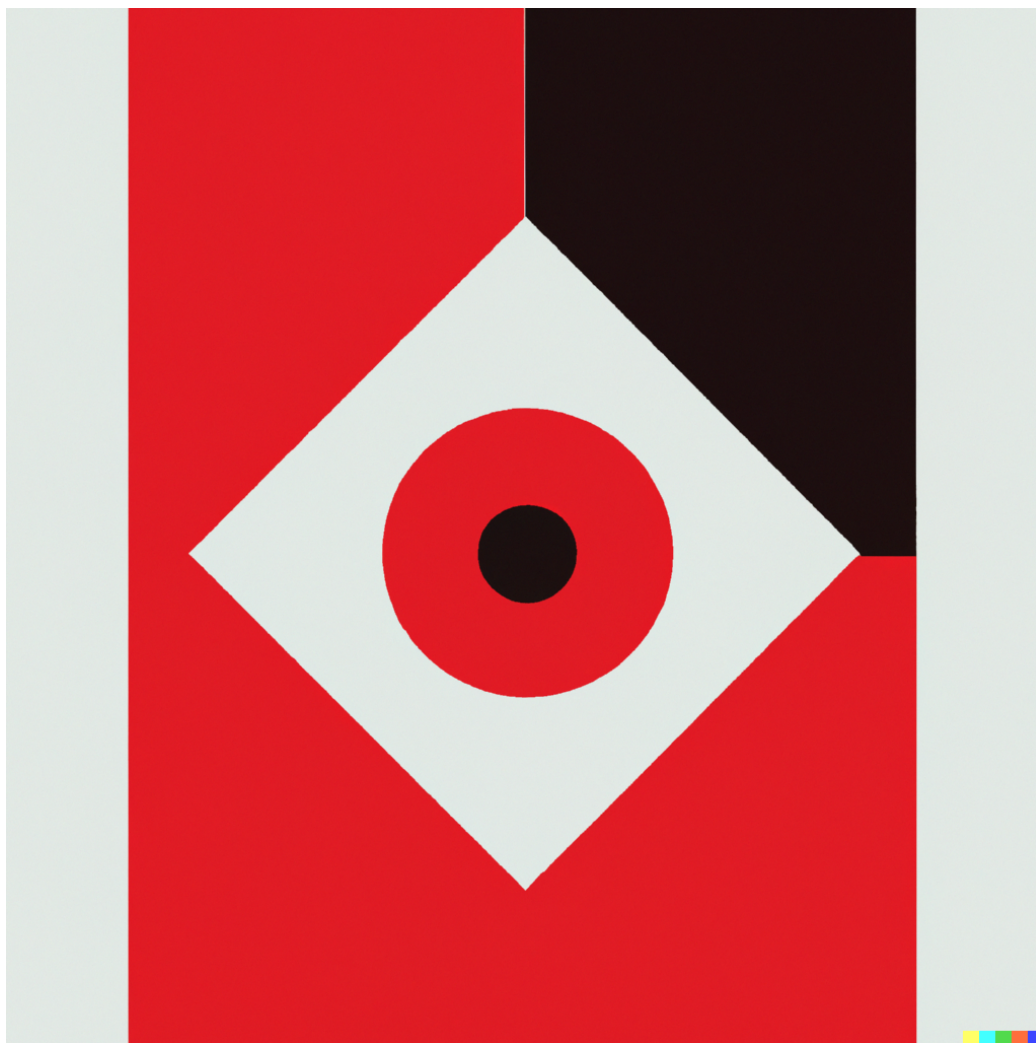# CLIL Textbook

(Content and Language Integrated Learning)

Cultural Studies

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CLIL stands for "*content and language integrated learning*".

The goal of a CLIL course is to teach a foreign language (e.g., English) through academic content, in this case, Cultural Studies. Therefore, this class has a dual-focus – improving your English skills while learning more about the field of Cultural Studies.
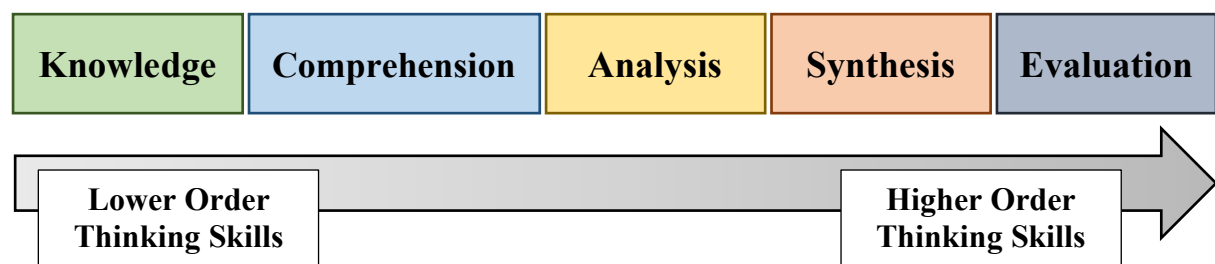
CLIL courses also focus on the following 4 C's:

Content

Communication

Cognition
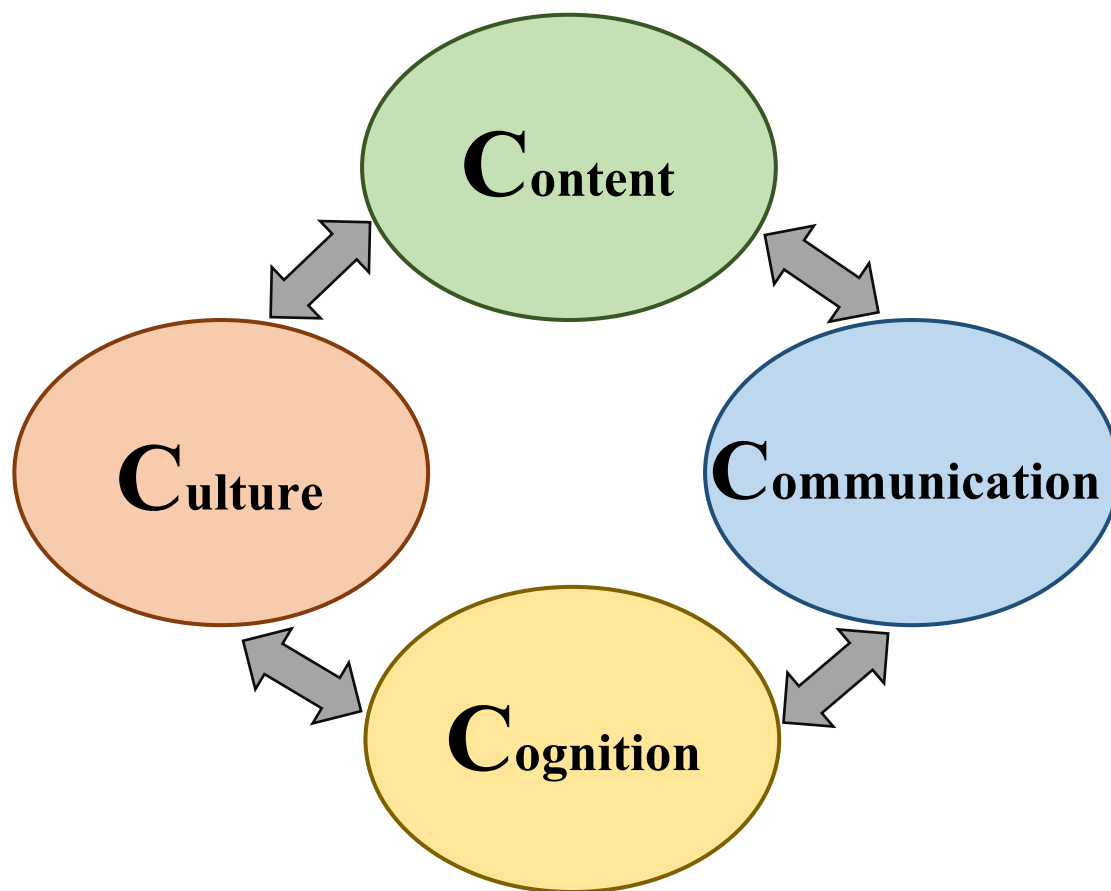
Culture

This book is divided into **3 sections (The evolution of human culture, stories, and symbols; understanding culture; and dynamic culture)**. In each section, there are **3 units,** so we will cover a total of 9 units. We will cover one unit each week. At the end of each section, you will do a short group presentation on a topic related to that section.

In each unit, there is a **content module** (the 1st **C**), which introduces the academic material in a reading passage. You will build up your **knowledge** on a specific topic related to Cultural Studies. In addition, you will watch a video related to this topic and then have to summarize it to show that you **comprehend** the material.

There is also a **communication module** (the 2nd C), which includes both open discussion questions related to the content and a conversation dialogue to practice talking about the content. You will compare and contrast what you have learned in the content module to show that you can **analyze** this new information. In addition, you will compose and produce your own short group presentations on a topic related to the section to show that you can **synthesize** what you have learned. Finally, you will learn to **evaluate** and complete peer reviews of other students' presentations.

Knowledge	Comprehension	Analysis	Synthesis	Evaluation

Lower Order Thinking Skills → **Higher Order Thinking Skills**

Therefore, the third pillar of a CLIL course is to develop your **cognition** (the 3rd **C**), as indicated in the above highlighted words. These are all part of the well-known taxonomy of thinking skills developed by Paul Bloom.

Lastly, the final pillar of CLIL is to develop your knowledge of **culture** (the 4th **C),** which means gaining a deeper understanding of ourselves and other cultures through learning and discussing the material in this textbook.

Throughout the textbook, there are dialogues related to the topic to practice your conversation. There are 3 individuals in these dialogues studying Cultural Studies at an international university.

Ana is from Montevideo, Uruguay. She loves to watch soccer and play video games. She hopes to be a computer programmer in the future.

Jeong is from Busan, South Korea. She is studying English, Japanese, and Chinese. She loves to learn different languages. In the future she plans to work in the hospitality business.

Hanif is from Malaysia. He is really into philosophy and religion and likes to read the works of Nietzsche and Lao Tzu. He has no idea what he wants to do in the future, but right now he is interested in learning English and hopes to travel around the world and see many world heritage sites.

Ana

Hanif

Jeong

The outline of the textbook.

There are 3 sections based on a theme from the field of Cultural Studies and each section has 3 units connected to this theme.

The goal is for you to come to class prepared to talk about the topic, instead of the teacher standing and lecturing for the entire class. That means, each student needs to actively complete the weekly homework assignments before class to become familiar with the topic.

Each unit is divided into the following 4 Headings:

The "green headings" contain a reading passage on the topic.

Content: Background Reading
Section **
Week **

The "grey headings" contain your homework. Each individual in your group will watch a video and write a short summary of the video and also do some vocabulary exercises.

Homework
Section **
Week **

The "blue headings" are the communication activities. During class, we will do activities to practice English communication. For example, each student will describe to the other students in the group the video from the above homework. This is a jig-saw puzzle – each student helps the other students gain a deeper understanding of the topic. In addition, there are discussion questions and practice dialogues.

Communication Activities
Section **
Week **

Finally, at the end of the 3 weeks, each group will do a short group presentation on a topic they found interesting in that section.

Group Project for Section **
Section **
Week **

Table of Contents

(The dialogues were written in collaboration with openai's ChatGPT - https://chat.openai.com)

Introduction

Cultural Studies is a broad interdisciplinary field of study that includes fields such as Anthropology, Sociology, Psychology, History, Political Science, and Women's Studies.

The word culture is extremely complex and abstract. Think for a moment, if you had to write your own definition for it, how would you define it?

Besides using a definition to capture this elusive word, it might be useful to draw a conceptual mind map of it. I will start it for you, fill it in, and expand it with more circles and lines.
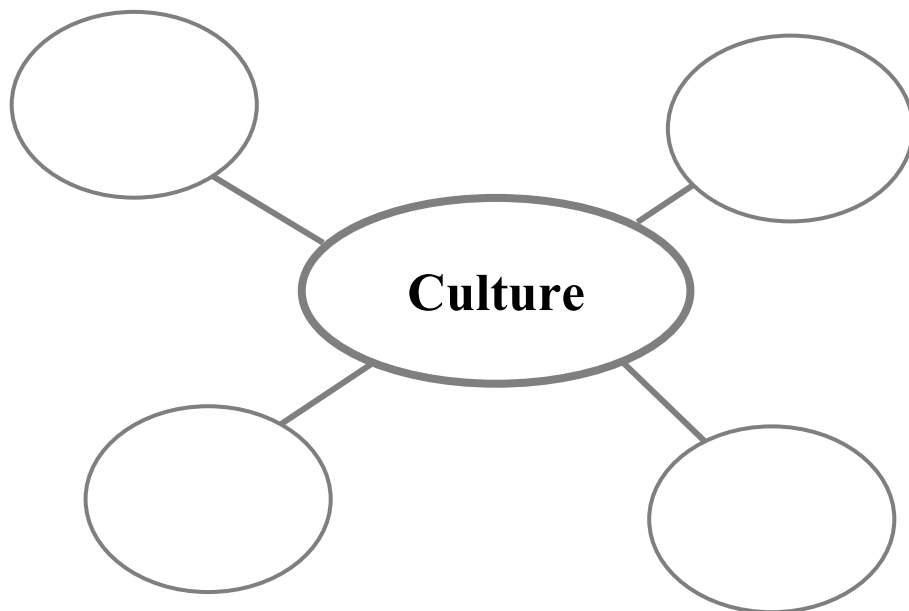
Culture

In the Cross-Cultural Psychology literature, there are many definitions for culture, but let's look at a few of them to help us begin to understand this concept.

"A unique meaning and information system, shared by a group of people and transmitted across generations, that allows the group to meet basic needs of survival, by coordinating social behavior to achieve a viable existence, to transmit successful social behaviors, to pursue happiness and well-being, and to derive meaning from life."
(Matsumoto, 2009, p. 5)

This definition is probably a little difficult to understand, so let's break it down and make it easier to grasp. Culture has something to do with a "system of knowledge" that is "transmitted" or passed on from one generation to the next. It is something essential for survival or in other words, without it, we would likely die since it provides us shelter, food, and knowledge to survive. It has something to do with our social behavior or how we act in the world, and it allows us to find meaning and purpose in life.

Another definition is as follows:

"To begin, we define culture as *networks of knowledge*, consisting of learned routines of thinking, feeling, and interacting with other people, as well as a corpus of substantive assertions and ideas about aspects of the world."
They go on to say the following about culture:
    (1) Shared by a collection of interconnected individuals,
    (2) Externalized by rich symbols, artifacts, social constructions, and social institutions,
    (3) Used to form a common ground for communicating with each other,
    (4) Transmitted from one generation to the next, and
    (5) Undergoes continuous modifications.
(Hong, 2009, p. 4)

A Japanese translation:
「まず始めに、私たちは文化を知識のネットワークと定義し、思考、感情、他の人々との相互作用の学習されたルーチンと、世界のさまざまな観点に関する実質的な主張と考えの集合体で構成される。」

Culture has sometimes been referred to as the "*human cultural niche*". Humans have few survival advantages in the wild. For example, we are not very strong, don't have claws or big fangs, are not very good at climbing trees and comparatively, we are not fast runners (though we are very good at endurance running, but this is another topic). However, unlike other species, which often adapt to their environments through genetic evolution, humans have evolved to adapt their environments to suit their needs through cultural evolution.

Humans developed this cultural niche by way of language and complex communication skills like shared stories that allow us to transmit knowledge, ideas, and beliefs across time and space. Moreover, it allows us to collaborate with others. Humans have very complex social organizations – think of the UN or NATO! This facilitates cooperation. We have developed sophisticated tools and these technological innovations have enabled us to overcome physical limitations and expand our knowledge and capabilities. We have complex beliefs and ritual systems that help explain the world, maintain cohesion, and organize social interaction. Humans are highly adaptable and flexible allowing us to thrive in diverse environments and extreme conditions (from Finland to Patagonia to the Sub-Saharan desert)!

What about your conceptual mind map of culture? Here is a possible conceptual map. Although, this still does not capture its full meaning and yours may be quite different. Take a look at yours and this one, how similar or different are they? Why do you think you focused on the concepts and categories you chose to include in your map?
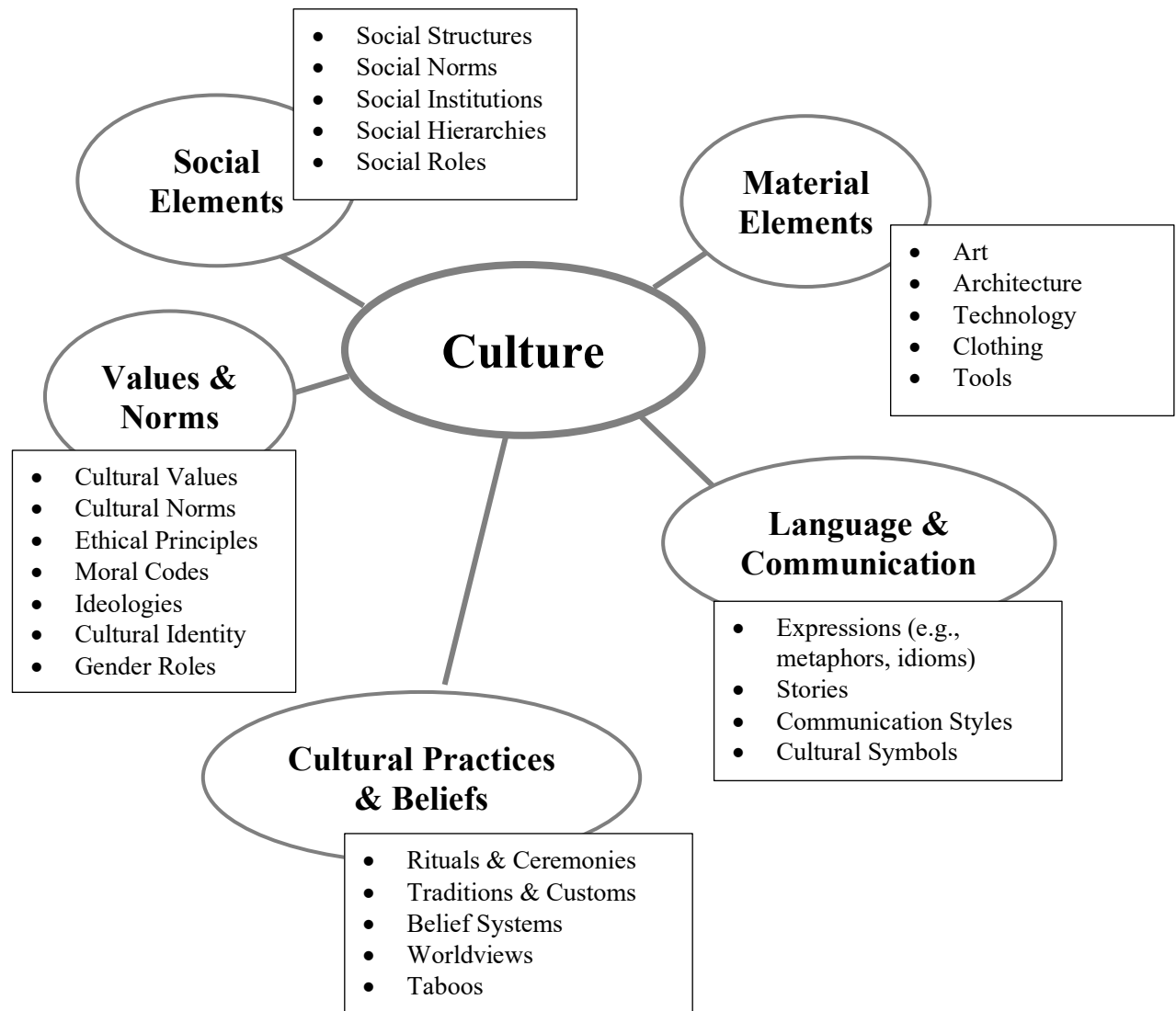
Figure 1. A conceptual mind map for the term "Culture"

Culture is something we share with others, it evolves and adapts over time, the creation of culture is cumulative (e.g., an ongoing process), and the transmission of culture from one generation to the next is something that separates us from other animals. Culture may include material culture (e.g., objects that can be seen, touched, heard, and/or used with our bodies such as art, books, buildings, technology) and non-material culture (e.g., things that cannot be seen such as values, beliefs, language, rules, norms) (Ballatine & Roberts, 2008).

In this class, we will explore in greater depth many of the above topics. In the **<u>first section</u>**, we will begin by looking at the evolution of human culture and the important role of imitation to learn, maintain, and pass on cultural knowledge, values, norms, and beliefs. Then, we will look at the power of stories and how they reflect key aspects of culture. We conclude this first section by exploring signs and symbols used by cultures to convey meaning.

In the **<u>second section</u>**, we will learn some key terms that have been used in the study of culture and cultural differences. Then, we will specifically look at how culture influences humor and the emotionality of insults. Humor from another culture can be one of the more difficult things to understand. We end this section by examining what is referred to as sub-cultures. The values, beliefs, and norms of behavior of these sub-cultures differ widely from the larger culture.

In the **<u>final section</u>**, we consider how technology and human movement has created a global culture and hybrid cultures around the world. We conclude this class by looking at commercial culture and how culture is often used as a soft power to sell products or as a power construct for international relations.

Section 1: The Evolution of Human Culture, Stories, and Symbols

Unit 1: The Ratchet Effect and Human Cumulative Culture

Key vocabulary

primate	**epoch (age)**	**scavenging**	**imitation**
霊長類の動物	世・時代	〈残飯など〉をあさる	見習うこと・まね
migration	**vehicle (2)**	**intentional**	**abstract**
移動・移住	伝達手段	意図的・計画的	抽象的・観念的

Content: Background Reading 1 　　Section 1 Week 2

Our species, as in Homo sapiens, has gone from being inconsequential **primates** in the African savannahs to colonizing every corner of this planet over the last 60,000 years. Our population has grown from hundreds of thousands to billions. Our technologies have evolved from spearheads and cave paintings to rockets and artificial intelligent machines. Some scientists (see Lewis & Maslin, 2015) argue that humans (or "*anthropos*", Greek for "human beings", as in anthropology) have transformed the planet so dramatically that we now live in the "Anthropocene," a geological **epoch** defined by human activity (see Figure 1.1).
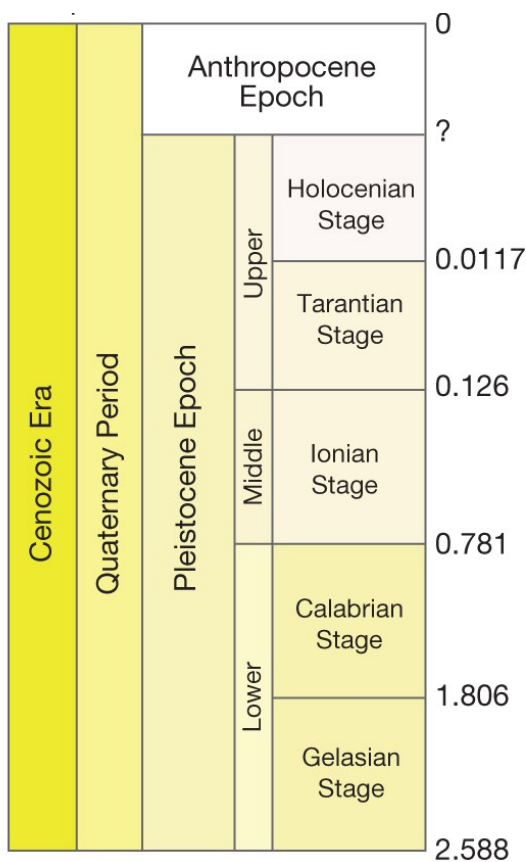

Figure 2. An alternative geological time scale (c) from Lewis and Maslin (2015)

How did we get here? How did we go from living in caves and **scavenging** for food to mass producing food in factories and living in skyscrapers? One possible answer is cultural learning.

According to Tomasello et al. (1993) many animals live in groups, but only humans live in cultures. Cultures are unique because they create various things like objects, social systems, and traditions, and have languages. These cultural things change and improve over time, with each generation adding modifications. This continuous improvement is called the "ratchet effect." In contrast, non-human creatures do not show this kind of cultural progress in their behaviors or creations.

This "ratcheting" effect involves high-fidelity (or a high degree of exactness in the **imitation**) of cultural knowledge and at the same time modifying this knowledge in a beneficial way to generate an increase level of technological complexity. This leads to the development of more complex inventions that no single individual could ever invent. Some suggest that this ratcheting up in complexity of cultural knowledge and traits across generations is the distinctive feature of human culture or more specifically human cumulative culture (Dean et al., 2014; Richerson & Boyd, 2005).

> ** ratchet | ˈraCHət | noun
> 1 a device consisting of a bar or wheel with a set of angled teeth in which a cog or tooth engages, allowing motion in one direction only: *[as modifier] : a ratchet screwdriver*. • a bar or wheel that forms part of a ratchet.
> つめ車, ラチェット 〚一方向へのみ回転する歯車〛
> 2 a situation or process that is perceived to be changing in a series of irreversible steps: *a one-way ratchet of expanding entitlements*.
> 改善の見込みのない状況

Mesoudi (2016) points out that humans did not evolve any genetic adaptations to the diverse environments to which they had spread during their **migrations** across the globe (from the cold Artic tundra to the African deserts). Instead, they relied on technology, knowledge, and social customs – skills that are all learned. To which, Mesoudi (2016) concludes, "Agriculture, city-states, the industrial revolution and other major human-related activities all rely on learned knowledge".

Notes:

How humans acquire this "learned knowledge" is the heart of human culture. In cultures, the focus is less on the individual and more on the cultural groups and specifically on the norms, values, ideas, and practices of that group. Thus, individuals are **vehicles** for maintaining these dominant norms and values and not "representative" of the culture itself. As a consequence, individuals are able to migrate from one group to another, as long as they adapt to the dominant norms and values.

Two important types of learning to acquire this cultural knowledge are:

- **Imitative Learning** - Imitative learning is a form of social learning where individuals observe and mimic the behaviors of others in their social group. Through observing and replicating the action of others, individuals acquire new skills and behaviors and thus transmit cultural practices from one generation to the next. Thus, this form of learning contributes to the continuity of human culture. Tomasello (2019) emphasizes the importance of what he calls "shared **intentionality**" in imitative learning. This is a unique human ability to understand and share intentions with others, which again, builds a collaborative environment for cultural learning. Another key element of human social learning is that it focuses more on copying the "process", or the performance, rather than the "product", or the result produced on the environment (Tennie et al., 2009).

- **Instructed Learning** – Instructed learning is when the individual acquires knowledge and skills through explicit instruction, communication, and guidance from a more knowledgeable person (e.g., parent, teacher, etc.). Again, this plays a crucial role in transmitting cultural knowledge (i.e., through language, images, demonstrations) that may involve **abstract** or complex knowledge, beliefs, and values that may not be readily observable. Instructed learning provides individuals a blueprint to understand cultural norms and the broad conceptual framework for behaving, communicating, and thinking in that specific culture. Thus, there are strong normative sanctions against non-conformity. However, individuals build upon the collective knowledge of the culture and refine, develop, and contribute to its complexity.

At home: Watch the short video and then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

https://www.youtube.com/watch?v=mrWPSP35gUk
BBC Radio 4 The Idea of Cultural Transmission

Vocabulary Exercises

A. Connect the English to the Japanese.

1) primate _____		a）抽象的・観念的
2) epoch _____		b）残飯などをあさる
3) scavenging _____		c）霊長類の動物
4) imitation _____		d）移動・移住
5) migration _____		e）世・時代
6) vehicle _____		f）見習うこと・まね
7) intentional _____		g）意図的・計画的
8) abstract _____		h）伝達手段

B. Fill in the blanks.

(1) The _____ exhibit at the zoo featured various species of monkeys and apes.

(2) The Renaissance was a significant _____ in European history.

(3) Vultures are known for their _____ behavior, feeding on carrion.

(4) Children learn through _____ , copying the actions of those around them.

(5) The annual _____ of birds from colder regions to warmer climates is a natural phenomenon.

(6) Language is a powerful _____ for communication.

(7) The artist's work was highly _____ ,exploring complex concepts through shapes and colors.

(8) The suspect's _____ actions raised suspicions among the investigators.

C. Circle True or False.

(1) Primate refers to any animal with four legs. (True / False)

(2) An epoch is a short period of time. (True / False)

(3) Scavenging is the act of hunting for prey. (True / False)

(4) Imitation is the process of creating something original. (True / False)

(5) Migration is the movement of animals from one place to another. (True/ False)

(6) A vehicle is a means of transportation. (True/ False)

(7) Intentional actions are often done without any planning. (True / False)

(8) Abstract thinking deals with concrete ideas and objects. (True / False)

<u>Open-ended questions</u> to think about before class (Use as discussion topics)

1) Think about some important human innovations over the past several centuries, how do you think these technologies have influenced cumulative cultural evolution?

2) How does imitative learning facilitate knowledge transfer and social cohesion within communities?

3) Reflect on your primary and secondary school days. What do you think are some of the values, beliefs, and norms you learned (through instructed or imitative learning) that may be specific to Japanese culture?

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries. Then consider similarities and differences.

Similarities	Differences

Discuss your thoughts on the **<u>open-ended questions</u>** in the **homework section.**

<u>**Conversation Practice**</u>

In the following conversation, 3 students are discussing human cumulative culture and the ratchet effect.

Ana: Hey, Hanif and Jeong! Have you two come across Tomasello's work on human cumulative culture and the ratchet effect? It's really fascinating stuff!

Hanif: Oh yeah, I've heard about it. It's all about how humans accumulate knowledge and skills over generations, right?

Jeong: Yeah, that's it. It's like each generation builds upon the achievements of the previous ones, creating this continuous upward trajectory of progress.

Ana: Exactly! And the ratchet effect is such an interesting concept within that framework. It's the idea that once a cultural innovation occurs, it becomes almost impossible for it to be lost or reversed.

Hanif: Right, because even if the originator of the innovation disappears, others in the community carry it forward and improve upon it. It's like a one-way street of progress.

Jeong: Absolutely. Think about something as simple as language. Once certain words or grammar structures are introduced, they tend to stick around and become foundational for future generations.

Ana: Exactly! And Tomasello's work emphasizes the role of social learning and cooperation in driving this cumulative cultural evolution. It's not just about individual brilliance; it's about sharing and collaborating within a community.

Hanif: Totally. Our ability to learn from one another and work together is what propels our cultural advancement forward.

Jeong: And it's not just about looking backward; understanding these concepts helps us envision a future where we continue to innovate and progress as a society.

Ana: It's exciting to think about where human culture might go in the future, especially when we consider how far we've come from our earliest ancestors.

Hanif: Definitely. Tomasello's work really opens up our minds to the vastness of human potential and the power of collective intelligence.

Jeong: For sure. I'm eager to explore more about these concepts and see how they play out in different cultural contexts. There's so much we can learn from each other!

Ana: And having discussions like these helps us deepen our understanding and appreciation of our shared human journey. It's what keeps the intellectual ratchet turning, as they say!

Hanif: Well said, Ana. Let's keep exploring and learning together!

Unit 2: The Power of Stories

Content: Background Reading

The evolutionary biologist E. O. Wilson wrote that "the mind is a narrative machine" and the narratives that "prove most innately satisfying spread and become culture" (2005, ix). As language evolved, so too did culture. Language provided the tool for telling complex and elaborate stories. Stories allow information and knowledge to be transferred across people, places, and time. Traditional stories are often referred to as myths and collections of myths are the mythologies of a particular religious or cultural tradition.

myth | miTH | noun
> *a traditional story, especially one concerning the early history of a people or explaining some natural or social phenomenon, and typically involving supernatural beings or events*

mythology | məˈTHäləjē | noun (plural mythologies)
> *a collection of myths, especially one belonging to a particular religious or cultural tradition • a set of stories or beliefs about a particular person, institution, or situation*

The best place to begin to examine these myths is with stories that tell about the creation of the universe and the people in it. These creation stories explain what could not be explained at the time (e.g., evolution). They try to answer the questions, "Who are we?" and "Where did we come from?" Most people are familiar with the Bible and the stories from the first chapter of Genesis:

> *In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.*
>
> *And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.*

After the creation of the universe, then typically in many of these stories, a deity, a god, a supreme being creates humans. In Genesis, this comes later in the first chapter (verses 26-28):

> *Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."*

One can quickly see how this simple story played a significant role in shaping Western cultural attitudes towards nature and animals. (1) The idea of humans having "dominion" over nature has often been interpreted as a directive (or endorsement) for humans to exploit and control the natural world leading to an **anthropocentric** view that prioritize human interests over the well-being of other species and ecosystems. (It should be noted that some interpret this not as a "directive", but as a responsibility, or in other words, humans are the caretakers of the earth); (2) A perception that humans are separate from nature, distinct from it, superior to other animals. This creates a dualistic view of the world (humans as spiritual beings, made in the image of God, and all other creatures). This has led to a sense of detachment and **alienation** from the natural world; and (3) A perspective that justifies the exploitation of both animals and natural resources (e.g., forests, water, earth) for human gain.

Think about the Japanese creation story. What does it say about the creation of the universe? Where did people come from? In these stories, is Japan at the center of the universe? Let's take a look at another creation story from an indigenous group called the Hopi in southwestern United States (often called the four corners, where the borders of four states come together – New Mexico, Arizona, Utah, and Colorado). Their land is inside the borders of the Navajo reservation, so they are one of the more isolated groups of people from European influence.

Creation Stories: The Hopi People

(It should be noted that there are variations to these stories).
The world began with Tawa, the Sun Spirit, who created Sotuknang, the deity of the underworld. Together, they crafted the framework of the universe and called upon other deities to assist in the creation process.

One key aspect of the Hopi creation story is the emergence of beings from different worlds. These beings, known as *Kachinas*, are divine spirits who embody various aspects of the natural world and serve as intermediaries between humans and the spiritual realm. As the story goes, the *Kachinas* played a crucial role in shaping the Earth and teaching the Hopi people how to live in harmony with nature.

Another important element of the Hopi creation story is the emergence of the Hopi themselves. According to the stories, the Hopi people emerged into the world through a series of underground passages known as Sipapuni (a symbolic portal from which the first humans emerged). As they emerged, they were greeted by the caretaker deity, Maasaw, who gave them guidance on how to live in balance with the Earth and each other.

Central to the Hopi creation story is the concept of balance and harmony. The Hopi believe that the world is interconnected, and that all living beings have a responsibility to maintain harmony with the natural world and with each other. Through their ceremonies, rituals, and traditional practices, the Hopi seek to uphold this balance. Comparing this story to the story of Genesis, there are many differences, but most notably, is its emphasis on harmony with the natural world.

Like many cultures, symbols emerge from these early stories. For the Hopi, figure 3 shows some of these symbols. The first one is a black ring, divided (north-south and east-west) into 4 quarters by a black cross and a black dot in each of the quarters. It is a very important symbol to the people and is in their tribal flag. The second image is *Kokopelli*, who is a fertility deity in the shape of a hunchbacked flute player with feathers. So, this deity presides over childbirth and agriculture, but is also a trickster god and symbol for the spirit of music. In Japan, there are also many **fertility** symbols and festivals, as agriculture for cultures throughout the world played a significant role in its survival and longevity. Finally, the third image can be found among many indigenous tribes in North America, this is a medicine wheel and is a sacred symbol that represents spiritual knowledge and a connection to everything in the universe.
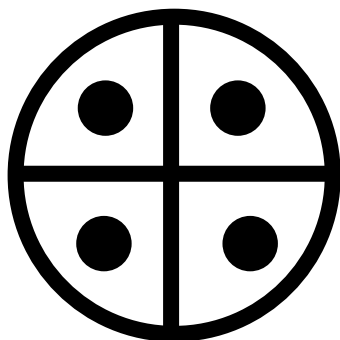
Tuuwaqatsi
(symbol of earth)

Kokopelli

The Medicine Wheel

Figure 3. Important symbols in Hopi culture

The medicine wheel for the Hopi people represents various aspects of life, spirituality, and the natural world. It symbolizes a holistic understanding of the universe, including the interconnectedness of all things. It consists of a circle divided into four quadrants, each representing different aspects of existence. The colors and symbols associated with each quadrant may vary slightly depending on the specific teachings of different Hopi communities (see Figure 4, the colors and directions may vary between people). For example, yellow is the east, as the sun rises and represents the spiritual side of life. It contains the element of fire and is connected to spring. The number four is an important number since it represents the circle of life, the 4 sacred directions, the 4 seasons, and the 4 elements (earth, wind/air, fire, and water).

To understand more about the circularity of life embodied in a hoop dance (see https://www.youtube.com/watch?v=niRs_VIqzYU).

Figure 4. The medicine wheel divided into 4 quarters and a center

Hero Stories: The Odyssey

Other important stories are hero stories like the story of Odysseus, as depicted in Homer's epic poem "The Odyssey". This story plays an important role in shaping Western culture. Odysseus is the legendary king of Ithaca who sets off on a long journey home (10 years) following the Trojan War. He encounters numerous obstacles on this journey and mythical creatures such as Cyclops (monstrous looking one-eyed creatures), Circe and Calypso (divine nymphs), and Sirens (part-bird/part-woman winged creatures whose singing lured sailors onto the path of dangerous rocks).

This idea of a "journey" reflects the idea of exploration, perseverance, and overcoming **adversity**. Odysseus has both positive traits such as intelligence and strategic thinking skills, but also has negative traits like pride and **arrogance**, which at times caused him problems on his journey. Odysseus is a story of courage and loyalty to his family and crew.

Joseph Campbell (2023), an American mythologist, writer, and lecturer, is famous for his work on comparative mythology and his concept of the "hero's journey" or monomyth. He described this journey as a common narrative pattern found in myths and stories from various cultures around the world.

The pattern of the hero's journey is as follows. (1) The individual lives a normal, ordinary life. (2) The individual receives a "call" to adventure where he/she is presented with a challenge. (3) The individual refuses this call due to fear or self-doubt. (4) A supernatural mentor assists him/her by providing wisdom, magical tools, and encouragement. (5) Then, the hero begins the journey and crosses the threshold into the unknown. This marks the beginning of the adventure. (6) Along the way, the hero is tested with obstacles, hardships, and enemies, which in turn, serve to strengthen

the hero's character. (7) At one stage, the hero approaches a central conflict of the story and falls into the innermost cave, an abyss, facing his/her greatest fears. He/she experience the depths of pain and loneliness, a near-death experience. This is a point of tension and anticipation – as it tests the courage, determination, and inner strength of the hero. (8) The hero, in the end, overcomes this adversity (ordeal). (9) Having overcome this conflict, the hero receives an award (e.g., knowledge, power, an object of significance, recognition, etc.). (10) Now, the hero begins the road back to the familiar world. (11) The hero experiences a rebirth from this journey and is not the same person as before. (12) The hero returns with the rewards and lessons learned from the journey as a new person (see Figure 5 for a visual image of these phases).

For Campbell, this "hero's journey" represents a universal archetype and can be found across cultures of the world. This storytelling provides insight into how individuals can understand and come to grips with their own life journeys and obstacles they face. The influence of the hero's journey can easily be found across the world of literature and film as well as having an effect on our own lives and experiences. For example, this can easily be applied to Japanese students studying abroad. The students set off on this journey, at first, they might hesitate – fearful and having self-doubt. Then, they might get help from a *senpai*, a teacher, a friend, or a parent – providing them encouragement, perhaps some financial support, etc. Now, the students set off on this journey into the unknown and meet some difficulties – language barriers, cultural differences, loneliness, financial struggles, etc. The students need to face these challenges and overcome them and doing so this strengthens their character. As they return home with the reward (knowledge, confidence, overseas experience, and souvenirs), they now feel they can have a stronger impact on society and have grown as an individual.

Notes:

24

The Hero's Journey

Ordinary
Life

Call to
Adventure

1

2

Return with
Reward

Refuse the
Call

12

3

Meet the
Mentor

Rebirth

4

11

The Road
Back

10

Cross the
Threshold

5

6

Test, Challenges,
Enemies

7

9

8

The Innermost
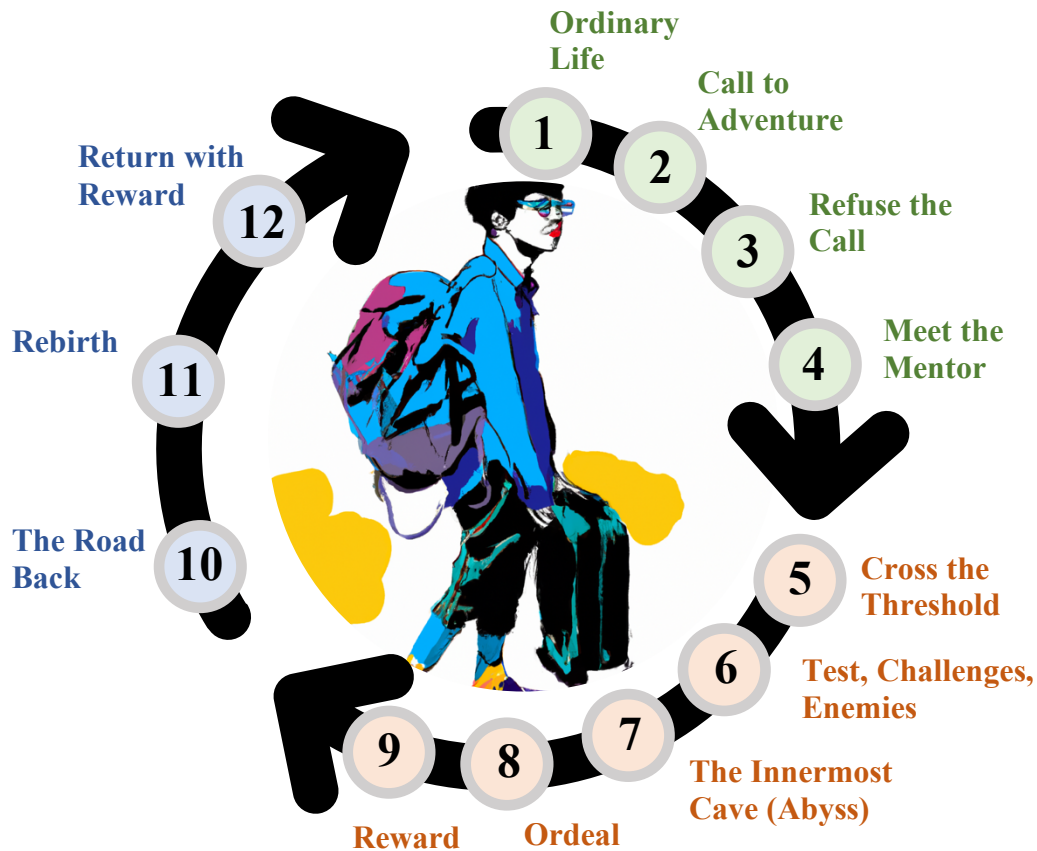Cave (Abyss)

Reward

Ordeal

Figure 5. The Hero's Journey

** It should be noted that this story of the "hero" in Western culture went through a shift in the 20th century with the rise of the "anti-hero" story. This story can be found in many famous works of literature such as Franz Kafka's the Metamorphosis and James Joyce's Ulysses. Joyce's Ulysses, a very long and difficult to read book, is about one day in the life of an ordinary Dubliner named Leopold Bloom. Bloom is the Everyman figure, and represents the struggles and simple aspirations of a common person. He is flawed and imperfect, and **grapples** **with** feelings of alienation and loss, yet maintains his sense of humanity.

The anti-hero arose from many societal changes such as the disillusionment with authority and institutions (e.g., religious and social authorities, as in, the pope, priests, aristocrats, and monarchies); a growing skepticism towards traditional values; and a desire for authenticity and realism. Most of us do not embark on heroic stories, but live ordinary lives working in convenient stores or factories. This anti-hero framework reflects the complexities, contradictions, and nuances of real life. If you listen to Japanese pop music, consider *Sekai no Owari's* song "Anti-hero" and how this song fits into this framework. For these musicians, it seems like they are disillusioned with some of the traditional values and conventions in Japanese culture – "stand in the lines, don't make a scene" (e.g., conform to the rules of society and do not cause trouble for others).

Modern Stories: Freedom

These older stories are often referred to as myths, however in our modern world, there are also hidden stories that maintain the fabric of society and affect how we behave, perceive the world, and think. For example, humans living in democratic societies strongly believe in the story of freedom. It is a story because freedom does not exist in nature, it is not biological, it is not a part of our genes (e.g., a "freedom gene")! Instead, the whole concept of it is a story made by human culture. A modern conceptual framework of freedom often explains it through a 3-freedom approach; the "freedom from" (liberated from external constraints and limitations); "freedom to be" (ability to develop and express one's true self); and the "freedom to" (have choice, pursue one's passions and interests) (see May, 2009).

Freedom encompasses various dimensions, including political freedoms such as the right to free speech and the right to participate in democratic processes. It also extends to personal freedoms, such as freedom of religion and the right to pursue one's own goals and aspirations. This idea of freedom is written into constitutions and laws, and seems like a natural and **irrefutable** reality. In such societies, there is a collective commitment to protecting and promoting individual liberties. Freedom is connected to human rights and the struggles against oppression and tyranny, and historically rises from revolutions and social movements (e.g., French and American Revolutions, Civil Rights Movement, Women's Suffrage Movement, etc.).

Movies and novels tell stories of freedom. For example, Mel Gibson in 1995 played William Wallace in the movie Braveheart, which is about a Scottish warrior who leads a rebellion against the oppressive rule of King Edward I of England during the late 13th century. We sympathize with William Wallace and when he kills someone, it seems justified because it is in the name of freedom. In 2000, Russel Crowe played a character named Maximus in the movie Gladiator. Again, this story is all about a fight for freedom, in this case, Maximus became a symbol of hope and resistance for the oppressed citizens of Rome.

Modern Stories: Money

Think about money for a moment. You probably have some Japanese Yen in your wallet, pocket, or purse. We all know that 10,000 yen has value for it can buy a nice sushi dinner or provide us the opportunity to go shopping for some new shoes. However, we also know that this piece of paper is simply paper and has no "true" or **intrinsic** value (e.g., compared to food, shelter, medicine, etc.). The value arises from our shared belief that it has value. Yuval Noah Harari in his book "Sapiens" traces the history of money from its origins as a system of barter. Barter means a system of exchange of goods or services without using currency. For example, I am a potter and you are a pig farmer. You provide some pork meat in exchange for some bowls or plates of pottery. Early forms of money include "commodity money" such as livestock, salt, or grain. Feathers were also used in many indigenous cultures based on their beauty, symbolism, and ceremonial use. Metal coins began to be used in Mesopotamia, Egypt, Greece, and China such as silver and gold and stamped with political symbols for authenticity. Fiat money began to be used, which means the value of the currency comes from government decree or legal tender laws. As money evolved, the intrinsic value of it decreased and now most money is simply a number on a computer screen. Harari emphasizes that money derives its worth from the collective belief and trust of individuals within a society. The use of money has enabled humans to engage in complex economic activities and trade on a global scale, but it is still based on a story, a collective story that we all believe (even terrorists – who many have very different values, still believe in money). Nowadays, money has even evolved to be independent from any government in the form of bitcoins.

THEORY CLOUD 1

Social Constructivism

Social constructivism is a theory within the field of cultural studies that suggests that reality is not objective or predetermined, but rather constructed by individuals or groups through social interactions and cultural contexts.

According to this theory, meanings, beliefs, and understandings are not inherent properties of objects or concepts but are rather created and shaped by social processes. Therefore, in regards to the concept of money, social constructivism suggests that the value and significance of money are not intrinsic but are socially constructed. Money itself is just paper, metal, or digital data, but its value and meaning are derived from the collective agreement within a society.

Modern Stories: The Pursuit of Happiness & Wellbeing

Happiness is something that most people pursue. We want to be happy. Happiness reflects a good life, a life worth living, a life that should be sought. Therefore, countries measure the happiness of the people using a wide range of instruments. Some are simple like "Are you happy?" on a scale from 1 to 10. Others questionnaires go into more detail about the individuals' health, income, relationships, and work-life balance. Some surveys might look at objective measurements like income, availability of health care and education, the quality of the environment (e.g., pollution, national parks, etc.), social support networks, and levels of personal freedoms. The point here is that this is a story. We are told, we should pursue happiness and this is a good and positive pursuit and therefore happiness is valued in that culture.

Take for example, the World Happiness Report[1]. This report reflects the importance of happiness for modern societies. What is interesting is that many of the Top 10 countries on this list come from Scandinavia. Are people there actually happier than people in different parts of the world? And if yes, why would this be? In this report, the researchers also looked at age groups. Interestingly for countries like Canada, USA, and Japan, the younger age group (under 30 years old) reported much lower levels of happiness than the older generations. Why do you think the researchers found these results in their data? Wouldn't it more likely be the opposite – when you get closer to death (as in, getting older), you probably experience less happy compared to when you are young and healthy?

In summary, stories play an important role in shaping human culture. They pass information (e.g., these networks of knowledge), beliefs, and values through language from one generation to the next. These stories evolve, change, and take on new forms, but this reflects the dynamic nature of culture – despite these changes, there will always be stories when we talk about culture.

Notes:

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[1]   https://worldhappiness.report/ed/2024/happiness-of-the-younger-the-older-and-those-in-between/#ranking-of-happiness-2021-2023

Homework

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=D53yGnJwjT0 Hopi Origin Story | Native America | Sacred Stories | PBS
2	https://www.youtube.com/watch?v=mehs-RxArM8 What is Freedom | People from Around the World
3	https://www.youtube.com/watch?v=Hhk4N9A0oCA TED | What makes a hero? | Mathew Winkler

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) Anthropocentric _____	a）肥沃[豊か]
(2) Alienation _____	b）傲慢さ
(3) Adversity _____	c）人間中心(主義)の
(4) Arrogance _____	d）取り組む
(5) Irrefutable _____	e）本質的な
(6) Fertile _____	f）疎外(感)
(7) Grapple with _____	g）逆境
(8) Intrinsic _____	h）否定[反証]できない

B. Fill in the blanks.

(1) Some argue that the _____ view of the universe neglects the importance of other species and ecosystems.

(2) The protagonist experienced a profound sense of _____ from society after moving to a new city.

(3) The Nile Delta's _____ soil has supported agriculture for millennia.

(4) The team's ability to overcome _____ was a testament to their resilience and determination.

(5) His _____ led to his downfall as he underestimated his opponents.

(6) Many countries are currently _____ the ethical implications of advanced artificial intelligence.

(7) The evidence presented by the prosecution was _____ leaving no doubt about the defendant's guilt.

(8) The artist believed that creativity was an _____ part of human nature.

<u>Open-ended questions</u> to think about before class (Use as discussion topics)

(1) What common themes or motifs can be found across various creation stories? How do these similarities contribute to our understanding of human nature and the universe?

(2) What defines a hero in modern storytelling? Think of some examples from movies, TV shows, or books.

(3) To what extent do societal norms and expectations shape our pursuit of money and status?

(4) In the pursuit of happiness story, what will make us happy? What will make us unhappy?

(5) How does Japanese culture value freedom? How might this be similar, but also differ from how American culture values freedom?

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **<u>open-ended questions</u>** in the **homework section.**

<u>**Conversation Practice**</u>
Ana, Hanif, and Jeong are gathered in the university library, discussing the lecture they just attended.

Ana: That lecture on the creation stories of the Hopi was absolutely captivating, wasn't it?

Hanif: Absolutely. Learning about the Hopi creation story and how it's intricately tied to their culture and beliefs was truly enlightening.

Jeong: I agree. It's fascinating to see how different cultures have their own unique explanations for the origins of the world and humanity.

Ana: You know, learning about the hero's journey, too, I can't help but see parallels to our own experiences as international exchange students.

Hanif: Yeah, just like the hero embarks on a journey into the unknown, we've all stepped out of our comfort zones and into a new country, a new culture, and a new way of life.

Jeong: And just like the hero faces challenges and obstacles along the way, we've encountered our fair share of struggles and difficulties as we navigate language barriers, cultural differences, and homesickness.

Ana: But despite the challenges, we've also experienced moments of growth, learning, and transformation. We've formed new friendships, gained a deeper understanding of different cultures, and expanded our horizons in ways we never imagined.

Hanif: Exactly. And much like the hero's journey, our own journey as international students has been a quest for self-discovery and personal development. We've had to confront our fears, overcome obstacles, and embrace the unknown in order to grow and thrive in this new environment.

Jeong: It's true. And just like the hero returns home with newfound wisdom and experiences, we'll return to our home countries with a broader perspective, a deeper appreciation for cultural diversity, and a wealth of memories that will stay with us for a lifetime.

Ana: By the way, talking about heroes, I recently watched on YouTube a band called *sekai no owari*. Have you ever heard of them? They go this song called "Anti-Hero"?

Hanif: Yeah, I started to listen to them recently. I like those lyrics, "Stay in the lines, don't make a scene." Those lines really stuck with me. It's like society's way of telling us to conform, to follow the rules and not rock the boat.

Jeong: You know, it's like a reflection of the pressure to fit into predefined roles and expectations, even if it means sacrificing our individuality and authenticity.

Ana: Absolutely. And in a world that often values conformity and obedience, the idea of being an anti-hero can be empowering for those who refuse to conform to the status quo.

Hanif: Well said, Ana. It's moments like these that remind us of the importance of staying true to ourselves and not letting society dictate who we should be.

Jeong: Agreed. It's about embracing our own uniqueness and authenticity, even if it means straying from the lines and making a scene.

Unit 3: Signs, Symbols, and Memes

philosopher 哲学者	semiotics 記号論[学]	bark 吠える	cuddle 抱きしめる

Content: Background Reading 1　　Section 1　Week 4

Charles Sanders Peirce, an American **philosopher** developed a comprehensive theory of signs, often referred to as **semiotics** (another important contributor to this field is Ferdinand de Saussure). Central to semiotic theory are three key components: the sign, the signifier, and the signified.

A sign is anything that stands for something else and thus conveys meaning. This "something else" can be an object (e.g., a car), a concept (e.g., danger), or an idea. Signs are everywhere in human communication and cultures. The signifier is the physical form of the sign such as a word, an image, a sound (e.g., **bark**), or some other sensory experience. It is the material thing, the perceptible aspect of the sign. The signified is the conceptual or mental content associated with the sign. It is the meaning or idea that the sign evokes. So, when we see a sign, an icon of a cat 🐈, this icon evokes a mental representation of cats – small cute domesticated pets that purr and like to **cuddle** with the owner.

For Peirce signs have a relational nature – the signifier and signified are interconnected and their relationship forms the sign. Thus, there are three things connected in the functioning of a sign (so, its referred to as the "triadic model": the Sign itself, its Object, and its Interpretant (the person interpreting the sign). The following diagram (Figure 6) shows this connection.
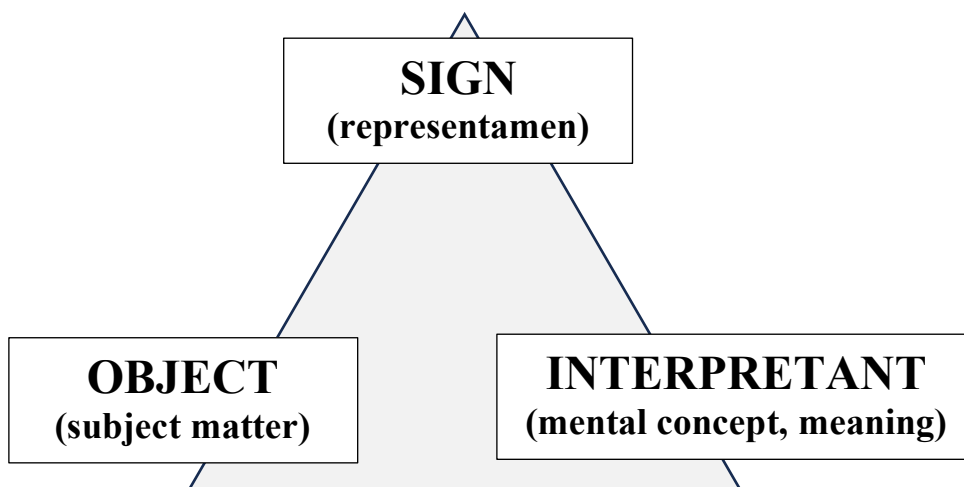

Figure 6. Peirce's triadic model

Let's consider this in more detail. Signs are an important way that people communicate. Some signs are closely related to the thing it represents. For example, it looks like the thing it represents. These are called icons. Icons are easy to understand and are not culturally dependent on learning. If we see an icon for a guitar, we know it represents a real, physical guitar (see Figure 7). Iconic signs represent reality.

Another form of a sign is an index. An index is related to the thing it represents, but not directly in a concrete way like an icon. It may have a causal relationship with the concept. For example, a knock on the door is an index for someone arriving at your house. Facial expressions are indexes – a smile is an index for happiness. It is not an icon because we cannot physically represent our emotions. Therefore, indexes are often used to represent abstract concepts or ideas. The sign of a skull is an index for danger.

Symbols are signs that have no link or connection to the thing it represents. They must be learned through conventional associations. In other words, we only know its meaning by having learned its meaning. Some examples are the symbols used to represent different world currencies such as ¥ or $. Language also relies on symbols (e.g., dog, 犬, chien). In contrast, this is an icon for this concept 🐕. So, symbols are deeply connected to the culture. See Figure 8 for more examples.

Icon	Index	Symbol
Physical resemblance between the signifier and signified	The signifier has a direct correlation with the signified. Other examples are smoke (fire), footsteps (human), etc.	An arbitrary connection between the signifier and signified (e.g., language) – must be learned through social convention
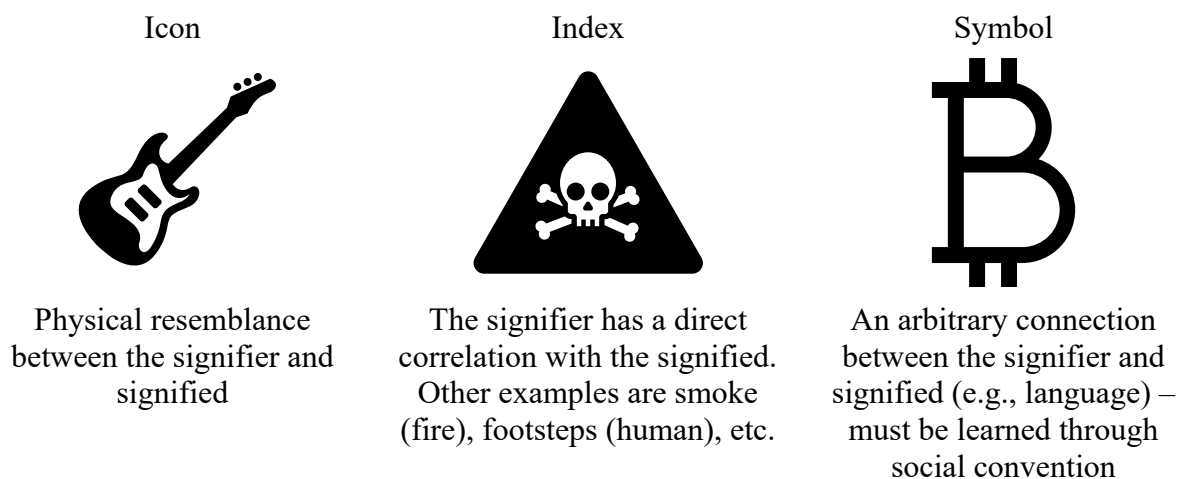
Figure 7. An example of an icon, index, and symbol
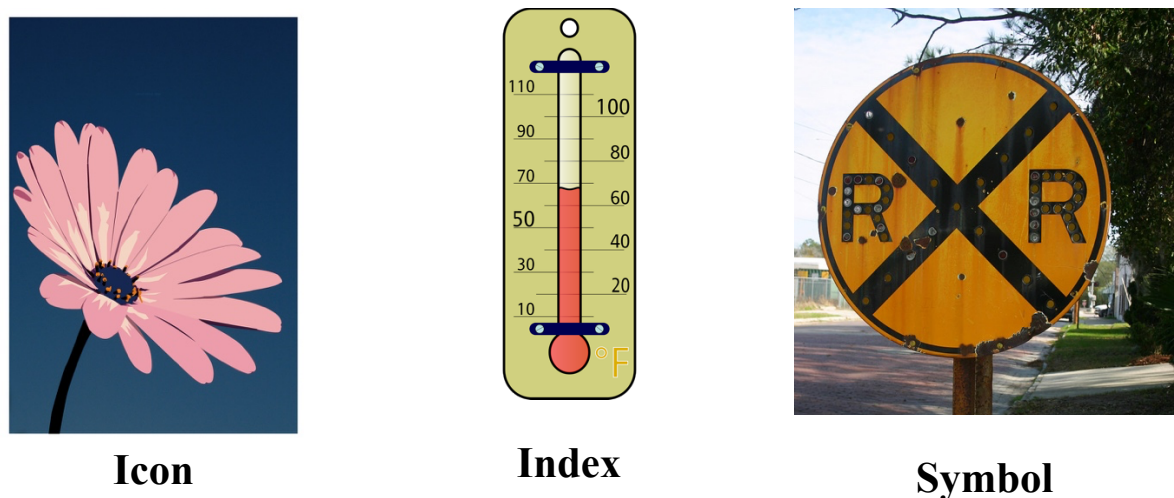
Icon	**Index**	**Symbol**

Figure 8. A second example of an icon, index, and symbol

Let's return for a moment to the Triadic model and then show how this works with icons, indexes, and symbols. So, we have an "object", a real physical fire. We can represent this object with an icon. We can also represent this object with an index (e.g., smoke). We can also represent this object with a symbol such language (e.g., fire, 火事,fuoco) (see Figure 9). The "interpretant" represents the understanding or interpretation that is generated in the mind of the interpreter upon encountering the sign. The interpretant is influenced by the sign and the object, but it is also shaped by the interpretive frameworks, cultural context, and personal experiences of the interpreter.
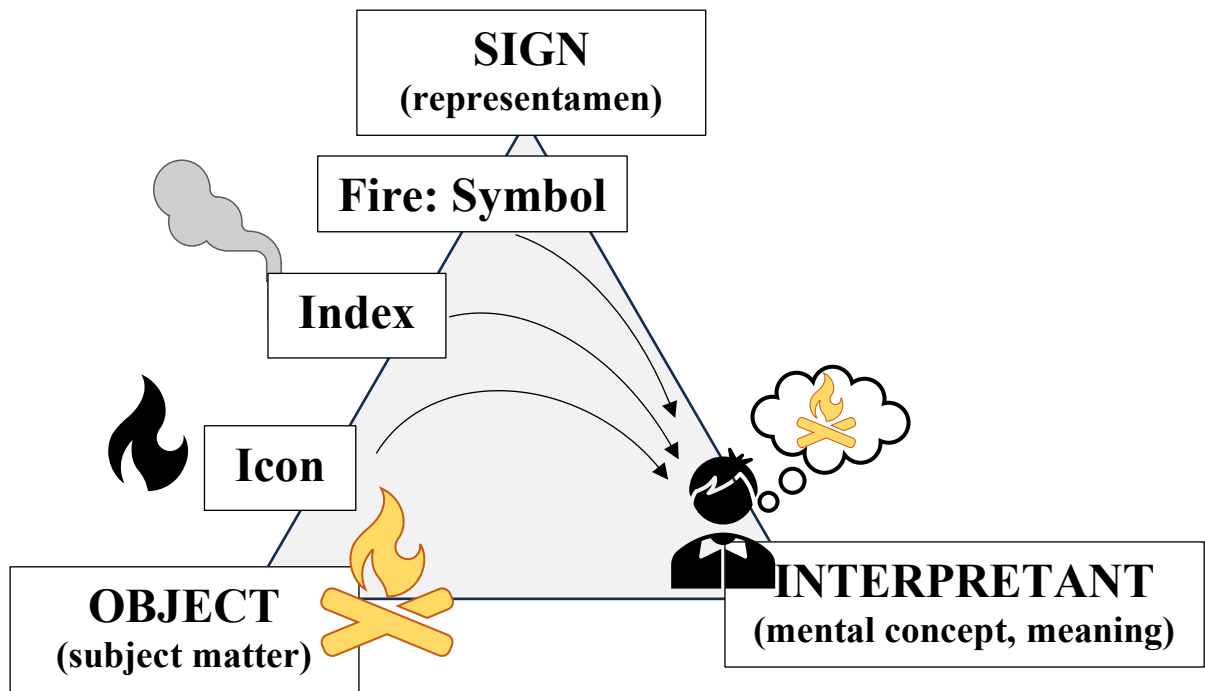
Figure 9. The Triadic model with examples of different signs

THEORY CLOUD 2

Semiotics

Semiotics is a theoretical framework used to analyze the meanings and structures of symbols, signs, and cultural texts. It explores how signs function as a system of communication and representation, conveying meaning through various signifiers (e.g., words, images, gestures) and signifieds (the concepts or ideas represented).

Symbols like the peace sign or the anarchy sign can be analyzed using semiotics to understand their cultural meanings and the social contexts in which they are produced. For example, using semiotic analysis, one might examine the peace sign or anarchy sign as cultural symbols, exploring their visual forms, historical origins, and the associations and meanings attached to them within specific cultural contexts. This analysis would consider how these symbols function as signs, representing broader concepts or ideologies (e.g., peace, anti-authoritarianism), and how they are interpreted and used by different groups or communities.

Notes:

Now, consider the following symbols in Japan (see Figure 10). These are culturally learned and have become conventionalized for Japanese. Imagine for a moment, you are trying to explain their meaning to someone who knows nothing about Japanese culture. How would you explain it?
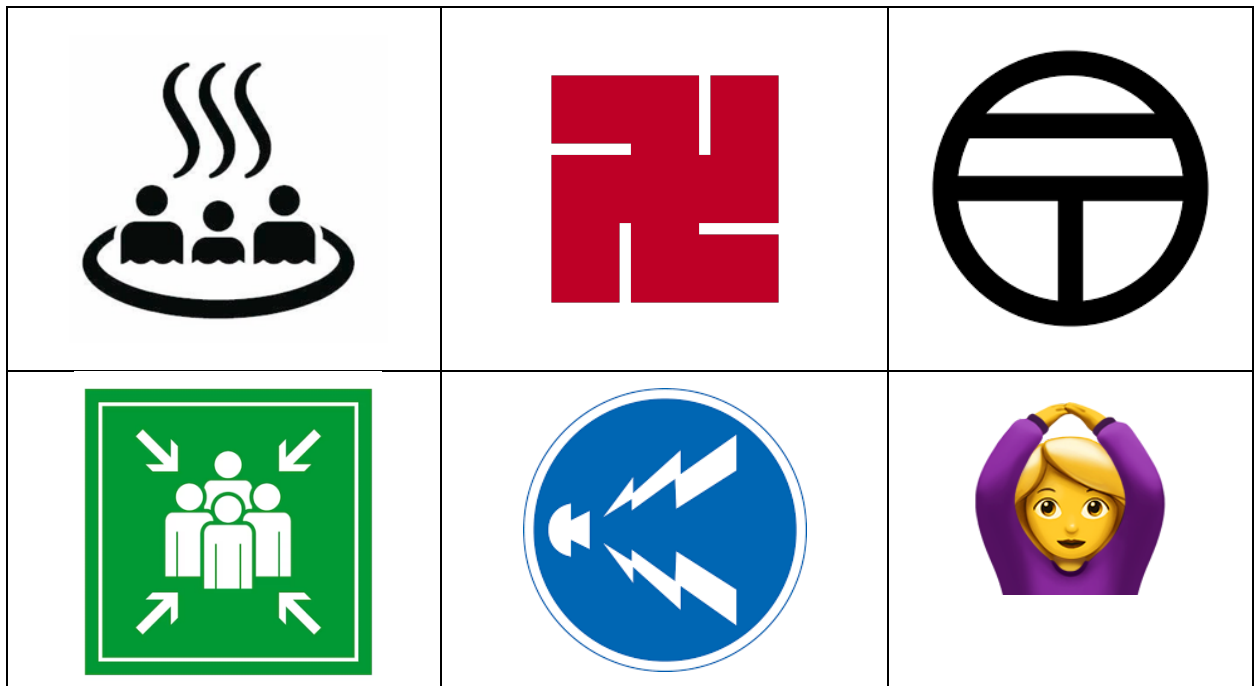
Figure 10. Signs found in Japanese culture

Some symbols have extended beyond cultural boundaries and have become global symbols, though definitely not universal (see Figure 11). Think of the object, idea, or thing that they symbolize. For the middle one, imagine seeing it in a computer context.
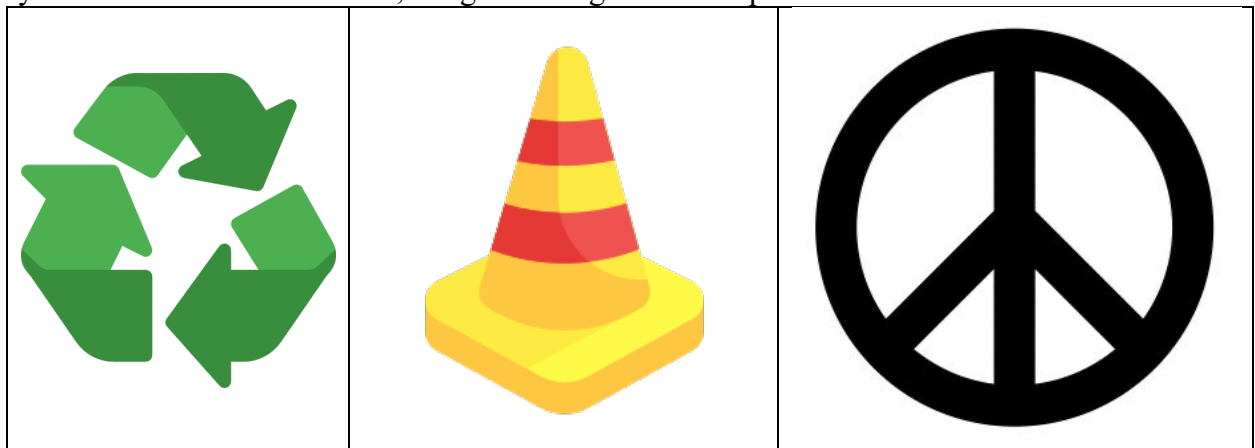
Figure 11. Widely used signs across many cultures

In conclusion, the study of signs offers insight into the relationship between language, communication, and culture. Symbols are culturally constructed and transmitted from one person to another. They are learned such as a language. Some have become conventionalized across a larger global community like the "reduce, reuse, recycle" symbol, which indicates a growing interest and awareness in protecting the environment among many cultures around the world. This symbol also indicates a dynamic change in values for many cultures around the world – from exploiting the environment for economic gain to protecting the environment for improved living conditions.

heritable 遺伝性	replicate 自己複製する・再現する	ambiguous あいまいな
empirical 実験に基づいた	digestible 消化しやすい	nutritional 栄養

Content: Background Reading 2   Section 1
Week 4

Memes

Most people are familiar with genes (not jeans! 👖). These are units of **heritable** information passed on from parent to child and can determine some characteristics of that child such as hair color, blood type, and some genetic disorders. Using this as an analogy, the evolution of culture and cultural knowledge can be modelled like the basic principles of variation and selection found in biological evolution (Boyd & Richerson, 1985). However, the difference is instead of "genes", as the **replicating** unit, for cultural information, Dawkins (1976) coined the term "memes". The word "meme" comes the Greek *mimēma*, meaning that which is imitated.

These memes are information patterns held within one's memory and is capable of then being copied (i.e., replicated) to another individual's memory system. More specifically, these memes are ideas, behaviors, symbols, and practices found within a group of people that have been spread through imitation and cultural learning.

We need to remind ourselves that in the wild, a vast majority of humans have a very small chance of survival, if we are deprived of technology and the achievements of human culture. Our ability to survive is not based on individual abilities, but instead because we are a social, cultural species (Henrich, 2016). How many of us can grow our own food? Or know how a car works? Or can build a house from raw materials (e.g., a tree)? We thrive as a species because of the cumulative effect of culture and the transfer of this knowledge and skills to the next generation.

Think for a moment all of the cultural information that is passed from one generation to the next. As a consequence, each subsequent generation does not have to "reinvent the wheel." We transfer information to the next generation such as ink and paper, the printing press, auditory information, designs, pictures, farming techniques, technology, fashion, and so on. Yet, this also includes more abstract things like traditions, beliefs, ideas, and values.

Memes are cultural inheritance and are transmitted from one person to another, not so differently than a cold or a virus. However, these memes instead of carrying a virus carry ideas, behaviors, or language from one person to another. For example, Black Friday is a new cultural phenomenon in Japan. I saw a convenient store with the marketing campaign "Black Fried (Friday) Chicken Day", such commercializing an idea from the USA for profit is quite common. In the US, Black Friday is also a meme, but with different historical roots, as the day after Thanksgiving (always a Thursday) to maximize the start of the spending season before Christmas. Another example are gestures. Think about the Japanese gesture for "money" (the thumb and index finger touching like a sideways "ok" sign). Again, using the hand to create this sign started somewhere in Japan, replicated, spread, and now is a normal and established gesture in Japan (but not in the USA).

Consider the idea of SDGs, this is a cultural meme that has gone viral in Japan. It is widely discussed, taught at schools, and viewed as key goals for society. It started somewhere among a small group of people, quickly spread, and has become integrated into our understanding of how society should move in the future (i.e., achieving these goals). In other words, successful transmission of a meme across a large group of people results in it becoming stable and even widespread such as the custom of bowing, the use of smartphones, human rights, and attending university.

Cultural traits, thus, should have genetic interest to improve human survival. How could religion, music, or humor improve our survival as a species? If we consider this from a cultural, social, and emotional perspective, we could suggest these activities provide emotional and physical health (e.g., laughter, dance), group cooperation, mental simulation (e.g., challenge), sense of purpose (e.g., provide meaning in life and therefore increase productivity, cooperation, and desire for self and societal improvement), shared knowledge, and the advancement of technology (e.g., the connection between the writing system and religion). Thus, cultural traits like religion, dance, and music might on the surface seem unnecessary for survival (compared to agriculture or hunting), but do benefit our survival through building cooperation, knowledge, and well-being.

Nowadays, most people think of a meme in the narrow sense, as a cultural element that uses different visual techniques (e.g., image, video, or words) and spreads quickly across the Internet (see Figure 12). However, Dawkins came up with this word long before the world wide web!

Figure 12. Two famous Internet memes related to work

Dual-inheritance Theory and Becoming Human

Many researchers have criticized memes because they are **ambiguous** and thus difficult to research, inadequately explain the complexity of cultural evolution, and lack **empirical** support. One theory that has grown in popularity to explain this interaction between biology and culture is called dual-inheritance theory. Dual-inheritance theory emphasized the importance of interaction between biological and cultural factors, suggesting that the two co-evolve, each having an influence on the other. For example, learning to control fire and inventing the concept of cooking likely emerged as a response to environmental challenges and opportunities. This is a cultural technological change that occurred along the line of human evolution. In turn, this changed our biology. Cooking made food more **digestible** and nutrient-rich. This resulted in requiring less energy to digest the food, and as a consequence selective pressure among humans for smaller guts. The smaller guts, which are more energy-efficient, allowed more energy to be diverted to support brain growth and as a consequence larger brain size.

Another example is the development of agriculture, this led to the selection of genes related to lactose tolerance. Populations that practiced pastoralism (farmers who kept sheep or cattle) and relied on milk as a food source tended to have a higher prevalence of lactase persistence (the ability to digest lactose into adulthood). (** Mammals produce lactase as infants allowing them to drink milk, but stop producing it when they become adults). This is because the ability to digest lactose provided a significant **nutritional** advantage in these populations. In contrast, populations with limited or no history of dairy farming often have higher rates of lactose intolerance. In short, both genetic and cultural factors interact dynamically, influencing each other's trajectories over time.

For Muthukrishna (2024), dual-inheritance theory describes how humans have two lines of inheritance, biology (our genes) and culture. We are able to become more intelligent and live in a way that our short life spans should not allow because we have accumulated cultural information from our societies – beliefs, technologies, language, and mental tools (e.g., analogical thinking, critical thinking, etc.). In other words, "culture makes us a new kind of animal." Or in other words, culture provides humans a niche within the environment for optimal survival (see Figure 13 for a diagram of this interaction).
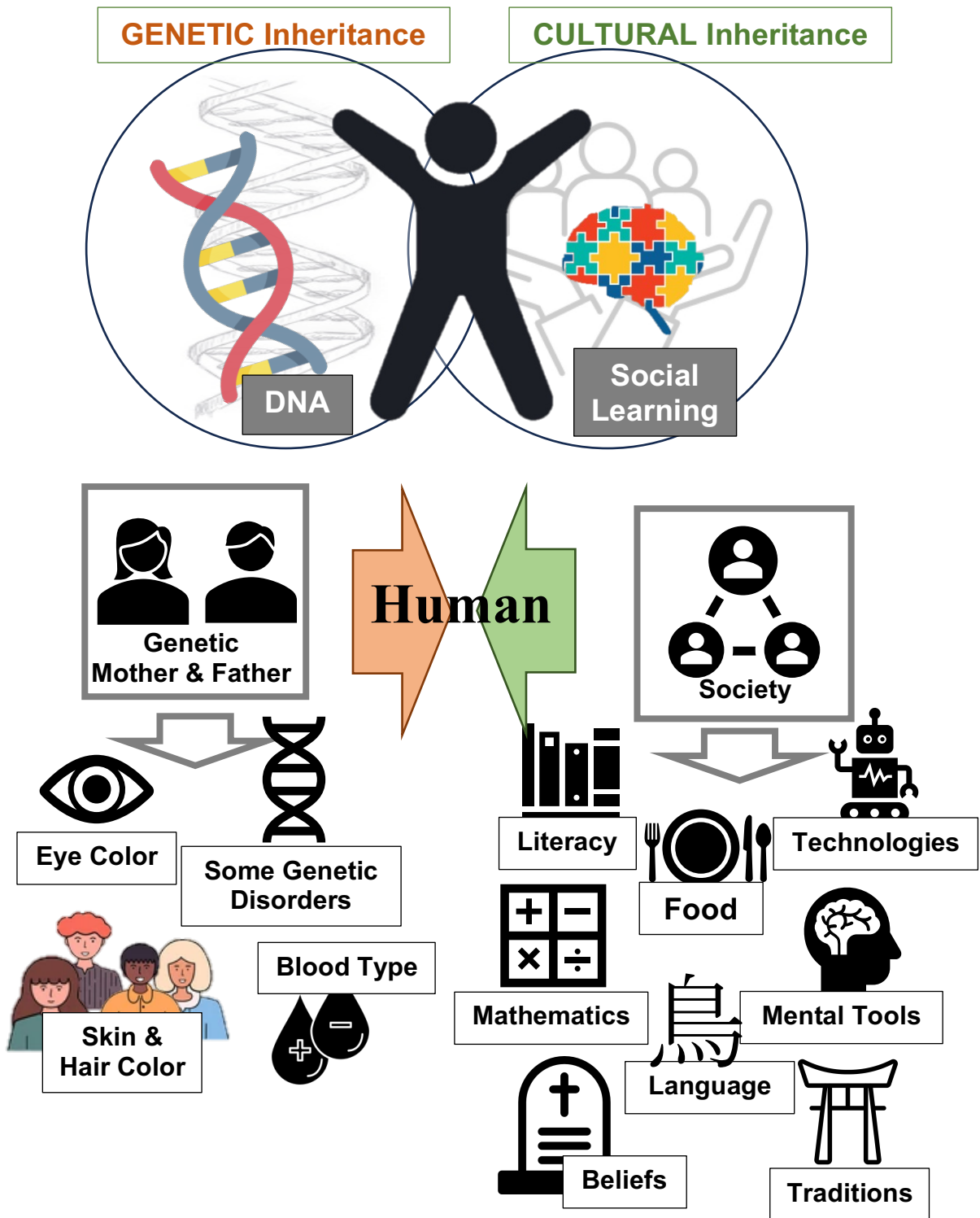
Figure 13. A dual-inheritance theory of being human, based on Muthukrishna (2024)

Notes (e.g., for new vocabulary):

Homework

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=h1IVwX-JNII **UCTV** | Joe Henrich: Cultural Evolution and Dual Inheritance
2	https://www.youtube.com/watch?v=R7VA95JdbMQ **Occam's Answers** | What is Semiotics?
3	https://www.youtube.com/watch?v=4VS9cWmmu2k **BBC Ideas** | A brief history of memes

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) heritable _____	a) あいまいな
(2) nutritional _____	b) 消化しやすい
(3) ambiguous _____	c) 記号論[学]
(4) replicate _____	d) 遺伝性
(5) digestible _____	e) 抱きしめる
(6) empirical _____	f) 哲学者
(7) semiotics _____	g) 自己複製する・再現する
(8) philosopher _____	h) 吠える
(9) bark _____	i) 栄養
(10) cuddle _____	j) 実験に基づいた

B. Fill in the blanks.

(1) Genetic traits that are _____ can be passed down from one generation to the next.

(2) Scientists aim to _____ the results of their experiments to ensure their validity.

(3) The instructions were so _____ that I couldn't determine what was expected of me.

(4) The scientist conducted _____ research to gather data and draw conclusions based on observation and experimentation.

(5) This type of food is easily _____ and gentle on the stomach.

(6) Consuming a balanced diet ensures that you receive all the _____ elements necessary for good health.

(7) Socrates is one of the most influential _____ in Western thought, known for his profound insights into ethics and morality.

(8) _____ is the study of signs, symbols, and their meanings in language and communication.

(9) The dog began to _____ loudly when he sensed a stranger approaching the house.

(10) After a long day, there's nothing better than relaxing on the couch and _____ with a loved one.

Open-ended questions to think about before class (Use as discussion topics)

(1) How has the digital age influenced the proliferation and evolution of signs and symbols, particularly in online communication and social media platforms?

(2) Can signs and symbols be universal, or are they always culturally specific? How do we navigate the complexities of meaning-making in a globalized world? How can signs lead to cultural misunderstanding? (Think about the pictograms used in the Olympics to describe the different sports. See:
https://www.theolympicdesign.com/olympic-games/pictograms/paris-2024/
https://www.theolympicdesign.com/olympic-games/pictograms/tokyo-2020/ - The Tokyo ones are very iconic and easy to understand, while the Paris ones are a bit abstract).

(3) How do memes serve as vehicles for humor, satire, and social commentary? What role do they play in challenging or reinforcing societal norms and values?

(4) How does dual-inheritance theory challenge traditional views of nature versus nurture and the dichotomy between biology and culture?

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **open-ended questions** in the **homework section.**

<u>**Conversation Practice**</u>
In the following conversation, Ana, Hanif, and Jeong are sitting in the common room of their dormitory, enjoying some snacks after a long day of classes.

Ana: So, what did you guys think about today's lecture on Peirce's signs, memes, and dual-inheritance theory?

Hanif: Oh man, it was quite mind-bending, wasn't it? But also really fascinating. I never thought about cultural evolution in terms of memes before.

Jeong: Yeah, totally! I mean, the idea that ideas and behaviors can spread like genes through a population, shaping our culture and society, it's just so intriguing.

Ana: Exactly! And I found Peirce's semiotic theory quite intriguing too. The way he described signs as having three components – the sign itself, the object it represents, and the interpretant – it really helps understand how meaning is constructed.

Hanif: Yeah, it's like breaking down the layers of communication, isn't it? Like peeling an onion.

Jeong: [laughs] That's one way to put it! But seriously, I think understanding these theories can really give us a deeper insight into human behavior and cultural dynamics.

Ana: For sure. And the whole concept of dual-inheritance theory, how both genetic and cultural factors influence our behavior and shape our evolution, it's just mind-blowing.

Hanif: It really is. It makes you realize how interconnected everything is – biology, culture, society – they all influence each other in this complex web.

Jeong: Definitely. And being international exchange students, I think we're in a unique position to see these theories in action, experiencing different cultures firsthand.

Ana: That's a good point. I mean, just being here in the USA, we're already encountering so many new ideas and perspectives.

Hanif: Exactly. It's like we're constantly adding new memes to our cultural repertoire.

Jeong: [laughs] I guess you could say we're meme collectors!

[They all laugh and continue discussing the lecture, sharing their thoughts and insights into the fascinating world of Peirce's signs, memes, and dual-inheritance theory.]

Now try to produce your own dialogue about the topic of love.

Group Project for Section 1

Use this page to brainstorm some ideas that you would like to explore for your 1st group project. Draw a mind map to help you organize your ideas.

In our next class, you will present this topic to the class. So, assign roles for each person in your group. Everyone has to participate!

Section 2: Understanding Culture

Unit 4: Key Concepts

Key vocabulary

iceberg	obscenity	assumptions
氷山	卑猥	想定

Content: Background Reading

When talking about culture, many people think of what is commonly known as the 5 Fs of culture: fashion, food, festivals, famous people, and flags. We all probably know that these concepts are not really representative of culture. Yes, the *kimono*, *sushi*, *Neputa*, Matsuo Basho, and *hinomaru* are important material aspects of Japanese culture, but these things do not likely shape your everyday behavior, values, personality, or what you consider to be normal.

According to Clifford Geertz, culture can be understood as an inherited system of meaning which conveys identity and orientation in life. Where does this meaning come from and how does it orient us in life? To understand, people often refer to something called "**iceberg** model" of culture developed Edward Hall (1976). In this model, the upper small part is the visible part of the iceberg and corresponds roughly to the 5 Fs above. However, like an iceberg, most aspects of culture are buried beneath the water, not visible to sight, hidden, but provide the meaning and structure of the culture. These include such things as manners, personal space, values, and religious beliefs. Still deeper down, there is what we refer to as "deep culture", which has emotional power. This includes such things as thought processes, notions of cleanliness, concepts of time, how to raise a child, and personality styles (see Figure 14 on the next page).
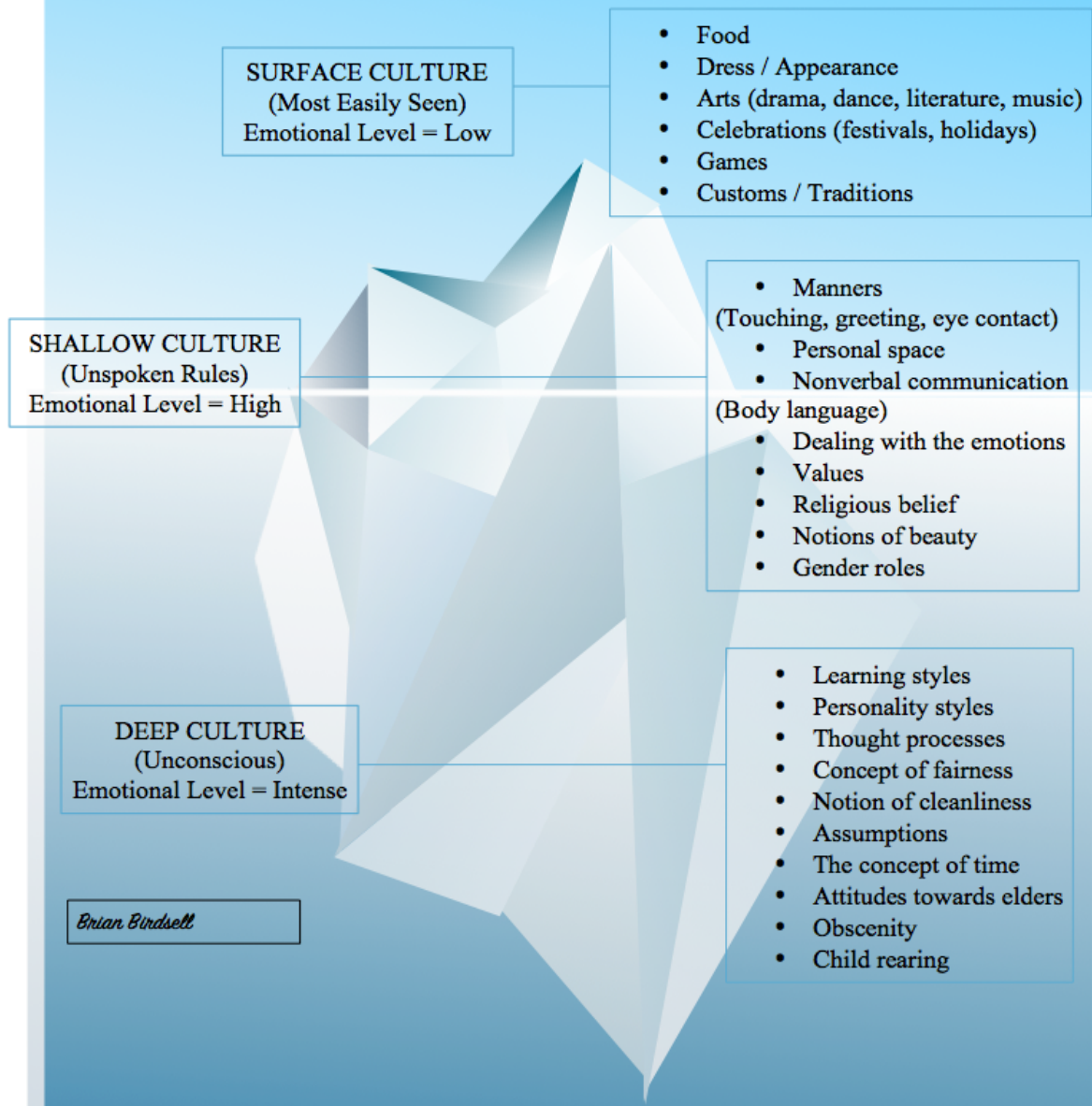
Figure 14. Culture as an iceberg image

Notes:

benevolence	hedonism	conformity	imply
慈悲心	快楽主義	服従	暗示する
uphold	**dichotomy**	**consciousness**	**contradict**
支持する	大きな相違	意識	矛盾する

Content: Background Reading 2
Section 2 Week 6

Basic Human Values

Schwartz's theory of basic human values proposes that individuals across cultures prioritize a set of ten universal values that guide their attitudes and behaviors. These values are organized into four higher-order groups: self-transcendence (universalism and **benevolence**), self-enhancement (achievement and power), openness to change (**hedonism**, stimulation, and self-direction), and conservation (security, **conformity**, and tradition) (see Figure 15 for a detailed image of these values and how they are organized).

According to Schwartz, the prioritization and interplay of these values shape individuals' decision-making processes and societal dynamics. Understanding these basic human values offers insights into cultural differences, individual motivations, and societal developments, providing a framework for comprehending human behavior across various contexts.

Think for a moment about some of these values, which ones does Japanese culture put emphasis on and which ones are deemphasized? For example, the USA emphasized self-direction such as independent thought, curiosity, creativity, and choosing your own goals in life. This is deeply ingrained in the fabric of the culture and is reinforced in the school systems where being able to "express your own opinion" is important and exploratory behavior is encouraged. On the other hand, values in the higher-order group conservation are less emphasized in American culture.

These values shape behavior by influencing individuals' priorities, attitudes, and actions in different contexts. For instance, someone who prioritizes self-transcendence values such as universalism and benevolence may exhibit behaviors oriented towards helping others, promoting equality, and considering the welfare of all individuals. You also have to remember that perhaps the person is not aware of these values, but views them as simply being the "normal" way to behave.

Conversely, those who prioritize self-enhancement values like achievement and power may focus on personal success, competition, and asserting dominance. Values related to openness to change, such as hedonism and self-direction, might lead individuals to seek out new experiences, explore the world, and look for ways to personally grow.

Based on Schwartz's Theory of Basic Human Values: 4 higher-order groups + 10 Universal Values with descriptions & and how the values are interconnected

Reliance upon one's own judgment & comfort with the diversity of existence

Openness to Change

Self-Direction
- Independent Thought & Action
- Curious / Exploring
- Creativity
- Choosing own goals

Intrinsic interest in novelty and mastery

Stimulation
- Varied life
- Novelty seeking
- Exciting life

Desire for affectively pleasant arousal

Hedonism
- Enjoying life
- Pleasure

Self-centered satisfaction

- Intelligence
- Successful
- Ambitious
- Influential

Achievement

- Social status & prestige
- Wealth
- Authority
- Social power
- Preserving public image

Social superiority & esteem

Power

Self-Enhancement

Avoiding or overcoming threats by controlling relationships and resources

Universalism
- Wisdom
- Tolerance
- Broadminded
- Equality
- Harmony
- Social justice
- World peace
- World of beauty
- Nature

Self-Transcendence

Enhancement of others and transcendence from selfish interests

- Responsible & Loyal
- Helpful
- Honest
- Forgiving
- Enhancing the welfare of those in the "in-group"

Benevolence

Devotion to one's in-group

Conformity
- Self-discipline
- Politeness
- Obedience

Tradition
- Humble
- Devout
- Respect for tradition
- Accepting portion in life

Preserving existing social arrangements that give certainty to life

- Family & national security
- Social Order / Stability
- Clean
- Sense of belonging
- Reciprocation of favors

Security

Conservation (Self-Protection)

Designed by: Birdsell

Figure 15. Basic human values

Notes:

High/Low Context Cultures

Edward Hall developed what is called high and low context cultures in regards to how people communicate with each other. In high-context cultures, the message is often **implied** and people rely on implicit communication and shared understanding within their social groups. In these cultures, much of the meaning is embedded in the context, including non-verbal cues, relationships, and shared history. Communication tends to be indirect, relying on subtle cues and gestures, and there is a strong emphasis on maintaining harmony and preserving social hierarchies. It is similar to having a 「以心伝心」 sense of communication.

In contrast, low-context cultures, the message is conveyed directly and explicitly. In such cultures, information is spelled out clearly, and individuals value clarity, precision, and efficiency in communication.

Differences between high and low-context cultures can impact various aspects of interaction, including negotiation styles, decision-making processes, and approaches to conflict resolution. Understanding these cultural dimensions is crucial for effective cross-cultural communication and collaboration.

Do you think Japanese culture leans more towards high context communication or low context communication. Why?

Hofstede's Famous Individualism and Collectivism

When comparing cultures, stereotypes naturally arise. They often then become part of the consciousness of the people and can actually influence the way people perceive themselves, therefore unconsciously **upholding** the stereotype. Probably the most notable one is the dichotomous notion of individualism and collectivism. This goes back many years, but really culminated with the work of Hofstede (1984) who examined IBM employees and differences in their work-related values and behaviors. Below is a shortened list of the countries in Hostede's study for "Individualism Index Values" (see Table 1).

Rank	Country	Rank	Country
1	USA	20	Spain
2	Australia	21	India
3	Great Britain	22/23	Japan
4	Canada	22/23	Argentina
6	New Zealand	30	Greece
7	Italy	36	Malaysia
12	Ireland	43	South Korea
15	Germany	56	Ecuador

Table 1. Individualism index values

As you can see, many countries that scored high on individualism are Western European and North American countries. Yet, there are some exceptions such as southern European countries (e.g., Spain and Greece) scored similarly to many Asian countries such as Japan, India, and Malaysia. You might be saying to yourself, "What does individualism actually mean?" Table 2 provides some comparisons between cultures that measure low on individualism and those that measure high on it.

Low Individualism	High Individualism
People live with or close to relatives or clan members	People live in nuclear or one-parent families
Others are classified as "in-group" or "out-group"	Others are classified as individuals
Strong family ties	Weaker family ties
Nobody lives alone	Privacy is normal
Harmony should be maintained	Speak one's mind (be honest)
Financial and ritual obligations to relatives	Financial independence of relatives
Togetherness does not demand speaking	Visits are filled with talking
Marriages are often arranged	Marriages are usually based on love
Attitudes towards others based on group membership	Attitudes towards others independent of group membership
More conformity	Less conformity
Confrontation is avoided	Confrontations are normal
Students' individual initiative is discouraged	Students' individual initiative encouraged
Students tend not to speak up in class or large groups	Students are expected to speak up in class or in large groups

Table 2. Examples of low and high individualism characteristics

What do you think, does Japan lean more towards low or high individualism. Remember, that this is not black and white, think of this more as a continuum. Some countries lean more towards collectivism while other countries lean more towards individualism.

Another interesting question to consider is, "Does culture influence the grammatical norms of language?" Kashima and Kashima (1998) published an analysis of the relationship between culture and language by looking at how different languages use pronouns (e.g., I, 私). They based their research on 39 languages spoken in 71 different countries and found that languages that require speakers to use the 1st person pronoun (e.g., I) when referring to oneself were found in cultures that scored high on measure of individualism. Many languages are so-called "pronoun-drop" languages. This means that the language does not require the speakers to us a pronoun such as as Japanese, Spanish and Italian. Germanic languages like English require it. They concluded that language reflects this cultural dimension of individualism. This might reflect the importance of the individual in these language and cultures when communicating with others.

Challenges to this Dichotomy

This **dichotomy** between individualistic cultures (primarily in Western Europe and North America) and collectivistic cultures (primarily in Asia) got into the collective **consciousness** of mainstream education, media, and thinking. However, as I mentioned above this is not black and white. Recently, Takano and Sogon (2008) have challenged this notion that Japanese are more collectivistic than Americans.

They cite a number of studies that empirically **contradict** this assumption. For example, they claim that a number of studies show the opposite. In a study with American and Japanese university students, the researchers found that the American students showed more cooperation in a small group game than their Japanese counterparts in some conditions. Additionally, using the famous Asch's conformity test, they found the mean conformity rate of Japanese students (22.5%) to be considerably lower than the 36.5% obtained by Asch with American students.

At the end of their paper, they state "taken together, the currently available behavioral data concerning both cooperation and conformity are clearly inconsistent with the common view that Japanese are more collectivistic than Americans are. In conclusion, the belief that Japanese are more conformant and cooperative than Americans does not reflect the reality as found in the empirical behavioral studies" (p. 247).

What do you think?

It is important to remember the following when thinking about culture: (1) Culture is complex; (2) Culture is dynamic; and (3) Culture does not mean university students (a large body of social science research uses university students as participants, since they are most available to the researchers). We will look more on the complexity and dynamic nature of culture in the last unit of this section.

Homework

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=a9Z83I_g4Hw **Intercultural English**: The Cultural Iceberg
2	https://www.youtube.com/watch?v=78haKZhEqcg **Knovva Academy:** Me or We? Cultural Difference between East and West https://www.youtube.com/watch?v=Jx-1EthJeIg **Practical Psychology**: How Culture affects your Personality
3	https://www.youtube.com/watch?v=ZjwiX6KNAHE **Organizational Communication:** High-Context and Low-Context Cultures

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) obscenity _____	a）氷山
(2) hedonism _____	b）卑猥
(3) benevolence _____	c）想定
(4) conformity _____	d）支持する
(5) assumptions _____	e）服従
(6) iceberg _____	f）快楽主義
(7) uphold _____	g）矛盾する
(8) imply _____	h）意識
(9) dichotomy _____	i）暗示する
(10) consciousness _____	j）大きな相違
(11) contradict _____	k）慈悲心

B. Fill in the blanks.

(1) The Titanic sank after hitting an _____.

(2) The use of _____ in public spaces is considered inappropriate.

(3) Many scientific theories are based on certain _____ about the natural world.

(4) Acts of kindness and generosity showcase _____.

(5) _____ suggests that pleasure is the highest good.

(6) Social pressure often leads to _____ with societal norms.

(7) When you say "I'm tired," you may _____ that you want to rest.

(8) It's important to _____ human rights principles in all situations.

(9) The concept of mind and body presents a philosophical _____.

(10) Meditation helps in expanding one's _____.

(11) His words seem to _____ his actions.

Open-ended questions to think about before class (Use as discussion topics)

(1) How important is hierarchy in Japan? How would you explain 先輩 and 後輩 culture to a foreigner?

(2) How is success measured in Japanese culture?

(3) How would you describe the relationship between humans and nature in Japan?

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **open-ended questions** in the **homework section.**

In the following conversation, 3 students are talking about culture and some key concepts related to it.

Ana: Hey guys, I've been reading about cultural differences lately, and I came across this interesting concept called the iceberg model. Have you heard of it?

Hanif: Yeah, I have! It's about how there are visible aspects of culture, like food and clothing, but beneath the surface, there are deeper layers like values, beliefs, and norms, right?

Jeong: Exactly! It's fascinating how much lies beneath what we can immediately see. Speaking of values, have you guys heard about Schwartz's values of culture?

Ana: Oh yeah, Schwartz's cultural values framework! He categorizes values into ten different types, like self-direction, tradition, and universalism. It's a great way to understand what motivates people in different cultures.

Hanif: Definitely! And it's interesting to see how these values manifest in different societies. For example, individualism and collectivism are key concepts. The USA is often seen as individualistic, while Japan is often seen as collectivistic.

Jeong: Right. In individualistic cultures like the USA, there's an emphasis on personal achievement and independence. People are encouraged to pursue their own goals and express their individuality.

Ana: Yeah, and in collectivistic cultures like Japan, there's more focus on harmony within the group and fulfilling societal roles. People prioritize the needs of the group over their own individual desires.

Hanif: It's interesting how these cultural values can shape so many aspects of life, from social interactions to workplace dynamics. And being international exchange students, we get to experience and learn from these cultural differences firsthand.

Jeong: You know, speaking of collectivism in Japan, there's actually some interesting research that challenges that stereotype. Have you guys heard of the paper by Takano and Sogon?

Hanif: Oh, you mean the one where they argue that Japan might not be as collectivistic as commonly believed?

Ana: Yeah, I've heard about it. They analyzed data from surveys and found that individualistic values are becoming more prominent in Japanese society, especially among younger generations.

Jeong: Exactly! It's fascinating how cultures can evolve and change over time. So, while Japan might have been traditionally seen as collectivistic, it's important to recognize that cultural values can be dynamic and multifaceted.

Hanif: That's a really good point. It shows that we shouldn't rely solely on stereotypes when trying to understand different cultures. There's always more to the story than meets the eye.

Now try to produce your own dialogue about the topic of visual perception.

Unit 5: Humor, Insults, & Taboos

<u>**Key vocabulary**</u>

satire 風刺・皮肉	hypocrisy 偽善・見せかけ	pun だじゃれ	incongruity 不調和
bounce back from 回復する・立ち直る	**gibberish** ちんぷんかんぷん	**belittle** 〈人・物〉を軽んじる・見くびる	**ingrain** 深く染み込ませる・〈習慣など〉を根付かせる

Content: Background Reading

**Section 2
Week 7**

Humor: LOL

Humor often evokes laughter, thought, amusement, and enjoyment, and is natural part of human communication and interaction. It has several social, psychological, and cultural functions. Socially, humor builds deeper bonds between people and can also be used to express affection (e.g., friendship). Psychologically, humor enhances creativity, reduces stress and tension, and enables individuals to **bounce back from** setbacks. Culturally, humor can be used as a form of social critique and satire. It is often used as a political commentary, challenging authority and may expose **hypocrisies**, injustices, or absurdities within society, and thus fostering critical thinking and social awareness. It also reflects and reinforces cultural identity by drawing on shared experiences, knowledge, values, and traditions of a group of people. Thus, humor is an important part of culture.

Some types of humor include *verbal humor* such as jokes, **puns**, wordplay, and metaphor; *physical humor* such as slapstick, facial expressions, and bodily gestures often done in exaggeration (e.g., Tonikaku Yasumura and his "pants" performance); *situational humor* such as absurd situations, misunderstandings, or **incongruities** in life (e.g., Friends TV show); and *satirical humor* such as irony, sarcasm, and ridiculing societal norms, institutions, or people (often political).

Some theories of humor examine it from different perspectives. For example, *incongruity theory* looks at humor that arises from the perception of incongruities, contradictions, or violations of expectations in a situation or statement. Another example is *superiority theory*, which looks at humor that involves feelings of superiority or at the expense of others' mistakes, shortcomings, appearances, or misfortunes.

Humor, being an important part of culture, is also widely recognized as being extremely difficult to translate between languages. Consider the following cartoon in English (see Figure 16). Does it make sense to you? Is it funny?

"Good news. The test results show it's a metaphor."

Figure 16. An example of verbal/image humor in a cartoon (Source: Leo Cullum, New Yorker 7/26/1999)

The humor comes from the incongruity of the situation and the knowledge of a common metaphor in English (e.g., stab someone in the back > literally means, 背中を刺された, but metaphorically means を裏切る・〈感情など〉を傷つける). In the visual interpretation, the person is likely to interpret it literally, as the individual in the cartoon has gone to a medical doctor for treatment. However, the doctor overturns this interpretation and provides the diagnosis, "it's a metaphor" and therefore, the patient is not literally dying, but has simply been betrayed by someone close, such as a friend, family member or colleague.

Read the joke below. It is a play on words and also requires some cultural knowledge about "gifted children". In the US, children who are viewed as being exceptional at a young age (e.g., good with language or math beyond their natural age) may then be enrolled in a special school for "gifted children". The child asks his father if he was "gifted", but the father interprets this in an incongruous way, not as being special, but as an actual "gift". Therefore, he responds "we wouldn't have paid for you", which also belittles the child in a jokingly way.

"I asked if I was a gifted child and dad said we wouldn't have paid for you."

Humor often relies on the power of surprise. For example, a joke may lead you down one path of interpretation of a sentence, but at the end, it fails to make sense and requires you to return to the start and re-interpret it. There, you are surprised by your re-interpretation and find meaning in it. Consider the following verbal joke:

"Sometimes I wake up grumpy but most times I let him sleep."

The interpreter first understands "grumpy" here as an adjective referring to the speaker (e.g., "I"). However, by the end of the sentence, one has to reinterpret the meaning of grumpy as a person because the object "him" in the second part of the sentence. This is possible because one of the dwarfs in Snow White is called "Grumpy").

Consider the following verbal joke, how would you interpret it?

"I taught my dog to beg and last night he came home with a few dollars."

Satire is very common in the United States. Cartoon satire is one medium used to express humor, especially as social critique or political commentary. To understand these cartoons, one needs to have some cultural background such as knowledge about Thanksgiving Day and the historical relationship between the first American settlers and the indigenous populations. Take for example the cartoon below (see Figure 17).

Figure 17. An American cartoon (Source: Bob Englehart, date unknown)

THEORY CLOUD 3
Incongruity Theory

Incongruity theory explains humor as arising from unexpected inconsistencies within situations or statements. When these contradictions disrupt our expectations, they trigger laughter.

Incongruity theory suggests that humor often involves a deviation from our expectations. When we encounter a joke or humorous situation, we anticipate a certain outcome or punchline based on our understanding of social norms, linguistic conventions, and cultural context. Verbal jokes often rely on incongruity by playing with language, semantics, and double meanings. Puns, for example, create humor by exploiting the multiple meanings or phonetic similarities of words, leading to a moment of incongruity when the listener realizes the dual interpretation. Cultural context heavily influences the interpretation of humor, as what is funny in one culture may not be in another. Incongruity theory recognizes the impact of cultural knowledge on shaping our perception of humor.

Some cartoons comment about the current political situation in the USA (see Figure 18). These require knowledge about symbols and political ideologies. For example, in American politics there are two symbols – the "elephant" for Republicans and the "donkey" for Democrats. Then, the word "base" refers to both the bottom part of something and an entity which something depends on (e.g., the Republican party depends on a specific group of people to vote for them, so it depends on them for power and these people are their "base"). This cartoon is a satire about the Republican Party and how the politicians have moved in a different direction from the voters, as the parts of the elephant move in opposite directions.
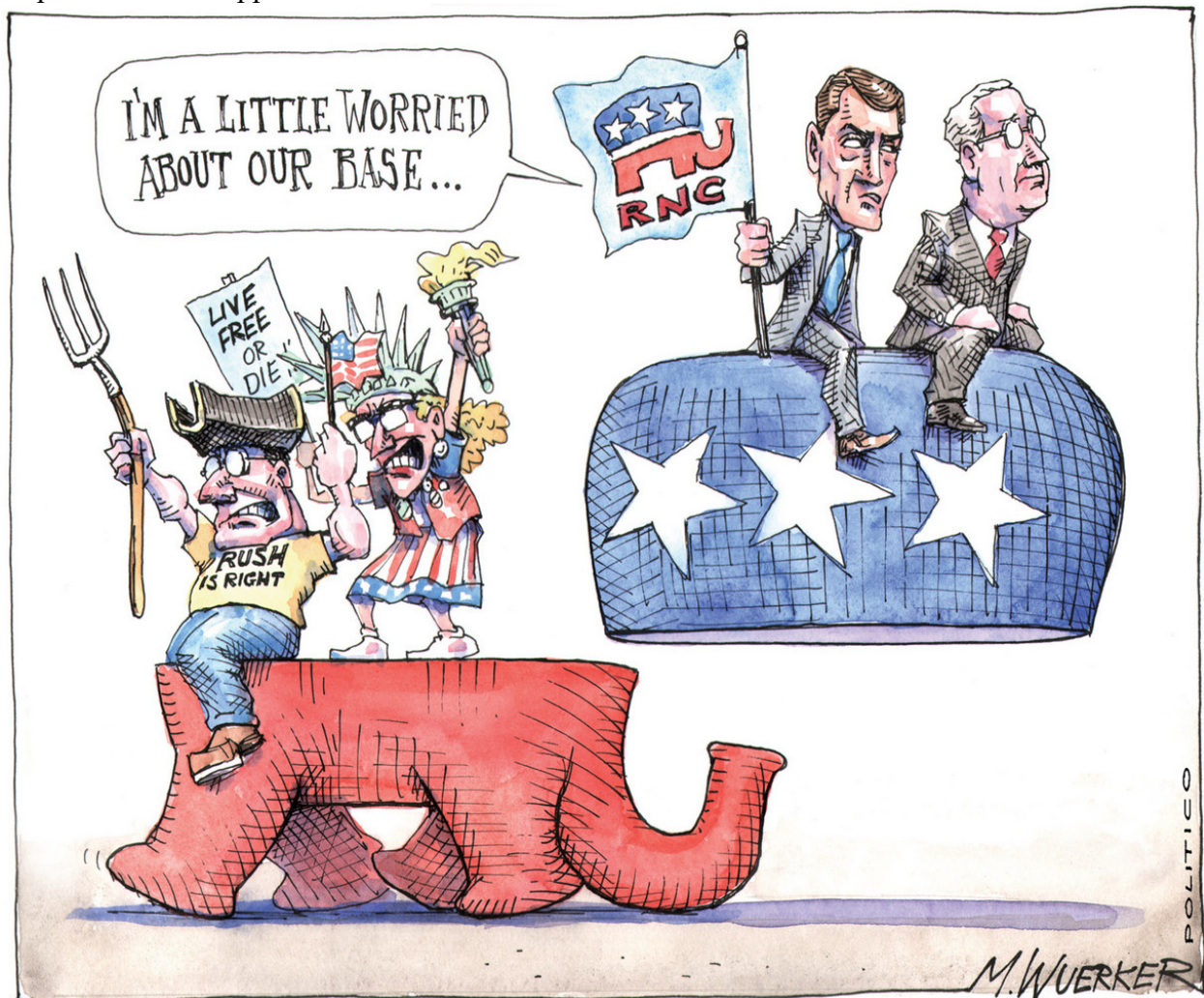

Figure 18. An American political satire cartoon (Source: Matt Wuerker, Politico https://www.politico.com/news/matt-wuerker)

Humor is a powerful tool humans use for communication. It binds people together and at times it separates people (e.g., if the person does not find it funny). Humans use many tools to convey humor such as language, images, bodily movements, sounds, and facial expressions. Some humor is deeply rooted in the culture, especially those that use language or make cultural, historical, or political references. However, sometimes humor can transcend boundaries as Tonikaku Yasumura did with his performances … however, if you saw his performance, the humor came from the absurdities of his body movements (not from language) and had no cultural or historical nuances and therefore succeeded on a global stage.

Insults: What the heck!

Insults are found throughout all of the languages and cultures of the world. In ancient times, the Greeks called non-Greeks "barbaros" (βάρβαρος). This was used to describe people who did not speak Greek. The Greeks associated the speech of non-Greek-speaking people with the sound "bar-bar," which they perceived as unintelligible or **gibberish**. Over time, the meaning of "barbarian" expanded beyond language to encompass cultural and social connotations. Greeks often viewed non-Greek-speaking peoples as uncivilized or inferior, reinforcing the idea of the "barbarian" as someone outside of Greek civilization. Now, the word refers to an uncultured or brutish person, so in essence, an insult. Insults universally have a tone that is harsh and rude and it's a form of aggression. However, insults are also very culturally specific in their use and interpretations.

Insults are probably the last thing an English teacher would ever teach you. They are messy, emotionally powerful, and culturally grounded. However, it is important for language learners to learn how verbal and nonverbal insults are used to demean, offend, or assert dominance over others. Insults are a way of asserting power dynamics and reinforcing social hierarchies within a culture. They can target various aspects of identity such as gender, race, ethnicity, age, religion, or social status, reflecting and perpetuating prejudices and stereotypes. They can also cause damage to the self-worth of the individual (e.g., skills, intelligence, appearances) and their image in a social context.

Insults vary significantly across cultures due to differences in languages, norms, and social values. What may be considered harmless fun in one culture could be deeply offensive in another. As a result, to become a globally minded person, it is important to be aware of these differences. Cultural context heavily influences the content, delivery, and interpretation of insults. For example, some cultures may prioritize indirect communication and use subtle sarcasm or irony to insult, while others may employ direct and confrontational language.

Gestures like the middle finger can be quite strong and emotionally powerful. In English we call this "giving someone the finger" or "flip someone the bird". Using this gesture with a stranger might result in a very awkward situation or even a fight. In other words, doing that gesture has the power of evoking the emotion of anger and rage (depending on the context).

What might be a non-verbal insult in one country might not be rude in another country. Take for example, the "thumbs up" . In English this means "good" and the "thumbs down" simply means the opposite, as in, "bad" or "not good". However, in Japan, the thumbs down refers to the verbal insult of "go to hell".

> **Notes**:

An insult might come in the form of criticism. For example, you might ask someone a simple question:

1. What are you doing? (a simple question)

Among friends, this would be a friendly and polite inquiry into the other person's current activities. However, consider the following question:

2. What the heck are you doing? (a question plus criticism)

This, again is a question, but the nuance is that it is accompanied with a mark of criticism, especially one of disapproval. This disapproval can then be emotionally charged in the following two examples:

3. What the hell are you doing? (a question plus criticism, emotionally more charged)
4. What the f@!?k are you doing? (confrontational criticism, emotionally charged)

In the last couple examples, the speaker is showing disrespect and almost scorn to the other person. In short, the person is **belittling** the other person or making the other person appear incompetent or foolish.

There are many different types of verbal abuse. These can be categorized into different verbal insults such as using an animal (e.g., pig, monkey, rat), diseases, anal references and excrements (e.g., asshole, shit), family/relations, genitals, social inadequacy (e.g., stupid, clueless), mental abnormality (e.g., idiot), outer characteristics, and sexuality. Researchers (De Raad et al., 2005) have shown that different cultures use these categories differently. For example, Spanish participants in their study used terms related to family/relations more frequently than other participants (e.g., from Germany and the Netherlands). The researchers suggest that these findings are based on the collective orientation of the Spanish culture compared to the other two cultures. In other words, family/relations evoke stronger emotions when used as an insult.

Think for a moment in Japanese. How do people insult others? Do they use direct or indirect language? Do they use terms from the above categories? Are some expressions more emotionally charged than others? Does hierarchy matter in these insults? For example, what if someone above you (e.g., parent, teacher, 先輩) gives you an insult compared to someone your equal in society – are these insults interpreted the same? How do you feel when you receive an insult; shame, angry, or indifferent?

Notes:

Taboos: Danger, a Slippery Subject

"Taboo" refers to something that is forbidden or prohibited by social or cultural norms. Norms as we have talked about previously, are standard or patterned ways of behaving, thinking, or acting and expected by the members of the group.

Some taboos are widely universal and found in most human cultures such as murder, incest, and cannibalism. These are taboos, but also viewed as being unlawful and immoral in many societies. Some taboos have religious origins (e.g., eating beef in India) while others are based on scientific evidence (e.g., smoking around a pregnant woman).

Taboo, as a word, now has a very broad sense and is often used to refer to things you should not do or talk about in another culture. Figure 19 shows how taboo is commonly used in the English language. It illustrates how the word, taboo, is commonly connected with topics like sex, food, religion, politics, and culture. Thus, taboo and culture are often interlinked as taboos may vary greatly between cultures. This may include behaviors, actions, or topics that are considered inappropriate, offensive, or morally unacceptable.

COLLOCATES TABOO NOUN See also as: ADJ   Advanced options

+ NOUN		NEW WORD		?
55	10.18	incest		
36	3.57	society		
33	3.89	sex		
31	2.69	food		
25	3.32	culture		

+ ADJ		NEW WORD		?
77	3.86	social		
70	5.62	cultural		
43	4.80	sexual		
30	4.12	religious		
28	2.45	political		

+ VERB		NEW WORD		?
219	5.81	break		
63	3.81	consider		
53	6.71	violate		
31	3.13	remain		
19	3.97	observe		

Figure 19. A corpus example of collocations for the word "taboo"

Taboos develop from deeply **<u>ingrained</u>** cultural beliefs, values, and traditions and serve to regulate social behavior and maintain societal norms and standards. Many taboos are simply inappropriate behavior or bad etiquette and foreigners who are unfamiliar with the culture might unintentionally do something inappropriate while traveling abroad. In English, we call this a cultural faux-pas 「エチケット違反をする 」.This means the individual breaks some hidden or unsaid cultural rule. For example, in Japan, it is rather taboo to walk into a house with your shoes on or to pass food from one person to another using chopsticks. Right? However, generally speaking, these behaviors probably would not be seen as taboo in the USA. Morally unacceptable behaviors are more connected to religious rules. For example, many religions prohibit the followers from eating certain foods, having certain sexual relationships, using certain images, and wearing certain clothes inside a holy place (e.g., church, synagogue, mosque, shrine, temple).

Notes:

Let's connect these topics to the emotional system. Humor is connected to the emotion of happiness (joy), interest, and surprise. Insults are connected to the emotion of anger. Taboos range in their emotional connection. For example, taboos that violate a moral rule might be connected to the emotion of disgust. This is because morality is deeply connected to this gustatory sense. The word disgust literally means an emotional reaction to something within one's environment that is seen as being dangerous (e.g., toxic, disease) to one's physical health (e.g., moldy food, dirty restrooms, a bloody wound, a dead carcass). The facial expression of disgust involves the mouth puckering and closing tight and the nostrils are made smaller and the person likely stands back to avoid this danger. Disgust metaphorically also means "moral disgust", so this physiological/emotional reaction to something in one's environment is now projected onto complex social rules viewed as improper forms of human behavior or action. In other words, moral transgressions elicit the emotion of disgust (Chapman & Anderson, 2013). For example, reading a story about the violation of a taboo such as child brides will elicit the emotion of disgust. We find such behavior as morally wrong and if someone violates this, we feel disgust.

However, taboos that break a cultural norm will likely not activate the emotion of disgust, but possibly contempt, displeasure, confusion, or anger, or simply we might view the person as being rude and inconsiderate (e.g., someone walking in your house with their shoes on). The point here is that taboos vary along a continuum (see Figure 20). Some taboos break the law and one might be arrested from committing such behavior (e.g., openly drinking alcohol in public in the USA, smoking marijuana in Japan) to violating some moral behavior to breaking a cultural norm.
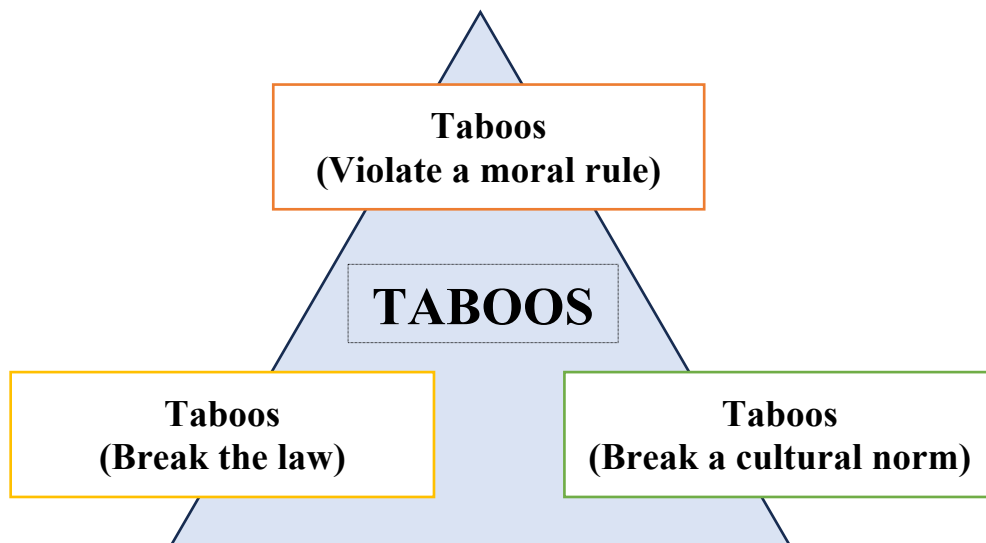
Figure 20. Different types of taboos

Notes:

In summary, think about the following activities. Do you think they are taboo in Japan? Why or why not? Would they be viewed as violating a moral rule, breaking the law, or simply breaking a cultural norm? Write M (for violating a moral rule), L (for breaking a law), C (for breaking a cultural norm), or NP (for no problem) next to each one.

- Public displays of affection, such as kissing or hugging;
- Talking loudly in public places or using a smartphone on public transportation;
- Discussing personal finances;
- Smoking marijuana;
- Touching other people;
- Doing certain bodily functions such as sneezing, blowing your nose, or farting in public;
- Having bodily odor;
- Eating certain foods such as beef, pork, or shellfish;
- Public nudity;
- Females exposing their legs, shoulders, and head;
- Talking about the dead;
- Eating or drinking while walking;
- Defacing an image of important people (e.g., religious figure or king);
- Practice polygamy;
- Tipping your waiter;
- Drinking alcohol in public places;
- Making noise while eating;
- Touching another person's head;
- Getting a tattoo of a religious symbol (e.g., Buddha);
- Having sex before marriage.

The point here is each culture views various forms of activities and behaviors differently. In some cultures, women should cover their heads, shoulders, and legs, but in other cultures women can publicly sunbathe topless. One culture is not right or wrong, they simply have different values and these values can be seen in the taboos, compared to what is considered "norm". Touching, making noises, smells, alcohol consumption, and sex – what is considered acceptable behavior is culturally grounded in the culture's values and beliefs.

Homework

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=FaOJ71czAGQ Everything you always wanted to know about culture | Saba Safdar | **TEDxGuelphU**
2	https://www.youtube.com/watch?v=MB6NXzGKMKg Humor and culture in international business | Chris Smit | **TEDxLeuven**
3	https://www.youtube.com/watch?v=4nxUpRM78Lc&t=64s DO'S and DON'TS in Thailand

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) satire _____   a）だじゃれ

(2) incongruity _____   b）〈習慣など〉を根付かせる

(3) pun _____   c）回復する・立ち直る

(4) ingrain _____   d）ちんぷんかんぷん

(5) belittle _____   e）偽善・見せかけ

(6) gibberish _____   f）〈人・物・事〉を軽んじる

(7) bounce back from _____   g）不調和

(8) hypocrisy _____   h）風刺・皮肉

B. Fill in the blanks (one is used twice).

(1) It's important to learn how to _____ failure and keep moving forward.

(2) The advertisement relied on the _____ of a clown selling insurance to grab attention.

(3) The comedian's clever _____ had the audience laughing uncontrollably.

(4) It's not okay to _____ someone just because they have different opinions.

(5) Despite the setback, she managed to _____ and achieve even greater success.

(6) The politician's blatant _____ was exposed when his private emails contradicted his public statements.

(7) The comedian's _____ often targets politicians and their absurd behaviors.

(8) The values they taught us as children were deeply _____ in our upbringing.

(9) The document was full of technical terms that seemed like _____ to those unfamiliar with the subject.

Open-ended questions to think about before class (Use as discussion topics)

(1) Think about Japanese comedy (例：漫才）, describe it to a foreigner and think about how it would be difficult for someone who does not know much about Japanese culture to find humor in it.

(2) Think of some situations that someone might insult another person. Also, think of the emotions that might arise from this interaction among the participants (both the one doing the insulting and the once receiving it).

(3) If you were to give some advice to a young person traveling in Japan, what would you tell this person of the Dos and Don'ts of Japan? (this means the do – good etiquette and the don't – bad etiquette).

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **<u>open-ended questions</u>** in the **homework section.**

<u>**Conversation Practice**</u>
In the following conversation, 3 students are discussing the topic of taboos at a café.

Ana: That lecture on cultural taboos really got me thinking. It's crazy how different things can be seen as taboo depending on where you are.

Hanif: Like the example the lecturer gave about eating habits. In some cultures, it's perfectly acceptable to eat with your hands, but here in the U.S., using utensils is the norm.

Jeong: Yeah, I come from a country where it's customary to take off your shoes before entering someone's home. But here, it seems like people don't really mind if you keep your shoes on.

Ana: That's interesting. I never really thought about that before. It just goes to show how ingrained these cultural norms are.

Hanif: Definitely. And it's not just about actions; it's also about topics of conversation. Like, in some cultures, discussing topics like mental health, age, or religion is taboo, whereas in other cultures, it's often considered fair game.

Jeong: Yeah, I remember feeling a bit uncomfortable when someone asked me about my religion shortly after I arrived here. Back home, that would be seen as really rude.

Ana: That makes sense. It's so important to be aware of these differences, especially when you're interacting with people from diverse backgrounds.

Hanif: Yeah, it helps prevent misunderstandings and ensures that we're respectful of each other's cultures.

Jeong: Definitely. And it also gives us a chance to learn from each other and broaden our perspectives.

Ana: Agreed. Well, I don't know about you two, but all this talk about food has made me hungry. Shall we grab a bite to eat?

Hanif: Sounds good to me. Let's continue our conversation over some food.

Now try to produce your own dialogue about the topic of memory.

Unit 6: Subcultures and Culture Change

marginalize 〈人〉を主流からはずす	rebellion 反乱・反抗	ideology 観念形態・イデオロギー
nomad 遊牧生活	literacy 読み書きの能力	cross-fertilization 異なる文化や異なる考え方の間の交換
sedentary 定住している・ 移動をしない	disillusioned (by) 幻滅した	lag 進行が遅い ＊jet lag 時差ボケ

Content: Background Reading

Section 2
Week 8

Subcultures exist within a dominant culture. They have distinct beliefs, values, practices, and interests that categorize the people into a group, thus differentiating them from the larger society. Subcultures often emerge among **marginalized** people (e.g., *hikkikomori*) or among individuals who identify with specific social identities, lifestyles, or affiliations (e.g., *otaku*, *Hanshin* baseball fan). They may form around a shared interest in music, fashion, sports, hobbies, or **ideologies**. They often have their own norms, discourse style or language, symbols, activities (e.g., 立ち読み）, beliefs, and rituals that distinguish them from mainstream culture.

Youth often form subcultures as a means of self-expression, **rebellion**, and building a group identity with others. Consider the punk sub-culture for a moment. This subculture emerged in USA, UK, and Japan in the 1970s as a rebellious and anti-establishment movement. They had their own fashion – black leather, white t-shirt, tattoos, mohawks, piercings, and so on. They were unified by punk music (e.g., Sex Pistols, The Stooges, The Clash, etc.). Symbols may include the anarchy sign (see Figure 21). They were influenced by counterculture movements like the Beat Generation. Their music often critiqued authority, consumer culture, and social inequality and advocated for freedom and resistance. The above description is a simplification of this subculture, but provides a glimpse into some key aspects of what a subculture is and how members identify with it.
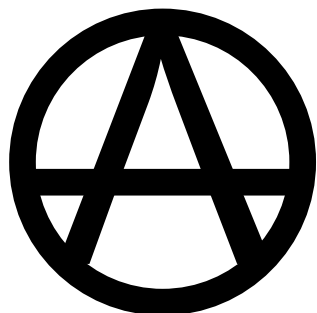
The symbol of anarchy, the "circle-A" where the letter "A" is inside a circle. The "A" stands for anarchy while the circle signifies unity or solidarity. So, the meaning is not "chaos" or "disorder". It means advocating for the end of hierarchical systems of government, authority, and coercion in favor of cooperation and mutual assistance.

Figure 21. The symbol for anarchy

Look at the below four images (see Figure 22). I asked an AI Generator to "draw an image that represents the _____ subculture". What kind of subcultures do you think I asked for each image? Why did you come to this conclusion?

A: _____   B: _____

C: _____   D: _____

Figure 22. Images from AI using a subculture word as a prompt

Cultural Change

Cultures are always changing. If you had a time machine and could go back to 1950s Japan, you would definitely experience culture shock. There are a number of ways that cultures change, below are three examples that might force this change.

(1) ***Counterculture*** is a social phenomenon that emerges as a response to dominant cultural norms and values. It represents a form of cultural change by challenging or rejecting mainstream beliefs, practices, and institutions of power. It seeks alternative ideologies and values often connected to politics, fashion, music, lifestyles, and so on. The individuals in the counterculture often feel alienated, marginalized, or **disillusioned** by mainstream society. Some examples of this were the "Anti-war Activists" in the 1960s, a group young people who opposed the Vietnam War.

Some modern forms of counterculture may involve a rejection of a **sedentary** lifestyle (e.g., the mainstream behavior) and all the responsibility and restraints of living this lifestyle such as having to pay home loans, utility bills, and having to maintain the home. Digital **nomadism** is a contemporary countercultural movement characterized by individuals who use technology to work remotely while traveling the world. Digital nomads reject traditional notions of employment, opting for location independence, flexibility, and a focus on experiences over material possessions. They often prioritize work-life balance, personal freedom, and exploration, challenging the conventional career trajectory and societal expectations regarding work and lifestyle.

Another form of counterculture, called Farm-to-Table Movement, reject the mainstream way we eat. Modern cultures have adapted a highly processed-based factory-made food model (e.g., chips, cup noodles, etc.). This modern food culture alienates the consumer from where the food comes from, and often has a negative impact on the environment (e.g., carbon footprint). The farm-to-table movement in Japan promotes sustainable agriculture, local food production, and community-supported agriculture (CSA). Farmers, consumers, and activists collaborate to create a more resilient and environmentally friendly food system, emphasizing the importance of supporting small-scale farmers, preserving traditional farming practices, and reducing reliance on industrial agriculture and processed foods. Satoyama refers to traditional rural landscapes in Japan that are characterized by a harmonious coexistence between human communities and natural ecosystems, including forests, fields, and waterways. Satoyama dining (e.g., "Yasaiya Mei" located in Kamakura, Japan) celebrates local and seasonal ingredients sourced directly from these landscapes, promoting sustainable agriculture, environmental conservation, and community resilience.

Notes:

THEORY CLOUD 4

Conflict Theory

Conflict theory is a perspective that focuses on the power dynamics and inequalities present within societies. It views culture as a battleground where different groups struggle for control over resources, influence, and representation. Conflict theorists argue that cultural norms, values, and institutions are not neutral but are shaped by dominant groups to maintain their power and privilege, often at the expense of marginalized or subordinate groups.

In regards to counterculture, conflict theory suggests that countercultural movements emerge as a response to the perceived injustices, inequalities, and oppressions perpetuated by dominant cultural norms and institutions.

Think for a moment about the following songs by the Beatles:

- "Give Peace a Chance"
- "Working Class Hero"

What counterculture do they fit into and how can these songs be explained using Conflict Theory?

Notes:

(2) ***Inventions and New Ideas*** also have the power to profoundly influence culture by shaping beliefs, behaviors, and social norms, as well as by redefining the ways in which individuals interact with their environment and with each other. For example, technological innovations and advancements have a significant impact on culture by revolutionizing how people communicate, work, travel, and entertain themselves. The invention of the internet and social media platforms has transformed the way individuals access information, connect with others, and express themselves, leading to the emergence of new forms of digital culture and online communities.

Another example from history is the printing press, and the invention of it is commonly credited to Johannes Gutenberg in the mid-15th century. This invention like the internet had a profound impact on culture. First, the press enabled the mass production of texts and thus democratizing information and making knowledge more accessible to a wider audience. Second, the press contributed to the standardization of language and spelling. Third, the press facilitated the rapid spread of news, but also ideas such as religious teachings, political ideologies, and scientific discoveries. All of this contributed to the advancement of human thought and as a result had an influence on The Enlightenment, also known as the Age of Reason, an important cultural movement that emerged in Europe during the 17th and 18th (e.g., advancements of science, philosophy, **literacy**, and education, and challenged established authority).

Notes:

(3) ***Culture Diffusion*** occurs when cultural elements (e.g., ideas, beliefs, customs, technologies, language, and practices) spread across different societies or regions. This happens rapidly today, as the world is shrinking, through channels of communication, Internet, global trade, migration, and interaction between people. Cultural diffusion introduces new influences, perspective, and innovations into societies from the outside reshaping existing cultural norms, values, and practices. This results in **cross-fertilization** of cultures and hybridization.

While cultural diffusion often leads to cultural change, it can also provoke resistance and efforts to preserve traditional cultural practices and identities. Some communities may resist outside influences or attempt to maintain cultural purity in the face of globalization and cultural homogenization. For example, France limits the number of borrowed English words and Hollywood films. Cultural preservation efforts may involve revitalizing traditional languages, crafts, rituals, and arts, as well as promoting cultural heritage tourism and education.

A final point about cultural change is that te material world around us changes rapidly. For example, computers, self-driving cars, drones, AI, and smartphones have all made large technological advancements over the past two to three decades. This change is at a much faster rate that the changes of non-material culture (e.g., norms, values, beliefs, rules, laws, etc.) resulting in something referred to as *cultural **lag***. In other words, technological change occurs at a faster rate than the culture can process these changes.

Education is a good example of cultural lag. The education model is still based on an industrial model that was developed to prepare students for menial factory jobs, so students learn to follow rules and instructions, obey the teacher, do rote drills to condition students' behavior, and tests to measure performance. However, most students are unlikely to work in a factory in the future, but rather doing service jobs, or working for an international company, or creative enterprise. Therefore, skills such as creative thinking, communication skills, and collaboration skills are paramount. Yet, the culture of education is very slow to change. Consider the school year model in the USA where students have 3 months of summer vacation. This was designed around farming, so the students could help the families during the peak season, but farming is no longer a common occupation. Nonetheless, the education model still follows this schedule.

Notes:

Homework

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=rm4pzNYDHAI **Khan Academy**	Culture lag and culture shock	Society and Culture
2	https://www.youtube.com/watch?v=r8bMLcCxxAA&t=17s **New York Times**	Inside Japan's Chicano Subculture
3	https://www.youtube.com/watch?v=9vuqI2v2IRs **VOX**	Where the 1960s "psychedelic" look came from

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) marginalize _____	a）反乱・反抗
(2) nomad _____	b）観念形態・イデオロギー
(3) cross-fertilization _____	c）時差ボケ
(4) rebellion _____	d）定住している・移動をしない
(5) disillusioned (by) _____	e）（人）を主流からはずす
(6) sedentary _____	f）読み書きの能力
(7) literacy_____	g）進行が遅い
(8) ideology _____	h）異なる文化や異なる考え方の間の交換
(9) lag _____	i）幻滅した
(10) jet lag _____	j）遊牧生活

B. Fill in the blanks.

(1) The _____ roamed the desert in search of water and pasture for their animals.

(2) After the long flight, he experienced severe _____ and struggled to adjust to the new time zone.

(3) The peasants staged a _____ against the oppressive regime.

(4) There is a noticeable _____ between the implementation of new technology in urban and rural areas.

(5) The conference aimed to encourage _____ between different academic disciplines.

(6) She became _____ with politics after witnessing widespread corruption.

(7) A _____ lifestyle can lead to various health problems.

(8) The government launched a campaign to improve _____ rates in rural areas.

(9) His _____ shaped his beliefs about society and government.

(10) The company's policies tended to _____ employees who didn't conform to traditional working hours.

Open-ended questions to think about before class (Use as discussion topics)

(1) In this section, you learned about some different types of subcultures, what are some other types of subcultures in Japan that this book did not mention. What are they and how would you describe them?

(2) What are some counterculture movements happening right now?

(3) Think about education, why do you think there is such a strong culture lag in this area of society?

(4) In #2 of Cultural Change, "New Inventions and Ideas", how do you think AI technology will impact human culture?

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **<u>open-ended questions</u>** in the **homework section.**

In the following conversation, 3 international exchange students are discussing subcultures and countercultures in Japan.

Ana: Hey guys, have you ever thought about subcultures and countercultures here in Japan?

Hanif: Yeah, Japan is such a fascinating place when it comes to subcultures and countercultures.

Jeong: I was in Osaka Japan back in 2023 when the Hanshin Tigers won the Japanese baseball championship and I definteily noticed a Hanshin Tigers subculture. It's incredible how devoted fans are to their baseball team, dressing with all their tiger designs, and creating their own cheers and traditions.

Ana: That's a great example! It shows how subcultures can emerge around shared interests and passions, influencing social dynamics and behaviors.

Hanif: And let's not forget about punk culture in Japan. Bands like The Blue Hearts have had a significant impact on music and fashion, challenging mainstream norms with their rebellious attitude.

Jeong: Definitely. Punk in Japan wasn't just about music; it was a form of cultural resistance, pushing back against societal expectations and norms.

Ana: It's interesting how these countercultural movements can spark broader cultural change over time. Like, how punk's influence can still be felt in contemporary Japanese society.

Hanif: Absolutely. And speaking of contemporary counterculture movements, have you guys heard about the rise of anti-consumerism and minimalism in Japan?

Jeong: Yeah, it's fascinating how younger generations are rejecting the materialism of mainstream culture, opting for a simpler, more sustainable lifestyle.

Ana: That's such an important movement, especially in today's consumer-driven society. It shows how countercultural ideas can challenge the status quo and promote social and environmental change.

Hanif: Exactly. Japan has this unique ability to blend tradition with innovation, creating a dynamic cultural landscape where subcultures and countercultures can thrive.

Jeong: Definitely. It's one of the reasons why studying here is so exciting—you get to witness firsthand how these cultural movements shape society and inspire change.

Ana: Well, here's to embracing the diversity of subcultures, countercultures, and cultural change in Japan and beyond!

Now try to produce your own dialogue about the topic of creativity.

Group Project for Section 2

Use this page to brainstorm some ideas that you would like to explore for your 1st group project. Draw a mind map to help you organize your ideas.

In our next class, you will present this topic to the class. So, assign roles for each person in your group. Everyone has to participate!

Section 3 Dynamic Culture

Unit 7: Global Culture, Global Relationships

Vocabulary list

Silk Road シルクロード・絹の道	gunpowder 火薬	language (cultural) barriers 言葉の壁「文化的障壁」
persecution 迫害	**novelty** 目新しさ・新奇さ	**wear off** (徐々に)弱まる・止まる・薄れる
disorientation 方向感覚の喪失・ 頭の混乱	**acclimate** 慣れさせる・順応させる	**intermarriage** 異なる人種[民族, 宗派, 階級]間の結婚

Content: Background Reading 1 　　Section 3　Week 10

Globalization refers to the increasing interconnectedness and interdependence of countries and peoples around the world, facilitated by advancements in technology, communication, transportation, and trade. It encompasses the exchange of goods, services, ideas, cultures, and technologies on a global scale. Globalization has led to the integration of economies, cultures, and societies, resulting in a more interconnected world where events in one part of the globe can have significant impacts on others. However, do not think that this is a new phenomenon. The interconnectedness of trade between countries has been around for ages. Consider the **Silk Road**, which connected Asia and the Middle East and Western Europe. Besides silk, as in the name, other good were traded like tea, perfumes, spices, paper, and **gunpowder**. The difference now is the rapidness of trade due to technological inventions such as airplanes, ships, trains, but also computers and the Internet and this interconnectedness between cultures and nation states has never been as deep and significant for the people and economies.

YouTube is a prime example of how globalization has fostered the emergence of a global culture. YouTube, as a platform, allows individuals from diverse backgrounds and regions to create and share content with a worldwide audience. Users can upload videos ranging from music performances and academic tutorials to vlogs and comedy sketches, reflecting various cultural perspectives and experiences. This content is accessible to people around the globe, breaking down geographical barriers and facilitating cross-cultural exchange. As a result, trends, ideas, and influences spread rapidly across borders, contributing to the formation of a shared global culture.

Global culture refers to the emergence of shared values, beliefs, practices, and norms that transcend national boundaries, influenced by the interactions and exchanges fostered by globalization. It includes elements such as popular culture, language, cuisine, fashion, and entertainment that are increasingly recognized and appreciated worldwide, contributing to a sense of global identity and community. As technology improves, **language barriers** disappear. Now, you can interact with DeepL or Google Translate and quickly translate text from Japanese to English or English to Japanese with a high degree of accuracy. YouTube videos have automatically generated subtitles. You can also interact with generative AI chatbots like ChatGPT or Bard and this can be done through the medium of text or voice and in English or Japanese.

Globalization has also led to the migration of people across national borders. There are numerous reasons why someone might leave their native culture and home country such as work opportunities, educational pursuits, personal exploration, embracing the experience of living in unfamiliar environments, desire to learn a new language, or simply dissatisfied with their native culture. For others, it might not be a choice, but they are forced to leave their home due to problems such as war, poverty, **persecution**, unstable government, and/or famine. This trend has contributed to a growing multicultural fabric of societies worldwide, fostering cross-cultural understanding, and collaboration on a global scale.

Culture shock, does this still exist?

When I was in my 20s, I moved to Czechoslovakia right after the Velvet Revolution. This was before the Internet and smartphones and thus my knowledge of this country before arriving there was limited to some travel books, TV news, and novels. Imagine going to a place without being able to view it on Google maps beforehand, or to research restaurants and hotels, or to learn about the culture or language (besides through books). It was like walking into the unknown and thus many people experienced something called "culture shock". Figure 23 shows what is commonly called the "culture shock curve". The initial stage of arriving in a new country is called the "honeymoon" phase and is full of excitement and fascination by being in a new cultural environment. The individual is curious to learn about the local customs, cuisine, language, and traditions and has a desire to explore the new sights, sounds, and experience new things. The honeymoon phase is characterized by a sense of adventure and **novelty**, and individuals may initially overlook or minimize cultural differences. For example, when an exchange student first arrives in Hirosaki, she will likely explore Hirosaki Park, local izakayas and sushi restaurants, grocery stores, and sightseeing areas. Everything is new, different, and exciting.

However, this phase is typically temporary and may eventually give way to the challenges of culture shock as individuals encounter difficulties adjusting to the unfamiliar cultural context. The novelty of the situation also begins to **wear off** and the individual might start to experience anxiety. This can then lead to culture shock, or a feeling of **disorientation** and discomfort. Symptoms of culture shock may include feelings of frustration, anxiety, loneliness, confusion, and homesickness. Individuals may also struggle to communicate effectively, navigate social interactions, or adapt to new routines and lifestyles. Culture shock is a natural response to cultural differences and can vary in intensity depending on factors such as the level of cultural dissimilarity, personal resilience, and support networks available. Again, think about the exchange student in Hirosaki. She might struggle making friends with local students due to linguistic and cultural challenges. She might also struggle doing simple tasks like going to the post office or bank, or visiting a dentist.

The stage that follows culture shock is called the adjustment phase, when the individuals begin to **acclimate** to their new cultural environment. They develop coping strategies, acquire new skills, and gain a better understanding of the customs and social norms of the host culture. Emotions such as frustration and anxiety may start to diminish as individuals become more familiar with their surroundings and feel more confident in their ability to navigate daily life. As for the exchange student in Hirosaki, she might acquire new skills to adapt to life here, learn how to use gesture, anticipate behavior, or find local friends or a host family who can help.

The final stage is the acceptance stage, when individuals fully integrate into the new culture and develop a sense of belonging. They embrace cultural differences, appreciate the unique aspects of the host culture, and may even adopt certain customs or traditions as their own. Emotions such as contentment, satisfaction, and a sense of fulfillment are common during this stage. Individuals feel at ease in their new environment and may develop meaningful relationships with members of the host community. Overall, the adjustment and acceptance stages represent the successful adaptation and assimilation of individuals into their new cultural surroundings. This stage would likely only occur if the exchange student decides to study in Hirosaki for four years (this stage probably does not happen with short-term exchange students – they likely stay in the honeymoon stage or the culture shock stage).

The reality today is that this culture shock curve is likely not as relevant as it was in the past. This is mainly due to the global interconnectedness of everything. If a Japanese person moves to the US, that person can still interact with friends and family in real time through Zoom or FaceTime. They can still watch their favorite Japanese TV shows. They can still get access to Japanese food, as supermarkets also have become global markets. The point here is that a young Japanese person might feel more culture shock moving to rural Hokkaido where there is no WIFI than moving to a foreign country like the US, France, NZ, or Taiwan!
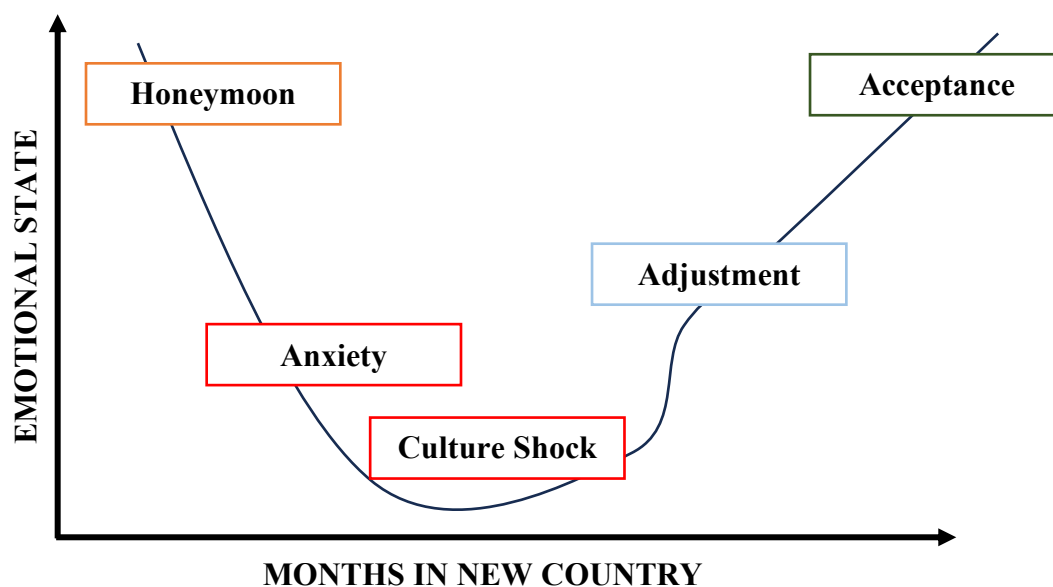

Figure 23. Culture shock

Notes (e.g., for new vocabulary):

Romance in a Global World

As people migrate and move to foreign countries, love might find them on their journeys. In the past, people tended to marry someone within their community such as in an arranged marriage or through a through a network of friends (e.g., religious organizations, clubs, etc.). Therefore, in the past people tended to marry others who were "like" them (e.g., same nation, same race, same caste, same religion, etc.).

In fact, prior to 1967 there were many states in the US that had an anti-miscegenation law (miscegenation refers to the "miscere" (to mix) + "genus" (race)) that prohibited interracial marriages and sexual relations. According to Pew Research "In 1967, when miscegenation laws were overturned in the United States, 3% of all newlyweds were married to someone of a different race or ethnicity. Since then, **intermarriage** rates have steadily climbed. By 1980, the share of intermarried newlyweds had about doubled to 7%. And by 2015 the number had risen to 17%"[2] (and 19% more recently in 2019).

Japan has experienced a rise in international marriages (although the number has fallen slightly recently). For example, in 2021 there were 501,138 total marriages in the country and of these 16,496 were between one Japanese national and one foreign national, so 3.3% of all marriages were international marriages. Dividing this number in more detail, 9,814 marriages were between a Japanese husband and a foreign wife with a large majority coming from China, the Philippines, and Korea (see Figure 24).. In contrast, 6,682 marriages were between a Japanese wife and a foreign husband with a majority coming from the Korea, USA, and China[3] (see Figure 25).
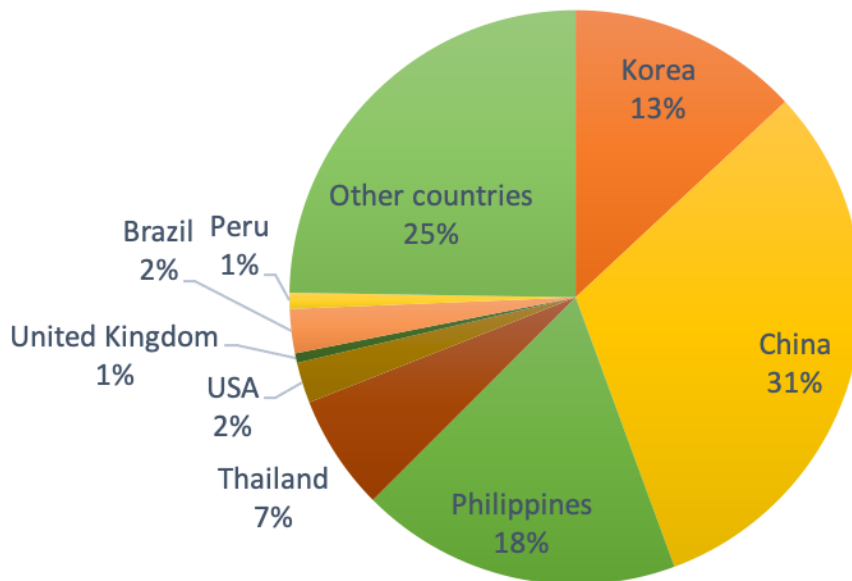

Figure 24. International marriages (Japanese husband, foreign wife)

[2] Data from https://www.pewresearch.org/social-trends/2017/05/18/1-trends-and-patterns-in-intermarriage/
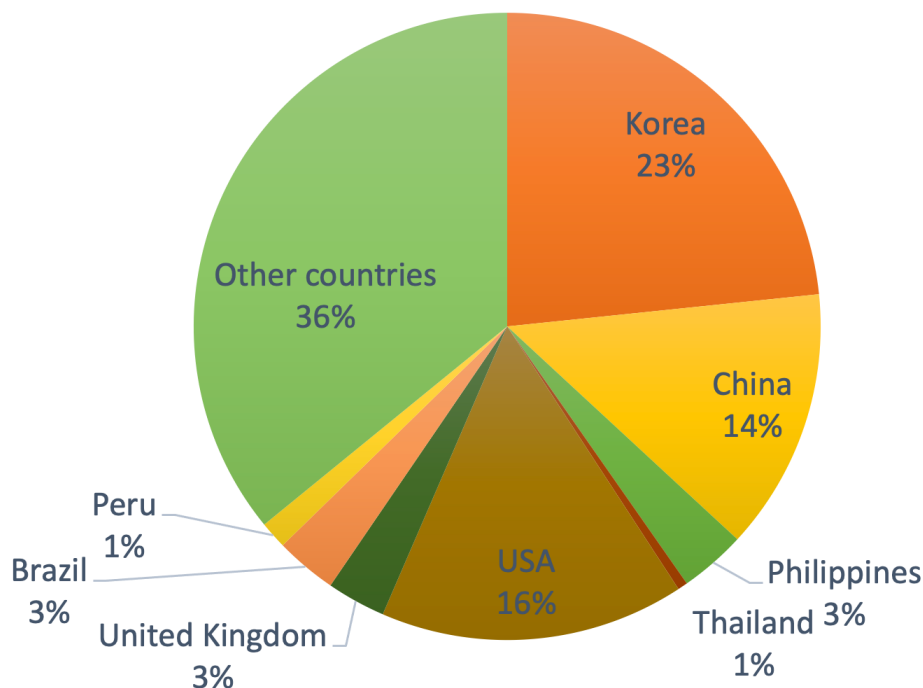[3] Data from https://www.mhlw.go.jp/english/database/db-hh/1-2.html

Figure 25. International marriages (Japanese wife, foreign husband)

The Drawbacks of Globalization

Globalization should not only be viewed in a positive light, but it is also to important to consider the darker side of it. First, globalization creates economic inequality, as it benefits wealthier individuals and wealthier countries. For example, Jeff Bezos, the founder of Amazon, has a net worth around $200 billion dollars. Second, globalization leads to job displacement. This means that in some industries, factories may close where labor costs are high and move to regions with lower labor costs. Third, a less understood disadvantage of globalization is its effect on indigenous cultures and the erosion of cultural and linguistic diversity around the world, as many of the smaller cultures assimilate into this dominant global culture. Fourth, globalization can have a negative impact on the environment due to global trade (e.g., as in, the carbon footprint) and consumerism. This has caused deforestation, pollution, and possibly climate change. Fifth, as we all experienced over the past 5 years, globalization can increase the rapid spread of infectious diseases and pandemics, as increased travel and trade make it easier for pathogens to cross borders. Finally, globalization, which is based on interconnectedness, could lead to an over dependency on foreign products and thus make the country vulnerable to global issues like economic problems overseas and war (e.g., Ukraine). For example, Japan's food self-sufficiency stands at 38%, which makes the country's food supply vulnerable to external events[4].

In conclusion, globalization has had a major impact on our lives. Nowadays, we are able to travel abroad, work in a foreign country, eat Thai food in rural Japan, listen to K-Pop, buy products from around the world on Amazon, watch Turkish dramas on Netflix, and fall in love with someone from across the globe. Despite these positives, globalization also has several disadvantages.

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[4] https://www.jircas.go.jp/en/program/proc/blog/20240131

Homework

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=l9pthhpd7So **CNBC**	Why McDonald's Flopped In Vietnam
2	https://www.youtube.com/watch?v=wLNp3kgBuuQ **World101 CFR**	What Is Globalization? Understand Our Interconnected World
3	https://www.youtube.com/watch?v=PzvLYhbBlYo **GLOBAL RELATIONSHIPS**: Intercultural couples talk about dating

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) novelty _____	a）火薬
(2) persecution _____	b）絹の道
(3) acclimate _____	c）異なる人種[民族, 宗派, 階級]間の結婚
(4) gunpowder _____	d）迫害
(5) wear off _____	e）目新しさ・新奇さ
(6) Silk Road _____	f）慣れさせる・順応させる
(7) language (cultural) barriers _____	g）（徐々に）弱まる, 止まる・薄れる
(8) disorientation _____	h）言葉の壁「文化的障壁」
(9) intermarriage _____	i）方向感覚の喪失・ 頭の混乱

B. Fill in the blanks.

(1) Religious _____ led to the migration of many people seeking freedom of worship.

(2) The invention of _____ revolutionized warfare and had significant historical implications.

(3) The _____ facilitated trade and cultural exchange between East and West.

(4) It took some time for the new students to _____ to the school's academic expectations.

(5) The community celebrated the _____ of different cultures through festivals and events.

(6) When traveling in a foreign country, overcoming _____ can be a challenge for tourists.

(7) After moving to the bustling city, the small-town girl experienced feelings of _____ as she adjusted to the fast-paced lifestyle.

(8) Over time, the effects of the pain medication began to _____, and the patient's discomfort returned.

(9) The _____ of the new smartphone impressed everyone with its innovative features.

Open-ended questions to think about before class (Use as discussion topics)

(1) What are some of the advantages and disadvantages of globalization?

(2) What impact does globalization have on culture?

(3) What are some of the benefits of being in an international marriage? What might be some of the drawbacks? Think for a moment about Ai Fukuhara and what happens when the international marriage ends in a divorce and there.

In class: Go around in a circle and have each student share his/her summary. Listen carefuly to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **open-ended questions** in the **homework section.**

In the following conversation, 3 students are discussing the impact of globalization on culture and the increasing number of international marriages.

Ana: Um, hey guys, have you, noticed how globalization is, like, affecting our lives more and more every day?

Hanif: Oh, totally, Ana. It's, like, incredible how interconnected the world has become, thanks to, you know, advances in technology, transportation, and communication.

Jeong: Mhm, definitely. But, like, along with the benefits of globalization come, like, challenges, you know? Like culture shock, especially for those of us living in countries far from our own.

Ana: Yeah, I experienced, um, culture shock when I first moved here. Everything from the food to the customs was, like, so different from what I was used to back home.

Hanif: Yeah, I can totally relate. Even though I've been here for a while now, there are still moments when I feel like I'm, you know, navigating a completely different world.

Jeong: It's, like, a common experience for international students and immigrants. But, you know, I think globalization also brings opportunities for, like, cultural exchange and understanding, like the increasing number of international marriages we see today.

Ana: Yeah, and, you know, speaking of international marriages, it's interesting how the number of them is, like, rising. But along with the benefits, there are also, um, challenges that couples face, right?

Hanif: Absolutely, Ana. International marriages can be incredibly enriching, allowing couples to learn from each other's traditions, languages, and perspectives. But they also require a lot of patience, understanding, and compromise to navigate differences in upbringing, values, and cultural expectations.

Jeong: Yeah, I've heard stories of couples having to, like, overcome language barriers, deal with disapproving families, or adjust to different societal norms. It's, um, definitely not always easy.

Ana: Right, but despite the challenges, many couples find that their differences, um, strengthen their relationship and create a unique bond that transcends cultural boundaries.

Hanif: Absolutely. And in a world where globalization continues to bring people closer together, inter-cultural marriages serve as a powerful symbol of unity and understanding across borders.

Jeong: Yeah, it's, like, a beautiful thing to see love and connection flourish despite, you know, cultural differences. So, um, here's to celebrating the diversity and richness that these relationships bring to our global community.

Now try to produce your own dialogue about the topic of personality.

Unit 8: Hybrid Cultures

Key vocabulary

uncontaminated 汚染されていない	colonialism 植民地主義	dilution 希釈する[薄める]こと	subversive 反政府[反体制]的な
deviation 逸脱(行為）	contradictions 矛盾	missionary 宣教師	foreign service 外交部

Content: Background Reading

**Section 3
Week 11**

Globalization, the process of increasing interconnectedness and interdependence among countries, has influenced cultural hybridity by facilitating the exchange of ideas, values, and movement of people across borders. As people, goods, ideas, and information flow freely around the world, cultures come into contact and interact with each other in an increasing number of ways. However, it should be noted that before the term "globalization", cultures still came into contact with other cultures through explorations, imperial powers, and migrations of people. At the same time, people often think of culture as something "pure" and **uncontaminated** such as a pure Japanese culture or Italian culture. The problem with this view is that it essentializes a complex thing like culture as something "fixed" and "stable", but this is an illusion, as no culture is isolated not even cultures in the deep Amazon.

Let's take an example from language. So, the English language is a Germanic language, but is heavily influenced by Latin, mainly because of religion, but also the Norman Conquest of 1066. One word from Latin "anima" means "spirit, mind, breath" and this word is the root of words like animal, but also animation. In the 1590s, the word animation meant the "action of imparting life" and with time and new technologies like film, the word developed to mean "production of moving cartoon pictures". Then in roughly the 1970s, the Japanese abbreviated this sound to anime and developed this widely known genre of film. Then, English borrowed back this word, anime, into the English language to refer to this specific genre of film[5]. This example of a single word reflects on a larger scale how cultures are constantly in this state of flux, of being influenced by and influencing other cultures.

All cultures are characterized by this mixedness or what Homi K. Bhabha (2012) calls cultural hybridity. This refers to the mixing and blending of cultural elements from different societies or cultural backgrounds. According to Bhabha, cultural hybridity challenges traditional notions of purity and authenticity by highlighting the fluidity and complexity of cultural identities. Bhabha argues that cultural hybridity emerges as a result of **colonial** encounters and processes of globalization, where diverse cultures come into contact and interact with one another. Rather than seeing cultural hybridity as a form of cultural **dilution** or loss, Bhabha suggests that it represents a site of creative transformation and resistance. In Bhabha's view, cultural hybridity disrupts binary oppositions (self/other, us/them, east/west) and hierarchical structures (superior/inferior), offering alternative ways of understanding identity and belonging. It allows for the emergence of new forms of cultural expression and subjectivities that transcend fixed categories and boundaries.

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[5] https://www.etymonline.com/search?q=animation

Bhabha suggests that identities are formed in the interstitial spaces, or "third spaces," where cultures intersect, overlap, and negotiate meaning.The "third space" is not a physical location but rather a metaphorical and conceptual space where cultures come into contact and interact. It is a site of cultural translation, negotiation, and transformation, where new meanings and identities emerge through the process of hybridity. In this sense, the "third space" represents a space of possibility and potentiality, where alternative narratives and identities can be constructed beyond fixed categories and binaries.

Bhabha emphasizes the role of language and discourse in shaping identities within the "third space." He introduces the concept of "mimicry" to describe how colonized subjects imitate and mimic the cultural practices of the colonizer, often as a form of strategic resistance or adaptation. However, this mimicry is never a perfect replication but involves a **subversive** twist or **deviation** that disrupts the authority and stability of the colonial discourse. However, this idea of mimicry can be extended beyond postcolonial contexts, to the simple of idea of copying, but deviating slightly. So, when Japanese mimicked the writing of Chinese (*kanji*), they also adapted it and purposely deviated from it to create *kana*.

In contemporary contexts, the idea of the "third space" has been applied beyond colonial encounters to various forms of cultural hybridity and diaspora experiences. It has been used to analyze processes of globalization, migration, and multiculturalism, where diverse cultures and identities intersect and interact in complex ways. It provides a framework for understanding the dynamic and fluid nature of identity formation in multicultural and postcolonial contexts. It encourages us to embrace the complexities and **contradictions** of cultural hybridity and recognize the transformative potential of intercultural dialogue and exchange.

THEORY CLOUD 5
Postcolonial Theory

Postcolonial theory is a multidisciplinary field of study that emerged in the late 20th century, focusing on the cultural, political, and social implications of colonialism and its aftermath. Postcolonial theorists examine the legacies of colonialism, imperialism, and neocolonialism, as well as the experiences of colonized peoples and the effects of decolonization processes.

At its core, postcolonial theory seeks to challenge and deconstruct Eurocentric narratives and power structures, while also giving voice to marginalized and subaltern (social groups that are subordinate to the ruling class and lack their own autonomous political voice) perspectives. It explores issues of identity, representation, nationalism, globalization, and resistance within the context of colonial and postcolonial societies.

Third Culture Model

The Third Culture Modes is a term coined by sociologist Ruth Hill Useem in the 1950s. This describes a unique identity that emerges in people who spend a large part of their youth in a culture different from their parents. This individual develops a "third culture", which is neither fully the culture of their parents nor that of the host country, but rather a blend of both. These individuals develop an identity belonging to a global community beyond national borders or ethnic boundaries. One might wonder, why would a child be living in a foreign culture? There are several reasons for this, but the effect of globalization is one of them. See Figure 26 for possible reasons how these communities might develop.
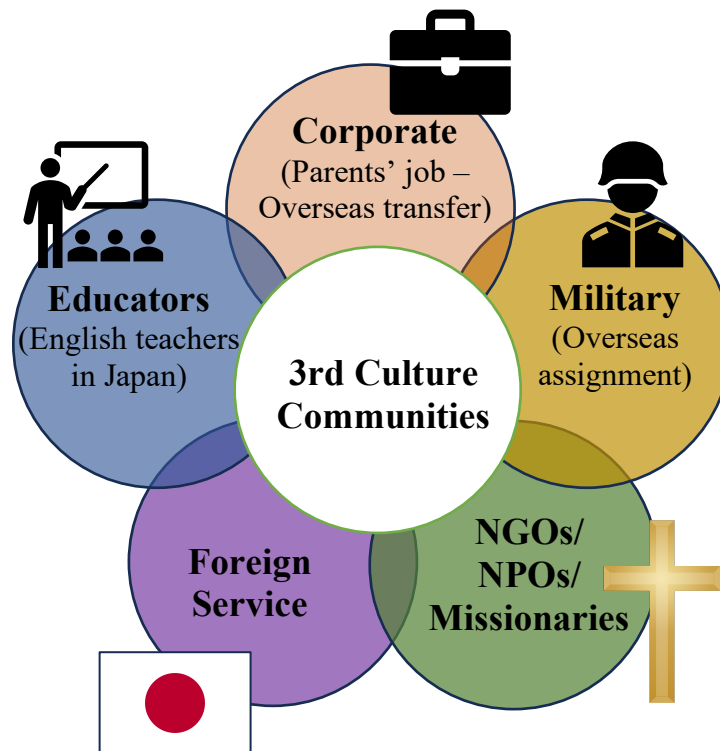

Figure 26. How 3rd culture communities develop

Notes (e.g., for new vocabulary):

Third Culture Kids

Another key part of 3rd Culture Communities are the children who are often referred to as "Third Culture Kids or TCKs". These kids have spent a large part of their childhood living in a culture different from their parents' culture. As seen in the above figure, this is usually the result of parents getting corporate employment overseas, government jobs, teachers, or **missionary** work. TCKs have to navigate multiple cultural identities often develop skills such as adaptability, cross-cultural competence, and openness to diversity from this experience. Specifically, TCKs are influenced by their parents' culture, usually at home; the host culture, usually outside the home; and a mix of other cultures, especially if the TCK goes to an international school.

Let's consider an example. In this situation, Japanese parents work for an international company like UNIQLO or Toyota. They are transferred to Los Angeles and instead of doing a traditional 単身赴任 (live without one's family) lifestyle there, they decide to move the entire family. Let's imagine they have two kids, a 5-year-old son and an 8-year-old daughter. Their children would likely attend an American (or international) primary school. The children would be considered TCKs. At home, they would likely speak Japanese and live with many Japanese customs and behaviors, but at school the children would learn and speak English. Let's say the family lives there for 7 years. Then, when the family returns to Japan, and the children are now 12 and 15 years old. People in Japan would identify them as 帰国子女 (returnees).

Notes:

Homework

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=8RCmgMKJRy8 **TEDxAndrewsUniversity** | Building Identity as a Third Culture Kid | Erik Vyhmeister
2	https://www.youtube.com/watch?v=9Vc6nEgZOs8 **TEDxUofL** | Being a Rootless Third Culture Kid | Benjamin Self
3	https://www.youtube.com/watch?v=yJIVqrqfZjU **TEDxYouth@ISBangkok** | Food: A Third Culture Kid's Sense of Identity. | Eric Pak

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) dilution _____	a）反政府[反体制]的な	
(2) contradictions _____	b）外交部	
(3) subversive _____	c）宣教師	
(4) colonialism _____	d）植民地主義	
(5) deviation _____	e）矛盾	
(6) missionary _____	f）逸脱(行為)	
(7) uncontaminated _____	g）希釈する[薄める]こと	
(8) foreign service _____	h）汚染されていない	

B. Fill in the blanks.

(1) The artist's unique style was characterized by deliberate _____ from traditional artistic conventions.

(2) The _____ of the paint with water resulted in a lighter shade than intended.

(3) After graduating from university, he joined the _____ to serve his country abroad.

(4) _____ was a historical phenomenon in which European powers established control over distant territories for economic exploitation and political dominance.

(5) The _____ worked tirelessly to spread their religious beliefs to indigenous communities.

(6) The speaker's argument was riddled with _____, making it difficult to discern their main point.

(7) The laboratory ensured that the samples remained _____ to avoid contamination during the experiment.

(8) The novel's plot contained _____ elements challenging societal norms and expectations.

Open-ended questions to think about before class (Use as discussion topics)

(1) Where are you from? … maybe for most of you this is an easy question, but what do you think are 3-4 things that shape your identity?

(2) In what ways do you think cultural hybridity contributes to innovation and creativity in society?

(3) What strategies do you use to adapt to new cultural contexts and navigate cultural misunderstandings?

(4) Imagine being a TCK, what do you think are some benefits and drawbacks of this life?

(5) How do you think educators and parents can support the unique needs and experiences of third culture kids in educational settings?

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **<u>open-ended questions</u>** in the **homework section.**

Conversation Practice
In the following conversation, 3 students are sitting at a café discussing the third culture model and third culture kids.

Ana: So, I've been reading about this interesting concept called the "third culture model." Have you guys heard of it?

Hanif: Yeah, I've come across it before. It's about the cultural identity of people who grow up in a different culture than their parents', right?

Jeong: That's correct. The third culture model suggests that individuals who spend their formative years in a culture different from their parents' or their passport country's culture develop a unique "third culture" identity.

Ana: Exactly. It's this blending of different cultural influences that shapes their worldview and identity.

Hanif: Hmm, sounds fascinating. But how does it relate to the concept of "third culture kids"?

Ana: Well, "third culture kids," or TCKs, are individuals who have experienced this third culture upbringing. They often grow up in expatriate or multicultural environments due to their parents' work or other circumstances.

Jeong: I can relate to that. I'm actually a TCK myself. My parents are Korean, but I was born and raised in the United States. Growing up, I was immersed in both Korean and American cultures, but I never fully identified with either one.

Ana: That must have been quite an experience, navigating between two different cultural worlds. Jeong: It definitely had its challenges, but it also gave me a unique perspective on the world. I feel like I can easily connect with people from different backgrounds and adapt to new environments.

Hanif: It sounds like being a TCK can be both enriching and complex. I can see how this third culture model provides a framework for understanding the experiences of individuals like yourself, Jeong.

Ana: Absolutely. It emphasizes the importance of embracing cultural diversity and recognizing the value of cross-cultural experiences in shaping our identities.

Jeong: Definitely. And it's always interesting to meet fellow TCKs and share our stories of navigating the complexities of cultural identity.

Now try to produce your own dialogue about the topic of social psychology.

Unit 9: Soft Power, Culture Diffusion & The Tourism Business of Culture

Content: Background Reading

Section 3
Week 12

Soft Power

Soft power refers to the ability of a country to influence others through its culture, values, and ideals, rather than through **coercion** or force (e.g., a military). It encompasses elements such as cultural exports, including music, film, fashion, cuisine, and lifestyle, that appeal to international audiences and shape global perceptions of the country.

Japan is well known throughout the world for its soft power. Think for a moment, what this means. In what ways does Japan influence others through its culture, values, and ideas?

Journalist Douglas McGray in 2002 coined the phrase "Japan's gross national cool" referring to the popularity of manga and anime and other Japanese youth culture around the world. This includes iconic characters like Hello Kitty, and the whole concept of *kawaii*, to which Yano (2009) has called, "pink globalization" or the "widespread distribution and consumption of Japanese cute goods and aesthetics to other parts of the industrial world" (p. 683).

Prompt:
Draw a picture of Japanese anime and manga culture
Images created with OpenAI Dalle2 (https://labs.openai.com)

Figure 27. AI generated image of Japanese manga and anime culture

Japan's cool culture and *kawaii* culture are prime examples of soft power in action. Japan's cool culture encompasses various aspects of contemporary Japanese pop culture, including anime, manga, video games, and street fashion, which have gained widespread popularity worldwide. It also includes Japan's traditional culture such as paper making, *kimono*, *sado*, *ikebana*, and *shodo*. Similarly, Japan's *kawaii* culture, characterized by its emphasis on cuteness and innocence, as seen in characters like Hello Kitty and Pokémon, has captivated audiences across the globe. Through the spread of these cultural exports, Japan has been able to exert significant soft power influence, enhancing its global image and fostering cultural exchange and understanding. There even has been a long running TV show about this cool culture called "Cool Japan" on NHK (see https://www.nhk.jp/p/cooljapan/ts/P2RMMPW5JM/).

This is not limited to Japan, over the past several decades South Korea has flexed its soft power around the world. South Korea's cultural exports include K-pop music, Korean dramas, films, and beauty products. These have all experienced immense popularity worldwide, contributing to the phenomenon known as the "Hallyu" or Korean Wave. Artists like BTS, Blackpink, and actors such as Lee Min-ho and Song Hye-kyo have amassed large international fanbases, showcasing South Korea's soft power influence.

Culture Diffusion + Cultural Adaptation

Cultural diffusion refers to the spread of cultural elements—such as ideas, beliefs, customs, products, or practices—across different societies or regions. An example of cultural **diffusion** is the sport *sumo*. We all know that *sumo* is a traditional Japanese sport over 1500 years old, but it has more recently spread around the world, and most notably in Mongolia where many of the past *Yokozuna* have come from (e.g., Asashoryu, Terunofuji). On the other hand, cultural adaptation is when the cultural element changes due to pressures of the local culture. Take for example *sushi*. *Sushi* has spread around the world, but it has also changed in unexpected ways. For example, the California roll, which includes avocado, cucumber, and crab meat. Avocado is a rare fruit in Japan, but in California it is widely available, so it is just natural to explore using this local ingredient in the imported Japanese *sushi* roll. Thus, the US has adapted *sushi* by using local ingredients, but also to the taste preferences of the local people.

Let's examine this from a different perspective. Disney is something most people are familiar with. Disney's success in Japan reflects the global reach and influence of American popular culture, facilitated by the media, technology, and **consumerism**. However, the widespread popularity of Disney in Japan can also be attributed to the process of cultural adaptation or localization. Disney has tailored its content, merchandise, and experiences to resonate with Japanese audiences, incorporating elements of Japanese culture, language, and preferences. This approach has allowed Disney to connect with Japanese consumers on a deeper level, fostering a sense of cultural relevance and connection. This demonstrates the dynamic interplay between global and local cultural forces in the contemporary world.

What are some other examples of this? Well, think about karaoke. This has diffused or spread to the USA. However, it had to adapt to the local culture. Sitting in a private box to sing is not part of American culture, so they simply included karaoke into a bar where the person sings on a stage.

Another example is yoga, an ancient practice originating from India, spread to Western countries and has undergone cultural adaptation. In Western contexts, yoga has evolved beyond its spiritual roots to include various forms such as power yoga, hot yoga, and aerial yoga, **catering to** different fitness and wellness preferences while still retaining some of its traditional elements.

Another interesting example is the word, zen. In Japanese, this is a rather uncommon word. However, in American English, this has become a popular word to describe a **tranquil** and peaceful state. Thus, is can be used to describe a relaxed and harmonious attitude or approach to life, work, or any activity. For example, someone might say they feel "zen" after a yoga session or describe a minimalist and clutter-free living space as having a "zen" vibe. Cultural elements are constantly being borrowed between cultures, and after the borrowing these elements do not maintain their original shape, but get reshaped by the adapting culture in new and often unexpected ways!

Notes:

The Tourism Business of Culture (Cultural Tourism & Authenticity)

Think for a moment about the city Kyoto. Millions of foreign tourists visit this city every year and many of them rent a *kimono* to wear as they go sightseeing around the old streets. If the tourist is lucky, she might get a glimpse of a passing *maiko* on her way down a back alley. Kyoto (along with many other cities like Florence) is a perfect example of globalization and the tourism business of culture. The product is culture. People visit the city to experience "Japanese culture" from the shrines to the green tea cafes to souvenirs shops that sell *hachimaki* with the *kanji* 「侍」 on it. Are these "**authentic**" experiences of Japanese culture?

Prompt: A painting of a maiko walking down the back streets of Kyoto (two examples)
Images created with OpenAI Dalle2
(https://labs.openai.com)

Prompt: A drawing of a souvenir shop in Kyoto (two examples)
Images created with OpenAI Dalle2
(https://labs.openai.com)

Figure 28. AI generated image of Kyoto

Authenticity refers to the genuineness, **integrity**, and truthfulness of an experience, place, or cultural representation. What would authentic Japanese culture look like? Would it be visiting a rice farmer in Akita and learning about harvesting rice and making *mochi*? Would it be biking across the country staying at local pensions and trying to communicate with the local people? How could a tourist experience authentic Japanese culture? Or in contrast, how could you experience authentic American culture? These days, many travellers, especially young ones, want to go "off the beaten path" and experience authenticity when travelling rather than being **confined** to the "touristy" areas of a country or what some call, "tourist traps". They believe going off the main path, and connecting with the cultures and traditions of the local people is a more meaningful experience when travelling than visiting the popular sightseeing spots and eating at popular restaurtants.

In many areas in the world where, a large percentage of the GDP (gross domestic product) is dependent on tourism. As a result, some traditional dance performances may be staged for tourists, featuring exaggerated costumes and choreography designed to cater to the foreigners' expectations of "otherness" or the exotic. The tourists come, pay a fee, and take photos of these "exotic" people and performances and upload the images to Instagram, resulting in a meme of this performance that likely encourages others then to attend.

While these experiences can positively impact an area by providing revenue for the local economy, they may also perpetuate shallow and reductive representations of cultural diversity. Cultural tourism also raises other concerns. First, there is an unequal power dynamic between the wealthier tourists and the host community. This is especially apparent in indigenous communities such as the Hopi tribe and the hill tribes of Thailand (e.g., Akha, Karen, Hmong). Cultural tourism then can **commodify** traditional cultures by turning them into tourist attractions or spectacles for entertainment purposes. This can lead to the objectification of indigenous peoples or ethnic minorities, who may be portrayed as exotic or primitive for the amusement of tourists, thus maintaing harmful stereotypes and inequalities. This is something referred to as commodification or the commercialization of cultural practices, traditions, and artifacts into marketable commodities designed to cater to tourist preferences and expectations. This can lead to the distortion or simplification of cultural heritage for mass consumption, undermining its authenticity and integrity.

Summary

Culture connects all humans, as all humans have culture, it is our survival niche that allows us to survive and thrive in the world. It provides us these networks of knowledge that each generation can then continually build upon and develop. Culture provides the people norms of behavior that allow for easy communication and interaction. Breaking these norms can be viewed as a taboo. As the world gets more connected, a global culture emerges, blending various cultural elements from different parts of the world. While it fosters understanding and cooperation on a global scale, it also raises questions about the preservation of local traditions and identities. Nonetheless, the emergence of a global culture signifies humanity's ability to adapt and evolve in an increasingly interconnected world, transcending geographical boundaries, fostering a sense of unity amidst diversity, and giving rise to a set of new stories.

At home: Watch the short video that you were assigned.

1	https://www.youtube.com/watch?v=SSQdmrgWnLo **Mark Weins** | Taiwan Night Market STREET FOOD TOUR!! 🇹🇼 Visit This Market When You're in Taiwan!
2	https://www.youtube.com/watch?v=jBRkqYOSsCQ **Al Jazeera** | What Does "Authentic" Tourism Really Mean?
3	**(Final video summary of the class)** https://www.youtube.com/watch?v=GhA9eypocE0 **Julien S. Bourrelle** | Learn a new culture | TEDxArendal

Then, write a 100-word summary of the video. Be prepared to come to class and share this summary with your group members.

Vocabulary Exercises

A. Connect the English to the Japanese.

(1) coercion _____	a）真正の・本物の
(2) integrity _____	b）閉じ込める
(3) cater to _____	c）誠実さ
(4) diffusion _____	d）大量消費主義
(5) consumerism _____	e）要求を満たす・向け
(6) confine _____	f）穏やかな
(7) tranquil _____	g）商品化する（産物）
(8) authentic _____	h）拡散・電番
(9) commodify (commodity) _____	i）強制・抑圧

B. Fill in the blanks.

(1) Maintaining one's _____ is essential for building trust and credibility.

(2) The zookeepers had to _____ the injured animal to a separate enclosure for treatment.

(3) It's rare to find a(n)_____ vintage piece of furniture like this.

(4) The fashion industry often seeks to _____ trends into saleable goods.

(5) The government banned the use of _____ in interrogations to obtain confessions.

(6) The sound of gentle waves against the shore created a _____ atmosphere.

(7) The _____ of innovations like smartphones has revolutionized communication.

(8) _____ tends to prioritize material possessions over experiences.

(9) The hotel aims to _____ the needs of both business travelers and vacationing families.

Open-ended questions to think about before class (Use as discussion topics)

(1) How can governments balance the desire to attract tourists for economic benefit with the need to preserve and protect their cultural heritage?

(2) To what extent does the commercialization of cultural experiences for tourism purposes (e.g., tea ceremony, wearing a kimono, a dance, etc.) impact the integrity and authenticity of those experiences?

(3) How can sustainable tourism practices be implemented to ensure that cultural sites and traditions are preserved for future generations while still meeting the demands of tourists?

(4) How did Japan use its soft power during the Summer Olympics in Tokyo 2021?

In class: Go around in a circle and have each student share his/her summary. Listen carefully to the other students' summaries and take notes below.

Summary 1	Summary 2

Discuss your thoughts on the **<u>open-ended questions</u>** in the **homework section.**

<u>**Conversation Practice**</u>
In the following conversation, 3 students are sitting in a park watching the cherry blossoms and discussing soft power and "Cool Japan".

Ana: Wow, the cherry blossoms are absolutely beautiful this time of year, aren't they?

Hanif: They sure are. It's amazing how something as simple as cherry blossoms can hold so much cultural significance.

Jeong: Definitely. Speaking of cultural significance, have you guys heard about the concept of "Cool Japan"?

Ana: Oh yes, isn't that about Japan's soft power and how it influences global perceptions through its cultural exports?

Hanif: Exactly. Japan has really capitalized on its cultural products like anime, manga, and video games to project its influence worldwide.

Jeong: And it's not just limited to entertainment. Japanese cuisine, fashion, and even traditional arts like tea ceremonies contribute to this soft power.

Ana: Right. It's fascinating how these elements collectively contribute to shaping Japan's image and influence beyond its borders.

Hanif: Absolutely. I mean, just look at how popular Japanese pop culture has become around the world. It's like everyone wants a piece of "Cool Japan".

Jeong: True. But do you think there are any drawbacks to this phenomenon? Like, does it risk oversimplifying or stereotyping Japanese culture?

Ana: That's a valid point. While "Cool Japan" promotes Japanese culture globally, there's a risk of it being misunderstood or misrepresented.

Hanif: Yeah, and there's also the concern of cultural appropriation, especially when certain aspects of Japanese culture are commercialized without proper understanding or respect.

Jeong: So, while "Cool Japan" is undoubtedly a powerful tool for soft power, it's important to approach it with sensitivity and understanding.

Ana: Agreed. It's all about striking a balance between celebrating Japan's cultural richness and ensuring that it's represented authentically and respectfully.

Hanif: Well said, Ana. And what better place to have this conversation than under the breathtaking cherry blossoms of Japan?

Jeong: It's moments like these that truly make you appreciate the depth and beauty of cultural exchange and understanding.

Now try to produce your own dialogue about the topic of social psychology.

Group Project for Section 3

Use this page to brainstorm some ideas that you would like to explore for your 1st group project. Draw a mind map to help you organize your ideas.

In our next class, you will present this topic to the class. So, assign roles for each person in your group. Everyone has to participate!

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Vocabulary Answers

UNIT 1

A.
- (1) C
- (2) E
- (3) B
- (4) F
- (5) D
- (6) H
- (7) G
- (8) A

B.
- (1) Primate
- (2) Epoch
- (3) Scavenging
- (4) Imitation
- (5) Migration
- (6) Vehicle
- (7) Abstract
- (8) Intentional

C.
- (1) FALSE
- (2) FALSE
- (3) FALSE
- (4) FASLE
- (5) TRUE
- (6) TRUE
- (7) FALSE
- (8) FALSE

UNIT 2

A.
- (1) C
- (2) F
- (3) G
- (4) B
- (5) H
- (6) A
- (7) D
- (8) E

B.
- (1) Anthropocentric
- (2) Alienation
- (3) Fertile
- (4) Adversity
- (5) Arrogance
- (6) Grappling with
- (7) Irrefutable
- (8) Intrinsic

UNIT 3

A.
- (1) D
- (2) I
- (3) A
- (4) G
- (5) B
- (6) J
- (7) C
- (8) F
- (9) H
- (10) E

B.
- (1) Heritable
- (2) Replicate
- (3) Ambiguous
- (4) Empirical
- (5) Digestible
- (6) Nutritional
- (7) Philosophers
- (8) Semiotics
- (9) Bark
- (10) Cuddling

UNIT 4

A.
- (1) B
- (2) F
- (3) K
- (4) E
- (5) C
- (6) A
- (7) D
- (8) I
- (9) J
- (10) H
- (11) G

B.
- (1) Iceberg
- (2) Obscenity
- (3) Assumptions
- (4) Benevolence
- (5) Hedonism
- (6) Conformity
- (7) Imply
- (8) Uphold
- (9) Dichotomy
- (10) Consciousness
- (11) Contradict

UNIT 5

A.
- (1) H
- (2) G
- (3) A
- (4) B
- (5) F
- (6) D
- (7) C
- (8) E

B.
- (1) Bounce back
- (2) Incongruity
- (3) Pun
- (4) Belittle
- (5) Bounce back
- (6) Hypocrisy
- (7) Satire
- (8) Ingrained
- (9) Gibberish

UNIT 6

A.
- (1) E
- (2) J
- (3) H
- (4) A
- (5) I
- (6) D
- (7) F
- (8) B
- (9) G
- (10) C

B.
- (1) Nomads
- (2) Jet lag
- (3) Rebellion
- (4) Lag
- (5) Cross-fertilization
- (6) Disillusioned
- (7) Sedentary
- (8) Literacy
- (9) Ideology
- (10) Marginalize

UNIT 7

A.
- (1) E
- (2) D
- (3) F
- (4) A
- (5) G
- (6) B
- (7) H
- (8) I
- (9) C

B.
- (1) Persecution
- (2) Gunpowder
- (3) Silk road
- (4) Acclimate
- (5) Intermarriage
- (6) Language barriers
- (7) Disorientation
- (8) Wear off
- (9) Novelty

UNIT 8

A.
- (1) G
- (2) E
- (3) A
- (4) D
- (5) F
- (6) C
- (7) H
- (8) B

B.
- (1) Deviation
- (2) Dilution
- (3) Foreign service
- (4) Colonialism
- (5) Missionaries
- (6) Contradictions
- (7) Uncontaminated
- (8) Subversive

UNIT 9

A.	B.
(1) I	(1) Integrity
(2) C	(2) Confine
(3) E	(3) Authentic
(4) H	(4) Commodify
(5) D	(5) Coercion
(6) B	(6) Tranquil
(7) F	(7) Diffusion
(8) A	(8) Consumerism
(9) G	(9) Cater to

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