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A Content Analysis of Two Culture Points in Selected Japanese Beginning-Level College Textbooks
(Under the Direction of Dr. DeszÖ Benedek)

There are two major culture points in the Japanese language: social verticality (*tate-shakai*) and in-group / out-group distinction (*uchi-to soto*). These culture points are not only important in Japanese society, and represent unfamiliar concepts for most English native speakers. A key factor in successfully learning the language is to understand the culture points and know how to utilize them in actual language use from the beginning stage. In this dissertation, the six most popular textbooks used by college-level Japanese programs in the United States were selected based upon two surveys. This dissertation examines how each textbook deals with the two culture points from different angles such as topics, functions, situations, grammar points, and modality of presentation. Every textbook has both strong and weak points in terms of incorporating the teaching of the culture points. Teachers of Japanese language and culture should know how well their textbooks incorporate the culture points in order to improve their students' communicative competence.

INDEX WORDS: Teaching Japanese, Teaching culture, Textbook analysis, Cultural content analysis, Politeness, Speech styles

A CONTENT ANALYSIS OF TWO CULTURE POINTS IN SELECTED JAPANESE LANGUAGE BEGINNING-LEVEL COLLEGE TEXTBOOKS

by

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CHAPTER 1

INTRODUCTION

This study is a content analysis of cultural aspects in selected Japanese beginning-level textbooks written for foreign language classroom instruction to collegiate English speakers. Ramirez & Hall (1990) state that, "textbooks are written to provide students with a knowledge of the language and culture of the target group" (p. 49). Roseel (1982) also emphasizes the importance of teaching both language and culture because, "in the learning process, language and culture cannot be separated from one another" (p. 112). This textbook content analysis focuses on the interrelationships between cultural and linguistic teaching.

During the *nihongo-buumu* (Japanese language boom) of the 1980's through early 1990's, enrollment of students in Japanese language courses in the United States (hereafter U. S.) increased rapidly. After the *nihongo-buumu* period, the popularity of studying Japanese at universities in the U. S. increased steadily as well. The results from a 1990 Modern Language Association survey reported that the number of college students studying Japanese in 1986 was 23,454, a 45.4 % increase from 1983, and that the number grew to 45,717 in 1990, a 90 % increase from 1986 (Jorden & Lambert, 1991). According to the Japan Foundation survey in 1998, the total number of students of Japanese in the U. S. increased from 93,083 to 114,933 in 1995

(Breeze, 1999). The number of elementary Japanese classes offered in the fall at the University of Georgia (hereafter UGA) increased from two to four in 1992. The popularity of and interest in the Japanese language among UGA students is evidenced by consistently full course enrollment.

Japan's economic and political influence in the world, especially in the U. S., seems to be one reason why students wish to learn Japanese. Aside from the fact that some undergraduate institutions have a foreign language course requirement, many students want to study Japanese because they are interested in the culture. According to the results of a questionnaire filled out by UGA students registered for the elementary Japanese class in the fall of 1995, more than half of the respondents indicated that their interest in the culture was one reason for taking the course (UGA Japanese Language Program, 1995).

English speakers often find learning Japanese difficult due to differences in the writing system, grammar, and culture (Jorden and Lambert, 1991). In the report of a survey by Jorden and Lambert (1991), it was noted that there is a pattern of significantly greater attrition rate in the second year of post-secondary Japanese language courses than in the first year, both in 1986-1988 (67 %) and in 1989-1990 (62.1 %). However, in the Japanese Language Program at the University of California, San Diego, there is a very low attrition rate at the end of the first year. More than 90 % of the students remain in the second year. This might be due to Tohsaku's philosophy -- "If it is not fun, it is not a Japanese class," presented at the Georgia Association of

Teachers of Japanese (GATJ) workshop at the annual conference of the American Council on the Teaching of Foreign Languages (ACTFL) in Atlanta in 1994. How does one make a Japanese class enjoyable? If students find the language too difficult to learn, they might not enjoy the class. If the class is too easy, they might not think that the class is interesting. Finding this balance between challenge and enjoyment can be difficult.

Seelye (1984) claims that culture should be taught from the beginning in order to keep learners' motivation high. Teaching culture might provide teachers a "fun" component to incorporate in Japanese language classes. In addition, motivated by a desire for cultural immersion, students may also feel that it is not so difficult to learn the mechanics of the Japanese language.

Statement of the Problem

Since Japanese has a quite different linguistic and cultural basis for English speakers, learners cannot rely on their native linguistic and cultural knowledge in learning Japanese. While teaching at the UGA Japanese Language Program, this author encountered frustrations among American students when they could not use their L1 knowledge for learning Japanese. Presenting only an English translation of a Japanese text to students often proved insufficient. As Jorden and Lambert (1991) stated, some of the Japanese expressions cannot be translated well because their equivalents do not exist in the English language. For a better understanding of language, culture should be integrated into the teaching of language. The best way of teaching culture is not to teach culture separately from the language itself, but

as a part of the language. However, according to several authors, culture has been taught as an "extra" in the curriculum for many years (Byram, 1989 and Lafayette & Schula, 1975).

There are two important cultural elements reflected in the Japanese language: one is that Japan is a vertically hierarchical society (*tate shakai*); the other is that there is a clear distinction between in-group and out-group in Japanese society (*uchi to soto*). These cultural issues need to be taught in the Japanese language class because they are reflected in the language (Makino, 1996) and may be a foreign concept to native English speakers (Jorden and Lambert, 1991). Knowing how and when to teach these two culture points might be key to the successful teaching of Japanese.

Because students learning Japanese in the U. S. are not necessarily immersed in Japanese language and culture, their textbook is most likely the main resource for them to learn the language and culture. Textbooks help the Japanese teacher decide how and when to introduce the culture points. A textbook can be considered, "an approximated form of the [cultural] filter within the foreign language classroom" (Pfister & Poser, 1987, p. 41). However, Cooper et al. (1985) claim that, "textbooks usually settle for presenting the surface meaning and ignore other subtle, but culturally crucial, dimensions" (p. 69).

There were two surveys on Japanese language textbooks in 1995. One was done by the South Eastern Association of Teachers of Japanese (hereafter SEATJ). SEATJ asked all participating Japanese language programs which

textbooks they are currently using. According to the results of the survey by SEATJ, the two Japanese textbooks used most often were *An Introduction to Modern Japanese* (1977) and *Japanese: The Spoken Language* (1984). The other survey was done by *Mangajin*, an informational magazine about Japanese popular culture and language learning (1995). In this survey, *Mangajin* asked the members of the Association of Teachers of Japanese (ATJ) to fill out a questionnaire in order to find out what is the best Japanese textbook available in the United States. The results of *Mangajin*'s survey showed that the most popular textbook was the new book, *Yookoso*, which became available in the textbook market in 1994. Another survey conducted by this author in 2000 reports that the most widely-used textbook among 15 different U. S. colleges is another new textbook, *Nakama*, which was published in 1998. Although switching to a new textbook requires additional effort, these surveys imply that teachers of Japanese have preferred the newer textbooks during the last five years. A need for guidance in selecting and in evaluating textbooks for effective cultural teaching is essential during this transitional stage of switching to a new textbook in Japanese language education. However, no such guidance is currently available for teachers of Japanese. Given this, the present study examines how two critical culture points, social verticality and in-group / out-group distinction, are introduced and taught in textbooks.

Purpose of the Study

This study examines how two culture points, social verticality (*tate shakai*) and in-group versus out-group distinction (*uchi to soto*), are integrated into language lessons in selected introductory college-level Japanese textbooks designed for classroom instruction to speakers of English.

Research Questions

My research questions concern the relationship between language and culture in textbooks, specifically looking at the following issues:

(1) How do textbooks handle the issue of vertical stratification in Japanese language and culture?

(2) How do textbooks treat the issue of in-group versus out-group in the relationship between language and culture?

The first issue illustrates how the superior-inferior relationship controls language usage in Japanese culture, and the second issue depicts how the perception of in-group versus out-group determines the pattern of usage. This examination includes not only grammar explanations but also dialogues, linguistic exercises, and quizzes in some selected textbooks, focusing on approaches used to teach language and culture. In this study, the two issues were treated separately. However, they were occasionally examined together when they were closely related to each other sociolinguistically. It is not rare to find cases where both of them manipulate a speaker's decision-making in his/her language usage.

Sub-questions under the main research questions are the following:

(i) What kind of topics that appear in dialogues are related to the teaching of the above two culture points in each textbook?

(ii) What kind of functions that are practiced in drills and exercises are related to the teaching of the two culture points in each textbook?

(iii) What kind of situations that are practiced in drills and exercises are related to teaching of the two culture points in each textbook?

(iv) What kind of grammar points are taught to present the two culture points in each textbook?

(v) What kind of modality of presentation is used to explain the two culture points in each textbook?

Each of these subcategories will be discussed in detail later in the this chapter under "Definition of Terms."

In this study, selected Japanese language beginning level textbooks were analyzed with respect to quantitative findings and qualitative descriptions of the ways in which the two culture points are presented in linguistic and visual modes. My analysis focused on the degree to which language and culture are integrated in the selected textbooks, and how the textbooks achieved this integration.

Significance of the Study

Cultural content analyses of textbooks in other languages such as French, Spanish, German, and English have been conducted. However, an examination of an integrative way of teaching culture in Japanese language

textbooks has never been done. This study looks at the interrelationship between linguistic and cultural teaching in selected textbooks, particularly the teaching of vertical and in-group / out-group relationships. Findings from this study will help Japanese language teachers look more carefully at the teaching of cultural points in the textbooks which they are either currently using or might use in the future.

Definition of Terms

Culture points

As explained in *Standard for Foreign Language Learning* (1996), culture has three aspects that are interrelated to each other: perspectives (meanings, attitudes, values, ideas), practices (patterns of social interactions), and products (books, tools, foods, laws, music, games). Culture points are defined as shared principles that govern people's behavior and language use within a community. In this study, I specifically deal with two culture points (described below) that are deeply rooted in the speech of native Japanese speakers.

Culture points in Japanese

There are two significant culture points often reflected in the Japanese language: (1) the vertical social hierarchy (*tate shakai*) in Japan and (2) the circle drawn by Japanese to distinguish between individuals who belong to their "inside world" or their "outside world" (*uchi to soto*).

(1) Social verticality (*tate shakai*)

One primary culture point reflected in Japanese language is that Japanese society is vertically stratified. Individual inter-relationships are based on this social verticality. Speakers of Japanese are also aware of these vertical relationships. A speaker must know the relative status of the person to whom he/she is talking and referring. If the person addressed or referred is older or higher in status than the speaker, he/she must be able to use *keigo* (polite language). There are three types of verbs related with *keigo*: honorific, humble, and polite. While the use of polite verbs show the speaker's respect toward the listeners, the use of honorific and humble verbs show the vertical relationship between the speaker and the subject of the sentence. While honorific verbs raise the status of the subject of the sentence, humble verbs lower the status of the subject of the sentence.

(2) In-group/out-group distinction (*uchi to soto*)

Another significant culture point is that Japanese people are conscious about being an "insider" or "outsider" to a given social group. There are many circles of groups and their boundaries and sizes change based on each situation. Japanese speakers use *keigo* (polite language) to "outsiders." A speaker uses the "insider" vocabulary to talk about his/her own group members and the "outsider" vocabulary to talk about others. Japanese linguistics distinguish "giving to me/insiders" from "giving to somebody else" by using different verbs with the same meanings.

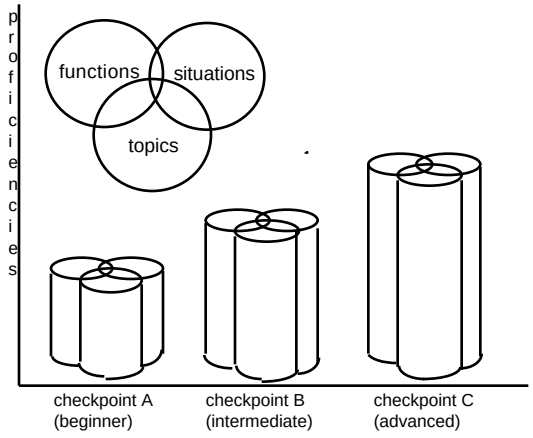
Speech styles are decided by the speakers based on these culture points. There are three main levels of formality in Japanese speech: (1) informal (represented by the use of plain forms), (2) formal (represented by the use of *masu* form of verbs / *desu* form of "to be" verbs, and (3) very formal (represented by the use of *keigo*: polite language).

In this study, I focused on these two culture points to examine how cultural information is integrated with language teaching in selected textbooks. In order to know when and how to teach these two culture points, an analysis of language and cultural teaching in textbooks might be useful for both teachers and students of Japanese.

Components of Communication

The New York State Syllabus: Modern Languages for Communication (1987) outlines three components of communication: functions, situations, and topics. As Graph 1 shows, these three components of communication are all interrelated. For this study, I relied mainly on the expectations for beginner proficiency (A-level). Each component is defined further:

Graph 1: Components of Communication



(1) Functions

Functions are the "purpose of communication" (*New York State Syllabus: Modern Languages for Communication*, 1987, p. 6). There are four main categories.

1. socializing	2. providing & obtaining information about:	3. Expressing personal feelings about:	4. Getting others to adopt a course of action by:
(a) greeting (b) leave-taking (c) introducing (d) thanking (e) apologizing	(a) facts (b) events (c) needs (d) opinions (e) attitudes (f) feelings	(a) facts (b) events (c) opinions (d) attitudes	(a) suggesting (b) requesting (c) directing (d) advising (e) warning (f) convincing (g) praising

(2) Situations (Communicative Modes)

Situations show "in what context communication occurs" (*New York State Syllabus: Modern Languages for Communication*, 1987, p. 6). The categorization of this component was taken from the Framework of Communicative Modes in Standards for Foreign Language Learning (1996), which recognizes the subcategories of situations in *New York State Syllabus: Modern Languages for Communication*: (1) Interpersonal (direct two-way communication); (2) Interpretive (one-way receptive communication); and (3) Presentational (one to many modes, productive communication without immediate personal contact).

1. Interpersonal	(a) Interaction with providers of common public services in face-to-face communications (b) Informal everyday conversations with individual peers and adults (c) Forms to be filled out for the use of common public services (d) Informal notes for communications in everyday life situations
2. Interpretive	* Information (bulletins / announcements) provided over loud speakers * Information with providers of common public services by telephones (a) Information provided to the general public on forms, signs, billboards, posters, labels, programs, timetables, maps, plans, menus, etc. (b) Announcements, ads, and short reports of general interest in newspapers, magazines, and other publications, short, informal notes; stories and poems
3. Presentational	(a) Talks, speeches, and mini-dramas presented (b) Essays, reports, taped account presented

(3) Topics

Topics indicate the "subject of the communication" (New York State Syllabus: Modern Languages for Communication, 1987, p. 6). Topics for the beginner's proficiency level are divided into fourteen categories:

1. Personal Identification	(a) Biographical Information	name**, age, nationality, address & telephone number, family, occupation, place & date of birth
	(b) Physical Characteristics	height, weight, comprehensive, facial features, body shape, color of hair / eyes, disabilities
	(c) Psychological Characteristics	character, personality, likes & dislikes, tastes & interests
2. House & Home	(a) Types of Lodging	house, apartment
	(b) Rooms & Other Lodging Components	identification, size / function, furnishings, garden / terrace / balcony
3. Family Life		family members, activities
4. Community / Neighborhood		common activities, local stores / facilities, recreational opportunities
5. Physical Environment	(a) Physical Features	big city, small town, village, suburb, country, geography of area
	(b) Climate & Weather	seasons, temperature / precipitation / wind

5. Physical Environment	(c) Quality of Environment	opportunities for reception & entertainment
6. Meal Taking /Food/ Drink	(a) Types of Food	everyday family fare, regional and national specialties, fast food & drink preparations
	(b) Mealtime Interaction	regular family meals, eating with friends/relatives, eating out
7. Health & Welfare	(a) Parts of the Body	identification
	(b) Illness	symptoms of illness
8. Education	(a) School Organization	types of schools, subjects, schedule/school year, *examination/grading
	(b) School	extracurricular activities, *relationship among students/between staff and students
9. Earning a Living	(a) Types of Employment	commonly known occupations, *summer/part-time employment
	(b) Work Condition	*work roles/responsibilities
10. Leisure	(a) Available Leisure Time	after school, weekends, holidays, vacations
	(b) Activities	hobbies/sports/other interests, use of media, ***visiting people
	(c) Special Occasions	religious events, traditions & customs, ***gift-giving, family occasions
11. Public & Private Services	(a) Communications	telephone, mail
	(b) Government Agencies	post office, *police, *embassy and consulates
	(c) Finances	*banks
12. Shopping	(a) Shopping facilities & products	shopping centers, specialty shops, neighborhood merchants, department store, markets
	(b) Shopping patterns	time (opening hours ...), currency, interaction with sales staff, staples & everyday purchases, *weights/measurements/sizes
	(c) Shopper's information	prices

13. Travel	(a) Transportation	means of transportation, maps, **directions, timetables & fares, signs & instructions, interaction at ticket counters, advertisements / promotional information
	(b) Holiday travel patterns	*destination, *activities
14. Current Events	(a) Political, social, & economic aspects	miscellaneous news
	(b) Cultural aspects	arts (theater / cinema / music), people in the arts, special events
	(c) Relations between United States and target language countries	*opportunities for exchange

Some topics marked with (*) were added to this list from the upper proficiency levels because they seem to be relevant to college-level students. These topics are “examination / grading” from level B (8-a: School Organization), “relationship among students and relationship between staff and students” from level B (8-b: School), “summer / part-time employment” from level B (9-a: Types of Employment), “work roles / responsibilities” from level B (9-b: Work Condition), “police” from level B and “embassy and consulates” from Level C (11-b: Government Agencies), “banks” from level B (11-c: Finances), “weights / measurements / sizes” from level B (12-b: Shopping Pattern), “destinations” and “activities” from level B (13-b: Holiday Travel Patterns), and “opportunities for exchange” from level B (14-c: Relations Between United States and Target Language Countries). Some topics marked with (**) that seem to be relevant to the category, but not listed, were added to this list. These topics are “name” (1-b: Biographical Information) and

"directions" (13-a: Transportation). Two topics marked with (***) were also added to the list under 10: Leisure because they are closely associated with leisure in Japan. The topics were "visiting people" (b. Activities) and "gift-giving" (c. Special Occasions).

These three components of communication are all connected with each other as Graph 1 indicates. Language proficiency is reflected by how well a student can communicate at each checkpoint as a result of what he/she has learned in terms of functions, situations, and topics.

Grammar points

Grammar points are linguistic forms. For this study, I examined how grammar teaching is involved in cultural teaching. The items to be examined in this study are: (1) polite words, (2) giving and receiving verbs, (3) in-group/out-group words, and (4) speech styles.

The modality of presentation of the two culture points

The modality of presentation of the two culture points concerns the type of approaches taken to explain the conceptual basis of the culture points and to facilitate learning them in subsequent chapters. This includes any kind of written notes, charts, graphs, pictures, or illustrations accompanying linguistic activities that are closely related to the culture points.

Limitations of the Study

Instead of examining all available textbooks, this study analyzes only a few popular representative beginning-level Japanese textbooks. This study also focuses primarily on sociolinguistic and cultural aspects of selected

textbooks as well as how language and culture are taught in an integrated way. Also, only two culture points are examined: the vertical social hierarchy (*tate shakai*) and the concept of belonging to an "in-group" or an "out-group" (*uchi to soto*). The materials examined are limited to the first semester worth of beginning-level Japanese instruction (50 ~ 65 hours). No audio and video materials are included.

CHAPTER 2

REVIEW OF LITERATURE

Accompanying the boom in Japanese language education in recent years has been a dramatic increase of Japanese studies in general, ranging from curriculum development to computer assisted-instruction. Since this study focuses on teaching Japanese culture through instructional language textbooks used in college-level classes, the following areas of studies are examined: (1) Japanese language instruction, (2) teaching culture in foreign language education, and (3) textbook analysis in foreign language teaching.

Japanese Language Instruction

Jorden and Lambert (1991) explain that Japanese is a difficult language for English native speakers to study because of linguistic and cultural complexities. Among the foreign languages taught in U. S. schools, Japanese is labeled as a less-commonly taught language. This falls in Category 4, grouped with Arabic, Chinese, and Korean. Category 4 languages are rated as the most difficult for English native speakers by the Foreign Service Institute of the U. S. Department of State. Moreover, Japanese is considered to be the most difficult among these languages (Jorden & Lambert, 1991).

Linguistic difference

Japanese lacks some linguistic codes common in Romance languages. These codes include the distinction between singular and plural, agreement

between subject and verb, and clear distinction of three time zones (future, present, and past). Japanese also has innumerable features and structures not represented in English or in other cognate languages. Moreover, it is impossible to find semantically perfect matches between Japanese and English. The Japanese writing system is also complicated. It is composed of three different sets of symbols: two sets of 46 syllabaries (*hiragana* and *katakana*) and around 2,000 Chinese characters (*kanji*). 1,945 *kanji* are approved by the Ministry of Education. Distinctions in the uses of these three sets of symbols are essential to understanding Japanese (Jorden & Lambert, 1991).

Two culture points

(1) Social verticality (*tate shakai*)

To understand the language of a society that operates in a vertical social hierarchy such as Japan, it is crucial that students have a working knowledge of the rules, which govern interpersonal relationships. In vertically stratified Japanese society, one must know the relative status of the person to whom one is talking. Sasaki (1994) argues that there are different kinds of factors that establish vertical relationships: (1) senior-junior, (2) higher-lower status, (3) giving-receiving benefits, and (4) giving-receiving favors. One factor might dominate the other factor and sometimes more than one factor exists to illustrate the relationships. Age and seniority are usually related to each other. One would show respect to a senior student in school because he/she is older and more experienced. One would definitely speak to one's boss

politely because he / she is in a higher status within the company. One would also speak politely to an older colleague to show deference in the higher of age. However, the age difference is not always the dominant factor. For example, even if a child's teacher were younger than the child's parent was, the parent would show deference toward the teacher because the teacher is doing him / her a favor by educating the child. The sales person in a store would speak to all customers politely, regardless of age, because they might be beneficial to him / her by buying something from the store.

(2) In-group / out-group distinction (*uchi to soto*)

Another significant culture point is the distinction between being an "insider" of the group and an "outsider" to the group. Nakane (1978) argues that Japanese society consists of large groups that are made of numerous small groups of people. She explains that this small group can be considered as one inseparable unit while an individual person is a unit in Western countries. The Japanese always draw a circle around their own group and simultaneously decide if the person they are talking with, or about, is in their group or not (Mizutani, 1979). People that the Japanese might consider "outsiders" include people from foreign countries, people who work at other companies, people who are not in one's family, people of the opposite sex, etc. (There is a whole set of sentence ending differences between masculine and feminine speech styles.) It is important for Japanese language learners to know that the criteria for distinguishing between "insiders" and "outsiders" changes in size and members according to the situation. For example, when a

receptionist of a company talks to someone from a different company, her company employees become insiders of her group. However, when she talks to her boss about her colleague, her boss becomes an outsider of her group of colleagues.

The language usage related with the culture points

(1) *Keigo* (polite language)

Keigo is one of the language uses that illustrate the vertical stratification of relationships in Japanese culture. There are three types of verbs related with *keigo*: polite, honorific, and humble. Polite verbs make one's speech style elegant, showing deference toward the listener. Polite verbs are mainly used by sales persons or people in business situations. In any business situation where customers are treated with respect, it is natural for sales persons to use polite verbs. For example, the verb *gozaru* (to be, to have) is often used.

Ex.) Sore wa kochira ni gozaimasu. (We have it here.)

The differentiation in the use of honorific and self-humbling verbs depends on who the subject of the sentence is. If the subject of the sentence is of a higher-status than the speaker, one must use the verb with an honorific connotation. For example, if one wants to ask one's boss what the boss will do this weekend, one must use the verb with an honorific connotation, *nasaru* (to do), instead of the verb *suru* (to do).

Ex.) Konshuumatsu wa nani o nasaimasu ka. (What will you do this weekend?)

Self-humbling verbs are used when the speaker or his/her insider is the subject of the sentence and he/she does something for someone of a higher status. For example, if someone wants to tell their boss that he/she will do the work tomorrow that the boss asked them to do, one would use the verb with a humble connotation, *itasu* (to do), instead of the verb *suru* (to do).

Ex.) Sore wa ashita itashimasu. (I will do it tomorrow.)

Chart 1 is a list of basic honorific and self-humbling verbs that are likely to be taught in the beginning level of Japanese. Some example sentences are provided to indicate how these verbs are integrated into conversation:

Ex.) A (lower): Sensee, ohirugohan wa moo meshiagarimashita ka.
(Talking to a teacher: Have you already eaten lunch?)
B (higher): Ee, moo tabemashita. (Yes, I already ate.)

Person A asks if person B has already eaten lunch. Person B is of higher status than person A is; therefore, person A uses the honorific verb, *meshiagaru* (to eat), instead of *taberu* (to eat). However, person B answers using the verb *taberu* (to eat) because the sentence has neither honorific nor humble connotation.

Ex.) A (boss): Tanaka-kun, kyoo no gogo, honsha e ikeru ka.
(Talking to Tanaka: Can you go to the headquarters' office this afternoon?)
B (subordinate): Hai, nanji ni mairi mashoo ka.
(Yes, what time shall I go there?)

In the above example, person A asks if person B can go to the headquarters' office in the afternoon. Because person B is of lower status than person A is, the humble verb of *mairu* (to go) is used instead of *iku* (to go). However, person A uses *iku* (to go), which has neither honorific nor humble connotation.

Chart 1: Honorific & Humble Verbs

English	Verbs	Honorific Verbs	Humble Verbs
to do	*suru*	*nasaru*	*itasu*
to go	*iku*	*irassharu*	*mairu*
to come	*kuru*	*irassharu*	*mairu*
to say	*iu*	*ossharu*	*mooshiageru*
to eat	*taberu*	*meshiagaru*	*itadaku*
to drink	*nomu*	*meshiagaru*	*itadaku*
to look at	*miru*	*goran ni naru*	*haiken suru*
regular		*o~ni naru*	*o~suru*

Japanese use *keigo* (polite language) not only in relation to people who are older or higher in status, but also to “outsiders.” Sasaki (1994) explains that *keigo* is used when there is a vertical relationship or when there is a social distance between the speakers. Since knowledge of how to use *keigo* properly is necessary for functioning in Japanese society, one must not mistake verbs with a self-humbling connotation for those with an honorific connotation. Otherwise, one will appear to be not only ignorant, but also rude to the listener.

(2) In-group / out-group words

Some nouns related to the listener or someone else take the honorific prefix "*o*" or "*go*" such as "*o-namae*" (name), "*o-kuni*" (country), "*go-shusshin*" (origin), or "*go-juusho*" (address) to show respect to the listener or

someone else one is referring to. For example, at the dentist office the secretary might ask a patient (outsider) to write his / her name, address, and phone number on a form if he / she is visiting for the first time.

Ex.) Koko ni, o-namae to go-juusho to o-denwabangoo, onegaishimasu.
(Please write your name, address, and telephone number here.)

If one wants to ask someone whom one just met at a party (outsider) where he / she is from, one may ask the following question:

Ex.) Go-shusshin wa dochira desu ka. (Where are you from?)

Of course, after one gets to know this person better and develops a closer relationship with him / her, both of them can be insiders.

When Japanese people talk about family members, the family relationship terms also fall into “insider” and “outsider” categories. For example, one uses "*chichi*" (my father) and "*haha*" (my mother) when one talks about one’s own father and mother to the “outsider.” These "*chichi*" and "*haha*" terms are considered to be humble forms to lower oneself and one’s insiders toward the outsider. On the contrary, when one asks questions about someone else’s father and mother, one uses "*otoosan*" (father) and "*okaasan*" (mother). These "*okaasan*" and "*otoosan*" can be considered to be honorific forms to show respect to the outsider’s father and mother.

Ex.) A: Otoosan no o-namae wa nan desu ka. (What is your father’s name?)
B: Chichi no namae wa Yasushi desu. (My father’s name is Yasushi.)

There is a whole set of humble and honorific family relationship terms such "*ani*" (my older brother) versus "*oniisan*" (somebody else’s older

brother), "*ane*" (my older sister) versus "*oneesan*" (somebody else's older sister), etc.

The honorific terms for parents, "*otoosan*" (father) and "*okaasan*" (mother), are often used by children (including adult children) when they address their parents. The honorific terms for older siblings, "*oniisan*" (older brother) and "*oneesan*" (older sister), are used by younger siblings when they address their older siblings. Parents and older siblings usually use their younger siblings' names or their names with attached suffixes such as "*kun*" (for boys) and "*chan*" (for little children and girls) to show their deference when they address younger ones. This illustrates that age also determines the use of humble and honorific family relationship terms.

Just as a set of vocabulary for family members may be different between "my own" and "somebody else's" family, the vocabulary used in a conversation with non-family members may express "insider" or "outsider" connotations. Chart 2 gives some examples of different sets of vocabulary for persons who are not family members. The speaker should be able to use the "insider" vocabulary to talk about his own group members, and the "outsider" vocabulary to talk about others. Again, the vocabulary for the "outsiders" are either prefaced with polite "*o*" / "*go*," or with the polite suffix "*san*

Chart 2: Sets of Vocabulary Denoting Insider-Outsider

	Circle of:	Insider	Outsider
friend	friends	*tomodachi*	*o-tomodachi*
president	company	*shachoo*	*shachoo-san*
section-chief	company	*buchoo*	*buchoo-san*
Mr. Tanaka	company / friends	*Tanaka*	*Tanaka-san*

(3) Giving-receiving verbs

Another language use that shows the insider-outsider concept is the giving-receiving situation. The Japanese language distinguishes between "giving to me" and "giving to somebody else" by using different verbs with the same meanings.

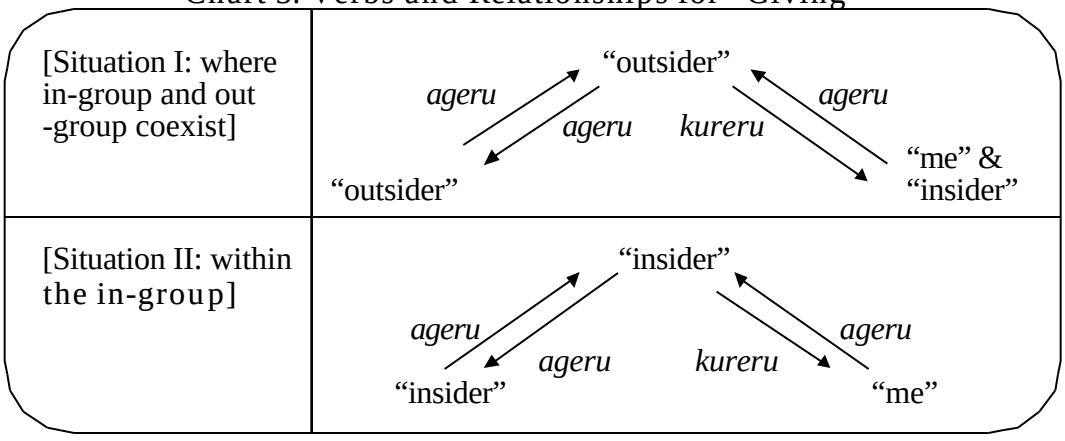
Ex.) Yamada-san ga (watashi ni) purezento o kuremashita.
(Mr. Yamada gave me a present.) [Situation I]

Yamada-san ga Sumisu-san ni purezento o agemashita.
(Mr. Yamada gave Ms. Smith a present.) [Situation I]

Yamada-san ga imooto ni purezento o kuremashita.
(Mr. Yamada gave my sister a present.) [Situation I]

Chichi ga imooto ni purezento o agemashita.
(Father gave my sister a present.) [Situation II]

Chart 3: Verbs and Relationships for "Giving"



Above, in the first sentence, as long as the receiver ("me") is the speaker him / herself, the verb "*kureru*" (to give) is used. In the second sentence, since the receiver ("Ms. Smith") is not the speaker, "*ageru*" (to give) is used. However, in the third sentence, the verb "*kureru*" is used even though the receiver is not the speaker him / herself. This implies that the receiver is inside the group of the speaker, (which is his family in this case,) and that the giver is outside the group. If a giving and receiving situation happens within the group, the verb "*ageru*" is simply used, as demonstrated in the fourth sentence. In addition, the expression of "doing somebody a favor" is also used in the same way.

Ex.) Buraun-san ga kuukoo made ani o mukae ni ittekuremasu.
[Mr. Brown will (do my brother the favor by) go(ing) to the airport to pick up my brother.]

This specific expression, "to do the favor by ~ing" as well as, "to receive the favor by ~ing," might sound redundant to native English speakers; however, in Japanese, it would sound insufficient without these expressions. It is important for the language learner to be able to use these verbs properly to function appropriately in Japanese society.

Besides the verbs "*kureru*" and "*ageru*," there are more giving verbs whose usage depends on which person is giving and which is receiving. "*Kudasaru*" is the honorific verb of "*kureru*," and "*sashiageru*" is a humble verb of "*ageru*." If the giver is in a higher status than the receiver is, "*kudasaru*" will be used. If the receiver is in a higher status than the giver, "*sashiageru*" will be used. "*Yaru*" is another verb meaning "to give," which

is used with somebody in a lower status. For example, if you give some water to a plant, you can use "*yaru*."

(4) Speech levels

The usage of these giving verbs leads to another language use related to speech levels, and manipulated by the "in-group" and "out-group" concept. When people meet for the first time, they are strangers. This means that they are both "outsiders." After they get to know each other and become good friends, they gradually lower the speech level in terms of formality and politeness. Once they become in-group members, they will start using the intimate level of speech, which is mostly represented by plain forms of verbs.

There are three main levels of politeness/formality in speech: (1) informal (represented by the use of plain forms), (2) formal (represented by the use of *masu* form of verbs/ *desu* form of "to be" verb, and (3) very formal (represented by the use of *keigo*: polite language). Each of the three levels has many variations. For example, the question: "What are you doing today?" can be asked differently according to whom one is talking to. If one is talking to a close friend (insider in the same level of status), one would use the plain form of the verb "*suru*" (to do) as it follows:

Ex.) Kyoo, nani <u>suru</u> no. [informal]

This type of informal speech occurs mostly within in-groups. If one is talking to a classmate whom one does not know very well and thus, who is an outsider, one would use the *masu* form of the verb "*suru*."

Ex.) Kyoo, nani o <u>shimasu</u> ka. [formal]

The *masu* form is used to make the speech polite by showing respect to the person whom one is talking to. The *masu* form does not include honorific / humble connotation, but *keigo* does. If one is talking to a boss at one's work (insider), one would use the honorific verb "*nasaru*" (to do) of "*suru*" in *masu* form. A typical example is:

Ex.) Kyoo, nani o nasaimasu ka. [very formal]

The very formal speech level can be also observed in the shopping situation between a sales person and a customer. In general, when people communicate with others, they want to be polite. They also need to know whom to show respect to. These considerations are even more important in Japan. Japanese is one of the languages that has a more developed and complicated system of polite language use than in English. When people know each other well and feel close enough to be "insiders" of the same circle, the speech style they use is at the familiar level. If someone in this circle still keeps his / her speech level higher than others, he / she can actually isolate him / herself from the circle.

Students of the Japanese language need to know how to use different types of verbs, as determined by the distinction of in-group and out-group and the vertical relationships among the speaker, listener, and subject (Mizutani, 1979; Ezoe, 1990; & Sasaki, 1994). These concepts have been viewed as a significant reflection of language use (Makino, 1996; Bachnik & Quinn, 1994; Ito, 1998; & Lee, 2000). Nakanishi (1987) argues the importance of teaching

these concepts before the instructor starts teaching the actual uses of verbs and expressions.

Politeness and its usage

As explained in the introduction, politeness and its usage in Japanese speech has a significant relationship with the concepts of vertical stratification and in/out-groups. Many people might believe that there are no clearly-developed regulations of polite speech in English compared with Japanese. Kuno (1977) discusses politeness, comparing its differences between English and Japanese. He argues that there is a clear awareness of politeness in English. Since there is not a fully developed system of expressions and grammar for polite speech, English speakers are more aware of politeness showing respect and consideration to the listener or the person(s) referred to in some cases. In the Japanese language, it is appropriate to refer to someone by the title only, regardlessof the duration of the relationship. For example, one can call one's teacher "*sensee*" (teacher) or one's wife "*okusan*" (wife) without using their given name. In English, this might be considered impolite. Knowing the cultural differences in the concept of politeness is one key to understanding the Japanese language. One study conducted by Ide et al. (1986) shows the comparison between polite speech patterns of undergraduate students in the United States and in Japan. The similarities between both languages found in this study are: (1) polite speech has various linguistic elements of politeness, (2) requesting phrases require a high degree of politeness, (3) longer expressions tend to be more polite, and (4) there are

many different versions of polite speech. Ide et al. conclude that these similarities imply that there are universal themes in politeness. The politeness theory developed by Brown and Levinson (1987) explains two kinds of politeness strategies: positive face and negative face. The purpose of positive face politeness strategies is to make others feel better by fulfilling the human desire for recognition and praise. The purpose of negative face politeness strategies is to leave things alone when others wish them to be left alone. Usami (1996) argues that these strategies for smooth communication purposes should be incorporated in the process of learning a language.

Teaching language in culture

Kindaichi (1978) argues that Japanese language reflects Japanese culture:

> In cultural anthropology, speech is called "the vehicle of culture," and the words of a language in particular are called "the index of culture." This shows that language can be looked upon as a reflection of culture and not simply as a tool for the transmission of thought. In other words, the clarification of the Japanese language---especially its vocabulary and the characteristics of its expressions---will surely be helpful in any reconsideration of the life and way of thinking of the Japanese people. (p. 27)

Makino (1982) argues that both linguistic and non-linguistic elements should be taught together in Japanese language education because of their strong connection. Makino also states the importance of linguistic teaching in conjunction with its cultural background because students of Japanese often make grammatically correct, but socioculturally incorrect statements.

Since the target culture is so foreign to American high school or college students, Japanese language instructors cannot expect students to have a similar value system. Besides the complexity of Japanese linguistic codes, Jorden and Lambert (1991) emphasize the importance of learning the language in culture because the Japanese language "is used within Japanese society, following the patterns of Japanese behavior" (p. 4). In *A Framework for Introductory Japanese Language Curricula in American High Schools and Colleges* (1991) by the National Foreign Language Center, "the need to teach language IN (acquired) culture rather than language AND (learned) culture in the language classroom" (p. 9) is emphasized. Language is defined as follows:

> A language is not a mere collection of words, phrases, and cultural facts of equal importance, but a complex structure of behaviors dictated by conventions, including how speech-sounds are combined to form words, words to form phrases and sentences, and sentences to form discourse that is both socially appropriate and culturally meaningful. (p. 11)

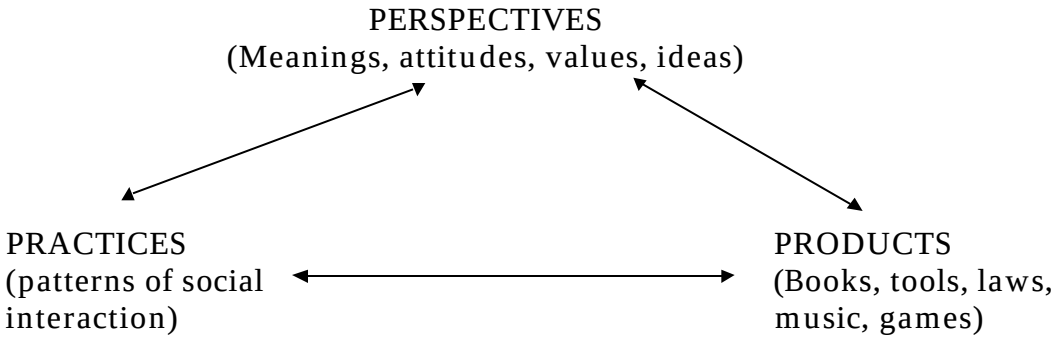
In order for students of Japanese to be successful in communicating in the target language, it is necessary to teach them how the language works in Japanese society. Makino (1996) introduces various ways to look at the relationship between culture and language through the in-group versus out-group concept observed in Japanese society.

Teaching Culture in Foreign Language Education

Definitions of culture

A few dacades ago, educators have divided culture into two categories: high culture (culture with a capital "C") and popular culture (culture with a

lower case “c”). According to Brooks’ (1975) categories, high culture consists of ‘MLA’ (music, letters, and arts) and popular culture consists of ‘BBV’ (belief, behavior, and values). Usually, high culture is taught in the learner’s native language in specific courses, such as history, religion, geography, politics, and philosophy. Popular culture was not considered to be of great importance in the field of foreign language education until the 1960’s . However, the current view is that all aspects of culture are interrelated as demonstrated by the following diagram: (*Standards for Foreign Language Learning*, p. 43):



The behavior patterns (practices) of any culture are ultimately derived from its worldview (perspectives). The cultural forms (products) are created to meet the needs of the members of the culture as they interact within the total environment. Other definitions of the term “culture” by some scholars also confirm that both of the categories stated above relate to each other to make one unified concept of culture. Here are some of the definitions. Raymond Williams (1961, p. 41) gives three general categories in the definition of culture:

(1) Culture is a state or process of human perfection, in terms of certain absolute and or universal value (ideal).

(2) Culture is the body of intellectual and imaginative work, in which, in a detailed way, human thought and experience are variously recorded (documentary).

(3) Culture is a description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behavior (social).

Clifford Geertz (1973) sees culture as:

> A historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate, perpetuate, and develop their knowledge about attitudes towards life. (p. 89)

Genelle Morain (1986) defines culture succinctly as:

> The view of the world shared by members of a group, the patterns of behavior deriving from that view, and the utilitarian and expressive forms evolving from both. (p. 3)

A common thread evident in all definitions of culture is that culture is acquired from the shared beliefs, values, and meanings of lives that develops over generations and is ever-changing to accommodate differences observed over the years.

Importance of teaching culture in foreign language education

All students have specific purposes for studying a foreign language. Some students want to be able to watch movies in the target language. Some wish to communicate with a foreign pen-pal in his/her native language. Some want to use a foreign language skill in their career. Gardener and Lambert (1972) call the first two *integrative* motivation and the last one

instrumental motivation. Lambert's Montreal 1968 study indicates that the latter may be a less effective form of learning than the former (Cumaranatunge, 1982). Students interested in the target culture may want to learn the language to help them to get more information about the culture.

Simple translation into the learner's native language is often insufficient because a word-by-word translation is sometimes not possible and additional cultural information might be needed to explain the language use. Learning a foreign language and learning the target culture are inseparable. Therefore, culture should be taught together from the beginning of language instruction (Byram & Esarte-Sarries, 1991 and Seelye, 1984). Since cultural understanding helps students to better learn the language, instructors of language classes should be encouraged to integrate cultural teaching. Language varies in different situations and depends on the context in which the speakers find themselves. It is very important for students to know the cultural background of the native speaker to react in a certain situation. To act and behave properly might be the first step to being accepted in the target culture.

Roseel (1982) states that, "when an individual learns a foreign language, culture is involved twice; on the one hand, the learner is initiated in the complexity of a culture different from his own, but on the other, the approach is realized through the substratum of his own cultural identity" (p. 110). Morain (1986) gives two benefits of studying a foreign culture: (1) to become aware of one's own culture; and (2) to gain the understanding that

'different' is not a negative category (p. 4). Students may become aware of their own identity and their own beliefs through these experiences. Okuda (1988) also suggests that language students realize their own psycho-social backgrounds and learning situations since language study is a "total human experience" (p. 141).

The role of foreign language teachers in cultural education

Mantle-Bromley (1992) suggests that teachers need to help students revise their cultural and linguistic patterns. Some authors believe that linguistic and culture of equal importance in teaching a second language (Byram, 1989; Dunnet et al., 1990; and Lambert, 1973). Lambert gives two basic principles guiding cultural instruction:

(1) Cultural learning activities should be planned as carefully as language components.
(2) Culture components should be tested as rigorously as language components.

Seeyle (1991) maintains that the teacher's role in cultural teaching is not to impart facts, but to help students attain the necessary skills that enable them to discover a way to make sense out of the facts in their study of the target culture. Galloway (1984) presents four primary categories to organize the cultural instructions based on students' understanding:

(1) Convention: to recognize and understand how people in a given culture typically behave in common, everyday situations
(2) Connotation: to discover that the underlying meanings of words are determined by the cultural frame of reference by examining one's own networks of associations

(3) Conditioning: to understand that people act in a manner consistent with their cultural frame of reference, and that all people respond in culturally conditioned ways to basic human needs

(4) Comprehension: to develop the skills such as analysis, hypothesis formation, and tolerance of ambiguity

Lafayette (1978) gives suggestions and ideas on how to integrate culture with teaching materials in language instruction. He presents some techniques for integrating culture and introductory materials, vocabulary presentation, grammar practice, communication activities, reading activities, writing activities, and illustrations.

Morain (1986) suggests that the context-rich and experienced-based approach should be utilized in teaching culture in foreign language education curriculum. Her suggestions are:

(1) Teach sturdy vocabulary needed to perform routine social functions.

(2) Teach emotive vocabulary needed for dimensional participation in a culture.

(3) Provide a variety of activities: not only a lecture on a cultural point but also other activities such as role play, audio/video-taped interviews with native informants, dramatic simulations, etc.

(4) Use realia (novels, short stories, poems, proverbs, newspapers, magazines, menus, advertisements, TV programs, film, radio shows, etc.) which present aspects of popular culture, fine arts culture, and folklore.

Brooks (1990) gives a list of topics from which the instructor can incorporate the teaching of culture in the classroom. Chastain (1987) also provides a similar list which consists of forty-four topics. Both Brooks and Chastain say that their list of topics focuses on everyday culture and topics

relevant to secondary school and undergraduate students. Both of them clearly state that their lists are not exhaustive (Stern, 1992).

The chapter of culture in *Research within Reach* (Cooper et al., 1985) mentions that teachers cannot expect textbooks to show direct teaching of the connections between language and culture. "Not only is the meaning of a word culturally determined, but also the frequency of its use and the situational context in which it is appropriate" (p. 69). Hadley (1993) recommends that teachers examine their current texts carefully to see what kind of themes and pervasive elements of culture are used. The next step would be to design activities for classroom use to be added toward a proficiency-oriented curriculum. In this way, teachers will be able to integrate cultural teaching into their language teaching. Nostrand (1988) claims that, "to bring about culturally satisfying textbooks will require the combined efforts of publishers, authors, and teachers," and suggests teachers tell publishers their criteria for selecting a book (p. 31). Nostrand argues that, "the book should include a sociocultural index as well as a grammatical index and lexicon because the study of grammar, vocabulary, and culture should advance together, each contributing in its way to the cyclical reentry of the central concepts" (p. 32). Wright (2000) applied the Cross-Cultural Adaptability Inventory (CCAI) to measure the effects of two ways to teach German culture in beginning language courses: L1 process-oriented approach and L2 knowledge-based approach. Process-oriented tasks, which are applied from *National Standards* (1996), provide learners with, "options they need to

approach, appreciate, and bond with people from other cultures" (p. 337). Wright suggests that L2 textbooks and instructors should reconsider presentation of the cultural information and introduce learner-centered activities to connect students' preexisting knowledge with the knowledge of another culture.

Testing cultural understanding

Testing cultural understanding in foreign language education should also focus on knowledge of language use itself. If the cultural understanding is never tested, students may not take cultural education seriously. Born (1975) emphasizes the importance of setting teaching goals and testing learning outcomes. Lafayette and Schulz (1975, pp. 108-109) discuss testable cultural goals in a language program:

> (1) Knowledge. The ability to recognize cultural information or patterns. This goal focuses on factual information about selected patterns of the target culture, the student's ability to recall, recognize, and describe cultural information.
>
> (2) Understanding. The ability to explain cultural information or patterns. The student needs to comprehend a cultural pattern in terms of its meaning, origin, and interrelationships within the larger cultural context. This goal presupposes not only factual knowledge, but so implies reasoning ability. Students should see the "logic" of a pattern in its own cultural context.
>
> (3) Behavior. The ability to use cultural information or patterns. This objective refers to behavioral skills, such as the ability to act meaningfully, unobtrusively, and inoffensively in real or simulated situations.

Vallet (1990) also divides these goals into four categories similar to those of Lafayette and Schulz: cultural awareness, command of etiquette, understanding of outward cultural differences, and understanding cultural values. Vallet divided cultural knowledge into two categories: active and passive (1990, p. 109).

(1) Active cultural knowledge, knowledge a student needs or may potentially need in a real cultural context.
(2) Passive cultural knowledge, knowledge the student uses to better understand a foreign culture, but which he does not need actually to function in that culture.

Lafayette and Schulz (1975) explain the purpose for testing this cultural knowledge. The purpose of testing the behavior objective is to see if the student is able to use cultural information for active involvement. For knowledge testing, the aim is, "to reinforce the insight that there usually *are* some reasons for culture specific behaviors, and that each pattern makes sense in terms of the culture as a whole, past and present" (p. 115). The classroom environment must create a situation in which the cultural information is actually needed. While developing students' cultural knowledge and behaviors, teachers should be able to increase their own insights into the culture and its value to students. In the last three decades, the culture tests designed by Seelye, Lafayette, and Vallet are based on either true/false statements or multiple-choice questions (Moore, 1994). Moore criticizes these types of objective tests as, "promoting the teaching of culture that leads to over-generalizations and stereotypes" (p. 166). Moore

recommends the portfolio assessment method of cultural teaching. The portfolio assessment method shows the learning process that students go through such as selecting, planning, organizing, and producing. In creating portfolios, both students and teachers can learn from each other, making the study process interactive between them.

Textbook Analysis in Foreign Language Teaching

Japanese language textbooks

Handbook of Japanese Teaching Material (1992) introduced previously published teaching materials for Japanese. The sudden increase of teaching materials published in the 1980's in the U.S. market might have led to the publication of this handbook. One of the reasons for the variety of teaching materials is that different groups of students have different needs in learning Japanese. Each item of teaching material is introduced with the following information: (1) publisher, (2) author(s), (3) year of publication, (4) size, (5) number of lessons, (6) supplemental materials, (7) number of vocabulary and *kanji*; and (8) number of hours of instruction. Each item is followed by a brief explanation of organization, characteristics, and usage. In this handbook, Kawarazaki, Yoshikawa, and Yoshioka argue that good qualifications of teaching materials are: (1) clarification of goals for learning, (2) flexibility of procedures to achieve the learning goals, (3) directions easy for the users to follow, and (4) goals matched with the user's own goals. The National Foreign Language Center (1993) also presents sets of checklists providing practical criteria for evaluating texts and supplemental materials.

The checklists are divided into the following sections: overall structure and content, conversational component, noninteractive listening component, audiovisual support, reading component, and writing component. In their framework, the authors mention that, "there is no 'ideal' text for all high schools or all colleges" (p. 38). It seems that instructors who are not satisfied with their currently available textbooks either make their own teaching materials or modify the existing textbooks to suit their own teaching methods. There are quite a few instructors who have chosen the former option.

Both Makino (1991) and Quinn (1991) give their own book reviews on *Japanese: the Spoken Language* (*JSL*). They reviewed the content of the materials included with the textbook. Makino concludes the review by stating that "the present reviewer believes that *JSL* is an important contribution towards that goal" of "striking the right balance among structuralism, contextualization and functionalism" (p. 223). Quinn offers a thorough explanation and analysis by sections; however, it is not a study of comparison with other textbooks.

Cultural content analysis in language textbooks

Cultural content analysis in language textbooks has been conducted for different purposes. The first type of cultural content analysis is to investigate cultural bias in the text. Walz (1980/1981) did an analysis on colonialistic attitudes toward the French-speaking world in more than one hundred French textbooks published in North America since 1970. He investigated the

shortcomings of the textbooks: misinformation, stereotyping, and cultural inferiority. The analysis was based on "an ideal which includes an accurate portrayal of the life style of a people written with a positive attitude in an attempt to create a realistic picture of that culture" (Walz, p. 88). Arizpe and Benigno in 1987 examined how Hispanic ethnic groups are portrayed in Spanish textbooks. They found inadequacies in the Spanish textbooks that fall into the following categories: factual inaccuracies, stereotypes, oversimplification, and omissions. Wieczorek (1994) also examined 12 French language textbooks and additional language materials to determine how multicultural and multidialectal they were. Wieczorek found that only five percent of the texts surveyed contained information about the other francophone countries. He supports that "linguistic and cultural aspects of additional francophone countries are necessary for a well-rounded perspective of French as a language spoken over a large geographic area and by a diverse population" (pp. 487-488). Schmitz (1975) analyzed the content of French textbooks using guidelines for detecting sexism, exclusion, subordination, distortion, and degradation. She determined that the examined textbooks are, "indeed guilty of portraying a negative, stereotypical image of women" (p. 127). Brosh (1997) examined both the explicit and implicit sociocultural messages presented in 12 Arabic textbooks. These textbooks are all used in junior high schools in Israel. The study examined linguistic messages (words, phrases, sentences, and general discourse) as well as visual messages (photographs and illustrations). It was found that these

messages “provide a partial, subjective, simplistic, and unbalanced presentation of Arab society, which does not reflect the new reality in the Middle East in the era of peace nor the contemporary Arab culture” (p. 322). The issue of cultural bias is significant to cultural teaching in a language course. However, because I would like to focus more on the relationship between language and culture in Japanese language textbooks, this study will not include this type of cultural content analysis.

The second type of cultural content analysis is whether a textbook presents deep culture, surface culture, or both. According to Moreau & Pfister (1978), while deep culture refers to “attitudes, emotions, impressions, and thought processes,” surface culture refers to “overt, uncomplicated, visual manifestations of the life style” (p. 167). In the study of deep French culture conducted by Moreau and Pfister, five groups of criteria and fourteen cultural points were examined:

(1) Human nature: (i) individualism, (ii) common sense, (iii) liberty, (iv) intellectuality
(2) Social relations: (v) family ties, (vi) youth culture, (vii) social stratification, (viii) educational system, (ix) religion as a social force
(3) Man and nature: (x) man and nature
(4) Time: (xi) past versus present, (xii) time posts
(5) Space: (xiii) Paris versus the provinces, (xiv) housing design

Moreau & Pfister concluded that “of the ten textbooks evaluated, only one was considered to be adequate in conveying deep French culture to the intermediate student” (pp. 170-171).

Levno and Pfister analyzed surface cultural content in first-year college French textbooks in 1980. They developed an evaluation design from the ten cultural categories of Hall's Map of Culture (1959), the institutional categories of Nostrand's Emergent Model (1974), and Pfister and Borzilleri's five general surface culture categories (1977):

(1) Family and personal sphere
(2) Social sphere
(3) Political system and institutions
(4) Environmental sphere
(5) Arts

Their pedagogical design was adapted mostly from Pfister and Borzilleri's "Evaluation Design for Surface Concepts" (1977). There are five additional checkpoints dealing with the manner of presentation: (6) French-speaking countries, (7) language in contexts, (8) culture in sequence, (9) culture in text, and (10) culture of daily life. Pinnix (1991) also used Levno's revised grid evaluation for the framework for a cultural content analysis among secondary Spanish textbooks in her dissertation. Pinnix claims that a deficiency exists in the presentation of cultural elements in the textbooks examined. She also argues:

> Organization and methodological integration of language and culture will not only provide the foundation for effective foreign language instruction but also will allow cultural elements to be introduced and taught in such a way that they increase in complexity. (p. 130)

Both deep and surface cultural content analyses provides general guidelines for evaluating the adequacy of cultural presentation; however, because my

interest lies in the manner of presenting culture points as integrated with language teaching, I would like to limit this study to the examination of the integration of culture and language teaching.

The third type of cultural content analysis includes the sociolinguistic aspect. Ramirez and Hall (1990) presented a thorough cultural content analysis from three perspectives: sociocultural, sociolinguistic, and curricular design. Their focus was the cultural perspectives and linguistic content in high school Spanish textbooks. For sociocultural analysis, they calculated the degree to which five general cultural themes, as proposed by Phister and Borzelli (1977), are used: (1) social, (2) personal, (3) religion / arts / humanities, (4) political system / institutions, and (5) environmental concerns. For sociolinguistic analysis, three components of communication (topics, language situations / language skills, and language functions) were used as the framework to describe the linguistic content. Specific references included in all of the lessons / levels for the selected textbooks were noted and classified according to the categories included in the New York State syllabus, *Modern Languages for Communication* (1987). For curricular design analysis, the interrelationship of linguistic-cultural components focused on: (1) the sequence of the tasks, (2) the topic involved, (3) the situations where communication occurs, (4) the participants in the communicative situations, and (5) the activities requiring the learner to respond in various ways. Mason and Nicely (1995) looked at the coverage of the pronoun of address *vos* in 37 first-year secondary and postsecondary Spanish textbooks. It is reported that

vos is more consistently used in lower class and rural areas than in upper class and urban areas. By knowing the fact that 47 percent of the Latin American population is exposed to *vos*, the authors investigated how Spanish textbooks deal with the *vos*. Their findings are that, "only 16 percent of the texts made any reference to *vos*" and that, "some of the *vos* coverage was either incomplete and / or inaccurate" (p. 366). Since this type of content analysis synthesizes the sociocultural and sociolinguistic perspectives in language teaching and curriculum, I would like to adopt this type of analysis in my research on the two main culture points in the Japanese language.

CHAPTER 3

METHOD

Research Questions

My research questions concern the relationship between language and culture in Japanese textbooks, specifically looking at the following issues:

(1) How do textbooks handle the issue of social verticality in Japanese language and culture?

(2) How do textbooks treat the issue of in-group versus out-group in the relationship between language and culture?

In this study, in order to have common areas by which to examine these two key issues in selected textbooks, the following sections are examined separately:

(i) topics of dialogue related with the culture points,

(ii) functions of drills / exercises related with the culture points,

(iii) situations of drills / exercises related with the culture points,

(iv) grammar points taught to present the culture points, and

(v) modality of presentation of the culture points

All of the selected textbooks are analyzed with quantitative findings and qualitative descriptions of the ways in which the two culture points are presented in linguistic and visual modes. My analysis focuses on the degree

to which language and culture are taught in an integrated way in the selected textbooks.

Textbook Selection

The textbooks studied in this dissertation are limited to beginning-level Japanese textbooks written for foreign language classroom instruction to college-level English speakers.

Selection criteria

The five criteria for selection are discussed below.

(1) Classroom instruction for communicative competence

Some textbooks are written for self-studying, and some require a teacher's instruction in the classroom. To learn a foreign language for communicative purposes, grammar points of the language should be supported by oral practice with an instructor. A textbook without an oral practice component can be considered to be written mainly for the purpose of linguistic study. Because the two above-mentioned culture points are important in developing communicative competence in spoken Japanese, I selected textbooks which provide oral practice as an integral part of their lessons.

(2) Japanese as a foreign language

There should be a distinction between L2 (second language) and FL (foreign language) instruction and approaches since they differ in terms of the amount of time and the methods by which students are exposed to the target culture, society, and language. Compared with a textbook for an L2 situation,

a foreign language textbook is expected to provide more detailed information on the target culture because it is, “the single most influential ‘culture bearer’ in the language classroom besides the instructor” (Joiner, 1974, p. 242). Makino (1994) states that, "in view of the fact that the majority of the learners of the Japanese language will never get to Japan, it seems mandatory for the textbook to give them some simulated experience of living in Japan” (p. 5). Because the present study is concerned with English-speaking students learning Japanese as a foreign language, textbooks designed specifically for foreign language instruction were selected.

(3) Learner’s age

Some textbooks specify age groups of their target consumers and some do not. For instance, the manner in which textbooks are used in high schools and colleges are different. Since I am interested in how Japanese culture is taught to English-speaking college students, I selected textbooks which are designed specifically for adult learners of Japanese as a foreign language.

(4) English speakers

Japanese language classes in American colleges often include students whose L1 backgrounds are in languages other than English. However, English is the language of instruction in these classes; therefore, textbooks designed for English speakers were examined in this study.

(5) Beginning proficiency level

The concept of social verticality and the in-group / out-group distinction are crucial in learning Japanese from the beginning level. Therefore, my

study focused on beginning-level textbooks. Moreover, there is more selection for beginning texts than for other levels of textbooks in the market, which suggests that there is more demand for a beginner's level text.

Results of surveys

In order to select textbooks for this study, I used a combination of results from surveys done by *Mangajin* and by myself. *Mangajin*, an informational magazine about Japanese popular culture and language learning, conducted a survey on Japanese textbooks in the summer of 1995. The primary question asked Japanese teachers in the U. S. which Japanese language textbook would be recommended for classroom use as well as self-study. They contacted over 700 members of the Association of Teachers of Japanese (ATJ) by mail and also posted the survey on Japanese Teachers and Instructional Technology (JTIT-L), an Internet mailing list, requesting respondents to rank the five best textbooks out of a list of almost 80 texts for beginners and 25 for intermediate to advanced students. The top five textbooks selected for classroom instruction were:

(1) *Yookoso: An Invitation to Contemporary Japanese*
(2) *Japanese: The Spoken Language*
(3) *An Introduction to Modern Japanese*
(4) *Situational Functional Japanese*
(5) *Learn Japanese*

I also did my own survey in the summer of 2000, asking 23 college-level Japanese programs that participated in the 2000 SEATJ Conference which textbooks they were currently using. The purpose for conducting this

survey was to see which textbooks were most widely used. The textbook used most widely was *Nakama*.

On the basis of the results of the above two surveys, the following textbooks were selected for this study. The acronyms that are used throughout this study are indicted in parentheses:

(1) Mizutani, O. & Mizutani, N. *An Introduction to Modern Japanese.* (*IMJ*)
(2) Jorden, E. & Noda, M. *Japanese: The Spoken Language* Part 1. (*JSL*)
(3) Young, J. & Nakajima-Okano, K. *Learn Japanese* Volume I. (*LJ*)
(4) Makino, S., Hatasa, Y. & Hatasa, K. *Nakama* 1. (*NKM*)
(5) Tsukuba Language Group. *Situational Functional Japanese* Volume One: Notes & Drills. (*SFJ*)
(6) Tohsaku, Y., et al. *Yookoso: An Invitation to Contemporary Japanese.* (*YKS*)

Range selection

In this study, only first semester (50 to 65 hours of classroom instructions) materials are examined. Textbook guidelines on first semester instruction are utilized when provided. If no guidelines are provided, information from questionnaires of SEATJ (1995) and this author (2000) on Japanese programs are used. The following lessons or chapters of each textbook are examined:

(1) *IMJ*: Lesson 1 ~ Lesson 8 and Quiz 1 (L. 1 ~ 6)
(2) *JSL*: Introduction and Lesson 1 ~ Lesson 6
(3) *LJ*: Lesson 1 ~ Lesson 13
(4) *NKM*: Chapter 1 ~ Chapter 6
(5) *SFJ*: Introduction, Lesson 1 ~ Lesson 6, and Summary 1 (L. 1 ~ 4)

(6) *YKS*: Getting Started Part 1 ~ 3, Chapter 1 ~ 3, and Review Chapter 1 (Ch. 1 ~ 3)

Analytical Frame

The following analytical framework and procedures are based on a pilot study. The pilot study was conducted on two textbooks: (1) *LJ* and (2) *SFJ*. As new information has emerged during the data analysis, parts of the analytical procedures have been revised accordingly. As a result, I analyze the cultural content of the six selected textbooks from multiple perspectives. There are several categories within the analytical frame developed for investigating how the two culture points are treated in selected Japanese textbooks: topics, functions, situations, grammar points, and modality of presentation. A brief explanation of each category follows:

Topics

The term "topic" indicates the subject of the communication. The topics dealt with in this study are adopted mostly from the checkpoints for the beginning-level proficiency (A-level) provided by *Modern Languages for Communication: New York State Syllabus* (1987). Some of the topics are added to the checkpoints (See details on page 13). This outline has fourteen subcategories: (1) Personal Identification, (2) House and Home, (3) Family Life, (4) Community / Neighborhood, (5) Physical Environment, (6) Meal Taking / Food / Drink, (7) Health and Welfare, (8) Education, (9) Earning a Living, (10) Leisure, (11) Public and Private Services, (12) Shopping, (13) Travel, and (14) Current Events (See details on pages 12 ~ 14).

As for the analytical procedure, I first defined the topic of each dialogue in the selected textbooks according to the fourteen subcategories. This was followed by an examination of which topics contain the two culture points. When dialogues had more than one topic, I listed up to four topics per dialogue. When there were more than three dialogues per section or lesson, I counted the same topics only once. The main purpose of checking topics is to examine the relationship between the topic and the two culture points. I tabulated how many topics in each textbook incorporate the culture points. All the selected textbooks were also compared in terms of their treatment of topics and the two culture points.

Another way of handling topics is comparing and contrasting all the selected textbooks from the point of view of one particular topic. The different approaches taken by each textbook will be discussed in Chapter 5.

Functions

Functions are purposes of communication. This category is also adopted from *Modern Languages for Communication: New York State Syllabus* (1987). Functions have four subcategories: (1) Socializing, (2) Providing and Obtaining Information, (3) Expressing Personal Feelings, and (4) Getting Others to Adopt a Course of Action (See details on page 11). These subcategories will play the role of an indicator, showing the kinds of communicative functions learners utilize in their language activities in relation to the two culture points. This investigation will help to determine

the nature of the relationship between the functions and the two culture points.

I defined the functions of the dialogues, drills, and exercises in the selected textbooks. Secondly, I examined which functions are closely related to the culture points. I tabulated how many functions are covered in each textbook in relation to the culture points. I also compared all the selected textbooks in terms of their treatment of the functions and the culture points.

Another way of handling functions is by comparing and contrasting all the selected textbooks from the point of view of one particular function. This comparison will facilitate understanding of different approaches taken by these textbooks and will allow discussion of a different treatment in each textbook.

Situations

The situations where communication occurs can be divided into three types: (1) Interpersonal, (2) Interpretive, and (3) Presentational (See details on pages 11 and 12). All the listed situations in the chart are adopted from *Modern Languages for Communication: New York State Syllabus* (1987); however, the types of situations are categorized according to the Framework of Communicative Modes in *Standards for Foreign Language Learning* (1996). Each subcategory includes spoken activities. Since this study is limited only to written materials, I exclude parts of the textbooks that require listening activities. Situational findings tell us of the variety of situations presented in relation to the two culture points. The examiner can also determine how

much emphasis each textbook places on communicative skills to utilize the two culture points.

I defined the situations practiced in drills and exercises in the selected textbooks. Then, I examined which situations are closely related to the culture points and I tabulated the results. After each textbook was examined, I compared and contrasted all the selected textbooks in terms of their treatment of the relationship between situations and the two culture points.

Grammar points

Grammar points indicate linguistic forms to be studied in each lesson. For this category, I looked at explanatory parts and drills/exercises of each lesson. I have established this category to find out how much grammar is involved in the teaching of the two culture points.

The specific items checked are: (1) how many polite words are introduced; (2) how many different giving and receiving verbs are taught; (3) how many in-group/out-group words are taught; and (4) how many different styles of speech are taught. I tabulated the number of items belonging to each of these subcategories listed. I also compared and contrasted all the selected textbooks in terms of their treatments of the grammar points.

The modality of presentation of the two culture points

This category facilitates investigation into the kinds of approaches that textbooks take to explain the “social verticality” and the “in-group versus out-group” concepts. This category includes any kind of written notes, charts, graphs, pictures, or illustrations accompanying linguistic activities that are

closely related to the culture points. This category deals with how often and how accurately each textbook presents the two culture points linguistically and/or visually. This section also concerns when the textbooks introduce the two cultural issues and how they reinforce them in subsequent chapters.

Procedures

Procedures for topics

(1) I listed the topics of the dialogues in all selected textbooks according to the subcategories provided by the *Modern Languages for Communication: New York State Syllabus* (1987).

(2) I determined the topics of the dialogues in each textbook that are closely related to the culture points.

(3) I calculated the proportion of topics closely related to the culture points in each textbook.

(4) I compared all the selected textbooks in terms of their treatment of the topics.

(5) I described emerging patterns in procedure 4.

(6) I chose one topic common to each textbook that is closely related to the culture points. I then discussed the differences among the textbooks in terms of functions, situations, grammar points, and the modality of presentation.

Procedure for functions

(1) I listed the functions of the dialogues, drills, and exercises in all selected textbooks according to the subcategories provided by the *Modern Languages for Communication: New York State Syllabus* (1987).

(2) I determined the functions of the dialogues, drills, and exercises in each textbook that are closely related to the culture points.

(3) I calculated the proportion of functions closely related to the culture points in each textbook.

(4) I compared all the selected textbooks in terms of their treatments of the functions.

(5) I described emerging patterns in procedure 4.

(6) I chose one function common to each textbook that is closely related to the culture points. I then discussed the differences among the textbooks in terms of topics, situations, grammar points, and the modality of presentation.

Procedures for situations

(1) I listed the situations of the drills and exercises in all selected textbooks according to the subcategories provided by the *Standards for Foreign Language Learning* (1996).

(2) I determined the situations of the drills and exercises in each textbook that are closely related to the culture points.

(3) I calculated the percentage of the situations closely related to the culture points.

(4) I compared all the selected textbooks in terms of their treatment of the situations.

(5) I described emerging patterns in procedure 4.

Procedures for grammar points

(1) I organized the grammar points that are explained in relation to the culture points and presented in the drills and exercises of each textbook. The grammar points are:

(i) polite expressions, verbs, and other features*
(ii) giving-receiving verbs
(iii) in-group / out-group nouns and other features*
(iv) styles of speech*

* These are the changes from the pilot study. "Humble and honorific verbs" were re-categorized as "polite expressions, verbs, and other features" because the examined textbooks preferred the latter term. The honorific prefix "*o/go* + nouns / adjectives" were re-categorized to "in-group / out-group nouns and other features." This was done because in-group / out-group words are not limited *o/go* + nouns / adjectives. Instead of looking into how many "levels of speech" were introduced, I focused on how the differences in "styles of speech" are taught.

(2) I counted the number of items for each grammar point.

(3) I tabulated the number of grammar points that are included in each textbook.

(4) I compared all the selected textbooks in terms of their treatment of the grammar points.

Procedures for modality of presentation of the two culture points

(1) I catalogued modality of presentation in which the two culture points are explained in each textbook: texts, symbols, examples, lists, charts, and graphics.

(2) I tabulated the number of items by types that are assigned to the two culture points.*

* I changed the word “lessons” to “items” while conducting this study because the number of lessons varies according to each textbook. Also, it is more accurate to count each “item” in order to look at how the culture points are restated and re-focused.

(3) I described when culture points are introduced and where they are reinforced subsequently.

(4) I compared all the selected textbooks in terms of their modality of presentation of the two culture points.

After all these steps were taken, I reviewed the results in light of the research questions. Each section of my analysis includes a numerical presentation of data. When patterns emerge during the analysis, I discuss them in a narrative mode.

CHAPTER 4

FINDINGS

This chapter presents the results of my analysis of the two culture points in six selected textbooks. This chapter includes five sections: (1) topics, (2) functions, (3) situations, (4) grammar points, and (5) the modality of presentation of culture points. Two analyses of the treatment of Topic (1-a), Biographical information, and Function (4-b), Requesting, are also presented because they allow me to investigate patterns that emerge across the previous five sections.

Topics

Chart 4: Topics Related with Two Culture Points

	IMJ		JSL		LJ		NKM		SFJ		YKS		
topic	#	%	#	%	#	%	#	%	#	%	#	%	mean%
1-a	2	8.7	1	4.8	1	3.2	3	27.3	2	13.4	3	14.3	12.3 %
3	0	0	0	0	2	6.5	1	9.1	0	0	0	0	2.6%
6-b	0	0	2	9.5	1	3.2	0	0	1	7.7	0	0	3.4%
8-a	0	0	0	0	0	0	0	0	1	7.7	0	0	1.3%
9-a	1	4.3	0	0	0	0	0	0	0	0	0	0	0.7%
10-b	2	8.7	0	0	3	9.7	0	0	0	0	0	0	3.1%
10-c	1	4.3	0	0	1	3.2	0	0	0	0	0	0	1.3%
11-a	0	0	1	4.8	0	0	0	0	0	0	0	0	0.8%
12-b	2	8.7	6	28.6	0	0	0	0	3	23.1	1	4.8	10.9%
13-a	0	0	1	4.8	0	0	0	0	0	0	0	0	0.8%
total	8	34.8	11	52.4	8	25.8	4	36.4	7	53.8	4	19.0	37.0%

Topics that have close relationship with the two culture points are: (1) Personal Identification: (a) Biographical Information; (3) Family Life; (6) Meal Taking / Food / Drink: (b) Mealtime Interaction; (8) Education: (a) School Organization; (9) Earning a Living: (a) Types of Employment; (10) Leisure: (b) Activities, (c) Special Occasions; (11) Public & Private Services: (a) Communications; (12) Shopping: (b) Shopping Patterns; (13) Travel: (a) Transportation

Chart 4 presents the proportion of dialogue topics closely related to the culture points in the six selected textbooks (See Appendix: Topics for details): The ranking of each textbook in terms of the number of categories related to the culture points included is as follows:

(1) *JSL* (5 categories)

(2) *IMJ*, *LJ* and *SFJ* (4 categories)

(3) *NKM* and *YKS* (2 categories)

However, the ranking in terms of the integration of categories related to the culture points is:

(1) *SFJ* (53.8 %), (2) *JSL* (52.4 %), (3) *NKM* (36.4 %), (4) *IMJ* (34.8 %),

(5) *LJ* (25.8 %) and (6) *YKS* (19.0 %).

A close relationship to the culture points is seen in nine of the 14 categories. Chart 5 lists the frequency in which the topics appear in all of the textbooks combined:

Chart 5: Ranking of Topics

ranks	topics	mean (%)
1	(1) Personal Identification	12.3 %
2	(12) Shopping	10.9 %
3	(10) Leisure	4.4 %
4	(6) Meals / Food / Drink	3.4 %
5	(3) Family Life	2.6 %

Topic (1)

Topic (1), Personal Identification, has the strongest observed relation to the culture points. This topic includes three separate subcategories: (a) Biographical Information, (b) Physical Characteristics, and (c) Psychological Characteristics. The subcategory most closely related with the culture points

is (1-a) Biographical Information. The specific topics under this subcategory are name, age, nationality, address & telephone number, family, occupation, and place / date of birth. This kind of information would likely be exchanged between people during their first encounter. Thus, it would be appropriate to speak politely since the other person is an "outsider." Every textbook uses Topic (1-a) in close relation to the "in-group versus out-group" concept. The precise treatment by each textbook of the topics in this category is discussed later.

Topic (12)

Topic (12), Shopping, has three subcategories: (a) Shopping Facilities and Products, (b) Shopping Patterns, and (c) Shopper's Information. Of the three subcategories, (12-b) is the only one closely related to the culture points. The specific topics within this subcategory are time (opening hours, closing hours, etc.), currency, interaction with sales staff, staples / everyday purchases, modes of payment, and weights / measurements / sizes. Four of the selected textbooks incorporated Topic (12). The proportion of Topic (12) related to the culture points in each textbook is as follows: *JSL* (28.6 %), *SFJ* (23.1 %), *IMJ* (8.7 %), and *YKS* (4.8 %). In *JSL*, six out of 10 dialogues in Lesson 4 and four out of eight dialogues in Lesson 5 demonstrate different short patterns of clerk-customer interactions. In *SFJ*, the same characters in the dialogues go to a post office in Lesson 2 and then to a restaurant in Lesson 3. *IMJ* has two dialogues where a salesperson uses respectful / polite speech. *YKS* has one dialogue showing the customer-receptionist interactions in a department

store. These textbooks use Topic (12-b) to show the vertical relationship between a customer and a general service provider.

Topic (10)

Topic (10), Leisure, has three subcategories: (a) Available Leisure Time, (b) Activities, and (c) Special Occasions. Topic (10-b) includes hobbies, sports, other interests, use of media, and visiting people. Topic (10-c) includes religious events, traditions & customs, gift-giving, and family occasions. Both topics are closely related with the culture points. Topic (10) appears in *IMJ* (13.0 %) and LJ (12.9 %). *IMJ* and *LJ* each has some dialogues dealing both with visitation and gift-giving. *IMJ* and *LJ* employ many phrases while visiting someone's house that are strongly related with the concepts of polite speech and in-group / out-group distinction. Both textbooks also illustrate that gift-giving is customary between visitors and hosts.

Topic (6)

Topic (6), Meal-Taking / Food / Drink, has two subcategories: (a) Types of Food and Drink and (b) Mealtime Interaction. The textbooks which include this category of topics related to culture points are *JSL* (9.5 %), *SFJ* (7.7 %), and *LJ* (3.2 %). All of the applicable examples from these three textbooks involve Topic (6-b). This includes regular family meals, eating with friends / relatives, and eating out. There are also polite expressions used when eating and drinking.

Topic (3)

The specific components of Topic (3), Family Life, are family members and activities. Topic (3) appears in *NKM* (9.1 %) and *LJ* (6.5 %). In Chapter 3, *NKM* has a Topic (3) dialogue in which the host father brings a student home and introduces her to his family. *LJ* has two dialogues, in which the speakers talk about their family in Lessons 11 and 13. *LJ* uses more family relationship terms than *NKM*.

The previous section presents dialogue topics integrating the two culture points. The next section shows the functions, presented and practiced, that are connected with the culture points.

Functions

Chart 6 shows the proportion of functions closely related to the culture points. (The charts that show the number of the functions of dialogues and drills / exercises in each textbook are in the section, Appendix: Functions.) On average, 50.4 % of functions are related with the culture points; these functions appear to have a closer relationship than topics (37.0 %). The purpose of looking into the two areas of dialogues and drills / exercises separately is to see if there are differences in the quantity of functions using the process of "recognition" and "production." If the functions are presented in dialogues but not practiced in drills / exercises, they are considered to be taught for the purpose of "recognition." If they are practiced in drills / exercises, they are considered to be taught for the purpose of "production."

Chart 6: Functions of Dialogue and Drills Related with Two Culture Points

	IMJ		JSL		LJ		NKM		SFJ		YKS		
	dlg (%)	drl (%)	dlg (%)	drl (%)	dlg (%)	drl (%)	dlg (%)	drl (%)	dlg (%)	drl (%)	dlg (%)	drl (%)	mean (%)
1-a	0	0	2.3	0.6	3.5	1.2	0	0	5.4	3.4	2.9	1.3	1.7
1-b	7.9	1.4	0	0	3.5	0.9	4.2	1.1	2.7	1.9	0	0.9	2.0
1-c	2.6	1.4	0	0	1.8	1.2	8.3	1.7	2.7	3.4	2.9	3.9	2.5
1-d	10.5	2.2	11.6	2.8	7.0	0.9	4.2	1.1	13.5	8.1	11.4	2.2	6.3
1-e	0	0	0	0	3.5	0.6	0	0	2.7	0	0	0	0.6
2-a	10.5	10.8	9.3	10.0	10.5	13.6	8.3	20.6	13.5	12.4	17.1	20.4	13.1
2-b	13.2	8.6	7.0	5.8	14.0	9.0	12.5	17.7	5.4	11.0	5.7	7.4	9.8
2-c	2.6	0.7	2.3	1.7	0	0	0	0	5.4	1.0	0	0	1.1
2-d	0	2.2	0	2.8	3.5	1.7	0	5.1	2.7	2.4	2.9	1.7	2.1
2-f	0	1.4	0	0	3.5	2.9	0	0	2.7	0	2.9	0.4	1.2
3-a	0	0	0	0	1.8	0	0	0	5.4	0	0	0	0.6
3-b	0	0	7.0	1.7	0	0	0	0	0	0	0	0	0.7
3-d	0	0	0	0	1.8	0.6	0	0	5.4	1.4	0	0	0.8
4-a	0	0.7	7.0	2.2	8.8	2.9	0	0	2.7	1.0	2.9	1.3	2.5
4-b	2.6	1.4	9.3	8.3	3.5	0.6	0	1.7	16.2	15.3	5.7	1.7	5.5
tl.	50.0	30.9	55.8	35.7	66.7	35.9	37.5	49.1	86.5	61.2	54.3	41.3	50.4

Functions that are closely related with culture points are: (1) Socializing: (a) Greeting, (b) Leave-taking, (c) Introducing, (d) Thanking, and (e) Apologizing; (2) Providing and Obtaining Information about: (a) Facts, (b) Events, (c) Needs, (d) Opinions, and (f) Feelings; (3) Expressing Personal Feelings about: (a) Facts, (b) Events, and (d) Attitudes; (4) Getting Others to Adopt a Course of Action by: (a) Suggesting and (b) Requesting.

As illustrated in the chart, most of the textbooks have higher percentages of functions in dialogues than in drills / exercises.

Chart 7: Ranking of Textbooks in Dialogue and Drills Functions

	dialogue functions			drill functions	
ranks	textbook	%	ranks	textbook	%
1	SFJ	86.5	1	SFJ	61.2
2	LJ	66.7	2	NKM	49.1
3	JSL	55.8	3	YKS	41.3
4	YKS	54.3	4	LJ	37.1
5	IMJ	50.0	5	JSL	35.7
6	NKM	37.5	6	IMJ	30.9

Although *SFJ* and *LJ* have a closer relationship between the culture points and functions of the dialogues than other textbooks, they also have higher rates of concordance with the culture points among the functions of dialogues than among the functions of drills / exercises. *NKM* is the only

textbook that has a greater percentage of drills / exercises functions than dialogues functions.

Among the functions appearing in each textbook, the relative ranking of the frequency of each function's appearance in dialogues and drills / exercises is as follows:

Chart 8: Ranks of Functions

ranks	functions		mean(%)
1	2-a	Providing and Obtaining Information about Facts	13.1
2	2-b	Providing and Obtaining Information about Events	9.8
3	1-d	Thanking	6.3
4	4-b	Getting Others to Adopt a Course of Action by Requesting	5.5

Function (2-a) and (2-b)

Chart 8 shows that Function (2-a), Providing and Obtaining Information about Facts, is most closely connected with the culture points. The textbook that includes Function (2-a) most often in its dialogues is *YKS* (17.1 %). *YKS* teaches this function from the "Getting Started" Chapter through Chapter 2, and deals with talking about oneself, one's classmates, and one's hometown. *SFJ* has the second highest percentage (13.5 %). Function (2-a) appears mostly in Lesson 1, where students learn how to ask about each other's personal identification information. In the drills / exercises, the rate of Function (2-a) appearance in every textbook is 10.0 % or more. Other examples of Function (2-a) include asking where someone is and who something belongs to.

Like Function (2-a), Function (2-b), Providing and Obtaining Information about Events, has a strong connection with the culture points. *LJ*

has the highest percentage of Function (2-b) in dialogues (14.0 %) and *NKM* has the highest in drills / exercises (17.7 %).

Every textbook includes the pattern, "name + the honorific title suffix -*san*" in its (2-a) and / or (2-b) function sentences. "Name + -*san* " is usually used for the subject of a sentence when asking the second person a question and talking about a third person. The honorific prefix "*o/go* + noun" words appear in (2-a) function sentences when asking for the second person's identification information. Function (2-b) sentences also include different types of verbs related to speech styles.

Function (1-d)

Function (1-d) is Socializing: Thanking. The proportion of dialogues containing Function (1-d) is highest in *JSL* (11.6 %). Even though Function (1-d) is not the highest in the dialogues of other textbooks, it rates 13.5 % in *SFJ* and 10.5 % in *IMJ*. However, this function among drills / exercises is not ranked as high as in the dialogues in any other textbook. Every textbook presents more than one version of thanking phrases according to the levels of formality.

Function (4-b)

Function (4-b) is Getting Others to Adopt a Course of Action by Requesting. For example, "*o-negai-shimasu* (I request)" and "*kudasai* (please give me)" are phrases of Function (4-b). In every textbook that teaches these phrases, they are used when asking for services and personal requests. The Japanese language uses giving-receiving favor expressions to request that

others do something. Among the six textbooks, *SFJ* has the highest proportion of Function (4-b) related with the culture points in dialogues (16.2%) and drills / exercises (15.3 %). These proportions are also the highest among the functions in *SFJ*. A more precise analysis of Function (4-b) will be done in a later section of this chapter.

The previous section presents the functions of dialogues and drills / exercises related with the culture points. The following section shows what kind of situations practiced in drills / exercises are related with the culture points.

Situations

The following chart shows the situations of the drills / exercises related to the two culture points in the selected six textbooks. (The chart that shows the number of situations of drills / exercises contained in each lesson of the selected textbooks is in the section, Appendix: Situations.)

Chart 9: Situations Related with Two Culture Points

text	IMJ		JSL		LJ		NKM		SFJ		YKS		
situation	#	%	#	%	#	%	#	%	#	%	#	%	mean %
1-a	1	1.9	22	8.6	0	0	0	0	13	13.1	2	1.6	4.3
1-b	17	30.9	60	32.2	29	58.0	51	40.8	36	36.4	56	44.8	40.3
2-b	5	9.1	0	0	5	10.0	7	5.6	5	5.1	5	4.0	5.6
3-a	0	0	0	0	0	0	6	4.8	2	2.0	5	4.0	1.8
3-b	0	0	0	0	0	0	0	0	3	3.0	7	5.6	1.4
total	23	41.8	82	40.8	34	68.0	58	51.2	59	59.6	75	60.0	53.9

Situations closely related to the culture points are: (1) Interpersonal: (a) interaction with providers of common public services in face-to-face communication, (b) informal everyday conversations with individual peers and adults; (2) Interpretive: (b) announcements, ads, and short reports of general interest in newspapers, magazines, and other publications, short, informal notes, stories, and poems; (3) Presentational: (a) talks, speeches, and mini-dramas presented, (b) essays, reports, taped accounts presented

Some textbooks have very few drills / exercises categorized in any one of these situations. If the drills / exercises were simply mechanical rather than procedural, they were not counted. *LJ* has the highest rate among all the six textbooks under this category; however, it has only one-third of the drills / exercises that were counted. On the contrary, all the drills / exercises of *JSL* were counted; every drill / exercise has either Situation (1-a) or (1-b). *JSL* provides three sections to practice orally: Drills, Application exercises, and Utilization. All the drills of *JSL* are response drills, which consist of short dialogues. Application Exercises, "suggest practice that utilizes reality as the basis for correct response" (p. xix). In Utilization, various settings are given in order for students to practice different types of conversation. The ranking of textbooks under this category are:

(1) *LJ* (68.0 %), (2) *YKS* (60.0 %), (3) *SFJ* (59.6 %), (4) *NKM* (51.2 %), (5) *IMJ* (41.8 %), and (6) *JSL* (40.8 %).

The situations closely related with the two culture points are:

(1) (1-b) 40.3 %, (2) (2-b) 5.6 %, (3) (1-a) 4.7 %, (4) (3-a) 1.8 %, and (5) (3-b) 1.4 %.

Situation (1-b)

Situation (1-b) is interpersonal: information about everyday conversations with individual peers and adults. This situation is most closely related with the culture points in all the selected textbooks. Most of the drills / exercises that illustrate Situation (1-b) are question and answer drills, response exercises, dialogue pattern practices, or role plays.

All of the six textbooks give an instruction of the suffix "*-san*." *LJ* uses English translations to help students use the suffix. The other five textbooks use a dialogue pattern in which the suffix is used. *NKM* and *SFJ* do not give automatic cue words in the "name + *-san*" pattern.

The drills / exercises of *LJ* and *YKS* give no information about the social status of the person the students are responding to. *JSL* simply presents the exchanges of phrases in its introduction. The drills / exercises of *JSL* and *IMJ* only require simple memorization of phrases. *SFJ* provides more drills / exercises for teaching strategies to communicate with people who are in an equal or higher social status.

Situation (2-b)

Situation (2-b) is interpretive: announcements, ads, and short reports of general interest in newspapers / magazines / other publications, short informal notes, stories, and poems. This situation constitutes 10.0 % of all the situations in *LJ*, 4.8 % in *IMJ*, 5.6 % in *NKM*, 5.1 % in *SFJ*, 4.0 % in *YKS*, and none in *JSL*.

While *LJ* uses its dialogues for Situation (2-b), *IMJ*, *NKM*, *SFJ*, and *YKS* provide an extra reading comprehension exercise. *IMJ* and *SFJ* use only the sentence structures that their students are familiar with, but *NKM* and *YKS* also use unfamiliar ones. If there is a new word, every textbook but *YKS* provides its meaning in English. Instead of giving the English translation of the new words, *YKS* demands that students think about the kind of message given by using their common knowledge as a pre-reading activity. *IMJ* is the

only textbook which does not provide questions to check students' comprehension. *LJ* asks about the content of the dialogue in Japanese, but *YKS* uses English questions. *SFJ* and *NKM* provide a task for testing students' comprehension.

Situation (1-a)

Situation (1-a) is interpersonal: interaction with providers of common public services in face-to-face communication. Every textbook has drills / exercises of Situation (1-a). Most of these situations take place in a shopping setting where a vertical relationship exists between the speakers. *SFJ* and *JSL* provide more than one shopping pattern in their drills / exercises while other textbooks offer only one. *SFJ* presents a greater diversity of Situation (1-a) exercises than *JSL*. Students of *JSL* are responsible for understanding all the expressions and phrases commonly used in the services industry uses while *SFJ* leaves their production completely up to the learner.

Situation (3-a)

Situation (3-a) is presentational: talks, speeches, and mini-dramas. The drills / exercises of Situation (3-a) related to the culture points were found in *NKM*, *SFJ*, and *YKS*. All three textbooks take an opportunity to use Situation (3-a) drills to incorporate the concept of in-group / out-group distinction at an early stage. In these textbooks, students learn how to introduce themselves through a Situation (3-a) drill. Every textbook takes a slightly different approach. *YKS* mixes formal and informal expressions together. *NKM* does

not go beyond practicing in a realistic setting through the drill. *SFJ* keeps the drill as simple as possible, yet makes it useful in a real-life setting.

Situation (3-b)

Situation (3-b) is presentational: essays, reports, and taped accounts. There are only two textbooks that have drills / exercises of Situation (3-b): *SFJ* and *YKS*. Drills / exercises of Situation (3-b) require students to present information in either oral or written form. In order for them to reach this level of production, these two textbooks provide some drills / exercises as pre-production activities. While *SFJ* uses the writing exercise for oral practice, *YKS* uses its exercises to practice reading and writing.

The types of language activities (situations) practiced in drills / exercises and related with the culture points are presented in the previous section. The following section examines each grammar point in relation with the culture points.

Grammar Points

The grammar points related to the two culture points in the six selected textbooks are divided into the following four sub-categories:

(1) Politeness: expressions, verbs, and other features

(2) Giving and receiving verbs

(3) In / Out-group: nouns and other features

(4) Styles of speech

Politeness: expressions, verbs, and other features

The following chart shows the numbers of items from the first sub-category, politeness, that are practiced in the drills / exercises of each textbook. The numbers in the parentheses indicate how many items under this category are explained in the textbooks.

Chart 10: Politeness

grammar points	IMJ	JSL	LJ	NKM	SFJ	YKS	Mean
politeness	14 (19)	23 (24)	16 (23)	10 (11)	8 (18)	6 (8)	12.8 (17.2)
1) expressions	4 (4)	12 (2)	9 (16)	5 (6)	6 (14)	5 (5)	6.8 (9.5)
2) verbs	0 (0)	3 (3)	0 (0)	1 (1)	0 (0)	0 (0)	0.7 (0.7)
3) other	10 (15)	10 (10)	7 (7)	4 (4)	2 (4)	1 (3)	5.7 (7.2)

In this sub-category, *JSL* has the most polite words. *LJ* also introduces almost as many polite words, but some of them are not included in drills / exercises. Polite verbs found in the selected textbooks are:

(1) *gozaru* (to be, to exist, to have)

(2) *o-negai suru* (to request)

(3) *ukagau* (to ask, inquire)

(4) *irassharu* (to be, to exist, to come, to go)

(5) *o-machi-ni naru* (to wait)

(1) *gozaru* (to be, to exist, to have)

"*Gozaru*" is a polite verb used to show respect to the listener. This verb appears either as a part of an expression such as "*arigatoo gozaimasu*" (thank you) or as a verb "*gozaimasu*" (to have).

Chart 11: *Gozaru*

	IMJ	JSL	LJ	NKM	SFJ	YKS
gozaru	p	p, v	p	p	p, v*	p

p = used as a part of phrase v = used as a verb * = not practiced in drills / exercises

Among the six textbooks, only *JSL* and *SFJ* use "*gozaru*" in both expressions and as a polite verb.

(2) *o-negai-suru* (to request)

"*O-negai-suru*" is a polite verb with a humble connotation, which can be also used when an in-group member makes a request of an out-group member. When one makes such a request, he/she can use this verb in a phrase, "*o-negai-shimasu*." In every textbook this verb is used as a phrase.

(3) *ukagau* (to ask, inquire)

"*Ukagau*" is a polite verb with a humble connotation. Only *JSL* and *SFJ* use it as a part of an expression when asking a stranger a question. In *SFJ*, it is not practiced in drills. *JSL* also explains it as a polite verb.

Chart 12: *Ukagau*

	IMJ	JSL	LJ	NKM	SFJ	YKS
ukagau	-----	p	----	----	p*	----

p = used as a part of phrase * = not practiced in drills/exercises

(4) *irassharu* (to be, to come, to go)

"*Irassharu*" is a polite verb with a honorific connotation. It is used to exalt the subject of the sentence.

Chart 13: *Irassharu*

	IMJ	JSL	LJ	NKM	SFJ	YKS
irassharu	-----	p	p*	v	p*	-----

p = used as a part of phrase v = used as a verb * = not practiced in drills/exercises

JSL and *LJ* introduce it as a part of the expression, "*irasshai/irasshaimase* (welcome)." *LJ* does not use this phrase in practice. *NKM* is the only textbook that uses it in a phrase to politely ask where someone is from (literally, came

from). *SFJ* introduces the verb as a phrase in order to politely ask where someone is; however, it is not practiced in drills / exercises.

(5) *o-machi-ni naru* (to wait)

"*O-machi-ni naru*" is a polite verb with a honorific connotation to exalt the subject of the speaker. It is used in the phrase, "*o-machi kudasai*" (please wait).

Chart 13: *O-machi-ni naru*

	IMJ	JSL	LJ	NKM	SFJ	YKS
omachininaru	-----	p	-----	-----	p*	-----

p = used as a part of phrase * = not practiced in drills / exercises

The phrase appears in both *JSL* and *SFJ*, but only *JSL* allow students to practice the phrase in drills / exercises.

Giving and receiving verbs

Chart 14 shows the number of giving and receiving verbs practiced in drills / exercises. The numbers in the parentheses indicate how many giving and receiving verbs are introduced.

Chart 14: Giving & Receiving Verbs

grammar pts.	IMJ	JSL	LJ	NKM	SFJ	YKS	Mean
giv / rec. verb	2 (3)	2 (2)	6 (7)	0 (0)	1 (1)	0 (0)	1.8 (2.2)

The giving / receiving verbs closely related with the culture points are the three giving verbs ("*agemasu*," "*yarimasu*," and "*kuremasu*"), two polite giving verbs ("*sashiagemasu*" and "*kudasaimasu*"), and one polite receiving verb ("*itadakimasu*"). "*Moraimasu*" (to receive) is another receiving verb, but does not have any humble or honorific connotations. *LJ* introduces all seven giving and receiving verbs, but does not put "*sashiagemasu*" in

drills / exercises. *IMJ* uses "*sashiagemasu*" as a part of a dialogue involving a store clerk, "*nani-o sashiage mashoo*" (what shall I give you?). *JSL* and *LJ* employ "*itadakimasu*" (I will humbly receive) as a phrase used at the beginning of a meal.

In-group / out-group: nouns and other features

This section focuses on (1) the use of the honorific prefix "*o/go* + word," (2) the use of a title suffix, and (3) the family relationship terms. Chart 15 shows the number of in-group / out-group nouns and other features practiced in drills / exercises. The numbers in the parentheses indicate how many in-group / out-group nouns and other features are introduced.

Chart 15: In / Out-Group Words

grammar pts.	IMJ	JSL	LJ	NKM	SFJ	YKS	mean
in / out group	1 (1)	3 (3)	13 (16)	2 (8)	5 (8)	9 (9)	5.5 (7.5)
1) noun	0 (0)	1 (1)	10 (12)	1 (6)	3 (6)	6 (6)	3.5 (5.2)
2) other	1 (1)	2 (2)	3 (4)	1 (2)	2 (2)	3 (3)	2.0 (2.3)

(1) honorific prefix *o/go* + word

Chart 16 shows how many "*o/go* + words" are introduced and practiced in drills / exercises of each textbook. The numbers in the parentheses indicate how many of the "*o/go* + words" are not practiced in drills / exercises.

Chart 16: *O/Go* + Words

	IMJ	JSL	LJ	NKM	SFJ	YKS
o/go+word	0	1	1 (2*)	1	3 (3*)	6

* = not practiced in drills / exercises

SFJ and *YKS* introduce the same number of "*o/go* + noun" words; however, *SFJ* does not put three out of six of these words in its drills / exercises. *LJ* introduces one "*go* + noun" word, "*go-tsugoo*" (convenience), one "*go* +

adverb" word, "*go-yukkuri*" (leisurely), and one "*o* + adjective" word, "*o-hima*" (free, free time). Of those, only "*o-hima*" is practiced in drills/exercises of *LJ*. *NKM* introduces the word "*o-namae*" (name) as a polite word and does not provide any explanation of the honorific prefix "*o*."

(2) name + suffix

The suffixes attached after a name found in the selected textbooks are "*-san*," "*-sensee*," "*-kun*," and "*-chan*." These suffixes are not attached after a speaker's name. When the speaker refers to his/her own in-group member to an out-group member, the suffix is not attached either. "*San*" is generally used for adults and females. "*Sensee*" is primarily used for teachers, professors, and is medical doctors. Both "*san*" and "*sensee*" are used as respectful terms. "*Kun*" is generally for young people, especially males. "*Chan*" is a familiar suffix and is usually used for young children or girls. Both "*kun*" and "*chan*" can be used by a person in a higher or equal social status. The following chart shows which suffixes are introduced and practiced in each textbook.

Chart 17: Name Suffixes

textbook	IMJ	JSL	LJ	NKM	SFJ	YKS
suffixes	*-san*	*-san*	*-san*	*-san*	*-san*	*-san*
		-sensee	*-sensee*			*-sensee*
			-kun	*-kun**	*-kun*	
				*-chan**	*-chan**	

* = not practiced in drills/exercises

(3) family relationship terms

Japanese family relationship terms are introduced in only two textbooks, *LJ* and *NKM*. *LJ* introduces them in Lesson 11 and all of them are

practiced in drills. *NKM* introduces them in different lessons, but most of them are not practiced after they are used in the dialogues.

Chart 18: Family Terms

LJ	NKM
kazoku/gokazoku (family),*shujin/goshujin* (husband).*chichi/otoosan* (father), *haha/okaasan* (mother),*ani/oniisan* (older brother), *ane/oneesan* (older sister), *otooto/otootosan* (younger brother), *imooto/imootosan* (younger sister), *kodomo/kodomosan* (child),*kanai/okusan*(wife)	**chichi* (father) **haha/okaasan* (mother) **musume/musumesan* (daughter) **kanai/okusan* (wife) **musuko/musukosan* (son) *ryooshin/goryooshin* (parents)

* = not practiced in drills / exercises

Styles of speech

Selected beginning-level Japanese textbooks introduce the styles of speech in two general ways. Textbooks can teach the styles of speech in the introductory section or they may teach them gradually and occasionally. *IMJ* and *SFJ* are of the former type. *JSL*, *LJ*, *NKM*, and *YKS* are of the latter type.

Chart 19: Styles of Speech

textbook	styles of speech	introduced in
IMJ	polite and formal ~ intimate	Introduction
JSL	distal / direct style careful speech	Lesson 1 Lesson 5
LJ	polite speech	Lesson 3
NKM	casual / formal speech polite / plain forms	Chapter 1 Chapter 5
SFJ	casual (informal style of speech)	Introduction
YKS	informal / formal style of speech polite / plain forms	Chapter 0 Chapter 2

In its Introduction, *IMJ* explains that the textbook "covers different levels of conversation from rather polite and formal ones to more intimate ones between friends or family members" (p. i). *IMJ* uses the indicator "polite" to show if an expression or word is polite. For example, in Lesson 1, *IMJ* labels "*arigatoo gozaimasu*" (thank you very much) as a polite expression.

It also explains that "*gozaimasu*" drops in familiar speech (p. 5). However, in Lesson 4, only "*ohayoo gozaimasu*" (good morning) is given, while its familiar version "*ohayoo*" is not an option. There is no further explanation regarding the styles of speech within this beginning level of *IMJ*.

SFJ introduces two styles of speech before the actual lessons begin, formal and casual. In "Introduction to Japanese," *SFJ* explains how the speaker decides which style of speech to use by two dimensions of social distance, vertical distance (social status) and horizontal distance, between the speaker and the other participants in a conversation (p. (20)). Furthermore, *SFJ* explains that, "the plain form is used in casual style sentences, while the polite form is used in formal style sentences" (p. (48)). *SFJ* also states:

> The casual style is used between people who are close, such as family members or good friends. The formal style is used between speakers whose relationship is rather distant and formal, such as between strangers or between a student and a teacher. When one speaker is perceived to be of lower social status than the other (for instance, a junior student at school, or a company employee of lower rank), styles often occur on a one way basis: the Lower (a person who is a lower status) will normally use the formal style towards the Higher (a person who is a higher status), while the Higher might use the casual style in return. (p. (52))

In the lessons of *SFJ*, there are different conversation patterns between people of differing social status. While *SFJ* teaches both speech styles in relation to predicate forms from the beginning, *JSL* introduces them at different times. *JSL* mentions both verb forms, "distal-style" and "direct-

style." It introduces only one verb form, "distal-style," in Lesson 1. *JSL* explains:

> This style indicates that the speaker is showing solicitude toward, and maintaining some linguistic distance from, the addressee, i.e., s/he is being less direct and more formal as a sign of deference to the person addressed (and./or the topic of discussion), rather than talking directly, intimately, familiarly, abruptly, or carelessly. This variety of speech is most generally acceptable for foreign adults just beginning their study of the language. DISTAL-STYLE contrasts with DIRECT-STYLE, introduced later. (p. 32)

In *JSL*, "careful" speech style is explained in Lesson 5. All of the dialogues used in "Core Conversations" in Lesson 5 are explained using the "careful" speech style with distal-style final predicates (*desu*/*masu* predicates). Both customer and clerk use "careful" speech style evidenced by the use of distal-style predicates. The clerk speaks to the customer politely by using the polite expressions. *JSL* requires students to memorize all the dialogue patterns and apply them in a real setting after practicing all the sentence patterns through drills. Thus, students may potentially learn everything presented.

LJ does not specify how many speech levels there are in Japanese language. In Lesson 3, *LJ* uses "polite speech" to explain the formality of "*dewa*" (well, then) versus "*jaa*" (p. 32). However, *LJ* does not provide a definition nor any explanation for "polite speech." When *LJ* introduces an expression, at least one more polite or less polite expression is usually introduced. In Lesson 5, *LJ* explains the relationship between the speakers in

the dialogue in terms of "style and level." *LJ* explains that the forms used in this dialogue indicate the vertical and horizontal relationships existing between the participants (p. 65). *LJ* provides an exercise to practice the expressions learned in this lesson; however, there is no indication of the relationship between the speakers in the exercise.

When *NKM* introduces greeting and thanking phrases in Chapter 1, the terms "casual" and "formal" are used to identify an occasion. In Chapter 2, *NKM* uses the words "polite" and "more informal" to indicate the two phrases asking where someone is from. In Chapter 5, *NKM* also provides information about the two verb forms, polite and plain. "The polite form is used among acquaintances, people of different age-groups, and strangers in public places. . . . The plain form is used among family members, young children, and close friends (p. 144)." Only polite form is taught at this early stage of *NKM*.

YKS explains social relationships as, "a key factor in determining speech style and the use of honorifics in Japanese" under the section of "The Cast of Characters" in the introductory section, "To the Instructor" (p. xvii). *YKS* also uses the indications of "formal," "informal," and "very informal" with certain expressions under the section, "Vocabulary: Common Greetings and Leave-Takings." *YKS* explains the stylistic differences of speech in relation to the polite and plain forms in Chapter 2:

> The polite form is used when you speak with people outside your group or when you speak with people inside your group impersonally or nonintimately. The plain form is used when you speak intimately

> with someone in your group or to those considered much lower on the social scale, such as young children or pets. (p. 123)

The plain forms are introduced mainly for recognition while polite forms are used in production at this beginning level.

The preceding section presents the results of grammar points closely related to the culture points: (1) polite expressions, verbs, and others, (2) giving and receiving verbs, (3) in/out-group nouns and others, and (4) styles of speech. The following section examines the modality of presentation of the culture points.

Modality of Presentation of Culture Points

This section examines the manner in which the textbooks present the two culture points. Chart 20 shows the frequency of social verticality and in/out-group distinction appearances in each textbook. (See Appendix: Modality for details.)

Chart 20: Social Verticality and In/Out-Group Distinction

culture points	IMJ	JSL	LJ	NKM	SFJ	YKS	mean
social verticality	1	10	14	7	33	5	11.6
in/out group	0	17	17	8	20	5	11.2
total	1	27	31	15	53	10	22.8

If an item has an explanation of both culture points, it was counted for both social verticality and for in/out-group distinction. The ranking for the frequency of including two culture points among the selected six textbooks is:

(1) *SFJ*, (2) *LJ*, (3) *JSL*, (4) *NKM*, (5) *YKS*, and (6) *IMJ*

The modality of presentation has the following categories: (1) text, (2) symbols/indications, (3) examples (example sentences, dialogues, etc.), (4) list

of items, (5) chart, and (6) graphics (diagram / illustrations, etc.). Chart 21 shows how many of the categories of modality in each textbook contain the culture points. The numbers in the parentheses show how many categories of modality are used in each textbook.

Chart 21: Modality of Presentation

modality	IMJ	JSL	LJ	NKM	SFJ	YKS	mean
text	1	18	19	9	22	8	12.8
symbol	0	9	0	3	27	1	6.7
example	0	1	4	5	12	4	4.3
list	0	0	1	1	6	3	1.8
chart	0	0	1	1	1	0	0.5
graphics	0	0	2	2	6	2	2.0
total	(1) 1	(3) 28	(5) 27	(6) 21	(6) 74	(5) 18	28.1

SFJ and *NKM* use all six categories. *SFJ* includes the greatest number of modalities and *JSL* has the second highest. *JSL* uses only three categories while *LJ* and *YKS* use five categories. *YKS* is ranked fifth, and *IMJ* is ranked last of the six selected textbooks.

IMJ does not have comprehensive information on both culture points. When *IMJ* uses the verb "*sashiageru*" (to give) in its Lesson 7 dialogue, *IMJ* explains that "*sashiagemasu*" is used when one gives something to a superior. However, the verb "*ageru*" is used when giving something to one's equal or inferior (p. 72). This is the only item that has the "social verticality" explanation found in *IMJ* under this section.

SFJ introduces speech styles in conjunction with the culture points. In "Introduction to Japanese: 5. The Japanese Language and Social Relationships," *SFJ* gives a full description of "vertical distance (social

distance)" with three different diagrams of university, company, and family (pp. (21)-(22)). It also describes "horizontal distance" with two different sizes of circles of in-group and out-group showing which speech style should be used with others (pp. (22)-(23)). These two types of social distance correspond with social verticality and in-group versus out-group. *SFJ* uses its own terms as indicators: "Higher" for persons of higher social status, "Lower" for persons of lower social status, and "Equal" for persons of equal social status / age. Prior to the Introduction, there is a page of "Abbreviations and Notations" listing all the symbols that *SFJ* uses to indicate speech styles, such as formal / polite speech vs. casual / plain speech, and relative status of addressee: speaking to a Higher, speaking to a Lower, and speaking to an Equal. These symbols are usually added to example sentences in "New Words and Expressions" or "Conversation Notes."

JSL explains the importance of distinguishing between in-group and out-group when students learn the language. In addition to the information given above, *JSL* explains that the distinction of in-group / out-group membership is constantly shifting (p. 19). *JSL* uses the following symbols to designate the appropriate speech symbol to be used in polite words / phrases: honorific (↑), humble (↓), and neutral (+). If the word or phrase is honorific-polite, it exalts the person, a member of the out-group. If it is humble-polite, it humbles the member of the in-group, and it refers in deference to another person. If the word or phrase is neutral-polite, it is deferential to the person addressed, but there is no connotation of exalting or humbling.

In Lesson 1, Culture Notes: Culture, there is a section where *LJ* explains both culture points. *LJ* starts with two ways of greeting in the morning, greeting one's superiors or one's peers / inferiors (p. 19). *LJ* explains how the social relationship between speakers and in-group / out-group distinction reflect on greetings in general. In addition, in Lesson 7, *LJ* uses a diagram to explain the three types of groups in each person's world: intimate group, formal group, and out-group. Like *JSL*, *LJ* also analyzes language use in dialogues based on the relationships among the speakers and the people referred to. In Lesson 13, the last lesson for the beginning level, *LJ* summarizes the two types of "groupisms": hierarchical and in-group / out-group (pp. 191-192).

In Chapter 1, *NKM* also starts with greetings and useful expressions to inform students of the culture points as key factors in deciding the level of speech. Two versions of morning greetings are presented, (1) "*ohayoo gozaimasu*" for greeting superiors and for greetings in formal occasions, and (2) "*ohayoo*" for greeting friends or family members. *NKM* also mentions that "*konnichiwa*" (Good afternoon) and "*konbanwa*" (Good evening) are not used among family members. In the same chapter, *NKM* gives two ways to say good-bye to people, "*shitsuree shimasu*" (Lit. I am committing a rudeness, or I am disturbing you) to instructors or social superiors and "*jaa mata*" (See you later) and "*sayoonara*" (Good-bye) to friends. In Chapter 5, *NKM* explains the social verticality and the distinction between in-groups and out-groups within the content of Japanese history (p. 155). *NKM* is the only textbook that

explains how history has affected modern Japanese society. *NKM* adds that a foreigner in Japan needs to realize that Japanese people will treat him/her as an out-group member especially when s/he is a stranger.

YKS provides some information related to culture points when needed. Dialogue 5 of Getting Started Part One: Meeting Others and Introducing Yourself, explains that "Japanese tend to identify strongly with the group they belong to (their "in-group") and to judge affiliation and rank as more important than an individual's personality or ability" (p. 4). *YKS* also adds information as to how the culture points can be monitored. When *YKS* introduces name cards used during a first-time meeting, it explains that, "information on the card helps you know what level of speech is appropriate for you to use with that person" (p. 4). *YKS* also presents the culture note in such a manner that attracts the learner's attention. *YKS* explains the importance of in-group versus out-group distinction in Japanese society by looking at the questions Japanese people would ask when meeting someone for the first time. *YKS* also has a grammar note in Chapter 2 that teaches speech styles. *YKS* focuses on teaching polite forms because the use of informal plain form can insult the listener if used inappropriately (p. 123). *YKS* presents several notes regarding the culture points; however, these notes stay as background information at this beginning level.

The five different areas (topics, functions, situations, grammar points, and modality of presentation) related to the culture points have been examined. The following two sections will compare and contrast each

textbook's treatment of specific teaching materials: Topic (1-a), Personal identification, and Function (4-b), Requesting.

Analysis of the Treatment of Topic (1-a)

All six selected textbooks have Topic (1-a), Personal Identification: Biographical Information. The ranking of each textbook in terms of the proportion of dialogue Topic (1-a) closely related with the culture points is:

(1) *NKM* (27.3 %), (2) *SFJ* (15.4 %), (3) *YKS* (14.3 %), (4) *IMJ* (8.7 %), (5) *JSL* (4.8 %), and (6) *LJ* (3.2 %).

This section examines the treatment of each textbook with regard to Topic (1-a). The findings on (1) functions, (2) situations, (3) grammar points, and (4) modality of presentation under this topic will follow.

Functions

(1) Functions of dialogues

The following chart shows what kind of functions in dialogues are related to the teaching of the culture points, in which lesson they appear, and the frequency of each function in each textbook.

Chart 22: Functions under Topic (1-a)

textbook	function	L #	# / total (%)	textbook	function	L #	# / total
IMJ	1-c	8	1/38 (2.6 %)	NKM	1-c	2, 3	2/24 (8.3 %)
	1-d	8	1/38 (2.6 %)		2-a	2	1/24 (4.2 %)
	2-a	3, 8	2/38 (5.3 %)		2-b	2	1/24 (4.2 %)
	2-b	8	1/38 (2.6 %)				total 16.7 %
			total 13.0 %	SFJ	1-a	1	1/37 (2.7 %)
JSL	2-a	2	1/43 (2.3 %)		1-c	1	1/37 (2.7 %)
			total 2.3 %		2-a	1, 6	2/37 (5.4 %)
					4-b	1	1/37 (2.7 %)
							total 13.5 %

textbook	function	L #	# / total (%)	textbook	function	L #	# / total
LJ	1-a	7	1/57 (1.8 %)	YKS	1-c	0-1	1/35 (2.9 %)
	1-c	7	1/57 (1.8 %)		1-d	0-1	1/35 (2.9 %)
	2-a	7	1/57 (1.8 %)		2-a	0, 1, 2	5/35 (14.3 %)
			total 5.4 %		4-b	1	1/35 (2.9 %)
							total 23.0 %

The functions closely related with the culture points are:

(1) Socializing: (a) Greeting, (c) Introducing, and (d) Thanking

(2) Providing and Obtaining Information about: (a) Facts and (b) Events

(4) Getting Others to Adopt a Course of Action by (b) Requesting

The ranking of each textbook according to the frequency of functions related to the culture points are:

(1) *YKS* (23.0 %), (2) *NKM* (16.7 %), (3) *SFJ* (13.5 %), (4) *IMJ* (13.0 %), (5) *LJ* (5.4 %), and (6) *JSL* (2.3 %).

The relative ranking of the average proportion of each dialogue function closely related to Topic (1-a) is shown in the chart below.

Chart 23: Ranking of Dialogue Functions under Topic (1-a)

Ranks	Dialogue functions	Mean (%)
1	(2-a) Providing & Obtaining Information about Facts	5.6 %
2	(1-c) Introducing	3.1 %
3	(2-b) Providing & Obtaining Information about Events	1.1 %
4	(1-d) Thanking	0.9 %
4	(4-b) Requesting	0.9 %
5	(1-a) Greeting	0.8 %

Function (2-a) appears in every textbook while function (2-b) appears in only *IMJ* and *NKM*. *YKS*, *SFJ*, *NKM*, and *IMJ* show how to ask questions about someone's biographical information such as name, age, nationality, birthplace, address, phone number, or occupation using "*o/go* + noun" words

in either function (2-a) or (2-b) sentences. Function (1-c) appears in every textbook other than *JSL*. *SFJ* uses its dialogue functions of (1-c) to show social relationships among the speakers in the dialogue through different speech styles used between the speakers.

(2) Functions of drills and exercises

This section illustrates how each function within a dialogue is treated in drills and exercises under Topic (1-a). The chart below shows the percentage of each subcategory of functions related to the culture points in each lesson.

Chart 24: Functions of Drills under Topic (1-a)

textbook	lesson #	1-a	1-c	1-d	2-a	2-b	4-b	total
IMJ	L 3				11.8 %			11.8 %
	Quiz				9.1 %			9.1 %
	L 8		8.3 %		8.3 %	8.3 %		24.9 %
JSL	L 2				16.9 %			16.9 %
LJ	L 7	3.0 %	12.1 %		21.4 %	14.3 %		42.8 %
	L 10	3.6 %			3.6 %			7.2 %
NKM	Ch 2		7.1 %		21.4 %	14.3 %		42.8 %
	Ch 3				4.2 %	4.2 %		8.4 %
	Ch 4				2.8 %	2.8 %	2.8 %	8.4 %
	Ch 5				3.8 %		3.8 %	7.6 %
SFJ	L 1	13.3 %	16.7 %		46.7 %		3.3 %	80.0 %
	L 6		2.5 %		2.5 %			5.0 %
YKS	Ch 0-1		12.0 %	4.0 %	12.0 %			28.0 %
	Ch 0-2				11.0 %			11.1 %
	Ch 0-3				7.1 %			7.1 %
	Ch 1		10.8 %		37.8 %		2.7 %	51.3 %
	Ch 2				14.3 %			14.3 %
	RCh 1		6.5 %		16.1 %			22.6 %

The percentile ranking of textbook lessons are:

(1) Lesson 1 of *SFJ* (80.0 %)

(2) Chapter 1 of *YKS* (51.3 %)

(3) Chapter 2 of *NKM* (42.8 %)

(4) Lesson 7 of *LJ* (39.3 %)

(5) Getting Started Chapter Part 1 of *YKS* (28.0 %)

All of these lessons are related with meeting someone for the first time. The percentile ranking of each drill function closely related to Topic (1-a) is shown in the chart below:

Chart 25: Ranking of Drill Functions under Topic (1-a)

ranks	drill functions	mean (%)
1	(2-a) Providing & Obtaining Information about Facts	13.9 %
2	(1-c) Introducing	4.2 %
3	(2-b) Providing & Obtaining Information about Events	1.6 %
4	(1-a) Greeting	1.1 %
5	(4-b) Requesting	0.7 %
6	(1-d) Thanking	0.2 %

(i) Function (2)

There is a difference in the treatment of drills of Function (2-a) between *SFJ* and *YKS* from the point of view of cultural teaching. *SFJ* uses the "honorific prefix *o/go* + noun" forms only when the speakers are asking for each other's biographical information. *YKS* uses them in both cases, when asking questions to a second person and when talking about a third person. However, *YKS* does not use "*o/go* + noun" words in the reading passage about a student's biographical information. In a writing exercise, students are expected to write a passage about themselves including their own name,

birthplace, and major without the “honorific prefix *o/go* + noun,” as explained in the communication note earlier in the same chapter.

In Chapter 2, *NKM* has a series of Function (2-a) and (2-b) drills on page 46 that allow students to practice asking for personal information using question words. In “Practice and Conversation A,” students practice forming questions by matching them with the answers of name, major, grade, status, school, and hometown. *NKM* uses only one “*o/go* + noun” word, "*o-namae*" (name), when asking somebody his/her name. *NKM* presents two ways of asking for someone’s hometown, and explains the difference in formality between the phrases. The formal version, “*Dochira kara irasshai mashita ka*?" (Where are you from?), is used in its dialogue and both phrases are given to choose from. *NKM* also provides a role play exercise.

IMJ also has a dialogue function of (2-b) under Topic (1-a). In a drill of Lesson 8, students practice a dialogue pattern by substituting some of the words given. In this dialogue, two speakers ask each other if they are a student (in the function 2-a sentence) or have a job (in the function 2-b sentence).

(ii) Function (1)

The subcategories of Function (1) under Topic (1-a) are (1-a) Greetings, (1-c) Introducing, and (1-d) Thanking. Since all of these functions are found in an initial encounter between people, Functions (1-a) and (1-c) are typically found together.

Both *LJ* and *SFJ* have students practice initial greetings and introductions. Exercise 7. 8. 1 of *LJ* asks students to greet someone they have just been introduced to. The answer can vary depending upon whom they are introduced to. However, there is no specific clarification of the person's identification / status. In its exercises, *SFJ* gives different dialogue patterns according to who is performing the introduction. The greeting parts are especially scripted so that learners do not have to decide which level they should use.

IMJ, *NKM*, and *YKS* do not introduce differences in formality when people greet each other at an initial meeting. In *NKM*'s Chapter 2, the dialogue illustrates how to introduce someone to someone else. *NKM* has two drills in which students practice introducing somebody using the polite word "*kochira*" (this person) in the same chapter.

Both *IMJ* and *YKS* have a dialogue, in which "introducing" (Function 1-c) and "thanking" (Function 1-d) are treated together. In *IMJ*, only Function (1-c) is practiced in its exercise. In the section of *IMJ*, "Reading Comprehension," a foreign student in Japan introduces himself to a group of Japanese students. In the introductory chapter of *YKS*, there is an exercise in which students use the same dialogue pattern as Dialogue 5 to act out a scene between two people meeting for the first time and exchanging cards. *YKS* also has sections, "Reading and Writing" and "Language Functions and Situations," to teach Function (1-c) in Chapter 1. The former section is designed to reinforce communication skills in introducing and telling others

about oneself through reading and writing exercises. In the latter section, students learn how to introduce themselves as well as others. Through these exercises, students practice all the communicative procedures from the meeting stage (1-c) to the getting-to-know-each-other stage (2-a).

(iii) Function (4-b)

Function (4-b), Requesting, appears in *SFJ* and *YKS*. Both textbooks have an exercise in which students can simply follow a similar conversation pattern to repeat what is shown in its dialogue of the lesson. In the exercise of *SFJ*, students learn how to state what they want to be called. *YKS* provides an exercise for requesting the speaker to repeat something and say something more slowly.

Situations

The following chart shows the types of situations of drills and exercises closely related to the culture points under Topic (1-a). It also shows their frequency of appearance in the drills and exercises of each lesson.

Chart 26: Situations under Topic (1-a)

situations		1-a	1-b	2-b	3-a	3-b	
textbook	L #	(#) %	(#) %	(#) %	(#) %	(#) %	# / total #
IMJ	L 3		(2) 22.2 %				2/9
	Quiz		(1) 50.0 %				1/2
	L 8		(3) 60.0 %	(1) 20.0 %			4/5
JSL	L 2		(2) 7.1 %				2/28
LJ	L 7		(4) 80.0 %	(1) 20.0 %			5/5
	L 10		(2) 100 %				2/2
NKM	C 2		(10)33.3 %	(2) 6.7 %	(5) 16.7 %		17/30
	C 3		(1) 4.5 %	(1) 4.5 %			2/22
	C 4		(1) 4.0 %				1/25
	C 5		(1) 6.7%				1/15

situations		1-a	1-b	2-b	3-a	3-b	
textbook	L #	(#) %	(#) %	(#) %	(#) %	(#) %	# / total #
SFJ	L 1		(10) 55.6 %	(1) 5.6 %	(2) 11.1 %	(1) 5.6 %	14/18
	L 6	(1) 5.3	(1) 5.3 %	(1) 5.3 %			3/19
YKS	C 0-1		(5) 62.5 %				5/8
	C 0-2		(1) 16.7 %				1/6
	C 0-3		(1) 11.1 %				1/9
	C 1	(1) 4.0	(13) 52.0 %	(1) 4.0 %	(1) 4.0 %	(2) 8.0 %	5/8
	C 2		(4) 11.4 %	(1) 2.9 %		(1) 2.9 %	6/35
	RC 1		(3) 21.4 %	(1) 7.1 %			4/11
Mean (%)		0.5 %	33.7%	4.3 %	1.2 %	0.9 %	

The situations closely related with the culture points under Topic (1-a) are:

(1) Interpersonal: (a) interaction with providers of common public services in face-to-face communications and (b) Informal everyday conversations with individual peers and adults

(2) Interpretive: (b) announcements, ads, and short reports of general interest in newspapers, magazines, and other publications, short, informal notes, stories and poems

(3) Presentational: (a) talks, speeches, and mini-dramas presented and (b) essays, reports, taped accounts presented

All of the situations of drills / exercises in *LJ* are related to the culture points. *LJ* has the highest proportion of situations related to the culture points of all the selected textbooks. However, it does not have many drills or exercises counted as situational. Most of the drills / exercises of *LJ* are designed to practice one single sentence by substituting a word or expanding a sentence. Thus, those drills / exercises of *LJ* do not reach the level of situation drill / exercise. Lesson 7 and 10 of *LJ* have 17 and nine drills / exercises in total, respectively. However, only five of these in Lesson 7 and two of these in

Lesson 10 are categorized into a situation drill / exercise. This section shows how differently the situations of drills / exercises are treated by each textbook.

(1) Situation (1-a) and (1-b)

Every textbook uses Situation (1-b) most often. Situation (1-b) is categorized as "Interpersonal" and involves informal everyday conversations with peers and adults. Chapter 1 of *YKS* has the most Situation (1-b) drills related to the culture points, while Chapter 2 of *NKM* and Lesson 1 of *SFJ* have the second most. In Lesson 7 of *LJ*, four out of five drills / exercises are Situation (1-b). Response Drill 7. 7. 12 includes both questions and answers. In Exercise 7. 8. 4, students must translate a dialogue from English to Japanese.

The Getting Started Chapter of *YKS* has only Situation (1-b) drills. In Part 1 of this chapter, four out of five drills use a dialogue pattern. In these drills, students learn how to greet someone at an initial meeting, how to introduce themselves, how to confirm someone's name, and how to exchange name cards. In Chapter 1, students learn how to ask questions about others and how to give information about themselves and others.

NKM has 10 Situation (1-b) drills / exercises in Chapter 2. This represents one-third of all the situation drills in the chapter. In "Practice and Conversation," eight Situation (1-b) drills are provided. In most of these drills, *NKM* requires students to practice in pairs. Each student asks the other about him / herself, including name, nationality, and hometown. At the end of the chapter, there are two exercises that summarize what students have learned: "Interview" and "Role Play."

SFJ also has 10 Situation (1-b) drills / exercises in Lesson 1, which is 55.6 % of all drills and exercises in the lesson. *SFJ* uses simple Q-A patterns, dialogue patterns, short dialogue patterns and role plays for practicing different functions. In Lesson 8 of *IMJ*, there are three Situation (1-b) drills. All of the drills are scripted in a dialogue pattern. Students are expected to learn the pattern first and then either substitute underlined parts with given cues or change some parts to adjust to their own case.

Situation (1-a) drills / exercises appear only in Lesson 6 of *SFJ* and Chapter 1 of *YKS*. Situation (1-a) includes interaction with providers of common public services in face-to-face communications. Conversation Drill 1 of *SFJ* has two dialogue patterns to practice informing the office of the purpose of one's visit. In Activity 9 of Chapter 1 in *YKS*, students practice dialogue patterns between a college student and a school clerk. In this dialogue, the office clerk asks the student for his / her name, birthplace, birth month, address, and phone number.

(2) Situation (2-b)

Situation (2-b) is categorized as "Interpretive" and includes announcements, ads, and short reports of general interest in newspapers, magazines, and other publications as well as short, informal notes, stories, and poems. Under Topic (1-a), Situation (2-b) appears in *IMJ*, *LJ*, *NKM*, *SFJ*, and *YKS*. Chapter 2 of *NKM* is the only lesson that has two Situation (2-b) exercises while the other textbooks have only one per lesson / chapter. Chapter 2 of *NKM* provides the dialogue comprehension and reading-passage

activities. While reading the dialogue, students need to match each character's line with the corresponding frame number of the *manga* (cartoon strips). In its reading-passage activity, most of the information is already known by students because its content is a repeat of the dialogue. However, it is written not only in *hiragana* and *katakana*, which students should have learned by this time, but also in *kanji*, most of which they have not seen before. The comprehension check for this reading activity is to list the similarities and differences between Alice and Mr. Lee, the two characters from the dialogue.

IMJ's Situation (2-b) exercise in Lesson 8 is called "Reading Comprehension." It is a passage written by a foreign student for the purpose of giving an introductory speech to a group of Japanese people. There are no questions that follow this passage to check comprehension. Exercise 7. 8. 5 in Lesson 7 of *LJ* is also a Situation (2-b) exercise. This exercise is meant for practicing reading comprehension in Dialog 7. 2.

YKS has three lessons that include Situation (2-b) drills: Chapter 1, Chapter 2, and Review Chapter 1. These exercises in Chapter 1 and 2 are found in the section, "Reading and Writing." *YKS* takes a few steps to reach the actual reading activity. It provides a warm-up exercise prior to presenting the reading passage. In its reading activity from Lesson 1, three American university students are looking for a Japanese pen-pal. The passage has new vocabulary words and sentence structures. There are questions about the

content and “Guesswork” that requires students to figure out some new words and content.

SFJ has one drill that combines situation (2-b) and situation (3-a) in Lesson 1: Structure Drill 10. In this drill, students read short introductions written by some college students (2-b) and practice re-stating the content in their own words (3-a).

(3) Situation (3-a) and (3-b)

Situation (3), Presentational, has two subcategories. Situation (3-a) includes talks, speeches, and mini-dramas. Situation (3-b) includes essays, reports, and taped accounts. Situation (3-a) drills / exercises are found in *NKM*, *SFJ*, and *YKS*. Situation (3-b) drills / exercises are found in *SFJ* and *YKS*.

Through Chapter 2, *NKM* has four different drills in which students practice giving information about someone’s nationality, year in school, and major. It also has one exercise, “Interview,” which combines Situation (1-b) and (3-a) because students first have to interview and later report the interview results to others. *NKM* has more Situation (3-a) drills than *YKS* and *SFJ*. However, the content of the five drills are almost the same.

Structure Drill 9 in Lesson 1 of *SFJ* also has elements of Situation (1-b) and (3-a). This drill directs textbook users to first introduce themselves and then to introduce one of their classmates sitting next to them (3-a). After these procedures, they practice a Q-A pattern dialogue to talk about their classmates from the information they gather in the first two steps (1-b). There is one Situation (3-b) drill in Lesson 1, “Tasks and Activities.” This drill

directs students to practice presenting the type of information studied in written form. It has an example for introducing oneself and introducing one's friend.

In Chapter 1, "Language Functions and Situations," *YKS* also provides a similar Situation (3-a) drill. *YKS* shows a typical script of introduction and then has students introduce themselves to the class. *YKS* also has a writing activity following the reading activity in the "Reading and Writing" section in Lesson 1. The task that *YKS* assigns students to do is also similar to the one in the Situation (3-b) drill of *SFJ*. While *YKS* uses a sample reading passage to familiarize students with the writing pattern, *SFJ* uses two devices to help students write a short passage: (1) a chart of items that they should write about, and (2) a writing script with some blanks.

Grammar points

This section looks at the following grammar points closely related with the culture points under Topic (1-a): (1) polite words, (2) in-/out-group words, and (3) styles of speech.

Chart 27: Grammar Points under Topic (1-a)

text	polite word	in/out-group words	styles of speech
IMJ	L 8 *kochira* L 8 *o-shigoto* L 8 *go-benkyoo** L 8 *o-taku*	L 3 –san	
JSL	L 2 *donata* L 2 *anata* L 2 *sensee*	L 2 *–san* L 2 [name]-*sensee*	L 2 *watakusi/watasi/boku*

text	polite word	in/out-group words	styles of speech
LJ	L 5 *donata* L 7 *anata* L 7 *sen'sei* L 7 *kochira* L 7 *onegai-suru* L 8 *kata*	L 3 *–san/kun* L 7 [name]-*sen'sei*	L 4 *watakusi/watashi* L 7 *ja arimasen* vs. *dewa arimasen* (formal speech) L 7 "Pleased to meet you." (2)
NKM	C 2 *o-namae* C 2 *dochira* C 2 *irassharu* C 4 *kata*	C 1 *–san* C 2 *–kun*, -chan** C 3 *kanai/okusan** C 3 *musuko/musuko-san**	C 2 *irasshaimasu* (polite) *kimasu* (casual)
SFJ	L 1 *onegai-suru* L 1 *kochira* L 1 *dochira* L 1 *donata*	L 1 *–san* L 1 *–sensei, -kun, -chan** L 1 *o-namae** L 1 *o-kuni* L 1 *go-senmon* L 1 *o-shigoto** L 1 *go-kenkyuu** S 1 *o-ikutsu** L 6 *o-heya*	L 1 polite: *-desu*, plain: *-da** L 1 *ja arimasen*, more formal: *dewa arimasen** L 1 "Pleased to meet you." (4) S 1 formal/casual: "I"/"you"*
YKS	C 1 *onegai-suru* C 1 *kata* C 1 *donata*	C 0-1 *–san, -sensei* C 0-1 *o-namae* C 1 *go-shusshin* C 1 *o-denwabangoo* C 1 *o-sumai* C 1 *o-kuni* C 1 *o-toshi*	

* is not practiced in drills/exercises

The polite verb used under the Topic (1-a) is "*o-negai-suru*" (to request). It is used in the first-time greeting phrase, "*Doozo yoroshiku onegai shimasu*" (Pleased to meet you) in *LJ* and *SFJ*. *YKS* does not use it in the first-time meeting phrase, but is the only textbook that gives an explanation of the verb. The use of the polite pronoun "*anata*" (you) is also introduced in *JSL*, *LJ*, and *SFJ*. All three textbooks give some warnings about its usage. While *SFJ* does not have students practice the word, *LJ* frequently uses it in its drills.

SFJ and *YKS* both introduce the "*o/go* + noun" words, but *SFJ* uses fewer words to practice than *YKS*. *LJ* and *SFJ* provide the initial encounter in some speech levels. *LJ* displays two different first-encounter greetings depending on whom the speaker is greeting; however, it does not provide a drill to practice the differences. *SFJ* gives scripted dialogue patterns to practice different levels of greetings.

Modality of presentation

This section shows in what manner the "social verticality" and "in-group vs. out-group concepts" are explained and how accurately the textbooks present the culture points under the category of Topic (1-a).

Chart 28: Modality of Presentation under Topic (1-a)

	L #	mod.	social verticality	L#	mod.	In/out group concept
JSL	L 2	T	*anata*	Int.	T	*-san*
				L 2	T	*-san*
					T	*-sensee*
LJ				L 3	T	*-san/-kun*
	L 7	T	*sen'sei*	L 7	T	*sen'sei*
		T	*anata*		T	*anata*
		TE	*Doozo yoroshiku*		TE	*Doozo yoroshiku*
	L 9	T	*boku, kimi*	L 9	T	*boku, kimi*
	L 11	T	*kun*	L 11	T	*kun*
NKM	C 2	TE	addressing people	C 2	TE	addressing people
	C 2	TG	bowing			
	C 2	TG	name cards			
				C 3	S	*okusan/kanai*
				C 3	S	*chichi, haha*
SFJ	Int.	S	symbols	Int.	S	symbols
		TG	vertical distance		TG	horizontal distance
	L 1	TSLG	*Doozo yoroshiku*	L 1	TEL	*o/go* + noun
		TG	*-kun*		TELG	*-san*
		TEG	How to introduce . . .		TG	*-kun*
	S 1	TSC	personal pronouns		TEG	How to introduce . . .
YKS	C 0-1	TG	name cards	C 0-1	TEG	affiliation
	C 1	T	asking personal Q's	C 1	TE	origins
		TSEL	personal pronouns		TEL	asking for personal info.
					TSEL	personal pronouns

Among all of the selected textbooks, *SFJ* has the most extensive explanations and the most diverse manner of presentation of the two culture points relating to the category of Topic (1-a). The ranking for this category is as follows:

Chart 29: Ranking of Textbooks under Topic (1-a) Modality of Presentation

	social verticality	in/out-group concept
1) SFJ	(15) T: 5; S: 3; E: 1; L: 1; C: 1; G: 4	(15) T: 5; S: 1; E: 3; L: 2; G: 4
2) YKS	(7) T: 3; S: 1; E: 1; L: 1; G: 1	(12) T: 4; S: 1; E: 4; L: 2; G: 2
3) LJ	(6) T: 5; E: 1	(7) T: 6; E: 1
4) NKM	(3) T: 4; E: 1; G: 2	(3) T: 1; S: 2; E: 1
5) JSL	(1) T: 1	(3) T: 3
6) IMJ	(0)	(0)

Dialogue 5 in the "Getting Started Chapter: Part 1" of *YKS* involves two people meeting for the first time and exchanging their business cards. It is accompanied by an illustration of one person giving a name card to another person, samples of "name cards," and two notes. *YKS* explains that name cards provide important information such as affiliation and rank (p. 4). *YKS* also explains that the choice of appropriate level of speech is determined by such factors as affiliation, rank and age (pp. 4-5, p. 67). However, *YKS* teaches only one level of speech used to greet someone for the first-time meeting. *YKS* has two different kinds of notes, "Communication Notes" and "Culture Notes," to explain a given culture point from different points of view.

In "Chapter 2: Greetings and Introductions," *NKM* presents three culture notes: (1) addressing people, (2) bowing (with illustrations), and (3) name cards. *NKM* looks into the language used in a family; however, at this early stage, *NKM* only displays the relationships observed within a family,

but does not incorporate the information with the drills/exercises. *NKM* also makes note of the importance of formality in the notes of "bowing" and "name cards." *NKM* explains that, "you may bow more deeply and more than once if you wish to show greater respect (p. 34)" and, "you should take it [name card] with both hands and read it carefully to identify the person's title or rank and the name of the organization to which he/she belongs" (p. 35). This kind of information is necessary to socialize with the proper degree of formality (p. 35). Like *YKS*, *NKM* introduces only one way to greet someone at the first meeting, "*Hajimemashite. Doozo yoroshiku"* (How do you do? Pleased to meet you.), which is casual.

While *YKS* and *NKM* introduce only one way to say "pleased to meet you," *SFJ* and *LJ* introduce multiple ways to greet using different levels of formality. *LJ* explains the meaning of the greeting for the initial encounter and how the greeting is done according to the person's social status in relation to oneself (p. 93). While *NKM*, *YKS* and *SFJ* give only an English translation of "*Doozo yoroshiku*," *LJ* gives a cultural explanation of this greeting phrase. *LJ* also gives an interpretation of the dialogue in the same lesson. In this note, the teacher-student relationship is explained as a superior-inferior relationship and example dialogues are also given (pp. 93-94). *LJ* explains all these cases in its notes; however, it does not give the students drills to practice them.

The note in *SFJ*, Lesson 1 is accompanied with its own signs and illustrations of three sets of two people greeting each other. The signs show

the social status of someone in relation to oneself: Higher, Equal, and Lower. These signs are explained in the introductory portion of the textbook.

In Lesson 2, *JSL* teaches how to use personal pronouns (*JSL* calls them "personal referents"). At the end of the lesson, there is a "Check-up" section, in which students are assigned to give an explanation of grammatical and / or cultural items. Two questions about the usage of the pronoun "*anata*" (you) are given and can be used as a self-test section to check the student's knowledge

(p. 65).

Analysis of the treatment of Function (4-b)

The ranking of Function (4-b), Requesting, in both dialogues and drills / exercises among the six selected textbooks is shown in the chart below.

Chart 30: Ranking of Textbooks under Function (4-b)

ranking	textbook	dialogues	drills / exercises	average
1	SFJ	16.2 %	15.3 %	15.8 %
2	JSL	9.9 %	8.3 %	9.1 %
3	YKS	5.7 %	1.7 %	3.7 %
4	LJ	3.5 %	0.7 %	2.1 %
5	IMJ	2.6 %	1.4 %	2.0 %
6	NKM	0.0 %	1.7 %	0.9 %

The treatment in each textbook of Function (4-b), Requesting, is examined. The following section discusses (1) topics, (2) situations, (3) grammar points, and (4) modality of presentation under this function.

Topics

The following chart shows the data relating to the dialogue topics found under Function (4-b), Requesting.

Chart 31: Topics under Function (4-b)

text	L #	topics	the topic / the total topics (%)	text	L. #	topics	the topic / the total topics (%)
IMJ	L 7	12-b	1 / 23 (4.3 %)	SFJ	L 1	1-a	1 / 13 (7.7 %)
			Total 4.3 %		L 2	12-b	1 / 13 (7.7 %)
JSL	L 3	12-b	2 / 21 (9.5 %)		L3	12-b	1 / 13 (7.7 %)
	L 4	12-b	2 / 21 (9.5 %)			6-b	1 / 13 (7.7 %)
	L 5	12-b	2 / 21 (9.5 %)		L 6	1-a	1 / 13 (7.7 %)
	L 6	13-b	1 / 21 (4.8 %)				Total 38.5 %
			Total 33.3 %	YKS	C 1	1-a	1 / 21 (4.8 %)
LJ	L 11	10-b	1 / 31 (3.2 %)				Total 4.8 %
	L 13	10-b	1 / 31 (3.2 %)				
			Total 3.2 %				

Topics closely related with Function (4-b) are: (1-a) Personal Identification: Biographical Information, (6-b) Meal Taking / Food / Drink: Mealtime Interaction, (10-b) Leisure: Activities, (11-a) Public and Private Services: Communications, (12-b) Shopping: Shopping Patterns, and (13-a) Travel: Transportation.

The ranking of the textbooks by their proportion of topics related to Function (4-b) is: (1) *SFJ* (38.5 %), (2) *JSL* (33.3 %), (3) *LJ* (6.4 %), (4) *YKS* (4.8 %), (5) *IMJ* (4.3 %) and (6) *NKM* (0.0 %).

The ranking for the average proportion of each dialogue topic closely related to Function (4-b) is:

Chart 32: Ranking of Topics under Function (4-b)

Ranking	Category of topics	Mean (%)
1	(12) Shopping	8.0 %
2	(1) Personal Identification	3.4 %
3	(6) Meal-Taking / Food / Drink	1.3 %
4	(10) Leisure	1.1 %
5	(13) Travel	0.8 %

Topic (12-b), Shopping Patterns, appears most among all of the topics. In Topic (12-b) dialogues, one can find the interaction between customers and shop keepers. Topic (12-b) is found in *IMJ*, *JSL* and *SFJ*. *JSL* utilizes Topic (12-b) more often than the other textbooks in connection with the culture points. About 28.6 % of the total topics in *JSL* are (12-b), which is the highest

percentage of any topic category. You can also find a similar relationship between customers and waiters in the conversations of Topic (6-b), Mealtime Interaction, at a restaurant. Topic (6-b) is found in *SFJ*. *SFJ* shows a casual style in the customers' speech and a polite style in the waitress' speech. *LJ* does not have (12-b) or (6-b) topics, but shows a cultural link with Topic (10-b), especially "visiting people." *LJ* uses two speakers who have a vertical relationship in social status to show the difference in speech styles.

Situations

The following chart shows the kind of situations of drills / exercises closely related to the culture points under Function (4-b). The chart also demonstrates the proportion of the drills and exercises of each lesson closely related to the culture points.

Chart 33: Situations under Function (4-b)

situations		1-a	1-b	total	situations		1-a	1-b	total
text	L #	(#) %	(#) %	# / total #	text	L #	(#) %	(#) %	# / total #
IMJ	7	(1) 16.7		1/6	SFJ	1		(1) 5.6	1/18
	8		(1) 20.0	1/5		2	(3) 21.4		3/14
JSL	3	(3) 10.0	(1) 3.3	4/30		3	(7) 43.8		7/16
	4	(10)25.7	(5) 12.8	15/39		4		(3) 16.7	3/18
	5	(8) 21.1	(4) 10.5	12/38		5		(6) 42.9	6/14
	6		(4) 12.5	4/32		6	(2) 10.5	(1) 5.3	3/19
LJ	11		(1) 20.0	1/5	YKS	1	(1) 4.0		1/25
NKM	4		(1) 3.8	1/25		2		(1) 2.9	1/35
	5		(1) 6.7	1/15		3		(2) 6.5	2/31
	6		(1) 3.8	1/26					

Situations closely related to the culture points under the category of Function (4-b) are (1-a) Interpersonal: interaction with providers of common public services in face-to-face communications and (1-b) Interpersonal: informal everyday conversations with individual peers and adults.

Function (4-b), Requesting, appears either in Situation (1-a) or Situation (1-b). Every lesson of *SFJ* has situation drills / exercises closely

related to the culture points. Situation (1-a) appears in every textbook except *LJ* and *NKM*. Situation (1-b) drills / exercises are found in every textbook. *SFJ* presents dialogue patterns in different cases and role plays in every lesson. For example, in Lesson 3: *Resutoran-de* (At a Restaurant), students of *SFJ* learn how to ask for something, order food and drink, and pay the cashier. *JSL* presents various short dialogue patterns to practice by substituting words. In its Situation (1-a) drills, students learn how to shop. In its Situation (1-b) drills, they learn how to ask directions from a stranger. *IMJ* also uses a short shopping dialogue pattern in Situation (1-a) and telephone dialogue patterns in Situation (1-b). *LJ* has only one exercise of Situation (1-b), where students are required to translate a short dialogue on visiting someone's house. In Chapter 6, *NKM* presents a Situation (1-b) drill, "Role Play," in which students are required to say a Function (4-b) sentence that has not been taught previously (p. 195). *YKS* has one Situation (1-a) drill and two Situation (1-b) drills. In all of the drills, students practice the phrase "*o-negai-shimasu*" (please) in different occasions.

Grammar points

This section looks at the grammar points closely related to the culture points under Function (4-b), Requesting. The following grammar points are examined: (1) polite words, (2) giving / receiving verbs, and (3) styles of speech.

Chart 34: Grammar Points under Function (4-b)

	polite words	giv. / rec. verbs	speech levels
IMJ	L 7 *onegai-shimasu*	L 2,7 *kudasai*	
JSL	I, L 3, 4, 6 *onegai-simasu* L 4 *omati-kudasai*	L 4 *kudasai(masu)*	

	polite words	giv./rec. verbs	speech levels
JSL	L 6 *ukagaimasu*		
LJ	L 11 *ohairi kudasai*	L 11 *kudasai* L 13 *kudasaimasu* L 13 *moraimasu*	L 11 "Please come in." (6) L 13 "Please wait." (2)*
NKM	C 4, 5 *sumimasen ga* C 4, 5 *shitsuree desu ga* C 4, 5 *onegai-shimasu*		
SFJ	L 2 *onegaishimasu* L 3 *omachi kudasai**	L 2, 5, 6 *kudasai*	L 1 attention getter (2) * L 3 "Please wait a moment." (3)* L 4, 5 "Excuse me." (3) L 5, 6 "Please (verb)." (2) L 6 (noun)-*ne*.*
YKS	C 1 *onegai-shimasu*		

* is not practiced in drills/exercises.

The most frequently practiced polite verb is "*o-negai-suru*" (to request). All of the polite verbs are practiced as a phrase in every textbook. Every textbook introduces the giving/receiving verb *kudasaru* as a phrase: "~ (-*o*) *kudasai*" (Please give me ~.) and/or "verb -*te* form *kudasai*" (Please ~). *NKM* and *YKS* introduce some classroom commands in the "verb -*te* form + *kudasai*" phrase, but neither has any explanation of the usage of "*kudasai*" in relation to the culture points. Different speech levels in requesting are presented in *LJ* and *SFJ*, but *LJ* does not provide any exercises to practice differences in speech levels.

Modality of presentation

This section examines the manner in which "social verticality" and the "in-group versus out-group concept" are explained as well as how accurately the textbooks present the culture points under Function (4-b), Requesting.

Chart 35: Modality of Presentation under Function (4-b)

	social verticality			in-group vs. out-group concept		
text	L #	mod.	content	L #	mod.	content
IMJ	N / A			N / A		
JSL	Intro. L 6 L 6	TS TS TS	*onegai-simasu* *ukagaimasu* *onegai-simasu*	Intro L 3 L 4 L 4 L 6 L 6	TS T T T TS TS	*onegai-simasu* *onegai-simasu* *onegai-simasu* *kudasai* *ukagaimasu* *onegai-simasu*
LJ	L 13	T	*Chotto matte (kudasai)-ne.*	L 11	T	*Go-yukkuri.*
NKM	N / A			C 5	TL	getting someone's attention
SFJ	L 1 L 3 L 4 L 4 L 5 L 6	TSG S SL T TELG S	*Chotto.* *Chotto sumimasen.* *Matte kudasai/Matte.* *sumimasen* *chotto ukagaimasu-ga* *-te kudasai.* *Hanko-ne.*	L 3 L 4 L 5 L 5 L 6	S SL TEL G TSL S	*Matte kudasai/Matte.* *sumimasen* *-te kudasai.* *Ano sumimasen.* *Hanko-ne.*
YKS	N / A			N / A		

Modality: T (text); S (symbol / indication); E (example); L (list); C (chart); G (graphics)

The rankings for this category are as follows:

Chart 36: Ranking of Textbooks in Modality of Presentation under Function (4-b)

rank	text	social verticality	in / out-group concept
1	SFJ	(15) T: 4; S: 4; E: 1; L: 4; G: 2	(11) T: 2; S: 4; E: 1; L: 3; G: 1
2	JSL	(6) T: 3; S: 3	(9) T: 6; S: 3
3	LJ	(1) T: 1	(1) T: 1
4	NKM	(0)	(2) T: 1; L: 1
5	IMJ	(0)	(0)
5	YKS	(0)	(0)

In all of the textbooks, "*o-negai-shimasu*" is introduced as a phrase used when requesting something. In Lesson 3, "Miscellaneous Notes," *JSL* explains the phrase, "*onegai-simasu*," by stating that this is a humble expression encompassing the in-group / out-group concept (p. 69). In Lesson 4, a similar explanation is given when "Nominal X + (*o*) + *onegai-simasu*" is

presented in Structural Patterns (p. 93). *SFJ* states that the omission of "*o-negai-shimasu*" happens in casual speech when requesting something (p. 49).

In Chapter 5, *NKM* explains the general idea of living in Japan as a foreigner instead of providing any specific cultural information for each expression. It says that one has to be polite and use the language appropriately as a stranger. After this explanation, *NKM* lists some appropriate phrases such as "excuse me" to approach someone or to get the attention of a store clerk or waiter (p. 155).

In Lesson 1, *SFJ* also teaches some attention-getting phrases, but also gives information about different levels of formality in the phrase, "excuse me." *SFJ* explains the danger of calling someone using the expression "*chotto*" as when a professor called his student. This explanation is accompanied by an illustration of "good manners" and "bad manners." *SFJ* also presents an example dialogue using the symbols of "talking to a person of a higher status" and "talking to a person of a lower status" to indicate who is talking to whom with respect to relative status (pp. 21-22). *SFJ* has a similar presentation of levels of formality in this expression in Lesson 4, "S-1. How to start a conversation - 4. Introducing a question," and Lesson 5, "S-1. How to introduce a main topic - 1." The symbols of "formal / polite speech" and "casual / plain speech" are also used in its explanation of speech formality.

All of the selected textbooks use "*kudasai*" in either "noun -*o* + *kudasai*" (please give me ~) or "verb -*te* form + *kudasai*" (please do me a favor of ~). The treatment of "*kudasai*" by each textbook is different. The

explanation of "*kudasai*" can be found in *JSL* and *SFJ*. In Lesson 4, *JSL* explains that "*kudasai*" is the imperative form of the honorific verb "*kudasaimasu*." Therefore, it is closely related to the in-group/out-group concept. *SFJ* shows the two levels of speech styles, casual and formal, through teaching "*kudasai*." In Lesson 3, "verb -*te* form + *kudasai*" as formal speech and "verb -*te* form" as casual speech are presented. In Lesson 5, *SFJ* introduces the verb -*te* form and re-introduces both of the formal and casual versions of requesting phrases. However, the text does not mention that "*kudasai*" is the imperative form of the honorific verb *kudasaru* (to give me/insider).

Since *LJ* does not introduce "verb -*te* form + *kudasai*," a different version in a higher or lower speech level is given each time a requesting phrase is introduced. When "*Matte*" (Wait) is presented in Lesson 13, a higher version "*Matte-kudasai*" (Please wait), is also introduced. *LJ* explains that the person who said "*Matte*" (Wait) uses a casual version because she is older than the person to whom the phrase was addressed.

This chapter presented the findings on the treatment of topics, functions, situations, grammar points, and the modality of presentation in relation with the two culture points "social verticality" and "in-group versus out-group distinction." The statistical results were provided and also accompanied by brief explanations. A discussion of the findings follows in the next chapter.

CHAPTER 5

DISCUSSION

In this chapter, I will summarize my research findings and discuss what makes an effective textbook in terms of teaching the culture points. First of all, I will summarize research findings from each category: (1) topics, (2) functions, (3) situations, (4) grammar points, and (5) the modality of presentation. Secondly, I will discuss each textbook with respect to the main research questions of this study. Thirdly, I will point out some general problems in the selected textbooks. Lastly, I will present the implications of my research findings for Japanese teachers, including those features that define a culturally adequate beginning-level Japanese textbook.

Research Questions

(1) How do textbooks handle the issue of vertical society in Japanese language and culture?
(2) How do textbooks treat the issue of in-group versus out-group in the relationship between language and culture?
The specific categories examined are:

(i) topics of dialogues related with the culture points,
(ii) functions of drills / exercises related with the culture points,
(iii) situations of drills / exercises related with the culture points,
(iv) grammar points taught to present the culture points, and
(v) the modality of presentation of the culture points.

In the following section, I will discuss these two issues as they relate to each category.

Overview of Findings

Topics

SFJ and *JSL* have more topics related to the culture points in their dialogues than the other textbooks. More than a half of the dialogue topics of these textbooks are closely related with the culture points. There are only two topics appearing in dialogues more than 10 % on average among the selected textbooks: Topic (1-a), Biographical Information, and Topic (12-b), Shopping Patterns.

Topic (1-a) appears in every textbook. Therefore, it is the most popular topic of all at the beginning level of textbooks. People exchange their biographical information at the initial encounter. Anyone that one meets for the first time is not in one's in-group. Therefore, the distinction of in-group and out-group can readily be taught here. Topic (1-a) can also relate the concept of social verticality because the greeting used in the first-time meeting can differ depending on the social status of the two people. While *JSL*, *NKM*, *SFJ*, and *YKS* use topic (1-a) in their earlier lessons / chapters, *IMJ* and *LJ* use this topic in their dialogues in later lessons. The topic (1-a) dialogue in *JSL* is limited to only confirming the person's name; however, *NKM*, *SFJ*, and *YKS* make a broader use of this topic by incorporating the two previously mentioned culture points. Seelye (1984) has stated the importance of teaching culture from the beginning. Presumably, the sooner a textbook introduces the

culture points, the more likely it is that students may memorize them throughout their study of Japanese. Therefore, under this presumption, *NKM*, *SFJ*, and *YKS* use a better approach in teaching the culture points by introducing this topic in earlier lessons.

Topic (12-b) introduces a typical pattern of dialogue between shopper and salesperson. The speech pattern between a service provider and a customer is usually distinguished from the one between friends or family members because the service provider generally speaks in a more formal speech level than the customer. Since there is a clear vertical relationship between these two speakers, their use of language reflects this social verticality. *NKM* and *LJ* do not introduce any shopping dialogues. *IMJ* and *YKS* use the topic in a dialogue, but there is minimal cultural teaching to support the language activity in the dialogue. Among the selected textbooks, only *JSL* and *SFJ* successfully incorporate this topic in their teaching of the culture points. Therefore, the other textbooks fail to effectively communicate this vital aspect of social interaction within Japanese culture.

Functions

The functions related to the culture points that appear in every textbook are:

(2-a) Providing and Obtaining Information About Facts,
(2-b) Providing and Obtaining Information About Events,
(1-d) Thanking, and
(4-b) Getting Others Adopt a Course of Action by Requesting.

Each of the four functions is listed in the order of most inclusive to least inclusive of the two culture points.

Function (2-a) and function (2-b) are the top two functions that appear most commonly among the selected textbooks. *YKS* and *SFJ* are the top two textbooks that incorporate a set of in-group and out-group nouns concerning biographical information in function (2-a). The others have very little teaching of the culture points in function (2-a) and (2-b) sentences.

IMJ, *JSL*, and *NKM* present two function (1-d) phrases, "*arigatoo*" (thank you) and "*arigatoo gozaimasu*," (thank you) to illustrate that relative social status determines which one to use. *LJ*, *SFJ*, and *YKS* present more than two thanking phrases to show the differences in formality level. It should be helpful for the students to show the levels of formality in thanking phrases; however, most of the textbooks do not integrate this function into their practice exercises as well as into their dialogues. Only *SFJ* fully integrates it into their practice exercises.

Function (4-b) is the function that appears most frequently in both dialogues and drills/exercises of *SFJ* and the second most frequently in *JSL*. *JSL* is the only textbook that gives a clear explanation of verbs such as "*onegaisuru*" (to ask a favor) or "*kudasaru*" (to give me/my insider) by using the in-group/out-group distinction. *SFJ* does not explain these verbs in conjunction with the culture points. Instead, *SFJ* teaches casual speech by omitting the requesting phrases.

Overall, even though every textbook uses these function sentences in one way or another, very few textbooks have done a satisfactory job in teaching the two culture points.

Situations

Situation drills and exercises are based on two-way communication. *LJ* is ranked the highest under this category based upon the proportion of situation drills incorporating the culture points. However, *LJ* does not provide enough practice in its situation drills / exercises. On the contrary, *JSL* provides ample situation drills / exercises. The following situations are found in the selected textbooks ranked by frequency of appearance in drills / exercises:

(1) Situation (1-b), interpersonal: informal everyday conversation with individual peers and adults;
(2) Situation (2-b), interpretive: announcements, ads, short reports of general interests in newspapers, magazines, and other publications, short informal notes, stories, and poems;
(3) Situation (1-a), interpersonal: interactive with providers of common public services in face-to-face communication;
(4) Situation (3-a), presentational: talks, speeches, and mini-dramas presented;
(5) Situation (3-b), presentational: essays, reports, taped account presented.

In the drills of every textbook, Situation (1-b) is most frequently used. It is appropriate for the textbooks to use Situation (1-b) drills to teach the culture points since they require the interaction of speakers of differing social stations. *IMJ* has a few dialogue pattern drills in Situation (1), but these drills are limited to only one or two phrases. *JSL* encourages students to memorize

the dialogue patterns after practicing the drills so that the patterns can be applied to similar occasions. *JSL* provides students with the most intensive practice to facilitate conversations. It accomplishes this through a series of step-by-step dialogue-pattern drills. *LJ* has a few response drills and one situation drill per lesson, but it does not provide enough information about the context of the situation for the students to decide which speech level is appropriate to use.

Hadley (1993) suggests that students, “need to learn expressions and structures that will help them speak and write cohesively and coherently so that their discourse competence, an important component of communicative competence, can be developed." (p. 117) *NKM*, *SFJ*, and *YKS* all have dialogue pattern practice items and role plays in each lesson. However, only *SFJ* presents step-by-step dialogue patterns depicting informal everyday conversations logically from beginning to end. *SFJ* also introduces dialogue patterns of different speech levels in Situation (1) drills. In these drills, students follow a script until they are able to carry conversations on their own.

Situation (1-a) drills can teach the polite speech style used by the service provider to his/her customer in order to demonstrate their vertical relationship. Since a student is unlikely to play the role of service provider while in Japan, it may be unnecessary to teach the speech style used by the service provider to the point where the student can actively produce it in

conversation. Instead, it could be presented as background information that the student should be aware of, but necessarily actively produce. Situation (1-a) drills are found most frequently in *JSL* and *SFJ*, but are not found at all in *LJ* and *NKM*. While *JSL* directs the students to learn unnecessary speech styles in customer-clerk dialogues, *SFJ* focuses more on the phrases used by the customers.

Situation (2-b) exercises teach students how to interpret messages in written form such as short informal notes or stories. Situation (2-b) exercises are found in every textbook except in *JSL*. Hadley (1993) states that it is necessary to provide pre-reading and pre-listening comprehension aids in order to enhance comprehension of the text. *NKM* and *YKS* provide these pre-reading exercises to help the students to prepare for the actual reading practice. Only *YKS* challenges students to expand their language base by providing them with a pre-reading activity.

In Situation (3-a) exercises in *NKM*, *SFJ*, and *YKS*, students talk about themselves and others. *NKM* provides more Situations (3-a) exercises than the others, and helps students become familiar with such kinds of presentation drills through step-by-step sentence and dialogue-pattern drills. Situation (3-b) exercises in *SFJ* and *YKS* require students to produce essays, reports, or taped accounts. Situation (3) exercises help students to improve their communication level to a comprehensive presentational level. However, only three out of six textbooks have Situation (3) exercises.

Overall, *JSL* and *SFJ* do the best job in presenting Situation (1) drills. Except *JSL*, all the other textbooks provide Situation (2-b) drills. Among these, *YKS* does the best job in its Situation (2-b) drills. Only half of the textbooks present Situation (3) drills.

Grammar points

This section examines how the grammar points within each category are introduced and practiced. The categories of grammar points are: (1) polite verbs, (2) giving and receiving verbs, and (3) in-group and out-group words.

Polite verbs / expressions are introduced and practiced most often in *JSL*. *JSL* is the only textbook that explains them from the point of view of the in-group / out-group distinction and social verticality. Other textbooks use the polite verbs as a part of polite expressions. It may not be necessary to explain all the polite expressions if they are strictly used as an expression that has no connotation of the culture points. However, if a part of the expression will be re-introduced as a polite verb later, it might be helpful for the learners to know the influence of the in-group / out-group distinction and social verticality on the verb.

Giving and receiving verbs and in-group / out-group words are introduced and practiced most in *LJ*. *LJ* is the only textbook that deals with all seven "giving" and "receiving" verbs in depth. However, students of *LJ* might be overwhelmed by the presentation of all the different cases of giving and receiving verbs at one time. *SFJ* uses "*ageru*" (to give someone) but not "*kureru*" (to give me / insider). If "*ageru*" is introduced but "*kureru*" is not, it

seems that the information is incomplete and it can be misleading for the learners. *IMJ* mentions the difference between "*sashiageru*" and "*ageru*" in terms of formality. However, this explanation should incorporate both of the culture points in order to be complete. *JSL* uses "*kudasaru*" as a part of the phrase "(verb)-*te kudasai masen ka,*" and also explains it as a polite verb meaning "to give me" or "(out-group) gives (in-group)." Clearly, none of the selected textbooks strikes the correct balance between completeness and simplicity of presentation for giving and receiving verbs.

In-group and out-group words are also introduced most often in *LJ*. *LJ* is the only textbook that introduces an entire set of family terms demonstrating the in-group / out-group distinction. *NKM* also introduces family terms, but does so sporadically and does not introduce a pair of in-group / out-group family terms at the same time. Only *SFJ* and *YKS* successfully incorporated "*o/go* + noun" words related to personal identification. The honorific name suffix "*-san*" is introduced in every textbook. However, only *JSL* mentions that one should drop "*-san*" with the speaker's in-group members. Other name suffixes such as "*-kun*" and "*-chan*" are introduced in *SFJ*, *LJ*, and *NKM*. These suffixes are used only when addressing and referring to someone younger or of equal / lower social status. These in-group and out-group words can be taught easily at an early stage of the textbook. The few textbooks that deal with in-group and out-group words do so incompletely.

Modality of presentation

SFJ presents the two culture points more often than the other textbooks. *JSL* and *SFJ* address the culture points at the beginning of the textbook while *LJ* summarizes them at the end. *LJ*, *NKM*, and *YKS* do not present an overview of culture points. *IMJ* does not present them at all. Nakanishi (1987) argues that key culture concepts should be introduced prior to the actual language instruction.

SFJ, *LJ*, *NKM*, and *YKS* explain both culture points in a variety of ways, such as through examples, symbols, charts, lists, and graphics. As Nuessel (1996) points out, the visual domain of textbooks is just as important as the text. *IMJ* and *JSL* explain the culture points primarily in the text. *SFJ* has the most comprehensive and diverse modality of presentation to indicate the culture points. *SFJ* uses symbols to indicate the kind of speech style appropriate to the relative status of speaker and listener.

JSL and *LJ* present the culture points in an effective way when they analyze the vertical and horizontal relationships between the speakers of dialogues. Both explain that the distinction between in-group and out-group is not fixed and that the formation of the group changes in each case. In deciding in-group and out-group status, *JSL* and *LJ* consider who is the topic of the sentence (first, second, or third person) and pay attention to who is involved with the speaker and the listener in the sentence. Other textbooks fail to present this important information to the student.

Overall, *SFJ* introduces the culture points more clearly and effectively than the other textbooks. However, *SFJ* fails to accommodate increasingly complex social situations relevant to the culture points in later sections of the textbook.

Discussion

This study has examined how the culture points are presented and practiced in the selected textbooks. Integration of the culture points and language use has been examined in five different categories: topics, functions, situations, grammar points, and modality of presentation. At this point, I will discuss the relative strengths and weaknesses of each textbook with regards to the culture points.

IMJ: Lesson 1 ~ Lesson 8 & Quiz 1 (Lesson 1 ~ 6)

In *IMJ*, the key lessons for the teaching of culture are only addressed in Lessons 7 and 8. The failure to address the culture points in the other lessons represents a major shortcoming of the book. In Lesson 7, a student goes to a fruit shop to pick up a gift for her teacher. In Lesson 8, a businessman and a student meet for the first time and ask questions of each other. *IMJ* utilizes both occasions to introduce numerous grammar points and vocabulary terms closely related to the culture points. However, the culture points are never clearly articulated. *IMJ* uses a dialogue pattern in its “Usage Drill” to have students practice grammar points and vocabulary terms. However, it does not ask the students to go beyond the level of memorizing dialogue patterns. A reading comprehension exercise is also provided at the end of each lesson.

Since it is not accompanied with questions to check comprehension, the effectiveness of this reading comprehension exercise likely remains minimal.

Overall, this textbook shows no indication of the in-group versus out-group concept. In summary, *IMJ* is the weakest of all the textbooks examined in its integration of the culture points.

JSL: Lesson 1 ~ Lesson 6

In its introduction, *JSL* shows a strong connection between the in-group / out-group distinction and the kinds of polite verbs by using three symbols to indicate if they are honorific, humble, or neutral polite verbs. These symbols will not be helpful until *JSL* introduces some polite verbs in Lessons 5 and 6. *JSL* frequently makes the connection between in-group / out-group distinction and language use. When greetings and useful phrases are listed in the introduction, the vertical relationship between superior and inferior is also appropriately mentioned. Unlike some of the other textbooks, *JSL* does not use any graphic assistance in its explanations. All of the presentations of culture points are given in text, symbols, and examples. A study conducted by Bradford and Johnson in 1972 (Hadley, 1993) shows a clear advantage of a visual organizer provided as relevant contextual knowledge in comprehending prose passages in the native language. Thus, the type of explanation provided by *JSL* may not be as intuitive as some students wish it to be.

JSL has numerous substitution dialogue pattern drills and an exercise called “Utilization,” that requires students to give an appropriate response in

each given occasion. *JSL* also provides a section called "Check-up" whereby learners are assigned to explain the grammatical items related to the culture points. By working on this self-testing exercise, learners can demonstrate their understanding of primary cultural knowledge to support the language activities. As Lafayette and Shults (1975) and Vallet (1990) explain, the goals for testing cultural understanding should be to check the learner's ability to tell what this understanding is as well as how to use it in order to be a successful speaker of the language. The "Check-up" section is a useful measure not included in any of the other examined textbooks.

Overall, *JSL* does a fairly good job integrating the culture points; however, there are some problems as well. There are no drills / exercises to practice interpretive and presentational communicative skills. Also, it could have used more graphic assistance to help clarify the culture points. Furthermore, *JSL* emphasizes the in-group / out-group concept more than social verticality.

LJ: Lesson 1 ~ Lesson 13

One of *LJ*'s strong points is that it analyzes vertical and horizontal relationships between speakers in each dialogue by examining their language use. *LJ* explains that, "styles and levels must be differentiated according to occasions, situations, and conditions" (p. 192). Although *LJ* does not give an overview of the culture points until Lesson 13, it occasionally explains their influence on language use in previous lessons.

In Lesson 11, *LJ* introduces a set of family terms and uses them in drills and later lessons. In Lesson 13, *LJ* introduces all five giving verbs and two receiving verbs. The complicated presentation of the usage of giving verbs may be intimidating to learners. The dialogues of both Lessons 11 and 13 are typical conversations during a visit to someone's house. *LJ* uses dialog patterns between guest and hostess to teach some polite expressions and how to talk about one's own family to out-group members. This represents an effective integration of both culture points.

LJ introduces many vocabulary words and phrases and grammar points closely related to the culture points. *LJ* declares that its "Culture Notes," used in conjunction with its "Grammar Notes," "Dialogues," and "Useful Expressions," are significant additions to the first edition of this textbook. In its "Culture Notes," *LJ* explains the important sociolinguistic contexts in which speakers interact. However, *LJ* does not incorporate them into its drills and exercises.

LJ does not have many situational drills. Most of its drills are mechanical in nature. Since they are not in dialogue or Q-A patterns, they require little active participation from the students. Even in its conversation drills, *LJ* does not provide cultural background information for the speakers. For example, in Lesson 7, *LJ* explains how different the first-time greeting can be depending on the relative social status between the speakers. However, in its exercise, it does not specify whom one is greeting when one is introduced to someone new (p. 101).

Overall, *LJ* is one of the weaker of the textbooks examined with respect to integration of the culture points. It succeeds in presenting the culture points in most lessons, but fails to require students to put them into practice.

NKM: Chapter 1 ~ 6

NKM begins the first chapter by introducing useful expressions and briefly explains to students the importance of knowing to whom one is talking to when greeting someone, addressing people, and taking leave. This chapter discusses the existence of the social verticality between student and teacher and people of different age groups. However, when *NKM* introduces a greeting phrase in a first-time meeting, it provides only one version of a greeting between people of equal social status.

NKM deals with language used among family members and includes the possibility of a foreign student staying with a Japanese family, which can be a motivational factor for students eager to learn Japanese language and culture. Starting from the second chapter, *NKM* keeps the same main character, an American student in Japan, in its dialogue. She meets another foreign student and her host family in Chapters 2 and 3. In Chapter 2, "Greetings and Introductions," *NKM* effectively teaches how to ask for and provide information about oneself and others, such as name, nationality, year in school, and major. However, there are a few culturally inappropriate graphical depictions: (1) pointing to a person (p. 32) and (2) three people together in a close distance in the use of "*sono hito* (that person)" (p. 68). These kinds of mistakes need to be corrected so as not to mislead the learners.

NKM helps students build up their communication skills through many short substitution dialogue-pattern drills, Q-A pair works, role plays, and reading / writing exercises. *NKM* presents a fair amount of material related to the culture points; however, it fails to explain some key points such as the honorific prefix "*o/go* " followed by a noun. It also fails to require that students practice family relationship terms in its drills. The only polite verb introduced is "*irasshaimasu*" (to come); however, the manner in which *NKM* explains it in comparison with "*kimasu*" (to come) can be confusing for the learners (p. 45).

NKM does an adequate job with respect to integration of culture points. However, it needs to provide a more careful and extensive presentation in its explanations of the culture points.

SFJ: Lesson 1 ~ Lesson 6 & Summary 1 (L. 1 ~ 4)

In "Introduction to Japanese," *SFJ* explains that the two culture points are the key factors in deciding which speech style to use. Speech styles are distinguished by using different predicate forms, plain forms for casual speech and polite forms for formal speech. *SFJ* also uses its own symbols to indicate whether the speech style is formal or casual, as well as the relative social status of the listener. These symbols may facilitate a more intuitive integration of the culture points; however, some mistakes are found in the use of these symbols, thus creating possible confusion for learners. Also *SFJ* does not provide the reader with explanations of the culture points sophisticated enough to match the increasingly complex social situations in

later sections of the textbook. For example, *SFJ* uses the verb, "*ageru*" (to give to someone), but does not introduce "*kureru*" (to give to me / my insider). *SFJ* also introduces all five of the polite verbs as an expression, which avoids detailed explanation of the culture points about the verbs.

In a dialogue of Lesson 1 titled “Introducing People,” a foreign graduate student arrives in Japan and is introduced by his professor to other students. Through the drills, students learn how to introduce themselves and others, address people and ask for biographical information. Although *SFJ* uses different types of situation drills, all the drills are designed to develop and reinforce oral skills. Some of the vocabulary and expressions are presented in the textbook; however, *SFJ* put them into its exercises in such a way that it is not necessary for the students to be able to actively produce them. For example, in Lesson 3, *SFJ* presents polite phrases used by service providers at a restaurant. The beginning level students are most likely not to use these phrases; therefore, these phrases are introduced as passive vocabulary only. This kind of consideration should be applied to reduce the amount of tasks that the learners would have to do especially at this early stage.

SFJ is also more targeted toward students staying in Japan, since some of the exercises are not feasible outside Japan. For example, one of the tasks in its “Role Play” in Lesson 2, “Conversation Drills,” is to, “observe what kind of conversation is actually done at the post office, and report that in the classroom” (p. 40). This kind of task can be done only when the students are in Japan.

Overall, *SFJ* presents the most cohesive integration of the culture points among the textbooks examined. It presents the culture points in various ways and makes its presentations simple, easy, and enjoyable. The purpose for teaching them at the beginning is to help students better understand the Japanese language before actually starting a lesson. The exercises of *SFJ* are task-oriented, in which students will learn how to be a successful communicator by learning each function in each given situation.

YKS: Getting Started, Chapter 1 ~ Chapter 3, & Review Chapter 1

In the introductory chapter, "Getting Started," *YKS* gives instructions to help students carry on everyday conversations, which include meeting others, introducing oneself, greetings, etc. *YKS* utilizes more of these types of phrases than *NKM*. However, like *NKM*, *YKS* introduces only one way to greet someone at the first-time meeting, even though the more formal version could have been introduced. In Chapter 1, entitled "Classmates," students learn to talk about biographical information. *YKS* introduces most of the vocabulary and expressions related with the culture points in these first two chapters. Each chapter has numerous drills, including dialogue-pattern drills, role plays, reading comprehension, and writing practice items. Through the pre-reading activity, students can expand their vocabulary and prepare for the passage. The post-reading activity gives questions for students to check their reading comprehension. Students can use the reading passage as a model for their own writing practice because both reading and writing activities are combined together.

YKS does not teach the culture points effectively due to its inconsistent use of certain grammar points and inconsistent labeling of the level of formality. For example, in Chapter 1, the way *YKS* uses the "*o/go* + noun" words in making a statement about a third person's biographical information is not consistent. In the "Everyday Greetings" section of "Getting Started: Part One," some of the labeling of "informal" vs. "formal" is also inconsistent. This kind of inconsistency might confuse students regarding the culture points.

On the whole, *YKS* does a satisfactory job integrating the culture points. However, its range of cultural teaching is much narrower than some of the other textbooks. *YKS* explains the culture points observed in individual cases and presents them in clearly demarcated boxes. This effectively maintains the reader's attention. The modality of the presentation is also varied. The exercises in *YKS* are particularly effective in broadening the student's language base.

In examining the textbooks, some general patterns have emerged regarding potential problems faced by beginning level Japanese textbooks. These include the proper time to teach styles of speech, level of formality / politeness, inconsistency, and misleading instructions.

When to teach styles of speech

Unger, et al. argue that "language is culturally appropriate when it correctly reflects the interpersonal relationship and social norms of conversation that occur within the culture" (p. 57). They also recommend

that students should learn how to use both polite and casual styles of speech properly through various types of interactions and role-play exercises. Out of the six selected textbooks, *JSL*, *NKM*, *SFJ*, and *YKS* mention that there are two types of speech styles in the Japanese language. While *SFJ* immediately starts using both styles of speech, *JSL*, *NKM*, and *YKS* only choose to teach the polite form at the beginner's level.

JSL chooses to teach the distal, not the direct, verb form in Lesson 1. Its authors believe that the "distal-style" (verb -*masu* and adjective -*desu*) is, "the 'safest' style for foreign adult speakers" by describing the "direct-style" (plain predicate forms) as, "talking directly, intimately, familiarly, abruptly, or carelessly" (p. 32). *NKM* and *YKS* also choose to initially emphasize the polite verb forms, not the casual verb forms. *NKM* explains that, "the polite form is used among acquaintances, people of different age-groups, and strangers in public places" as well as, "in television and radio broadcasts, and letters" (p. 144).

YKS uses a host of characters in its dialogues, grammar examples, reading materials, and listening comprehension exercises. *YKS* explains that, "the use of these characters clarifies the social relationships that are a key factor in determining the speech style and the use of honorifics in Japanese" (p. xvii). However, this intention is hardly noticeable in the dialogues because there is not much usage of the culture points up to this point of the textbook.

The author of *YKS* believes that the polite forms, "are more commonly used when you first meet Japanese people and are less likely to insult the listener than the informal plain form" (p. 123). *IMJ* states that it "covers different levels of conversation from rather polite and formal ones to more intimate ones between friends or family members" (p. I). However, there is no clear explanation regarding why casual style is not taught early in the book.

Thus, five out of six selected textbooks choose only to teach polite speech style in the earlier stage of textbook. However, all of the textbooks introduce greetings and other expressions in different speech styles in the beginning. If a textbook expects its users to learn informal speech in greetings and expressions, it might be more natural to learn informal speech patterns as well as formal speech at the same time. There is no doubt of the importance of integrating both culture and language in language education (Lafayette 1979; Byram, 1989). Since language is a reflection of culture in everyday communicative activities, both of the speech styles should be taught from the beginning.

Level of formality / politeness

All of the textbooks use terms to show a level of formality when they introduce phrases and expressions. *LJ* uses relative formality or politeness to teach the difference between two or more equivalent expressions. For example, *LJ* presents an order of politeness used in the phrases to tell someone to enter a room in Lesson 11: *Doozo ohairi kudasai* > (*Doozo*) *Haitte*

kudasai > *Ohairi nasai* > *Doozo ohairi* > *Ohairi* > *Haire* (p. 153). It is rude to say the last four expressions to superiors; however, there is no further explanation given for the usage of these four expressions. *LJ* generally introduces useful expressions with the same meanings in different levels of formality / politeness. It uses terms such as "formal," "polite," and "informal" to label these expressions. Since *LJ* does not clearly define or consistently use these terms as distinct entities, students may not learn how to distinguish between them on their own.

IMJ introduces two leave-taking phrases, "*shitsuree-shimasu*" and "*sayoonara*" in Lesson 4. The explanation states that the former is a "polite" expression when one excuses oneself. At the end of its dialogue, when two acquaintances say good-bye to each other, one speaker uses "*shitsuree-shimasu*" and the other speaker uses "*sayoonara*." "*Shitsuree-shimasu*" is usually used to a superior or elder person when one leaves. *IMJ* should have indicated the relative social status between the speakers to support the use of the word "polite."

YKS does not provide a clear distinction between formal and informal usage. For example, *YKS* introduces the following leave-taking expressions in the section, "Communications Note: Greetings:"

> Shitsuree shimasu (Good-bye. Lit, excuse me.)
> Ja / Dewa mata (See you later. Lit, again)
> Ja / Dewa (See you.) very informal
> Sayo(o)nara (Good-bye.)
> Oyasuminasai (Good night.) informal (p. 7)

"*Shitsuree shimasu*" should be labeled as a polite expression to be used to social superiors and elders except in a family situation. There is a difference in the level of formality between "*ja*" and "*dewa*"; however, *YKS* combines them to label the formality of the phrases. "*Oyasuminasai*" is considered "informal" because it is used among in-group members. "*Oyasumi*" would be the informal version of the phrase. However, none of this information is given here.

In Chapter 2, *NKM* introduces two phrases to ask someone where they are from. *NKM* distinguishes two different verbs meaning "come/s," "*irasshaimasu*" and "*kimasu*," by explaining that the former is polite and the latter is more informal. It then claims that students should use "*kimashita*" in response to a question of where they come from (p. 45). In Chapter 5, *NKM* labels "*kimasu*" and "*kimasen*" as "polite forms." Both "*irasshaimasu*" and "*kimasu*" are used in polite speech, but "*irasshaimasu*" is more polite than "*kimasu*" because it has the honorific connotation. Students also should be advised not to use the honorific-polite verb, "*irasshaimasu*," when they talk about themselves. Instead, they should use the verb, "*kimasu*," which does not have the honorific connotation.

As there are some substantial differences in concepts of "politeness" between Japanese and American cultures (Usami, 1996, Kuno, 1977, and Ide et al., 1986), the textbook writers should not assume that students of Japanese are familiar with the Japanese notion of politeness. It is also important that the

textbook should include the information of the culture points in its explanation of “polite” and “formal” vocabulary and phrases.

Misleading instructions

There are some misleading instructions found in every textbook except *JSL*. For example, in Lesson 8, *IMJ* presents scripted dialogue patterns of a telephone conversation between speakers A and B (p. 91). The dialogue assumes that the recipient of the phone call is not home. It is natural to think that the caller made a phone call to the recipient's residence. However, speaker B, who answered the phone says, “. . . *san wa sakki dekakemashita* (Mr./Ms. . . . . went out a while ago).” If it were the recipient’s residence that the caller reached, speaker B, who is an in-group member of the recipient, should say the recipient’s name without the honorific title “-*san*." If the recipient were visiting someone's residence, speaker B should use the honorific title after the recipient's name. However, given the context of the dialogue, it seems much more likely that the recipient is in his/her own home.

NKM presents three different leave-taking phrases in Chapter 1. *NKM* gives instructions to use "*shitsuree shimasu*" to instructors or social superiors and "*jaa mata*" and "*sayoonara*" to friends. Although "*jaa mata*" is more informal compared with "*sayoonara*," there is no indication of the formality level here.

LJ introduces two words, “*anata”* (you) and “*sensei”* (teacher), in Lesson 7. *LJ* explains that the word *sensei* is used as a noun and pronoun.

The textbook explains that *anata* is used broadly, but should not be used with teachers and superiors (p. 88). In a drill "*anata*" is used in the sentence, "*Anata-wa Nakamura sensei desu ka?* (Are you Prof. Nakamura?)" (p. 97). "*Anata*" should not be used to address a teacher.

"Summary 1" of *SFJ* presents the following dialogue between two speakers, A and B:

> (B gives A a present. They are good friends.)
> A: Arigatoo. (Thanks.) talking to an Equal
> B: Uun. (No, problem.) talking to a Higher (p. 112)

Because the conversation is between two good friends, both speakers would likely use the casual style of speech. Therefore, the arrows for persons A and B should point horizontally. The word "*uun*" is very casual and should not be said to a higher status person. However, the arrow for "*uun*" points upward, incorrectly implying unequal social status inappropriate for a casual conversation.

YKS lists a few ways to respond to the phrase, "*ogenki desu-ka*?" (How are you?):

> *Ee, genki desu.* (Yes,) I'm fine.
> *Okagesama de, genki desu.* Thanks to you, I'm fine.
> *Ee, okagesama de.* (Yes,) thanks to you . . . (I'm fine.) informal (p. 6)

According to the "Communication Note: Greetings" (p. 7), "*okagesama de*," is the appropriate response. This incorrectly implies that the proper response should be informal. Textbook users should be aware of the degree to which a textbook employs misleading instructions or incorrect information.

The following chart (37) provides a summary of the major points made in the discussion until this point.

Chart 37: Summary

topics	IMJ	JSL	LJ	NKM	SFJ	YKS
biographical information	*	*	*	*	*	*
shopping patterns	*	*			*	*
functions	( ) = not presented in conjunction with the culture points					
o/go + noun / adjective	(*)	*	*	(*)	*	*
name suffix: -*san*	(*)	*	*	(*)	*	(*)
name suffix: -*kun* / -*chan*			*	*	(*)	
requesting: *o-negai-shimasu*	(*)	*		(*)	(*)	(*)
requesting: *kudasai*	(*)	*	*		*	
situations						
interpersonal w / peers	*	*	*	*	*	*
interpersonal w / clerks	*	*			*	*
interpretive: reading	*		*	*	*	*
presentational: oral				*	*	*
presentational: written					*	*
grammar points	# of items practiced in drills					
polite verbs	0	3	0	1	0	0
giving & receiving verbs	2	2	6	0	1	0
family relationship terms			*	*		
styles of speech	formal	formal	formal	formal	formal casual	formal
modality of presentation						
text	*	*	*	*	*	*
symbols		*		*	*	*
examples		*	*	*	*	*
lists			*	*	*	*
charts			*	*	*	
graphics			*	*	*	*

Implications

In this section, I would like to discuss the characteristics defining a good beginning level Japanese textbook with respect to integration of the culture points on the basis of my research findings.

(1) The textbook should include clear, simple, and sufficient explanations of the culture points so that the reader will know that everyday conversations often reflect the culture points. This presentation should be given in the introductory part of the textbook so that it may be continuously reinforced in later sections.

(2) The textbook should have abundant exercises integrating the culture points. The tasks should be meaningful, realistic, and easy for the learners to follow. The textbook should have well-balanced situational exercises so that the students can learn both language and culture simultaneously.

In conclusion, the culture points are highly important in a beginning-level Japanese language course. These culture points must be addressed in order for students to interact appropriately in the Japanese language. A textbook that teaches the culture points successfully will likely help the student learn more efficiently. By knowing what needs to be added or corrected in the textbook (since no one textbook is perfect), a Japanese teacher can help his/her students better learn the language. The beginning stage of learning a foreign language is an especially crucial time to inform students of the basic foreign linguistic and cultural elements necessary for their success in navigating the Japanese language. Good textbooks that integrate language and culture may be essential in maintaining students' motivation and ensuring their continued success in the Japanese language.

Hall (1999) explains that instructional conversations are based on the idea that, “classroom discourse that engages students in productive interaction helps them to develop complex knowledge and behaviors at the same time that it helps them assume responsibility for their own learning” (p, 29). The culture points, social verticality and in-group / out-group distinction, can be complicated for non-native speakers. Teachers of Japanese can assist their students in understanding the culture points better by showing how the language use is related with the culture points. This may include discussing issues that might prevent students from comprehending the culture points as well as making comparisons with their native cultural concepts.

The study results demonstrate that each of the selected textbooks have distinct strengths and weaknesses in teaching the culture points within each category of the textbook: topics, functions, situations, grammar points, and modality of presentation. Thus, it is impossible to recommend the same textbooks for every teacher without prior knowledge of their individual teaching priorities. However, for teachers who choose to emphasize spoken rather than written Japanese, *SFJ* may be considered as the best overall choice. For teachers who prioritize both spoken and written Japanese equally, *NKM* and *YKS* are both good choices.

This research is limited to only first-semester written teaching materials. It would be valuable to examine an entire year’s course of material including audio, video, and website materials available in future research.

This study also focused on examining only how the two culture points, social verticality and in-group / out-group distinction, are integrated into the language teaching. Other Japanese cultural concepts such as “indirectness” and “male / female distinction” can be considered as textbook analysis topics for further research.

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APPENDICES

Topics

IMJ		JSL		LJ		NKM		SFJ		YKS	
L #	topic	L #	topic	L #	topic	Ch #	topic	L #	topic	Ch #	topic
1	N / A	1-A	N / A	1&2	N / A	1	N / A	1	1-a*	0-1	1-a*
2-1	12-b	1-B	12-c	3	10	2-1	1-a*		8-a*		6-a
2-2	12-b*	2-A	11-a*		12-a		8-a*	2	11-b		12-b
2-3	11		1-a*		6-b	2-2	1-a*		12-b*	0-2	1-a
3-1	4		1-b		8-a	3	1-a*	3-1	6-b*		1-c
	11	2-B	12-c	4	10-b		3*		12-b*	0-3	12-b*
3-2	1-a*	3-A	12-b*		8-a		2-b*	3-2	12-b*		1-a
	4		6-b*		6-b	4	4	4-1	4		12-c
4-1	5-b		12-c	5	11-a	5	8-a	4-2	11-a	1	1-a*
	9-b	3-B	12-c		10-b*	6	10-a	5-1	11-a		8-a
	10-b		12-b*	6	N / A		10-b	5-2	10-b		4
5-1	5-b	4-A	10-b	7	4		8-a	6	1-a*	2	1-a*
	10-b		12-b*		6-b				11-a		13-a
6-1	10-b	4-B	12-b*		1-a*						5-a
6-2	N / A	5-A	12-b*		8-a						12-a
7-1	12-b*	5-B	10-b	8	4					3	10-a
7-2	10-b*		12-b*		10-b						9-a
	10-c*		6-b*	9	10-b						8-a
	8-b	6-A	13-a*		4						10-b
8-1	1-a*		11-a		12-a						1-b
	8-a	6-B	11-b		12-c						11-a
	9-a*		4	10	N / A						
	10-b*			11	5-b						
8-2	13-a				10-b*						
	11-a				1-a						
					3*						
				12	13-a						
					13-b						
					5-a						
					5-c						
				13	10-b*						
					3*						
					10-c*						
					6-b*						

* topics related with the culture poins

Functions

IMJ

L	dialog	drill	L	dialog	drill	L	dialog	drill
1	1d*	1d (1*)	6		1d (1*)	7	3d	
	2a	2a (9)		2a	2a (1*/4)		4a*	4a (1*/3)
	3d	3d (1)		2b*	2b (3*/4)		4b	4b (5)
	4b	4b (1)		2d	2d (1*/4)	8	1a	1a (3)
2	1d*			2f	2f (1*/3)		1b*	1b (1)
	2a	2a (12)			3d (1)		1c*	1c (2*)
	4b				4b (1)		1d*	
3		1d (1*)	Q		2a (2*/5)			1e (1)
	2a*	2a (9*/14)			2b (1)		2a*	2a (3*/4)
		3d (1)			2d (1)		2b	2b (3*/9)
		4b (1)			2f (1*)			2d (1)
4	1a		7	1a	1a (1)			3d (1)
	1b*				1b (1*)		4b	4b (1*/2)
	2a			1d*	1d (1)			
	2b*	2b (2*/5)			1e (2)			
	2d	2d (1)		2a*	2a (1*/2)			
5	2a	2a (3)		2b*	2b (1*)			
	2b*	2b (2*/10)		2c*	2c (1*)			
	2d			2d	2d (2*/3)			

JSL

L	dialog	drill	L	dialog	drill	L	dialog	drill
1	1d*	1d (1*)	3	1d		5	1d*	1d (1*)
	1d	1e (2*)		2a	2a (2*/21)		2a*	2a (11*/25)
	2a	2a (7)		2b	2b (7)		2b*	2b (9*/13)
	2b*	2b (1*/19)		2d	2d (1)		2c*	2c (6*/11)
	2d	2d (1*/11)			3a (1)		2d	2d (4*/11)
	3a	3a (2)		3b*	3b (2*)		3b*	3b (2*)
	3b	3b (3)		4a*	4a (1*)		4a*	4a (3*/4)
	4a	4a (1)		4b*	4b (4*)		4b*	4b (9*)
	4b	4b (2)			4e (1)			4e (1)
2	1d*	1d (1*)	4	1a*	1a (2*)	6	1d*	1d (2*)
	1e	1e (1)		1d*	1d (3*)		2a*	2a (10*/28)
	2a*	2a (10*/25)			1e (2)		2d	2d (4*/10)
		2b (9)		2a*	2a (3*/23)		4b*	4b (4*/5)
	2d	2d (1*/11)		2b*	2b (11*/19)			4e (1)
	3a	3a (5)		2d	2d (2*/10)			
	3b			4a*	4a (4*)			
	4a	4a (1)		4b*	4b (13*)			
	4b	4b (1)			4e (1)			

LJ

L	dialog	drill	L	dialog	drill	L	dialog	drill
3		1a (1*)	7	2a*	2a (13*/15)	11		1d (1*)
	1b*			2b*	2b (2*/6)		2a*	2a (9*/12)
	2b*	2b (2*/18)		2d*	2d (4)		2b*	2b (2*/3)
	4a*	4a (2)		2f				2d (1*/2)
4	2b*	2b (3*/12)		4a*	4a (1*/2)		2f*	2f (3*/4)
	3b	3b (1)	8	1a*	1a (1*)		3a*	3a (2)
	3d	3d (1)		1d*	1d (1*)		4a*	4a (1*)
	4a	4a (11)		2a*	2a (2*/12)		4b*	4b (1*)
5	1a*	1a (1)		2b*	2b (5)	12	1e	
	1b*	1b (2*)		2d	2d (3*/12)		2a*	2a (3*/10)
	1d*	1d (1*)		2f*	2f (2*/7)		2b	2b (2*/12)
	1e*	1e (2*)		3b			2c	
	2a*	2a (5*/11)		4a	4a (3)			2d (12)
	2b	2b (2*/7)	9	2a	2a (8*/15)		2f	2f (1*/15)
	3d*	3d (2*)		2b*	2b (2*/9)		3a	3a (2)
	4a			2d	2d (1*/12)		3b	3b (1)
6		1a (1*)		2f	2f (1*/4)			4a (2)
		2a (1*/6)		4a*	4a (1*/2)	13	1d*	1d (1)
		2b (1*/9)		4b			1e*	
		3b (1)	10		1a (1*)		2a*	2a (3*/6)
		3d (1)			2a (3*/5)		2b*	2b (13*/14)
		4a (1*/5)			2b (2*/7)		2d*	
7	1a*	1a (1*)			2d (1*/7)			2f (2*0
	1b*	1b (1*)			2f (1*/5)			3a (1)
	1c*	1c (4*)			3b (1)		4a*	4a (2*)
	1d*				4a (4*/6)		4b*	4b (2*)

NKM

Ch	dialog	drill	Ch	dialog	drill	Ch	dialog	drill
1		1a (1*)	3	1d*		5	1b*	1b (1*)
		1b (1*)		2a*	2a (7*/15)			1c (1)
		1c (1)		2b*	2b (3*)			1d (1*)
		1d (1*)			2d (3*/6)		2a	2a (1*/2)
		1e (1)		3a			2b*	2b (8*/17)
		2a (1)		4a			3b	3b (1)
		4b (3)		4b				4b (1*)
2	1a	1a (4)	4	2a	2a (11*/22)	6		2a (2)
	1c*	1c (3*/7)			2b (1*)		2b*	2b (12*/24)
	2a*	2a (17*/22)		2d	2d (5*/9)		2d	2d (1*/8)
	2b*	2b (7*/8)			2f (1)			3b (1)
	4b	4b (1)		3d	3d (1)		3c	3c (1)
3	1a				4b (1*/2)			4b (1*)
	1c*		5	1a	1a (2)			

SFJ

Ch	dialog	drill	Ch	dialog	drill	Ch	dialog	drill
1	1a*	1a (5*)	3	2c*	2c (2*/7)	6	1a	
	1b*	1b (2*)			4a (1)			1c (1*)
	1c*	1c (6*)		4b*	4b (7*)		1d*	
	2a	2a (14*/16)	4	1d*	1d (5*)			1e (1)
	4b*	4b (1*)			1e (1)		2a*	2a (2*/10)
2	1a*	1a (2*)		2a*	2a (10*/18)			2b (4*/5)
		1b (2*)			2b (1*/2)			2c (2)
	2a	2a (5)		3d*	3d (2*)		2d*	2d (5*/13)
	2b*	2b (5*/13)		4b*	4b (4*)		2f*	
	2c	2c (3)	5	1d*	1d (6*)		3a*	
	4a*	4a (2*)		1e*				3d (1*)
	4b*	4b (48)		2a*	2a (12)		4b*	4b (6*)
3	1a			2c*	4b (1*/2)			
	1d*	1d (2*)		3a*				
	2a*	2a (7)		3d*				
	2b*	2b (10*/14)		4b*	4b (10*)			

YKS

Ch	dialog	drill	Ch	dialog	drill	Ch	dialog	drill
0-1	1a*	1a (3*/6)	0-3	2a*	2a (1*/5)	3		1d (1*)
		1b (1*)		2b*	2b (1*/2)			1e (1)
	1c*	1c (3*)		2d	2d (1)		2a*	2a (7*/13)
	1d*	1d (3*)		2f			2b*	2b (16*/30)
	1e	1e (1)		4a			2d*	2d (2*/9)
	2a*	2a (3*/5)		4b	4b (3)		3a	3a (2)
		2f (1)	1		1a (2)		4a*	4a (3*/6)
		3d (1)			1c (4*/5)		4b*	4b (2*)
	4b	4b (4)		1e		R		1a (2)
0-2	1d*	1d (1*)		2a*	2a (16*/25)			1b (1*)
	2a*	2a (1*/6)			2b (4)			1c (2*)
	2b	2b (2)		4b*	4b (1*)			2a (5*/8)
	2f*	2f (1)	2	1d*	1d (1*)			2b (7)
	3a				1e (1)			2d (3)
	3d*	3d (1)		2a*	2a (7*/13)			2f (3)
	4b	4b		2d	2d (2*/10)			3b (2)
0-3		1b (1)			2f (1*/5)			4a (2)
	1d*	1d (1)		3d	3d (2)			4b (1)
	1e	1e (1)		4b	4b (1*)			

Situations

IMJ	
L	drills
1	1b (1*/4) 2b (1)
2	1a (4) 1b (5) 2b (1)
3	1b (4*/8) 2b (1*)
4	1b (1*/2) 2b (1)
5	1b (1*/8) 2b (1*)
6	1b (4*/5) 2b (1*)
Q	1b (1*/2)
7	1a (1*) 1b (2*/4) 2b (1*)
8	1b (3*/4) 2b (1*)

JSL	
L	drills
1	1b (3*/26)
2	1a (8) 1b (10*/20)
3	1a (3*/7) 1b (4*/23)
4	1a (10*/13) 1b (16*/26)
5	1a (9*/15) 1b (14*/23)
6	1b (13*/32)

LJ	
L	drills
3	1b (2*/6) 2b (1*)
4	1b (1*/3) 2b (1*)
5	1b (4*/5)
6	1b (1*/4)
7	1b (4*) 2b (1*)
8	1b (3*/4)
9	1b (2*) 2b (1*)
10	1b (4*/6)
11	1b (5*)
12	1b (2*/5)
13	1b (2*/5)
	2b (1*)

NKM	
C	drills
1	1b (2*/7) 1cb (1) 1d (1) 2a (1) 2b (2*) 3a (6*) 3b (3)
2	1b (13*/16) 2a (1) 2b (2*) 3a (2)
3	1b (8*/17) 2a (1) 2b (2*) 3a (2)
4	1b (12*/21) 2b (3) 3b (1)
5	1b (7*/12) 2b (1*/2) 3a (1)
6	1b (9*/22) 2b (2*) 3a (1) 3b (1)

SFJ	
L	drills
1	1b (12*) 2b (1*/3) 3a (2*) 3b (1)
2	1a (3*/4) 1b (3*/6) 2a (2) 2b (2) 3b (1)
3	1a (8*) 1b (3) 2a (3) 2b (1*) 3b (1*)
4	1b (7*/15) 2b (1*) 3a (1) 3b (2*)
5	1b (7*/15) 2a (2) 2b (1)
6	1a (2*) 1b (6*/10) 1c (2) 2a (1) 2b (2*) 3b (1*/2)

YKS	
C	drills
01	1a (1) 1b (7*)
02	1b (2*/6)
03	1a (1*/4) 1b (2*/3) 2a (2)
1	1a (1*) 1b (14*/16) 1c (1) 2a (2) 2b (1*/2) 3a (1*) 3b (2*)
2	1b (12*/22) 2a (6) 2b (2*) 3b (2*/4)
3	1b (12*/22) 2b (1*/3) 3a (3*) 3b (3*)
R	1a (1) 1b (5*/6) 2a (1) 2b (1*/2) 3a (1*)

Grammar Points

text	grammar points	items	explained	practiced
IMJ	A) polite:			
	1) expressions	*arigatoo gozaimasu*	L. 1	L. 1, 3, 6
		shitsuree-shimasu	L. 4	L. 7, 8
		onegai-shimasu	L. 7	L. 7, 8
		ojama-shimasu	L. 7	L. 7
	2) verbs	----------	-------	----------
	3) others	*okusan*	L. 3	L. 3, 4, 6, Quiz
		ikaga	L. 6	Quiz
		o-genki	L. 6	L. 6, Quiz
		ko/so/a/dochira	L. 7	L. 7, 8
		deshoo	L. 7	L. 7, 8
		sensee	L. 7	L. 7
		o-taku	L. 7	L. 7, 8
		node	L. 8	---------
		o-shigoto	L. 8	L. 8
		go-benkyoo	L. 8	---------
		o-dekake	L. 8	---------
		o-kaeri	L. 8	L. 8
		o-isogashii	L. 8	L. 8
		o-hima	L. 8	---------
		o-wakai	L. 8	---------
	B) giv / rec verbs	*kudasai*	L. 2	L. 7
		sashiageru	L. 7	L. 7
		ageru	L. 7	---------
	C) in / out-group			
	1) nouns	----------	-------	----------
	2) others	[name]-*san* / [name]	L. 3	L. 3, 4, 5, 6, Quiz, 8

text	grammar points	items	explained	practiced
JSL	A) polite:			
	1) expressions	*ohayoo gozaimasu*	Intro.	Intro.
		arigatoo gozaimasu/sita	Intro.	Intro., L. 1. 4. 6
		doo itasimasite	Intro.	Intro., L. 1
		situree-simasu/sita	Intro.	Intro.
		onegai-simasu	Intro.	Intro., L. 3, 4, 5
		moosiwake gozaimasen	Intro.	Intro.
		tyotto	L. 1	L. 1
		ii desu(yo)	L. 3	L. 3
		irassyai(mase)	L. 4	L. 4
		syoo syoo omatikudasai	L. 4	L. 4, 6
		kasikomari masita	L. 4	L. 4, 5
		osewa sama(desita)	L. 6	L. 6
	2) verbs	*gozaimasu*	L. 5	L. 5, 6
		ukagaimasu	L. 6	L. 6
	3) others	*odenwa*	L. 2	L. 2
		donata	L. 2	L. 2, 4
		watakusi	L. 2	L. 2
		anata	L. 2	L. 2
		ikaga	L. 4	L. 4, 5
		sukosi	L. 5	L. 5
		yorosii	L. 5	L. 5
		ko/so/a/dotira	L. 6	L. 6
		(o)tonari	L. 6	--------
		deshoo-ka	L. 6	L. 6
	B) giv / rec verbs	*itadakimasu*	L. 1	L. 1, 5
		kudasaimasu	L. 4	L. 4, 5
	C) in / out-group			
	1) nouns	*otomodati/tomodati*	L. 2	L. 2
	2) others	[name]-*san* / [name]	L. 1	L. 1, 2, 4, 5, 6
		[name]-*sensee*	L. 2	L. 2, 5, 6

text	grammar points	items	explained	practiced
LJ	A) polite:			
	1) expressions	*ohayoo gozaimas*u	L. 1	L. 3
		doomo arigatoo gozaimasu	L. 1	L. 5, 11
		doomo sumimasen	L. 1	--------
		doo itashimashite	L. 1	L. 5
		irasshai(mase)	L. 2	--------
		okaerinasai	L. 2	--------
		onegaishimasu	L. 2	--------
		omedetoo gozaimasu	L. 2	--------
		omachidoo sama deshita	L. 5	L. 5
		chotto shitsurei shimasu	L. 5	L. 5
		irashite kudasai	L. 7	--------
		doozo yoroshiku		
		onegai itashimasu	L. 7	L. 7, 10
		ogenki desu ka	L. 8	L. 8
		okagesama de	L. 8	L. 8
		ohairi kudasai	L. 11	L. 11
		gozonji desu ka	L. 12	---------
	2) verbs	----------	-------	---------
	3) others	*donata*	L. 5	L. 5, 6, 7, 9, 10
		sensei	L. 7	L. 7, 13
		anata	L. 7	L. 7, 8, 10, 11, 12
		kochira	L. 7	L. 7
		dewa arimasen	L. 7	L. 7
		kata	L. 8	L. 8, 9, 11
		ikaga	L. 11	L. 11, 13
	B) giv / rec verbs	*kudasai, kudasaimasu*	L. 11, 13	L. 11
		agemasu	L. 13	L. 13
		sashiagemasu	L. 13	--------
		yarimasu	L. 13	L. 13
		kuremasu	L. 13	L. 13
		moraimasu	L. 13	L. 13
		itadakimasu	L. 13	L. 13
	C) in / out-group			
	1) nouns	*gokazoku/kazoku*	L. 11	L. 11, 13
		goshujin/shujin	L. 11	L. 11, 12, 13
		gotsugoo/tsugoo	L. 11	--------
		minasan/minna	L. 11	--------
		otoosan/chichi	L. 11	L. 11, 12, 13
		okaasan/haha	L. 11	L. 11, 12, 13
		oniisan/ani	L. 11	L. 11, 12, 13
		oneesan/ane	L. 11	L. 11, 13
		otootosan/otooto	L. 11	L. 11, 13
		imootosan/imooto	L. 11	L. 11, 13
		kodomosan/kodomo	L. 11	L. 11, 13
		okusan/kanai	L. 11	L. 11, 13
	2) others	[name]-*san* / [name]	L. 3	L. 3~13
		o-hima/hima	L. 5	L. 5, 6, 10
		goyukkuri/yukkuri	L. 11	--------
		[name]-*kun* / [name]	L. 11	L. 11, 13

text	grammar points	items	explained	practiced
NKM	A) polite:			
	1) expressions	*ohayoo gozaimsu*	Ch. 1	--------
		arigatoo gozaimasu	Ch. 1	Ch. 1, 5
		shitsuree shimasu	Ch. 1	Ch. 1
		sumimasen ga	Ch. 4	Ch. 4, 5
		shitsuree desu ga	Ch. 4	Ch. 4, 5
		onegai shimasu	Ch. 4	Ch. 6
	2) verbs	*irasshaimasu*	Ch. 2	Ch. 2, 3, 4
	3) others	*onamae/namae*	Ch. 2	Ch. 2, 3
		dochira	Ch. 2	Ch. 2, 3, 4
		kochira	Ch. 2	Ch. 2
		kata	Ch. 4	Ch. 4, 5
	B) giv / rec verbs	----------	-------	--------
	C) in / out-group			
	1) nouns	*chichi*	Ch. 2	--------
		haha/okaasan	Ch. 2, 3	--------
		musume/musume-san	Ch. 2	--------
		kanai/okusan	Ch. 3	--------
		musuko/musuko-san	Ch. 3	--------
		ryooshin/goryooshin	Ch. 6	Ch. 6
	2) others	[name]-*san* / [name]	Ch. 1	Ch. 1, 2, 3, 4, 5, 6
		-kun, -chan	Ch. 2	--------

text	grammar points	items	explained	practiced
SFJ	A) polite:			
	1) expressions	*doozo yoroshiku onegaishimasu*	L. 1	L. 1
		shitsuree shimasu	L. 1	L. 1, 2
		(chotto) sumimasen	L. 1	L. 2, 3, 4, 5, 6
		onegai shimasu	L. 2	L. 2, 3, 4, 6
		arigatoo gozaimashita	L. 2	L. 4, 5
		shoo shoo omachi kudasai	L. 3	--------
		nani ni nasaimasu ka	L. 3	--------
		kashikomari mashita	L. 3	--------
		de gozaimasu	L. 3	--------
		deshoo ka	L. 4	L. 4, 5
		ukakagimasu ga	L. 4	--------
		irasshai masu ka	L. 4	--------
		iie, doo itashimashite	S. 1	--------
		kekkoo desu	L. 6	--------
	2) verbs	----------	------	--------
	3) others	*ko/dochira*	L. 1	L. 1, 2, 4
		donata	L. 1	L. 4
		watakushi	S. 1	--------
		anata	S. 1	---------
	B) giv / rec verbs	*kudasai*	L. 2	L. 2. 3. 5. 6
	C) in / out-group			
	1) nouns	*o-kuni*	L. 1	L. 1, 6
		go-senmon	L. 1	L. 1, 6
		o-namae	L. 1	---------
		o-shigoto	L. 1	---------
		go-kenkyuu	L. 1	---------
		o-heya	L. 6	L. 6
	2) others	[name]-*san* / [name]	L. 1	L. 1, 2, 3, 4, 5, 6
		[name]-*sensei*	L. 1	L. 1, 2, 4, 5

text	grammar points	items	explained	practiced
YKSA)	polite:			
	1) expressions	*doomo arigatoo gozaimasu*	Ch. 0	Ch. 0, Ch. 2
		ohayoo gozaimasu	Ch. 0	Ch. 0
		o-genki/genki	Ch. 0	Ch. 0
		onegai shimasu	Ch. 1	Ch. 2, 3
		shitsuree desu ga	Ch. 1	Ch. 1
	2) verbs	----------	------	---------
	3) others	*ano kata (tachi)*	Ch. 1	---------
		donata	Ch. 1	Ch. 1
		ikaga	Ch. 3	---------
	B) giv / rec verbs	----------	------	---------
	C) in / out-group			
	1) nouns	*o-kuni*	Ch. 1	R. 1
		o-namae	Ch. 1	Ch. 0, 1, R. 1
		go-shusshin	Ch. 1	Ch. 1, 2, R. 1
		o-sumai	Ch. 1	Ch. 1, R. 1
		o-toshi	Ch. 1	R. 1
		o-denwabangoo	Ch. 1	Ch. 1
	2) others	[name]-*san* / [name]	Ch. 0	Ch. 0, 1, 2, 3
		[name]-*sensei*	Ch. 0	Ch. 0, 1, 2
		[company / school]-*no* [name]	Ch. 0	Ch. 0

Modality of Presentation of the Two Culture Points

text	L. #	type	item (v: social verticlaity, g: in/out-group)	modality
IMJ	7	vocabulary	*sashiageru* (v)	T
JSL	I	symbols	(g)	T S E
	I	vocabulary	*Ohayoo (gozaimasu)*. (v, g)	T S
	I	vocabulary	*Arigatoo (gozaimasu)*. (v, g)	S
	I	vocabulary	*Arigatoo (gozaimasita)*. (v, g)	S
	I	vocabulary	*Oyasumi-nasai*. (g)	T
	I	vocabulary	*Doo itasimasite*. (v, g)	T S
	I	vocabulary	*onegai-simasu*. (v, g)	T S
	I	vocabulary	*Moosiwake gozaimasen*. (v)	T S
	I	vocabulary	*-san* (g)	T
	1	vocabulary	*itadakimasu* (g)	T
	2	vocabulary	*-san* (g)	T
	2	vocabulary	*otomodati* (g)	T
	2	vocabulary	*anata* (v)	T
	2	vocabulary	*sensee* (g)	T
	3	vocabulary	*onegai-simasu* (g)	T
	4	vocabulary	*onegai-simasu* (g)	T
	4	vocabulary	*kudasai* (g)	T
	4	vocabulary	*kasikomarimasita* (v)	T
	5	vocabulay	gozaimasu (v)	T S
	6	term	in-group/out-group (g)	T
	6	vocabulary	*ukagaimasu, itadakimasu, onegai-simasu* (v, g)	T S
LJ	1	vocabulary	greeting (v, g)	T
	1	vocabulary	parting expressions (v, g)	T
	3	vocabulary	*-san* (g)	T
	5	style & level	*Omachidoo sama., arimasu ka, jaa chotto shitsurei* (v, g)	T
	7	vocabulary	*Irasshai./Irashite kudasai*. (v)	T
	7	vocabulary	*sen'sei, anata* (v, g)	T
	7	vocabulary	*joozu ja arimasen* (g)	T C G
	7	vocabulary	*Doozo yoroshiku*. (v, g)	T E
	8	vocabulary	*okagesama de* (g)	T
	9	vocabulary	*boku, kimi* (v, g)	T
	11	vocabulary	*kun* (v, g)	T
	11	vocabulary	*ohima, kazoku-gokazoku, shujin-goshujin, yukkuri-goyukkuri, tsugoo-gotsugoo* (v, g)	T
	11	vocabulary	*minasan-min'na* (g)	T E
	11	vocabulary	family members terms (g)	T E L
	12	vocabulary	*Gozonji desu ka?* (v, g)	T
	13	vocabulary	*itadakimasu-moraimasu* (v, g)	T
	13	vocabulary	*Chotto matte-ne,/Chotto matte kudasai -ne*. (v)	T
	13	vocabulary	*agemasu, yarimasu, kuremasu* (v, g)	T E G
	13	term	hirarchical groupism, in-group & out-group (v, g)	T

modality: T (text); S (symbol, indication); E (example); L (list); C (chart), G (graphic)

text	L. #	type	item (v: social verticlaity, g: in / out-group)	modality
NKM	1	vocabulary	greeting someone (v, g)	TE
	1	vocabulary	addressing people (g)	TE
	1	vocabulary	saying good-bye (v)	TE
	1	vocabulary	thanking (v)	T
	2	culture	addressing people (v, g)	TE
	2	culture	bowing (v)	TG
	2	culture	name cards (v)	TG
	3	vocabulary	okusan / kanai (g)	S
	3	vocabulary	chichi / haha (g)	S
	5	grammar	verb forms (v, g)	TEC
	5	communic.	getting someone's attention 2 (g)	TL
	6	vocabulary	ryooshin / goryooshin (g)	S
SFJ	I	symbols	formal / polite speech, casual / plain speech (v, g)	S
	I	term	vertical distance (v)	TG
	I	term	horizontal distance (g)	TG
	1	vocabulary	"I'm very glad to meet you." (v)	TSLG
	1	vocabulary	*o-/go-*[noun] (g)	TEL
	1	vocabulary	*san* (g)	TELG
	1	vocabulary	*kun* (v, g)	TG
	1	vocabulary	*hai, ee, un* (v)	TSE
	1	vocabulary	*chotto* (v)	T
	1	strategy	how to introduce yourself (v, g)	TEG
	1	vocabulary	*sumimasen, shitsurei shimasu* (v)	T
	2	vocabulary	*ohayoo* (v, g)	S
	2	vocabulary	*Doko iku-no?/Doko-e ikimasu-ka.* (v, g)	TS
	2	vocabulary	*Watashi-mo yo.* (v, g)	S
	2	vocabulary	*Issho-ni iku?* (v, g)	S
	2	vocabulary	*arigatoo gozaimashita* (v)	TS
	2	strategy	*Dochira-e?/ Doko iku-no?* (v)	TSE
	3	vocabulary	*-de gozaimasu/desu* (v)	S
	3	vocabulary	*Shooshoo omachi kudasai /Chotto matte kudasai* (v)	S
	3	vocabulary	*doomo/doomo arigatoo gozaimasu* (v)	S
	3	strategy	when you need more time to decide (v)	TS
	4	vocabulary	*Soo.* (v)	S
	4	strategy	how to start a conversation (v, g)	ES
	4	strategy	how to ask the whereabouts of things / people (v)	TE
	4	strategy	how to confirminformation (v)	TSE
	S1	vocabulary	1st and 2nd personal pronouns (v)	TSC
	S1	vocabulary	expressions of thanks (v, g)	TSEL
	5	strategy	to open a conversation with stranger (v)	TSL
	5	strategy	how to ask information about a word (v, g)	TSE
	5	strategy	how to end a conversation (v, g)	TSE
	6	vocabulary	*Soko ja nakute, kocchi.* (v, g)	S
	6	vocabulary	*E?* (v, g)	S
	6	vocabulary	*Soo soo.* (v, g)	S
	6	vocabulary	*Hanko-ne.* (v, g)	S
	6	vocabulary	*Hontoo-da.* (v, g)	S
	6	strategy	how to give an alternative (v, g)	TSEL

modality: T (text); S (symbol, indication); E (example); L (list); C (chart), G (graphic)

text	L. #	type	item (v: social verticlaity, g: in / out-group)	modality
YKS	0	dialog	in-group (g)	T E G
	0	culture	name cards: status (v)	T G
	0	vocabulary	doomo (v)	T L
	1	culture	origins (g)	T E
	1	vocabulary	asking for personal information (g)	T E L
	1	culture	asking personal questions (v)	T
	1	vocabulary	personal pronouns (v, g)	T S E L
	2	grammar	polite form vs. plain form (v, g)	T

modality: T (text); S (symbol, indication); E (example); L (list); C (chart), G (graphic)