

エモリー大学 日本語402 上級日本語文化研究 II
2014年春学期

コース概要 (シラバス)

I. 授業：火曜日及び木曜日、1時から2時15分

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電子メールは日本語で書くように。自分のエモリー大学のアカウントメールを使用。

オフィスアワー：月曜日と水曜日の1時から2時15分まで及びアポイントメント

II. コース内容と目的

このコース前半では、2011年3月におこった東北大震災を日本人がどのように理解し、復興の過程と現状を人々の生活という点から考察し、日本文化への理解を深めていきたい。特に、「語り継ぐ」日本文化をこの授業を通して体験してほしいと願う。後半は、福島での原発事故と食の安全について考えてみたい。2月に行われる東京都知事選の様子も原発関連の時事問題として取り入れて行きたい。

コースは、3つの柱で構成されている。まず、東北大震災がそこに住む人々の日常生活をどのように変えたかを調べて行く。津波や地震の被害をどのように受けとめ、たちなおっていったかに焦点をあてる。ここに文化的な特徴が見られるかを考えたい。次に、福島での原発事故の現状と日本のエネルギー政策の観点から、原発の是非を自分自身の生活をふりかえりながら見て行く予定。最後に「食べて応援」という復興支援のスローガンとその現実、及び「食の安全性」を考察する。

III. 教材 (きょうざい/materials)

使用する教材は、詩、歌、随筆、ウェブサイト、新聞雑誌記事、テレビ番組のクリップ、YouTube のビデオ、スピーチなどを多角的に利用する。下記のサイトに載っている語彙検索を使うとよい。

<http://web.mit.edu/tohoku/index.htm>

スケジュール詳細は Blackboard で指示する。または、授業中にハンドアウトとして配布する。このコースでは、教師が教材を与える場合もあるが、学生がテーマに沿って自分で探した事例を互いに教え合う機会を多く作りたい。

IV. 成績

A 100-93, A- 92-20, B+ 89-87, B 86-83, B- 82-80, C+ 79-77, C- 72-70, D 69-65, F 64-0

V. 成績評価 (ひょうか/evaluation)

授業への積極的参加	10%	* 常習的な遅刻は減点対象
レスポンスペーパー	10%	* 春休み前に3回、後に2回
宿題	20%	
発表 (3回)	45%	* プレゼンと2ページの要約
期末試験	15%	

VI. 出欠席

授業を欠席する時は、武田まで電子メールで連絡する。理由にかかわらず、2回以上欠席した場合は、成績が一段階さがる。(例 BがB-になる)

VII. 授業中の諸注意

授業内で電子辞書は使ってもよい。ただ、タブレットやラップトップは指示がない限り使わないように。携帯電話は、電源を切る。携帯でのメールチェックはしないこと。

ガムやキャンディーは控えるように。飲み物は良しとする。

VIII. Academic Honesty: The Honor Code is an official component of College policy and outlines the responsibility of all members of the academic community with respect to academic integrity. Article V of the Code states:

It is the responsibility of every member of the faculty and student body to cooperate in supporting the Honor system. On pursuance of this duty any individual, when he or she suspects that academic misconduct has occurred, shall report this suspected breach to a member of the Honor Council, a faculty advisor to the Honor Council, or the Dean of the College.

Faculty and students must meet this responsibility. A faculty both knowledgeable and supportive of the Honor Code is necessary to maintain the academic integrity of our institution.

We will notify any suspicious case to the Honor Council immediately and proceed with a formal investigation.

IX. Office of Access, Disability Services and Resources: In keeping with College practice, students with disabilities are advised to register with the Office of Access, Disability Services and Resources and, if desired, inform the instructor at the start of the semester about their special needs. Call 404-727-6016 or see <http://www.ods.emory.edu/>.

JPN402 Advanced Language and Cultural Studies II
“Life after the Kanto-Tohoku Great Earthquake”

Spring 2014, 10 students enrolled

Details about the course and Reflections (written in August 2014)

The ultimate goal is to understand ways of pursuing life by comparing oneself to other’s ways of life when people cope with traumatic experiences and natural disaster.

For the course design, I divided the course into three thematic units. After each unit, students did their presentations to share their own findings to deepen the topics which they wanted to further examine. It was my good surprise that topics students chose reflected their inner personalities and gave opportunities to reveal some personal sides of each student.

Unit I.

The Kanto-Tohoku Earthquake – the goals were 1) to understand what happened to people in Japan after the earthquake with first-hand, authentic materials and to learn how people restarted their lives; 2) to examine if there are any cultural specific ways to deal with tragedy and natural disaster.

First, to better understand what happened to people after the earthquake, we discussed the concept of nature. Then, we explored nature as God. To exemplify the concept of co-living with nature and nature as God, materials were essays (*Kodomo to Shizen*) by Kawai Hayao, songs (*Furusato*), poetry (*Ame nimo makezu*), Tanka by Ishikawa Takubiku, visual images in nature called *Genkei*, and part of the film *My Neighbor Totoro*.

To understand Tohoku as a region which is rich in distinctive culture, we explored the geography, history, and dialect of Tohoku. “Endurance” is the best word to characterize Tohoku people and their “endurance” served as a foundation of how people accepted this natural disaster and restarted their lives. In this segment, my students particularly became curious about the history of the young labor migration to Tokyo in the 1960s and 70’s as a source of inexpensive labor in order to support economic growth after the war.

What I did not expect to happen was that most students got tears in their eyes when we did “kataribe culture.” In Japan, folktales were handed down from people to people and to preserve and share sad historical memories, people talk about it as a way of moving forward. After we did this “Kataribe culture” using the Hiroshima and Nagasaki experiences, we watched the website “*Kokoro photo*” organized by NHK, which is a public broadcasting company like PBS. On this website, people who lost their loved ones testify how the earthquake changed their life. We learned that the Internet became a tool for people to look back on their experiences and preserve the memories of their loved ones. Another way to keep memories alive is a form of

song, and we did this song called "*Hana wa saku*". I confirmed that the lyric directly touched their hearts and carried their full emotions out. Language was a powerful means to share sorrows and sadness from person to person quietly.

To conclude this unit, we analyzed the speech delivered by the emperor right after the Fukushima disaster happened and realized the impact of the disaster to the entire country. Then, we read the article about "*Awareness of Mutability*" written by a comparative religionist, Yamaori Tetsuo to sum up this unit. This awareness of mutability is the theme of Japanese literature "*Heike Monogatari*" in the 13th century and we were able to connect this classic literature to contemporary life. My biggest surprise and joy throughout the course was that the student with weaker language proficiency in this class beautifully connected this notion of "awareness of mutability" to the song his friend was always singing during his study abroad time in Kyoto -- "Just like River Flows." His classmates praised his presentation very highly, and appreciated the deepness of his analysis and let them share his thoughtfulness.

Unit II.

The Fukushima Disaster: the goals of this unit were 1) to understand "Genpatsu (nuclear) Money" which explains why small towns welcomed nuclear power plants for economic prosperity, 2) to realize discrimination against people in Fukushima by other Japanese people, 3) to analyze the result of the Tokyo Governor's election-- why continuing or discontinuing nuclear energy did not become the issue although people in Tokyo use electric power from Fukushima. Almost all the materials were newspaper articles from the Internet and a news magazine called "*AERA*" by Asahi Newspaper.

In this unit, we invited Dr. Takehito Sawamura, who is a medical officer from the Ministry of Self Defense Forces to discuss how the Self Defense Forces were deployed for rescue and gained hero status. He pointed out that rescue deployment of the Self Defense Forces totally changed the image of the Self Defense Forces which was once called an "unconstitutional presence." Since we had students from East Asia, we spent one extra session to discuss issues around the Japanese Constitution Article 9 using the Self Defense Forces website. Actually, one student found manga style materials which explain their duties and missions to children and we used them.

Our second guest was our Emory colleague in Environmental Studies, Dr. Eri Saikawa. She discussed about her views on what happened in Fukushima focusing on the air pollution. I was happy to see students engaging in Dr. Saikawa's lecture, which was a very different style as a scientist compared to my own which was appealing to students' emotions. Students were surprised about their Japanese proficiency that they were able to understand the lectures conducted in Japanese by two Japanese guests.

To conclude this unit, students interviewed people in the Japanese community at Emory about their personal experiences and impacts when the Earthquake hit Japan. In addition, most students extensively discussed the results of the Tokyo governor's election and the aftermath of the Fukushima disaster. Later, I learned that a few students from China jumped into the territorial issues between Japan and China and enjoyed exchanging political views.

Unit III.

Food Safety: the goal of this unit was to examine the controversial government project called "Eat more food from Tohoku and support them". We compared differences between Japan and other countries in terms of consumption of agricultural and fishery products from Fukushima and Japan. In addition, since news came in March about banning Japanese whale hunting near the South Pole, we looked into Japan's practice of hunting whales. The points of discussion were if whale hunting was non-ethical or tradition, and extended to if it is safe to eat or not. Students understood the Japanese viewpoints which justify whale hunting and had a heated discussion and exchanged their views on this issue. Naturally, to wrap up this unit, we discussed what we eat, focusing on pesticides and GMOs.

Summary

From my experiences with students and comments from them, I would like to say that sustainability topics are able to make connections to other subjects and exemplify that the possibility of what language courses can do. One student criticized the course saying that she felt like she was taking a political science course or sociology course. To me, this was a great compliment. I have never experienced that the target language viewpoints and resources can create heavy impact on students in their thinking and widen their perspectives by bringing new ways to see the world. Through relating themselves to what they learned in class and reflecting on their ways of life through a different lens, I confirmed that students can find their own place by balancing two cultures.