the issue of who is responsible for cigarette-related diseases by rank-ordering individuals involved in the marketing and use of cigarettes.
- > compare the victims of Minamata disease with victims of smoking by discussing similarities and differences between the two groups.
- > analyze the arguments in support of not stopping industrial pollution by orally discussing who should pay for such pollution.
- > analyze the true cost of a manufactured product by orally distinguishing between the price of such a product and the costs that are above and beyond the selling price.

- > clarify their own opinions on the best way to pay for pollution control by rank-ordering a series of possible taxes.
- > evaluate the changes that resulted from Japan's expanded technology by discussing what these changes contributed to the quality of life for the Japanese people.
- > indicate their understanding of man's attempts to change and control his natural environment by completing a worksheet that deals with these attempts.
- > infer Japan's historical attitude toward nature by discussing Japanese poetry that deals with nature.
- > try to resolve the conflict between technology and nature by discussing possible compromises.
- > clarify their attitudes toward preserving the environment by completing a chart that lists possible actions.
- > demonstrate their understanding of the difference between polluting and nonpolluting acts by maintaining a pollution scoreboard.

## LESSON 19

### A TALE OF WHALES

#### Student Preparation:

Read "A Tale of Whales," pp. 227-230.

#### Inquiry Focus:

- > How serious and significant is the worldwide endangered-species problem?
- > To what extent should human self-interest prevail over animals' rights?
  - > To what extent are people an endangered species?
- > What priorities do students have in treating contemporary global problems?

Concepts: endangered species

#### Procedure:

1. Begin the class by handing out the following news bulletin:

#### SOS---SAVE OUR (ENDANGERED) SPECIES

India---Because of the worldwide demand for furs, India's tiger population, which was estimated at 40,000 in 1930, is now estimated at less than 3,000.

Australia---Thousands of rare, giant green turtles have been destroyed for their oil, a major ingredient of some skin creams.

Eastern Europe---Water pollution, land reclamation, and the overuse of pesticides threaten to destroy 26 species, including cranes, geese, and quail.

United States---Now threatened with extinction, to join the Eastern elk and the passenger pigeon, are the American alligator, the Southern

bald eagle, the Columbian white-tailed deer, and the ivory-billed woodpecker.

After students have finished reading the bulletin, ask:

"Why should anyone care about saving tigers, turtles, geese, alligators, or bald eagles from extinction?"

Help students, if necessary, to see that all species are interrelated in a biological pyramid. Destroying one can adversely affect the others. A complex food chain is part of this design. Most wild creatures, lower on the food chain than domesticated creatures, are especially sensitive to a polluted environment. In a real sense, wildlife is our "miner canary" -an early signal of danger. When wildlife is endangered, so are people. Then ask:

"In what ways has your life been enriched by the presence in the world of wild animals?"

"To what extent should people control animal life?"

"To what extent should people accommodate themselves to animal life?"

"Do animals need a bill of rights to protect them?"

"What rights would you include? Why?"

"Should all animals have equal rights? Should monkeys have more rights than snakes?" Explain.

"What should happen when human desires are in conflict with animal rights?"

2. Turn to "A Tale of Whales," pp. 232-236. Ask:

"Why has the Conference on the Human Environment tried to ban all commercial whaling?"

"Why has Japan refused to go along with the ban?"

"To what extent do you support Japan's position?"

“Should whaling be an international issue?”

“Should the rights of animals be an international issue?”

"Who should speak in behalf of animal rights?"

3. At this point, share the following puzzle with the class:

"The list of endangered species should now contain one more animal. This animal is one of the slowest in the animal kingdom. It cannot swim very fast or deep. It has no fangs or claws to protect itself. It cannot dig into the earth or fly into the sky to escape danger. What animal is it?"

After students have identified "people" or *Homo sapiens* as the species, ask:

"Given all our limitations, how have people managed to survive thus far?"

"Why might humans be considered an 'endangered species'?"

"What are some of the things that endanger humanity?"

Point out, for example, that approximately 50,000 Americans were killed in auto accidents last year. Then ask:

"Should an international conference have the right to ban autos in order to preserve human life?"  
Explain.

"How about bombs, armies, or pollution?"

"What authority should international bodies have on matters dealing with the environment?"

"To what extent do you think environmental pollution is a matter for each nation state to handle?"

"Why does Japan find America's position on the whaling ban absurd? Do you agree? Why?"

"What has Japan willingly done to resolve some of its whaling problems? In your opinion, what else should Japan be willing to do?"

4. To help students see that the preservation of animals is only one of many problems with which a society must deal and to clarify their own priorities, list the following 13 items on the chalkboard:

improving mass-transit system  
 research into causes of racial discontent  
 research into causes of cancer  
  
 space program to send men to Mars by 2010.  
 development of ways of preserving animal life  
 development of a new combat weapon  
 converting seawater to fresh water  
 support of offshore oil drilling  
 development of a nonpolluting car  
 foreign aid  
 welfare, social security, and unemployment programs  
 an international conference to promote peace  
 exploration of ways to control and predict weather

Ask students to rank-order national priorities as they see them. Upon completion of the exercise, discuss and compare decisions.

### **Inquiry Evaluation:**

Students might:

- > analyze the effects of an endangered wildlife by discussing the "SOS" news bulletin.
- > clarify their own attitudes toward the problem of endangered species by discussing what rights animals should be given.
- > indicate their understanding of the attempted ban on commercial whaling by discussing the two primary positions.

- > evaluate the various sides of the whaling issue by explaining their own position.
- > analyze the issue of international control of national "rights" by debating whether cars, bombs, armies, and pollution should be regulated by international laws.
- > indicate their understanding of the endangered-species problem by discussing man as an endangered species.
- > demonstrate their understanding of how animal life can be preserved by orally identifying ways of doing so.
- > clarify their attitudes about national priorities by rank-ordering 13 national issues.

## **LESSON 20**

### **SWITCH OFF**

**Student Preparation:**

Read "Switch Off," pp. 231-238.

**Inquiry Focus:**

- > How important is the car to students?
- > How important is it to American society?
- > What can we learn from the Japanese experience with the automobile?
- > What can be done to minimize the destructive aspects of the automobile?

**Concepts:**

- > public transportation

**Procedure:**

1. Begin the class by asking students to complete an "Auto-Biography" exercise. First, instruct each student to list the ways in which they personally use the automobile, either as a driver or as a passenger. Do not include buses or other forms of mass transportation.
2. Copy and distribute the "Auto-Biography" exercise. Have each student complete the handout.
3. After students have completed the "Auto-Biography" exercise, conduct a general discussion of their responses. Throughout the discussion it would be useful to record student responses on the board, to compile a class profile, and to help students compare their behavior to that of other students.



## MY AUTO-BIOGRAPHY

- A. Examine your list of automobile uses. On the basis of your list, how would you rate yourself on the following scale?

Car Carol									Walking Willie
1	2	3	4	5	6	7	8	9	10

- B. Examine your list and complete the following:

- a. Circle each item (each use of the car) that you could conceivably eliminate, i.e., each use that could be replaced by walking, riding a bike, using mass transportation, etc. Also, circle car-related activities that could be eliminated entirely.
- b. Next to each circled item place a number from the scale below, indicating how convenient or inconvenient it would be to substitute the car or eliminate the car-related activity.

Very Convenient									Very Inconvenient
1	2	3	4	5	6	7	8	9	10

- C. Complete the following questionnaire:

- a. Do you drive a car? If yes, how many miles a week?
  - b. Do you own a car?
  - c. How many drivers are there in your immediate family?
  - d. How many cars are there in your immediate family?
  - e. How often does your family buy a car?
  - f. How much time do you spend each month working on cars?
4. Following the class discussion of the "Auto-Biographies," turn to "Switch Off" and ask:

"How does your attitude toward the car compare to that of Mr. Sakai, the author of 'Switch Off'?"

"What do you think of Mr. Sakai's description of the car as a 'material Moloch,' a god demanding great sacrifice?"

"What is sacrificed for the car in American society?"

"What do you think of Mr. Sakai's contention that the car turns people into savages, madmen, and veritable beasts? What examples of this have you seen, if any?"

"What do you think of the Japanese program of 'no car' days?"

"In general, what do you think we can learn from the Japanese attitude toward the car and toward mass transportation?"

Students might brainstorm about ways of implementing "no car" days in their community or otherwise minimizing the destructive effects of the automobile. On the basis of this brainstorming, the class might send a letter containing their recommendations to local or state authorities. The replies might provide new perspectives on the issue.

5. At this point, it would be useful to expand the discussion by relating the car to other environmental issues. Ask:

"To what extent would it be accurate to call the car the American whale? In other words, how is the importance of the car in American society similar to the importance of the whale in Japanese society?"

Students will probably mention the social and economic usefulness of the whale in Japan and the car in the United States. It would be a good idea to list these responses on the board. You might remind students that one in six Americans makes his living from the automobile; some estimates put the figure at one in three, but this includes even indirectly related activities, such as transporting chrome from Africa, etc.

"How do you think the people of the United States would react if an international decision were made on car production similar to the decision made on whale hunting?"

“Besides its importance in the American economy and its usefulness as a means of transportation, what other purposes does the car serve? How does it affect people psychologically or socially?”

Students will probably mention that the car is a status symbol, an extension of the driver's personality, a source of power and freedom, a person's talisman, and a democratizing factor in society. They might also mention that the car can be used as a clubhouse and as a boudoir.

"How many of the car's functions do you think could be served by other means?"

"What do you think the chances are of changing the role of the car in American society?"

"Do you think legislation should be passed to limit or eliminate the destructive effects of automobile use?" Explain.

"If yes, what laws would you like to see? For example, would you like to see limitations on horsepower, the size of cars, the number of cars, etc.?"

As a final point of discussion, read this quotation to the class:

"Instead of loving people and using things, modern man loves things and uses people."

"How true do you think this is of American society?"

"Specifically in reference to the automobile, how true would you say this is?"

### **Inquiry Evaluation:**

Students might:

- > examine their use of and attitude toward the automobile by completing the "Auto-Biography" exercise.

- > analyze the importance of the automobile in American society by discussing the economic and social functions it performs,
- > create alternatives to using the automobile by completing the "Auto-Biography" exercise.
- > compare their attitudes toward the automobile with those of an anti-car person by discussing the ideas expressed in "Switch Off."
- > compare the Japanese attitude toward the whale and the American attitude toward the car by listing the similar uses these two "creatures" serve in Japan and the United States.
- > evaluate the relative importance of people and things in American society by discussing the value implications in the way we treat each or the sacrifices we make for each.

## LESSON 21

### WOMEN IN JAPAN: THE PAST

**Student Preparation:**

Read "Women in Japan: The Distant Past," pp. 243-244, and "Some Prefer Nettles," pp. 245-252.

**Inquiry Focus:**

- > To what extent, if any, is character affected by sex?
- > Where do ideas about sex roles originate? How are they nurtured?
- > What changes in women's roles have taken place in Japanese society in the past 25 years'?

**Concepts:**

- > sexism

**Procedure:**

1. Begin class discussion by writing this statement on the chalkboard:

"Anatomy is destiny."

Ask:

"What does this statement mean?"

"Who would support this statement?" Explain.

"Who would not support this statement?" Explain.

"How does the statement apply to 'Women in Japan: The Distant Past'?"

"What was the destiny of Japanese girls in the late 1600s?"

"What qualities were considered 'feminine' and 'unfeminine' in Japan at that time?"

"To what extent do you think human qualities can be considered 'feminine' or 'masculine'?" Explain.

2. To help students clarify their values on male-female differences, duplicate and hand out the following questionnaire:

THE GENDER GAP---IS THERE ONE?

( ) Male ( ) Female (Check one)

*Directions:* Respond to the statements below by placing a number from the following scale at the end of each statement.

<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Partially Agree</b>	<b>Agree</b>	<b>Strongly Agree</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

- a. Feminine intuition is a myth.
- b. Males have it better in American society than females.
- c. Except for sexual differences, women are the same as men.
- d. No double standard should exist for men and women.
- e. Men can be just as good homemakers as women.
- f. A woman can be as effective a political leader as a man.
- g. Women should get the same pay as men for equal work.
- h. A college education is as important to a woman as it is to a man.
- i. Husband and wife should share in making the major decisions in a family.
- j. Whatever differences may appear to exist between males and females (except for the sexual ones) are culturally created, not inherent.

Score

After students have completed the exercise, conduct an open class discussion. Then ask:

"Which statements caused the most disagreement?"

"Most male students agreed on what statements?"

"Most female students agreed on what statements?"

"On which statements did both sexes mainly agree?"

At this point, the questionnaires should be collected and tabulated on the basis of sex, arriving at an average score for males and females. This should be done on the chalkboard to help sustain student interest. The difference between the two scores is the "gender gap." The lower the score, the more sexist; the higher, the more pro-women's liberation.

"Was there a 'gender gap' in the scores?" Discuss.

"What was the gender gap score of the class?"

"Where have your ideas about males and females come from—personal observations, hearsay, books, etc.?"

"How did Japanese girls learn their roles?"

"How have textbooks and other reading material shaped your expectations of male-female behavior?"

"How do you expect a member of the opposite sex to act toward you on a date?"

"Would your parents share this view?" Explain.

3. Class reading of "Some Prefer Nettles," pp. 245-252. The reading could be made into a cooperative activity by requiring every student to read aloud but allowing each the freedom to read only as much as he or she wishes. After the reading is over, ask:

"What changes, according to the story, have taken place in Japanese society?"

"How does Misako feel about these changes?"

"How does Kaname feel about these changes?"

"What sort of behavior did Kaname expect from women?"

"What was there in Misako's behavior that bothered him?"

Then ask the students to complete the "Gender Gap" questionnaire once again, this time from the point of view of Misako and Kaname. To avoid perpetuating sexism, have the girls respond for Kaname and the boys for Misako. Tally the scores and record the sexism gap.

"Was the gap between Misako and her husband greater than the gap between the male and female students in the class?"  
Comment.

4. Writing Assignment: To help students analyze the differences in attitudes toward male and female roles among members of their family, ask them to administer the "Gender Gap" questionnaire to each member of their family. Students should then write a short paper on their findings.

### **Inquiry Evaluation:**

Students might:

- > evaluate the statement "anatomy is destiny" by discussing the effects of biology on character.
- > indicate their understanding of traditional female roles in Japanese society in the late 1600s by discussing the qualities that were considered feminine.
  - > clarify their own attitudes toward male-female differences by completing and discussing the "Gender Gap" questionnaire.
- > draw inferences about where their ideas about male and female behavior came from by discussing the impact of past experiences, hearsay, and reading materials.



- >compare traditional and modern female roles in Japan by analyzing a novel from the 1930s and two descriptions of contemporary women.
- > indicate their understanding of how changing attitudes about sexual roles in Japan affected a Japanese husband and wife by writing their hypothetical responses to a "Gender Gap" questionnaire.
  - > analyze their own family's attitudes toward sex roles by administering the "Gender Gap" questionnaire to their family members and writing a paper describing the results.

## LESSON 22

### WOMEN IN JAPAN: THE PRESENT

**Student Preparation:**

Read "Driven Beyond Dignity," pp. 253-260 "Working Women"  
pp. 261-265.

**Inquiry Focus:**

- > What values do students in class hold concerning marriage, families, and careers?
- > How do these values differ from their parents and grandparent's generation?
- > How do these values compare with Japanese values?
- > Has a rise in the number of working women affected their value system?

**Concepts:**

- > gender roles

**Procedure:**

1. Conduct a survey of the class concerning gender roles and students' values concerning marriage, family, and career. Use the "Life Choices Survey" found at the end of this lesson. You may want to have students complete the form in advance and turn it in to be tabulated.
2. Write the results of the survey on the blackboard or use the "Class Survey Results" sheet, found at the end of this lesson, on a transparency. Be sure to indicate how males answered and how females answered. Lead a discussion of the results. Ask the following questions:

"How difficult is it to find a boyfriend or a girlfriend?"

"What are some of the reasons for the difficulty (or lack of difficulty)?"

"How important is it to be dating someone?"

"How important is it to you that you get married?"

Most students said they would like to marry at age \_\_\_\_”

What are some of the reasons for marrying at this age?"

"What are some of the reasons for marrying young?"

"How do you think society today views marrying at a young age?"

"What are some of the reasons for marrying at an older age?"

"How do you think society today views marrying at an older age?"

"If you didn't want to have children, would you still choose to get married?"

"How do men and women's responsibilities in marriage differ? Do they differ?"

"Moving to your grandparent's generation, how would you compare the responsibilities of men and women then to the responsibilities of women and women now?"

"How do you personally view your future responsibilities in marriage?"

"What compromises do people make as a partners in a marriage?"

"How would you compare the compromises women and men make in marriage?"

"What reasons can you give for this change in American marriages?"

"How do you feel about these changes?"

"Which changes would you keep? Which changes would you do away with?"

As a summary to this discussion, have students jot down what they think the three most important changes in marriage patterns have been in the last two generations and the causes of these changes.

Look at the results to the last question on the "Class Survey Results" sheet. Ask the students:

"What might be some of the reasons that students would want to be born again as a female?"

"What might be some reasons that students would want to be born again as a male?"

If more students chose to be born male in the year 1900, ask the following question:

"What changes have taken place in American society that would cause more students to choose to be born male in the year 1900 as compared to today?"

3. Have the students form small groups and turn to the reading. Ask the students the following question:

"How do our views on marriage and career compare to Japanese views"

Have each group take the class results and compare them to the readings on Japan. Each group will make three key comparative observations and then report their findings to the class.

[An interesting adjunct to this lesson would be to have the students interview their parents, grandparents, or any member of another generation. Students could create a surveyor use the "Life Choices Survey" on pp. 146-147 as a base for an interview with an older person. ]

### **Inquiry Evaluation:**

Students might:

- > analyze their attitudes toward marriage and career by completing the "Life Choices Survey" and discussing the results.

- > analyze changes in marriage patterns by making a list of what they consider to be the three most important changes and the causes of these changes.
- > compare their attitudes toward marriage and career with Japanese attitudes by participating in a small group discussion and identifying similarities and differences in attitude.

## LIFE CHOICES SURVEY

Read the following questions and circle the answers that apply to you:

You are: Male Female

1. Where do you go to meet a boyfriend or girlfriend? (You may circle more than one.):
 

School	Work	Church	Parties	and	Social
Personal Ads	Dating	Service	Events	via	Friends
2. Do you plan to get married? Yes Other
 

No
----
3. If the answer to question 2 is yes, ideally at what age would you like to get married?
 

Under	21-	26-	31-	36-	Over
21	25	30	35	40	40
4. How many children do you plan to have?
 

0	1	2	3	4	5	6	7 or more
---	---	---	---	---	---	---	-----------
5. Which of the following household activities do you now do?
 

making bed	cleaning bathtub	taking out garbage
cleaning house	cooking	nothing at all
6. If you were married, which of the following household activities would you do?
 

making bed	cleaning bathtub	Taking out
cleaning house	cooking	garbage
		nothing at
		all
7. Do you plan to work? Yes No
 

nothing at all
----------------

8. If you are married, do you still plan to work?                      Yes                      No
9. If you could be reborn again, male or female, which would you prefer?
- Female                      Male                      Random Selection
10. If you were born in the year 1900, which would you prefer?
- Female                      Male                      Random Selection

CLASS SURVEY RESULTS  
(Check off all relevant statements)

Males:	Females:
1. Meets Dates:	
school	school
work	work
church	church
parties	parties
personal ads	personal ads
dating	dating
service	service
friends	friends
other	other
2. Plans to Get Married:	yes    no
yes      no	
3. Marriage Age:	under
under	21 21-
21 21-	25 26-
25 26-	30 31-
30 31-	35 36-
35 36-	40 41+
40	
41+	0
4. Children:	1
0	2
1	3
2	4
3	5
4	6
5	7
6	+
7	
+	

**Males:**

5. Household Activities:  
 making bed  
 cleaning bathtub  
 taking out garbage  
 cleaning house  
 cooking  
 nothing

6. Post-Marriage Household Activities:  
 making bed  
 cleaning bathtub  
 taking out garbage  
 cleaning house  
 cooking  
 nothing

7. Career:  
 yes no

8. Married with a Career:  
 yes no

9. Reborn:  
 male  
 female  
 random

10. Reborn in 1900:  
 male  
 female  
 random

**Females:**

- making bed  
 cleaning bathtub  
 taking out  
 cleaning house  
 cooking  
 nothing

- making bed  
 cleaning bathtub  
 taking out  
 cleaning house  
 cooking  
 nothing

- yes no

- yes no

- male  
 female  
 random

- male  
 female  
 random

## LESSON 23

### JAPANESE EDUCATION

#### Student Preparation:

Read "Driven Beyond Dignity," pp. 253-260, "Japanese Women in the Olympics", p. 267, "Parents and Their Children's Education," pp. 271-277.

#### Inquiry Focus:

- > What attitudes toward achievement do the Japanese hold?
- > What goals are the students in class committed to? What prices are they willing to pay for these goals?
- > How do students perceive the rewards of success?
- > How important are examinations to Japanese students? To American students?

#### Concepts:

- > commitment
- > diligence

#### Procedure:

1. Begin with a brief discussion of "Driven Beyond Dignity." Ask:

"What qualities would you say brought success to this women's volleyball team?"

"Which of these qualities would have been considered masculine in traditional Japan?"

"What connection might exist between the spirit of this volleyball team and Japan's economic success?"

2. Point out that diligence is held as a very high value in Japan. Success in sports or in any endeavor, according to Japanese attitudes, derives primarily from hard work rather than inherited talent. In schools, for example, there is no tracking and all exams,



including college entrance exams, are based on content that students can study in advance. There are no SAT-type exams in Japan to test aptitude; achievement is what matters, not potential.

"Given this philosophy, do you think the volleyball teams was really driven beyond dignity in the view of Japanese, or was their hard work simply the application of diligence?"

"The title 'Driven Beyond Dignity' comes from the American magazine *Sports Illustrated*. What title might a Japanese magazine give this article?"

"Do you think an American team would work as hard as this Japanese team?" Explain.

3. Duplicate and hand out the following "Commitment Chart." This exercise is designed to help students evaluate the depth of commitment of the volleyball team, as well as Mrs. Hiroko and her children in "Parents and Their Children's Education" It is also designed to help students examine their own commitments to various life goals and the prices they are willing to pay for success.

#### COMMITMENT CHART

<b>Objects of Commitment</b>	<b>Prices Willing to Pay</b>	<b>Resources Available</b>
To win Olympic volleyball championship		time
		money
		energy
		pain
		patience
		reputation
		life
		popularity
		health
		others

4. Ask students to list under the "Prices Willing to Pay" column the resources the Japanese team was willing to pay for their goal of winning an Olympic gold medal. For each price listed, students should cite an example from the reading indicating that the price was paid. Then discuss the completed charts:

"What prices were they willing to pay?"

"Would you pay the same prices?"

"Is it possible to pay too high a price for a goal?" Explain.

"Do you think this team paid too high a price?" Explain.

5. Turn to "Parents and Their Children's Education" and ask half of the class to fill out a "Commitment Chart" for Mrs. Hiroko and her family and the other half to do the same for Ichiro and his mother in "Examination Hell." Discuss the results. Questions similar to the ones above can be used with each chart.
6. Now ask students to complete the chart for themselves. Under the "Objects of Commitment" column students should list a single objective that is currently their most important goal. Then ask students to list the resources they would be willing to pay to achieve that objective. As before, the third column lists those resources that we payout for our commitments. Encourage students to add to this list.

Upon completion of the chart, ask:

"What are you most committed to?"

"What prices are you willing to pay for your commitments?"

"How would you compare your depth of commitment to that of the volleyball team, Mrs. Hiroko and her family, and Ichiro and his mother?"

7. Write on the chalkboard the following quotation:

"The reward of a thing well done is to have done it." -Emerson

Ask:

"What do you think is meant by this statement?"

"Do you agree with it?" Explain.

"Does it apply to the Japanese volleyball team? To Japanese education?" Explain.

"Does it apply to your own efforts?" Explain.

8. To help students clarify their own values about achievement and competition, duplicate and hand out the following sentence stems, which the students should complete:
- a. To me success means ...
  - b. I am proudest of myself when I ...
  - c. I think "hard work" means ...
  - d. I think "failure" means ...
  - e. I would do anything to ...
  - f. I think cheating is ...
  - g. When I compete against a friend, I .....
  - h. When I compete against a stranger, I .....
  - i. When I compete against a person I don't like, I ...
  - j. The greatest achievement of my life was ...
  - k. When I do well at something, I .
  - l. When I do badly at something, I .
  - m. To prepare myself for a competition, I ...

Allow students a few minutes to examine their responses. The main point of the exercise is to help students learn about themselves. Then ask the students to complete the following "How Competitive?" continuum:

Easy-going									Go-getter	
Ed									Gus	
1	2	3	4	5	6	7	8	9	10	

The students should circle one number in answer to the question, "How competitive am I?" or "To what extent is competition an important part of my personality?" The more competitive, the higher the number.

Conduct a discussion of the responses. In particular, ask students to compare their number on the continuum to their responses to the sentence stems. Is their number supported by their sentences? The students also might want to discuss how difficult it was (or was not) to circle just one number. We are sometimes competitive in one area of life but not in others.

9. Conclude the lesson with the following "whip" exercise. Ask:

"If you could grow in only one area, how would you like to grow-physically, intellectually, emotionally, or spiritually?"

Then whip around the room, calling on each student to answer the question. Students may pass if they wish. Upon completion of the "whip," students should elaborate on their responses or question other students about the reasons for their responses.

### **Inquiry Evaluation:**

Students might:

- > appreciate the discipline of the Japanese volleyball team and Japanese students and parents concerning education by listing on the "Commitment Chart" the prices they have to pay for their commitment.
- > clarify their values concerning commitments by listing their own commitment on the "Commitment Chart."
- > evaluate the extent of their commitments by listing the prices they are willing to pay for them.
- > attempt to empathize with what members of the volleyball team, Mrs. Hiroko, and Ichiro had to go through to succeed by comparing their commitments with their own.
- > clarify their attitudes about competition by completing a series of sentence stems.

- > evaluate how important competition is in their own lives by checking a number on a continuum.
- > clarify their attitudes about physical, intellectual, emotional, and spiritual growth by selecting one of these as the most important to them.

## LESSON 24

### JAPANESE-AMERICANS

**Student Preparation:**

Complete "The Japanese-Americans" questionnaire (below) and read "The Governor and the Japanese-Americans," pp. 291-296. The questionnaire should be completed before the beginning of this class and before the students have read the assignment for this lesson. It could be done at home or in a previous class session.

**Inquiry Focus:**

- > What do students know about Japanese-Americans?
- > What are student attitudes toward Japanese-Americans?
- > How well have Japanese-Americans been accepted by American society?

**Concepts:**

- > bias
- > bigotry
- > "melting pot"
- > "salad bowl"

**Procedure:**

1. The following questionnaire should have been handed out and completed before the beginning of this lesson.

THE JAPANESE-AMERICANS

Circle the letter identifying the correct answer to each question or statement.

1. Approximately how many Japanese live in the United States?  
a. 50,000                      b. 500,000                      c. 2.5 million

2. The Japanese first came to the United States in approximately:
  - a. 1790
  - b. 1890
  - c. 1920
3. When Japanese immigrants first arrived in the United States they were:
  - a. ignored
  - b. welcomed
  - c. met with hostility
4. Early Japanese immigrants worked primarily as:
  - a. laborers
  - b. businessmen
  - c. no particular occupation
5. The level of educational achievement among Japanese-Americans is:
  - a. higher than that of white Americans
  - b. lower than that of white Americans
  - c. about the same as that of white Americans
6. During World War II, Japanese-Americans were:
  - a. treated like everybody else
  - b. sent to concentration camps
  - c. required to register with the police
7. The percentage of Japanese-Americans asked to be sent back to Japan during World War II was:
  - a. 2%
  - b. 35%
  - c. 70%
8. The number of Japanese-Americans I know personally is:
  - a. zero
  - b. fewer than five
  - c. five or more
9. I have the impression that Japanese-Americans are:
  - a. lazy
  - b. moderately hardworking
  - c. extremely hardworking

10. On the following scale of 1 to 5, I would rate the Japanese-Americans as follows:

Passive					Aggressive
1	2	3	4	5	

Correct the questionnaires as a group activity at the beginning of class. Some of the answers can be found in the preparation for this lesson, "The Governor and the Japanese-Americans." Encourage students to find the answers themselves whenever possible. The correct answers are: 1b, 2b, 3c, 4a, 5a, 6b, 7a. There are no right or wrong answers for 8, 9, or 10.

After the questionnaires have been corrected, encourage students to discuss their answers.

"How well informed would you say you are about Japanese-Americans?"

"What have been your sources of information?"

"Where have you gotten your impressions of Japanese-Americans?"

"How much influence would you expect Japanese culture to have on the behavior of Japanese-Americans?"

In discussing this last question, students should consider the approximate date (1890) most Japanese immigrated to this country. In other words, there is a good chance that older Japanese-Americans have been influenced by Japan, but younger people, born in this country, are less likely to be affected by their grandparents' and great-grandparents' original culture.

"If Japanese culture has influenced Japanese-Americans, how would you recognize this influence? In other words, what kinds of behavior do you associate with Japan?"

2. Turn to "The Governor and the Japanese-Americans." Ask:

"What complaints did Governor Stephens of California have against the Japanese?"



As the complaints are mentioned, have a student write them on the board. For the sake of organization and analysis, it would be useful to list the various complaints in columns according to categories--e.g., economics, race, culture, education, etc.

After all the complaints are listed, ask the class to imagine they have a very sensitive machine called a "Bias Detector" (sometimes called a "Bigot Counter") which they should use to scan the governor's arguments on the board.

"On which points or arguments does the 'Bias Detector' click the loudest?"

Whenever the machine detects a biased complaint, the students should stop scanning temporarily, explain why the complaint is biased, argue the pros and cons of the governor's position, and then move on. For each point, ask:

"Could the Japanese do anything to correct this situation? If so, what?"

When all the complaints have been tested for bias, ask the class to look at the last paragraph on p. 317. Here Governor Stephens contends that he is not a racist; he says that the problem concerning Japanese-Americans "has no origin in narrow race prejudice or rancor or hostility. It is, however, a solemn problem affecting our entire Occidental civilization. It has nothing to do with any pretensions of race superiority, but has vitally to do with race dissimilarity and unassimilability."

"Do you believe the Governor? Why or why not?"

"Why does Governor Stephens feel that the Japanese are unassimilable?"

Notice the third paragraph on p. 295. Stephens says the white race will not intermix with the Japanese; then he says it is biologically impossible for this to happen anyway. His second point is scientific nonsense, of course, and his first is an open admission of racism on the part of whites. Hence his argument is circular:

Because there is no mixing, the Japanese are unassimilable.

Because the Japanese are unassimilable, they are undesirable.

Because they are undesirable, the whites won't mix with them.

The last line of this syllogism could just as easily be the first. Write these two phrases on the board:

"Melting Pot"      "Salad Bowl"

and ask:

"What is the theory of the 'melting pot'?"

"Is it an accurate description of American society?" Explain.

"How is the 'salad bowl' different from the 'melting pot'?"

"How descriptive do you think it is of American society?"

"Does either slogan do justice to the mixing process that has taken place in this country?" Explain.

"Which do you personally favor, the pot or the bowl? Why?"

"Which do you think the majority of Americans favor at the present?"

"What are the possible advantages or disadvantages of each?"

### Inquiry Evaluation:

Students might:

- > assess their knowledge and opinions of Japanese-Americans by answering and discussing "The Japanese-Americans" questionnaire.

- > indicate their understanding of America's reaction to Japanese immigrants by discussing the official policies of the State of California.
- > indicate their understanding of racial prejudice by listing prejudiced statements in a letter.
- > compare the social concepts of the "melting pot" and the "salad bowl" by discussing ways in which they are different.
- > evaluate the appropriateness of each concept for American society by discussing the issue of racial assimilation in this country.
- > clarify their own values concerning racial mixing by publicly stating which concept they personally prefer.

## LESSON 25

### Remember Pearl Harbor

#### Student Preparation:

Read "Remember Pearl Harbor, and Then ... ," Parts I and II, pp. 297-307.

#### Inquiry Focus:

- > What was the U.S. government policy toward Japanese-Americans during World War II? What was daily life like for Japanese-Americans during World War II?
- > Which side did the Japanese-Americans support in World War II?
- > What lasting effect did World War II have on the Japanese-American community?

#### Concepts:

- > cultural identity
- > allegiance

#### Procedure:

1. Begin the class by discussing "Remember Pearl Harbor, and Then . . .," Part I.

"The reading begins, World War II came to the Japanese of Guadalupe like a hammer blow.' What happened to the Japanese in this country? Why was it like a hammer blow?"

Encourage students to discuss the various incidents that took place.

"How old was Hiroshi at the time?"

"Which events made the biggest impact on him? In other words, which events made it clear to him that something very serious was taking place?"

To help students identify with Hiroshi, ask them to relate experiences they had while young—say, between five and ten—which made a lasting impression on them.

"Which events do you remember best? Why?"

"Did you have any experiences that you didn't fully understand at the time but which you knew had serious implications?" Explain.

2. Hiroshi was influenced by both Japanese and American culture.

To help students identify these two sources of influence, write these two words on the board:

"Six-Shooter"      "Swords"

Then ask the students to list in the appropriate columns all the items (food, names of heroes, ideas, etc.) that were important to Hiroshi. [Obviously, the American items should be listed under "Six-Shooter" and the Japanese under "Swords."]

After students have completed these lists, ask:

"Which column do you think had the greater influence on Hiroshi?" Explain.

"If you had been Hiroshi, which tradition do you think would have influenced you more?"

"Where did Hiroshi learn most about American culture?  
Where did he learn about Japanese culture?"

"Which source of influence do you think would be more likely to have a greater impact on him? Why?"

"Which has more influence on you, school or home?" Discuss.

3. To help students identify with the conflict of allegiance that Hiroshi felt, conduct the following "Forced Choice" exercise. From the pairs of allegiances below, ask students to vote for one alternative in each pair by raising their hands. The question that students

must ask themselves each time is this: If forced to give my allegiance to one or the other, which would I choose?

#### FORCED CHOICE

The best way to conduct the exercise is to read the first pair of choices, give the students a few seconds to consider their decision, and then read the pair again for the vote. Repeat this process for each pair of alternatives.

- a. Your religion / Your country
- b. Your father / Your mother
- c. Your husband (wife) / Your child
- d. Your career / Your family
- e. Your steady date / Your best friend

Obviously, these choices are not ones we often have to make in everyday life. The point of the exercise is to give students a feeling for the emotional conflict that Hiroshi must have felt. Encourage students to discuss the reasons for their choices. After each vote, you might ask:

"Why did you make the choice you did?"

"How did you feel while making the choice?"

"How would you try to handle such a conflict of allegiance in real life?"

At the end of the exercise, you might ask the students to create their own pairs of conflicts-ones they have actually faced or ones they think they might be called on to face sometime in the future.

4. Turn to Part II of "Remember Pearl Harbor, and Then .... " Ask:

"What was life like in the relocation camps?"

"What were the Japanese-Americans forced to give up by going to the camps? What were their major sacrifices?"

"How did Hiroshi adjust to camp life? How did the adults adjust?"

"Which side in the war, the American or the Japanese, did the Japanese-Americans support?"

"What factors would you say influenced the choice of allegiance of the Japanese? In other words, why did some support the Americans and others the Japanese?"

Make sure the students understand the difference between an *Issei* and a *Nisei*.

"What happened to the inmates of the camps after the war?"

"How would you describe life for the Japanese after they returned home? What had they lost during the war?"

"What lasting effects did the war have on the Japanese community? Do you think these effects were good, bad, mixed, or indifferent?" Explain.

5. Ask the students to read "Disaffection," pp. 309-311. Then ask:

"Why did this young man decide to return to Japan? Why did he become disaffected with the United States?"

"How would you have reacted if you were in his place?"

"Why do you think only 5,000 out of 117,000 relocated Japanese requested to be sent to Japan?"

Ask the students to imagine they are fighting in Europe against the Germans in the *all-Nisei* 442d Regimental Combat Team, the most highly decorated unit in the U.S. Army.

"How would you react to the following situations? What would you do, if anything?"

Read the following statements one at a time, allowing for reactions each time:

- a. Your parents and younger brothers and sisters are confined to a concentration camp in Utah.
- b. You come home from the war and are refused a job because you are Japanese.
- c. Your parents, who have lost their large farm during the war, are paid only 15 percent of its value by the government.
- d. You come home from the war and are refused a haircut because you are Japanese.

Tell the students that these situations are all real; they happened. The readings for the next lesson will deal with them. As a final set of questions ask:

"Do you think American society owes a debt to the Japanese Americans?" Explain. "If so, how could it be paid?"

"What other groups in American society have suffered from discrimination?"

"What is the responsibility of American society what is our personal responsibility in such matters?"

### **Inquiry Evaluation:**

Students might:

- > indicate their understanding of the American government's policy toward Japanese-Americans during World War II by discussing the "relocation" process.
- > indicate their understanding of how World War II affected the personal lives of Japanese-Americans by discussing the changes that took place in their lives during the war.
- > assess the justice of the American government's policy toward the Japanese-Americans during the war by discussing the pros and cons of compensating the Japanese-Americans.



- > analyze the conflict of allegiance (between Japan and the United States) that Japanese-Americans have experienced by listing items from Japan and the United States that were important to Japanese-Americans.
- > attempt to empathize with this conflict by voting on a series of "Forced Choice" situations.
- > analyze the desire of some Japanese-Americans to return to Japan by discussing the social and economic conditions in which Japanese-Americans have lived in the United States.
- > apply the Japanese-American experience in American society to other American ethnic groups by discussing the similarities in the experiences of all of these groups.

## LESSON 26

### World War II: Closing the Books

#### Student Preparation:

Read "World War II: Closing the Books," pp. 313-314, and "The Old Reminders," pp. 315-317.

#### Inquiry Focus:

- > Why were Japanese-Americans the "wrong" kind of immigrants?
- > How did the American Dream affect Japanese-Americans?
- > What are student attitudes concerning the American Dream?
- > How does stereotyped thinking influence human relationships?
- > How have anti-Japanese sentiments been exploited?
- > What are the new attitudes of Japanese-Americans toward America?
- > What is the importance of a sense of self-worth?

#### Concepts:

- > American Dream
- > stereotypes

#### Procedure:

1. The following exercise is designed to serve as a bridge between the previous readings and the readings assigned for today.

Play "devil's advocate" by stating in as assertive a manner as possible the following:

"I think it is permissible for teachers to smoke in school, but I don't think students should be allowed to smoke in school."

Then ask:

"What do you think of my position on school smoking?"

“What is a double standard?”

“What other examples of double standards can you think of that sometimes exist in schools?”

After some discussion, write on the chalkboard the following pairs of words:

- a. parents / children
- b. whites / blacks
- c. males / females
- d. rich / poor
- e. German immigrants / Japanese immigrants

Ask:

“What examples of double standards can you think of in each of these pairings?”

“Is a double standard ever justified?” Explain.

2. Turn to “World War II: Closing the Books,” pp. 313-314.

Ask:

“What does Keisaburo Koda mean when he says he was the wrong kind of immigrant?”

“Was the double standard that was applied to Japanese-Americans justified?” Explain.

“What effect did the internment have on Koda's life during and after the war?”

“Koda's son said his father was 15 percent right about American democracy. What did he mean?”

“How would you account for Koda's misplaced faith in America?”

"Historically, why have immigrants eagerly come to America?"

"What is the American Dream?"

3. To help students better understand the "American Dream" concept, duplicate and hand out the following activity sheet.

#### THE AMERICAN DREAM

- A. Draw an "American Dream Pie:' Divide the pie into pieces representing the ingredients you think belong in such a pie---e.g., individual freedom, power, money. The size of each piece of pie should reflect the importance you place on each part of the dream.
- B. "Anybody can make it big in America if he is willing to work hard:' [Comment on this quote. To what extent is it true? To what extent is it false and misleading? What does this statement imply about those who haven't realized the American Dream?]
- C. "I can't hear what you're saying; your actions speak too loudly." What does this quote mean? What is its connection with the American Dream?
- |    |   |  |
|----|---|--|
| D. | <p>The American Dream:<br/>A Reality</p> <p>(List individuals who have realized the American Dream. Draw from your personal experiences and books, films, etc.)</p> | <p>The American Dream:<br/>A Myth</p> <p>(List individuals who have not realized the American Dream)</p> |
|----|---|--|
- E. What do you think happens to a person when his dream dies?

Upon completion of the "American Dream" activity, students should share their responses. Ask:

"What role do prejudice and discrimination play in preventing the American Dream from coming true for Japanese-Americans?"

"What is the difference between prejudice and discrimination?"

Prejudices are simply prejudgments; discrimination is the acting out of a prejudice.

"What is the relationship between stereotypes and prejudice and discrimination?"

4. Assume for purposes of the following exercise that you believe these statements to be true. Then, how would you react to the people described in each statement?
  - a. "People who are over 30 can't be trusted."
  - b. "Women are fickle."
  - c. "Jews are money grabbers."
  - d. "Teenagers are lazy and disrespectful."
  - e. "Redheads have violent tempers."
  - f. "Japanese are sneaky."

Upon completion of the exercise, ask:

"How does stereotyped thinking affect human relationships?"

5. Turn to "The Old Reminders," pp. 315-317. Ask:

"What stereotypes does Bill Hosokawa describe in his article?"

"What do you think is the major source of these stereotypes?"

"Why does the author suggest the word 'Jap' carries with it 'special bitterness'?"

6. Ask students to respond to the following word-association exercise by writing down their first reaction to each word or phrase as you say it.

- a. policeman
- b. communist
- c. atheist
- d. welfare recipient
- e. Arab
- f. women's liberationist
- g. athlete
- h. scholar

Upon completion of the list, students should share their responses. For each response the class should indicate whether that response was intellectual or emotional in nature.

Then return to the "Old Reminders." Ask:

"What do you think Senator Daniel Inouye's response was to that 'little Jap' epithet?" Explain.

"Why is it particularly ironic for Senator Inouye to be branded with that 'old reminder' of World War II?"

"To what extent do you think Americans still hold strong anti-Japanese feelings?"

7. At this point, ask a student to read aloud the "Made in Japan" ad on p. 316. Ask:

"What is the aim of the ad?"

"Why was the American flag used as the example of Japanese-made products?"

"What stereotype does the ad rekindle?"

Then conduct a television program based on the news item on p. 343. Students should discuss the significance of the protest against the International Ladies Garment Workers Union. Ask:

"Are such ads racist? Why?"

"What was the purpose of the slogan the demonstrators chanted?"

"Does a labor union have the right to point out problems resulting from lower-priced foreign goods?"

"Why are the Japanese able to sell more and more American flags and other products every year?"

"Why doesn't the ad deal with these reasons?"

"What do you think is the present attitude of Japanese-Americans toward America?"

8. Turn to "The New Activism," pp. 319-321. Ask the class to form into seven rows. Each row of students should take one stanza and read it in unison. Before starting the reading, give students a few minutes to read the Introduction and to familiarize themselves with their stanza. Upon completion of the choral reading, ask:

"What adjectives can you think of that suggest the mood of the poem?"

"What examples of discrimination does the speaker in the poem give?"

"Why do you think there are so many references to 'they'?"

"Who are 'they'? Does the term include you?" Explain.

"What was the speaker's 'American Dream'?"

"What happened to it?"

"What new dream does the speaker have?"

"Do you feel the speaker's indictment of America is a just one?" Explain.

"To what extent does the speaker value a sense of self-worth?"

"How did the speaker's growing up in America affect this feeling of self-worth?"

"How does being part of the Third World affect the speaker's feeling of self-worth?"

9. To conclude, ask students to rank-order on a scale of 1 to 12, from most important to least important, the following factors in the development of a positive self-image of worth:

good physique \_\_\_

attractive face \_\_\_\_

money \_\_\_

talent \_\_\_\_\_

emotional support from parents \_\_\_

emotional support from friends \_\_\_

pride in one's heritage and traditions \_\_\_

athletic ability \_\_\_

academic ability \_\_\_

charm \_\_\_\_\_

sense of humor \_\_\_\_\_

belief in God \_\_\_\_\_

Upon completion of the rank-orderings, students should discuss the reasons for their choices.

### **Inquiry Evaluation:**

Students might:

- > indicate their understanding of double standards by discussing how such standards are applied in six different cases.
- > indicate their understanding of stereotypes by playing assigned stereotyped roles.
- > distinguish reason from emotions by discussing the results of a word-association test.



- > analyze the meaning of the "American Dream" for different people by completing the "American Dream" exercise.
- > make inferences about the International Ladies Garment Workers Union's attitude toward Japan and Japanese goods by discussing one of the union's ads.
- > analyze a poem for its commentary on the Japanese-American experience in the United States by discussing the poem.
- > clarify their own attitudes about the sources of a positive self-image by rank-ordering 12 possible sources.