DOCUMENT RESUME

ED 073 970 SO 005 394

TITLE	Families Around the World. The Japanese Family. Teacher's Resource Unit.
INSTITUTION	Chelmsford Public Schools, Mass.; Minnesota Univ., Minneapolis. Project Social Studies Curriculum Center.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C. Div. of Elementary and Secondary Research.
PUB DATE	68
NOTE	76p.
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	Asian Studies; Concept Teaching; *Cross Cultural Studies; Curriculum Guides; Elementary Grades; Ethnic Studies; *Family (Sociological Unit); Family Role; Grade 1; Human Geography; Human Relations Units; *Japanese; Resource Units; *Social Studies Units; Social Systems; Social Values; Sociocultural Patterns
IDENTIFIERS	*Project Social Studies

ABSTRACT

The resource unit prepared for grade one is the fourth in a series on the theme of Families Around the World. For this study of the Japanese family, background material is presented for the teacher describing the site of Suye Mura, family structure, basic physical needs, a typical day, socialization, communication, village life today, and the comparison of a village and city. Major objectives of the course are to help students understand culture as a learned behavior, social organization, social process, and social, political, and economic factors related to location. Other objectives for this cultural study are defined, noting concepts and objectives as well as attitudes and skills to be developed. Teaching strategies are described for 64 activities in a format designed to help teachers see the relationships among objectives, content, teaching procedures, and materials of instruction. Audiovisual aids and printed materials to be used are listed with each activity and a general list of educational media is given. Appendices include pupil materials prepared for this unit, such as maps, and activities that include flower arranging, paper folding, stories, and songs. Related documents are ED 051 207 through ED 051 034; and SO 005 391 through SO 005 396. (SJM)

Chelmsford Public Schools

Chelmsford, Massachusetts

FAMILIES AROUND THE WORLD

The Japanese Family

Teacher's Resource Unit

revised by

Maureen Sanders

Charles L. Mitsakos
Social Studies Coordinator

This resource unit was revised following field testing in the Chelmsford
from materials developed by the Project Social Studies Curriculum Center
of Minnesota under a special grant from the United States Office of Educa

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THE JAPANESE FAMILY

by

Jennette Jones

(Note: This report by Jennette Jones is based primarily on John F. Embree's study of Suye Mura published in 1939. Significant changes have occurred in the village since then. An updated account of life in Suye Mura is included at the end of this background paper.)

SITE IDENTIFICATION

Suye Mura is a village ("mura") on the island of Kyushu. It is located in Kuma County, which is a flood plain surrounded by mountains and drained by the Kuma River. For centuries Kuma County has been somewhat off the beaten track of trade with the Asiatic mainland and Christian missionization. However, in the 1920's a railroad was built linking the county to cities in the north and east, and the national system of agricultural guidance and education have also increased the resemblance between Kuma and other rural districts.

Suye Mura is one of nineteen villages in Kuma. Its chief crop is rice, with silkworms as a secondary product. Its 2.8 square miles consist of flat paddy fields on the south, mountains to the north, and some forest land. The population is 1,663 people, or 285 houses. (Nearly all civic duties and many social ones are by households rather than by individuals.) There are two small towns (population about 5,000 each) near Suye Mura, where Suye people, traveling by foot or bus, buy farm tools, clot gifts, and sell vege

The mura is a po fied by its headman, office, school, and Within Suye Mura are divisions and 17 bur economic units of ab each. Each buraku h. takes care of its ow vals, roads, bridges cooperative effort.

Wet rice agricul of the economy in Suy broad flood plain cri irrigation ditches fe and its tributaries. side is a canal dug i The people of the vil one crop of rice a ye in seedbeds in May. transplanted in June. can be harvested in O much weeding to be do part of the paddy is and is used for raisi which are cut in May. are flooded once more are transplanted in i- some of the land is us and for dry crops.

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buy farm tools, cloth, kitchenware, and gifts, and sell vegetables and firewood.

The mura is a political unit, unified by its headman, administrative office, school, and Shinto shrines. Within Suye Mura are 8 political subdivisions and 17 buraku, socio-economic units of about 20 households each. Each buraku has its own head, and takes care of its own funerals, festivals, roads, bridges, and so on, by cooperative effort.

Wet rice agriculture is the basis of the economy in Suye Mura. Kano is a broad flood plain criss-crossed by irrigation ditches fed by the Kuma River and its tributaries. Along the south side is a canal dug in feudal times. The people of the village raise only one crop of rice a year. Rice is sown in seedbeds in May. The seedlings are transplanted in June. Before the rice can be harvested in October, there is much weeding to be done. In the fall part of the paddy is allowed to dry out and is used for raising wheat and barley, which are cut in May. Then the fields are flooded once more and rice seedlings are transplanted in it in June. Thus some of the land is used both for rice and for dry crops.

Rye, wheat, and barley are grown as money crops in the winter. After them in importance comes silk cocoons. There are three crops a year, each

taking about forty days from the hatching of the worms to the spinning of thread from the cocoons. The first cocoons are sold in early June, the second in late August, the third in early October. The inferior cocoons are kept at home to be woven into homespun fabrics by the women. Sericulture is generally women's work here, though men control the income which it brings.

Tools include wooden or iron sickles, hoes, and mattocks, foot-powered threshers, and hand-powered wooden wind winnowers, looms, and spinning wheels. (Other material possessions in Suye in the late 30's included 3 radios, several phonographs, and several sewing machines.)

FAMILY STRUCTURE

The Matsumoto household consists of Reiko, a six-year-old boy, his fifteen-year-old sister Nobu, his baby sister Haru, his father and mother, and his father's father and mother. His mother's nephew Mano, age eighteen is also a member of the household. He is the Matsumoto's servant, and works in the paddy in exchange for a rice payment to his parents, but he is also a member of the household, eating and sleeping with the family. Until last year, Reiko's grandfather (his father's father) was head of the household: he controlled the money, made the decisions about the family's economic activities, arranged [illegible]e Mano, led the household in [illegible]ous observances, and so on. But in his late sixties he retired and yielded his position to Reiko's father, who is an oldest son.

In addition to the Matsumoto household, who live and eat together, the family includes other close relatives. Mr. Matsumoto (Reiko's father) has two younger brothers. One is married and has set up his own household in Suye Mura, where he remains in close contact with his father and elder brother. Another brother was adopted into a family in another mura. Adoption usually occurs when a family has no son of their own; they arrange to adopt a son into their family who will take their name and carry on the family line. Often the adopted son marries a daughter of the family if there is one. Boys in their early teens are preferred for adoption, as they can learn more easily to fit into another family. A boy who is adopted out of his own family usually loses close contact with them, as he goes to live in another mura and participates in a new household. Mr. Matsumoto also has a sister who is married to a man in another mura.

Implicit in the above relationships is a strong emphasis on the patrilineage, or line of descent through the father. The relative ages of boys is also important: the eldest always becomes household head, and there is no term which means simply "brother" or "sister." There are only "elder brother," "younger brother," "elder sister" and "younger sister." Since a man's sons usually stay in the same mura (except when adopted out) and his daughters marry men in different muras, the functioning family consists of related men and

their wives and unmarried children. Reiko's family, then, includes his father's near relations in the same mura, though other relatives are included in wedding and funeral services and various religious festivities.

BASIC PHYSICAL NEEDS

Food

Rice is not only the chief source of income, but also the staple food. It is eaten boiled with each meal, made into candies and cakes, used as money and gifts, fed (as rice water) to infants, made into liquor, shochu, which is drunk at all parties, and is the standard offering to the gods and spirits in the form of boiled rice and shochu.

Other foods grown, for home consumption and sale in the village or town, are radishes and sweet potatoes, the staple vegetables, and soy beans, which are made into soup (miso), sauce (shoyu), and curd cake (tofu). Soy beans are an important source of protein in the diet, since fish and chicken are eaten rarely except in banquets.

Horses and cows occasionally goats are raised, but only as beasts of burden. (Their milk is considered dirty.)

Clothing

Most of the clothing is kimono style, [illegible]g wrap-around garment held together [illegible] cloth sash or obi. But there is much variety in style; different types of kimonos are worn for work and for parties, for men and women, for children, adults, and old people, and for winter and summer. European dress has been introduced recently, and is found more convenient for working in the fields. School children and teachers wear black European uniforms, and women sometimes wear European house dresses while working. But for festive occasions the kimono is always worn, and wedding clothes are usually woven at home by a man's mother and sisters, or by the bride and her mother. Mending is done by a man's wife and female children. Sometimes work clothes and school dresses are made by professional seamstresses.

As indicated above, types of clothing express differing statuses within the society. The relative freedom and indulgence of young children and old people is expressed in their brightly colored (often red) clothing, which is not customarily worn by adults in their middle years.

Shoes are the traditional Japanese "thong" sandals, which are removed when one enters the house.

Housing

The typical house in Suye Mura, built by cooperative labor by members of the buraku, is a one-story cottage with thatch roof, sliding screen walls (paper inside, wood without), and some mud wattle. The usual rooms are the kitchen, which is somewhat detached from the rest of the house; the daldokoro, the most

are received; the zashiki, which is the best room. It contains the finest floor mats; the butsudan (also where the ancestral spirits live, venerated daily as part of Buddhist ritual), and the tokonoma, alcove where the Shinto-god shelf, family treasures, and family pictures are kept. The master of the house and his wife sleep in this room, the baby with its mother and the next youngest child with the father. In addition, there are separate sleeping alcoves for other members of the family. Grandparents usually sleep separately, each with one or two grandchildren. A servant may sleep alone or with children.

In addition to the main house is a separate bath house, toilet, outside oven, woodshed and, if the family is rich, a rice storehouse.

A TYPICAL DAY

At 5 A.M. the baby Haru wakes up. She sleeps with her mother in the zashiki. The mother gets up, washes, slides open outer doors, cooks breakfast for the family (usually bean soup and rice) and cooks rice for the noon and night meals. She offers rice at the Buddhist and Shinto shrines, and may offer cups of rice to the kitchen gods. (All this rice is eaten later in the day by children or mice.) She then prepares school lunches and tends the animals. Meanwhile the grandmother has arisen, washed, and taken the baby on her back to get her out of the way. (Grandparents do a great deal of baby ing, and the bond between them and grandchildren is often quite close. They frequently give the children candy, and are more lenient with them than the mother.) Around 5:30 the rest of the family rise and wash. The father and servant, Hano, go out to tend the animals feed the chickens, and so on. Before breakfast they each (separately) bow and pray to the household gods. They all eat breakfast together in the daldokoro. Then Reiko and Nobu leave for school.

The trip to school is several miles long. On the way to school children play and sing with other children. The bonds between age-mates (donen) are strengthened here. These bonds are important throughout life, and some older men say that they feel closer to their donen than to their wives. At school the children line up for ten minutes of exercises, directed over the radio. Then they file into their classrooms. (They wear dark European style uniforms in school.) Children start school at age 6 and attend for six years, from April to July and from August to April. The first year students, like Reiko, attend school only until noon. The others stay until 3:30. They eat lunch at school.

Reiko goes home at a leisurely pace with his six-year-old friends, eats lunch with his family, and spends the afternoon playing. (Young children have a great deal of freedom and few responsibilities.) Nobu finishes school at 3:30, returns home in leisurely fashion to report to her mother, plays for an hour or so, then sweeps the yard, hauls bath water, and starts the fire. (To carry and heat

bath water every evening is such hard work that several families often take turns providing the bath for their members. The order of baths usually goes: house head, retired men, retired grandmother, children (boys and older children given preference), last the mother with their babies. The bath gives the mothers a welcome chance to chat with each other, as they are almost all from different muras and do not have inherited relationships within the family.

After the baths, the family has supper together. The lights in the Buddhist shrine are lit, representing the presence of ancestral spirits, and the meal is one of conviviality and good will, to which the presence-in-spirit of the ancestors lends a large part.

After dinner the mother and Nobu roll out bedding while the grandmother washes the dishes. Children do homework, then go to bed (often in their uniforms to save time in the morning). All are in bed by 10 P.M.

There are variations on this daily pattern. Parties for adults are frequent, especially after a communal work job by the buraku. Births, weddings, and funerals are occasions when the relatives get together, exchange gifts, reaffirm their relationships. In addition, there are important religious festivals which occur in each month of the year. Especially important are the New Year's, Girls' Day, Boys' Day, and Bon celebrations, described in Suye Mura, pp. 268-296. These are characterized by visits among relatives, banquets, drinking parties, and sometimes shrine celebrations. (The Shinto shrine in each village is one of the unifying foci.) Any of these occasions may be taken as an example of social status based on age and sex, religious and moral attitudes towards duty and pleasure, methods of socializing the children, etc.

The agricultural seasons influence many aspects of village life. Most village products and cooperative jobs are relegated to a certain season, and important social events such as weddings usually occur in late autumn after the rice harvest is in. In addition, the children play seasonal games. (See Suye Mura, p. 49.)

SOCIALIZATION

Benedict points out that the pattern of individual freedom in Japan is in many respects opposite to that in the United States. There, the child is freest in early childhood. Children are wanted (partly to enhance the status of parents), and they are indulged by parents and even more by grandparents. The young child is displaced by a sibling usually after a few years, which often leads to strong ties between alternate children. But all children have a great deal of freedom until about 9 or 10. During this period, they may boast freely, in marked contrast to the self-depreciation which is obligatory for adults. Also, boys may express their aggressions freely by having temper tantrums and beating on their mothers, though a boy would never show disrespect to his father.

When people reach age 61 there is a special ceremony marking their passage

into a different status. Actually, they may choose to continue as household heads until around age 70, and then retire from active work and responsibility. At this time, the grandparents revert to their early pattern of free expression. They demand attention, express their emotions freely (the old women are as bawdy as the men) and are generally freed from the duties and responsibilities which bind the young and middle-aged adults.

Japanese ideals of good and bad behavior are based on two basic attitudes. The first is a tremendous respect for hierarchy, or "taking one's proper station." This is reflected in Japanese bureaucracy, emphasis on the military, religious veneration of the Emperor, and also in the family, where children are taught the utmost respect for their fathers from their earliest years. (A mother with a baby on her back will bow the baby's head to teach it the appropriate gesture and attitude of respect for elders.) The unquestioning obedience which children accord to their teachers is another aspect of "taking one's proper station." The submission of wives to their husbands in many respects, and the deference which girls show to brothers, even younger brothers, are further instances.

The second attitude (see Benedict) is that each individual is "debtor to the ages and to the world." The key to the whole system of relations is on, a load or indebtedness which one carries, a of obligation to anyone who is a actor. One receives on from the emperor, from ancestors and parents, formerly from the feudal lord, from teachers, and in all contacts of life. The reciprocals of this are two: gimu, which can never be repayed wholly, and giri, which is repayed with mathematical equivalents. Gimu includes duty to emperor and country, and also ko, one's duty to ancestors, parents, and descendants. Giri includes the duty to repay gifts brought to parties by friends, cooperative labor in building a house, or help in time of trouble. Giri-to-one's name includes the duty to admit no failure or inadequacy. This system of obligations is not as rigidly adhered to by peasants as it was by the samurai in earlier centuries, and Japanese attitudes are becoming in many ways more democratic and more Western. However, the sense of on is at the basis of many relationships which would be incomprehensible if viewed and judged with Western assumptions.

There are two important methods of teaching Japanese children. One is by direct physical contact: the mother bows the baby's head, she places his body in the proper position for sitting or standing, the teacher guides the child's hand when teaching him to write.

More general is the employing of ridicule to impress on a child what behavior is unacceptable. Thus he learns to become independent of his mother, to work skillfully, to be respectful and diligent, and so on. When a child -- at 3 or so -- is old enough to play with his age-mates, he learns that they, too, will ridicule any deviant behavior, and

that he is unacceptable to his family whenever he is unacceptable to the larger social group. This use of ridicule as a negative sanction makes the Japanese very sensitive to feelings of shame. The importance of giri-to-one's-name (or saving face) leads to the employment of intermediaries in many touchy social situations. There is always a go-between, for instance, to arrange marriages, so that if one family is unenthusiastic the other will not be ashamed. A man courting a young girl may come to her room with a towel over his face. She probably knows who he is, but if he is rejected he has saved face by remaining partly concealed.

The various roles within the family have been dealt with implicitly above. Age, sex, single or married status, education, are all factors determining the status of each individual, and his relations with older or married or less-educated people with whom he comes in contact.

Conflict is seldom open. The reason is the danger of shaming others. Avoidance, and the use of intermediaries are the two chief methods of avoiding open conflict.

COMMUNICATION

The railroads, newspapers, radios, bicycles, are all important in increasing the communication between Suye Mura and the nearby towns, and between rural and urban areas, between Japan and other countries.

mmunal work, especially in the rice paddies, brings all able-bodied people together. There are many occasions for cooperative labor where adults learn from each other. The farmers are also taught by the priests on various festival occasions, and by the teachers on days when they visit the school for celebrations.

In addition to his family, the child in Suye Mura is much influenced by his teacher. Since education for 6 years is compulsory, the total effect is tremendous. Much of the education is moral and nationalistic, and some of the extra-curricular groups attended by the young people have an important influence on them. For example, young girls are being taught the importance of pre-marital chastity. Boys in the 30's were continually bombarded with nationalistic propaganda. Military service was also a nationalizing and urbanizing influence.

By far the greatest learning, however, is still carried out within the family in Suye Mura.

THE VILLAGE OF SUYE MURA TODAY

Villages, like Suye Mura, have seen many advancements since the pre-war years. The town is still set up in twelve small clusters of houses called buraku. Between each cluster of homes can be seen rice fields and forests. Since World War II there has been built a new buraku of sturdy cement homes with tile roofs. The village is very proud of this modern complex. In other villages new homes and shopkeepers' districts are being built.

The greatest changes have been in the area of basic house improvements:

a. electricity in homes
b. piped in water systems
c. improved cooking conditions
d. electrical appliances
e. tile baths instead of wooden
f. radios and televisions.

The standard of living has increased considerably in the last decade. Although farming is the main occupation, many villagers depend on small industries as well as their rice crops for family income. Others work part-time jobs in small workshops at home where they make electronics parts or do small handicrafts.

Their daily consumption of food has increased and changed. The village people used to eat fish and meat only on special occasions. Now many of their wages and land earnings have increased and many foods are bought that were once only a luxury. They have a steady diet of raw fish, boiled fish, vegetables, poultry and many canned foods and produce from areas outside of their village.

The advancement in other areas is also evident. New power machinery and advanced farming techniques are being used in some villages. The type of clothing is a mixture of old traditional dress and western clothes that are seen in the cities and urban areas. If one were to visit Suye Mura he would find it refreshing to see the older Japanese customs interwoven with the advancements of a [illegible]ssing village.

COMPARISON OF VILLAGE AND CITY

The section comparing the village with the city life has been updated in the unit. Much of the background material for the city is found in the body of the resource unit. An excellent overview is the film Japan's New Family Patterns. Anyone planning on teaching this cultural study should view this film first.

The greatest changes in Japan have occurred in the cities, particularly, Tokyo. In Tokyo one would see modern buildings, traffic jams, freeways, commuter trains, factory buildings and crowded business and shopping districts. One observes the traditional homes, mixed with western homes and large apartment complexes. There is a large metropolitan area surrounding Tokyo with many of the same population and social problems as a city such as New York. The great industrialization boom of the fifties and sixties has caused the families to become more mobile, thus many of the family units and religious ideas have been loosened. The youth are more independent and free-thinking. In short, Tokyo is like many of our big cities in the United States.

The beauty of this country is that it still maintains many of the learned behavior patterns and ways akin to its own culture.

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OBJECTIVES

This unit is designed to make progress toward the development of the following objectives:

CONCEPTS

Culture: Learned behavior patterns, norms and values, diversity, uniqueness, universals (including psychic unity of mankind), cultural use of environment.

Social Organization: roles, status, division of responsibilities, functions.

Social Process: socialization (positive and negative sanctions).

Location: position, situation, site

Site: continent, island, flood plain, mountain, hill, terraces, intensive farming, fishing, rice paddy, population density, village, nation.

GENERALIZATIONS

1. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

   a. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

   b. Within the family group in our society, parents and older siblings direct expectations (organized into roles) toward the child. In some societies, aunts and uncles and grandparents also play a part in teaching roles to children.

   c. Both positive and negative sanctions are used to teach the child to act in certain ways.

2. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

   a. All people, everywhere, have certain basic drives, although they may satisfy them differently.

   b. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love), although they may express them in different ways and the emotions may be aroused by different things.

   c. Human beings everywhere have acquired need for positive affect (affection) and interaction with other human beings (gregariousness).

   d. The broad outlines of the ground plan of all cultures are about the same because men always and everywhere are faced with certain unavoidable problems arising

out of the situation given by nature.

1) Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for positive affect and gregariousness.

2) The family is the basic social group found in all societies. Certain family functions are found universally in all societies.

3) In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

4) Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

3. Ways of living differ from one society to another and within the same society. Each culture is unique.

a. Human beings have the potential to exhibit extremely variable behavior; depending upon their natural and cultural environment; they satisfy their drives and needs differently.

b. Families differ widely from society to society as to how they are organized and as to their functions.

c. People in different societies differ as to how they expect people to act and as to what they think good and bad.

d. Each family has ways of doing things which are unique, although most of its ways are shared with other families in the same society.

4. People living in a particular physical environment or in similar physical environments use the environment according to their cultural values, perceptions, and level of technology.

5. Man changes the character of the earth.

a. Terracing enables man to grow crops on hilly areas.

6. Some things can be produced better in one place than in another because of climate, resources, and available labor.

a. Different crops need different amounts of water.

b. Some types of crops require much more human labor than other types do.

7. Places can be located at specific points on the earth's surface.

8. Places can be located in relationship to our community by noting direction and distance from our town.

9. Airplanes are faster than land or water transportation.

10. No two places look exactly alike. Each place looks somewhat different from other places.

11. The earth's rotation produces night and day.

ATTITUDES

1. Is curious about social data.

2. Appreciates and respects the cultural contributions of other peoples, races and religions.

3. Accepts diversity as natural.

4. Values human dignity.

5. Accepts change as inevitable, but does not equate change with progress.

SKILLS

The broad skill toward which teaching is ultimately directed is underlined. A specific aspect of a skill or an understanding needed to learn a skill is in plain type.

1. Organizes and Analyzes Information and Draws Conclusions.

   a. Classifies data.

      Applies previously-learned concepts and generalizations to new data.

   c. Sets up hypotheses and tests against data.

   d. Generalizes from data.

2. Gathers information.

   a. Gains information by listening.

   b. Gains information by studying pictures.

3. Possesses Geographic Skills.

   a. Has a sense of distance and area.

      Compares distances with known distances.

      Compares areas with known areas.

   b. Has a sense of direction.

      Knows cardinal directions.

   c. Interprets maps and globes.

      Locates places on simple maps and globes.

      Understands the use of symbols to represent reality.

      Identifies symbols for land and water on map or globe.

      Uses globe to identify directions.

4. Possesses Time Skills.

Knows how time is measured.

Understands relationship of time to earth-sun movements.

Understands relationship of night and day to rotation of earth.

OBJECTIVES

G. Places can be located at specific points on the earth's surface.

S. Compares distances with known distances.

S. Has a sense of distance.

G. Airplanes are faster than land or water transportation.

G. Places can be located in relationship to our own community by noting direction and distance from our town.

S. Gains information from listening.

G. The earth's rotation produces day and night.

G. The earth's rotation produces day and night.

S. Has a sense of direction. (Knows cardinal directions.)

S. Uses globe to identify directions.

G. Places can be located in relationship to where we live in terms of their distance and direction from us.

OUTLINE OF CONTENT

I. Japan is a small country in Asia; it is made up of a group of islands which are located a great distance from the United States.

A. Japan is located a great distance from the United States, on the other side of the Pacific Ocean.

B. Japan is located west of the United States.

TEACHING STRATEGIES	INSTRUCTIONAL MEDIA
1. Locate Japan on a simple globe. Ask: Have any of you known people who have traveled to Japan? What did they use to transport them? How then is this different from a trip you might take to visit grandparents or friends? Establish the idea of a great distance -- by length of time it would take by boat, airplane, rather than miles away. From Boston, about 18 hours flying time; a day and a half with changing planes, etc.	Primary globe.
2. Use the book Follow the Sunset by Herman Schneider to introduce the rotation of the earth through sunlight and darkness. Point out how sunrise and sunset move across the world.	Schneider, Follow the Sunset.
3. Then for further reinforcement, conduct a lesson to demonstrate with a light and a globe how the earth moves around the sun and how it rotates as it does so. (See unit on Global Earth in kindergarten program.) Have a child place a mark on the globe to show where Chelmsford is. Now circle Japan with chalk. Leave the marks on the globe so that the children may study it alone if they wish to. Ask: When it is daytime here, is it night or day in Japan? Why?	Large primary globe. Light or flashlight or commercial sun-earth rotation model. "Light and Dark," Concepts in Science Grade Two.
4. Take the children on a make-believe trip half way around the world. The book, The Other Side of the World, will take them from Tommy's land to Jun's country. Then discuss with the children why night and day in Japan and the United States are opposite.	Bannon, The Other Side of the World.

Understands, to some degree, the concept of nation.

C. Japan is a nation. A nation is a large group of people who live in a particular place, have a government of their own, and feel that they belong together in one country.

G. Places can be located at specific points on the earth's surface.

Understands the site concept of island.

D. Japan is made up of a number of islands; they are surrounded by the Pacific Ocean and the Sea of Japan. The four islands are Honshu (main island), Hokkaido, Shikoku, and Kyushu.

S. Classifies data.

S. Understands the use of symbols to represent reality.

S. Identifies symbols for land and water on map or globe.

S. Locates places on simple maps and globes.

S. Has a sense of area. Compares areas with known areas.

Understands concept of population density.

E. Japan is much smaller in land size than is the United States; however, it contains a large population, about half that of the United States. The size of Japan can be compared to the size of the state of California.

S. Gains information by making and using models.

S. Knows cardinal directions.

Understands site concepts of mountains, plain, rice paddy.

II. We are first going to study family life in Suye village on Kyushu. Later we will study a family in Tokyo.

A. Kyushu is an island in southern Japan.

S. Gains information by studying pictures.

5. Japan is a nation. What is a nation? (Read appropriate sections of Where in the World Do You Live?) Explain some of the elements making up the concept of "nation" (national language(s), flag, etc.). What nation do you know about? What nation do you live in? Review map of United States. Show a picture of a Japanese flag. The red sun on the white background is a good symbol of the "Land of the Rising Sun."	Primary wall map of U.S. Hine & Alcorn, Where in the World Do You Live?
6. Locate Japan on the primary globe, then also on a simplified map. What can you discover about the lands of Japan? What do we call land that is completely surrounded by water? How do we know where land is? Where water is? (Have children pick out symbols. Remind them that symbols represent something real.) Read appropriate sections of Where in the World Do You Live? to further clarify concept of island. The Little Island can also be used to develop this concept. Questions can be asked: What is an island? What did the cat find out about belonging? Did you ever feel that you did not belong to anyone? Are you attracted to people? Are islands attached to the world? Have the children mold representations of topographical features: rivers, lakes, mountains, flood plains and the islands of Japan.	Transparency of Japan. Weigard, The Little Island. See Appendix for recipe using clay, soil, or modeling dough.
7. Ask: Does Japan look like a large nation? Is it as big, bigger or smaller than the United States? Allow guesses. Compare the area of Japan with the area of California. Use cut-outs. Only the outlines need to be traced and cut out. Say: Although the land is small in area, there are many people living in Japan; if you visited the cities, you would feel they were very crowded. Discuss pictures on pp. 9, 20 in the Life World Library book on Japan. (Children might also compare Massachusetts with Japan.)	Peterson, How People Live in Japan, pp. 9, 10. Life World Library, Japan, pp. 9, 20.
8. Using a map of Japan, review cardinal directions. What island might you live on if your home were in southern Japan? Point to island on outline map. Color with marking pen the island of Kyushu. (An alternate procedure would be to use a transparency of the islands of Japan and an overlay of the island of Kyushu.) Show pictures of this area: rice fields, flat plain surrounded by mountains showing clusters of low thatched-roofed	See Appendix for map of Japan. Study prints: Platel, Japan, Fideler Visual Teaching. Plate 6, Living in

G. No two places look exactly alike. Each place looks somewhat different from other places.

1. It has flat plains between mountains; these plains are used for farming.

2. Houses in the area are grouped in clusters along the rice fields rather than in a central area. These fields are called "patties."

3. Suye Mura (village) is located in the middle of Kyushu, far from the ocean.

   a. The village is made up of about 12 buraku or clusters. Each is separated by rice fields and fields for other crops and by woodlands.

   b. Buraku is a self-controlled community. In each buraku is a headman, shrine (Shinto) and shopkeeper's district.

   c. The village is located on a flood plain which is surrounded by mountains and drained by the Kuma River. There is plenty of water for growing crops. The soil is deposited by floods.

   d. Temperatures tend to be moderate.

      1) Weather is very similar to that of Washington, D.C.

      2) First frosts come in late October and the climate is cold from December to March. Temperatures rarely fall below 20 degrees. In January and February there may be two or three inches of snow on the ground.

      3) July and August are hot, but rarely over 100 degrees.

      4) In summer and autumn, Japan sometimes has typhoons with heavy rains and wind. Earthquakes can come at any time. The last earthquake was in 1923 destroying

houses near the rice fields. Ask: Does this look like where we live? Does it look like any other areas we have studied?

Japan, Silver Burdett.

9. Project the filmstrip Japan, which is a good introduction to the village areas.

Filmstrip: Japan, McGraw Hill.

10. Introduce Suye village on the island of Kyushu. Have a child point out the island once more. Discuss the location of the village in the middle of the island, away from the ocean.

See Appendix for map of paddy type buraku and map of Kyushu.

Draw a sketch map or project a transparency made from the map in the Appendix to illustrate how the village was divided into buraku separated by rice paddies and other fields.

Tell class that most of the buildings are homes, but that there is a shopkeepers section, too. Identify it on your sketch map.

See Appendix for map of shopkeeper-type buraku.

11. Ask: When rain falls in these mountains, where is the water likely to go? If necessary, review idea learned in Hopi unit of rivers and streams flowing from highlands to lowlands. (Use a clay model in a large pan pouring water on mountain area to illustrate.) Tell children that there is a good deal of rain in these mountains. What would this mean for farmers on the plain?

12. Now tell children something about temperatures in winter and summer. Compare them with those in their own town and with those of Hopi, Algonquin, and Quechua areas. What would these temperatures mean for those trying to grow crops in this area? (Rain is needed for their main crop, rice.) Also discuss some of the other unusual weather conditions.

Study print: Plate 3, Living in Japan, Silver Burdett.

See Appendix for Japanese song, Ame Furi.

13. In small groups have children discuss plate 3 in Living in Japan. Then teach the Japanese song, Ame Furi.

most buildings in Tokyo. An average of twenty earthquakes a day strike Japan.

G. The family is a basic social group found in all societies.

S. Gains information by listening.

G. Families differ widely from society to society as to how they are organized.

S. Applies previously-learned concepts and generalizations to new data.

B. The Japanese have an extended family.

1. In the traditional Japanese family, three or four generations live in the same household. Each family is extremely close as a unit and to the buraku.

   a. Family hierarchy meet to discuss village problems. They recommend to village officials when and how to repair bridges, roads and irrigation.

   b. Family ties are strong. The father's parents usually live with the family. Each person is an integral part of the unit. The family makes provisions to assure an heir to the household.

   c. In the cities, a housing shortage resulting in apartment complexes has served to strengthen smaller family units consisting of just the immediate family.

G. The family is a basic social group found in all societies. All societies have some kind of family with the overlapping of generations.

G. Families differ widely from society to society as to how they are organized.

2. Since ancestors play an "active" role in family living, it can be said that even distant ancestors affect ways of living in a traditional Japanese family.

   a. Many homes have a family alcove or shrine in which to worship ancestors. Family members leave food on an altar each morning for the dead.

IS CURIOUS ABOUT SOCIAL
DATA AND HUMAN BEHAVIOR.

14. Project the film Japanese Mountain Family. In the film, Yugi is a member of a family who lives in a rural village but whose family are not rice growers. With this as a beginning background, children will see the members of the household. Ask the children if they can identify who they are: grandparents, parents, aunt and uncle. Later read and show pictures of other Japanese family members.

Film: Japanese Mountain Family, Film Associates.

Edelman, Japan in Story and Pictures, pp. 18, 33.

15. Remind children of previous families they have studied (Hopi, Algonquin, Quechua). Review composition of each family as well as the children's own families. How do these families seem to compare with the Japanese family? The children could take their family trees from the earlier units and compare with Yugi's and other Japanese families. List family members on chalkboard. Emphasize presence of grandparents in most homes. Compare composition of traditional Japanese family with families of children in class. (Some grandparents may live with family, but this should not be typical by any means.) Review the family tree activities children were exposed to in other units. Then they could make up names or use Yugi or Taro's family to build a Japanese family tree. (Example in Appendix) The children have learned a few Japanese names. When talking about a Mr., Mrs., or Miss, you use their last name and add the word "san." "Chan" is added to children's first name. Example: Taro-chan or Linda-chan. (You could use this when filling out the tree.)

16. Remind children that all of our grandparents and great grandparents are called ancestors. Many of our Japanese friends worship their ancestors just as the Hopi Indians worshipped the Kachina dolls. Show pictures and artifacts and tell about a family shrine or small alcove in many homes. Mother will heat water and rice and put in cups in front of shrine for dead ancestors before family eats morning meal.

Their Search For God, p. 143 (ancestor worship).

The Picture Story of Japan, Carr, p. 9, (Shinto and Buddhist altars).

Religious artifacts from Japanese Family MATCH box.

G. All people everywhere have certain basic physical drives, although they satisfy them differently.

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for affection.

G. Human beings have the potential to exhibit extremely variable behavior.

S. Gains information by studying pictures.

S. Gains information by listening.

S. Gains information by studying pictures.

S. Gains information by listening.

C. The Japanese need food, shelter, and clothing, just as we do. The family must provide these necessities for family members.

1. The Japanese home differs from any other country in the world.

   a. Homes in small villages are made of wood with thatched roofs. Rice straw, reeds or grass are used for the roofs. There are no walls like ours. They have sliding doors or shoji screens which usually divide the house into three areas.

   b. The rooms contain very little furniture. Near the center of teh family room is a square fire pit where the family eats and spends much of its time. Usually there is a low table which is used for writing and eating. When Japanese children are young, they learn to kneel or tuck their feet in as they sit.

   c. The floors are covered with rice straw, woven to make tatami mats. To keep the tatami mats clean no one wears shoes indoors. When building a house one does not measure rooms by feet but by tatami mats which are six feet long and three feet wide. Two tatami mats together is a tsubo, which is a unit of measure.

   d. In the farm villages many homes have only one room. Japanese can make a kitchen into a bedroom at night by taking soft futons (quilts) from the closet and placing them on the tatami mats.

   e. The villages have seen many changes and progress in the post-war years such as tile baths (instead of wooden), piped in water systems, and improved cooking conditions. In the city, most families

17. The children have been introduced to family members. They have seen Yugi's family in his village. Discuss in what ways his life is different than theirs. At this point make a list with the children of the needs they have on "The Other Side of the World" which are similar to our needs (home, food, clothing).

Filmstrip: Japan, McGraw-Hill.

Edelman, Japan in Story and Pictures, pp. 23, 31.

18. Ask the children to think about the pictures of family members they have seen in the filmstrip Japan and the film, Japanese Mountain Family. What do the houses look like? How are they similar to our homes? How are they different? Make a list of ideas that the children mention. Then the children can go into groups of about six and look through several books to see if their ideas about homes in Japan are correct. (Many books in the kit have houses and pictures of the rooms.) After the children have looked through several books, a group discussion with the class could take place. How many rooms are there in Japanese homes? Where do families sleep? Do the Japanese have kitchens? What do people do to protect their soft tatami mats? Throughout this activity the children should be encouraged to note the materials used (wood, glass, paper, reeds, straw) and contrast them with the use of materials in other homes they have studied.

Carr, The Picture Story of Japan, pp. 1-3.

Jakeman, Getting to Know Japan, pp. 24-25.

Mears, The First Book of Japan, pp. 10-12.

Peterson, How People Live in Japan, pp. 28-30.

Shirakigawa, Children of Japan.

19. Ask children if the homes in Boston are different from those in Chelmsford. Discuss. Then ask what they think homes in a Japanese city would be like. Project the filmloop An Evening at Home With a Japanese Family. The children can begin to see the differences not only from their homes but from the city homes in Japan.

Filmloop: An Evening at Home With a Japanese Family, International Communication Films.

20. At this time some of the children might want to draw a house plan. Others might want to set up a corner of the classroom to resemble a Japanese room. Ask them what they think they should put in their room. In the Appendix are some suggestions for making tatami mats, futons, shoji screens, low tables and the tokonoma. The MATCH box contains many artifacts that can be used in this family corner.

For a plan of a typical house in Suye, see Appendix.

Artifacts from Japanese Family MATCH box.

have radios and television, and now a few homes in the farm villages also have these.

f. Most village and city homes have a garden in the back. Most Japanese gardens are landscaped in a country scene. Small rocks represent the mountains. A few trees represent the forest. A small pond is the sea.

g. Japanese love of beauty also permeates the inside of the house. There is always an alcove at the entrance called a tokonoma. There a painting (kakemono) is hung on a scroll. A flower arrangement (ikebana) is always present.

G. Certain family functions are found universally in all societies. Both in Japan and the United States, the family provides for its members a place of shelter from the elements, food, affection, the amenities of life such as books, fun, baths.

h. Bathing is important to Japanese people both in reference to a physical need (cleanliness) and to a cultural need (social pleasure). Baths in Suye are taken outside the tub. When clean, the person soaks in a small tub of warm water. There are also public baths in cities. In the city most tubs are tile and large enough for fifteen to thirty bathers. The charge is about 10¢ a bath. O-fu_o is bath.

S. Gains information by studying pictures.

2. The standard of living in the villages has increased considerably in the last decade. The village people used to eat fish only on special occasions. Now many families eat fish and meat quite frequently. The most important foods in the diet are rice, fish and vegetables. Fish may be served raw or made into soup. Seaweed is also eaten as a vegetable. The people use chopsticks (hashi) for eating utensils. The Japanese make an art of serving their food.

S. Sets up hypotheses and tests against data.

G. All people, everywhere, have certain basic drives, although they may satisfy them differently.

erstands concepts of ning, terracing, hills, intensive farming.

3. Families in the village raise their own rice. Indeed, rice farming is the main occupation in Suye.

21. Read portions of The First Book of Japan to tell about bathing ways. There are many pictures in the other reference materials. Ask the children why they think people use this method. From the pictures shown of bathing, would you say people in Japan enjoy their bath?

Filmstrip: Japanese Children, Encyclopedia Britannica.

Seidensticker, Life World Library - Japan, p.55.

22. "Earlier we talked about needs that all children have. We have talked about the home. Now let us see some of the food and eating habits of the Japanese." The filmloop, A Japanese Family at Dinner, is a good introduction to a Japanese meal. (This family is in Tokyo, but it can be made applicable to the village.) Show pp. 8-9 of Japan (Friendship Press), plate 16 of Japan (Fideler Visual Teaching), pp. 34-35 in How People Live In Japan, and pp. 21,27-29 in The First Book of Japan. Have children name (while you list) the different types of food enjoyed by the Japanese. Transfer the list to a chart. Have children picture and check off the foods produced by the farmers of Suye. Ask the children to suggest who does most of the work in the home. Have them check the illustrations for support of their answers. Also ask: Are these foods like foods we eat? Discuss similarities and differences.

Schloat, Junichi, p.41.

Mears, The First Book of Japan, pp.24-25.

Filmloop: A Japanese Family at Dinner, I C F.

Peterson, How People Live in Japan.

Mears, The First Book of Japan.

Study prints: Plate 16, Japan, Fideler Visual Teaching.

23. Plan a Japanese meal. Make seaweed soup with the class. Cook on hibachis. Many children may bring in chopsticks and rice bowls. (For the proper use of chopsticks, see the Appendix.)

Plate 6, Living in Japan, Silver-Burdett.

24. Show a picture of rice planting (general view) and ask what the children think is happening in this picture. Even though they may not realize that the crop is rice, they will be able to identify the activity as work. What are they doing with the plants that look like grass? Why are they not planted in these fields in the first place? Why is it so important to use every bit of land carefully? What can you see in these pictures that shows another way that farmers in Japan use all their land? (Show pictures of terraced hillsides and lower mountain slopes.) Ask the children what other family group they have studied that used terracing in their farming activi-s. (Quechua) Did they grow rice? Why did they use racing? Ask the children to think about the terraces

See Appendix for full address for planting rice.

Study prints: "Growing Rice," Japan, Fideler Visual Teaching.

S. Gains information by studying pictures.

G. Some types of crops require much more human labor than other types do.

A. VALUES INITIATIVE, HARD WORK.

G. Man changes the character of the earth.

G. Terracing enables man to grow crops on hilly areas.

G. Different crops need different amounts of water.

G. No two places are exactly alike. Each place looks somewhat different from other places.

S. Gains information by studying pictures.

S. Gains information by listening.

G. Some types of crops require much more human labor than other types do.

G. Some things can be produced or sold better in one place than in another because of climate and resources.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

a. Farmers terrace their land in order to make use of hillsides and the lower parts of mountains.

b. Rice is seeded close together to allow another crop to be harvested on the land before the rice is transplanted to it.

c. In the spring the rice seedlings are pulled from the soft mud and carried to a nearby field called a paddy. They are transplanted in this flooded ground.

d. One half of the land of Japan is in paddies which grow wheat in the winter and rice in the summer.

e. In many parts of Japan rice transplanting begins in early June, in colder parts in late June. After the yellow-green plants have been in the paddies about two weeks they turn a darker green. Three to seven rice seedlings are planted in one spot. A guide line is used to keep the rows straight. This is done to make weeding easier later on in the growing season.

f. The rainy season begins about June 10 and lasts about four weeks. During this time, the farmer checks his crop three times a day to see if there is enough water on the plants.

g. At harvest time the grain is usually cut by hand with a scythe. It is hung up to dry on bamboo poles. The threshing is done by machine in the paddies or at the farmhouse. The grain is dried on straw mats spread out on the flat ground. The rice is then hulled and stored in galvanized iron boxes. Some rice is hulled in cooperative-owned mills. Often farmers join to purchase machinery cooperatively.

25. Ask the children if rice is important to the Japanese people. Why? Is it easy to grow? How can we learn more about the way it grows? Show pictures. Read the section on Japanese farms in Japan in Story and Pictures. Who is working in the rice paddies? Why do you suppose the whole family helps in this work? Who farmed with the Hopi? (Men and boys.) Who with the Quechua? (Usually men, but the whole family helped when needed.)

Ask: How easy would it be to grow rice where we live? Where the Hopi live? Where the Quechua live? Why? (Relate to climatic conditions and water sources.)

Edelman, Japan in Story and Pictures, pp. 25-35.

Study print: Plate 3, Japan, Fideler Visual Teaching.

26. For fun read Rokubei and the Thousand Rice Bowls.

Uchida, Rokubei and the Thousand Rice Bowls.

27. Often tea bushes are grown on hills and mountain slopes. Comparable pictures can be shown with families picking tea leaves or harvesting vegetable crops. Why do you suppose these are grown on the hillsides rather than on the flat lands as the rice is? Would the Japanese have to grow tea? (Bring out cultural reason for growing.) Read "Where does Tea Grow?" from How People Live in Japan. Show pictures where entire hillsides are terraced into tea gardens. How old do you think these plants are that supply tea around the world? Then tell the children that tea growers not only farm the same land as their grandfathers and great-grandfathers, but also maintain the same plants.

Mizamura, The Picture Story of Japan, p.45.

Peterson, How People Live in Japan, p.55.

G. Both man and nature change the character of the earth.

G. People living in a particular physical environment or in similar physical environments use the environment according to their cultural values, perceptions, and level of technology.

S. Sets up hypotheses and tests against data.

h. As needed the entire family will help in the cultivation of rice.

4. Other crops include tea, potatoes, beans and other vegetables, and some groves of peach, plum or orange trees. These are grown on hillsides to save flat lands for rice agriculture.

5. Many farm villages depend on small industry as well as crops for the family income.

6. Some Japanese raise silkworms to earn extra money. These worms eat only the leaves of the mulberry tree which the farmers grow in order to raise silkworms. Although the farm families still make silk cloth themselves, much of it is now processed in city factories.

7. The people dress differently than those in any society we have studied so far.

   a. In villages the kimonos tied with a sash called an obi are still seen, but many of the children wear western clothes to school. Some adults may also be seen wearing western clothes.

   b. Children wear wooden or straw sandals called geta or zori. They wear socks called tabi (split-toed socks).

   c. In the fields people wear large straw hats to protect their heads.

   d. Farm women can be seen wearing mompe (loose pants) and a short kimono in the rice fields.

28. Show the class a piece of silk, and then allow them to feel its texture. Ask if anyone knows how silk is made. Rather than telling them the answer, suggest that they themselves could find the answer to this question. They may suggest books. Since some children may not be able to read them, perhaps an older member of their family could read to them. Family members might know and would be willing to discuss the question with them, possibly finding pictures that the child could bring to class and report to his classmates. Project the film The Story of Taro which shows how in June Taro helps the family with chores. One of his duties is gathering mulberry leaves to feed the silkworms. (This is only a section of this film about a child's life.) Have children compare this system of making cloth and clothes with that used by the Hopi, Algonquin and the Quechua.

Film: The Story of Taro, Encyclopedia Britannica.

Mears, The First Book of Japan, pp. 63-65.

Japan (Life World Library), p.60 (picture of cloth in stream)

Seidensticker, Japan-Life World Library, p. 60.

29. Ask the children to recall the clothing worn by other people they have studied. There are many pictures of Japanese style clothing. Where do you think they get their clothes? Many of the children will probably think that they use the silk and all mothers weave. (Point out that even if some sew, they usually do not spin and weave.) Most of the clothes can now be purchased in the shopkeepers' stores. (Perhaps children have or can bring examples of Japanese silk and some of the clothing items. A set of the clothing items and directions for their use is available in the MATCH box kit. A demonstration of the proper way to wear a kimono would also add an interesting touch.)

Peterson, How People Live in Japan.

Study print: Plate 2, Living in Japan, Silver Burdett.

Clothing objects from Japanese Family MATCH box.

Understands site concept of village.

G. Understands concept of fishing. Some things can be produced better in one place than in another because of resources.

III. Many Japanese live in cities or in villages along the coast.

A. Many Japanese live in fishing villages along the coast.

1. Fish are a main part of the Japanese diet both because they are readily available and because of the lack of space for raising other foods.

2. Fishing is an important industry in Japan.

3. Seaweed is also gathered. Some is used for food and some for making a kind of soap.

4. The family ties and participation is very similar in fishing villages.

5. Much of the commercial fishing is done by advanced techniques.

G. All people regardless of where they live or to what race, nationality or religion they belong, have many things in common.

S. Applies previously-learned concepts to new data.

30. As a review of Japanese family life in a farming village, the class should review many of the pictures previously used that described the inland village. Japan, Fideler Visual Teaching, pp.12-13 may be read. Children may wish to paint a mural of the buraku, fields, etc. They may add cut-outs of homes and shops. Villagers may be added. A film may be shown to stimulate ideas.

Japan, Fideler Visual Teaching, pp. 12-13.

31. Have the children consult the map and globe again. Review the unique features of Japan. Ask: Can you think of any kind of work which might be done in Japan other than farming? Tell children to use map or globe as their clue. Say: The village we have studied is in the center of an island. What did the people eat besides rice and vegetables? How might the people living along the coastlines of these islands make a living? Point out that many people live in fishing villages along the coast. Use the study print of the fisherman at the Kujukuri beach in Living in Japan. What do fishermen use to catch fish? Have you ever gone fishing? What is seaweed?

Study print: Plate 7, Living in Japan, Silver Burdett.

32. Keiko's Bubble is a good story about a family who lives in a seacoast village and earns a living by fishing; it also reinforces the same customs of daily life in Japan, through a different village. It is too long to be read at one sitting, and should be used for literature and enjoyment. The Big Wave is an excellent story of two small boys, Kino, the farm boy, and Jiya, the boy from the fishing village. It shows how Jiya fears the big wave knowing it may come and destroy what he loves. (Because of the vocabulary and length the teacher should read it first and decide how to best present this inspiring book to her class.)

Buck, The Big Wave.

Lewis, Keiko's Bubble.

33. For an art activity the children could make small fish (carp) by the Japanese art of origami.

See Appendix for directions.

S. Gains information by studying pictures.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and that certain things are bad.

G. Within the primary group of the family in our society, the parents and older siblings direct expectations (organized into roles) toward the child. In some societies aunts, uncles and grandparents also play a part in teaching roles to children.

G. Both positive and negative sanctions are used to teach the children to act in certain ways.

G. Human beings everywhere have acquired need for positive affect (affection) and interaction with other human beings.

B. Many Japanese live in large cities.

1. These cities have factories, stores, apartment buildings, as well as individual homes. Buildings are made of brick, stone or cement.

2. There are many cars and motorcycles in the cities.

3. Most homes are built in the Japanese style but have tile roofs and more Western comforts-radio, televisions, electrical appliances, and running water. Homes are much closer together because of large population in the cities.

4. Families consist basically of just the immediate family as opposed to the extended family in the village.

5. Government has encouraged family planning which has reduced the average number of children per couple to 2.5.

6. Both husband and wife enjoy equality under law.

7. There is greater time for education and cultural experience.

34. Now we are going to leave the village and see how the people live in the city. Tokyo is the capital of Japan. You will see many areas which will look like our big cities in the United States. Using Living in Japan plate #1, the children can be introduced to the Okamatsu family. Or you could read part of Ch. 2 of Junichi who lives in a city near Tokyo. Ask the children to compare these families with Taro and Yugi. They now should begin to see some of the differences in home and dress.

Study print: Plate 1, Living in Japan, Silver Burdett.

Schloat, Junichi.

35. Project the film Japan's New Family Patterns. It shows the advancements and change of ideas of the younger generation. Discuss the changes the children will see in the family living right now in Tokyo. After the children see the movie they might want to make some changes in their classroom home of Japan. They could construct some of the newer conveniences in their homes.

Film: Japan's New Family Patterns, Sterling Films.

36. Now show pictures of streets (no signs), homes, apartment buildings, factories, stores, dress, etc. in Tokyo. Again compare the aspects of city life with village life. Tell the children about the large department stores which sometimes have top gardens, fish ponds, and zoos. Many of their toys will have been made in Japan. They can look through their games and toys and bring in realia made in Japan.

Study prints: Japan, Fideler Visual Teaching

Filmloops: A Japanese Family at Dinner, An Evening at Home With a Japanese Family, International Communication Films.

37. Set up two groups to role play "An Evening at Home With an American Family" and "An Evening at Home With a Japanese Family." Have the class contrast and compare the two.

38. By this time in the year first graders might be interested in writing stories about their friends they have met in the villages and the city.

8. Tokyo is the largest city in Japan and one of the largest in the world. This city is as modern in the downtown area as any big city in the U.S. The Ginza is the main shopping center. There are many fine restaurants, theaters, and other cultural places within the city.

G. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do.

G. People differ as to how they expect people to act and as to what they think good and bad.

G. Certain family functions are found universally in all societies. (The protection and training of the children is a function of families in all societies.

G. Within the primary group of the family in our society, the parents and older siblings direct expectations (organized into roles) toward the child. In some societies, aunts, uncles, and grandparents also play a part in teaching roles to children.

IV. The Japanese family socializes children.

A. Fathers, mothers, and grandparents help children learn what is expected of them. The adults also use family ancestors to help socialize children.

B. Japanese children learn their culture. They learn ways of eating, playing games, praying, music and art, etc.

eople everywhere must learn
o behave in the ways they
do, just as we learn to be-

39. Use pictures from Life World Library book on Japan as a focus for the discussion of how older people help and teach us. Pictures include teaching games and prayers. Story discusses grandmother helping to teach child flower arranging. In the books read, the children may have noted the girls and mothers arranging flowers. If this has not been apparent, reread parts and examine the pictures. Children themselves may want to try arranging leaves, flowers or even weeds if this unit is studied in the spring, to see the importance of learning to make a grouping that is attractive. In the appendix is one ikebana (flower arrangement) which could be done. For demonstration, contact the Chelmsford Garden Club. The MATCH box has materials for making a tokonoma with ikebana.

Seidensticker, Japan-Life World Library, pp. 71, 128.

Flower arranging objects from Japanese Family MATCH box.

See Appendix for material on flower arranging.

40. The feeling for small things in the home could be strengthened if the children could see and hear about the raising of a bonsai tree. The art of raising these to a beautiful shape is practiced by many people in our country and one of these could speak to the class. The cherry blossom is the national symbol of Japan. They grow cherries for the beauty of the blossom, not for the fruit. Teach the song Sakura which means cherry.

See Appendix for the song Sakura.

41. A fun activity is making a cherry blossom tree. Use the videotaped demonstration on Chelmsford ITV.

Videotape: Making Cherry Blossom Trees, Chelmsford ITV.

42. Read A Pair of Red Clogs to dramatize a "problem" unusual to children and to suggest the family's role in helping children solve similar "problems."

Matsuno, A Pair of Red Clogs.

43. Read The Dwarf Pine Tree that tells about a friendship between a princess and a small but perfect pine tree. Compare with other folk tales.

Fuko, The Dwarf Pine Tree.

44. To show good manners and respect, read Taro and the Tofu. It shows his temptation overcome by his respect for the peddler. Tell the children that both this story and A Pair of Red Clogs were written by the same author.

Matsuno, Taro and the Tofu.

G. People differ as to how they expect people to act and as to what they think good and bad.

G. Within the primary group of the family in our society, the parents and older siblings direct expectations toward the child. In some societies, aunts and uncles and grandparents also play a role in teaching roles to children.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways.

G. Families in all societies delegate responsibilities and rights to different family members; age and sex are principles used in all societies to differentiate family roles.

G. Human beings everywhere have acquired need for affection and interaction with other human beings.

G. People everywhere learn to behave in the ways they do, just as we learn to behave in the ways we do.

G. Both positive and negative sanctions are used to teach the child to act in certain ways.

1. Japanese have great respect for proper behavior and good manners. Children are taught utmost respect for their fathers and for their elders in general, including of course, ancestors.

2. Japanese children are taught the religious beliefs of their parents. Japanese families are nearly all Shintoists, Buddhists, or both.

   a. Shinto was the first religion, meaning the way of the gods (nature, trees, rivers, waterfalls). The sun goddess was the greatest of these. The grace and simplicity of the tori is the symbol and entrance to a Shinto shrine.

   b. Buddhists' religion comes out of a deep respect for ancestors. The religion teaches the importance of thinking good thoughts.

V. Japanese people place high value upon education. Children attend schools between the ages of 6-15. Those who pass difficult entrance exams are admitted to high school, then universities. Children wear uniforms to school. The year begins in April and has three main vacations. Japanese children go five days a week with a half day on Saturday. They call the teacher sensei.

a. Haiku is a very old form of poetry which originated in Japan about 700 years ago. Haiku does not depend on rhythm. It is composed of only 17 syllables, divided in three lines. Most haiku deal with a scene in Nature.

45. Show pictures of shrines for worship of ancestors. Discuss what is meant by debt and indebtedness. Do we owe some to our teachers? To our parents? Can we repay what they have given to us? Chart some of the things parents do for and give to children. (Try to keep them non-material things.) Can you give these back to your parents or must they be repaid in other ways? What ways? Read The Forever Christmas Tree, a story of a village boy who surprised Mr. Toda on Christmas Day.

Shirakigowa, Children of Japan, p. 13.

Uchida, The Forever Christmas Tree.

46. Perhaps show other pictures of Japanese worshipping at shrines and temples. Include pictures to illustrate Buddhist religion as well as Shintoism. Ask: Why do you think Japanese children grow up worshipping these religions? Tell children a little about some of the rules for right living from the Buddhist teachings. Have them compare these with rules they learn. Use artifacts from MATCH box.

Now ask: What is the relationship of the family to religion in Japan? (Help pupils see the family's religious function.)

Fitch, Their Search f God: Ways of Worship in the Orient, p. 143 (Buddhist family shrine), p. (Shinto festivals), p. 110 (Buddha).

Religious objects fro Japanese Family MATCH box.

47. Ask children if they can think of other people who help them learn in addition to the people in their homes and those in their churches. If the school is not mentioned, show study prints. Children should be encouraged to discuss things they learn in school. Ask: Are Japanese schools in these pictures just like our schools? Are there any differences? Read selections from Junichi and First Book of Japan. Have each child make two pictures: one of something different about Japanese schools (when compared to our schools); one of something similar. Each child can show and describe his pictures over a period of several days. The filmstrip Hanako and Taro is a story of a day in two children's lives in Tokyo. Frames 9-22 show their school and daily activities.

Study prints: Plates 4 - 5, Living in Ja Silver Burdett.

Filmstrip: Hanako an Taro, Society for V. Education.

Peterson, How People L in Japan, pp. 36-37.

Schloat, Junichi, ch.

Mears, First Book of Japan, pp. 44 - 48.

48. The Crow Boy by Yashima can be read by individual children or by the teacher. This story tells how a shy boy was ignored by his classmates until suddenly he gave them a special gift.

Yashima, The Crow Boy.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

VI. Japanese children play just as American children do, although they may play different games. They celebrate many holidays as we do.

(7) (5) (3)

A. Shichi - Go - San is a festival for children of those ages. They dress up in their best kimonos and are taken to the Shinto shrine to be blessed. The children are given long sacks of pink candy, called "thousand year candy." It is supposed to bring good luck and long life.

B. Boys' Day is May 5 in Japan. Every boy in the family puts a paper carp outside his home. The carp symbolizes strength and the hope that the boy will some day be brave and courageous.

C. The Doll Festival is March 3 in Japan. On this day, girls bring out their emperor dolls and their court. They dress up in kimonos and visit their friends.

G. All people, regardless of where they live or to what race, nationality or religion they belong, have many things in common.

D. New Year's Day is the biggest holiday in Japan. Families go to shrines and temples to pray to the gods for a good new year. Temple gongs are struck 108 times to drive out the 108 evils that the Buddhists believe are present.

G. Each family has ways of doing things which are unique, although most of its ways are shared with other families in the same society.

VII. (Conclusion) Japan is a densely populated nation. Life varies widely from the fishing and farming villages to the large cities. The people, however, are of a similar appearance, eat similar foods, attend similar schools, share similar values, etc.

49. Another expression of beauty is the Japanese tea ceremony. It is not only a ritual of serving food, but a part of Japan's tradition. Show the videotape Japanese Tea Ceremony. Have children simulate the ceremony in the classroom. If possible, arrange to attend the ceremony in the teahouse at the Children's Museum. Ask children to discuss ceremonies their families may conduct.

Videotape: Japanese Tea Ceremony, Chelmsford ITV.

Edelman, Japan In Story and Pictures, pp. 6 - 13.

Carr, The Picture Story of Japan, p. 45.

50. Haiku poetry is also an example of the rich culture of Japan. Birds, Frogs and Moonlight is a children's book filled with poems of nature. Occasionally read some of the selections until the children gain a feeling about haiku. Encourage children to try creating a haiku.

Mears, The First Book of Japan, pp. 18-19.

Cassidy and Suetake, Birds, Frogs, and Moonlight.

51. There are many art, music and literary activities that may be developed when discussing the schools with the children.

a. Origami paper folding is a fun art lesson. Japanese children create from a square piece of paper many different kinds of animals, etc. See Appendix.

See Appendix for origami instructions.

b. Each class in the schools plan a yearly visit to a city, shrine or even a mountain. Many times these trips last a few days. The children might want to visit some points of interest in their community. In the film, The Story of Taro, the class saw children going on a field trip.

Film: The Story of Taro, Encyclopedia Britannica.

c. Japanese printing can be introduced. Give each child paper, brushes and paints (black) and demonstrate some of the character symbols. The children could write a story vertically. Read to them "How the Japanese Write" which is in The Picture Story of Japan.

Carr, The Picture Story of Japan, pp. 55-57.

d. Many stories may be read such as Three Strong Women or The Very Special Badgers. These both are good examples of Japanese fairy tales.

Stamm, Three Strong Women.

e. The children have now heard many Japanese words. They may want to learn to count in Japanese: ichi, ni, san, shi, go, roku, shichi, hachi, ku, ju . . . Ju-ichi, etc.

f. Make arrangements for those children particularly interested in art to see the videotape Japanese Art.

Videotape: Japanese Art, Chelmsford ITV.

52. For an understanding of the universal aspects of play, read The Village Tree by Taro Yashima. This stresses unstructured activities, and could lead to a discussion of what other things people do for fun and recreation. Children may be asked to "think of things people in this country do as a family to have fun. What kinds of things do they visit?" (The circus, fairs, parties, etc., and these could be listed on a chart.) Do we have anything that is especially for children? Then show Living in Japan, plate #11 of Shichi-go-san, the Japanese festival honoring children of ages seven, five and three. Ask what special things they noticed about the children and their parents on this day. Clothing can be noted, special food, friends, and stopping at the shrine to pray. A discussion may follow of the Japanese concern for children just as parents here wish their children to be well and grow happy and strong. Do we have special holidays for children?

Yashima, The Village Tree.

Study print: Plate 11, Living in Japan, Silver Burdett.

Millen, Children's Games From Many Lands.

53. The film Boy of Japan, Ito and His Kite takes the viewer from Ito's home in the village into the big city. The Children's Festival is shown. Children may wish to plan a festival in school. Shelves or piled books can display the girls' dolls. The story Suzu and the Bride Doll tells the authentic story of the Doll's Festival. Carp can be painted and samurai swords and hats made to celebrate Boys' Day.

Film: Boy of Japan, Ito and His Kite, Coronet Films.

Carr, The Picture Story of Japan, pp. 12-18 (background of holidays).

Martin, Suzu and the Bride Doll.

54. Children's Games From Many Lands by Millen has many good games the children will like: Big Lantern, Little Lantern, Ojiisan, Obaasan, and Jan Ken Po. Play some of hem with the class. What does this tell you about apanese children?

Millen, Children's Games From Many Lands.

G. Families differ widely from society to society as to how they are organized and as to their functions.

G. The family is the basic social group found in all societies. Certain family functions are found universally in all societies.

G. Ways of living differ from one society to another and within the same society. Each culture is unique.

G. People everywhere must learn to behave in the ways they do, just as we learn to behave in the ways we do.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

VIII. Japanese families differ from our own families and families in other societies in some ways and resemble them in others. The Japanese people have many things in common with us and with people in other parts of the world even though they live differently than we do.

55. The Kamishibaya or storyteller is a familiar sight to the Japanese children. When he claps his sticks together and unpacks his magic box children come running to hear his stories. The children could make a box that looks like a t.v. and make pictures to go along with a fairy tale or story that they like. See Appendix for Momotaro, the Peach Boy.

See Appendix for story.

56. In a team learning arrangement have the children tell one another picture plays. These are authentic English-adapted versions of the Kamishibai of Japan where they are used in schools, libraries, and in the home.

Picture Plays: The Dragon's Tears, Japanese Twins' Lucky Day, and Kintaro's Adventure, Charles E. Tuttle Company.

57. Play a section from one of the Japanese records. Children should listen and guess where the music came from. Ask: Do we have fun with music? Do other people?

Recording: Folk Music of Japan, Folkways Scholastic Records.

58. If there is a person in the community of Japanese background or recent experience of living in Japan, he could be called in as a resource person to explain to the class the feelings of children in regard to parents, grandparents and ancestors. The children also could prepare (on a chart with their teacher's help) questions that stem from their learning to ask this "expert." Hopefully, this person could also point out that all parts of Japan are not the same, that life varies from small town to large city, just as it does in our country.

59. Children may wish to summarize what they have learned by putting on a play about Japanese life. The following is an example about a farm family. Children, however, may choose to plan a similar play about a day in the city or in a fishing village. Read aloud many children's stories as well as descriptions of daily life that can be visualized before the class decides to act out their own family. The children should take Japanese names and act appropriate ages as they rise, dress, have breakfast, and leave for school.

Reiko, six years old, and Nobu, fifteen years old would play these parts. Baby sister, Haru stays home with mother and has great freedom. Mother was the first one up, opened the outer doors, cooked breakfast and rice for noon and night meals, prepared lunches and tended the animals. Grandmother spends much time caring for the baby. After school, Nobu sweeps the yard, hauls bath water and starts the bath fire. Father bathes first, then retired men, grandmother, children (boys and older first) and last mothers and babies. Supper follows with light in the shrine lit, and after Mother and Nobu roll out the bedding, while grandmother washes dishes. Children do homework, then go to bed.

First grade children do not need complete costumes for their satisfaction in dramatization. American style (Western) dress is worn in the fields and school children wear uniforms, but the kimonos are worn for festive occasions and in the home. Kimonos could be worn in dramatic play if the school has them, or the girls could pretend with combs in their hair and fans. Some children may have Japanese thongs to wear or to show. This may be pantomined since thongs are removed when they enter the house.

60. To summarize the effect that tradition has on Japanese life, project and discuss the film Japan (Customs and Traditions).

Film: Japan (Customs and Traditions), Walt Disney.

61. For a culminating activity the children could have a Japanese festival for parents and friends. The children should have had many experiences and ideas about life in Japan. They could decorate the room in festive colors as if a festival day in Japan were about to begin. Japanese lanterns could be suspended from the ceiling. (Directions are in the Appendix.) Divide the room into four sections or more: Children's Festivals, Kamishibaya (storyteller), the Japanese home and a simulated schoolroom.

See Appendix for song and story.

Children's Festival area can have a display of dolls and paper carp. The children in this area could dress up in kimonos and samurai hats and swords.

Another area may have a Kamishibaya telling a story to some of the other children.

INSTRUCTIONAL MEDIA

BOOKS

Bannon, Laura, The Other Side of the World, Boston, Houghton-Mifflin, 1960.

Buck, Pearl, The Big Wave, New York, John Day Company, 1948.

Carr, Rachel, The Picture Story of Japan, New York, David McKay Company, 1962.

Cassedy and Suetake, Birds, Frogs, and Moonlight, Garden City, L.I., Doubleday, 1967.

Edelman, Lily, Japan in Story and Pictures, New York, Harcourt, 1953.

Fitch, Florence, Their Search for God: Ways of Worship in the Orient, Lothrop, Lee, and Shepard.

Gallant, Kathryn, Mountains in the Sea, New York, Coward-McCann, 1957.

Gwinn, Alice, Fun and Festival from Japan, New York, Friendship Press, 1966.

Hine, Al and John Alcorn, Where in the World Do You Live?, New York, Harcourt, 1962.

Lewis, Janet, Keiko's Bubble, Garden City, L.I., Doubleday, 1961.

Lifton, Betty Jean, The Dwarf Pine Tree, New York, Atheneum, 1960.

MacDonald, Golden, The Little Island, Garden City, L.I., Doubleday, 1946.

Matsuno, Masako, A Pair of Red Clogs, Cleveland, World, 1960.

Matsuno, Masako, Taro and the Tofu, Cleveland, World, 1960.

Martin, Patricia, Suzu and the Bride Doll, Chicago, Rand McNally, 1960.

Mears, Helen, The First Book of Japan, New York, Franklin Watts, 1953.

Millen, Nina, Children's Games from Many Lands, New York, Friendship Press, 1965.

Peterson, Loraine, How People Live in Japan, Chicago, Benefic Press, 1963.

Pitts, Japan, Grand Rapids, Fideler, 1966.

Schloat, G. Warren, Junichi, New York, Knopf, 1964.

Schneider, Herman and Nina, Follow the Sunset, Garden City, L.I., Doubleday.

Seidensticker, Edward, Japan - Life World Library, New York, Silver Burdett, 1965.

Shirakigowa, Tomike, Children of Japan, New York, Sterling Publishing Co., 1967.

Stamm, Claus, Three Strong Women, New York, Viking, 1960.

Stamm, Claus, The Very Special Badgers, New York, Viking, 1960.

Uchida, Yoshika, Rokunel and the Thousand Rice Bowls, New York, Scribner, 1962.

A third area could be where the Japanese home has been constructed by the children. A play could be acted out showing an evening in the Japanese family. The children could use chopsticks and have a small dinner.

A fourth area is where the children could wear plain blue uniforms as in the Japanese classroom. They could count in Japanese, do origami and many other activities they have completed through the unit.

The parents could be rotating around as the children stay in their designated areas. Then tea and rice cakes could be served to all.

62. Give an unfinished story to a group of children. Have them act out the conclusion to it showing their understanding of Japanese life. This may be better used earlier, so that the teacher may evaluate misconceptions and re-teach.

63. Take time at the end of this unit to compare the Japanese family with other families children have studied during the year and with their own families. In what ways are they similar? In what ways are they different? Are there any ways in which all of the families are the same?

Now turn to children's own families. Are they all the same? What functions do families provide members in our society?

Now ask children to think of all the different people they have studied during the year. How did they differ? How are they the same? Perhaps have children prepare a mural in which they show how people around the world are like them.

64. Select three prints from The Earth, Home of People picture packet that depict children engaged in activities in cultures that have not been studied.

Study prints: Earth, Home of People, Silver

Ask: "What do you see in the picture? How are the people in the picture like you and me? How are they not like you and me? If you had a chance, would you like to spend some time with the people in this picture?" Handle the discussion in a nonjudgemental probing manner. This discussion should provide some useful evaluative data regarding children's understanding of the concepts and attitudes developed in the [illegible]

Weigard, Leonard, The Little Island, Garden City, L.I., Doubleday.

Yashima, Taro, Crow Boy, New York, Viking, 1955.

Yashima, Taro, Village Tree, New York, Viking, 1953.

BOOKLETS

Children of Japan, Friendship Press, Inc., 475 Riverside Drive, New York, 10027.

Rice (booklet and sample), Department of Agriculture and Immigration, State of Louisiana, Immigration Division, 317 State Office Building, 325 Loyola Avenue, New Orleans, La. 70112.

Useful Japanese Pronunciation and Basic Words, Japan Society, 112 E. 64th Street, New York 21, New York, 1961.

Your Friends in Japan, World Confederation of the Teaching Profession, 1227 Sixteenth Street, Washington 6, D. C.

FILMS

Boy of Japan, Ito & His Kite, Coronet Films.

Japan (Customs and Traditions), Walt Disney Films.

Japanese Boy - A Story of Taro, Encyclopedia Britannica Educational Corp.

Japanese Mountain Family, Film Associates.

Japan's New Family Patterns, Sterling Educational Films.

FILMSTRIPS

Hanako and Taro of Japan, Society for Visual Education.

Japan, McGraw-Hill Films.

Japanese Children, Encyclopedia Britannica.

FILM LOOPS

A Japanese Family at Dinner, International Communication Films.

An Evening at Home with a Japanese Family, International Communication Films.

PICTURE PLAYS - Available from Charles E. Tuttle Co., Inc. Rutland, Vermont 05701.

Hamada and Kojima, The Dragon's Tears.

Sakade and Koyano, The Japanese Twins' Lucky Day.

Kume and Nonoguchi, Kintaro's Adventure.

REALIA / ARTIFACTS

Japanese Family MATCH box, Boston, Children's Museum or American Science and Engineering Company.

RECORDING

Folk Music of Japan, Scholastic Folkways Records.

STUDY PRINTS

Earth - Home of People, Silver Burdett.

Japan, Fideler Visual Teaching, Inc.

Living in Japan, Primary Social Studies Picture Packet, Silver Burdett.

VIDEOTAPES

Japanese Art, Chelmsford ITV.

Japanese Tea Ceremony, Chelmsford ITV.

Making Cherry Blossom Trees, Chelmsford ITV.

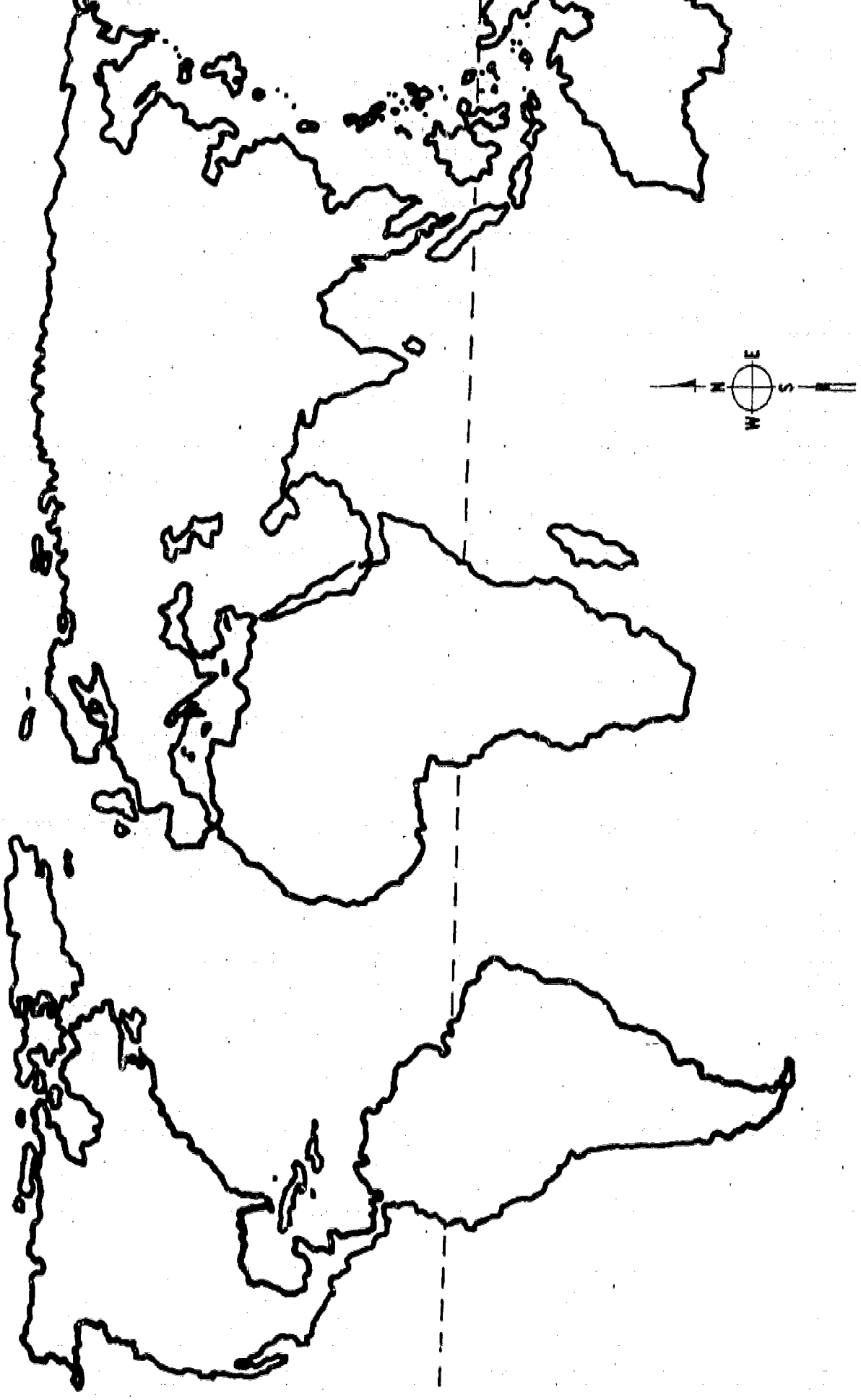
APPENDIX

HOW TO PRONOUNCE JAPANESE WORDS

It's easy to pronounce Japanese words if you remember the way their vowels are pronounced:

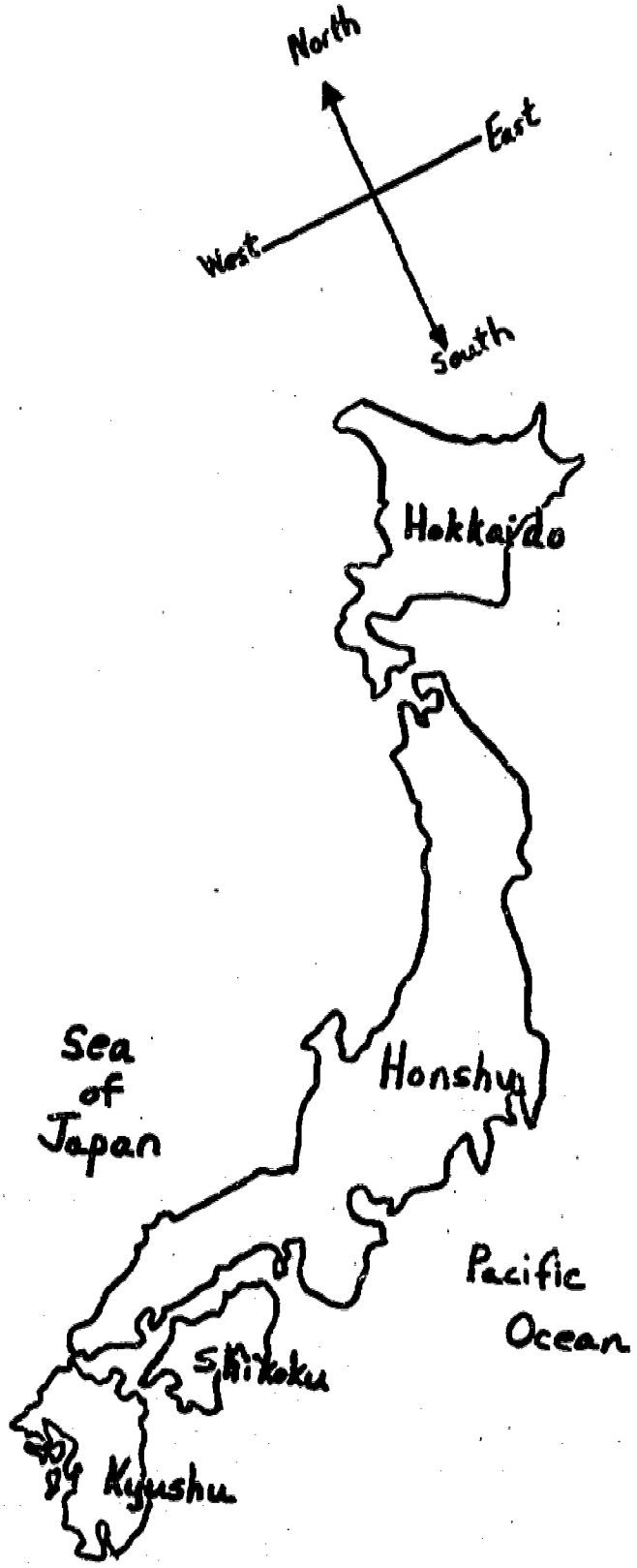
a as in ah
e as in way
i as in me
o as in dough
u as in soon
ai as in lie
ei as in lay

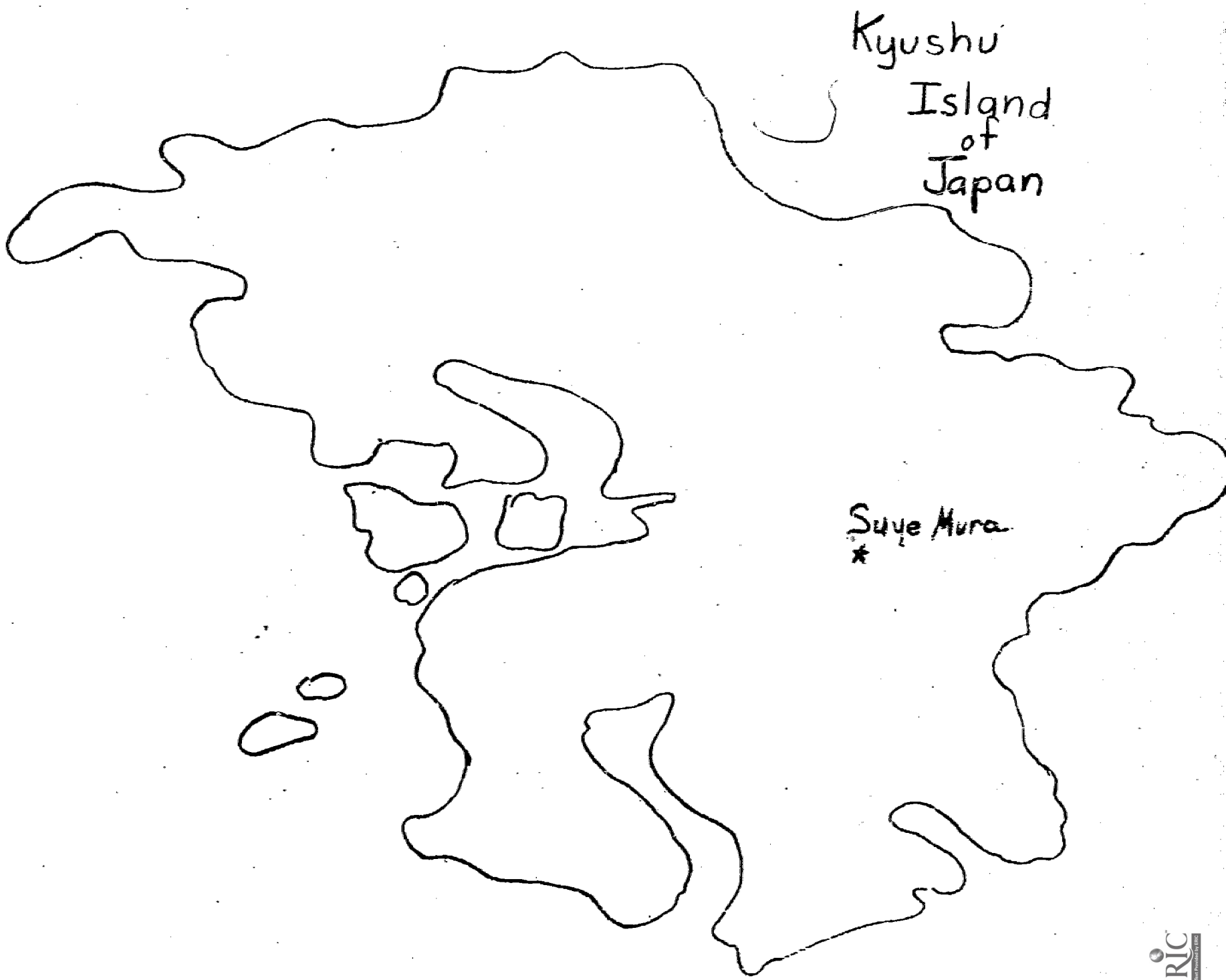
The consonants in Japanese have almost the same sounds that they do in English.

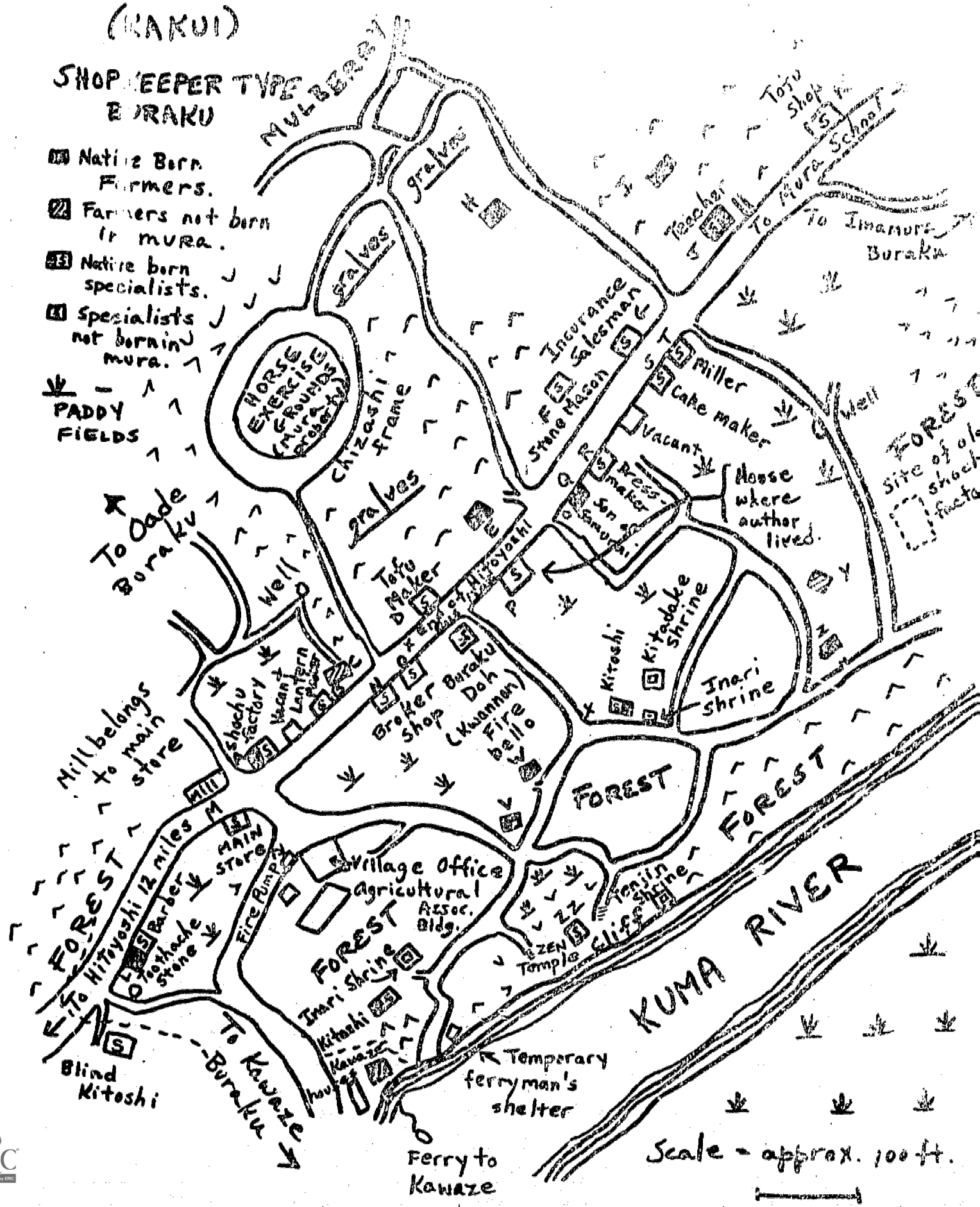


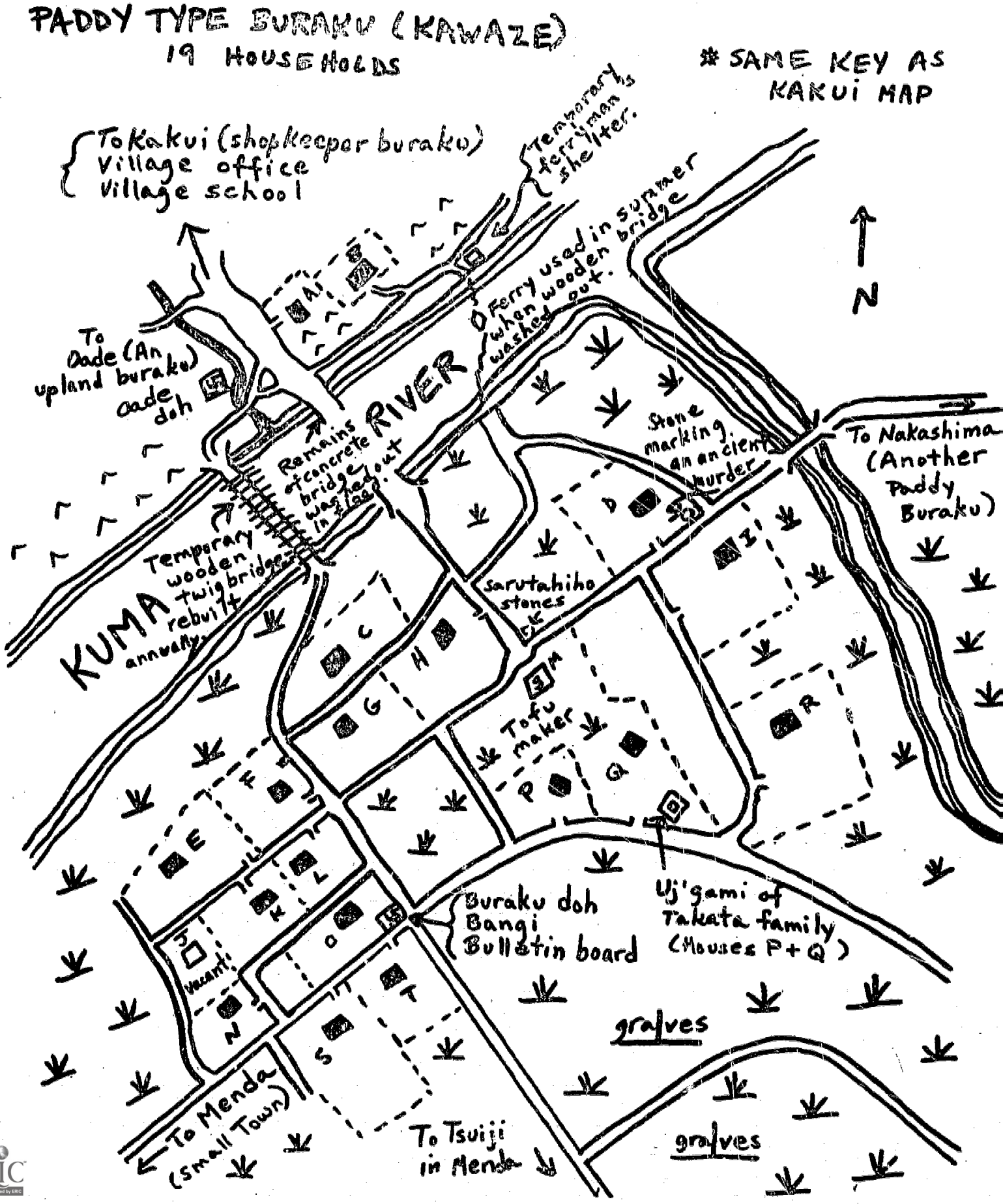
World

Map of Japan
(4 islands)




Kyushu
Island
of
Japan
Suye Mura

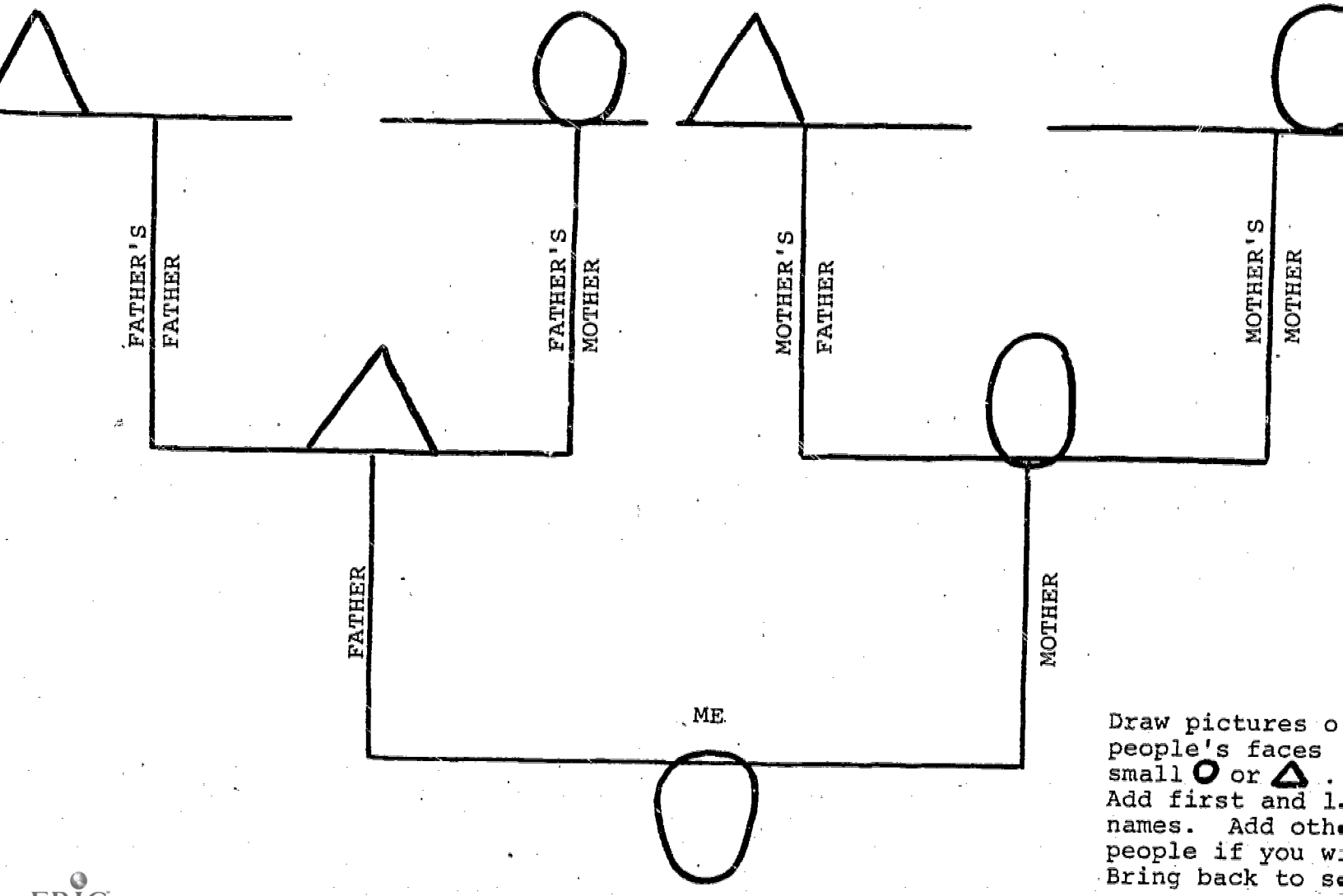

(KAKUI)
SHOPKEEPER TYPE BURAKU
Native Born Farmers.
Farmers not born in mura.
Native born specialists.
Specialists not born in mura.
PADDY FIELDS
MULBERRY
graves
graves
graves
HORSE EXERCISE GROUNDS (mura-property)
Chizashi frame
To Oade Buraku
Well
Tofu maker
Hitoyoshi
Ashochu factory
Vacant
Lantern
Broker Shop
Buraku Doh (Kwannon)
Fire bell
Mill belongs to main store
Mill
FOREST
to Hitoyoshi 12 miles
Barber
Toothache Stone
MAIN store
Fire Pump
Village Office
Agricultural Assoc. Bldg.
FOREST
Inari Shrine
Kitoshi
Kawaze
To Buraku
To Kawaze
Blind Kitoshi
Temporary ferryman's shelter
Ferry to Kawaze
Insurance Salesman
Stone Mason
Tofu Shop
Teacher
To Mura School
To Imamura Buraku
Miller
Cake maker
Well
Vacant
Press maker
Son
House where author lived.
Kitoyoshi
Kitadake shrine
Inari shrine
FOREST
Site of old shoch factory
FOREST
FOREST
Tenjin Shrine
Cliff
ZEN Temple
KUMA RIVER
Scale - approx. 100 ft.


PADDY TYPE BURAKU (KAWAZE)
19 HOUSEHOLDS
* SAME KEY AS KAKUI MAP
To Kakui (shopkeeper buraku)
Village office
Village school
temporary ferryman shelter.
ferry used in summer when wooden bridge washed out.
N
To Oade (An upland buraku)
oade doh
Remains of concrete bridge was lead out in 1966
RIVER
KUMA
Temporary wooden twig bridge rebuilt annually
Stone marking an ancient murder
To Nakashima (Another Paddy Buraku)
Sarutahiho stones
Tofu maker
Buraku doh
Bangi
Bulletin board
Uji'gami of Takata family (Houses P + Q)
graves
graves
vacant
To Menda (small Town)
To Tsuiji in Menda

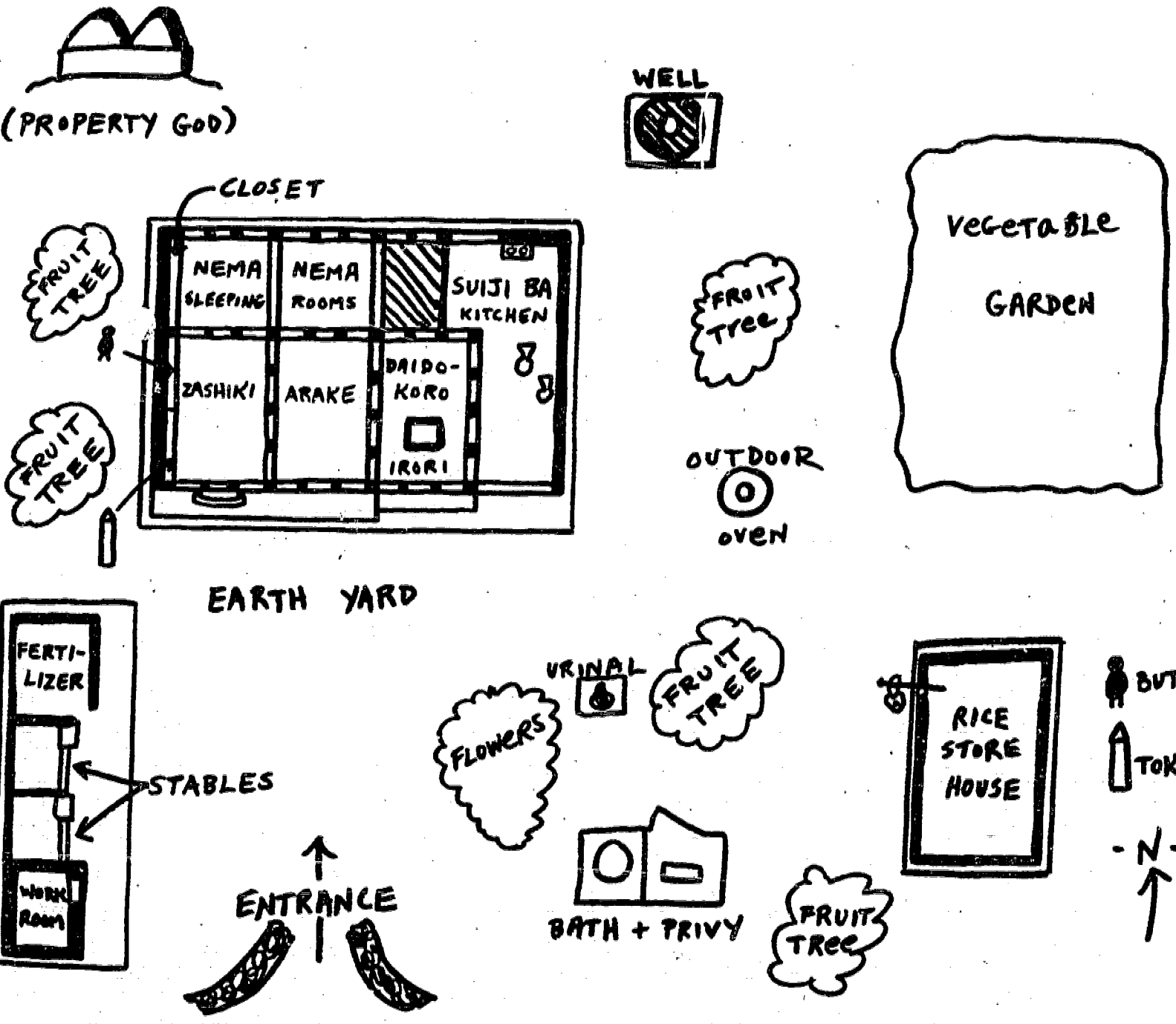
NAME _____

SOCIAL STUDIES

FAMILY STRUCTURE

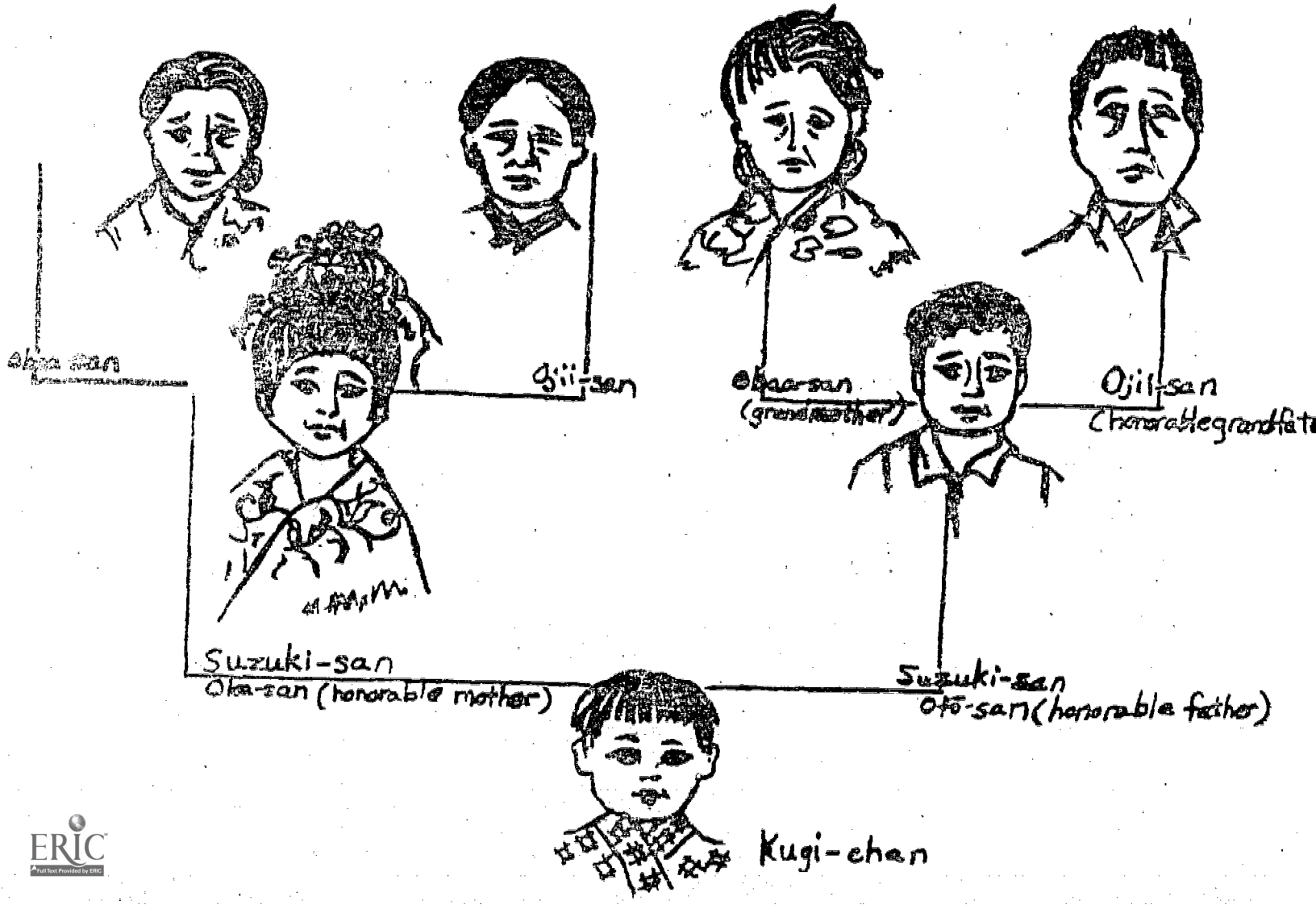


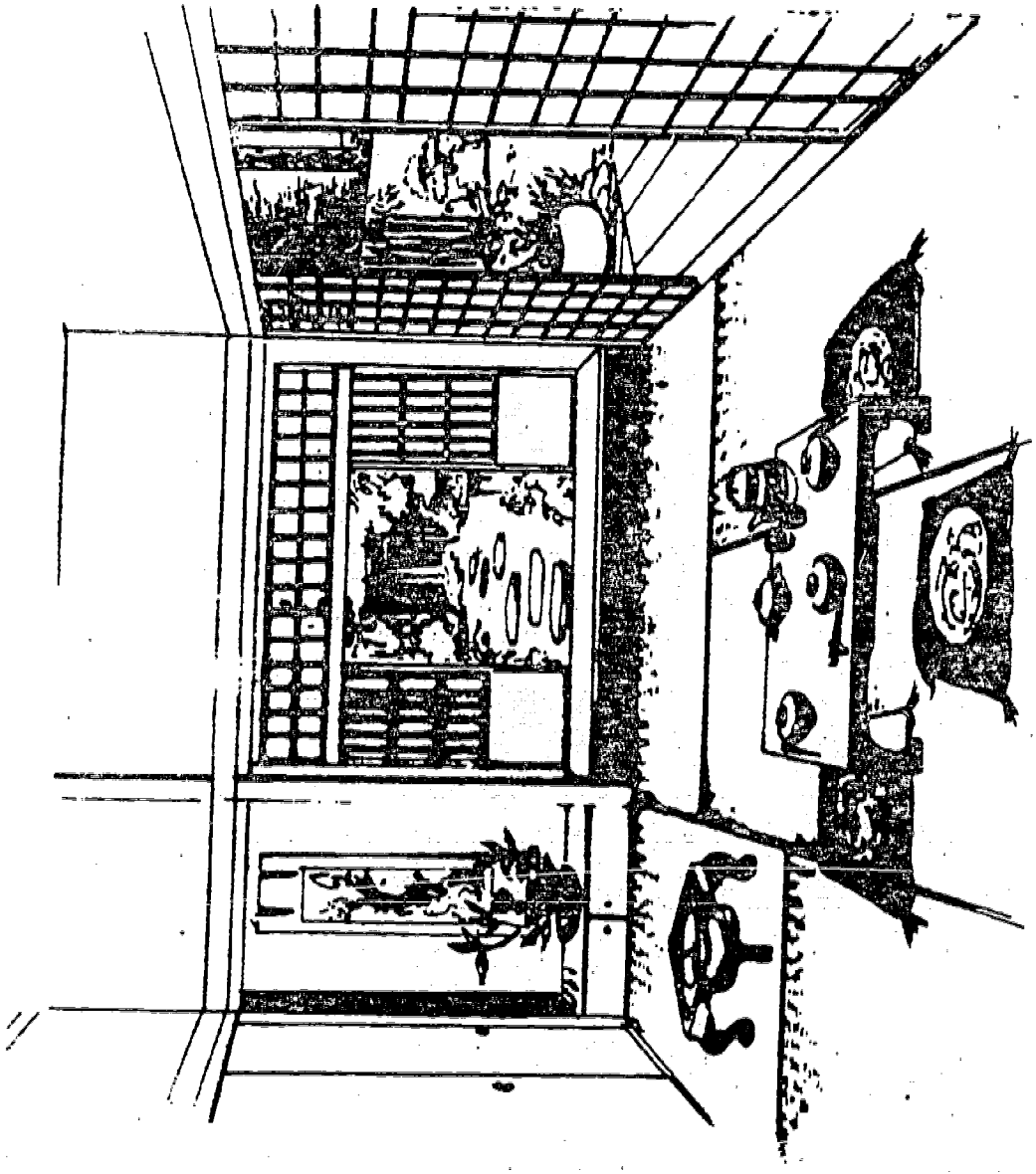
Draw pictures o
people's faces
small O or △ .
Add first and l
names. Add othe
people if you w
Bring back to s



TYPICAL HOUSE PLAN

Suzuki Family —





SUGGESTIONS FOR CONSTRUCTING A JAPANESE HOUSE

Tatami mats - Take mural paper and cut in sections of 6 feet by 3 feet. Use as many sections as available space in the room. Then cut the mural paper in narrow slits leaving both ends intact so the children can cut out narrow strips of black paper to weave through the mural paper. (See the Quechua unit for weaving directions.)

Low Tables - Try making some tables out of cardboard cartons turned upside down. Then later the children can coat the box with black or red enamel paint. The teacher will have to cut out the legs, etc. with a knife.

Shoji Screens - For a backdrop many schools have large cardboard which can be used to attach the shoji screen. The shoji (show-gee) screens made in Japan start with a frame and stretch rice paper to fit over snugly. The screen itself is the rice paper. They often have natural objects (leaves, weeds) suspended between the layer of paper. These screens are used as windows, walls and door. You can make a simpler version -- materials:

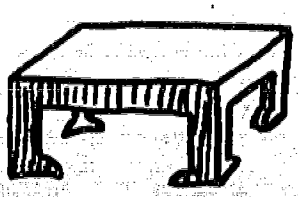
1. collection of leaves, grasses or flowers (flat, not thick)
2. wax paper
3. electric iron
4. pads of newspaper

Tear off two sheets of wax paper the same size, about 16" long. Lay one sheet on top of a thick pad of newspaper. Arrange your collection on this sheet of waxed paper, moving things about until their position pleases you. Then cover the objects with the second sheet of waxed paper. Set iron on the lowest setting. If the paper shows signs of puckering, the iron is too hot.

Cushions and the quilts for the beds can be supplied by the children.

The tokonoma has a scroll, a low table and an ikebana (flower arrangement). The scroll can be made with shelf paper and two circular pieces of wood. Directions for an ikebana are found in the appendix. The tokonoma is found at the entrance of the living room.

Have the children always take off their shoes when playing in their Japanese home.

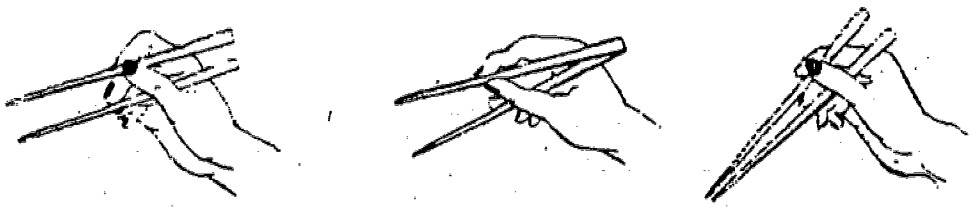


SAITO RESTAURANT

(JAPANESE CUISINE)

131 WEST 52ND STREET NEW YORK 19, N Y

Phone JU2-7809



1. One of the two chopsticks is "cradled" between the thumb and second finger.

2. The other chopstick is held by the tips of the thumb and first finger and is movable.

After a little practice, you will be able to determine the best position for you.

JAPANESE TEA CEREMONY

The tea ceremony is a mixture of a "coffee break" and going to church. It is also a highly developed dramatic art in which the audience participates.

The Japanese use it to express some of their ideas and feelings about nature, beauty, and proper behavior.

At the Museum we are fortunate in having a full-size authentic tea house which came from Kyoto, Japan. The children are greeted by a host in Japanese traditional clothing who leads them to the tea house, explaining as they go along what they would be doing and feeling if they were Japanese children taking part in the ceremony. They learn to walk and sit, drink tea, and hold the tea objects in "the Japanese way."

All are welcome to visit the Visitors' Center following the program which lasts about an hour.

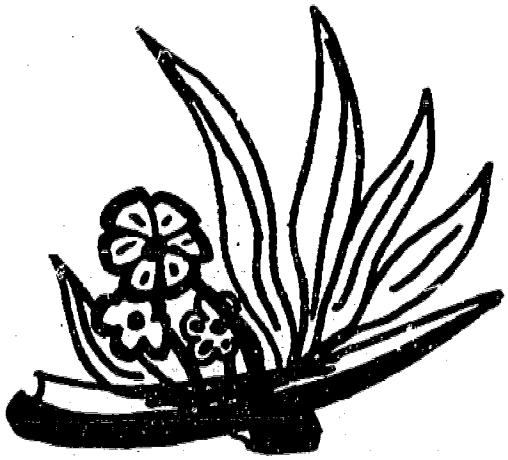
To reserve this program for your group, call 522-4800. It is advisable to reserve at least six months in advance.

The Children's Museum

60 Burroughs Street

Boston, Massachusetts 02130

FLOWER ARRANGING (Ikebana)



There are many kinds of flower arrangements, or ikebana.

Here is one ikebana that you can try.

1. a simple vase or bowl
2. three flowers and five leaves
3. a spiked flower-holder or clay

Leave one flower tall. It will stand for "heaven." Cut the next flower one half the size of the heaven-flower. It will stand for "man." Cut the last flower about one half the size of the man-flower. It will stand for earth.

Secure the flowers in the holder so that the man-flower is between the heaven-flower and earth-flower. It will be up to you to decide whether man belongs closer to heaven or earth. Japanese flower arrangements are expected to have meaning as well as balance and beauty.

Now cut the leaves different sizes and arrange them around the flowers.

This is just an example -- children will enjoy working with flowers as a form of beauty.

RECIPE FOR MODELING DOUGH

(used for modeling land features children can make at home)

Ingredients

2 c. table salt	1 c. cornstarch
2/3 c. water	1/2 c. cold water

Mix salt and water in saucepan, stirring until mixture is well-heated (2 to 4 minutes). Do not boil. Remove from heat and add cornstarch which has been mixed with 1/2 c. cold water. Stir quickly. The mixture should have the consistency of stiff dough. This dough keeps indefinitely if stored in a plastic bag.

STORY OF MOMOTARO

"Once upon a time," the kamishibai man begins, "many, many years ago, there lived an old woodcutter and his wife. They were very sad because they had no children. One day while the old woman was washing some clothes in a stream, she saw a huge peach floating by. Quickly, she pulled the peach out of the water and carried it home."

"That evening after dinner -- just as she was getting ready to slice it open to eat -- she heard a tiny voice from the inside of the peach.

'Wait! Don't cut me,' it cried.

Suddenly the peach split open and out jumped a baby boy!"

"At first the old couple was startled, but then they were delighted. The gods had finally heard their prayers and sent them a son of their own. They decided to call him Momotaro, which means 'Peach Boy.'"

"One day, when Momotaro was grown up, he said to his parents, 'You have been so very kind to me. Now I must do something to repay you. I am going to Ogre Island to get back the treasures the wicked ogres have stolen from our people.'"

"Momotaro's mother packed him a lunch of dumplings to take along, and his father gave him a sword and a suit of armor for protection. Momotaro set out on his journey. On his way, he met a pheasant, a dog, and a monkey -- who joined him."

Quickly the story teller changed the picture in the box* and slipped in one showing Momotaro and his three friends in a sailboat headed for Ogre Island.

"When they got to Ogre Island," the kamishibai man continued in a low scary voice, "they found the ogres had cleverly built a very strong fort to protect themselves. There were many, many ogres, and they looked frightening. Some were black, some red and some bright blue.

"Momotaro and his friends made careful plans. First the pheasant flew over the ogres' fort and pecked at the ogres' heads. While the ogres were fighting the pheasant off, the monkey crept silently up and unlocked the great gates. In rushed Momotaro, the dog and the monkey."

The next picture showed a terrible battle.

"And so the dog bit the wicked ogres, the monkey clawed them, and Momotaro fought bravely with his sword. Finally, the ogres were defeated and promised never to be wicked again."

"They gave Momotaro all of the stolen treasures. There were great piles of gold, silver and precious jewels -- as well as many, many other valuable things which they had stolen."

"Momotaro and his friends took everything back to his parents, and they all lived happily ever after."

* A Japanese storyteller is called a kamishibai. He uses a wooden box on which he displays pictures to illustrate the story. The children refer to this box as the magic box.

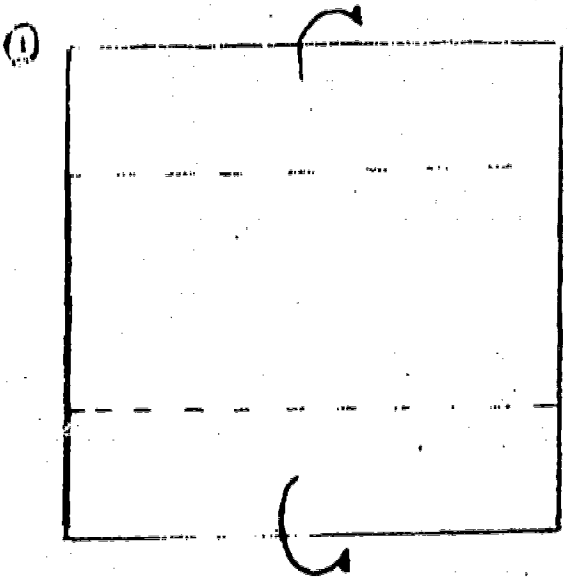
ORIGAMI (Paper Folding)

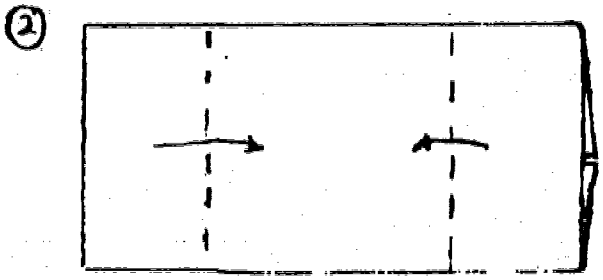
In Japan, paper folding is an art form with equal rank with other forms of art such as painting and sculpture. Children begin learning this directional but creative form as early as three years old. In Japan paper carps are hoisted in the air and carried about on Boys' Day. On New Year's Day they wrap packages and attach folded paper ornaments. In the cities of Japan, the department stores have begun to decorate and sell presents for a Christmas holiday. They are Shinto and Buddhists essentially, but the idea of giving and Santa Claus can be widely celebrated. Thus these paper foldings are seen as decorations on trees and around the towns and cities.

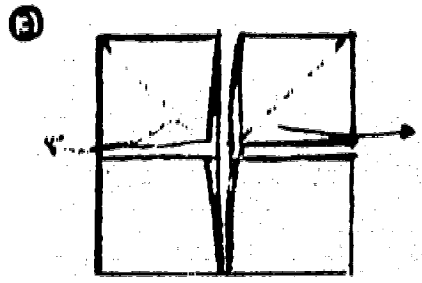
Origami is an inexpensive craft, requiring only the use of a square piece of paper. The paper is available to buy in most art stores. If not available, gift-wrap or shelf paper may be used.

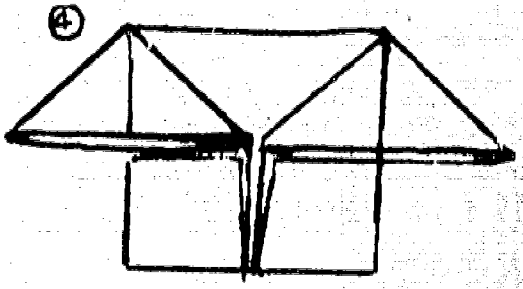
Many areas in this unit can incorporate the use of origami.

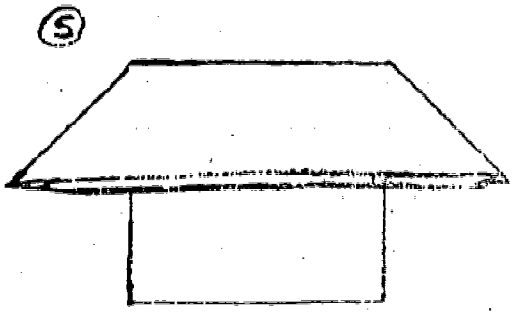
House (Traditional Japanese)



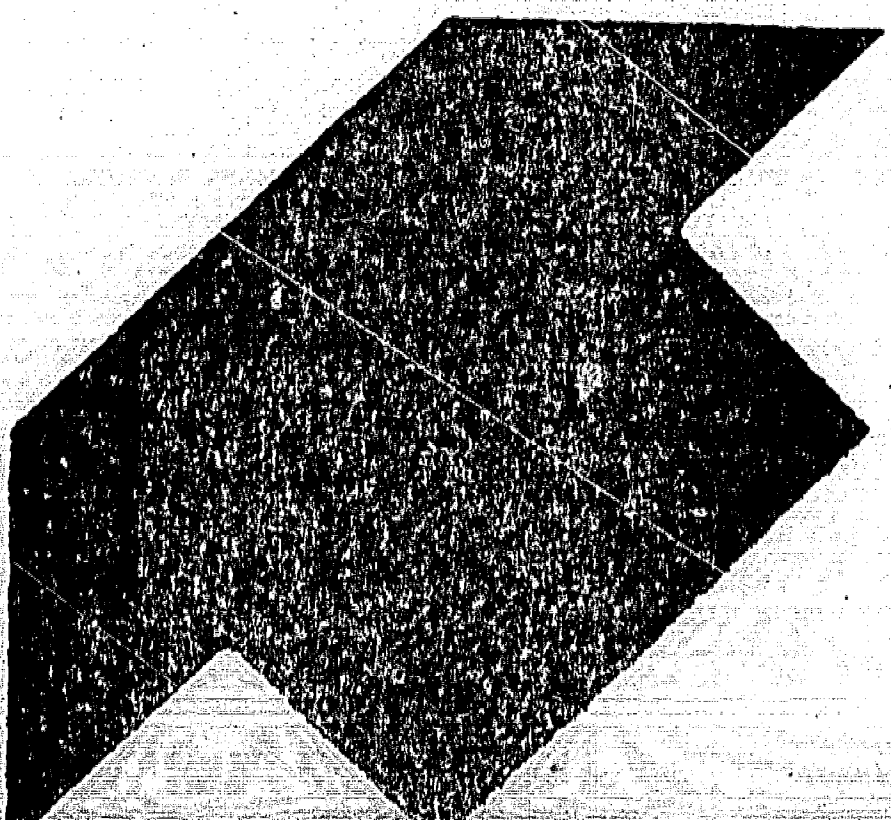




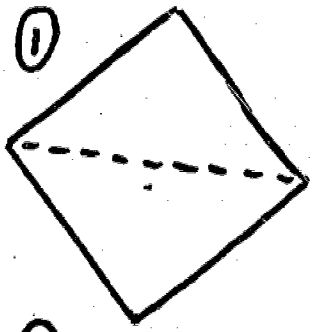


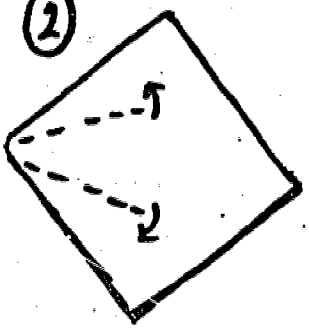


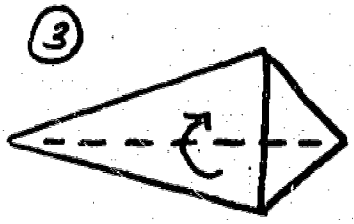
1. Fold the top and bottom edges to the center in back
2. Fold the right and left edges to the center in front.
3. Pull the two upper corners outward and flatten them into the position shown in Fig. 4.
4. The courtyard is now facing you. Turn the model over.
5. The House is now seen from the front.



Water-fowl



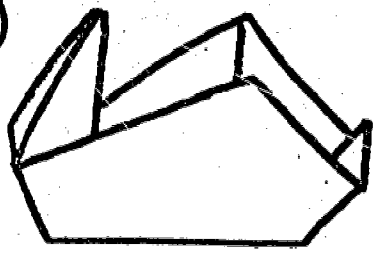


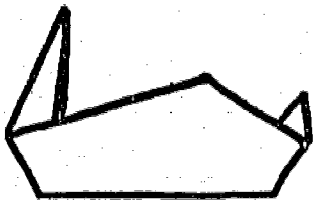


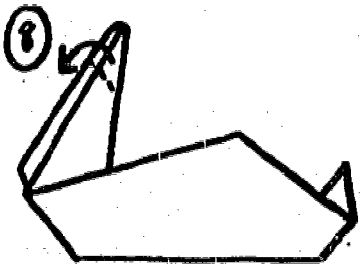
then fold inward

Fold a crease

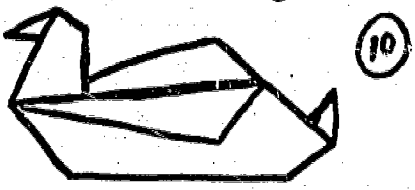
Fold inward

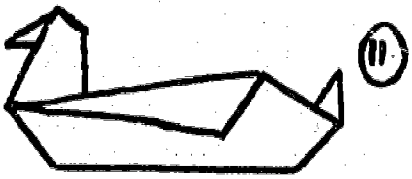




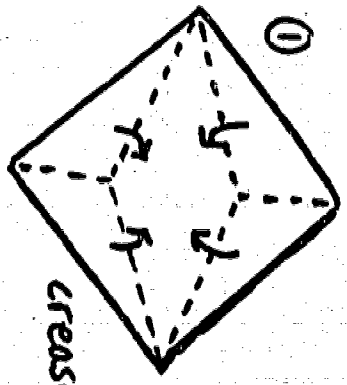


fold for wings

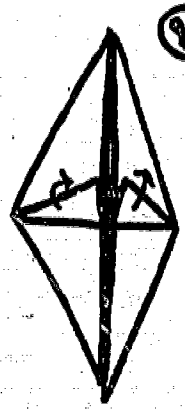


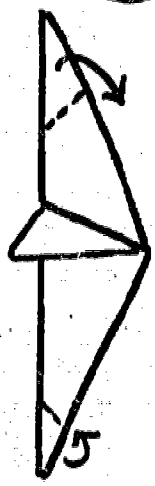


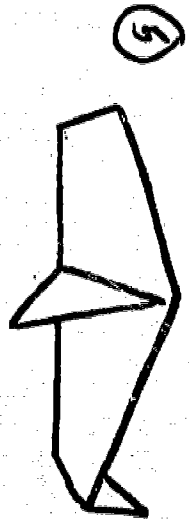
Carp



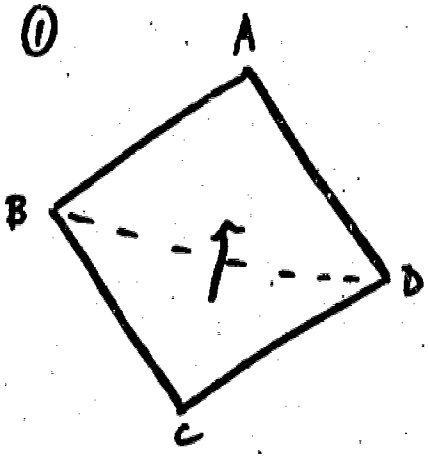
crease here







Tulip

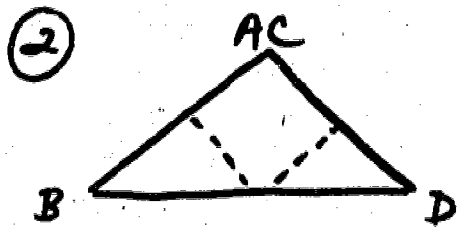


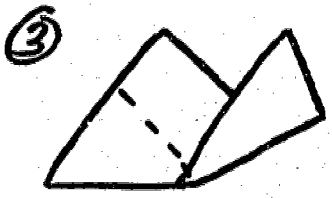
① Turn square in diamond shape

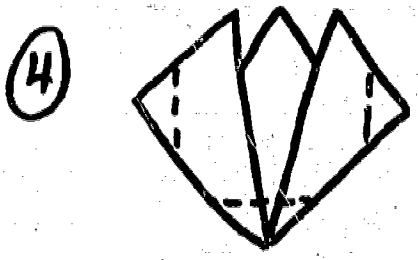
② Fold into triangle

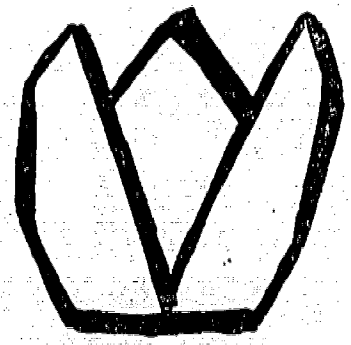
③ Fold both B and D

④ On dotted lines fold under

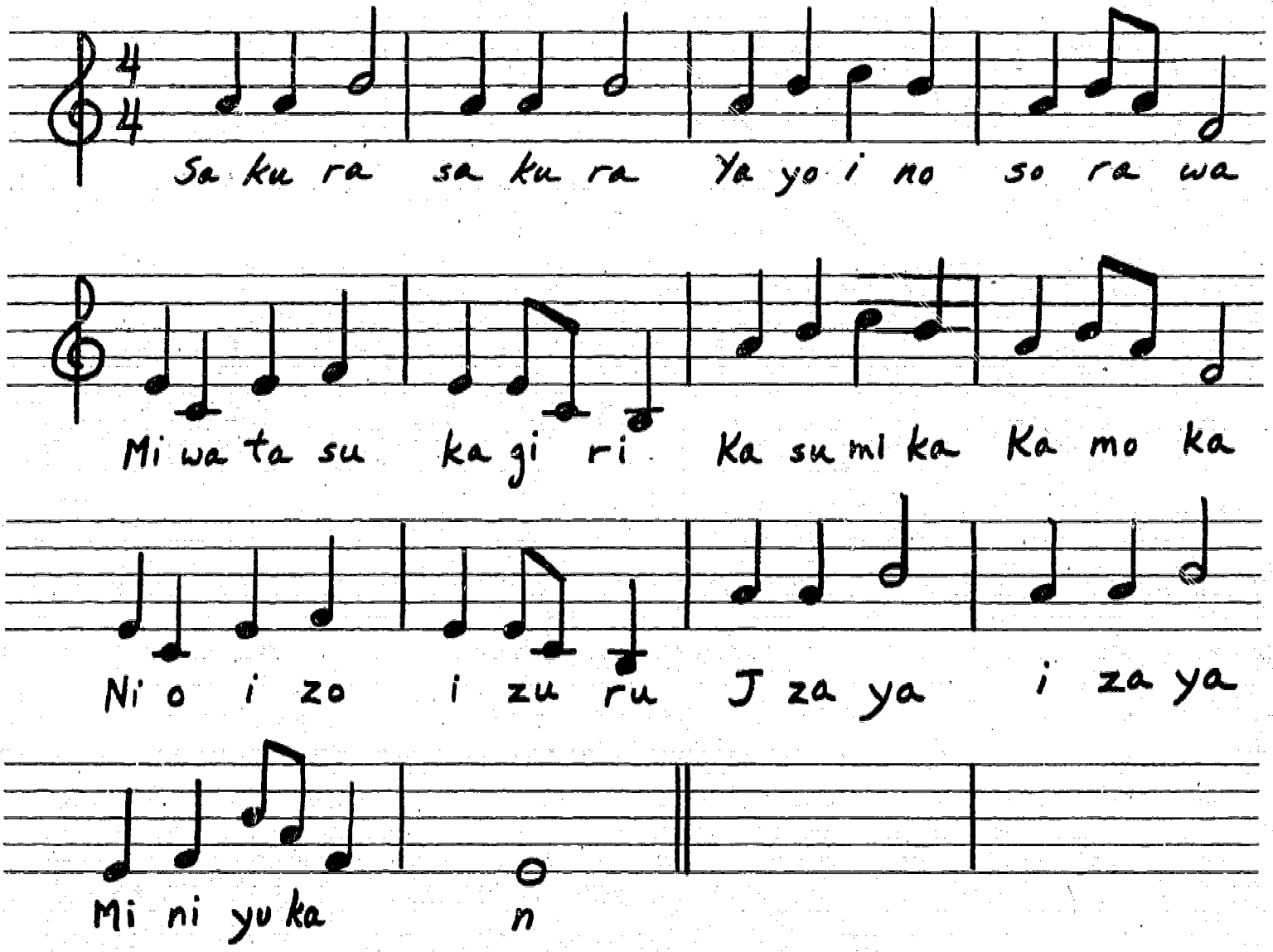






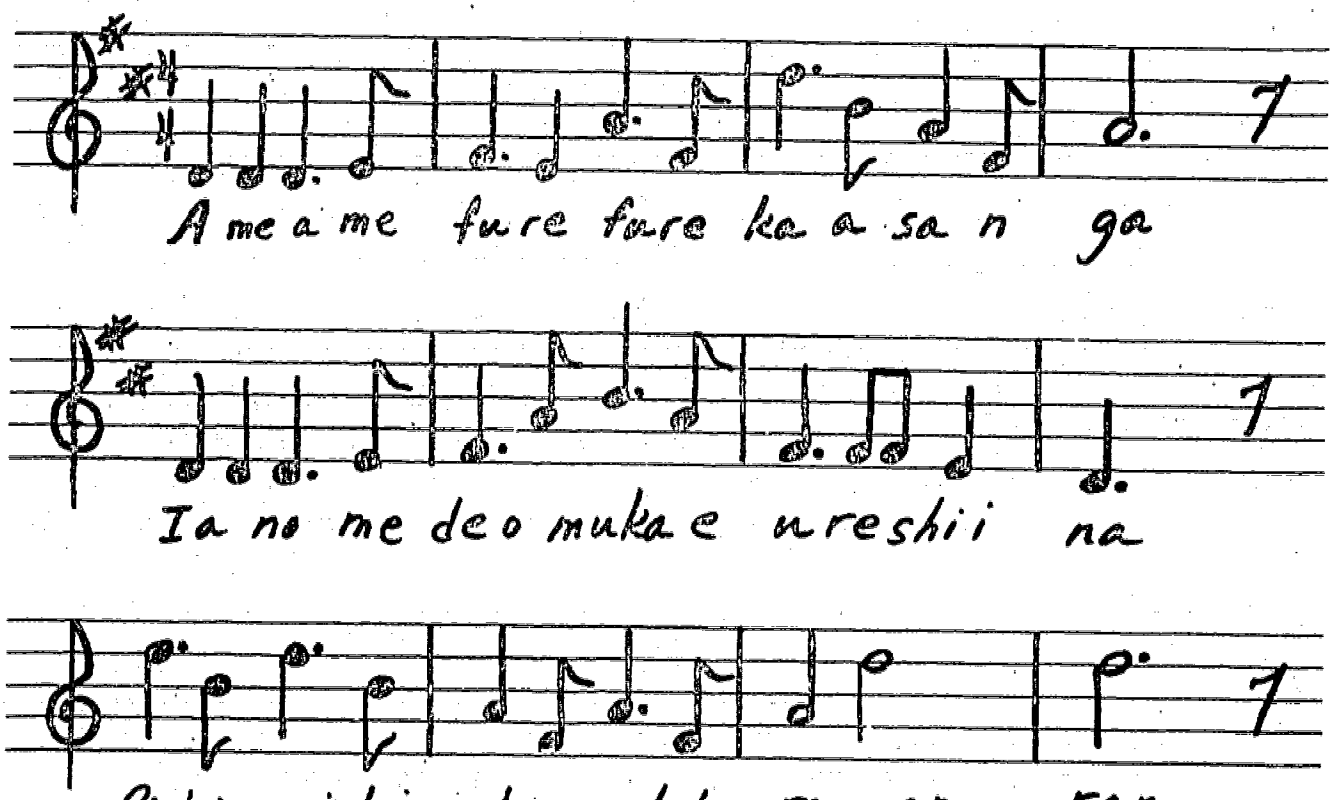


Sa Ku Ra (Cherry Blossoms)



Cherry Blossoms are the national symbol of Japan.

Amē(ā)-furi



(Peach ē)

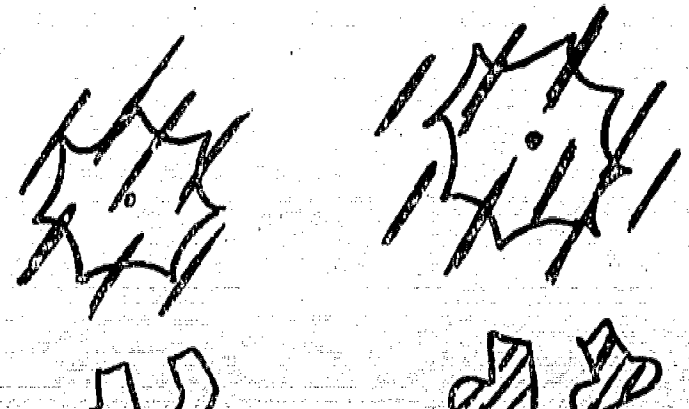
Ara ara ano ko wa zubunure da

Verse 2 Yanagi no nemoto denoite tru

Pichi pichi cha pu chapu ran ran ran

Translation:

Japanese mothers take care of their children. One morning the children forgot their raincoats and umbrellas, so the mothers brought them to school. Pichi (Peachē) means rain.



Song of Momotaro