

Research on the making of Japanese language class to build <Authentic Learning>

—" Zhuangzi" as a teaching material—

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Abstract: This paper summarizes the results of research conducted to clarify the inner facts and methods of creating a Japanese language class that builds "authentic learning". In this research, first of all, we focused on the use of "language perspectives and ideas", which are considered to be unique to Japanese language studies, and searched for the specifics of them using "Zhuangzi" as a teaching material. By focusing on words that are different from previous learning ("人皆" and "此獨"), learning for modern social and cultural problems and individual problems that live in society and groups, it became clear that people can deepen their thoughts.

1. Introduction-What is authentic Learning?

In the next course of study, realization of "proactive, interactive, and authentic Learning" is required. And in order to achieve that, it is also required to improve classes. However, the required class is too vague. There is a question as to how to make classes.

This study starts with such a question. The purpose is to clarify how specific lessons can be built if you make classes specifically.

So, what kind of learning is "proactive, interactive, and authentic Learning"? Proactive and interactive are also important concepts. However, in this research, we focused first on "authentic Learning."

So how is "authentic Learning" defined? The materials of MEXT are as follows.

In the learning process of acquisition, utilization, and inquiry, while working on "views and ideas" according to the characteristics of each subject, etc., we mutually relate knowledge for mutual understanding and scrutinize information to form ideas Are you able to realize "authentic Learning" toward finding problems, thinking about solutions, and creating ideas based on thoughts?

The word "authentic Learning" implies deep understanding and reading of the text. But if you read the above, it's more than that. Not only deep understanding, but also methods such as relating knowledge to each other are considered as "authentic Learning", as it is "to relate knowledge to further understand each other". "Scrutinizing information", "finding problems", and "creating on the basis of thoughts" are important in "authentic Learning."

In addition, there is also "while making the way of thinking and thinking according to the characteristics of each subject etc.". Working the "views and ideas" of each subject is regarded as the deep premise of learning. First of all, it can be said that working this "view and idea" is the basis for creating "authentic Learning."

So what does it mean to use "viewing and thinking" in Japanese language studies?

2. Japanese language perspectives

So what is the way of thinking and thinking in Japanese language studies? In the next course of study, the Japanese language department's "viewing and thinking " is written as follows.

▼ Next course of study

1st target

Work your way of viewing and thinking in words, through language activities, we aim to foster the following qualities and abilities to accurately understand and express properly in Japanese.

Then, what is "a view and way of thinking in words"? This "view and way of thinking in words" is considered to be unique to the Japanese language department, as can be seen from the following material.

▼ Summary of previous deliberations for the next course of study

Attached sheet 1 Image of perspective and view according to the characteristics of each subject

Language perspectives and ideas

In order to deepen one's thoughts, grasp the relationship between objects and words, words and words, focusing on the meaning of words, work, usage, etc., and re-evaluate the relationships by meaning.

For the purpose of deepening one's thoughts, focus on the meaning of words, words and words, focusing on the meaning, work and usage of words, etc.

In this way, in order for authentic learning to be realized, what kind of thought does the learner focus on by reading what kind of words in the text and by reading the text? It turns out that two things become the focus with whether the idea deepens.

Then, what kind of teaching materials can be used to deepen what kind of thoughts and thoughts of learners by focusing on what kind of words.

In this research, I tried to find out the specifics through the practice using "Zhuangzi" as a teaching material and its analysis.

3. Analysis of teaching material 1

First, I will present the text and Kakikudasibun. Kakikudasibun is a translation of Chinese ancient sentences according to Japanese ancient sentence grammar. And I will present a thread.

○ 『莊子』 「応帝王第七」

南海之帝為儵、北海之帝為忽、中央之帝為渾沌。
儵與忽時相與遇於渾沌之地。渾沌待之甚善。
儵與忽謀報渾沌之德。

曰、「人皆有七竅以視聽食息、此獨無有、

嘗試鑿之。」

日鑿一竅七日而渾沌死。

○ 書き下し文

南海の帝を儵と為し、北海の帝を忽と為し、中
央の帝を渾沌と為す。

儵と忽と時に相與に渾沌の地に遇ふ。渾沌之を
待つこと甚だ善し。

儵と忽と渾沌の徳に報いんことを謀る。

曰く、「人皆七竅(けう)有りて以て視聽食息す。

此れ獨り有る無し。嘗試(こころみ)に之を鑿た
ん。」と。

日に一竅を鑿ちしに、七日にして渾沌死す。

○ Thread

The Emperor of the South Sea is called "Shuku", the Emperor of the North Sea is called "Kotsu", and the central one is called "Chaos".

At one time, "Shuku" and "Kotsu" met at "Chaos".

The "chaos" entertained them. "Shuku" and "Kotsu" consulted to reward the benefits of "Chaos".

"Everyone has seven holes for everyone to see and hear, eat and breathe, but there is no one for them. Let's make a hole."

They opened a hole one by one, and on the seventh day, "Chaos" died.

How is the story often interpreted in Japanese language classes? Here we will confirm that.

From the conclusion, this story is often read as conveying the thought of "Zhuangzi".

The textbook has the following questions.

▼ "Class B Kanbun Texts Revised Edition" p. 157

1.7 Discuss the reason why the "chaos" (155.2) died when the holes were drilled.

In the instruction manual, the answer to this question is written as follows.

▼ "Chikuma Shobo version Classic B Study of learning instruction Kanbun Part 2" p.385

If you remember to prefer things with senses, you lose the way of "doing nothing and taking things as they come" to accept everything as it is.

By having sense organs such as eyes, nose, mouth and ears, "chaos" makes a distinction between things, and the answer is that it has become impossible to accept everything as it is. And this answer is for the understanding of old man thought. Of course, if you focus on the word "seven holes (七竅)", it is reasonable to read that way. It expresses the confrontation between Confucian ideas such as confrontation, distinction, and differentiation, and Taoism ideas that make an ideal without conflict, distinction, and differentiation.

However, is that the only thing that is the problem in this story? By focusing on other words, can

you not think about something a little different from before?

4. Analysis of teaching material 2

What words can we deepen by focusing on words other than "seven holes (七竅) "?

For example, how about paying attention to the contrast structure of "everyone (人皆) " and "one (此獨) " in the words "Shuku" and "Kotsu"?

▼Text

曰、「人皆有七竅以視聽食息、此獨無有、嘗試鑿之。」

"Shuku" and "Kotsu" said, "everyone" have "seven holes", but he does not have it alone. So They decided to give it a "seven hole". Although it is in "everyone", it is given because it is not "one". In this composition, the problem of society and individual, the problem of majority and minority, and the coexistence of other people's understanding and others may not be shown. Given that everyone has "everyone," we consider it as a problem not having "one" and give it. There, I can see how he or she is on the side of everyone, without doubting their own way of thinking. In addition, it is also evident that there is a lack of attitude to understand and acknowledge the other person "one person".

Furthermore, I think that it is also considered that it is violent, if it pays attention to how to give it and assimilation. In the first place, the method of making a hole so as to be the same as ourselves is painful. It is just violence. Also, "chaos" is the central emperor. Aiming for the "chaos", "Shuku" came from the south, "Kotsu" came from the north. If you think that way, it is that "Shuku" and "Kotsu" intensively drilled the "chaos". From the standpoint of "chaos", it would have been a situation where there was no escape. By the way, there is an idiom called "Shukkotsu". It expresses the meaning "Soonly. Suddenly." Based on that meaning, it can be understood that the acts of "Shuku" and "Kotsu" came suddenly and were carried out promptly. Perhaps there wasn't time to hear the "chaos".

By the way, the act was performed as "reward" for "comfortable" of "chaos". The difference between "chaos" which welcomes others and "Shuku" and "Kotsu" which tries to assimilate others unilaterally is also shown there.

In this way, by focusing on the contrast structure of "everyone" and "one", "Shuku" and "Kotsu" do not doubt the appearance and the way of thinking of "everyone". And you will see a violent way of ignoring individuals, such as looking at "one person" from that position and assimilating to one another.

Junior high school students and high school students are in a period of exploring how they live in society and in groups. For junior high school students and high school students who are thinking about "society, groups and individuals", criticism of the "one person" in a violent way of "everyone" will help deepen their thinking. What is the relationship between society and groups and individuals, how are they seen from society, How do you see "oneself". Wouldn't it be worthwhile for the learner to read "Zhuangzi" and think about the answer to that question?

5. Review and analysis of practice

Here, I will describe the class practice I took for first grade high school students. The development of the class is as follows.

【Class development】

<First time>

- 1 Reading aloud , create a Kakikudasibun
- 2 Reading 1-What is "seven holes" (eye, nose, mouth, and ears all people have)
- 3 Reading 2-Why did "chaos" die?
- 4 Supplemental Material Distribution-This is a fable. Criticize Confucian ideas.

<Second time>

- 1 Think about distinction-look for distinctions in everyday life and society.
- 2 Reread the text, paying attention to the words "everyone" and "one person".

Think about the problem that is derived from the contrast between "everyone" and "one person".

<Third time>

- 1 Confirmation of the problem that was conceived. Summary of class.

The classes were conducted with the above development. Now look back on the learner's response.

<First time> 3, The learner gave an interpretation that "Since chaos is chaos, it has become a person by holding eyes, nose, mouth and mouth." Before distributing the material in 4 and telling that it is a parable, the learner seems to have read that the main story expresses something. In addition, there were also reactions such as "from pain" honestly. Of course, too painful expressions are difficult to talk about, but they are also interpretations that lead to the violence of "Shuku" and "Kotsu". Although it was not treated as big at 3 points, regardless of allegory, it would be important to read while making such an interpretation a problem.

<Second time> 1, opinions from uniforms, schools, men and women, seniors and juniors, adults and children were presented. Based on these opinions, I asked them to think about what the distinction is and what is the absolute thing, and what kind of world it would become if the distinction disappeared.

<second time>2, "If everyone has something, just because there is not one, we give everyone something that results, and as a result one is lost. "I wonder if there is a problem?"

You can understand whether the learner understands the critique of the "one" of the "people" violently described in the text, and what kind of contemporary problems do they understand I asked a question to ask her. Among the things the learner wrote were: Summarize and present each problem area considered. In addition, those quoted below are those selected from one class. There are 40 people in one class. Among them, there are 20 boys and 20 girls.

1 <Life>, <Culture>, <Language>

(1) To lose the traditional life, culture, language and so on by giving the developing countries the technology and funds of the developed countries and developing them in the same way as the developed countries.

(2) The language and culture of minorities are dyed into the common language and culture used by the majority of people such as English and Chinese.

(3) To develop the land of indigenous people and unify the language and culture. If it is Japan, the culture of Ainu people and Ryukyu is being lost by annexing Hokkaido and Okinawa.

(4) As buildings and roads etc. urbanize an old-fashioned city and the atmosphere of the city is lost, unique things and special things lose their individuality by being given commonplace things.

2 <Sex>

(1) There are many people in one generation. Every person is totally different from what they think, religion, and character. Nothing is said as it is all known. But what about "sex"? There is a biological distinction between men and women, and people follow it, but some do not agree with their own mind. They are more likely to be given common sense of gender. This hurts the person's self-esteem and loses his personality. In this way, it seems that there are more people who are forced to lose their existence rather than being given in modern times.

(2) I thought that social response to LGBT was not good. It is distinguished by the word "homosexual". There are countries where same-sex marriage is recognized in the world, so I think LGBT people are gradually getting closer to a society where they can live without any problems.

(3) I think people of transgender and LGBT are one of the cases that suffer from being distinguished (discrimination). Of course there are people who have an understanding, but at least they seem not to be well accepted in Japan, so I thought that there are not a few people who are struggling with it. Love was free and I thought it was a problem that LGBT and other ideas were not accepted.

(4) I think that LGBT can be mentioned. It seems like a social structure where people who like same-sex people and people whose body and mind don't match are "German" and those who like heterosexuals "All". Although I am able to cope with some things, I think that the society today is a society that does not accept the existence of "Germany" very much, such as having to admit same sex marriage in the law and having to wear uniforms according to the sex of the body .

(5) Impress old ideas such as "Having happiness for women is marriage and children" to women who are not working for marriage. Although the existence of "German" is not lost, the number of working women will increase in the coming years, and although happiness must be different from one person to another, women have long been married, pregnant and retired. I think that it is not good to push the idea because of the many things.

3 <Education>

(1) In Japan, everyone from elementary school to high school can receive the same education, but this does not extend the characteristics of the individual, and mass-produces similar human beings.

(2) At first glance they are very socially accepted as they are only told to be "right", and are induced to draw pictures that they do not think and act on their own or are said to be "beautiful" It seems to be easy to get rid of, but isn't it respected as an individual?

(3) For example, I have a very unique painter, and I draw a picture that no one can think of every time, but if I can learn general art from the people around me or learn art, I would like the previous

personality I thought it would be impossible to draw only ordinary pictures. In such a case, I think that the Tachi is bad because usually the populist thinks it is good and impresses the good which it thinks.

4 <Common sense>

(1) Bullying is considered. It is reported that a child who has sometimes had some sickness in the news and can not do physical education is forced to do it from a teacher or surrounding students, and in the worst case, will die. Like this, I thought that it was no good to overdo it with a general idea, forcing one person to "do nothing" or "do nothing".

The problems presented above are multiple.

1 "Life", "Culture", and "Language" are issues of modernization and colonialism. It is also a matter of developed and developing countries. It's just a matter of violence.

2 <Sex> has been particularly addressed with the issue of LGBT. It is probably something I learned in the classes of modern society at school. As will be described later, this problem is understood by the learner as a problem of individual mind and life.

3 <Education> and 4 <Common sense> are common in that they teach certain values and common sense. It has problems with the system of education. Perhaps the learners themselves feel and think in their own system of education.

In addition, there were also a plurality of descriptions of mobile phones. Because everyone has a mobile phone, one is lost. Certainly, although we have caught the problem of being swept away by the trend of the world, I concluded that the violent relationship of "pressing" it has not been captured.

Well, if you look at what the learner wrote again, the composition of imposing the values and ideas of the majority, who are circulating in society in each problem domain, on the people, things or individuals of the minority is captured. In particular, the learners in (2) of 4 use the words "everyone" and "one person" to find out and point out "social structures" where "one person" called LGBT is not recognized.

Moreover, it is (1) of 2 and (1) of 5, 4 that mentions the violent relationship of giving unilaterally in the word "pressing". In particular, one of the two, "This hurts the person's self-esteem and loses his personality. Thus, I feel that there are more people who are forced to lose their existence rather than being given in this way." As it mentions, it mentions the fundamental problem in human's life, such as the problem that the "self-esteem" of the side being pressed is damaged, and "the loss of one's own existence". The situation in which a certain sense of values is imposed is once again recognized as a problem with "heart" and "life", and it is also understood that a high school first-year learner captures and thinks like that. After all, in the society and the group, you may feel and think about your own existence.

As we have seen above, it can be said that by focusing on the contrast structure of "everyone" and "one", it is possible to think about contemporary social and cultural problems and individual

problems that live in society and groups. And it can be said that the learner learns and feels about such a problem in school learning or in everyday life. From this point of view, it can be said that it will be meaningful learning for the learner to read the perspective and the way of thinking of "Zhuangzi" paying attention to the words "everyone" and "one".

<3rd time>, the above description is presented in summary. For the convenience of class time, in class, we will check on the issues raised, and the class members will not be distracted from the ideological story of ancient China, and the way of thinking and thinking of "Zhuangzi", and such a perspective and way of thinking I asked what I think of it. Therefore, unfortunately, how do the learners evaluate the way of thinking and thinking of "Zhuangzi", how do they think the relationship between society and individual should exist, or what are they thinking about based on this learning I did not have time to think about what I wanted to do. In other words, I did not have enough time to read "Zhuangzi" and how to deepen my thoughts and thoughts. This point will be a future issue.

By the way, although future problems remain in this way, first of all, based on the above, I would like to summarize what it means to use a verbal view and a way of thinking in the study of "Zhuangzi".

Once again, confirm from the document the "view and way of thinking in words".

▼ Summary of previous deliberations for the next course of study

Attached sheet 1 Image of perspective and view according to the characteristics of each subject

Language perspectives and ideas

In order to deepen one's thoughts, grasp the relationship between objects and words, words and words, focusing on the meaning of words, work, usage, etc., and re-evaluate the relationships by meaning.

Words ("皆人" and "此獨") to deepen one's thoughts (with regard to the relationship between <Social or Group and Individual> or <Majority and Minority>, or <Other understanding> or <Coexistence with others>), To capture the relationship between the two, focusing on the meaning, work, and usage of words, and to re-interpret the relationship (the relationship between "everyone" and "one ") and make it meaningful.

In this way, it will be possible to summarize the use of "language perspectives and ideas".

6. Toward authentic Learning-future developments

So far, I have been thinking about what it means to specifically use "language perspectives and ideas". So how do you connect to the authentic learning while using "language perspectives and ideas"?

Again, confirm the description of the supplementary materials for the "Report".

▼The materials of MEXT

In the learning process of acquisition, utilization, and inquiry, while working on "views and ideas" according to the characteristics of each subject, etc., we mutually relate knowledge for mutual understanding and scrutinize information to form ideas. Are you able to realize "authentic learning" toward finding problems, thinking about solutions, and creating ideas based on thoughts?

As mentioned above, some learning is assumed while using the "views and ideas" of each subject. Here, I would like to think about "correlating knowledge and deepening understanding" among them.

As described above, after reading "Zhuangzi" while using "language perspectives and ideas", it is thought that "correlating knowledge and further understanding" will lead to the realization of authentic Learning.

So what kind of knowledge should we relate to each other?

For example, can you not read the following text, correlate their contents, and "understand" the problem? Read the text and organize and present each theme you want to think about.

(1) What is <Social>

- ・池田晶子(Akiko Ikeda)『14歳からの哲学 考えるための教科書』(「12 社会」項。トランスビュー、2003。)

(2) What is <Gender> or <Common Sense>

- ・渡辺裕(Hiroshi Watanabe)「トロンボーンを吹く女子学生(Female student blowing trombone)」(Textbook teaching materials『精選 国語総合 現代文編 改訂版』、Chikuma Bookstore)
- ・荻谷剛彦(Takehiko Kariya)「隠れたカリキュラム(Hidden curriculum)」(『高校生のための現代思想 ベーシック ちくま評論入門 改訂版』、Chikuma Bookstore、2015)

(3) What is the possible relationship between <Social and individual>

- ・鷲田清一(Kiyokazu Washida)「〈わたし〉のいる場所(Where I am)」(Textbook teaching materials『精選 国語総合 現代文編 改訂版』、Chikuma Bookstore)

(4) What does it mean to understand <others> (different cultures)

- ・岡真理(Mari Oka)「開かれた文化(Open culture)」(Textbook teaching materials『精選 国語総合 現代文編 改訂版』、Chikuma Bookstore)

It may be possible to "understand" the problem by combining the texts mentioned above and correlating them.

7. Conclusion

What kind of lessons will "authentic learning" be constructed through? I have thought through concrete teaching materials and classes.

In order to realize "authentic learning", first of all, confirm that it is assumed that the "language perspectives and ideas" that are considered unique to Japanese language studies are assumed to be specific, and "Zhuangzi" has been considered as a teaching material. As it became clear through practice, by focusing on the words "人皆" and "此獨", it is possible to think about different issues than before, and it is closer to high school first graders. You can think about important issues. Furthermore, in order to realize "authentic Learning", it has been suggested to read a plurality of texts related to the theme and to associate the read contents, although it was impossible to practice. In the future, I would like to conduct practice and analysis combining these texts.

References

- *"On the realization of independent, interactive and essential learning (classification from the perspective of" active learning ")" (image)*
www.mext.go.jp/component/a_menu/education/micro_detail/__icsFiles/afieldfile/2017/10/24/1397727_001.pdf
- *Summary (plan) <list of attached sheets> of past deliberation for the next course of study*
http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo3/004/siryo/__icsFiles/afieldfile/2016/08/29/1376580_2_3_1.pdf
- 『*Zhuangzi 下*』 (Sinshakukanbuntaikei 8,Meijishoin,1967)
- 『*Koten B Kanbunhen*』 (Chikumashobou,2017)
- 『*Chikumashobouban Koten B Gakushusidounokenkyu*』 (Chikumashobou,2017,pp.385)