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Globalization of Language and Real-World Usage: Japanese Language and Culture

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GLOBALIZATION OF LANGUAGE AND REAL-WORLD USAGE:
JAPANESE LANGUAGE AND CULTURE

BY

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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SOUTH ORANGE, NEW JERSEY

MAY 2007

**GLOBALIZATION OF LANGUAGE AND REAL-WORLD USAGE:
JAPANESE LANGUAGE AND CULTURE**

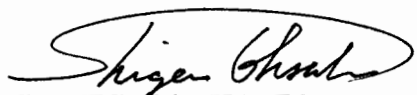
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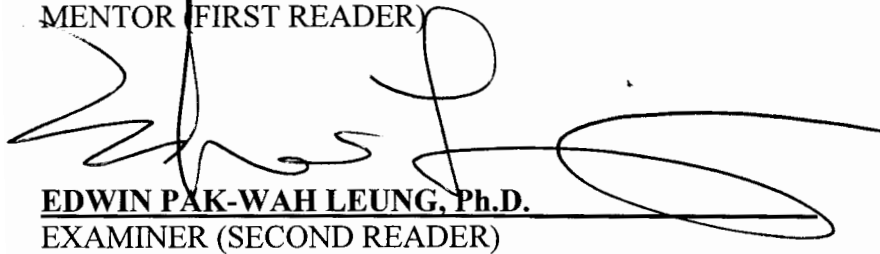
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PREFACE

Determination to research and write this thesis stemmed out of years of foreign language study. After studying for the Japanese language for a number of years I was finally able to go to Japan in 2001. While there I was confronted with how much I truly did not know. The problem was not a language barrier rather the problem was a cultural and linguistic barrier. I found that my school education had left me stranded for how to act and participate in culture in Japan. In this instance I was not alone, for other people who had gone on the trip with me had similar problems. Though I had some cultural lessons from being a student at Concordia Language Villages when I was younger, other students found themselves in more difficult situations.

As time went on during college I continued my Japanese language studies, and met more people who had voiced similar concerns and stories from when they had gone abroad. The question arose, how do you prepare someone to be able to participate in culture when it is far removed from your own. What would help to fix the difficulties we as foreign exchange students faced? What could help future students? Through various education classes, history, language, and anthropology classes, I began to come to a conclusion which led to the research contained in this thesis.

ACKNOWLEDGEMENTS

While the concepts in my paper are a mixture of new and old ideas, inspiration for how I teach Japanese language, as well as my desire to learn comes from studies at Concordia Language Villages. With the help and guidance of a plethora of instructors my interest in the Japanese language was able to develop and hone beyond basic levels. After working at the villages for 2 summers, I began to deduce my own theories and practices for teaching Japanese incorporating everything I had learned from my mentors as well as what I had learned in the traditional classroom setting. What started as a place to send me for a summer has turned into a lifetime of studies'.

I would like to thank the Asian Studies Department at Seton Hall University for making Seton Hall a place for me to grow as an individual and a scholar. I'd like to thank Dr. Brown for helping to teach me how to write strong and critical papers. Dr. Leung, for his enthusiasm for teaching. Dr. Osuka for his advisory on papers, research topics, and importantly on this thesis. Dr. Chen for discussions about teaching foreign language, for further ideas for my paper. Dr. Patel for giving me ideas to later expand and further my research in language changes. James Wheatley and Linda Jung for bouncing ideas and experiences off of one another in foreign language acquisition.

An additional thanks goes to Mrs. Sikorski, my high school and middle school Japanese teacher. To Principal Virginia Jones for using her students as research material. As well as Robin "Hibari" Matross, Tetsu, Setsu, Summer "Sumiko Sensei", Eric "Takeshi Sensei", Naome, Kate "Sachiko" Nelson, Lotti, and Masumi Hori from Concordia Language Villages.

I would also like to express extreme gratitude to my family for helping and encouraging me in my studies. In particular; My mother for her patience while I've been in school, My extended family: Bob and Susan Titterton, Patrick Titterton. In addition thank you to my friends Joe, Jimmy, Erica, Kristin, and Lindz, who helped to supply me with ideas, sushi, tea, and cookies.

LIST OF TERMS

- CLV. Concordia Language Villages, affiliated with Concordia College.
- Emic. Related to the analysis of structural and functional elements of language or behavior. Related to the organization and interpretation of data that makes use of studying people.
- Etic. Studies already established categories for organizing and interpreting anthropological data. This approach is not recognized within the culture being studied. Participant is an observer, rather than active participant.
- Gakusei. Mori No Ike declares that these students are the 4-week, or credit villagers.
- I-Day. International Day, or 国際の日 (kokusai no hi).
- Japalish. American slang term for Japanese-English.
- L2. Second Language, or non-native language.
- Mori No Ike. 森の池 “Lake of the Woods”, refers to the Japanese Language site for Concordia Language Villages.
- MVO. Multi-Village Orientation, part of the CLV training program.
- Pirikura. Part of Japanese pop-culture. Consists of miniature picture stickers done in booths and traded among friends in Japan.
- Real-World Language. Refers to usable, non-outdated language. Inclusive of slang, and cultural nuances needed to form L2-identity.
- Seito. Within Mori No Ike, references non-credit students. These students are generally at the camp for one to two weeks.
- Village. Name given to each camp site, rather than saying camp site. Concordia views each village as a mini community, with different functioning levels of society within, including a governing society which oversees functions of the villages. The goal at the camp is not to create a camp site, but rather a situational village. In the case of Mori No Ike, this would be Japan.
- Villager. A camper within a village, the term shows the camper is an essential part of the village community.

ABSTRACT

Historical and social changes have resulted in shifting, changing, and globalizing language. At the same time underlying cultural norms help society to form its unique multi-tonal globally intertwined identity. In order to be an active part of a society it is important to know and understand these cultural aspects. Without adapting to or knowing about social and cultural changes, foreign language students are left in the dark to participate in culture merely as spectators. It is important that for an L2 student, a Real-World understanding of culture and language take place.

This paper contains 3 main components. The first section lays out standards, techniques and culture within a foreign language classroom. Second it underlines and explains social and linguistic changes within Japan, in order to demonstrate the global changes in language since World War II. Finally, Chapter 4 deals with case studies of immersion, and brain-based learning techniques combine with fundamental aspects of combining teaching language with the idea of keeping globalization of language and real-world usage at the forefront.

Chapter 1

Introduction

History has shown the importance of studying a foreign language. Explorers, missionaries, government officials and educators have paved the way for the development and resources for foreign language education. The concept of learning about another country's language and culture is not new, and relations between countries have been tried and honed over time.

In early Japan, while Jesuit missionaries were trying to convert the Japanese, Alexandro Valignano wrote "Summary of Japanese Matters", in which he details interactions and observances by the Portuguese Jesuits. One of his observances describes difficulties in cultural communication both in verbal and non-verbal facets. In this observation he takes a look at social occurrences as well as difficulties in learning language.

Some of their customs are so new and so strange to us that for a long time we are bogged down like idiots because it costs us so much toil to learn them. As a result we neither know how to seat ourselves, nor how to eat or drink, behave or speak, after their fashion...The fourth reason is the great difficulty of learning their language, which is so elegant and so rich that... one speaks in one manner, writes in another, and preaches in yet another, conversing in one vocabulary with nobles and in another with the humble. People's children and wives also have their own varied vocabularies.¹

¹ Theodore De Bary, Carol Gluck, Arthur E. Tiedembann. "The Evangelic Furnace." *The Tokugawa Peace. Sources of Japanese Tradition* Vol. II New York Chichester: Columbia University Press (2006): 139.

This observation from the Tokugawa period still holds true to today. In short his explanation details in order to function in another society or culture an individual must be able to communicate in many different ways and adapt to the culture in which they are trying to participate. The best way to learn how to communicate is to learn about all aspects of a country, this will better help an individual to socially participate.

In the 21st century we are continuously confronted with an ever-globalizing society. A society in which linguistic and cultural differences are encountered each day. For a student engaged in the study of another language it is immensely important for a real-world, more holistic view of language to be taught in the classroom. When a foreign language student goes overseas, a common difficulty arises in the lack of necessary tools to communicate socially with their studied language. This encounter can create stress, and uneasiness in a language learner's confidence to speak or interact. This element can help decide how well the student interacts and socially fits into society. Culture is one of the key elements in teaching foreign language. Teaching culture helps students to understand why, how, or when something is said, done or not done in society.

Which part of culture to teach a foreign language student becomes an optimal question the instructor has to decide. Culture is such a broad topic, that it can become difficult to pick what aspects of culture are the most important to teach in the classroom. In addition to this, questions such as: What is going to help the student most when he/she needs to communicate within another culture? What skills is he/she going to need to be able to pursue their own interests to become active members of this culture? These

questions help to form the foundation on which the culture aspect of the lesson should be taught.

By deciding what aspects of culture may interest the students the most, the ability to accomplish three goals occurs. With the first goal to capture the students' interest, the second goal to educate the students, and the third goal to help the students learn what he/she will need to in order to use the language he/she are learning in a real-life situation. Teachers must congeal the standards they must follow, along with practical use language and culture.

For the student studying the foreign language part of the goal is to be able to use the language. Without the ability to use the language or fully understand the language the foreign language learner is left frustrated.

But the recent push for functional language proficiency, sparked by changes in the global political and economic climate, has encouraged a rethinking of what second language competence entails and how it best to help students achieve it. In essence, second language instruction involves helping learners to communicate across cultural and linguistic boundaries.²

Recognition of changing culture and globalization of language should be a part of the foreign language education.

In examining Japan, there is clear evidence of the importance for Japanese Foreign Language educators to keep up with the great influx of new words and ideas into Japan. The language itself is constantly adding new vocabulary in the form of loan words. In this case instructors need to maintain and be sure the vocabulary they are

² Diane J. Tedick. Constance L. Walker. "Second Language Teacher Education: The Problems that Plague Us." *The Modern Language Journal* 78 no. 3 (Autumn 1994): 301. 300-312.

teaching their students is relevant and up to date. Using certain words which are considered to be “Japanese” are no longer the same word Japanese speakers use when speaking. An example of this word is *pinku*, literally translated into pink. Some American Japanese foreign language instructors use the pre-WWII version of the word *momoiro*. This word now is not used for the color pink, now rather it is used when describing the word peach color. This form of cultural change happens on a day-to-day basis with greater and greater foreign influence within Japan. This is a cultural phenomenon, which greatly impacts the foreign language learner in what is spoken. Cultural phenomena such as this are important to teach students in the influences of one country upon another.

Teaching changes in global society, everyday language skills can be taught in the classroom. Teaching current events or general everyday vocabulary will keep the students up to date on what is going on in the country they are studying. If a student goes overseas it is important they know what is going on in that country.

The ultimate goal of teaching foreign language to a student should be the student’s competency in using the language in practical situations. Currently students are still finding themselves as outsiders even after studying spoken language for long amounts of time. Students with the goal of going overseas, and students who plan on using their second language outside the classroom should be given opportunities and a more in depth coverage of language. Instructors need to incorporate real-world and up to date language skills and knowledge to students. This will help the language studier in the long run, and help to further develop the learners’ interest.

Teachers are confronted with many obstacles when trying to teach culture in a language classroom setting. Considerable difficulty is found in attempting to determine how, when, and what aspects of culture to teach in the foreign language classroom. The instructor is responsible for determining; what about a particular culture to teach their students, as well as how to best incorporate culture into the lesson plan. While in theory the proposition of incorporating culture into the language classroom is easily attainable, in practice many times teaching real-world culture in the classroom falls short of what is needed. Students need a better understanding of practical use culture in conjunction with language in the ever-globalizing society. It is important to understand social changes, and why words or actions are used in a particular culture. Classroom language learning often leaves a language learner with empty words and a basic level of linguistic understanding. By incorporating relevant history and culture into the classroom a student will gain a better understanding of how and why things occur. Culture can be used to help in an ultimate goal of helping to foster lifetime language learners and better global citizens. Students need to come away with an understanding of how and why language works, not just spoken words from the foreign language classroom.

Chapter 2

Classroom Language

1. Culture in the Classroom

Direct and literal translations of language lead to misunderstandings, and miscommunication for a foreign language learner. When instruction of a foreign language takes place within the classroom, it is vital that culture take a live and active role within the classroom. Currently the use of culture in the classroom is falling short in the teaching of real-world language.

Foreign language education aids in the interaction and continuously globalizing society. Students gaining information on another country are then able to better learn about the influences and undertones in society.

While a great deal of information about other cultures can be gained through the study of other disciplines, such as the social sciences and arts, only second language study empowers learners to engage successfully in meaningful, direct interaction, both orally and in writing, with members of other cultures the perspectives, practices, and products of the cultures--- be they historical or contemporary --- can be shared in a special way with members of the culture in which they originated. The new insiders perspective is the true catalyst for cultural understanding.³

In order to cultivate and perpetuate the goals foreign language education sets forward, a full understanding of how, why, and the best ways of cultivating well rounded foreign language learners.

³ National Standards for Foreign Language Learning, ACTFL, 1996.

Classroom language learning limits practical use of language. Cultural cues and ideas are an intrinsic element in the understanding language. However at the present time many classrooms fall short of bringing students to the next level of cultural or linguistic understanding. By teaching non-communicative culture within the classroom a surface level of language is being taught to students. At this level a language learner cannot fully participate within the culture or language being studied. Without the cultural cues or underlying communicative understanding, the language learner is left observing rather than participating. Foreign language instructors must keep up with social, cultural, and linguistic changes in the target language and country in order to best teach the target language.

Students are faced with various anxieties when learning a foreign language these anxieties become heightened when applying use of a studied foreign language. An understanding of real-world situations and cultural practices of the target language will help to alleviate some of the students' apprehension and anxieties related to foreign language usage.

Standards

Teaching culture in the language classroom is part of the core standards for foreign language education. As outlined in Standards for Foreign Language Learning in the 21st Century communication, culture, community, connections, and comparison, are required elements in the language classroom.⁴ These are more commonly known as the *Five C's* of foreign language acquisition. While these standards outline the concept of culture in the classroom, it

⁴ *Standards for Foreign Language Learning in the 21st Century*. Lawrence, KS: Allen Press. (1999)

does not thoroughly help teachers in how to implement culture in the classroom. Teachers should have freedoms in determining what to teach in their classrooms, yet it seems the focus on fulfilling five C's is not always accomplished. Without fulfilling the culture requirement a stale non-real world sense of language is taught.

The National Standards for Foreign Language Learning acknowledges that cultural items used in the classroom must incorporate the 3 P's, products, practices and perspectives. With these three concepts working in collaboration, a teacher can hope to better bring culture into the classroom. The usage of product promotes an object from a particular culture, while practice shows how an object is used within society. Finally the use of perspectives helps students to understand why or how a particular object is used in society.⁵

Problems

Various difficulties arise when creating programs for the foreign language classroom. Confines of a classroom contribute to limitations on real-life language learning, and acquisition. Teaching methods need to be adapted to focusing on the final goal or target goal of the foreign language speaker.

Methods such as the Grammar-translation method leave out culture. This method while important in the classroom causes difficulty when the student attempts to speak in a real-life situation. The grammar-translation method strongly relies on texts, and little on daily interpersonal communication.

⁵ Melissa Tobey LaBelle. "Lisa Loeb Fellowship: Cultural Encounters as a Lens for Foreign Language Acquisition and Pedagogy." *Journal of Education* 182 no. 3 (2000): 93.

Since much of the language in a grammar-translation course consists of artificial sentences which have been constructed to illustrate grammatical points, it is different in many ways from the language used in authentic communication situations. As a result learners often find themselves in great difficulty if ever they are expected to perform in the foreign country.⁶

The Grammar-translation method is not the only methods leaving culture out. This method while helpful for writing and reading, limits real-world communication, and raises foreign language learner's anxieties and apprehension in using their studied language.

Apprehension and Anxiety

Beginning in the 1970's researchers began to study the anxieties associated with, and caused by learning a second language.⁷ Research has pointed out that while teaching methods and techniques have improved, there is still far to go in terms of easing a foreign language learner's apprehension and anxieties in learning another language.

As early as 1973, H.D. Brown predicted the construct of anxiety was intricately intertwined with the self-esteem, inhibition, and risk-taking, and that it played an important affective role in second language acquisition.⁸

As an instructor one of the roles for helping students becomes helping to alleviate some of the anxieties and stresses associated with foreign language learning. For learners various stresses resurface themselves when confronted with having to apply acquired knowledge to a real-world situation.

⁶ William Littlewood. "Second Language Teaching Methods: Historical and Theoretical Perspectives." *HKBU Papers in Applied Language Studies*. 8 (2004) Language Center, Hong Kong Baptist University. 2.

⁷ Matt A Casado, Mary I Dereshiwsky. "Foreign Language Anxiety of University Students." *College Student Journal* 35 no. 4 (December 2001): 539.

⁸ Casado, 539.

One of the factors, which play a part in the language learner's anxieties, is how well they are able to communicate in their first language and culture. "Another variable that may affect language acquisition is the students' perceptions of their own communicative competence in both native and second language."⁹ In this interpretation, a student must be confident in their given culture. Personal confidence creates a self-identity, which is greatly needed when learning a second language. Without self-identity, a student cannot express themselves in their first language. This inability would make perpetuating one's self-identity into another language or culture more difficult and raises students' worry and uneasiness in the classroom or real-world setting.

A student's willingness to adapt and learn in the classroom will determine how far the student is willing to push themselves outside their comfort areas. The emic approach for students needs to be fostered by activities in which they can relate. The more willing and excited the student is in the classroom the more they will absorb and be able to understand what is being taught. Keeping confidence in students will help to alleviate normal stressors associated with foreign language learning.

When speaking in a foreign language various frustrations arise in depicting one's self-image into another society. Without proper tools, the desire for one's own attitudes, reasoning, and self-image cannot be conveyed.

Beginners need to be given as many opportunities as possible to develop L2 (Second Language) personalities as complex and meaningful as their L1 (First Language) personalities, even if different from them. Cognitive dysphoric tension caused by initial inarticulateness...¹⁰

⁹ Casado, 540.

¹⁰ Guy Spielmann, Mary L. Radnofsky. "Learning Language Under Tension: New Directions from a Qualitative Study." *Modern language Journal* 85 no. 2 (Summer 2001): 267.

The need for self-identity is important to help the students be able to communicate. By not teaching students aspects of the target language's culture, a limitation on their abilities to socially participate in culture will arise. This will limit their ability to create their Second Language personality.

Japanese Language

Japanese language educators have utilized the Communicative approach, because it focuses in on communicative competence. Social, linguistic and cultural differences make Japanese one of the hardest languages to learn according to the Foreign Service Institute of the Department of State.¹¹ This difficulty is tied more directly to the unusual characteristics and syntax in the Japanese language. To help break down the communicative barrier experienced by Japanese foreign language learners, processes such as the communicative approach, in combination with TPR (Total Physical Response) are utilized.

Given the difficulties that Japanese poses for learners, it is important to have information about teaching methods, classroom techniques and activities for the learners. The matter is also important for developing curriculum design, textual materials and teacher training for Japanese instruction. The question of cultural obstacles to language learning also rises, not merely because of the differences between Japanese and American cultures, but also because the number of students from other countries, especially Asian countries, taking Japanese in American higher education institutions, has greatly increased and now accounts for about a third of all learners.¹²

¹¹ Hamako Furuhashi. "Learning Japanese in America: A Survey of Preferred Teaching Methods." *Language, Culture and Curriculum*. 15 no. 2 (2002): 134.

¹² Hamako Furuhashi, 135.

When utilizing methodology from the communicative approach, an instructor has more flexibility and tools in utilization and incorporation of culture in the classroom.

2. Participatory Culture and Real-World Language

Participatory Culture involves the student creating memories based upon participation in situational cultural activities within a foreign language classroom.¹³ Situational cultural activities help to build a student's memory bank, the goal of which being if he/ or she is confronted in the future with a similar target-based cultural activity, the student will be able to relate the activity they experienced in the classroom to a real-world situation. The goal of creating memory banks is to help the student actively socially participate in a foreign language setting.

Galal Walker, a professor at the University of Ohio, is a foreign language educator who promotes and examines preformed culture as a stepping-stone to participation in a foreign culture. Walker's understanding and focus are derived through themes and theories from Cultural Anthropology and Sociology.¹⁴ By examining cultural anthropology, deeper cultural levels can be seen, as well as the need for understanding the various cultural levels to become an active participatory member in the target society. In examination cultural levels go beyond spoken language, and beyond physical material objects, cultural cues are in gestures, food, and daily interactions. Cultural norms

¹³ William Littlewood, 9.

¹⁴ Galal Walker. "Preformed Culture: Learning to Participate in Another Culture." *Language and Pedagogy: Essays in Honor of A. Ronald Walton*. Richard D. Lambert and Elana Shohmy (Eds.) Amsterdam/ Philadelphia: John Benjamins Publishing Company, 1.

determine why an individual acts or speaks in a certain manner. In examining all aspects of culture can a learner begin to better understand a foreign language.

Within the classroom instructors should step away from teaching culture purely with objects. Initially objects observed by outside observers a tendency to rely on first learned cultural cues to decipher the meaning behind an object occurs. In this sense an object alone contains reflections of museum culture. Where cultural artifacts are placed upon a glass shelf, and the once live and active aspects of an object are now stagnant. Shelving an object takes away the liveliness of the object making it stale and inactive. Doing this contrasts how anthropologists view culture. Culture is active; culture is not an object on a glass shelf.

What is going to help a student if they attempt to go to a foreign country is not an object from culture rather experiences which they can understand and relate to. Instructors need to examine what they believe to be pertinent useful aspects of culture which will help their students in the future to be able to socially function within their targeted studied culture. If a teacher is going to teach culture using various objects, the instructor must explain, and show how these objects are used in the culture, which they come from.

An example of an object that can be found in a Japanese foreign-language classroom is a *Kimono*. The kimono is an example of traditional Japanese clothing that is still used in the present day. A teacher can show pictures of a kimono to their students, this does not demonstrate to the students how to practically use this object in daily life, nor the artwork, or cultural cues which can be found on a kimono. Rather, bringing a kimono to the classroom, having the student see, feel, and experience the kimono will give the student a better understanding of the artwork, how to wear, and how a kimono is used in Japan. Having the

kimono in front of the students will also help the students learn how to decipher different kinds of traditional Japanese clothing. Students will be able to better understand and see the difference between a kimono and a *yukata* (Japanese cotton garment) for example, something not as easily decipherable in a picture.

The example of the kimono helps to show the importance of non-stale culture in teaching an active real world understanding of objects or ideas from another culture. Cultural elements should be a part of the active classroom. Being that you cannot separate language and culture from one another, instructors of foreign language should incorporate culture and language as a whole. Culture and language should co-exist in the classroom as they do in daily life.

In order to best teach real-world language, it is important to keep the intentions of the language learner in mind. In order to cultivate lifetime language learners, this is a key concept in the development of topics, and choosing which aspects of culture to teach.¹⁵ If the target audience's goals and intentions are not being reached, you will lose your target audience.

By teaching relevant culture, students will be able to better understand how and why something is done or not done in a particular culture. This is important in deciphering how and why a particular nuance, or event takes place within society. This also helps the students decipher what meaning is truly being portrayed. Without cultural cues or understandings, the students cannot understand deeper meanings within society, or use a direct translation method. This direct translation method leads to further

¹⁵ Walker, 6.

misunderstanding, if the meaning intended communication does not involve a surface meaning.

Walker declares the importance for understanding grammar and culture is for the freedom of usage, the ability to create one's own identity within a culture.

...the major difference being that a culture is many times greater and more complex than a grammar. My knowledge of English grammar can be identified with my ability to create utterances of more or less the right content and form at the right time without premeditation. When I want to speak, I begin an utterance with the confidence that I will be able to sequence sounds, words, or phrases without thinking about the process. In a similar way my knowledge of American culture allows me to engage in social activities and interactions without a great deal of prior planning.¹⁶

The ultimate goal of learning foreign language is geared at the eventual use of the foreign language. As Walker pointed out, a speaker in their native tongue will feel at ease to enter into various situations, with innate cultural knowledge a learner can adapt into a situation easily with understanding our own culture and language. If a foreign-language-learner wishes to participate in another culture or language the learner must learn about the culture.

By creating situations a language learner can relate to when faced with a new situation, the learner becomes less overcome by a foreign concept or idea. Situational language and cultural participation help familiarize the student with different aspects of culture they may be faced with in the future. These aspects may surface in terms of festivals, meetings, eating, conversation or many other aspects of daily life taken for granted within a speaker's first language. Often it is not until an individual is learning about a second language where the learner begin to understand the underlying tones within culture and language; which are necessary for communication.

¹⁶ Walker, 4.

To aid students in creating a memory bank, focusing on the student's goals for language learning is important.¹⁷ Choosing aspects of culture a student will be faced with on a day-to-day occurrence and creating surface memories of these aspects will help the student to more easily ease and adapt into a different setting. For a student studying a second language these memories can help to alleviate some of the stressors of learning and using a foreign language.

By creating culture-based situations in the classroom, students can eventually achieve "Authentic Communication". By using aspects from task based learning, incorporation of culture can be intertwined as well as various levels of communication. William Littlewood lays out the levels of task based learning, and their communicative purposes in his article on "Second Language Teaching Methods: Historical and Theoretical Perspectives". Littlewood breaks down these learning practices into five parts.¹⁸

1. Non-Communicative Learning: Focuses on the Structures of learning language. How language is developed.
2. Pre-communicative Language Practice: Making language practical with looking at meaning but not introducing new ideas.
3. Communicative Language Practice: Teaching predetermined content and communication for information gathering
4. Structured Communication: Uses aspects of spontaneity within speech. This utilizes pre taught language, however, is less structured then the previous three situations.
5. Authentic Communication: Utilizes participatory events from level 4 as well as role-playing, and problem solving, to further exercise language and culture.¹⁹

¹⁷ Patsy Lightbrown, Nina Spada. "Theoretical Approaches to Explaining Second Language Learning." *How Languages are Learned*. Oxford: Oxford University Press (1999): 32.

¹⁸ Littlewood 10.

¹⁹ Littlewood, 10.

By looking at these five layers it is important to visualize where culture comes into play. Culture should be incorporated at step 1. In order to clearly determine and identify why the language being studied is structured as it is. Incorporating the historical and social aspects into the layers will help the students understand how and why the language being learned functions as it does.

Non-Verbal Cultural Cues

In addition to objects, and festivals non-verbal cues are an important part of communication. Non-verbal communication cues are seldom taught in classes, and add levels of speech to communication. Cultures maintain their own social and communicative techniques intertwined within spoken language. Unfortunately within the language classroom, this is a topic often overlooked. Non-verbal communication is just as important to teach within the language classroom as spoken language. This form of communication can change spoken meaning in using specific cues within conversation. Not studying this form of communication or cultural cues can leave a learner in the dark in terms of understanding perhaps why or how something was truly said. For a language learner, these cues are important if the individual wishes to speak with a native speaker. Without these cues, misinterpretation may occur, resulting in non-communication. Without understanding these non-verbal cues, non-communication occurs in

that the point of what was spoken is not truly understood.

In day to day non-classroom communication, people rely on nonverbals both to produce (encode) and to understand (decode) communicative messages...Combining body movements with instruction in the intonation patterns of the FL facilitates learners acquisition of the pitch and rhythm of the language.²⁰

Various forms of non-verbal communication can be found in daily life. As an American, in American culture it is easy to understand and pick up on non-verbal cues in communication. Simple body movements can denote how a speaker is feeling. Rolling the eyes, in American culture generally denotes un-satisfaction, disbelief, sarcasm, dislike and in some cases disgust. When having a conversation in English, these cues are important in interpreting what the conversational participants are thinking or feeling. Knowing this will help to interpret correctly a conversation or meaning of a conversation.

In addition to educating students on small cultural cues, pertaining to one country or culture, it is important to show students how one meaning in a culture may not be the same in another. One example of miscommunication in non-verbal communication can be seen in understanding gestures. Gestures from one culture to another have different meanings. Countless misunderstandings occur when interaction between two cultures takes place, through simple body language.

For example, the commonly known “peace sign” in American, many visitors do not realize this symbol, was used as the “V” for victory sign by Winston Churchill. American soldiers all over Japan did this hand gesture at the time. Children and adults adapted this into Japan, and this gesture is still used regularly in photos in Japan. This hand gesture can be seen

²⁰ Linda Quinn Allen. “Functions of Nonverbal Communication in teaching and Learning a Foreign Language.” *The French Review* 72 no. 3 (February 1999): 470.

as a social and cultural misunderstanding, which later adapted into creating itself a new meaning.

In addition to this hand gestures loss in translation there are many others, which contain cross-cultural cues with different meanings. The following chart gives cross examples of different hand gestures and their meanings in comparing American and Japanese gestures. Carefully compare the two interpretations.

Gesture	Japanese Meaning	American Meaning
Thumbs Up	The Boss	“Thumbs up”, something is good
Creating a Circle with the thumb and forefinger.	Money	“Ok” sign, something is Okay.
Pointing to the nose	Me, or I	Snobby, or nosy
Hand turned palm down waving the fingers	Come here	Go Away
Nodding the head up and Down	Listening to conversation	Agreeing with what is being said, yes

Note in the chart that similar gestures can have opposite meanings.²¹ If a teacher in Japan waves up an American student, and the student does not understand this cultural implication, the student will go further away from the teacher.

Knowing how to use gestures, and why gestures are being used within conversation helps to bring a language learner into the culture of which they are studying. Understanding social customs for greetings is important, and is the first impression given to someone when applying the learned second language. For instance in Japan, bowing is the traditional physical form of greeting someone, while in the United States greetings are done with handshakes and

²¹ Noriko Takada, Rita L. Lampkin. “Body Language and Gestures.” *The Japanese Way* New York: McGraw Hill (1997): 6.

eye contact. Understanding nuances within a culture an L2 learner can communicate better, and enter into social situations more freely. By understanding non-verbal communication a speaker is able to add a level of sophistication to their classroom studied foreign language.

Teaching non-verbal communication skills should be incorporated into the lesson. If an instructor automatically gestures or utilizes cultural cues while teaching the students will have seen the motion or action and overtime gain an understanding of why the teacher does this. Students with curiosity will ask why the instructor is making gestures, or initially each time the instructor introduces the gesture the instructor can just say what it means. If students understand that certain gestures or cues are part of a culture they can use them in the classroom to help them get comfortable or familiar with a gesture not typically used within their own society. This will help raise the students' understanding of an in depth vocabulary and cultural concepts.

Chapter 3

Linguistic Changes: Japan's Post World War II Linguistic Identity

When teaching Japanese or any language it is necessary to keep in mind cultural changes. Due to globalization, it is common for words and ideas to be exchanged from one country to another. Japan has many historical and cultural examples of how this occurs. It is important to keep these changes in mind when creating lessons for the classroom. What words may be outdated or relevant becomes a pressing question on choosing what to teach. This chapter examines linguistic, historical, and social changes as well as events that have helped to shape the Japanese language. By examining the following aspects we can see the large-scale impact globalization has had on the Japanese language.

Language is deeply rooted in history and culture. Evolving with cultural changes and outside influences, language helps to bind individuals to ideas of social identity. Language usage also helps to form an ethnic identity for those who share in speaking a particular language, while variations in patterns of language usage can lead to the creation of separate groups within society. In Japan, the Japanese language, at one level, strongly binds the people of the nation together. Throughout Japanese history, outside influences on Japan have led its people to adopt foreign ideas, culture, technology, and language and to adapt them to their homogeneous society. Such elements of foreign culture have found a permanent place for themselves within Japan for centuries, but traditionally, they have been adjusted to helping ensure the preservation of what is

considered traditionally Japanese. For example, although during the first years of the Meiji period there was wholesale borrowing from the West and the ardent rejection of “things Japanese,” this did not last long, for before the end of the 1870s, Japanese again were looking within their own culture to hold firm to their roots and traditional ways of living.

However, contemporary globalization has had a profound effect on the heretofore homogeneousness of Japan and has created significant changes in the linguistic identity of Japan’s young people. This is apparent in listening to popular music, reading newspapers or magazines, turning on the television, or speaking directly with someone who is Japanese. It is difficult to evade the popular global influences which Japanese, at least those in the youngest generations, seem to be adopting into their culture with open arms. When having a conversation in Japanese about technology, pop-culture, and various other topics, it is riddled with foreign loanwords that are inserted into the language.

Aside from the norm that language is an ever-evolving part of culture which advances with time and adjusts to reflect a culture at a specific point in time, it appears as though Japan’s language is being rapidly redeveloped in an extraordinary way. With pop-culture and technological changes having occurred rapidly during the post-World War II period, a gap in language usage has developed between the pre-World War II and post-World War II generations. English words which have entered into Japanese have been given the name “Japalish,” literally the words Japanese and English combined. Japalish,

in general, is represented using the Japanese Katakana alphabet.²² Katakana is used for foreign loanwords which have been integrated into the Japanese language.²³

“Japalish” is an increasingly common pattern of language usage in Japan that embraces new slang and foreign words, reflects political and social changes, and is, in part, caused by large-scale Western influences. In turn, it appears that a change in cultural and linguistic identity is occurring among Japan’s youngest generations.

Japanese Identity

Identity is viewed as a self-concept. This is formed from cultural, social, and linguistic ties to a group of people:

Cultural identity refers to one’s sense of belonging to a particular culture or ethnic group. It is formed in a process that results from membership in a particular culture and it involves learning about and accepting the traditions, heritage, language, religion, ancestry, aesthetics, thinking patterns, and social structures of a culture. That is people internalize the beliefs, values, and norms of their culture and identify with that culture as part of their self-concept.²⁴

An individual born in Japan, growing up with Japanese cultural norms, language, and aesthetics, can identify him- or herself as being a native Japanese.

Social identity breaks down the concept of cultural identity a few steps further into smaller groups. Within a culture, smaller groups form, divided by “age, gender,

²² Japanese has three alphabets. Kanji is used for Japanese words, and is a borrowed and adapted alphabet from China. Hiragana was developed later, and is used in Japanese for particles and Japanese words and as the Japanese phonetic writing system.

²³ Jackie Hogan, “The Social Significance of English Usage in Japan,” *Japanese Studies* (May 2003): 42-58.

²⁴ Myron W. Lustig and Jolene Koester, *Intercultural Competence: Interpersonal Communication Across Cultures* Boston: Allyn & Bacon, Reprint, (July 8, 2002.):140-141.

work, religion, ideology, social class, place (neighborhood, region, and nation), and common interests.”²⁵ In the case of language, these groups can be broken down additionally by age, education, economics, and social boundaries. For example, before the 1960s in Japan, English was a less studied language than presently. Now, in schools and in offices, English is spoken and practiced almost daily. The use of slang words is also indicative of boundaries in educational levels and among age groups. Deciphering the extent to which slang is used can be difficult, as not all ages and groups are exposed to the same activities or aspects of popular culture, which help to cultivate this linguistic phenomenon.

Understanding inter-group dynamics and behavior is important to the long-term understanding of how groups form and group morals are created. According to Sik Hung Ng, the inner-group and outer-groups are determined by their general differences:

The taxonomy of self comprising personal and social identities is simplistic but serves well the purpose of analyzing intergroup behaviour. The Former are based on personal traits, successes and failures, and other biographical features that help define or construct the person as a unique individual. Social identities are based on memberships in groups, voluntary or externally imposed, together with their social emotional meanings that define the person as part of some supra-individual collectives. The human desire for a positive social identity is evident in the emotional pain a person sustains when the group with which he or she identifies is undervalued, demeaned or humiliated, even though the negative valuation or mistreatment is not targeted specifically at the person.²⁶

²⁵ Ibid., 141.

²⁶ Sik Hung Ng. “Intergroup Behaviour and Ethnicity: A Social Psychological Perspective.” *Asian Ethnicity* 6 (February 2005): 27.

In comprehending the desire to belong to a group and inter-group relations, it is necessary to understand that, for some persons, being sidelined from a group could have dire consequences. A feeling of loss or a sense of not truly belonging likely could arise.

In Japan, there is a strong emphasis on the group and group behavior rather than on individual needs and behavior. Thus, there is an emphasis on doing what is required in order to stay an active member in society and part of the group. Indeed, most persons who participate in individualistic groups still maintain general social norms in order not to be fully excluded from society. When fads enter into the social market square in Japan, groups may adopt these concepts but they are inclined to adapt them so as to still belong to the bigger Japanese “family.”

Linguistic changes can be accelerated when outside influences are readily apparent in a culture. These influences can be large-scale and require the exposed culture to find ways of adjusting to new problems or challenges that another culture may introduce. Adaptation occurs in the form of enculturation of these new influences into society when such problems appear to be creating further changes.²⁷ Examples of the ability of Japanese to adjust themselves to foreign influences can be seen in the everyday lives of individuals. In order to remain competitive in the global market, Japanese have realized that they must be willing to use English phraseology as well as Western technological terminology and business practices. Rather than simply adopting Western ideas as is, Japanese have continued a centuries-long practice of adapting foreign concepts to suit their society and to make them appear to be “Japanese.”

²⁷ Lustig and Koester, *Intercultural Competence: Interpersonal Communication across Cultures*, 164-165.

Language and Culture

Language reflects culture and changes in language reflect changes in culture. Changes in language reflect not only influences from outside sources but also transitions in social standards, codes, and pressures. Adoption of aspects of foreign language into a “main” or “national” language indicates some level of correspondence between various countries and languages.

While a great deal of information about other cultures can be gained through the study of other disciplines, such as the social sciences and the arts, only second language study empowers learners to engage successfully in meaningful, direct interaction, both orally and in writing, with members of other cultures. The perspectives, practices, and products of other cultures—be they historical or contemporary—can be shared in a special way with members of the culture in which they originated...the true catalyst for cultural understanding.²⁸

An increase in the study of foreign languages and countries helps to bring foreign concepts into a country. With time, foreign concepts enter the mainstream of common usage in society. This phenomenon is stimulated in Japan by constantly changing fads and the influxes of fashion and technology which become enmeshed into the culture. According to LaBelle, the study of a second language helps to catapult understanding among members of various countries, leading to better global relationships. The adaptation and globalization of language has led to the shortening and closing of linguistic and cultural gaps. In order to adequately understand a culture, one must understand the indigenous language.²⁹ Hidden within language are cultural cues which

²⁸ Melissa Tobey LaBelle. “Lisa Loeb Fellowship: Cultural Encounters as a Lens for Foreign Language Acquisition and Pedagogy,” *Journal of Education* 182 (2000): 93.

²⁹ *Ibid.*, 94.

dictate how one ought to interpret societal realities. Without understanding the culture behind a language, language itself is stale and one-dimensional. Culture, in combination with language, reveals the in-depth and colorful interaction of the many factors that build persons' identities.

Loanwords in Japanese

Linguistic identity and ideologies are being studied more and more in Asian linguistics and linguistic anthropology. Laura Miller has addressed linguistic ideologies and the identity of linguistic culture, and has written about changing subcultures in Japan through her examination of changes in the language and slang of different groups. In her examination of *kogals* (cool girls), she looks into their own special speech patterns and ways of communicating. Referring to their unique patterns of language, she observes:

Linguists, however, believe that it is not linguistic decay but new dialect formation that is underway. They believe that the lexical grammatical, and phonological changes are evidence of emergent *shinhdgen* ("new dialects") and pidgin like sociolects generated among the younger generation (Inoue 1986a, 1986b; Maher 1997). Kogal speech, as one of these new dialects, is a style of speaking that overlaps with youth language in general, but is still marked as different with its own notable lexical forms.³⁰

While the Kogals' language may be more extreme than the slang of mainstream youth, it does allow for an examination of how words are created or adapted and incorporated into the Japanese language, demonstrating how the current generation's more individual outlooks and desires are being represented through the creation of new language.

³⁰ Laura Miller. "Those Naughty Teenage Girls: Japanese Kogals, Slang, and Media Assessments," *Journal of Linguistic Anthropology* 14, 2 (2004): 225.

Hughes describes the historical introduction of the English language into Japan in her article, “Cultivating the Walled Garden: English in Japan.” While the English language had been introduced before 1840, it was in 1841 that the first English text was introduced to Japan. In 1871, English was chosen by the Ministry of Education to be the “key language of foreign learning.”³¹ Through their use of English, the Japanese were able to acquire information from Western countries. In the 1920s, the Japanese tried to make it socially unacceptable to speak English or to use anything foreign. However, after World War II, this exclusionary practice was reexamined, and, in 1947, English textbooks began to be published once more.³² The study of English and its usage have flourished since about the 1960s.³³ Hughes notes that, “Two linguistic factors contribute to Japan’s international status—the adaptability of the Japanese language and the massive translation industry.”³⁴

By promoting and creating programs such as Japan Exchange and Teaching (JET) in 1985, doors were opened for outside culture and language to enter Japan at a significant pace. In accord with Hughes’s perspective, this is merely one aspect of Japan’s acceptance of foreign ideas in order to stay competitive in the globalizing world and its desire to keep doors open to communication opportunities.

³¹ Henry J. Hughes, “Cultivating the Walled Garden: English in Japan,” *English Studies* 80, 6 (December 1999): 559.

³² *Ibid.*, 560.

³³ *Ibid.*, 561.

³⁴ *Ibid.*, 563.

Hughes's argument appears to imply that, due to the fact that the Japanese adopt foreign words and adapt them and concepts easily, their language changes readily in concert. Concepts are revamped and introduced to the Japanese people as hybrids of ideas and concepts from abroad. A foreign word or idea may have borne one meaning abroad, but it is adapted in Japan to suit cultural needs and ideas.³⁵

In Hogan's examination in *The Social Significance of English Usage in Japan*, the reason given for the introduction of loanwords into Japanese is that it is a solution for words, which have not been previously named in Japanese but have been named in a foreign language. Further, Hogan points out that some words, already contain a particular significance in Japanese, can have more than one form, one in traditional vocabulary and another in popular vocabulary.³⁶ An example of this is the word "dance" in Japanese. The word can be used both in the traditional form of "odori" 踊, or in the non-traditional form of the word, "dansu" ダンス. Note the usage of katakana for the loanword, "dansu."

Preston and Yamagata describe the use of loanwords in Japanese as "inter-language" forms,³⁷ which are parts of language that are fused by using the traditional

³⁵ An example of this concept is the Japalish word *suteki*. Literally sounded out and retranslated into English, it is the word *steak*. However, rather than the word referring to a piece of meat as it does in English, it refers to a male liking a female because he finds her attractive and likes her. She is cool, cute, attractive. This word also contains the Japanese word for like in the Japalish. The word *suki*, to like, and the word for steak were combined into a linguistic hybrid.

³⁶ Hogan, "The Social Significance of English Usage in Japan," 42.

³⁷ Dennis Preston and Yamagata Ayako, "Katakana Representation of English Loanwords: Mora Conservation and Variable Learner Strategies," *Journal of Sociolinguistics* (August 2004): 359-379.

language, as Hogan had mentioned, in combination with the influence of new foreign vocabulary. Preston and Yamagata's use of the term inter-language perhaps more closely reflects the idea of fusing various languages with Japanese vocabulary because loanwords in Japanese are not restricted strictly to English. More generically the lexicon of foreign language influence on the Japanese language is global rather than English Language specific.

Hogan notes in his article details from Honna's³⁸ and Waka's³⁹ research articles on foreign language usage in Japan:

According to recent estimates, vocabulary derived from foreign languages accounts for approximately 10% of the Japanese Lexicon, 13% of words in everyday spoken language, and up to 25% of the text in general-interest weekly publications. The majority of these loanwords are derived from English, with English loanwords accounting for between 60% and 70% of new lexical items added to Japanese dictionaries annually.⁴⁰

Indeed, one is able to see by the data that is presented that English plays a primary role in loanwords that are used in Japanese. However, not noted in Hogan's article are the age ranges for which this study was done.

Nicholas D. Kristof, a writer for the *New York Times*, published an article in April 1999 in which he discussed the growing gap in language usage among generations in

³⁸ Nobuyuki Honna, "English in Japanese Society: Language within Language," *Journal of Multilingual and Multicultural Development* Maher, J. & K. Yashiro (eds.) 16 (1995): 45-62.

³⁹ Waka Tsunoda, "The Influx of English in Japanese Language and Literature," *World Literature Today* 62, 3 (1998): 425-28.

⁴⁰ Hogan, "The Social Significance of English Usage in Japan," 42.

Japan.⁴¹ Kristof points out what is a common observation by those who visit restaurants in Tokyo that boast special foreign dishes on their menus. These dishes are given names directly transferred into katakana from a foreign language. One of Kristof's examples is from a French restaurant in Tokyo:

English words may seem challenge enough, but for many Japanese it is the menus of French restaurants that are most baffling. For example, L'Ecrin, a French restaurant in Tokyo, offers a fish and shrimp dish that is "poware ju do omarru." The chef explains that this is "Poilee, jus de homard," or sautéed in a special way in the juice of lobster.⁴²

Japanese attempts to massage foreign words on menus to make them more "Japanese". The Japanese interpretation of these words often makes it difficult to understand the menu for both native Japanese-speaking citizens as well as for those who are visiting or working in Japan.

Kristof's article also points out that, while current generations are growing up with the new form of language, there is a lag in educating older generations to keep up with linguistic changes. This lag is helping to perpetuate the ever widening linguistic and culture gap among generations. This lag and culture gap signals that it may be difficult for the pre-high-technology-age generations, some of whose members were in World War II, and the generations born into the rapidly developing, globalizing, technologically-driven, internationally-oriented times to easily identify with one another or to comfortably converse.

⁴¹ Nicholas D. Kristof. "Help! There's a Mausu in My Konpyutaa!" *New York Times*, April 4, 1999, section 4, page 4

⁴² Ibid.

Kristof's view seems to match closely that of Hogan's: some foreign words are being introduced into Japanese as fads and are a reflection of the multicultural influences on Japan. Kristof, however, goes a step further and blames foreign words for having a negative influence on Japanese:

The adoption of foreign words often seems aimed not at facilitating communication but obstructing it. Just as Americans might show off by using Latin ad infinitum, or by using French words to demonstrate their *savoir-faire*, Japanese often use new foreign words because they have the *appiru* (appeal) that not everyone understands them. This snob appeal of foreign words has accentuated the generation "gappu" (gap) in Japan, for young people in the cities enthusiastically adopt new words that leave the elderly befuddled.⁴³

Thus, the reason for the growing trend in the use of foreign words among Japan's younger generations seems to be that such loanwords give airs to one's speech. The differences help in patterns of speech to separate various educational or socio-economic levels through language.

In 1983, Lohr, a writer for the *New York Times*, researched the growing trend of English in Japan. Much like Kristof, he seemed to view the influence of foreign language in Japanese, particularly regarding marketing, as lending a "sophistication" to generic Japanese products that was lacking. Placing loanwords on merchandise created a market draw, because a product labeled with loanwords seemed more exotic to Japanese than one with traditional Japanese brand names.⁴⁴ Lohr observed:

... most Japanese apparently prefer to see English, at least on products for which they are paying dearly. For example, from flank⁴⁵ to dashboard,

⁴³ Ibid.

⁴⁴ Steve Lohr, "Japan Adds Flavor to English It Uses," *New York Times*, July 5, 1983, D1.

⁴⁵ Flank: sides of an object.

Japanese cars sold in the domestic market have almost nothing but English on them....In Japanese advertising, it is the English of the marketplace that prevails. Good English is whatever sells.⁴⁶

In comparing Lohr's 1983 article with Kristof's 1999 article, one can see that the use of English loanwords has not lessened; rather, it has increased significantly over the years. Rather than foreign words being slowly placed in one sector or another for advertising purposes as in 1983, more and more products have undergone revamping and renaming in order to make them appear more Western, apparently enticing to Japanese consumers.

Language Evolution

When considering the history of Japan and Western influences on it, a general pattern reveals itself. Before World War II, the Japanese tried more ardently to preserve the purity of their language, and the government tried to control this through its dominance over education, publications, and the press, especially during Japan's period of rigorous militarism. Little to no English or other Western languages were permitted to be used within the country during certain timeframes. The social ban set into place in Japan during the 1920s set up a socio-linguistic identity norm. Anyone who attempted to learn English or use foreign concepts found themselves outside the collective group in Japan. This sort of punishment was enough to keep most people in check and keep English usage out of Japan, maintaining what Japanese felt to be a more purely Japanese society.

While English was introduced into Japan before 1840, its greater influence can be seen post-World War II, when foreign ideas and concepts were allowed to flourish. The increase in the adoption of foreign concepts and ideas in the postwar period, was, of

⁴⁶ Ibid.

course, advanced by the American occupation of Japan and also by more extensive and faster communication techniques. The rapid advances in post-World War II technology allowed for freer exchange of ideas and education among various Western countries and Japan. Although the Japanese still carefully watched ideas and behaviors which seeped into their country, the study of English became extremely popular, as well as the investigation of all “things foreign.”

The greater the interactions between Japan and Western countries, the more English and other foreign languages have prompted change in Japanese. Use of Katakana, the alphabet for loanwords, can be found in great frequency in the streets of Tokyo, as well as heard in utterances from the younger generations to describe concepts and ideas once not as easily described in “native” Japanese.

Japan’s youth learn English in school. As a supplement to this education, they adopt words that they have learned through the media and their use of technology and incorporate them into their daily vocabulary. Slang words replace native Japanese words in order to place emphasis on an idea or event that is taking place. Slang words are popularized in the entertainment industry and become redefined by individualistic groups, such as the *kogals*, whose members are working their way up through the social strata of society.

Japan’s ever-changing stance toward language seems to be guiding Japan toward a different linguistic identity. Children begin to learn English at a young age, and speak English with their friends and families. Their slang becomes an intrinsic part of their communication skills, resulting in a constant stream of new language. Keeping stride with the latest vogue in language usage is socially mandatory for students so that they can

stay up-to-date and competitive with their peers. Falling behind in language would be falling behind in the trends of Japan, and one might face difficulty in trying to catch up with his or her peers—or worse, perhaps, ostracism by them. In a sense, foreign loanwords are “trickling up” the ages, from the youngest groups to Japan’s older generations.

The passage of loanwords from younger to older generations appears to be frustrating the older generations who in some periods have so strongly attempted to hold fast to their linguistic identity. At times rejecting all “things foreign”, traditions and “the old Japan” seem to be increasingly pushed aside by Japan’s ever-globalizing society. In many regards, present school-aged children and young adults through their early thirties appear from the outside to be promoting a cultural resistance to the old Japanese values and ways of life. In a sense, they are Culture B, representing the future, while Culture A, the older generations, seek to preserve purer Japanese traditions. As Culture A begins to die out, the linguistic patterns of Culture B are likely to become the new norms of Japan.

Japalish represents an increasingly common pattern of language usage in Japan. It incorporates new slang and foreign words, reflecting political and social changes in Japan’s ever-globalizing society. In part, these changes have been caused by large-scale Western influence. Thus, a change in cultural identity appears to be occurring, affecting Japan’s youngest generations the most. A momentous effect of globalization on Japan can be linked to linguistic change and a steadily growing linguistic gap between pre-World War II and post-World War II generations.

By analyzing the events and changes occurring in Japan since World War II, we can see an ever-evolving language. In addition when analyzing past events and current

linguistic patterns, a projection that social changes and future conditions will continue to have a profound impact on the linguistic patterns and social occurrences in Japan.

Chapter 4

Practice in Teaching Culture

This chapter will examine 4 different situations where research for this thesis was conducted. By examining these different situations and simulations the basis for this thesis was created. Each situation led to more of an understanding of what was needed in the language classroom. Each of the following situations is unique from one another containing two underlying themes. The first binding theme for each of these situations was the teaching of Japanese language, and the second theme was the utilization of culture as a key elements in language teaching.

1. Immersion

Immersion techniques are theories, which utilize situational, Visclosky, and Brain-based learning theories in teaching language and culture to students. Immersion comes in various outlets including situational as well as two-way classroom immersion techniques. Utilizing immersion tools helps students to experience culture, language and history all in one component, utilizing all senses and supporting fundamentals in the brain-based theory.

When analyzing the aspects of brain-based learning in utilization with immersion techniques, it is clear to see how the two interact with one another. Immersion encompasses all 12 of the principles of brain-based learning. Immersion pushes

utilization of engaging the entire body, and pushes the student to reach past basic memorization and traditional classroom techniques. The first two principles in brain-based learning can be found in immersion with emphasis on TPR (Total Physical Response) for both the student and teacher. By having the students and teachers act out or take part in various activities it helps to eliminate the necessity for English. This helps the student in creating a more innate second language. In this situation language levels are continuously pushed with students of different levels interacting with one another. Within the classroom setting, the immersion technique allows for students to use brain-based learning through various activities utilizing culture, for dance, singing, and arts.

Constance L. Walker, and Diane J. Tedick, professors at the University of Minnesota, examined the “Complexity of Immersion Education.”⁴⁷ In their examination, one of the questions they observe focuses in on what makes utilizing immersion language teaching techniques successful or not successful. This study focused in on a Spanish language program. One of the responses came in a better general understanding between people of different cultural backgrounds. “To Antonia, that appreciation for language differences transfers over to tolerance for individual and cultural differences.”⁴⁸ When students have the ability to have tolerance for individual and cultural differences it means that they are able to decipher differences from one culture to another, taking away previous biases. One of the advantages of immersion is its incorporation of culture. The study from C. Walker and Diane Tedick, helps to prove that within using culture and immersion, student retain and are able to interpret new cultural ideas, and structures of

⁴⁷ Constance L. Walker, Tedick, Diane J. “The Complexity of Immersion Education: Teachers Address the Issues.” *The Modern Language Journal* 84 no 1 (March 2000): 5.

⁴⁸ Walker, C. 12.

language using brain-based learning techniques. The hybridization allots the brain to create comparison and fundamental understanding on a subconscious level.

In traditional immersion settings, teachers often have themes or basic ideas which they carry on for anytime from a day, to a week or a month. These are both good and bad to have within the classroom.

In accordance to research on two-way immersion programs promote splitting the instructional day and instruction takes place in two languages within the school. “Two-way immersion allows students to experience the cultural and linguistic diversity of the world firsthand through integrated education settings.”⁴⁹ One of the key components in two-way immersion is its emphasis on “cross-cultural understanding.” In utilizing this method it is important for students to be able to communicate in two languages. If a school chooses to utilize this method in teaching Japanese, half of the days classes would be taught in Japanese and the other half in English. In this method language learning is not limited to one class, rather taught through out the day.

Two-way bilingual immersion can be defined as “dual language programs, instruct English language learners (ELLs) and native English-speaking students in academic content through two languages in an integrated environment.”⁵⁰ According to the make-up of two-way immersion it is necessary to continuously offer age appropriate and challenging information for students to take in and understand. This acquisition can come in the attempted maintenance of a traditional language such as Hawaiian⁵¹, or

⁴⁹ Elizabeth R. Howard. “Two-Way Immersion. A Key to Global Awareness.” *Educational Leadership*. 60 no. 2 (October 2002): 62.

⁵⁰ Kathryn J. Lindholm-Leary. “The Rich Promise of Two-Way Immersion.” *Educational Leadership* (December 2004/ January 2005): 56.

⁵¹ Eric Kapon. “Small Languages and Small Language Communities.” *International*

Louisiana French⁵². In addition this technique may be used in communities, which have high percentages of a language other than English such as French, Chinese, or Spanish.

Immersion technique incorporates aspects of Brain-Based Learning Techniques, in order to best give a full physiological learning environment. Brain-based learning is a pedagogical theory used in education. Brain-based learning suggests that everyone has the potential to learn. Learning is a natural process, which is enhanced upon various factors and experiences. The more opportunities an individual has to learn, the more apt they are to do so. The definition of Brain-based learning is, “This learning theory is based on the structure and function of the brain. As long as the brain is not prohibited from fulfilling its normal processes, learning will occur.”⁵³ This principle suggests that brain-based learning if applied correctly will innately help a learner to acquire knowledge. Utilizing this theory, the brain is allowed to process information as it occurs.

Core principles of brain-based learning:

1. The brain is a parallel processor, meaning it can perform several activities at once, like tasting and smelling.
2. Learning engages the whole physiology.
3. The search for meaning is innate.
4. The search for meaning comes through patterning.
5. Emotions are critical to patterning.
6. The brain processes wholes and parts simultaneously.
7. Learning involves both focused attention and peripheral perception.
8. Learning involves both conscious and unconscious processes.
9. We have two types of memory: spatial and rote.
10. We understand best when facts are embedded in natural, spatial memory.
11. Learning is enhanced by challenge and inhibited by threat.
12. Each brain is unique.

Journal of the Sociology of Language. 112 (1995): 121-135.

⁵² St-Hilaire Aonghas. “Louisiana French Immersion Education: Cultural Identity and Grassroots Community Development.” *Journal of Multilingual & Multicultural Development*. 26 no. 2 (2005):158-172.

⁵³ http://www.funderstanding.com/brain_based_learning.cfm 4/24/05

Note how the 12 core principles promote teaching as the brain would naturally process and take in natural information.⁵⁴ The first two principles suggest that learning is a total physical process. Learning should incite the body as a whole, utilizing the five senses as well as memory. Principles 3-5 discuss the idea that meaning and definition of what is being learned will be naturally processed and acquired. Principles 6-8 go into the idea that when teaching it is important to remember that students gain knowledge through multiple forms and learning must be multi-layered in order to best stimulate brain-based learning. Principles 9-11 discuss that the brain deciphers, separates and embeds information whether we are aware of what we are learning or not aware. Acquisition takes place through that which stimulates different areas of the brain and leads to increasing awareness. The final principle points out that each person will acquire knowledge in different forms.

2. Abroad Experience

In the summers of 2001 and 2005 I was able to acquire first hand the difficulties experienced in putting classroom language to practical use. In 2001 on an exchange program through the New Jersey Rotary in coordination with rotary programs in Shikoku Japan, known as STYEP, some of the difficulties of classroom language learning were brought to the surface. While touring through various parts of Shikoku, and parts of Honshu realization occurred that there was more than one dialect of Japanese. Within

⁵⁴ http://www.funderstanding.com/brain_based_learning.cfm 4/24/05

Osaka some people's speech became difficult to understand. In the classroom only one dialect had been taught. In addition to the difficulties in understanding a second language, anxieties rose in personal confidences in response to acquired language skills. In addition to spoken language differences daily tasks such as eating or riding on a train proved to be difficult. As a group the STYEP exchange students would go out to eat, encountering initial cultural differences many had not been prepared for. Back home in the Japanese language classroom, instruction took place on names of food, how to order, plastic food models, and the Japanese use of chopsticks. Cultural norms such as "slurping" noodles /soup, as well as the non-tipping cultural aspect were not covered. While each of these ideas could be quickly learned in Japan, if these basic cultural ideas had been taught in the classroom it would have been easier and more relaxed situation for the students to actively participate in culture.

In New York City, trains are loud bustling energetic vehicles on which to get from one place to another. Trains often run late, and times change or vary. In Japan, trains are quiet, and people can be found sleeping. In addition to this concept, trains run on time, with little to no deviation. In the language classroom, and comprised in the books used in the classroom instruction took place on how to purchase tickets, how the trains worked, that passengers would be herded into trains, and the timeliness of trains. On an exchange to Sophia University in Tokyo, Japan during the summer of 2005, after arriving in Japan students were instructed as to culture on trains, and that one must remain quiet on the trains. At first many students could not get past their own American culture on how to ride trains until after a few mornings and eventually fell into form with other passengers.

Both in 2001 and 2005, in combination with other Japanese language students, cultural differences were faced on a daily basis. Not knowing how to actively participate in culture, experiences were due to lack of knowledge. The majority of students had a background in classroom language learning before participating in the exchanges. In both situations while language levels varied, cultural know-how seemed to be elementary for most participants. Within these situations the language learners appeared to be more apprehensive to go out and participate in culture without other American students. While students knew Japanese language and did participate in some cultural activities from skateboarding to karaoke for the most part they relied on their English skills and communication in English rather than utilizing their spoken Japanese language skills. For the students who have been studying Japanese language, cultural competence and participation were not readily attempted.

III. Concordia Language Villages

For 6 weeks in the summer of 2004, and for 5 weeks in the summer of 2005, I served as a Japanese instructor at *Mori No Ike*, in Dent MN for Concordia Language Villages. The Concordia Language Villages are headquartered in Moorhead, MN and are affiliated with Concordia College. The Concordia program began in 1961 as an experimental program by Dr. Gerhard Haukebo. In the summer of 1961 Waldsee, the German camp began. It was not until 1988 that Japanese was added to the long list of languages taught at the

villages.⁵⁵ Villagers at the Japanese camp range in age from 8-18, entering into the villages with anywhere from novice to native speakers.

Prior to being an instructor at the villages each instructor must undergo a training session on how the villages run, and ways to teach language through participatory culture. In part this training session is a course on how teaching at the individual villages⁵⁶ will take place. Concordia functions purely in immersion technique for teaching language. Each lesson has to be thought out in advance and readily prepared for each language level. After the training with instructors from the other villages, each village then goes to their home site. Each of these sites are located all over Minnesota.

The immersion process begins the moment the instructors *Sensei* and villagers *gakusei/ seito* arrive. The camps are set up to reflect the target culture. Each sign is in the target language, and main locations in the village receive names of major cities or landmarks from the target culture. For *Mori No Ike*, each cabin gets its own city name, rather than living in cabin “Younger Boy (or girl) Cabin” or “Older Boy Cabin”; villagers are placed in major cities such as *Osaka*, or *Sendai*. Creating little towns within the village, and villager pride for their city. As soon as villagers arrive to the Japanese Site, they choose a new name, are given a passport, exchange their American money for Yen, and hand in any music, book, or paraphernalia, which may inhibit the immersion setting. Each day students at the village encounter different aspects of culture, and are encouraged to use their Japanese. With the different language levels of the students and

⁵⁵ <http://www.concordialanguagevillages.com/> (About the Villages, History. Accessed: January 4, 2007.)

⁵⁶ Concordia Language Villages (CLV) uses the term villages when referring to their camp sites. Each site is a different language or culture, and by using the term village it helps to reinforce to the staff from all over the world and the campers that they are part of the greater “Village” and are global citizens.

instructors, each level is given the opportunity to push themselves and experience different aspects of the culture. Students at this village are kept to a very intense schedule and experience anywhere from 1 week to 4 weeks of immersion and culture.

Participating in teaching at the Villages teaches how important culture is to learning language. One of the best parts of the sessions comes in preparation for International Day known in the Japanese camp as *kokusai no hi*. This day can be seen almost as a World's Fair for the villages. Hype and excitement builds up and villagers are given an opportunity to show off what they have learned to other villages. When looking at each village separately during this day you can see just how much the students are taking in. The students compete and boast to other villages about their experiences, and exchange different ideas and things they have learned with one another.

During the summers of 2004 and 2005, as part of a small group of other sensei, it was part of our responsibility to come up with activities for the students and instructors to perform at International Day. In conjunction with 3 other sensei, and the dean for the Japanese village in 2004 the Japanese village utilized Okinawan music, dance, song, language and costumes for the closing ceremony at International Day. This was to give the students a glimpse of another part of Japan. In addition for a learning experience for the students, counselors who did not know much about Okinawan culture were quickly forced to learn and teach different parts about Okinawa to their students. This showed that even if the instructor wasn't completely versed in a particular aspect of culture, they could quickly pick up and teach small parts the culture to their students. By utilizing the history and culture of Okinawa students were able to learn to cross-examine their own culture, the culture of mainland Japan, and Okinawa. Demonstrating the complexity of

culture and the dynamics and depth of multiple cultures within one country or society. Utilizing Okinawa students could see foreign influence and traditional values within Japan.

When determining what to teach the students a strong focus is on what is going to be helpful to the students to know if they were to go to Japan. After evaluating this question during a meeting the themes for each week are chosen. One week to do travel, another week to do festivals, another week to do pop culture, and so on. During these meetings after determining the week's topic, the topic is then broken down into when to teach what. A reoccurring question becomes how to best layer the culture and parts of culture on top of one another. Student activities and involvement are discussed as well as how to best demonstrate the culture. The counselors would be broken down into groups of about 4 or 5 and that group would determine the nightly lesson or activity for that night. This lesson could be a movie, a skit, or an interactive activity for the students. One of the more popular activities the students enjoyed was *Harajuku Naito* (Harajuku Night). During dinner a fashion show by the instructors would come through the *shokudo* (cafeteria) with J-pop music. The instructors would wear crazy past present and possibly future Harajuku fashions. On this night students would be sent back to their cabins after dinner and encouraged to dress creatively. While students were changing, the counselors not escorting the students back would be left to set up different parts of the village with different things you might find in the Harajuku in Tokyo. In one area postered different pictures of various fashions of the Harajuku, and did a pirikura site. At this site students could do photos and have them printed out as memories for themselves and their friends from that night. In addition to this, there was a makeup site where counselors helped

them to do hair and makeup and pick out various accessories picked up at the local dollar store. In another area of the camp, there was a juice and snack station to represent the various café's and crepe shops in the Harajuku section of Tokyo. To best keep a mark on this station two of the more energetic counselors were sent to this site to facilitate conversation in Japanese and keep the students in the target language. Inside of one of the buildings students could Karaoke to different Japanese songs. Another area featured a bracelet making section for jewelry making so the students could exchange with one another or make something for a friend. Students were able to wander around the stations as they were interested most ending up in the Karaoke section. In order to make sure students' participated two counselors were chosen to round up and get students who had strayed a bit due to being overwhelmed or not sure what they wanted to do. These two counselors were the "police". After about 2 ½ hours students were then gathered at the campfire for a wrap up. Discussion of the night occurred, and students were able to compare their lives and things they have done with what they had experienced that night. Students were allowed to ask questions and then sent back to shower off their makeup and glittery hair. This activity allowed the villagers to act their age, to let loose and have fun⁵⁷.

In addition to other responsibilities each counselor has their own unique "club or clubs" they run for the students. One of these clubs run by myself and another sensei, was a dance club. Within this club we would watch the videos and learn popular dances to teach the students. These dances could go anywhere from traditional dances such as the Obon Odori, or the Bon Odori (Fools Dance). Dance instruction goes further and

⁵⁷ For this activity the students were between the ages of 12-18.

incorporates past pop dances such as the Pink Ladies, UFO, or to more contemporary music such as the Urufuru's, SOS, or other songs students may be interested in. Students would learn these dances then teach the dances to their friends or even perform them during lunch during a "random dance break" after music was added into lunch.

In addition to this club, another club, which was found to be very successful, was known as *Rajio Furike Mori No Ike* (Radio Freak Mori No Ike). This is a club in which students planned, advertised for, recorded and executed a radio program each day. On the first day students would determine which part they wanted in the program, what the format and layout were going to be, as well as what music they wanted for each day. The counselors were there to assist and to maintain that students stayed within the target language. This program helped the students to research pop music, culture, write, speak and do artwork all in one program. Students worked from the second they came into the club and sometimes through part of their free time in order to record a strong program. When comparing their first CD to their last CD for the week/ two weeks you could hear a difference in their competency in speech. This program worked well for students of all levels and ages.

In reflection, teaching at the Villages allowed for a different view and understanding of language. It taught past and present relationships of culture and history on a daily basis. Through the immersion technique and utilization of techniques such as TPR (Total Physical Response), fluency in the target language was not necessary in understanding history and culture. These elements were taught in such ways that physical cues were clear, and concise to portray the desired elements of history and culture.

Positive aspects of the villages for the counselors/ instructors include the ability to interact with a large number of other foreign language instructors. This allows for the exchange of various ideas and teaching techniques, which can be applied both at the villages and within a classroom or tutoring setting. Counselors are able to share and exchange information and lessons they enjoy and feedback their students may have given them. In addition counselors are in a constantly changing and challenging environment in which you are given students who come with an interest in learning culture and language. Students are not at the villages to meet any specific state requirements, rather they are there, to learn and have fun, which helps to alleviate some of the stressors associated with learning a foreign language.

Positive aspects for the students include an intense situational learning experience for an extended amount of time rather than a 40-60 minute classroom day. Students have the ability to learn at their own pace in groups geared for their language level, and are constantly challenged by higher level language students and the immersion setting. The ability to choose what they want to learn about a particular culture more in-depth is possible with the lengthened time period in which they have to learn, such as dance, tea ceremony, kendo, music etc.

Counselors also face difficulties in this high stress environment. There is limited down time due to the intense schedule the camp is on. (Mori No Ike, Dent). By the end of the 4th or 5th week many counselors run out of steam, which in turn affects students' interest in the program. Some counselors face their own language limitations and cultural clashes due to the mixture of the different backgrounds of the

instructors. The program is reliant on instructor's enthusiasm and health to ensure the program works, and works well.

Students also encounter difficulties like the counselors. Often students initially feel intimidated by the lack of their native language. Students also do not always retain a large amount of the language they acquire from year to year. For the 1 to 2 week sessions students often times their only exposure to learning Japanese is for those one to two weeks. Beyond that they are reliant on next years camp experience. Students who supplement their studies by taking it at home or reading materials in the target language generally excel in the Concordia program. However not all students have access to materials to continue their language study all year.

Teaching at the Villages helped to shape the idea that learning language should be fun. Incorporating culture correctly into the lesson helps to relax the learner into participating and becoming more comfortable in the language learning setting. While not all of the activities used at the Japanese Camp can be incorporated directly into the classroom, there are ways to adapt the lessons and utilization of culture into the classroom. Teaching at the Villages helped later in a language classroom setting. By using experience and participatory lessons in culture so that language students are better able to retain what they are learning, this helps to perpetuate more life-long language learners.

IV. Sussex County Community College

In the formation of how to teach language in the classroom through culture in an ever-globalizing society, it became necessary to take ideas which had been formulating in my

head and put them into practice. To see if the theory of utilizing culture in situational language learning was plausible and if utilizing new technique would be effective. While Concordia Language Villages gave a good base to begin from, a classroom language setting would provide a better base for study of how students react to non-traditional classroom teaching techniques.

Sussex County Community College's Corporate and Community Education⁵⁸ department gave the opportunity to teach non-credit classes at the College⁵⁹. This college is in a location where many of the students would not typically encounter people from another country or culture. The Corporate and Community Education department set up two classes later combined due to low enrollment. The classes were originally separated by age, grades 5-6 and adult. The class ended up with 12 students ranging in age from 11-65. Initially the 5th and 6th grade class was aimed at making friends and basic communication skills needed to meet people, pop music, art, songs and games. While the adult class, also an introductory class, was geared toward greetings, polite words, business cards, directionals and basic conversation. Classes began on 9/14/06 and ran until 10/26/06. Each of the classes were initially scheduled for an hour. When the classes combine a reconfiguring of topics had to take place to meet people's interests and goals for coming to the class. On the first day of class a tentative game plan was created. Desks were rearranged into a square so students could face one another, and make it less teacher centered in the class. Students were then instructed to stand up and face one another and class began from there. Basic greetings and hand gestures were introduced

⁵⁸ Sussex County Community College, Corporate and Community Education, One College Hill Road, Newton, NJ 07860.

⁵⁹ Introduction to Japanese Language & Culture: AAC247-41

Introduction to Japanese Language & Culture – Grades 5 & 6: AAC246-41

and students learned how to properly introduce themselves in different situations. Incorporated into this lesson were the concepts of bowing, business cards, and respect. After the first class, students stayed an extra half hour and a question answer session began on history and culture. Students asked any and everything they could think of. A list of the students' interests and reasons for coming to the class were recorded and became the basis of what would be taught and focused on for the remainder of the sessions. The class also lengthened to two hours after the initial meeting. The first hour and a half would stay on the topic for the day incorporating culture and language. For instance one of the lessons was on food, different kinds of Japanese food, how to eat, and manners. Students would act out these subtle nuances from within the culture. Two of the students, a married couple in their early 60's had been to Japan previous to taking the class yet did not speak any Japanese. The students said that going through the real world based lessons they were better able to understand why and how people acted in different ways when eating. The couple felt that if they had known this prior to going to Japan it would have been easier to feel more comfortable and less like outsiders when dining. After each 1 ½ hour main lesson students would stay and bring up questions about history or Japanese religion, any topic that could not be answered right away in class would be given out to the students in a hand out at the next class. While this meant more work and research it was a learning curve and helped to show the students interest and plan for the lessons. Each student in class requested a second course and or if the college would be offering a credit course for Japanese. However due to scheduling constraints the next course could not take place in the Spring 2007 session. The younger students in class each left class with a goal of going to Japan for an exchange program. On the final day of

classes a package of different materials were given to these students to help research different programs to help them go abroad.

One of the difficulties in the classroom setting became how to take the students out of the traditional classroom setting. Students still relied and needed the white board for examples and written information. While students had handouts for vocabulary, and basic sentences, the dynamic structure of the classroom was difficult to get the older students to see past.

The reason for choosing to teach an introductory class rather than a higher-level language class was to see how much of an impact a basic learner could retain by using situational real-world activities. Language learners with higher levels of language would have preconceived ideas and pre-learned methods for learning language. By choosing to teach introductory students there was more of a chance of teaching students Japanese from a blank slate.

V. Service Learning: Jefferson Township High School

As part of ASIA 7124: Teaching Methods of Chinese/ Japanese at Seton Hall University in Fall of 2006, students were required to complete a Service Learning Project. In this project students were required to complete 10-20+ hours of community service in a school, teaching aspects of Chinese or Japanese culture, language and history. The service-learning project constituted 25% of the grade in the class. To complete the service-learning project each student had to choose what, where and how they were going to teach. This assignment was created to give students in the class a real-world feel of what classroom teaching was going to be like.

To fulfill this requirement at a public school approval from the superintendent and principal would be necessary. In addition to a copy of the syllabus from the class, a formal letter from the student and instructor as well as an outline of what was going to be taught had to be sent to the schools. Approval would depend on interest within the school and if there was enough student interest. (See Document 1 “An Introduction to Japanese Language And Culture” for the class outline sent to the school on October 19th, 2006.) In early November Principal Virginia Jones granted permission for Japanese language and culture classes to be taught at Jefferson Township High School⁶⁰, in Oak Ridge, NJ. The classes would be run on November 13, 15, 17, 20, and 21. In addition to these classes instruction sessions within other teachers classrooms on various topics would be optional and up to the individual teachers. The main 5 classes would run during lunch periods 4-7. These classes provided the students with 42 minutes of instruction for each class. In order to draw upon student interest 2 weeks prior to the beginning of classes a large bulletin board was created filled with Japanese writing and symbols from Japan. Included on this were how and where to sign up. A week before classes announcements were made during the morning and afternoon. Signups took place in the guidance office, and an e-mail went out to teachers asking them to promote the class to their students. On the first day of each class greetings were taught, as well as basic writing to show the students how some of the characters developed. Then students explained their goals and interests and set up a plan for the next four sessions based upon interest.

⁶⁰ Jefferson Township High School, 1010 Weldon Road, Oak Ridge, New Jersey 07438.

For the 5 basic classes offered a total of 24 students signed up with 16 students coming to every session. Of those 16 students 8 students came in with some knowledge of Anime/ Manga but little to no language skills. Students focused on basic phrases for making friends and topics for discussion with friends, including likes and dislikes as well as colors, numbers, and basic greetings. Students were able to interact with one another and shared with their friends what they had learned in the small language learning setting. In addition to the basic greetings and phrases the students learned the story of Sadako and the Paper Cranes. Students learned how to fold the cranes and were then asked to teach their friends and come back in a few days with all the cranes. The students brought cranes back, and discussed whom they had shared the story with and cranes others had made for them. (The students had been instructed to find a few friends to teach how to fold paper cranes.) The students were given the option to choose where they wanted to send the cranes: to Hiroshima, Nagasaki, Washington State, and the World Trade Center Memorial or to a local person. The students chose a teacher in the district with breast cancer, filled out a card and enclosed the story with the cranes to the teacher. The activities from these lessons showed the students how they could become better involved in different activities within their own town and cross culturally. For many of the students it was their first real look at Japanese culture. Of the 16 students 2 are now looking at taking Japanese in College, 4 students are looking to go to Japan summer of 2007, and 2 sophomores inquired into the County College of Morris Challenger program in order to take Japanese classes while in High School at the local community college.

Teaching this small group of students proved to be a little more difficult than teaching the college students due to time constraints. After the first day it became clearer

how better to incorporate culture into the lesson. By giving the students examples of holidays and of the story of the importance of the cranes students were able to walk away from the class with an understanding of how and why different symbols are important in Japan. This class helped to show the students in Jefferson High School, a different look at a country they had not otherwise known much about. Students then began asking about how to get the High School to offer Japanese, and discussed aspects of the class they liked. One of the students who according to the student himself and his language teacher typically had difficulty connecting why it was important to study language. After the sessions were over, he was then looking for other ways to continue learning Japanese.

In March of 2007, out of curiosity, in a meeting with a few of the students from the class their concerns and ideas were discussed in their future goals for Japanese. In addition students discussed what they had maintained from their crash course in Japanese language and culture. The consensus of the students seemed to be they remembered the Katakana words they had learned such as the word for ice cream. Phrases they did remember included “I like...” or “I’d like ...”. Students were allowed to fill in these phrases with their likes and interests. This personalization may have helped in the retention of the phrases. However they had difficulty remembering introductory phrases such as “my name is...” or “nice to meet you”. Of the 6 students in this discussion each still maintained plans for continuing Japanese, and or going to Japan. In addition each of these students still expressed a desire for their school to add Japanese as a foreign language. Students expressed they enjoyed the combination of culture and history with the classes, they believed the added cultural aspect made the classes less stale and go

quickly. One of the students was in the process finishing steps to be able to go on the STYEP Rotary Exchange Program.

In each of these case-studies/ situations students expressed concerns and interest in learning Japanese. Between first hand encounters, as well as discussions and conversations, the conclusion I came to in each situation was the need for a better understanding of how and why language changes. In addition to this the idea that the ability to create a personalized identity within culture which can only stem from understanding. The desire for identity of the self, is important in building competency. Once a student understands about the culture and depths of the language he/ or she is studying a student can hope to perpetuate their identity into the new culture. Easing and helping a student to be able to achieve this goal will help to further globalize, and create better cross-cultural understanding.⁶¹

⁶¹ Please reference the appendix for photographs and lesson plans from the case studies.

Chapter 5

Conclusion

The future of the foreign language classroom, can reflect a better understanding of language in this ever globalizing society. When teaching Japanese it is important to teach past histories as well as cultural trends and present situations. Only in this way can a student hope to achieve a real-world image of the country in which they are studying. Students need to understand that with constant global changes, linguistic changes are inevitable. While they may be learning Japanese in school, the Japanese they are learning will start to outdate itself quickly as history and globalization progress. One of the easiest ways to demonstrate this trend is the increasing usage of Katakana in everyday Japanese language. Advertisements, magazines, and music are riddled with the influences of foreign words, showing the popularity and interest in the increasing globalized society of Japan.

The *Standards for Foreign Language Learning* dictate that we teach culture in the classroom. Students need to see how the language has developed. By incorporating aspects of ethno-history into the lessons, students will be able to understand why they are saying a particular word, which will give each student a deeper meaning of what is being said. In addition, understanding where words came from helps to clarify cultural ties and histories. Ex: Which hegemony sparked the Japanese interest into incorporating a translucent-foreign-interest-pop-culture? It is the job of the instructor to ensure they have an understanding of simple questions such as this one when teaching Japanese language.

In order for students to get a well-rounded understanding of Japanese language and culture the instructor must be versed in facets other than simple language instruction.

It is evident that we must continually teach real-world culture in the classroom, in order to give students the best chance of using the language they are studying. When choosing what to teach in the language classroom being aware of the target audiences' interests and goal for learning the language should be kept in mind. The standards for foreign language learning dictate we teach culture in the classroom. How instructors choose to incorporate such culture in the classroom occurs on a case-by-case situation. Picking pertinent aspects of culture to teach is important. What the student is going to be faced with, and what the student needs the most to socialize within the target language should be part of the lesson. Culture should not be considered a difficult concept to add into the classroom, and should be incorporated into the lesson.

Galal Walker article describes in order to best teach culture we need to create layers upon which to build. Teaching culture is much like teaching language, there are steps to build upon. For a basic language learner it starts with a basic concept or idea in the classroom. Comparison to this would be building a playground. You start with basic shapes and objects, you create your goal; design how you want it to look. Learners bring language and culture to life through participation and understanding. With the right tools, instructors are able to provide their students with the fundamentals to build upon leading to an end result of taking away anxieties typically faced when dealing with a new culture. Leading the learner to an emic approach at language and culture rather than an etic stance. The goal of learning about a language is to be able to use that language in various situations and occurrences. The goal is

not to be an onlooker, but rather to be immersed in culture and creating new memories and ideas from what has been taught.

Walker's description allows for the learner not to be inundated with learning two topics separately. This can cause the student to feel as if they are studying two separate topics. Rather incorporating culture into the lesson is less stress upon the student as well as the teacher.

Teaching non-verbal communication skills should be incorporated into the lesson. These skills are an intrinsic aspect of culture, they are undertones helping to decipher one meaning from another. These non-verbal cues bring context into a situation. If a teacher incorporates culturally specific gestures or cues while teaching the students will have seen the motion or action and overtime gain an understanding of why this occurs within another culture. Students' curiosity will ask why the instructor is making gestures, or initially each time the instructor introduces the gesture the instructor can just say what it means. If students understand that certain gestures or cues are part of a culture they can use them in the classroom to help them get comfortable or familiar with a gesture not typically used within their own society. This will help raise the students' understanding of a more in depth vocabulary and cultural concepts.

Teaching changes in global society or everyday language skills can be taught in the classroom. Teaching current events or general everyday vocabulary will keep the students up to date on what is going on in the country they are studying. If a student goes overseas it is important they know what is going on in that country. While knowing straight language is good, it is important to be able to function and participate in daily discussions topics.

The ultimate goal of teaching foreign language to a student should be the student's competency in using the language in practical situations. Currently students are still finding

themselves as outsiders even after studying spoken language for long amounts of time. Students with the goal of going overseas, and students who plan on using their second language outside the classroom should be given opportunities and a more in depth coverage of language. Instructors need to provide real-world and up to date language skills and knowledge to students. This will help the language studier in the long run, and help to further develop the learners' interest.

Contemporary examples of language change within the English language can be see in comparison of Old English verses our common day language. No longer does England's English or American-English rely on Anglo-Saxon English, rather the English language relies on a colorful montage of mixed language reflecting history and culture resulting in a new-homogeneity called the English Language. The Japanese language has its own reflections and similarities to transitional language phenomena.

While the research focus in this thesis was on the Japanese language, the ideas within the paper are on a more universal level. Changes must be made within the classroom in order to better prepare students for the future. During the act of speaking in L1, it is culture that helps dictate cues, innuendos, and ideas with speech. These are learned behaviors cultivated from years of experience beginning at birth. In the utilization of L2, it is necessary to create similar understandings in order to truly and fully participate in the target culture or language. While many classrooms teach students how to speak in a newer language need to teach students how to interact and how to better understand the society in which they are studying. Only when a student understands how and why he/ or she is speaking or gesturing in a particular way can they truly hope to be active participants in culture.

APPENDIX

1. Photographs from Concordia Case Study

1.1 Japan



“Japan” The surroundings of nature and Japanese elements help students to forget they are in the woods of Minnesota, and create Japan within the woods utilizing cultural elements

1.2 Kinkakuji



“Kinkakuji”: History lessons, the story of Kinkakuji included burning a fake temple.

1.3 Shigoto



“Shigoto” Sensei work long hours and utilize their creativity and personalities when creating lessons and programs for the villagers.

1.4 Kendo



“Kendo” Students engaging in learning elements of Kendo during club time.

1.5 Hana



“Hana” Villagers assemble for International Day. In the center are members from Mori No Ike, demonstrating a Japanese dance they learned specifically for I-day. The picture above is a dance/ and presentation I choreographed specifically for the day.

1.6 Tabemono



“Tabemono” Meals are a time for language, and culture at the villages. Each meal is kept culturally specific. At the Japanese camp, rice is a staple in each meal.

1.7 Tomodachi



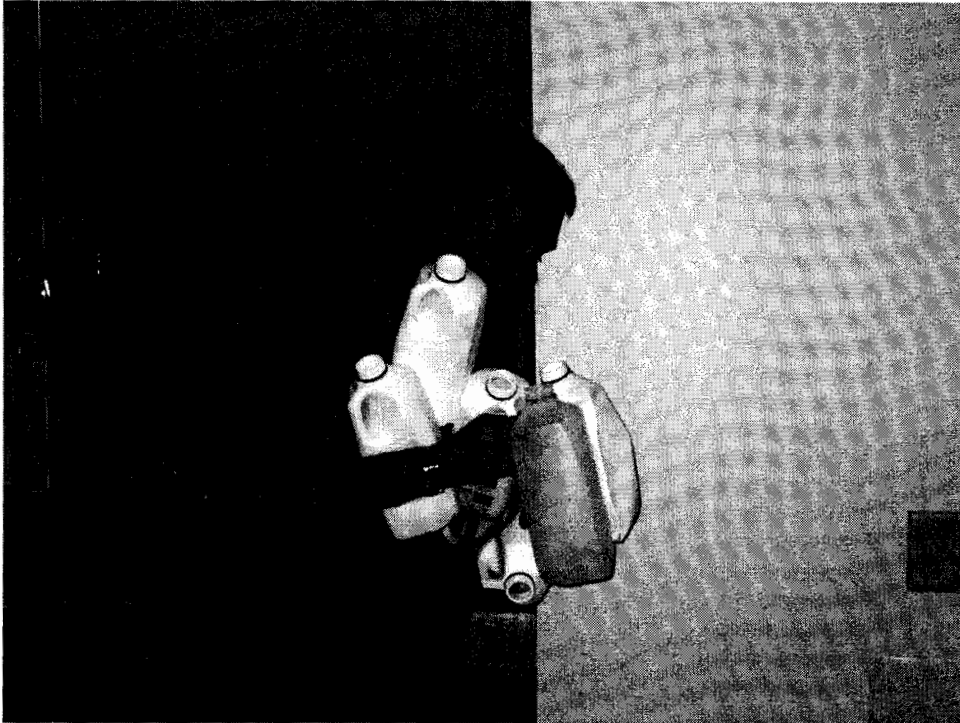
“Tomodachi” ☐ ☐ Sensei come from a variety of places bringing with them their culture and personal teaching techniques. This allows for an environment in which the sensei are not only teaching but also learning from one another.

1.8 Odoru



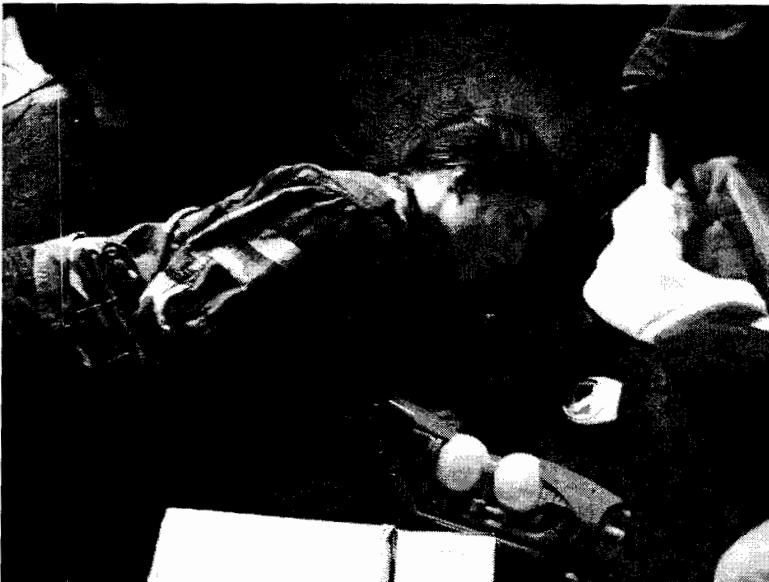
“Odoru” prior to camp counselors undergo MVO/ IVO Multi Village Orientation/ International Village Orientation. This is where the counselors learn the Concordia teaching techniques as well as bond and gel with one another in order to provide a cohesive environment for the students to excel.

1.9 TPR



“TPR” Sensei rely on TPR to make a point, or explain various ideas without having to lose the target language. Above is Tetsu sensei, fumbling with milk containers and trying to get the students to stop chugging the milk.

1.10 Neru



“Neru” The high stress and low down time, take a toll on the sensei. The picture above is Setsu Sensei, after a night of patrolling to make sure students were still in their cabins after bed.

2. Lesson Plans etc. From Case Studies

2.1 Lesson Plan Teaching Methods Class

December 13, 2006

Weekly Lesson Plan/ Assignment Sheet

Level 1 High School 9-12th grade

HW/ Project: Create family tree on plain white piece of paper, labeling family member titles. Create a photo album, include 8-12 pictures. Include immediate family members and extended family. For each person, on a small strip of paper name how the person is related to you, the person's name, how old he/she are, and their favorite food. Due on Thursday.

Quiz:

Part 1 Written: Family Vocabulary: mother, mom, father, dad, aunt, uncle, older brother, younger brother, older sister, younger sister, grandfather, grandmother, cousin, husband, wife.

Part 2 Oral: Present photo album to class.

Monday: Students will learn how to identify family members

Vocabulary: Okasan, otosan, ane, oni, imooto, itooto, watashi, itoko, musume...

Tuesday: Students will add descriptive sentences to discuss family members, hobbies, likes, dislikes, age, job. In pairs.

Wednesday: Review/assessment on students' comprehension – students create the game using pieces of paper and drawing pictures themselves. Memory game – using pictures and vocabulary... ie: otosan must match with a picture of a father (small groups)

Thursday: Students broken up into groups, and must come up with a skit using family dynamics, and Family Vocabulary. (4 minute skit.) Students evaluate one another

Friday: Written Quiz, and Oral assessment
Family dynamics and comprehension

Daily Lesson Plan:

Monday:

Kazoku

Objective: Students will learn how to identify family members

- Step 1: Hand out chart (see attached sheet), introduce vocabulary for family members.
Have students draw in faces for their family members. Have a large version of the chart on the board for the students to be able to Reference to.
- Step 2: Point to the various parts of the chart and ask... "Is this ----?" Students answer ... hai or iie... ---- desu. (Structural Situational)
- Step 3: Question answer session... describing typical roles of family members. Students must identify who I am describing. (TPR)
- Step 4: Student based. Choose a volunteer student to come to the front and act out one of the family members for the class to identify. Student who guesses correctly becomes the next student to "Act out" one of the family members. (Participatory – Communicative Approach)
- Step 5: Assign homework for Tuesday, and write on board. Assign project and due date, Write due date and project on the board "Arubamu : Mokuyoubi", write Quiz date on board: Quiz: kinyoubi (Friday), in taped off section dedicated to assignments, and long-term due dates. (All in Characters)

2.2 Service Learning Project: Seton Hall University

Service Learning Project
ASIA 7124 Methods of Teaching Chinese/ Japanese
Fall 2006

Rebecca C. Newman

Objective:

1. Complete a service learning project for Teaching Methodologies class.
2. To promote cultural, historical, and linguistic knowledge of Asia to a group who may otherwise not encounter Asian culture or language on a regular basis.

Prep:

Gaining Permission

1. Contacted Jefferson Township High School
2. Set up a meeting with the principal, Mrs. Virginia Jones
 - a. Brought proposal, letter from SHU, resume, lesson plans
 3. Mrs. Jones, contacted me about a week later, and we set up dates for the service-learning project.

Advertising:

Gaining Student Interest

1. 2 Weeks till classes:
Created a bright colored and Asian themed bulletin board directly across from the senior cafeteria. (This area receives the greatest amount of traffic in the school)
2. 1 Week till classes:
 - a. Placed morning and afternoon announcements
 - b. Sign-ups took place in the guidance office
 - c. E-mailed teachers offering to come to their classes and talk about the history, culture, and or language of Japan

Classes:

5 sessions of 40 minutes each session for 4 lunch periods.

Language and Culture based final project: Cranes and

Card for teacher with breast cancer

Students had the option of choosing Hiroshima ,
Nagasaki , Washington State, World Trade Center Memorial, or
someone in the community.

3 sessions of 40 minutes each for 1 day

Technical Drawing Class

Basic Character writing
Culture Q & A sessions
2 sessions of 40 minutes each for 1 day
Mythology class
Covered the story of Tanabata
2 sessions of 40 minutes each for 1 day
World History

Total of 18 instruction hours

Out of these sessions:

16 students: 2 seniors will be taking Japanese next year at college
4 students are looking to go to Japan this summer
2 sophomores inquired about CCM's challenger program
in order to continue with Japanese studies

2.3 Evening Program Concordia Language Villages 2005

夜プロ

い チーム

歌とゲーム (30分)

1.歌を教える

あんたがっただこさ ひごさ ひごどこさ くまもとさつく くまもとどこさ
せんばやまには たぬきがおってさ それをりょうしがてっぼうでうってさ
にてさ やいてさ くってさ

2.あんたがっただこさのゲームを教える

3.盆踊り (20分)

炭坑節

4.七夕

スキット (七夕の説明)

たんざく

2.4 a. evening Program Concordia Language Villages 2004

i – night program

Setsu, Tetsu, Hideki, Ryoko, Yukari, Haru

Omiyage

Characters:

Haru – Tour Guide/MC

Setsu – Bad exchange student, Tetsu’s twin

Tetsu – Good exchange student, and Setsu’s twin

Hideki – Japanese Father

Yukari – MC- musume – Japanese daughter

Ryoko – MC – until the final skit - Japanese Mommy

- need to have – crumpled money, clean money, 2 wrapped gifts, 2 other gifts.

- Costumes – Dress in Gender appropriate clothing, preferably yukata, and happi.

Other Sensei: Various other host parents, who will be taking in a group of kids to stay with them in their homes in Japan.

---come in and break up into their families. Introduce them to their new families.

*Setsu, and Tetsu are going to break people up into groups.

*Ryoko, and Yukari, create families for the kids to go into – generally a mother and a father, if extra sensei then add daughters.

* Send them to their new “houses”

-Locations

- Everyone meets down at the basketball court, on the steps facing it. There they will be debriefed on the basic idea/ topic of the night, being Omiyage, and interactions with in the host family. Yukari will go over in Japanese what omiyage is. (15 min)

- the four corners of the volleyball court, one in the center, over near the grassy area near the steps, near the fire pit, one on the grass near the Shokudo, above the fire pit.

- Host families will go over what things maybe good for gifts, and will treat their group of students as if their children. Get them to sit and relax, and to feel like family. They will be nervous and confused just like real host children. Try to demonstrate good and bad behavior when it comes to omiyage. And try to get them to react with you and omiyage. Then discuss why certain objects may be better then others, and why

it is important to not make this a blunder, or a mistake.
(35 min)

- Meet in the Tokyo Dome after the simulations, for final skit and review.

- Skit (group ii) (20 min)

- Review, and questions, and interactions after (remaining time)

*** If it rains everything changes to the Tokyo dome.

2.4b Vocabulary for 2.4a

にもつ	-	Luggage
でんし	-	train
しんかんせん		bullet train
きっぷ		ticket
ひこうき		plane
えき		station
じょきやく		passenger
ひと		person
しゅぱつ		departure
おりる		get off
のりかえ		transfer
つく		to arrive
とうちやく		arrival
りょこう		travel
ようやく		reservation
ホテル		Hotel
タクシ		taxi
きた		North
みなみ		South
にし		west
ひがし		east
たかい		expensive
パスポート		passport
ふね		boat

2.5 Evening Program Concordia Language Villages 2004

グループ い

夜 の プログラム

おみやげ スキット

プレヤ

春：エムシイと トルガイド

せつ：留学生、てつ の ふたご

てつ：いいの学生、せつ の ふたご

ひでき：ホスト日本人の父さん。

ゆかり：エムシイ と 日本人 の 娘。

りよこ：エムシイ と 日本人 の 母さん。

ほっかの先生：ホストの家族の父と母です。

もの：

お金：くちやくちや の お金、と いい の お金。

よふく：みんな は はっぴ と ゆかった を きます。

おみやげ：ふたつ

smaller side groups.

vs.

large group

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