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Introduction to Research-Based Composition: Student Essays on Japanese Culture

Eiji Leland SUENAGA

ABSTRACT

This paper presents the results of a one-year study into the teaching of vocabulary to 1st year Japanese Studies majors in the newly created Faculty of Humanities of Hokkai Gakuen University. A preliminary study documenting the content of the first half of the course was published earlier. (Suenaga, Hokkai Gakuen University, Humanities Research, no.1, 11/1993) In the second half of the course, the emphasis on a content-based approach using schematic mapping to facilitate student composition remained unchanged, but the content was made to reflect one of the primary goals of the Japanese Studies program; that is, students should, by the end of their studies, be able to communicate aspects of Japanese culture to non-Japanese via English. Towards this end, the focus of the Vocabulary class was shifted to the writing of research-based compositions on some facet of Japanese culture of their choosing. The rationale underlying the procedures outlined in this report reflects a belief that people learn best when they are self-motivated, they are presented with challenges of appropriate difficulty, and their efforts are directed towards meaningful tasks.

Keywords: *vocabulary, composition, research-based
composition, schema theory, culture*

INTRODUCTION

Background

As previously reported, the 21 students in the Vocabulary course were $\frac{1}{3}$ of the initial 1st-year class of the Japanese Studies (JS) (day) program in the newly created Faculty of Humanities of Hokkai Gakuen University. JS students are required to take four courses in English skills during their 1st year. For many of the students, however, the study of English is not central to their interests; the study of Japanese culture is.

Thus, the content basis of the first half of the course, aspects of Western culture, was shifted to descriptions of various facets of Japanese culture in the second half. This shift in content was not only meant to address directly affective student needs—i.e., their interests—but also their cognitive needs—their ability to find, organize and communicate information effectively. Students in the second half of the course researched topics of their choice related to Japanese culture and presented the results as compositions. The hope was that the desire to study Japanese culture would motivate the JS students to make the greater effort that doing research and reporting the results requires.

Composition instruction—1st year JS students

Besides the Vocabulary course, all of the 21 students also took either one or two courses in basic composition (class size, 50 students) taught by myself and another native-speaker instructor. In the first half of these courses, the students were introduced to basic paragraph and essay forms and wrote narrative and descriptive essays. In the

Vocabulary course, the students were introduced to the use of schematic maps to help organize information which, subsequently, were also incorporated into narrative and descriptive essays (previous report). Thus, the basic composition courses provided a writing format for which the Vocabulary course provided content and a method of pre-writing organization. In the second half of the year, the students in the basic composition courses were writing paragraphs in the following rhetorical forms: process, cause and effect, and comparison and contrast. Because of this explicit introduction to basic composition in the composition courses, the research-based essays were started with only minimal additional guidelines concerning references.

CLASSROOM PROCEDURE

As described in the previous report, the students were introduced to a sequence of discrete steps designed to help them organize the information they already knew and to integrate it with information they collected, the end result being a schematic map of information that was used when writing essays. Since the results of the first half of the year were encouraging, it was decided that the students were ready for an even more challenging task: writing research-based essays on Japanese cultural topics of their own choosing.

Prior to starting the first research-based essay in the second half of the year, the students were introduced to rewriting/editing with the assistance of proofreading symbols. Since one of the basic assumptions of education is that we learn by doing, errors in word choice (vocabulary) and grammar/syntax were indicated with appropriate symbols, but the responsibility for correction was generally left for the students, except in cases where it might be beyond their current ability.

The proofreading symbol worksheet shown in Appendix 1, expanded from several standard lists, was used in the basic composition course as well as the Vocabulary course because it was felt that having common symbols would be more effective. Although the list might, at first glance, appear to be overly explicit, beginning students of composition usually require either extensive individual conferencing to identify and correct errors or explicit symbols such as these. Because the task of instructing composition classes of 50 students eliminates the possibility of individual conferences, this list was constructed.

Besides the proofreading symbols, the following basic framework was provided:

1. All information must be referenced to a specific source.
2. Information should be organized on schematic maps.
3. Prior to writing the first draft, the information on the maps should be organized into an outline form with main ideas and supporting information.
4. Plagiarism will not be tolerated.
5. All written drafts must be typewritten—preferably with a word processor to facilitate rewriting.
6. All essays must be rewritten until accepted.

As an introduction to research-based writing, the first essay assignment had relatively limited goals: 1 $\frac{1}{2}$ double-spaced pages (3, if written by a pair of students) and only one reference. In addition, the topics were limited to the relatively less abstract subjects of traditional Japanese sports and arts. As the rewriting process extends over several weeks, work on subsequent essays was conducted concurrently.

After the first essay, the students had a choice of either two (1 $\frac{1}{2}$ -page) essays (2 or more references) or one 3-page essay (4 or more references) to finish the year's assignments. There was only one restric-

tion on the topic; it had to be related to Japan.

In order to provide an additional incentive to motivate the students, their essays were compiled and reproduced at the end of the year. Sets comprising one self-selected essay from each student were presented to them, and sets of all completed essays were distributed to faculty as reference.

RESULTS AND DISCUSSION

General

The results were far beyond all expectations. The students not only produced the required essays, but they demonstrated an ability to work independently of the instructor, either as individuals or together with fellow students. In general, their motivation to accomplish the tasks well was often evident in the ingenuity used in locating references and the effort expended in rewriting drafts and keeping to the schedule.

Because the students could work without direct supervision from an instructor, most of my class time could be spent with individual students. Although attendance was taken, the students were free to leave the room to go to the library or to make copies. Most of the students used class time to work on their essays.

Essays

With only a couple of exceptions, the students had little problem with basic organization of their information, either in terms of coherence or cohesion. A few students wrote first essays which had insufficient meaningful information; their essays initially being composed of lists of names with insufficient accompanying explanation. This situation was remedied during the rewriting process, which went through as

many as four or five cycles. Most essays, however, required only two rewrites.

The essays reproduced in this report (see Appendix 3) are typical; they neither show works of the greatest nor of the least ability. They have, of course, all gone through varying degrees of rewriting. Four of the essays representing the first assignment are on the tea ceremony. They were all included to illustrate the diversity that can exist when students are empowered with the responsibility for their own learning; i.e., they were allowed to pursue topics of their own choosing in directions that interested them.

An examination of the second student essays—especially, the schematic maps—reveals elements of critical thinking, i.e., selection, integration and organization of relevant information from various references. As can be seen, some students pre-organized information from several sources into a logical order prior to placing it into map categories, while other students wrote map entries that were grouped by source. The essays, however, exhibit little or no critical analysis beyond that contained in the resources. This result is to be expected because at this rather basic level of composition anything much beyond straightforward reporting would be surprising.

References and plagiarism

The references used by the students ranged from the books written in English that were made available (see Appendix 2) to other works in English as well as in Japanese. A couple of the first essays contained short passages that were clearly copied from the reference; thereafter, in order to reinforce the concept of plagiarism, students were required to submit copies of any appropriate pages from references written in English.

Assessment of writing ability

Also included with the student essays and the accompanying schematic maps are the assessment writing samples produced in the first and last class meetings of their basic composition course. Although the writing samples were produced under different circumstances—the in-class writings were written individually under time constraints with the information for the final in-class writing supplied in tabular form—a comparison of each student's writing shows lexical and syntactic improvement as well as much greater fluency resulting from increased self-confidence.

CONCLUSION

The essays reproduced in this report easily demonstrate that the students have developed an ability to write basic research-based essays on Japanese culture, albeit still with some editorial support from the instructor. What is unseen is the heightened motivation that was evident as they pursued different strategies in order to write, rewrite, and complete the essays in a relatively short time: 9 weeks. Since increasing the students' confidence in their ability to communicate in English is an important goal of the course, any further refinement in linguistic form and critical content is being left for the 2nd-year composition course.

A few of the students wrote initial drafts without pre-organizing the information with maps. For most students, however, the framework provided by the use of a writing process centered on schematic mapping engendered a secure atmosphere which made it easier for them to make greater levels of personal investment and commitment than had been evident previously.

The encouraging results of this study will be reflected in basic changes in the teaching approach for the JS Vocabulary course starting in 1994. The course will feature research-based essays and, possibly, oral presentations that focus on various aspects of Japanese culture which are of interest to the students. Since basic composition will continue to be taught in other courses, no textbook will be required. Although the restructured course will generally be an outgrowth of results contained in this and the previous report, it is expected that the actual course format will not duplicate the methods reported here, but will reflect the individual teaching preferences of the instructors.

The successful results of this study support my belief that the more students are directly involved with and take responsibility for their own learning, the more rapidly they will progress from being passive learners to being active seekers of knowledge, i.e., independent learners and thinkers. All they need is the security to take chances afforded by a framework that provides the necessary tools and encourages, not hinders, independence.

Appendix 1 PROOFREADING SYMBOLS

A	article—You have added an unnecessary article/ have forgotten an article/have used the wrong article.
C	capitalize <u>n</u> ew <u>y</u> ork <u>c</u> ity
/	no capitalization necessary The C ity is big.
Sp	spelling error
P	punctuation is incorrect
?	meaning not' clear (vague)
mw	missing word(s)
pro	pronoun needed
prep	preposition needed
V	verb needed
	word order He <u>(there was.)</u>
ww	wrong word—word choice is incorrect He <u>(vandalized)</u> her purse.
bw	^{WW} better word could be found
wf	wrong form of word (adj. vs. noun/adj. vs. adv.) beautiful vs. beauty, beautiful vs. beautifully <u>(She is beautifully.)</u>
v/t	^{Wf} verb tense is incorrect
voice	active/passive verb form
vb	wrong form of verb I enjoy ^{going} <u>(to go)</u> to discos.
s/v	subject and verb do not agree He <u>(are)</u> _{S/V}

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pro/agr	pronoun does not agree with its antecedent People should study harder. (You) will get a better grade. pro/agr
pro/ref	pronoun does not clearly refer to a specific noun Mary plays tennis with Sue. (She) is a good player. pro/ref
num	number—singular or plural nouns There were many (snake). num
frag	incomplete sentence or thought (Because it rained.) frag
RO	run on sentences (sentence too long or 2 independent clauses without punctuation or conjunction) (I went home () (and) I went to bed.) RO
¶/¶	new paragraph/no new paragraph
apos	missing or misplaced apostrophe

Appendix 2
Reference Books in English

- Akiyama Carol & Nobuo, *Japan in a Hundred Questions*, Sansyusya Pub. Co., 1993.
- Averill Mary, *Ikebana—Japanese Flower Arrangement*, Dodd, Mead and Co., 1913.
- Discover Japan—Vol. 1, 2*, Kodansha International, 1983.
- Iguchi Kaisen, *Tea Ceremony*, Hoikusha, 1983.
- Illustrated—A Look into Japan*, Japan Travel Bureau, 1984.
- Illustrated—Eating in Japan*, Japan Travel Bureau, 1991.
- Japan—An Illustrated Encyclopedia*, Kodansha, 1993.
- Kobayashi Toshihiko, *Japanese English Dictionary of Daily Vocabulary Words in 201 Fields*, Asahika Pub. Co., 1993.
- Yamaguchi Momoo, *A Cultural Dictionary of Japan*, The Japan Times Inc., 1979.
- Yamaguchi Momoo & Kojima Setsuko, *Translation Guide Dictionary*, The Japan Times Inc., 1976.

Appendix 3
Student Essays

History of the Tea Ceremony—Student A, 1st essay

Long, long ago, tea was brought into Japan. Tea was always related to Buddhism. The form of tea ceremony was changed in Japan. This is the history about the transition of the tea ceremony.

Tea, which is part of the Chinese culture, was brought into Japan in the Nara period (710-794). Eisai brought the tea ritual and the tea seed in the early Kamakura period (1185-1333). Eisai's seed were grown in Japan and called honcha. Honcha means true tea. Honcha is the best quality tea in Japan. Powdered green tea was made of its new leaves. To make powdered green tea, the new leaves are ground up.

Tea has many effects. Powdered green tea was popularized as a medicine in the 13th century. The monk Murata Juko (1422-1502) was a master of Chinese art in the Muromachi period (1338-1573). He was appointed a tea master of the Muromachi shogun's tea ceremony. Murata Juko displayed a hanging scroll for observing Buddhist principles. The scroll said: "An encounter is important." He thought about these principles while he was drinking tea, so these principles kept his spirit balanced. Murata Juko and Takeno Jooh (1502-55) had connoisseurship and the esthetic sensibility known as Wabi. Wabi is a feeling of silence, aloneness and transiency.

Sen no Rikyu (1522-91) was Jooh's pupil. He took over Jooh's work and completed it. He simplified the classical form of the tea ceremony, so many people began its practice. He emulated the form of Juko.

Murata Juko, Takeno Jooh, and Sen no Rikyu were very famous as

founders of the tea ceremony. They established the modern form of the tea ceremony. This form of the tea ceremony was easier than the classical form, so many people could learn it. There are many tea school masters in Japan now because they had many pupils. The schools each have a different form of ceremony. However, the many masters of the tea ceremony and their pupils have not forgotten their predecessors' spirit.

I think the tea ceremony will continue forever.

First Assessment Writing

My name is _____. I came from _____. I have four families. Father, mother, sister and brother. I am 18 years old. My sister is 17 years old. She is high school student. My brother is 12 years old. He is junior high school student. My family is loud. I feel lonely. I was born in _____. _____ likes Sapporo. But, _____ is smaller than Sapporo. I graduate from _____. I like reading books. I live in Sapporo.

Final In-Class Writing

The United Kingdom, Australia and New Zealand

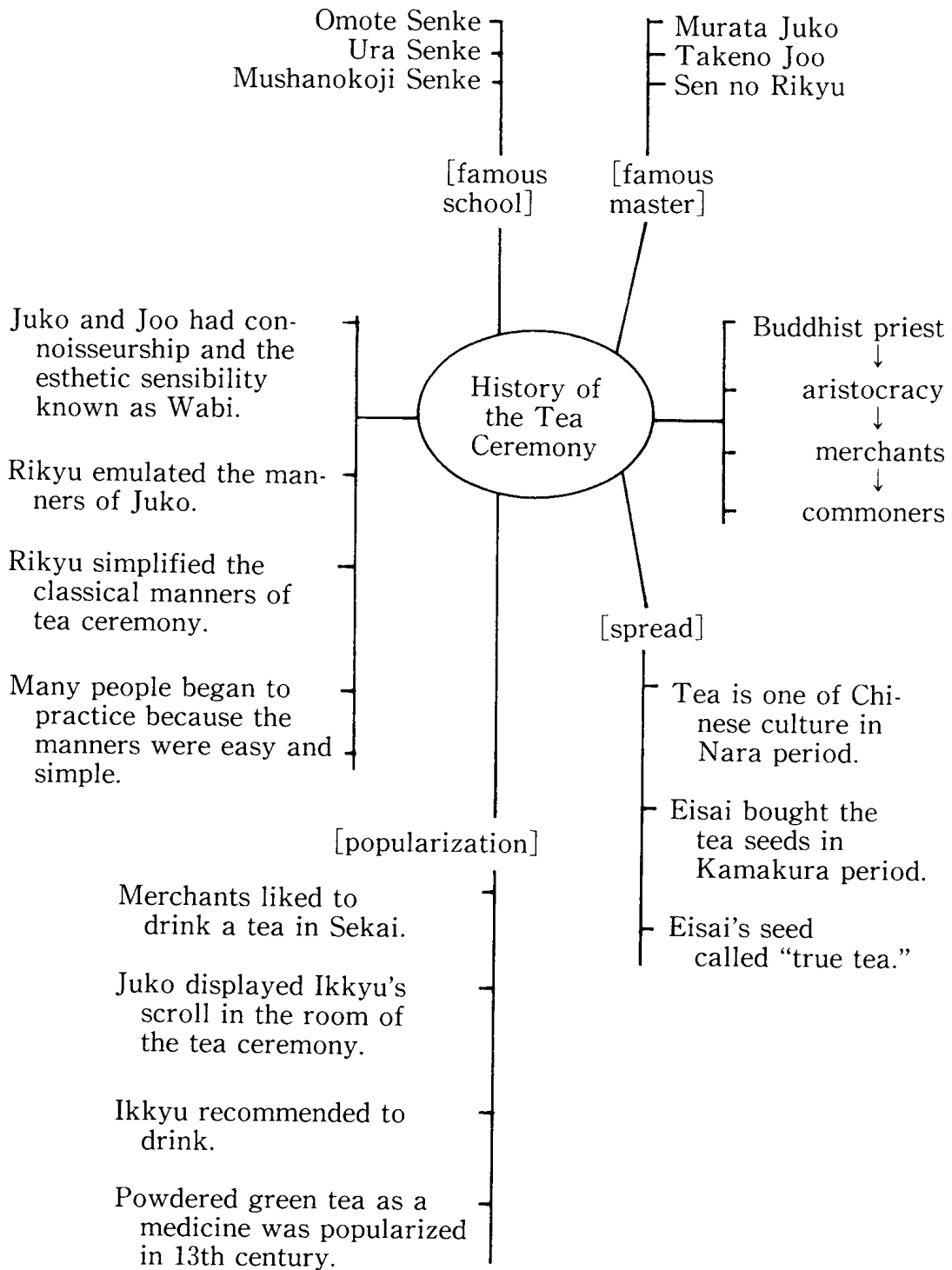
There are many similarities and differences among the three countries, the United Kingdom, Australia and New Zealand. First, Australia is in Oceania and New Zealand is too. Second, the United Kingdom is the same government type as the other countries. Third, the United Kingdom's geography isn't flat and neither is New Zealand. Finally, the United Kingdom, Australia and New Zealand are similar since people who live in these country use English.

The United Kingdom, Australia and New Zealand have many differences. First, Australia and New Zealand is in Oceania; however,

the United Kingdom is in Europe. Second, Australia is the largest country of these countries. Third, the United Kingdom's population is the most. Finally, Australian's life expectancy is higher than the other countries.

I choose Australia. First, Australia's geography is most flat. Second, Australia have many kinds of climate. Finally, Australia's women have the most life expectancy, so I want to live in Australia.

Schematic Map—Student A



Japan an Illustrated Encyclopedia, Kodansha, 1993, p.1535-36

The Tea Ceremony—Student B, 1st essay

The tea ceremony is a traditional Japanese performing art. It is a symbol of Japanese spirit. Special utensils are used, and the way of making tea is very unique. I would like to talk about the place, the utensils and the rules of the tea ceremony.

The tea ceremony is held at a tea house. Tatami mats are laid on the floor. Flowers are displayed in the room. These flowers are different from a traditional flower arrangement. They are simple and not overly decorative. In a tokonoma (special alcove in the wall), a hanging scroll is displayed. The host is careful about decorations of the room. Sometimes the tea ceremony is held at a Japanese style garden

Many kinds of utensils are used in the tea ceremony. We drink tea with teabowls. They are very important. The guests admire them. Some utensils are made of bamboo, for example, tea whisks, tea scoops and water ladles. A silk cloth we call “fukusa” is used to cleanse the tea container and the scoop. Some soft papers are used to wipe the teabowls.

There are many rules of how to make tea. First, the host brings the utensils one by one into the room. Second, he cleans the tea container and the scoop with the fukusa. Next, he warms the teabowl by ladling hot water into it. After throwing away the water, the host wipes the teabowl with a linen cloth. Then he puts three scoops of powdered green tea into the teabowl. And then, he ladles hot water into the teabowl again and whisks it with the tea whisk. Finally, the host adds more hot water and serves the tea to guests.

The tea ceremony has several parts. Before drinking the tea, the host's assistants serve the guests sayu, plain hot water. This is a demonstration. After that, the host serves a tea meal to the guests.

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The meal is called “kaiseki” or “chakaiseki.” The guests are served rice, miso soup and fish or vegetables. And then, the host makes tea. There are two kinds of tea. The first tea is “koicha.” This tea needs a little hot water and one teabowl. All guests drink tea with the same teabowl. The second tea is “usucha.” This time, each guest drinks with different teabowls. Sweets are served to the guests with the tea.

The tea ceremony is held at a tea house or a Japanese style room. Many utensils are used to make tea, and there are many rules and manners. The tea ceremony is a precious form of Japanese culture.

First Assessment Writing

I am eighteen years old. I’m living in Sapporo.

I was born in Sapporo, but when I was one, our family went to _____. When I was four, we came back to Hokkaido. We first lived in _____. Then we went to _____, and I entered elementary school. That school is very old and very big. Next, we lived _____, and when I was eleven, we came back to Sapporo. I like Sapporo best. Now I live in _____, _____. Near Otaru. It takes more than one hour for me to go to this school. I like to read books, listen to music. I hope to have a dog, but my parents say “NO.” Now my pets are fish. They can’t speak. I want to have small friends, cats or dogs or birds. Because I have no sister and brother.

Final In-Class Writing

The United Kingdom, Australia and New Zealand

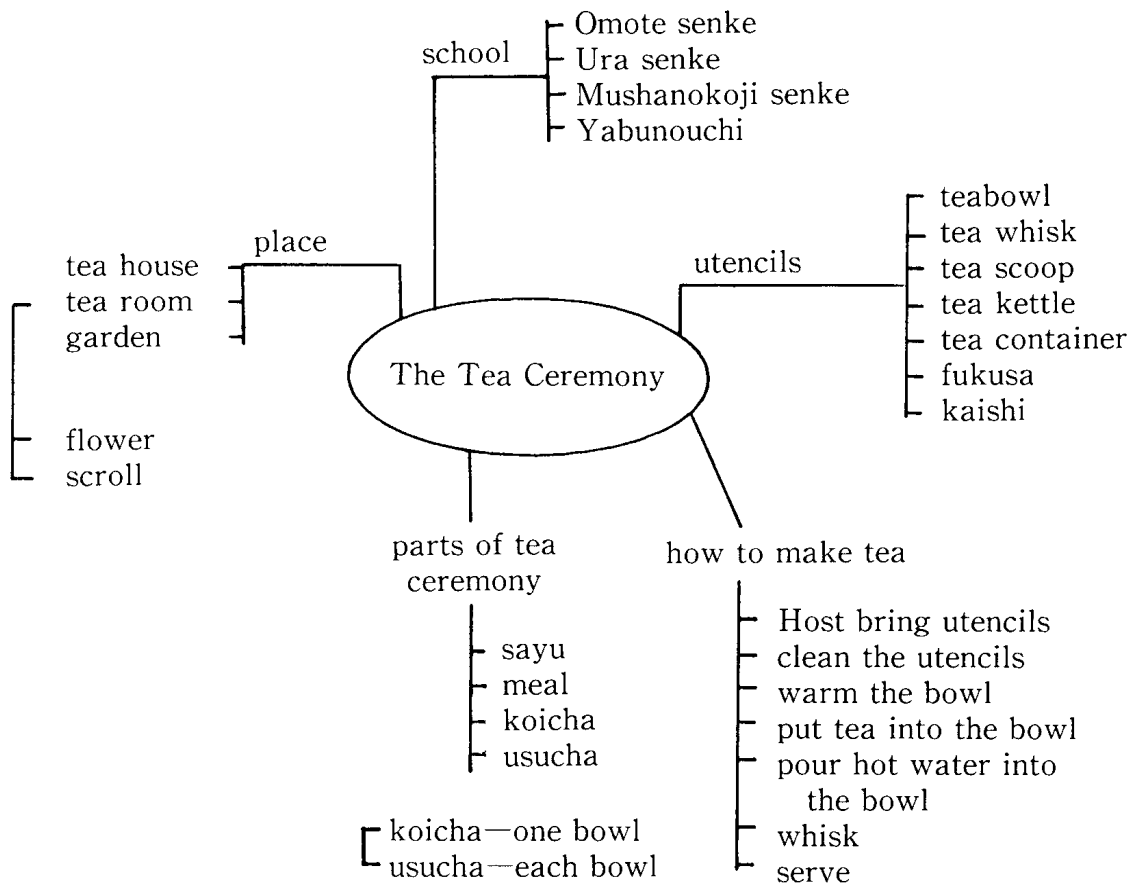
There are many similarities and differences among the three countries, the United Kingdom, Australia and New Zealand. First, the three countries are similar since English is spoken. Second, the United Kingdom has the same level of literacy as Australia and New Zealand.

Next, the United Kingdom, Australia and New Zealand have a government type in common. Finally, the United Kingdom is like Australia and New Zealand because Anglican is the main religion.

The United Kingdom, Australia and New Zealand are different in many ways. First, the United Kingdom's GNP is the most. Second, Australia is the biggest country of the three. Third, the major industry of the United Kingdom is manufacturing; however, that of Australia and New Zealand are agriculture. Next, the population over 60 years old of Australia and New Zealand is 15%, but that of the United Kingdom is 21%. Finally, the United Kingdom is different from Australia and New Zealand in location.

I like Australia best of the three countries. First, because Australia is big, I want to go there. Second, I like Australia because the climate is very varied by regions. I want to visit Australia someday.

Schematic Map—Student B



Japan an Illustrated Encyclopedia, Kodansha, 1993, p.1535-1539

SADO (the tea ceremony)—Student C, 1st essay

Sado is also Chado. Sado is based on the thought of Dokyo (a religion in China) and folk beliefs. Also, sado is not only an art which aims at pursuing beauty and Zenshu (a sect of Buddhism) but also something else.

Sado contains almost all of Japanese culture, for example, architecture, industrial art, religion, thought and cooking. In respect to architecture, it affected Japanese traditional housing: Sukiya-zukuri. Sukiya-zukuri has Japanese style matting (tatami floors) and an alcove (tokonoma). These are based on the tea-ceremony room (chashitsu). Besides, sado is a form of culture that brought together the ultimate beauty of industrial art, for example, hand-molded earthenware as tea bowls, ironware as tea kettles, bamboo work as dippers and tea whisks. And sado has a connection with religion and thought. It requires manners that are based on the Zenshu spirit. It has characteristics like self-discipline. Wabi contains them. Wabi means a taste for the simple and somber. It is very important to understand wabi.

The history of sado is one of the oldest histories in Japan. Tea (green tea) culture was brought to Japan from China twice, the Nara-Heian era (9C) and the Kamakura era (12C). The first history of tea appeared in "Nihon Koki" (815). There is an article on one priest presenting tea to the Emperor Saga. Tea drinking declined by the coming of Kokufu-bunka (Japanese style culture, about 9C). It was in the late Kamakura era that tea came to be drunk again. Besides, tocha (guessing the taste of tea) was born in the early 14C.

Sado was completed as wabicha by Rikyu Senno in the 16C. Wabicha (tea ceremony which has quiet refinement) became a base of sado. The descendants of Rikyu established the Omote, Ura and Mushanokoji-senke schools, and they kept up the traditions of sado.

Sado became a recreation in the 18C, and it brought about the establishment of the Iemoto (the head of the school) system. The Iemoto system: the Iemoto initiates his disciples into the tea-ceremony process.

Sado declined in the early Meiji era because Western culture was brought in, but some famous businessmen reconstructed sado. “A Book of Tea” (by Tenshin Okakura) was read widely in the early Showa era, and Sado became popular. Today, sado is an important part in understanding Japanese culture.

The manners are not so difficult, but these are very important. Naturally, the place and style are all Japanese. The place is the chashitsu (tea-ceremony room) that has the tatami floor. The procedure requires some aesthetic sense. First, boil water in a tea kettle. Second, put powdered green tea into a tea bowl with a tea spoon. Next, pour hot water over it with a dipper. Then mix them with a tea whisk. When served the tea, a guest turns the tea bowl clockwise about twice and drinks it. When the guest finishes drinking, he turns it counterclockwise about twice and returns it to the server. And they talk about the tea bowl, for example, its design, its shape and the name of the tea. It is necessary to be quiet for Sado.

Sado is popular and a form of Japanese traditional culture. People practicing sado are increasing day by day.

First Assessment Writing

My name is _____.

My family is: father (46), mother (44), brother (20) and me (18).

My hobby is listening to music.

For example: U2, Cyndi Lauper, Beatles, Rolling Stones, Edith P.?, Noriyuki Makihara.

I like English. But it's difficult.

Three years ago, I had learned to English Conversation for a year.

But I can't speak English.

I live in Maruyama, not mountain.

I like there very much.

It takes about 30 minutes to come here by subway and walking.

Final In-Class Writing

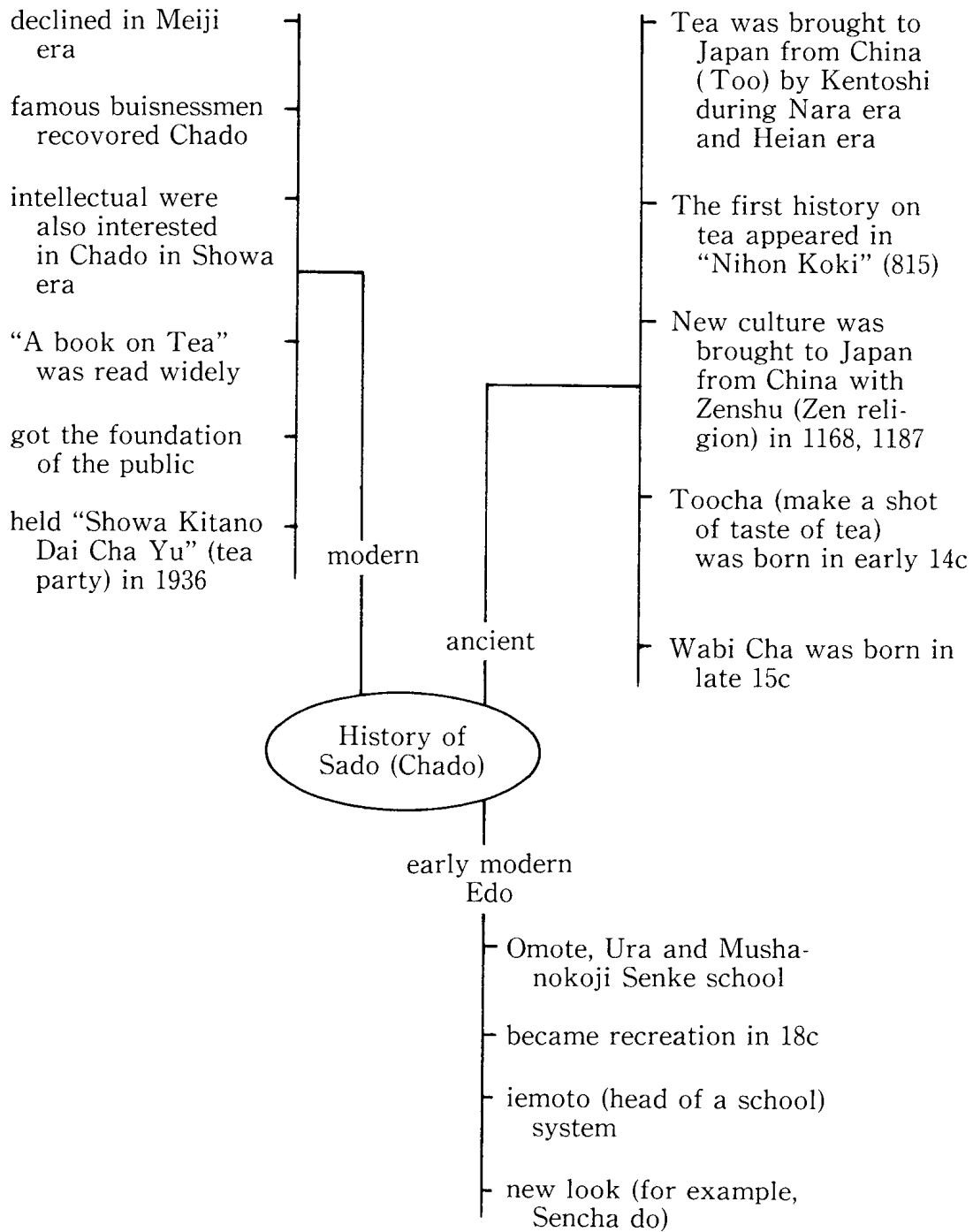
There are many similarities and differences among the three countries, the United Kingdom, Australia and New Zealand.

There are many similarities among the three countries. First, the three countries are similar since the Queen of England, the Prime Minister and the Parliament govern them. Second, in the United Kingdom, almost all the people speak English and so do the people in Australia. Next, the religions of New Zealand are Anglican, other Protestant and Catholic, and the United Kingdom is too. finally, the United Kingdom is similar to Australia and New Zealand since their populations are gathering in each city.

There are many differences among the three countries. First, the United Kingdom is located in Europe; however, New Zealand and Australia is in Oceania. Next, Australia's per capita income is \$15,000; on the contrary, the United Kingdom's is \$7,500. Third, the United Kingdom's area is the least. Finally, major industry of New Zealand is agriculture, but one of the United Kingdom is manufacturing.

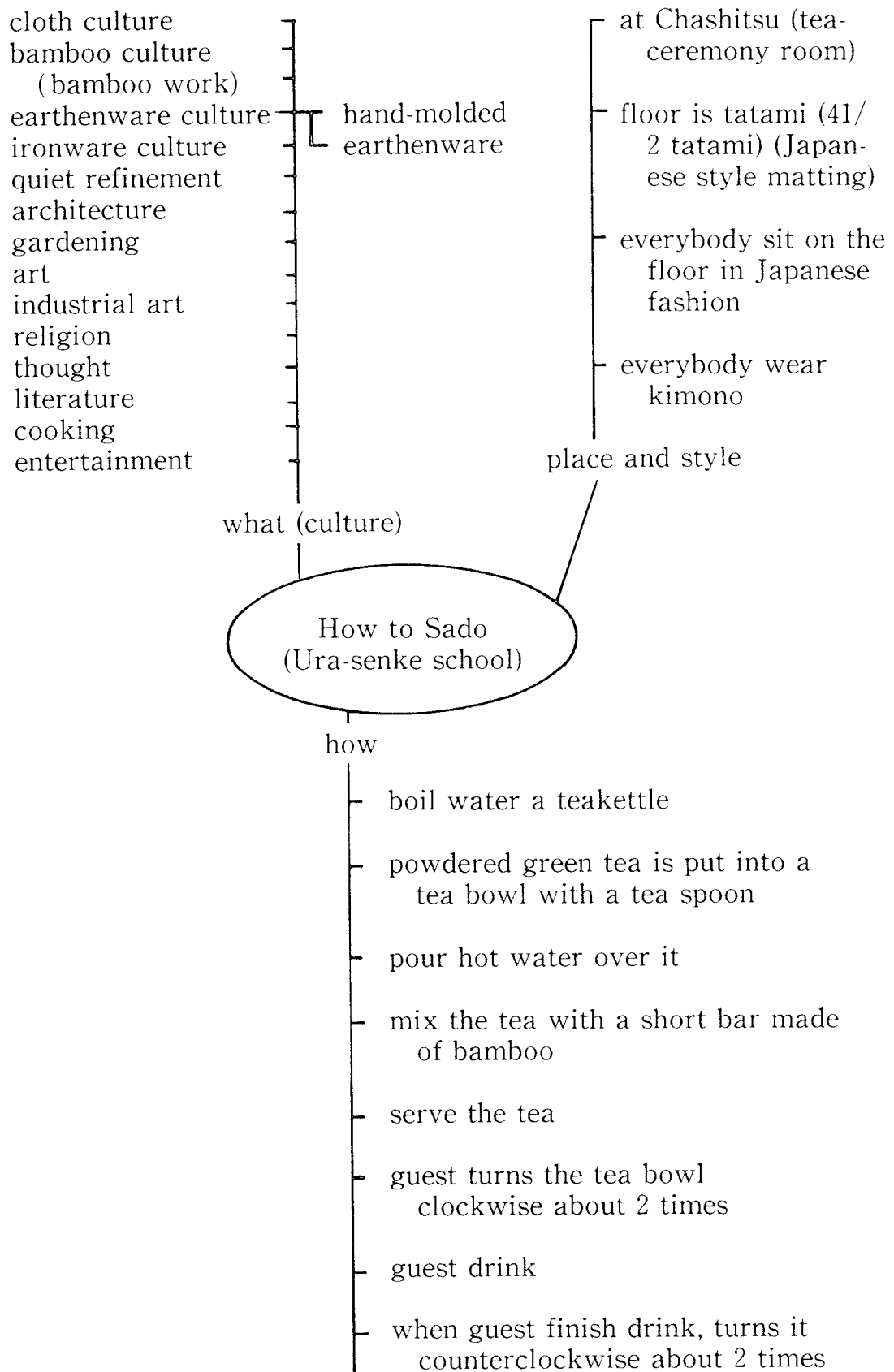
In conclusion, I would like to talk about my most like country. The country is New Zealand. First, I want to live there because the climate is mild and the population is the least. Next, I like the United Kingdom too, but it is too big country for me to live in. Finally, there are many tourists in Australia, so i don't want to live in there.

Schematic Map—Student C



Great Encyclopedia—Vol.9, Heibon-sha, 1985, p.754-757.

Schematic Map—Student C (cont)



Tea Ceremony—Student D, 1st essay

The tea ceremony is one of the most popular Japanese traditions. I did not learn the tea ceremony, but I am interested in it. Therefore, this is the tea ceremony.

The tea ceremony was a Chinese tradition of how to drink tea. In 802, it was brought from China by Saicho, a Japanese monk. The tea of the tea ceremony is different from ordinary green tea because they are different forms of the tea leaves. The first is powder, but the second is like small needles.

The tea ceremony was established by some men. People of the privileged classes came to drink powdered tea in the Kamakura period (1192-1333). First, tea rites, called Wabicha, were established in the Muromachi period (1338-1573) by Murata Shuko. Wabicha means using simple tea sets in a small and simple tea-ceremony room (chashitsu). The chashitsu is a room where people make tea. Next, Joo simplified Wabicha. He started to make tea in a souan. Souan means a hermit's cell of straw thatch. After that, people put souan and chashitsu together. Finally, Sen-no-Rikyu completed the tea ceremony when he was a merchant in Sakai. He served Nobunaga Oda and Hideyoshi Toyotomi. They were feudal lords. Afterwards, Hideyoshi Toyotomi made him kill himself. Hideyoshi got angry because Rikyu set his own wood statue in Daitokuji, a temple in Kyoto.

Because men had a higher social position than women until the end of the Edo period (1603-1868), the tea ceremony was limited to men until the Meiji period (1868-1912). But after that, the number of women teachers increased. Many people started to practice the tea ceremony since the Meiji period. Recently, the tea ceremony has begun to expand among students and children, because it has become popular as a hobby.

It is difficult to make tea. First, you sit upright, or seiza, in a tea-ceremony room, or chashitsu. Seiza means sitting on the floor with your legs under you. Second, you boil water with a tea pot (chabin). The chabin is an earthen teapot. Third, you serve refreshments (chagashi) to the other people. The chagashi is very sweet cakes. People eat it, for example, kuzuzakura, when they drink tea. Then, you put powdered tea into a teacup (chawan) with a teaspoon (chasaji). The chawan is china for drinking tea, and the chasaji is a small spoon for spooning up powdered tea. Next, you pour hot water into the chawan. After that, you mix up the tea with a tea whisk (chasen). The chasen is a whisk for foaming tea. Finally, you get the other people to drink the tea. At that time, they drink the tea after they turn the chawan three times.

The tea ceremony is interesting for me. I would like to join the tea ceremony club in my university. I would like to practice it. I hope that the tea ceremony will become more popular than now.

First Assessment Writing

My name is _____.

I came from _____.

But I was born in Sapporo.

My family has two dogs.

They are very big and pretty.

I like my dogs very much.

I like to play sports but I don't like to study.

And I'm not good at English.

Therefore I had bad grade in high school days.

I'm good at World history.

I like watching TV very much.

I have a little sister. Her name is _____.

She is sixteen years old. She is high school student in _____.

My father's name is _____ and mother's name is _____.

Final In-Class Writing

The United Kingdom, Australia and New Zealand

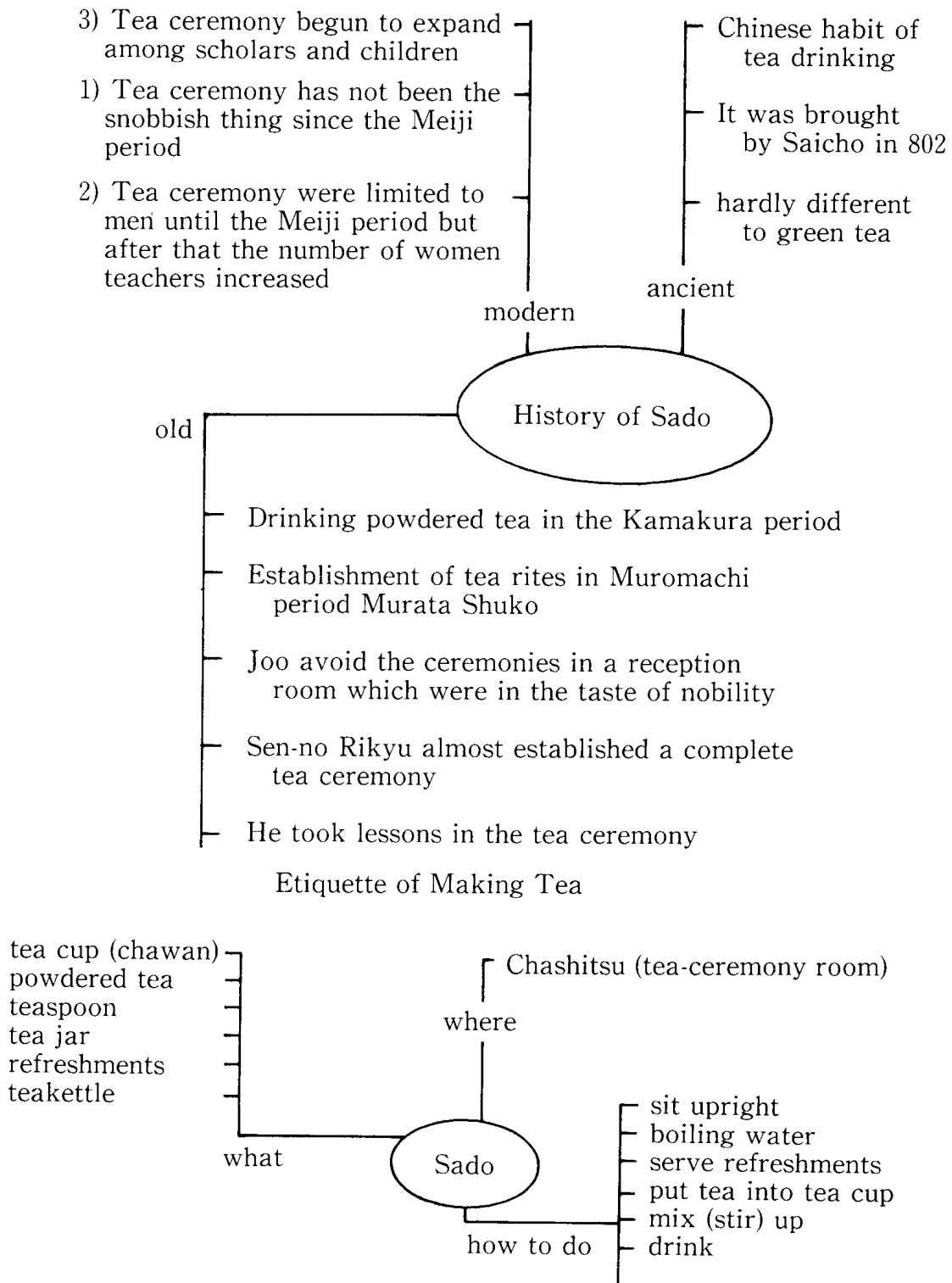
There are many similarities among the three countries, the United Kingdom, Australia and New Zealand. First, Australia and New Zealand have location in common. They are in Oceania. Second, the United Kingdom is similar to Australia. Because their ethnic groups are almost European. Third, the United Kingdom is like New Zealand. Since their literacy are 99%. Then, the United Kingdom's government type is the same form as Australia's government type. Next, the United Kingdom and New Zealand are similar. Since their per capital income are about 7,500 dollars. Finally, Australia's language and New Zealand's language are both English.

There are many differences among the three countries, the United Kingdom, Australia and New Zealand. First, the United Kingdom is in Europe. However, Australia and New Zealand are in Oceania. Second, the United Kingdom's population is more that Australia's and New Zealand's population. Third, Australia's area is the largest of all three countries. Then, New Zealand's climate is milder than the United Kingdom's climate. Next, the United Kingdom's major industry is different from Australia's and New Zealand's major industry. Finally, Australia's per capital income is 15,000 dollars. On the other hand, New Zealand's per capita income only 7,300 dollars.

I would like to live Australia because that country has large area, rich nature and a lot of per capital income. Besides, that country is advanced country and has long life expectancy. Therefore, in that

country, I can live with a sense of relief.

Schematic Map—Student D



Iguchi Kaisen, Tea Ceremony, Hoikusha, 1975, p.98-122.

Karate—Student E, 1st essay

Karate is the most popular martial art in Japan. Many people like karate and take karate lessons. Actually, I and my father took karate lessons when I was ten years old, because I wanted to be strong and learn spirit. I took karate lessons from Jun Hirasawa in elementary school. He was approachable, but he was a very cautious person. His karate training was very hard, but I never thought that I had a hard time preparing for the karate lessons. I always had a very good time.

The origin of karate has many theories. This is the most reliable theory. Karate started from Okinawa about 500 years ago. Who invented karate? It is not clear. It was said that Chinese kenpo affected karate. By the way, Chinese kenpo has a history of 400 years! Why did karate come into wide use? Long, long ago, the Ryukyu kingdom, which became independent of China in 1429, was in Okinawa island. The Ryukyu kingdom suppressed the nation thoroughly. The king was afraid of riots, so he took weapons away from the nation. The people thought up a new martial art to protect themselves. Karate is not to attack other persons. That is to say, the true purpose is not attack but defense. This is the spirit of karate. I used to be told about the spirit by my teacher.

The people practiced very hard. If they did not learn karate, they could be killed by soldiers. They did not learn to enjoy sports but to protect their life. The training was very cruel. First, they beat very hot gravel to train their fists till they were bleeding. Second, they kicked very big trees over and over again to train their legs. Next, they shut themselves up on mountains to concentrate their spirit. Their ability greatly improved, and many people were very strong in karate, so they resisted the Ryukyu kingdom. The king prohibited the use of karate. But they trained for karate without being noticed by

the king. Finally, the king suppressed karate completely, so karate did not spread widely for some time.

Karate lost popularity for 300 years. When the Meiji government conquered Ryukyu in 1868, the people of Okinawa organized a karate association. After that, karate spread gradually. The karate association became a big organization. The karate association is named the traditional martial arts KARATEDO.

Karate is one of the international martial arts now. Karate is not only powerful but also splendid. Karate gives us vigor and courage. I always hope that karate will spread widely.

First Assessment Writing

I'm twenty year's old. I had been unemployed man for two year. Otherwise I don't understand English well. I think English hearing is very difficult. My brain cause panic ! But I try to catch up teacher and every one. I will do my best ! Please teach me easily. I'm sorry...

My family are I and my father and my mother. My father is 65 year's old ! My mother is 52 year's old ! My parents is very old. But their feeling and body is very young.

Final In-Class Writing

The United Kingdom, Australian and New Zealand

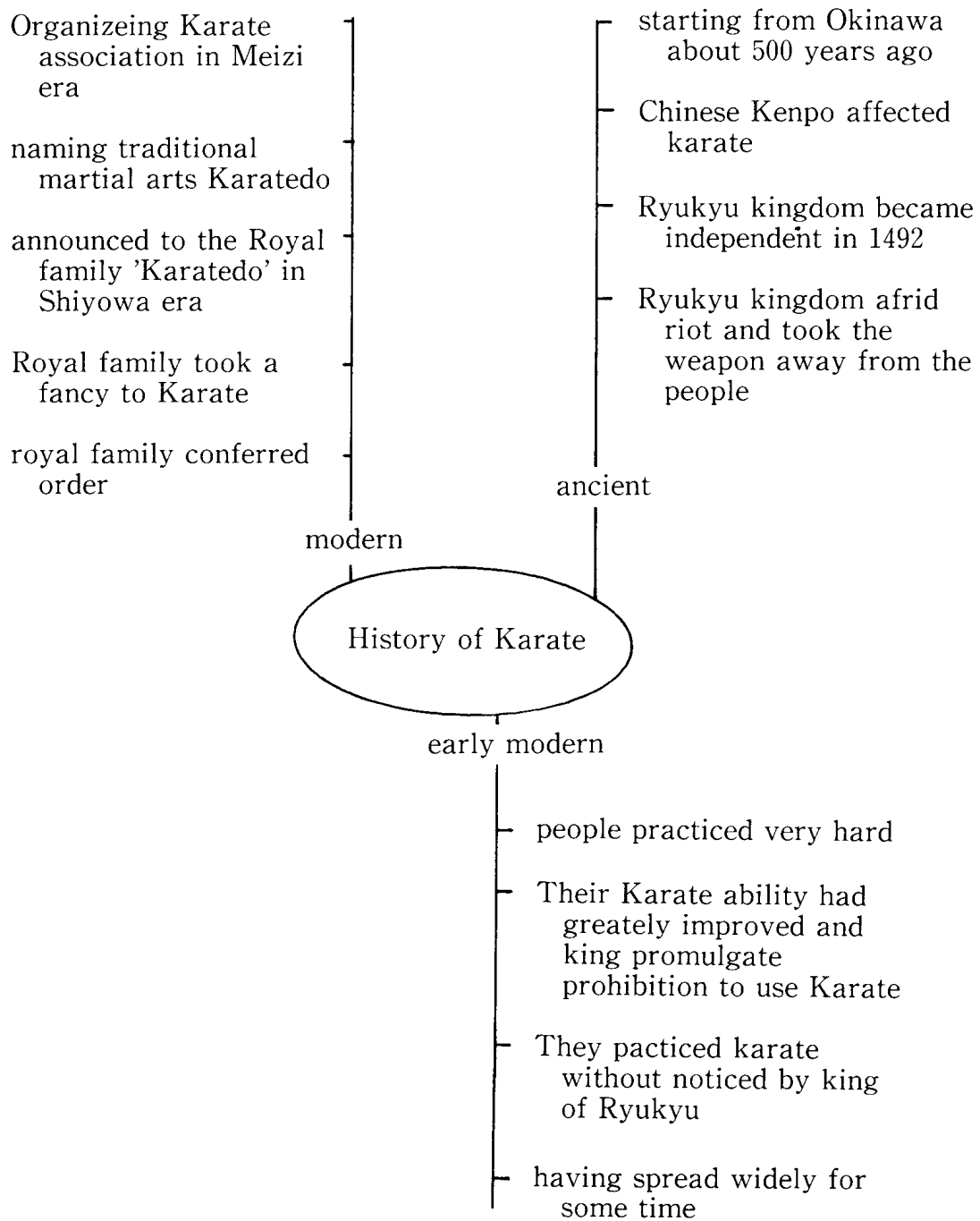
There are many similarites and differences among the three countries, the United Kingdom, Australia and New Zealand. First, United Kingdom has the same hilly island as New Zealand. Second, United Kingdom' area is a vast as New Zealand. Third, Australia is located on Oceania, and so New Zealand is. Finally, Both United Kingdom and Australia have a high stand of education.

I would like to describe many difference among three counties.

First, United Kingdom is the most population of all. Second, United Kingdom's GNP is higher than Australia and New Zealand. Third, New Zealand's climate is mild; on the other hand, United Kingdom's and Australia's is severe. Finally, New Zealand's PER CAPITA INCOME is less than United Kingdom's and Australia.

There are many interesting things among three countries. I liked Australia, because Australia has vast country.

Schematic Map—Student E



Miyagi Kei, Karate Do, Seito Shiya, 1971

Shintoism—Student F, 2nd essay

Shintoism is Japan's traditional religious practice, and it reflects Japanese life style and ideology. Shintoism permits the existence of plural gods because the original form of Shintoism consisted of Animism and Shamanism. Also, it has no scriptures and no historical founder. It was only in modern times when Shintoism was defined as an independent religion. Therefore, most Japanese are not conscious of Shintoism if they go to the shrine.

Shintoism can be classified roughly into two schools, which are shrine Shintoism and sectarian Shintoism. Shrine Shintoism is the main stream of Shintoism. Of course, it has no founder. A shrine is a symbol of the faith of Shintoists in shrine Shintoism.. Also, festivals and religious practices are very important for shrine Shintoism. These customs vary from shrine to shrine because each shrine deifies different gods. These four types of shrines are especially popular: "Ise," "Inari," "Hachiman" and "Tenzin."

The Ise shrine is dedicated to Amaterasu Omikami (she is the sun goddess and the great ancestress of the Royal Household). The Ise shrine represents fertility. The Inari shrine is dedicated to Ukanomitama no Kami (he is the god of farming and sericulture). The Inari shrine represents fertility and good business. The Hachiman shrine is dedicated to Hachiman Zin (he is both the god of farming and a Bodhisattva). The Hachiman shrine represents protection. (refer to the "history" paragraph for details about the Hachiman Zin) Lastly, the Tenzin shrine is dedicated to Michizane Sugawara (he was both an eminent scholar and minister in the Heian period: the 8th century A.D.). The Tenzin shrine represents learning. Every shrine has different characters like these. People can worship to a god who is suited for their purpose.

Sectarian Shintoism was born in the 19th century. There are 13 orders in sectarian Shintoism. “Tenri”, “Konko” and “Kurozumi” are popular orders. Every order has a founder or a leader. It was said that most of the founders worked miracles. Because the founders were shrine Shintoists and sectarian Shintoism is still part of Shintoism, sectarian Shintoists are simultaneously shrine Shintoists.

The history of Shintoism is very long. The original form of Shintoism was born as early as the 6th century B.C. The form was changing little by little through the 3rd century A.D. Before long, the form was completed as a national religion because of the influence from continental religions (Buddhism and Confucianism) in the 4th century. And then, Shintoism was systematized by the united nation in the 6th or 7th century. But, it was thought that Shintoism was a special form of Buddhism in the 9th century. This theory is “Tenzi suizyaku setsu.” The most popular example is Hachiman Zin. As above, he is both a god and a Bodhisattva. Therefore, the appearance of Hachiman Zin is like a Buddhist priest. In the 12th century. Shintoism was divided into two groups which are Buddhist Shintoism and pure Shintoism.

Many theories were set up in the 13th to 15th centuries. In particular, the theory of Confucian Shintoism was popular. Because Confucianism was supported by the Tokugawa Shogunate, Shintoism could not help being influenced. Many Confucian scholars set up new theories in the 17th to 18th centuries.

The other side, pure Shintoism, developed in the 15th century. Kanetomo Urabe (he was a Shintoist priest at the Yoshida shrine in the Muromachi period: the 15th century) insisted on “Yuiitsu Shinto” (purest Shintoism). And “Fukko Shinto” was born in the 18th century. The theory was made by some scholars of classical Japanese studies. Norinaga Motoori is the most famous. “Fukko Shinto” defines the

Emperor as the leader; it likes an ancient nationalism. Before long, the theory was connected with overthrowing the Tokugawa Shogunate for nationalism.

After the Meiji Restoration, Shintoism and Buddhism were separated by the Meiji government. Shintoism became independent of continental religions, and it was supported by the government in the 19th century. Also, sectarian Shintoism was born in the 19th century. It was after World War 2 when the control of the government was abolished.

Shintoism still reflects Japanese spirit. Therefore, visiting a shrine is not religious for Japanese. The relation between Shintoism and Japanese is very deep. In a sense, the influence from outside made Japanese recognize a Japanese spirit.

First Assessment Writing

I'm from _____. I graduated [sic] _____ girl's high School.

I like the Japanese culture and literature [sic] .

I came Hokkai-Gakuen university to study Japanese culture.

Now, I live with my elder sister in _____.

My hobby is reading and drawing.

I draw beautiful flower or pretty girl.

And, I like to see the classical Japanese pictures.

Someday, I hope to introduce the Japanese pictures for foreigner.

Final In-class Writing

The United kingdom, Australia and New Zealand

There are many similarities and differences among the three countries, the United Kingdom, Australia and New Zealand.

There are many similarities among the three countries, the United

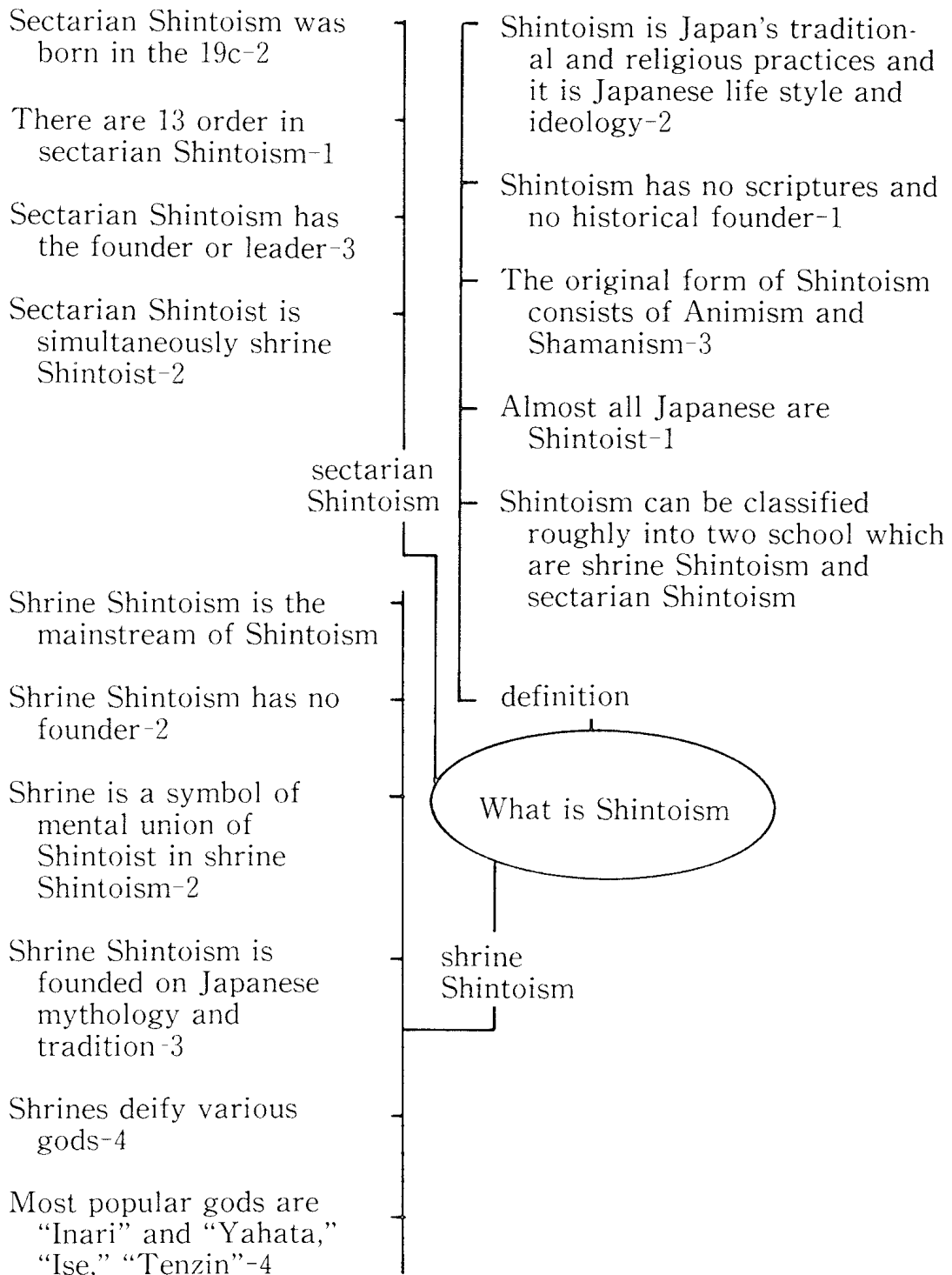
Introduction to Research-Based Composition (Eiji Leland SUENAGA)

kingdom, Australia and New Zealand. First, Australia is similar to New Zealand because the two countries are located on Oceania. Next, New Zealand is like the United Kingdom because people speak English. Finally, the United Kingdom has Parliament and Australia does too.

There are many differences among the three countries. First, the United Kingdom's GNP is bigger than Australia's GNP. Next, Australia is the biggest of the three countries. Finally, New Zealand's population is less than Australia's population.

There are many good points among three countries. First, I want to live in the United Kingdom because New Zealand's GNP is small. Second,

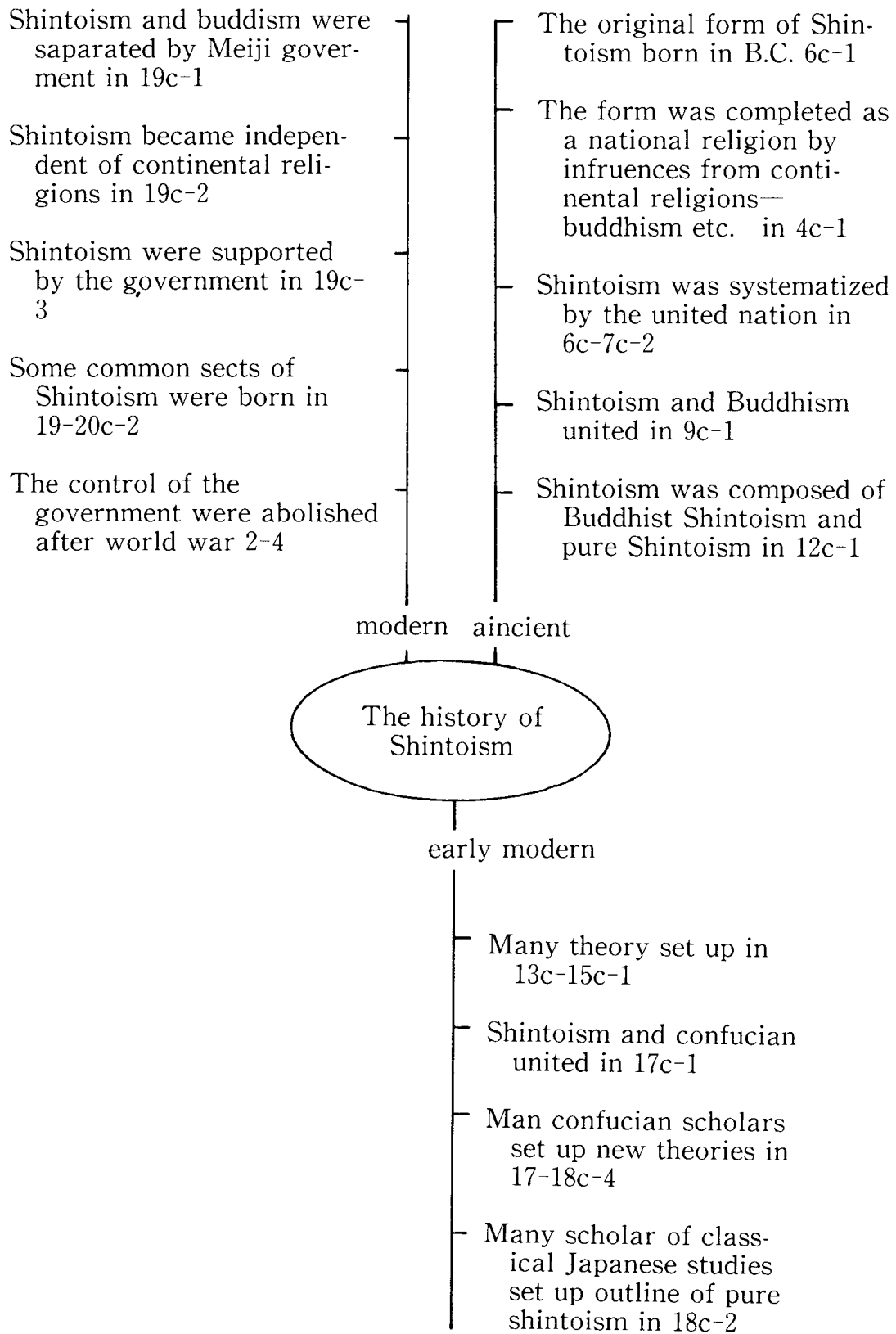
Schematic Map—Student F



Map entries are cross-referenced to the list below:

- 1 A Religious Dictionary of Japan, Iwanami Shoten, 1974, p.64-75.
- 2 A Religious Dictionary, Sanseido, 1981, p.426-431.
- 3 Great Japan Encyclopedia, Shogakkan, 1972, p.372-378.
- 4 Matsumura Akira, Daijirin, Sanseido, p.1248.

Schematic Map—Student F (cont)



Buddhism—Student G, 2nd essay

Buddhism has strongly influenced Japanese culture. The daily life and ways of thinking among the Japanese reflect this in many ways.

Buddhism was founded in India by Buddha in the fifth century B.C. It was officially introduced into Japan from Korea in the sixth century. The King of Paecche gave the Emperor Kinmei an image of Buddha and a number of sutras through a messenger. The Soga family maintained that Japan should accept Buddhism; on the other hand, the Mononobe family and the Nakatomi family maintained that Japan should expel it. Prince Shotoku confirmed that Japan accept Buddhism.

In the Nara period (710-794), Buddhism strengthened the character of the state religion. Various sects that appeared in China were introduced into Japan. These had a strong tinge of learning. The priests advanced to the political world. At the beginning of the Heian period (794-1185), the Tendai sect was introduced to Japan by Saicho, and the Shingon sect was introduced by Kukai. The Buddhism of this period had a certain distance from politics.

At the beginning of the Kamakura period (1185-1333), two Zen Buddhist sects were introduced from China. Zen teaches people to reach a state of self-enlightenment through an intuitive grasp of truth made possible by sitting in meditation, called zazen. The Nichiren sect and the Pure Land Buddhism were organized in this time.

The Tokugawa Shogunate closed the country to foreigners. One of the reasons was to prohibit Christianity. On the other hand, it protected Buddhism. However, the Tokugawa Shogunate took advantage of Buddhism to keep the feudal system. Therefore, Buddhist activity was not very lively.

After the Meiji Restoration, the Japanese government took a policy that Shinto was the national religion. As a result, many Buddhist

temples and images were destroyed nationwide. Therefore, this damaged Buddhism. After World War 2, new religions were organized. Some of the groups draw on Nichiren sect and have many believers.

Several characteristics of Buddhism can be observed. First, Japanese Buddhism has a tendency to be nonrationalistic. The Japanese generally do not like rationalistic thought, and this is true in religion, too. Therefore, they like simple symbolic representation, for example, such invocations as Nam Amida Butsu (“I place my faith in Amida Buddha”) or Namu Myoho rengekyo (“I place my faith in the Lotus Sutra of the Good Law”). Second, Japanese Buddhism tends to stress human institutions. It has stressed practical morality and its accompanying work ethic. Next, there has been openness to accommodation with ancient Shamanistic practices, and, especially, with Shinto. Buddhism has understood since very early times its coexistence with Shintoism.

The following describes Japanese Buddhism today. Buddhist dogmas have become hard to understand for the public, and few people show an active interest in the religion. When the Japanese worship at Buddhist temple, they are not necessarily conscious of Buddhist dogmas, but very often pray for worldly profit. Generally, few Japanese really think of themselves as being Buddhists. Buddhism in present-day Japan may well be described as a cultural background rather than a religion to believe in.

Japanese people have been deeply affected by the Buddhist tradition, although they are not conscious that they are influenced by Buddhism. Buddhism will be an influence on Japanese culture.

First Assessment Writing

I'm 18 years old. I came from _____.

My family is father and mother.

I live in apartment house in _____ now

I live alone. I like music. I play the flute a little.

I like singing too.

Final In-Class Writing

The United Kingdom, Australia and New Zealand

There are many similarities and differences among three countries, the United Kingdom, Australia and New Zealand.

There are some same or similar things among three countries. First, Australia is located in Oceania and New Zealand is, too. Second, English is spoken as a official language both in United Nation and in Australia. Next, government type of United Kingdom is Queen of England Prime Minister Parliament and so is government type of New Zealand. Then, Australia and Oceania are similar because both literate rate is high.

There are some different things among three countries. First, population of United Kingdom is 57 million; on the other hand, that of Austraria is 16 million. Second, climate of United Kingdom is cool and wet; however, climate of New Zealand is mild. Next, GNP of New Zealand is the smallest of the three. Then, per capita income of Australia is larger than that of New Zealand. Finally, women's life expectancy of Australia is 79, but that of New Zealand is 78.

I would like to choose New Zealand First, the climate is mild. Then, life expectancy is high. Next, population is small Finally, school attendance is high.

Schematic Map—Student G

Buddhism was founded in India by Buddha in the fifth century B.C.-2

Buddhism was officially introduced into Japan from Korea in the six century-4

The king of Paecke give the Emperor Kinmei an image of Budda and a number of sutras through a messenger-1

The Soga Family maintained that Japan sould accept Buddhism

The Mononobe Family and the Nakatomi Family maintained that Japan should expel Buddhism-3

It confirmed that Japan accepted Buddhism by the prince Shotoku-2

In Nara period, Buddhism strengthen character of the state religion-2

Various sect that appear in China was introduced into Japan, and these have a strong tinge of learning-2

The priest advanced to the political world-3

At the beginning of the Heian period, the Tendai Sect was introduced to Japan by Saicho and the Singon Sect was introduced by Kukai-1

Buddhism of this period has certain distance from politics and protect the state-2

At the beginning of the Kamakura period, two zen Buddhism sect was introduced from China-1

Zen teaches us to reach a state of self-enlightenment through an intuitive grasp of truth made possible by sitting in meditation called zazen-2

Nichiren sect and Pure Land Buddhism were organized-1

Tokugawa Shogunate closed the country to foreigners because it prohibite Christianity and protected Buddhism-3

Tokugawa Shogunate took advantage of Buddhism to keep the feudal system-3

after Meiji Restoration, the Japanese government took a policy that Shinto was the national religion-4

After World War 2, new religions were organized-1

Some of the groups draw on Nichren's teachings and have many believers-1

Japanese Buddhism has a tendency to be nonrationalistic-1

Japanese Buddhism tends to stress human institutions-1

There has been openness to accomodatin with ancient Samanistic practices, and especially with Shinto-1

Buddhist dogmas have become hard to understand to the public-2

The above entries are cross-referenced to the list below:

- 1 Japan, Kodansha, 1993, p. 125.
- 2 World Encyclopedia, Heibonsha, 1988, p.645-647.
- 3 Victoria Modern Encyclopedia, Gakken, p.369-372.
- 4 The Terms Collection of Japanese History, Yamakawa Shuppan-
sha, 1988, p.12-13.

Bushido—Student H, 2nd essay

Bushido is the traditional military code of morals that developed in the samurai class. Bushido developed since the Kamakura Period (1185-1333), and it was supported by Confucian thought. It flourished in the Edo Period (1600-1867). This was the spiritual prop in the feudal system.

Bushido respected not only martial spirit and skill with weapons, but also an absolute loyalty to one's lord, a strong sense of personal honor, a devotion to duty, courage, and sacrificing one's life in battle or in harakiri (ritual suicide). And faith, courtesy, purity, a sense of shame, a simple life, thrift, and one's human feeling were important. Gi (justice) is the strictest lesson of all. Gi is the thought that people laid down their interests and devoted their life for humanity.

Since the last part of the Heian Period (795-1192), harakiri (ritual suicide) was the manners and customs that bushi (samurai, warrior) used when they committed suicide with a sword. In the Edo Period, harakiri was one of the death penalties of bushi. Bushido used this way of death to solve many complicated matters, including the problem of honor. Harakiri is not an impulsive suicide. People in those days thought that harakiri was the noblest action, because a person had to control the basic desire to live. A person that committed harakiri could not die quickly. If the person can not keep his presence of mind, he can not commit harakiri. Therefore, harakiri is a sacred action.

Bushi wore two swords. One was a long sword, and the other was a short sword. They used the long sword to cut (kill) a person, but they used the short sword to cut (kill) themselves. However, the short sword was spare sword at first when they could not use the long sword.

The history of bushi began in the middle of the Heian Period. Because public order got worse, people had to protect their rights and

private estates (shoen). Therefore, people settled problems by force of arms. This is the beginning of bushi. Then, they developed bushidan (bushi band). Heishi (Taira family) and Genji (Minamoto family) were famous leaders of bushi. In the last part of the Heian Period, bushi that were on guard at the Imperial Palace were called Takiguchi-no-Bushi, and bushi that were on guard at the cloistered government were called Hokumen-no-Bushi. The Imperial Palace is the residence where successive Emperors lived. The cloistered government is the residence where successive Retired Emperors lived. From 1086, Japan was ruled by three Retire Emperors, Shirakawa, Toba and Goshirakawa, for about 100 years (1086-1185 or 1192).

After the cloistered government, the power of the nobility declined, and the power of bushi expanded. Then, the political power changed from the nobility to bushi. This continued from the Kamakura Period through the Edo Period (1185 or 1192-1867). In the late Heian Period, there were battles between Heishi and Genji, and Genji destroyed Heishi. In 1192, Minamoto-no-Yoritomo, the leader of Genji in those days, became seiitaishogun (the great military dictator), the highest rank of bushi. He established the Kamakura Shogunate. In 1333, the Kamakura Shogunate was destroyed. Takauji Ashikaga, one of the persons that destroyed the Kamakura Shogunate, established the Muromachi Shogunate in 1336, and he became seiitaishogun in 1338. In 1573, the Shogunate was destroyed by Nobunaga Oda, a major feudal lord of the late sixteenth century. In 1603, Ieyasu Tokugawa established the Edo Shogunate.

Bushido was completed in the Edo Period. The Edo Shogunate regarded orthodox Neo-Confucianism as supporting the feudal system. Orthodox Neo Confucianism respected order and courtesy. This thought was suited to keep the feudal system.

However, bushi disappeared in the Meiji Period (1868–1912). The Meiji government passed the Conscription Law in 1873. Bushi, called shizoku in those days, lost their special privilege of keeping the military affairs to themselves. After that, the shizoku's dissatisfaction with the policy of the government exploded, and they revolted. But their revolts were put down by the government

I think that Bushido is still flowing in the Japanese. The Japanese do everything seriously. This is their character. I think it is the Japanese merit and fault.

First Assessment Writing

My name is _____. I was born in Sapporo and I live in Sapporo. I am 18 years old now. I like reading. Kind of my favorite book is _____ novel. I also like listening to music. I listen to many singer's music, but I don't like KARAOKE

I have father, mother and one sister. My sister is high school student.

It takes about 40 minutes from my home to Hokkai Gakuen University.

Final In-Class Writing

The United Kingdom, Australia and New Zealand

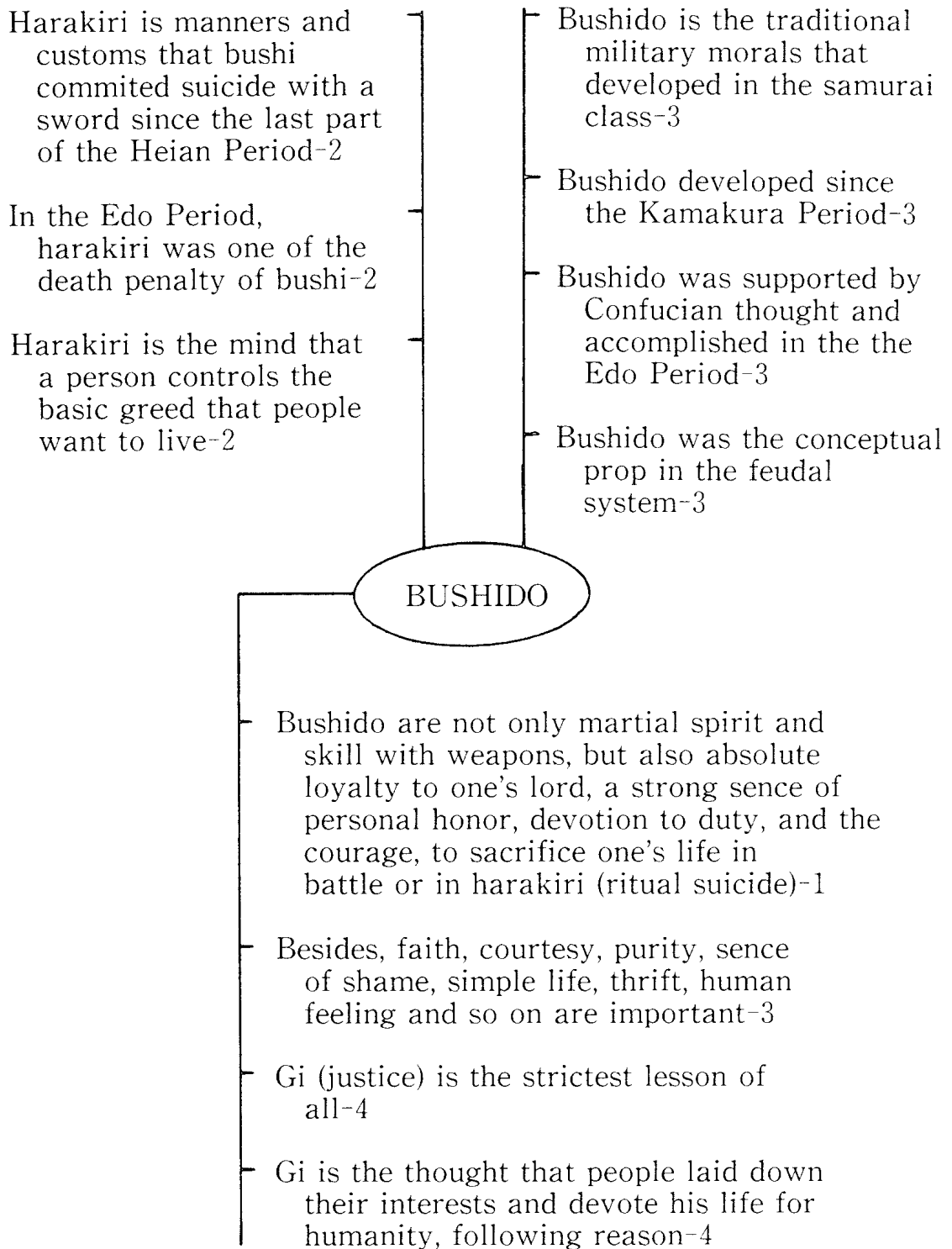
There are many similarities and differences among the three countries, the United Kingdom, Australia and New Zealand. First, Australia is located in Oceania, and so is New Zealand. Second, the three counties are similar because more than 84 percent of people live in cities. Then, People in the United Kingdom speak the same language as people in Australia and New Zealand. Next, ethnic groups of the three countries are like since most people (more that 87 percent) are

Euro. Finally, 15 percent of population of Australia is over 60 years, and 15 percent of population of New Zealand is too.

There are many differences among the three countries. First, the United Kingdom is located in Europe; on the other hand, Australia and New Zealand are located Oceania. Second, population of the United Kingdom is the most of the three countries. Third, climates of the three countries are different. Next, area of the United Kingdom is the least of the three countries. Then GNP of the United Kingdom is the largest of the three countries. Finally, per capita income of Australia is larger than the other two countries.

The country I want to live in is Australia. First, Australia is very large. Next, there are some climates in Australia. Finally, I think that I live comfortably; therefore, I want to live in Australia.

Schematic Map—Student H



HISTORY of BUSHIDO—all-5

The history of bushi began in the middle of the Heian Period.

Because the public order go worse, people had to protect various rights

or private estates.

Therefore, people settled problems by force of arms.

This is the beginning of bushi.

Then, they are developed bushidan.

Heishi and Genji were famous for leader of bushi.

In the last part of the Heian Period, bushi that were on guard at the Imperial Palace were called Takiguchi-no-bushi, and bushi that were on guard at the cloistered government were called Hokunen-no-bushi.

After that, the political power changed from the nobility to bushi.

This continued from the Kamakura Period to the Edo Period.

Bushido was completed in the Edo period.

The Edo Shogunate regarded orthodox Neo-Confucianism to support the feudal system.

Orthodox Neo-Confucianism regard order and courtesy.

This was the thought that was suited to keep the feudal system.

However, bushi had disappeared since the Meiji Period.

The above entries are cross-referenced to the list below:

- 1 Japan, Kodansha, 1993.
- 2 Horibe Seishi & Yamamoto Takashi, Inochigake-no-Ronri, Baseball-Magazine-sha, 1993, p.165-198.
- 3 Shinmura Izuru, Kojien, Iwanami Shoten, 1991, p.2239 +.
- 4 Nitobe Inazo, Bushido, Iwanami Shoten, 1938, p.39-42.
- 5 Shin-Nihonshi, Jiyu Shobo, 1992, p.70-227.

Coffee and Brown Tea—Student I, 2nd essay

Today, it is not too much to say that coffee is the most popular drink in this world. The popularity is expressed by the many kinds of can coffee. We commonly drink coffee, but it has been drunk since the old days in Japan. This is also the case with brown tea. With these two drinks, many Western cultures are included in Japanese culture. Japanese culture is made up of various cultures of the world; “Internationalization,” it is often called. This is their histories, and their introductions into Japan.

Coffee came into existence in Islamic countries and was drunk by Muslims. In the tenth century, an Islamic doctor whose name was Razi first wrote about coffee in his book. This was the first mention about coffee. In the eleventh century, coffee began to be drunk by Muslims, but the coffee was not blended. The way to make the coffee was to dry the coffee berries, crush them and boil them. In the thirteenth century, coffee beans began to be blended. Thanks to this, the flavor changed from bitter to more aromatic. Because Muslims were forbidden to drink alcoholic liquors by the Koran, coffee which gave them moderate stimulation and excitement was enthusiastically welcomed. This is why coffee was drunk as a medicine at first, but it came to be drunk as a daily drink.

When coffee was introduced into Europe, it developed further. The first account that introduced coffee into Europe was the trip record that a German doctor, L. Lauwalf, wrote in 1573. The coffee shop near the St. Michael Church in London was the start of the coffee boom. In the seventeenth century, coffee was popularized in Europe. In the eighteenth century, the number of coffee shops was 3000 in London. In the middle of the eighteenth century, filtering out the grounds in coffee was invented by a French man, Don Maltan. This is how coffee was

modernized.

In Japan, coffee was not easily popularized because of various problems. Between 1772 and 1781, the *Shyomel Encyclopedia* was introduced into Japan from the Netherlands, so the knowledge of coffee was introduced to some Japanese. Because the Edo Shogunate closed the door to foreigners, only the bureaucrats knew about foreign cultures; the public did not know anything. The time that coffee itself was introduced is not known, but there is a record that Nanpo Ohta drank coffee in 1805. After the Meiji Restoration, Japanese came to know foreign culture. Coffee became known through the first coffee shop, *Kathuhisakan*, in 1888. However, the price of coffee was very high, so only the wealthy people drank it. After World War II, coffee came to be drunk in Japanese families because of the advent of instant coffee. Today, coffee is one of the most popular drinks in Japan.

Europeans discovered tea in the Orient and developed brown tea. In the latter half of the sixteenth century, Catholic missionaries were interested in Oriental culture. This was how tea was introduced into Europe. It was said that Dutchmen first introduced tea into Europe in 1610. Princess Katharin of Portugal, who married Charles II the King of England in 1662, was interested in Oriental culture. Therefore, she made the custom of drinking tea in the Court. The custom expanded into the public by the eighteenth century. At first, tea was drunk as a medicine, but it came to be drunk as a daily drink. Green tea was more commonly drunk in the early eighteenth century; brown tea came to be drunk in the middle of the eighteenth century.

Brown tea caused an event of world history. It was the independence of the United States. England government promulgated Tea Act that forced American colony to buy brown tea. This law made Americans get angry, so Boston Tea Party broke out. Then, War of

Independence broke out. It was after independence that Americans did not often drink brown tea. This was an expression of an opposition to England.

In Japan, though brown tea was produced, it failed and brown tea was not easily popularized. Japanese know brown tea in the opening of Japanese ports in the nineteenth century. By the opening of Japanese ports, Japan had to produce brown tea as an export to foreign countries because there was a great demand for brown tea in those days. Therefore, Meiji government called in advisers from China and dispatched Motokichi Tada to India. However, in spite of the efforts, Japanese brown tea was not sold because of Indian brown tea. Just as coffee came to be drunk in public after World War II, so brown tea came to be drunk publicly in the 1950's.

Today, coffee and brown tea are two of the most popular drinks in Japan. Because Japan has various cultures now, I do not wonder why coffee and brown tea are popular. Various Western things that include coffee and brown tea were known after the Meiji Restoration and used after World War II. I think that these are products when Japan changed.

First Assessment Writing

I was born in _____. I grew up in _____. When I was a child, I was called 'Never dead man'. Because, though I met five traffic accident, I didn't die. The worst traffic accident happened in my age of eleven. When I ride on my bicycle and crossed the road, a bus came to me. A bus crushed with me. My consciensness [sic] was lost. I was brought in hospital and I was in hospital for two weeks. That is why I called 'Never dead man'. but now I am not called like that. That's all.

Final In-Class Writing

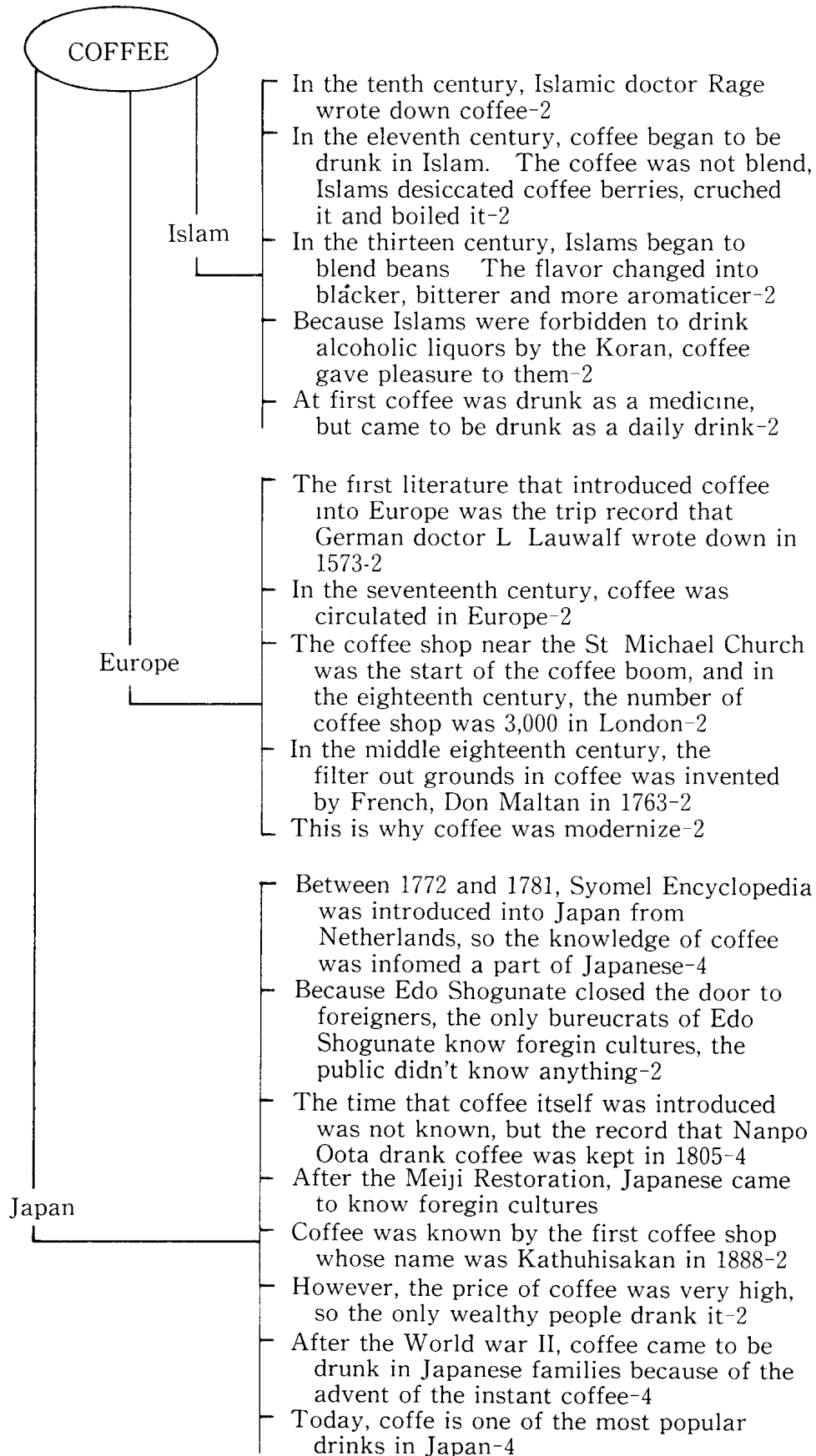
There are many similarities and differences among the three countries, the United Kingdom, Australia and New Zealand.

The United Kingdom, Australia and New Zealand have a lot in common. First, English speaks English, and Australian and New Zealanders do too. Second, the government types of the United Kingdom are Queen of England, Prime Minister and Parliament, and so are those of Australia and New Zealand. Finally the three countries are similar, because their religion is Christianity.

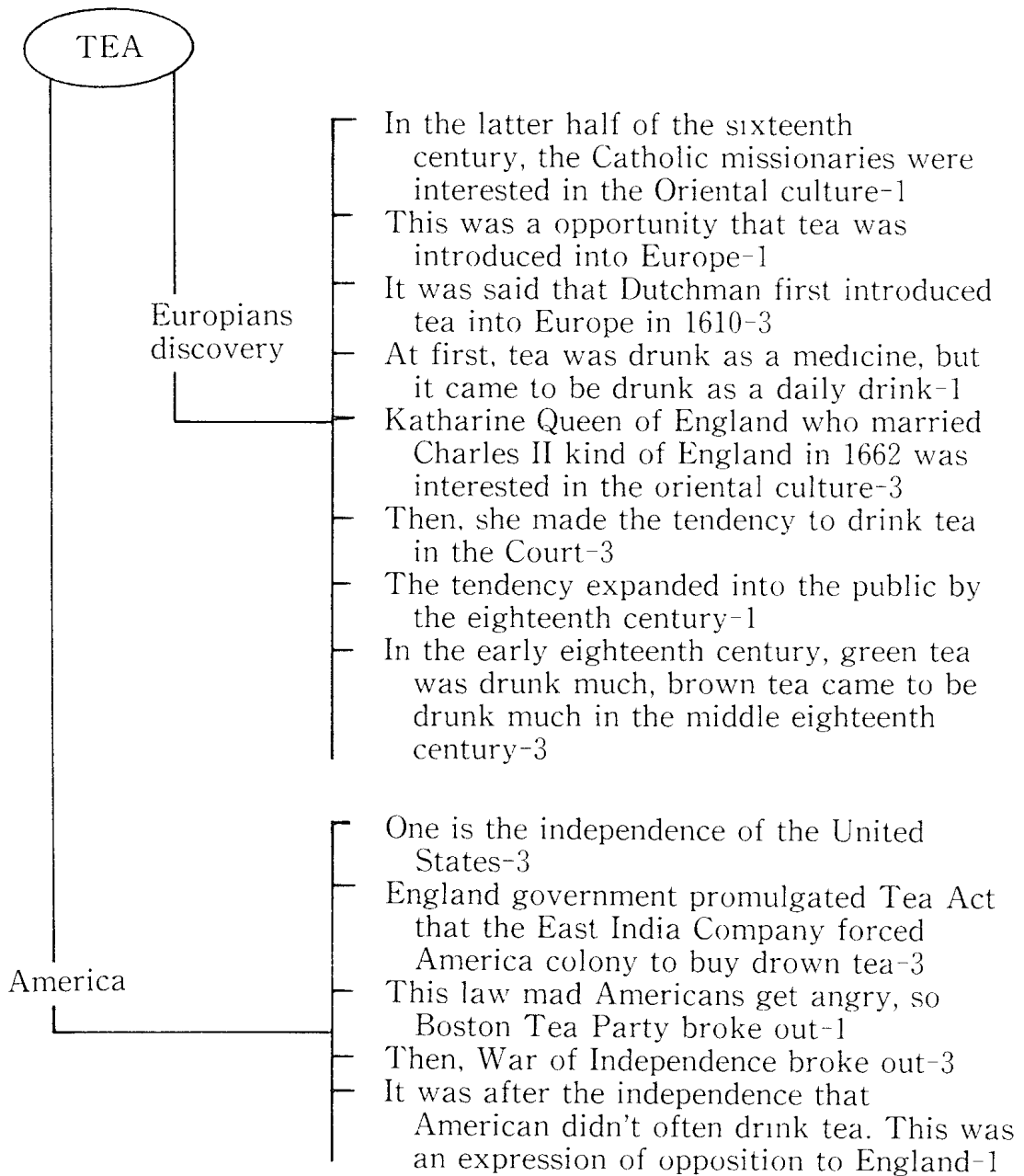
There are various differences among the three countries. First, Australia and New Zealand are in Oceania; however, the United Kingdom is in Europe. Then, the GNPs of the United Kingdom and Australia are more than 100 billion, but that of New Zealand is less than 100 billion. Finally, Australia is about thirty as large as the United Kingdom or New Zealand.

I wish to live quietly in New Zealand. There are two reasons. First, because New Zealand is in Oceania, there are many natures and we can play in various ways, example, fishing, ski... Second, I think New Zealand is the most beautiful and peaceful country in the world. Living in New Zealand is my dream, so I would like to continue to study English.

Schematic Map—Student I



Schematic Map—Student I (cont)



The above entries are cross-referenced to the list below:

- 1 Daihyakkajiten—4, Heibonsya, 1984, p.1420.
- 2 Daihyakkajiten—5, Heibonsya, 1984, p.1453.
- 3 Sekaishi, Yamakawa, 1991, p.384.
- 4 Nihonshi, Yamakawa, 1991, p.384.

Ukiyoe—Student J, 2nd essay

Ukiyoe is a kind of picture which was painted in the Edo period. Though many kinds of pictures were painted in the Edo period, especially, pictures of manners and customs are called Ukiyoe. The word Ukiyoe can be found in the literature which was written in 1682. It is said that the first Ukiyoe was painted at that time. Ukiyoe had two kinds of production. One was painting by hand, and the other was woodblock prints. At first, most of Ukiyoe were painted by hand. But when Ukiyoe became more popular, they were produced by woodblock print. As you know, Moronobu Hishikawa was the first person who published Ukiyoe. The first Ukiyoe were painted in only black ink. Now, we can see a lot of Ukiyoe in many books. Maybe they have a lot of colors. But at the beginning, they were painted in only black ink.

We can divide the development of Ukiyoe into three stages. The first stage is from the middle of the 17th century to the beginning of the 18th century. The second stage is from the late 18th century to the beginning of the 19th century. Ukiyoe reached the height of its prosperity in this stage. The third stage is the late 19th century. Ukiyoe became unpopular in this stage.

Moronobu Hishikawa was an illustrator at first. As he painted pictures for books, he thought of the separation of illustrations and literature. Therefore, he tried hard to popularize Ukiyoe. In this way, the first Ukiyoe was published at the beginning of the Edo period (17C). He is the most famous person in the world of Ukiyoe.

After the death of Moronobu Hishikawa, two persons took over Moronobu's Ukiyoe. Their names were Kiyonobu Torii and Ando Kaigetsudo. Kiyonobu Torii painted pictures of actors. On the other hand, Ando Kaigetsudo painted pictures of women. Their Ukiyoe

were still @painted in only black ink. Harunobu Suzuki was the first painter who published colored Ukiyoe. Now, (maybe in those days, too) we call it colored Ukiyoe, Nishikie. Harunobu painted pictures of women. His Bijinga (we call pictures of women, Bijinga) became very popular. Kokan Shiba and Haruaki Katsukawa (they were painters of Ukiyoe) copied Harunobu's style. He had great influence in Ukiyoe at that time.

In 1770, Harunobu Suzuki died. Because of his death, the world of Ukiyoe split into style groups. But Kiyonobu published the new style of Ukiyoe and unified some groups. From then, Ukiyoe began to reach the height of its prosperity. Utamaro Kitagawa was Kiyonobu's most famous pupil. He began to paint Ukiyoe using Okubie (the new way of painting). Utamaro painted only pictures of women using Okubie. Sharaku Toshusai incorporated Okubie into pictures of actors. He is said to have painted about 144 pictures of Kabuki actors in a year and suddenly disappeared. Even now, nobody know where he went. But he was one of the most famous painters in the second stage.

The third stage is the end of the Edo period (19C). Ukiyoe was on the decline in this stage. Though a lot of pictures of women and actors were painted, people did not think much of them. Instead of women and actors, landscapes were painted in this stage. There were two important painters of Ukiyoe. Their names were Hokusai Katsushika and Hiroshige Ando. Hokusai Katsushika tried hard to express the beauty of nature. He began to paint Ukiyoe when he was nineteen years old. At first, he painted picture of women and actors. But when he was middle age, he thought of painting landscapes. "FUGAKU36KEI" is one his most famous works. This is a picture of Mt. Fuji. He incorporated landscape into Bijinga. Therefore, his Bijinga have backgrounds. Hiroshige Ando was Hokusai's pupil.

Hokusai's landscapes gave a great stimulus to Hiroshige. He painted "TOKAIDO53TSUGI." It is very famous even now. When I was a high school student I studied his works as Japanese history.

In 1868, the Meiji period started. Because of isolation, Japan had not highly developed its culture. Therefore, the Meiji government borrowed much Western culture. As a result, people did not think much of Japanese culture. Ukiyoe was no exception. In this way, the history of Ukiyoe came to an end.

First Assessment Writing

My name is _____. I have been in Sapporo for eighteen years. I went to _____ high school. There is a beautiful park near house. I have a sister.

She is a high school student now. I like cats. Now, I have five cats. They are very very pretty. I studied English hard (?) when I was a high school student, but I was not able to improve my English ability. Please teach me how to study English.

Final In-Class Writing

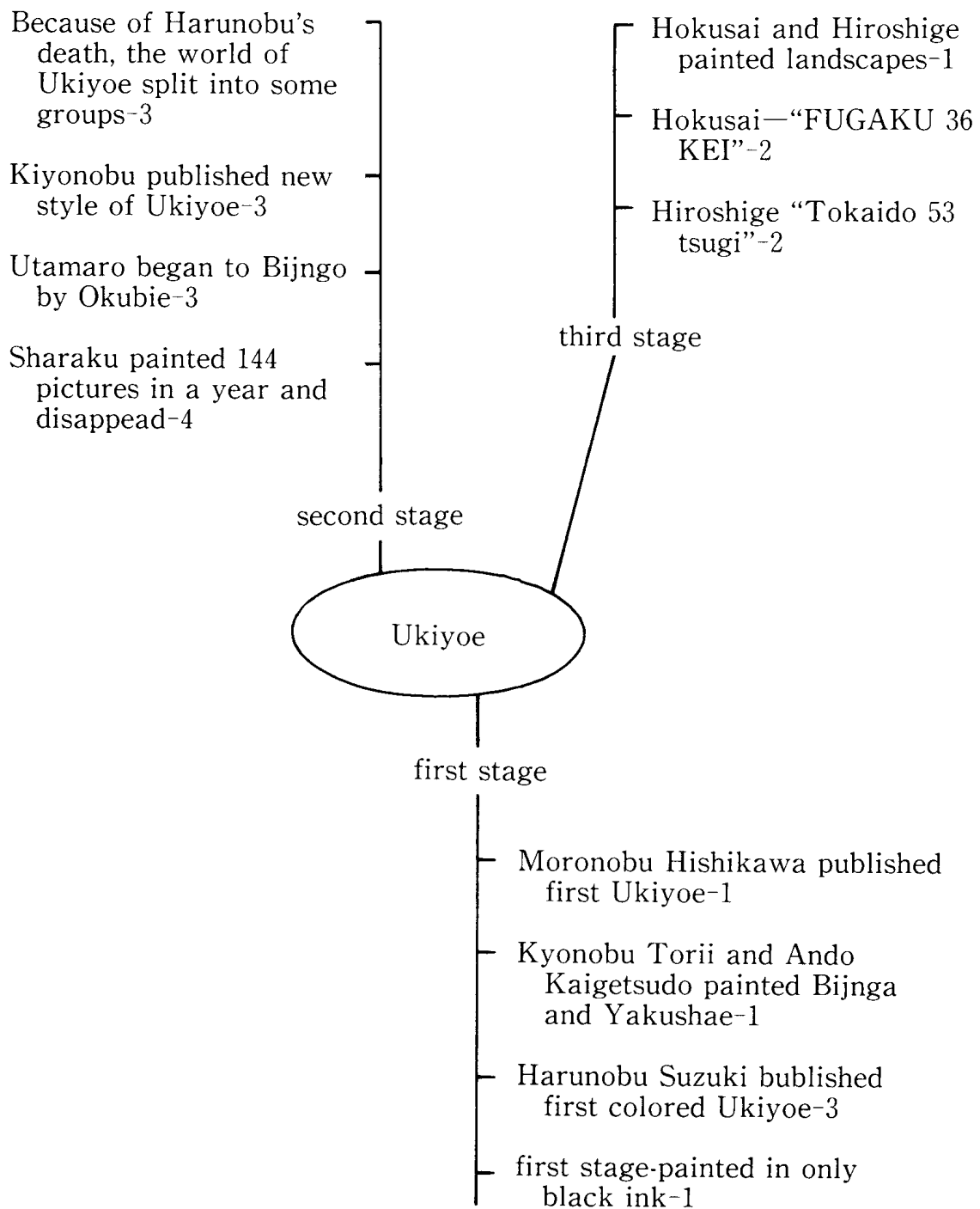
There are many similarities and differences among the three countries, the United Kingdom, Australia and New Zealand. First, Australia is similar to New Zealand because they are located in Oceania. Then, Same language was spoken in the three countries. Third, Australia and New Zealand are similar since thier major industry is agriculture. Australia has the life expectancy (men) as New Zealand.

Though I wrote many similarites in paragraph 1, there are more diffrences than similarities among the three countries. First, United Kingdom has the largest population of the three countries. Then, New

Zealand is wider than United Kingdom. New Zealand has the least GNP of the three countries. Finally, the climate of New Zealand is milder than that of United Kingdom.

Each country has many good and bad things, but I would like to live in New Zealand. It is because I like Oceania and mild climate. I hate the country which has large population. I think agriculture is the best major industry. These are why I choose New Zealand.

Schematic Map—Student J



The above entries are cross-referenced to the list below:

- 1 Great Encyclopedia, Heibonsha, 1986, p.564-565.
- 2 Japanese History, Yamakawa Shuppansha, 1991, p.199, 223.
- 3 Beauty of Ukiyoe, Hokkaido Museum, p.8-11.
- 4 Ukiyoe, Shogakkan, 1985, p.182-.