

Characteristics of Social Studies Lesson Study in Mikawa Area, Aichi Prefecture, Japan: The Case of 6th Grade “I Want To Know More About The Nearest Country, Korea!”

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Abstract— The purpose of this research is to clarify the characteristics of social studies lesson study in the Mikawa area of Aichi Prefecture in Japan and to show comparative viewpoints on social studies lesson study in Indonesia. For that purpose, I took up the practice of “I want to know more about the nearest country: Korea!” Through the examination of this practice, I identified the following three points as what we achieve through social studies lesson study: (1) we are creating a conceptual diagram of the social studies unit; (2) we are preparing a teaching instruction plan; and (3) we are conceiving a temporary arrangement and a method of practice. In this study, I examine the significance and the problem.

1. Characteristics of Social Studies Lesson Study in Mikawa Area, Aichi Prefecture, Japan: The Case of 6th Grade “I want to know more about...!”

In the previous research, the characteristics and problems of Indonesian social studies lesson study methodology were cleared (Nastion, 2015). The purpose of this research is to clarify the characteristics of social studies lesson study in the Mikawa area of Aichi Prefecture in Japan and to show comparative viewpoints on social studies lesson study in Indonesia. As my framework, I used something I learned while working with elementary school sixth graders in Mikawa, which I summarize as “I want to know more about the nearest country Korea!” Since we are discussing the world around us, and the nearest country to us was Korea, I used learning more about Korea as my test case in social studies lesson study.

I took this up for the following three reasons. First, the practice of learning more about something in particular can be regarded as a representative social studies lesson practice in schools in the Aichi Prefecture. For example, this practice was reported on at the Aichi Prefectural Educational Research Conference in 2005 and the Aichi Social Studies

Research Conference in 2005, and it received high evaluations (Shirai, 2004). Second, this practice is a jointly developed practice based on social studies lesson study. It is argued that social studies lesson study in the Mikawa area is a typical classroom study in Japan (Shirai, 2018a). Third, the method of researching social studies lesson study by focusing on “I want to know more about...”-type projects has been verified as a useful and effective way to examine children’s thoughts and awareness (Shirai, 2018b).

For the above reasons, I would like to clarify the actual situation of the area’s social studies lesson study through analyzing materials related to this practice and consider the characteristics of social studies lesson development research in the Mikawa area, Aichi Prefecture, Japan.

2. Outline of Social Studies Lesson Study

A. Process of social studies lesson study

At the time of development of this practice, social studies lesson study as a joint research was conducted in the elementary school social studies education research circle organized in the Hoi district (present: Toyokawa City). The basic policy of social studies lesson study in elementary school social studies education research circle is as follows:

- Let’s bring practice together and let’s “research” everyone.
- Let’s be in force of each person.
- Let’s build up research.

As you can see, in the Mikawa area of Aichi Prefecture, the teaching culture is deeply rooted in joint study, including social studies lesson study. It is distinctive that faculty members from other schools

gather together to jointly discuss and study research ideas, unit concepts, and lesson plans.

B. Determining the target of practical research

Based on such research consultations, the goals of practical research were decided, and temporary construction of hands-on research, methodology, unit concepts, and lesson plans were created.

6/22	First study committee study on research concept
7/30	Circle summer workshop unit conception study
10/8	Study on how to hold the study group
10/14	Hoi District Education Research Society general presentation unit conception study
11/24	Third promotion committee review of class plan
11/30	Social studies circle research society class study group
1/31	Practical report

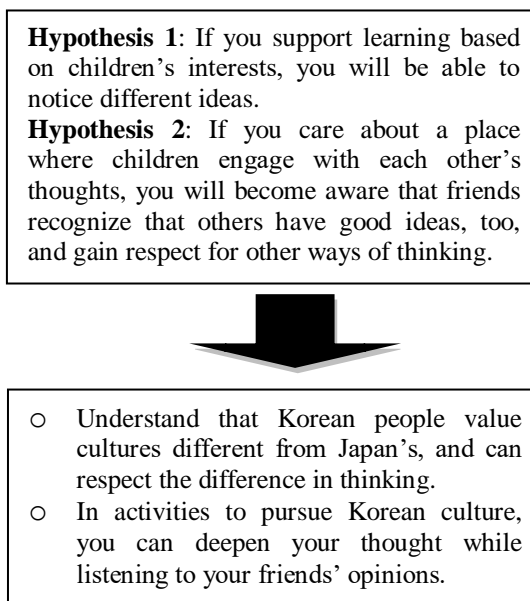
The goal of this practical research is to encourage students to have and recognize various ways of thinking. Therefore, I thought it important to touch on different ideas and to recognize that there are differences. Also, to deepen our thoughts, I wanted to make people aware of the benefit of listening to the opinions of others.

C. Research hypothesis and method

Next, to approach such a goal, I thought it necessary to notice different ideas from the viewpoint of a child, and I believed I could do this by listening to and valuing relationships with other people. Therefore, I decided to position the hypothesis of the research and concrete measures as follows and to practice it.

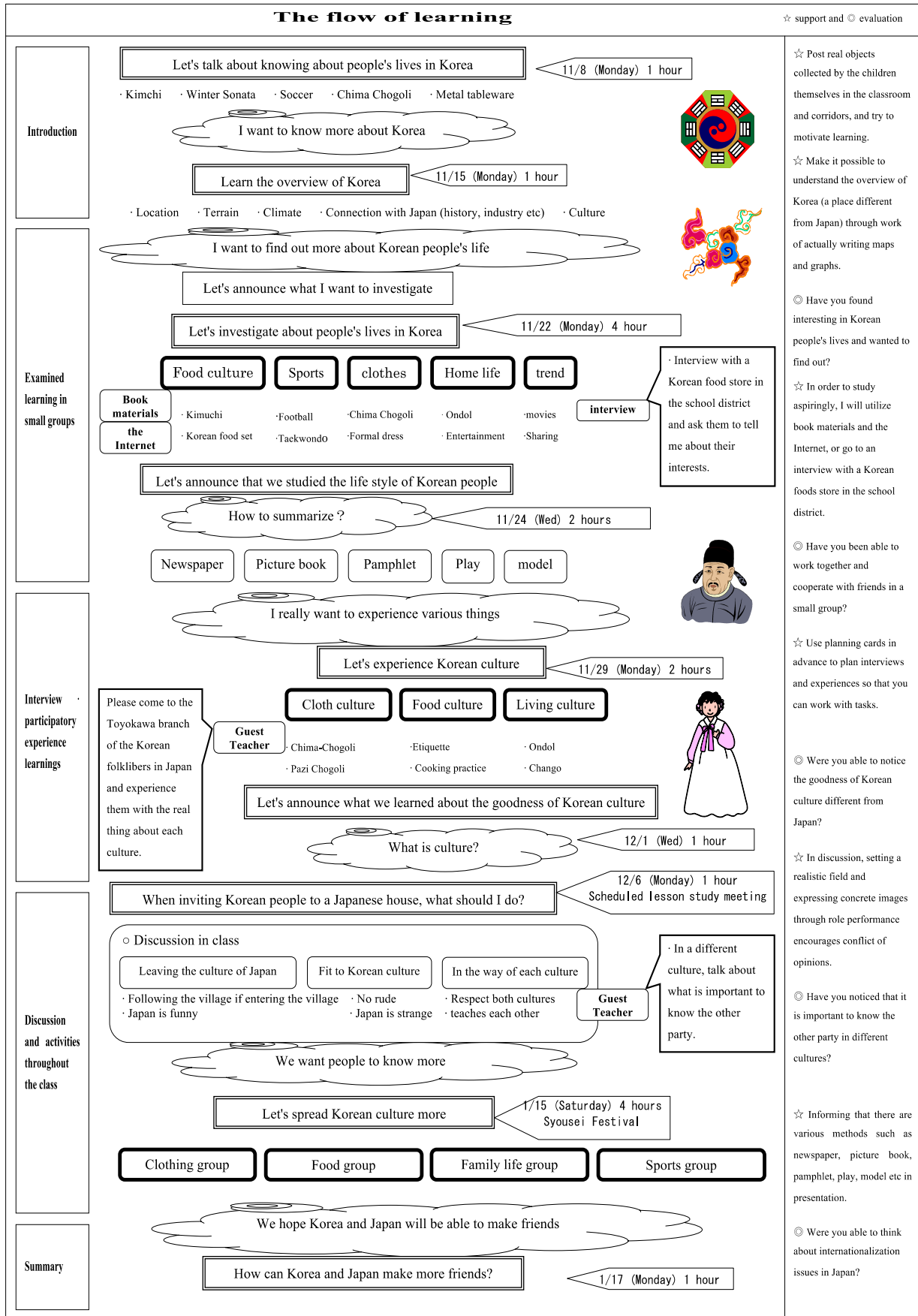
D. Creation of unit concept plan

Figure 1 shows a unit concept plan (from 10/16) based on social studies lesson study. This unit concept diagram is meaningful in that it is centered on children's learning about problem-solving methods.



3. Outline of Practice

Since Friday evening, Adam came to Canada from Homestay in Canada. It is said that Adam is in Japan for a week. I have never known Canada, but I felt that my impression changed and people in Canada did not change much with Japanese people either. I would like to teach more about Canada in a week. — *life diary of Child A, 9/12*



Summary

How can Korea and Japan make more friends? 1/17 (Monday) 1 hour

A. Capture the Child A

Child A wrote the sentence above when international students from Canada were visiting. What came to mind was the word “Canada,” way of thinking about international exchange. Child A said her impressions changed and she wanted “learn more about Canada” through a homestay experience. I wanted to further develop such honest feelings, and I hoped that Child A could be touched in various ways of thinking and be able to accept each way of thinking.

B. What do you know about the hottest countries and Korea right now?

Since this year, in the conversation of children, Korean celebrities and foods have come to appear on a daily basis. It seems that the Korean TV drama *Winter Sonata* is booming. So, as an introduction to the unit, we started to ask “What is it that you know about the hottest countries and Korea right now?” Thus, we started exploring the children’s image of Korea.

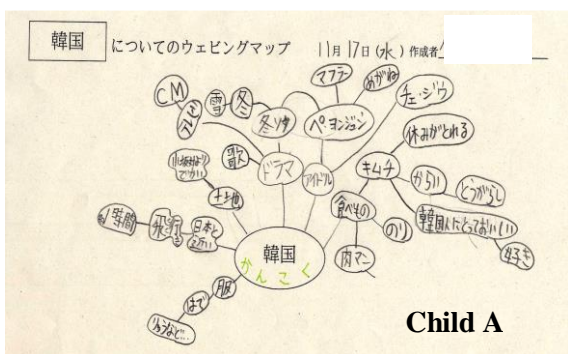


Figure 2. Child A’s webbing-style mind map for “Korea”

The Figure 2 shows a webbing mind map for “Korea” done by Child A. As you can see, the Child A has only a narrow field of knowledge, with basic topics such as “clothes” → *ha* and “food” → *kimchi*, as an image for Korea.

The students seemed to be intrigued by Korea because the things that interest them (such as clothes and food) were not too different from those same items in Japan, and since what they knew came from the TV show, they were not deep or philosophical. Sadly, some of the items that came up were based on stereotypes, as if all of Korea is like Korean food. “Korean people look very similar to Japanese” also appeared. These remarks seemed to have been based a lack of weighty knowledge of Korea. Our response to the students was to say that we hoped to deepen their knowledge and awareness about Korean culture and Koreans’ way of thinking that is the background of culture.

C. Let’s be Korean experts!

In conducting investigative learning, we came up with the motto, “Let’s be Korea experts!” and provided support so that we could have a challenge about a theme of interest. The themes that the children were interested in were Korean sports, food, clothes, the Hangul language, epidemic drama, and so on.

I understood that Korean clothes are traditional ethnic costumes “Hanbok.” “Han” means Korea, “me” means “to wear.” People in Korea thought that they usually wear *chima chogori*, but I understood that they wear it when there are special occasions. — *infant card of Child A, 11/24*

One of the girls who studied Korean clothing using the Internet and book materials said that she had thought Korean women wore *chima chogori* (a traditional outfit) all the time, but she learned that they did so only for special events—but only once she asked herself why someone was wearing *chogori*.

D. Let’s hold an interim presentation

Next, we held an interim presentation so the students could share what they learned with each other and put them on the same knowledge level. I thought this would be a good way to receive advice from my friends for future study research. Child A produced Korean clothes, made samples with vinyl bags, showed the items to the others, and acted out a play about usual life in Korea. However, Child A was unable to answer questions not already answered by the presentation, such as “Why do Korean people value *chogori*?”

In a reflection after lesson, Child A wrote the following comment:

In the middle presentation today, I used a *chogori* made with Ms. B and Mr. C to explain the play. Although the announcement was able to be dignified, I could not explain well about the good point of *chogori*. — *Birth Card of Child A, 11/26*

Many children did not understand the idea behind Korean culture, like the girls who got knowledge about clothing but not its context, but from this interim presentation, it was clear that what they learned from the Internet and book materials on Korea would not allow us to conduct sufficient study research on the way Japanese people think about clothes.

I thought that it was necessary to make these children aware of the way of thinking behind Korean culture. For example, jogging in Korea is valued because of reasons such as cold weather, Confucian thinking, diet culture differences, etc. To expand their awareness about this, I decided to take the opportunity to share some of what I have learned in my studies of the two cultures.

E. Discuss the difference between Japan's and Korea's ways of thinking

In Korea there is a custom that says, loosely, that men eating together is business, so they sit and the women stand. This is related to the concept of Confucianism in Korea, the influence of *ondol* (underfloor heating) and the lack of ease of sitting while wearing *chogori*. I thought that differences in meal manners in daily life would be easy for children to recognize and learn, so I watched a scene related to sharing a meal in the Korean drama *Winter Sonata* beforehand, and then I explained that Korean women general stands (or kneels) during meals.

In this lesson, children saw a lively discussion on “Why meal manners are different,” Confucian thinking, and different cultural climates. There was also a figure of a child to think about. Based on what we had studied so far, we believed that it was possible to look at differences between Korean and Japanese culture by having them interact with each other.

In Child A's summary of my discussion, appears below.

- | | | |
|-----|---|--|
| T | : | What do you think is different from Japan, considering Korean food scenery as an example? |
| C1 | : | Eat with metal dishes, spoon |
| C2 | : | Eat without elevating the vessel |
| C3 | : | Men are agoras and women are knees |
| C4 | : | I start eating by seeing my father eat |
| C5 | : | Do not eat all, leave a little |
| T | : | Why do you think that meal manners are different? |
| C6 | : | Because culture is different |
| C7 | : | The mechanism of politics is different. (Somewhat). |
| C8 | : | In Korea, my father is the biggest person and I will start eating first. Is not it because there is a way of thinking to respect your father? |
| C9 | : | I turned on, Confucian thinking. |
| C10 | : | Because the meals are different |
| C11 | : | As I put it on, Korea is a metal dish to eat lots of hot things |
| C12 | : | Because it is attached, the climate is different. Korea is cold, Japan is rather warm |
| C13 | : | Japan is a wooden dish, because Japan has many trees? |
| C14 | : | Korea has a lot of rocky in textbooks too.
Child A: Also, the woman stands knees because the clothes are different. If it is not a standing knee or chocolate becomes dirty, if ingenuity it is not because manners are different? (Somewhat) |
| T | : | So, what do you do when you invite Korean people to a Japanese house for dinner? |
| C15 | : | Teach me Japanese dietary manners and eat it in Japanese manner. We also teach Korean manner of manners. —Lesson record, 11/30 |

○ Teaching plan at the time

(1) Target

· With regard to differences in dietary manners between Korea and Japan, I can think out about their cultural background and notice that there is good culture in each country.

(2) Preparation <Child> Social Studies File <Teacher> Cards Card Metal Tableware Chogoli

(3) Expansion

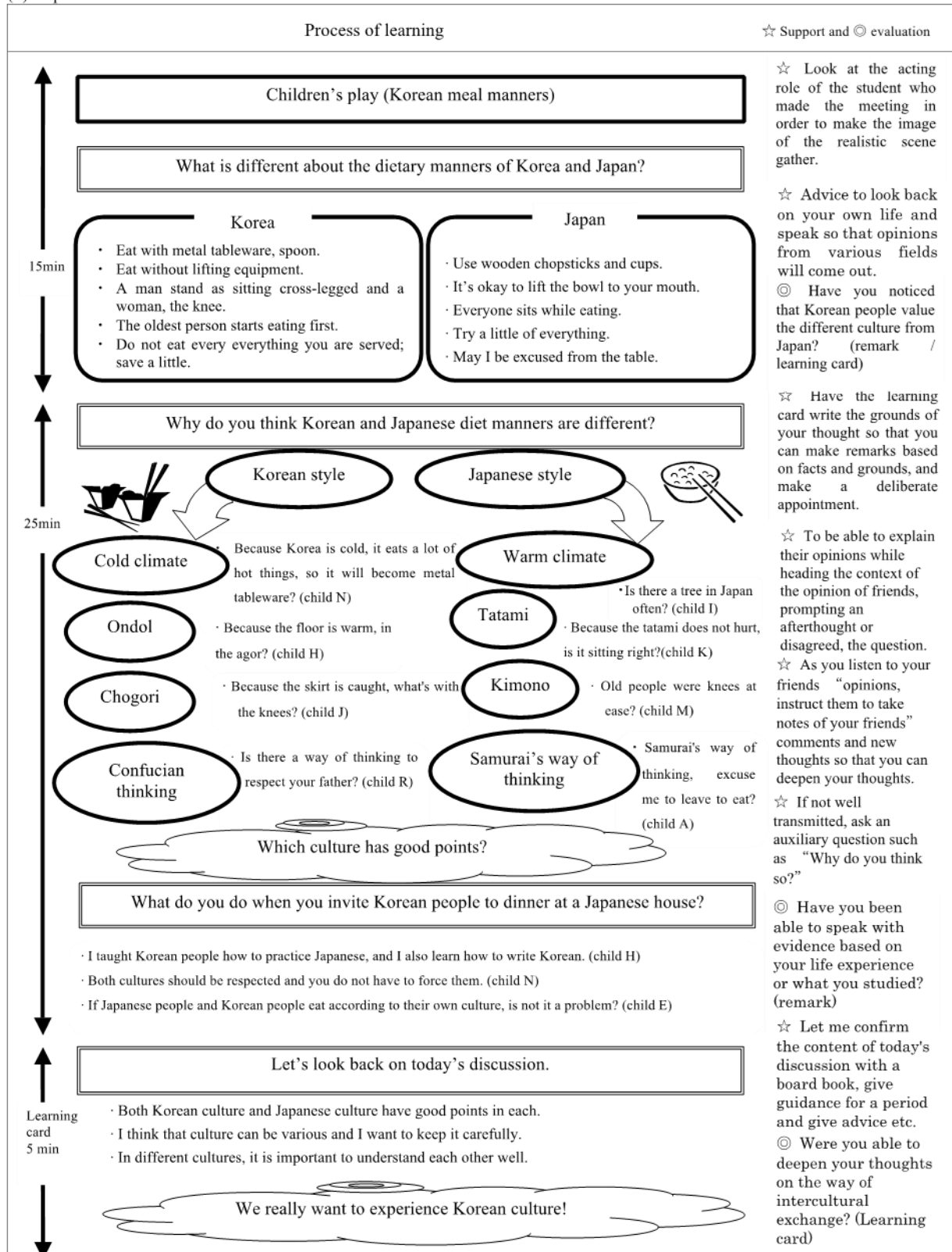


Figure 3. Teaching plan at the time 11/30

1. Why do you think that the meal manners of Korea and Japan differ?
 2. What do you do when you invite Korean people to dinner at a Japanese house?

11/30 (Tue) 6 hours, 3 classrooms in 6
 ☆ Assistance at the time

IM 1. In Korea, the production of wood is small so the metal tableware? 2. I use the metal tableware. Take out hot food.	YY 1. Japan has many trees so it is a wooden chopstick. Because Korea has few trees, it is a metal chopstick. 2. Wakame soup, bean rice, kimchi, barley tea	NR 1. My father eats first, because father is the best in Korea. I do not pick up dishes because it sounds when I lower them. 2. Serve Korean cuisine and something that suits Korean people. The dishes are metal.	Teacher	GY 1. Dad is the biggest among family members (?). 2. Adjust to your opponent.	SS 1. Because life is different. 2. Eat something as it is. ☆ I want to let you realize through the discussion which specific of life is different concretely.	HK 1. Korean technology is low? It is troublesome to make. 2. Teach Japanese manners. ☆ From the remarks of SR, historically in the culture of ceramics Japan reconfirms what he has learned from Korea.
OH 1. I would like to emphasize that men are better in Korea 2. Serve Japanese cuisine.	KH 1. Because the meals are different. Because Koreans are the best for my father. 2. Bean rice, mixed chijimi, wakame soup, spinach namul, barley tea, kimchi etc, make meals that Korean people are likely to eat.	KR 1. A man is the biggest in Korea. 2. Adjust to the manner of Korea. (However, cooking serves those of both countries)		HE 1. What I left behind is supposed to be foods such as pigs and to make food expenses. 2. I will teach Japanese manners or eat without regard to manners. ☆ I want to make it think from HS 's noticing.	MY 1. Because the country is different, the mechanism of politics is different. 2. Because I invited him to Japan, how to eat is Japanese style. ☆ I want to make you think about concretely how politics works.	NY 1. Because the structure of politics is different. 2. Mix Japanese way of eating and how to eat Korea. (Individual) ☆ I would like to make an example of how the political mechanism is different concretely, by taking an example of Confucianism in South Korea as an example.
JE 1. Because clothes and something are different. The clothes became dirty, easy to eat, if you devised the sides, the manner was different. Because my father works or because it is a major pillar. 2. I will tell you that "This is to say in Korea"	TK 1. The manner manners decided in the past were accidentally reversed from Japan. 2. ☆ I want to make aware of the way cultures have culture that suits the country through discussion.	KR 1. Because Korea is big country. 2. As usual you are eating normally, and when you oversee Agora etc, pay attention to the bottle. ☆ I also want to make an eye on geography, climatic places		MY 1. Culture is different in different countries. If the culture is different..... 2. I will not refund. ☆ I would like to deepen thinking about the difference in culture creating a dietary manner.	OH 1. I think that it is because the food to eat is different. In Japan it is easier to eat chopsticks. 2. Tell me about Japanese dietary manners and eat in Japanese manner. We also teach Korean manner of manners.	MJ 1. People in Korea have different ways of eating with people in Japan. 2. Teach Japanese how to eat. ☆ Because of OH's remarks, I want people to notice that the way of eating is different is because the dishes are different.
KK 1. Because it is the country's decision. How to eat according to cuisine. 2. Take a meal while teaching Japanese culture.	OA 1. In Japan, it is a waste to leave. Even though I made it all the time, it is rude to leave. 2. I will eat to suit people in Korea. (Because I think Korean people do not understand Japan's manner of manners)	KU		TY 1. Because Korean culture is different from Japan, life and parentage relationship are different. 2. Prepare a lot of things to eat with a low desk in a cushion.	SR 1. Korean dishes are hard to break with metal. However, Japan is easy to break in glass. 2. "I will teach you not to eat that in Japan."	BA 1. Because my dad is great. 2. I will tell you how to use such as chopsticks.
HS 1. In Korea, I think that it is still not enough to eat it all, so I wonder if I will leave it. 2. Take out what can only be eaten in Japan. Also, I will tell you how to eat Japanese.	KD 1. Because in Korea my father has the most power. Dad is the big boy so start eating first. 2. Korean style meal with Korean meal.	ON 1. Japan should do its knees on its knees. 2. Teach me how to eat in Japan. ☆ I want to notice JE's remarks as to why you can not stand up in Japan.	YK 1. Because there are many trees in Japan, I use wood chopsticks. 2. I would like to match Korean food as much as possible.	MK 1. Because wood is more in Japan than wood. Korea is probably metal because there are not so many trees. 2. Eat as usual.	KY 1. I think that father eats first because it is the best. 2. Teach Japanese manners.	AK 1. Because my dad is the best in my family. 2. Teach Japanese manners.

Figure 4. Seating chart and discussion, 11/30

Today I learned a lot from everyone's opinion. Japan and South Korea thought that there was a different place for every meal manner. I think I knew a lot about why culture is so different. Also, when actually inviting Korean people to dinner, I would like to be told the dietary manners of Japan like B, and I would like to tell you about the dietary manners in Korea. — *infant card of Child A, 11/30*

From this discussion, you can see how Child A understood more about *chogori* by learning more about traditional thinking in the Korean cultural climate and Confucianism. I like the part that says, "I would like you to tell me the dietary manners in Japan and tell me about the dietary manners in Korea," which suggests that the idea there *are* different ways of thinking in Japan and Korea has been transmitted.

After this lesson, many of the children wrote, "I really want to experience Korean culture." For that purpose, we decided to plan and carry out experience activities that took advantage of the children's thoughts the next time.

F. Experience! Discovered! Korean culture!

Using the thoughts of children, we invited international students from South Korea as guest teachers and established a scene of interaction to conduct interviews and experience activities. One guest teacher, Ms. Seo Young Suk, gave an explanation about the Hangeul language and Korean food culture. After that, I had the opportunity to experience Korean instrumental performances and wear *samurunori* and *chogori*. In experiencing activities, Child A was allowed to dress in *chima chogori* and was able to enact happily a skit about the theme of interest. The following sentence is the impression of Child A after experiencing *chogori*.

Child A, after listening to Ms. Seo, wrote, "It is important to understand the same human beings, different cultures is important."

Another sentence said, "I thought that it is really a clothing that is really easy to get on and knees easily," we see that Child A was able to perceive the characteristics of *chima chogori* through experience and to notice similarities between Japanese (traditional) clothing and *chima chogori*. I also reviewed the kimono in Japan and found that I noticed the connection between Korean chocolate and the Japanese kimono.

The thing that remained in the impression in the experience is to wear *chima chogori*. It looked like a Japanese kimono. But the other thing is that when you wore *chima chogori*, it was easier to wear than Japanese clothing. I thought it was really a clothing that was easy to kneel. — *infant card of Child A, 12/3*

G. Let's think about international exchange between Japan and Korea

Through exchange activities with Ms. Seo, I now consider exchanges between Korean and Japanese social studies students a valuable learning experience. The students did, too, so we asked them to write to Ms. Seo and thank her for visiting.

To Mrs. Seo Young Suk
Thank you very much for telling me about Korea variously before. What I remained the most impressed was that I was wearing Hanbok. There are still many things we do not know about Korea. I thought that we can make friends if we discuss and understand each other's culture with one another. — *letter written by Child A, 12/5*

From the words "I thought that we can get along if we discuss and understand each other's culture with one another," Child A is asking for future exchanges between Korea and Japan. It is clear from the words "talking about each other's culture well" that Child A knows that there are different ways of thinking and respect those of both Korea and Japan. Through writing letters, the children seemed to be able to see future exchanges between Japan and Korea as a way of solving a familiar problem.

H. Let's connect hands with people of the world

Figure 5 shows the webbing map on South Korea by Child A. We can see that the students have extended their view of Korea to include more about its culture and Confucian thinking. Now, "the nearest country: Korea" is understood to be a country with a culture different from that of Japan, yet familiar. Child A's new cross-cultural learning shows us that it is possible to acknowledge the culture of countries.

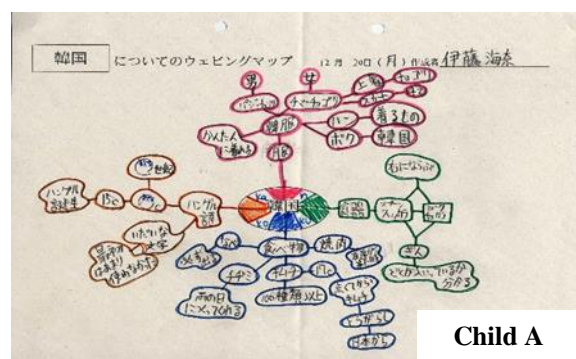


Figure 5. Child A's South Korea Map

4. Outcomes and issues of social studies lesson study

A. Achievements of the practical research

About Hypothesis 1

As the children could actively and vigorously engage in research activities on Korean culture, activities to announce what was expressed and interact with guest teachers from Korea was an

invaluable group learning experience. In addition, by having studies and learning based on the children's interests, the students were able to learn about Korean culture in ways that were both familiar and deeply related to culture and economics. I believe that it is important for cultivating the foundation of human relations free of prejudice—not just for sixth-grade social studies students but for all citizens of every society—to promote and engage in international exchanges with people with different cultures.

About Hypothesis 2

By incorporating various discussion activities into the unit, we were able to actively exchange opinions, not just lecture. The students and (regular and guest) teachers' interactions and sharing facts and opinions had these benefits: (a) reinforced that people have differing but still valuable ways of thinking; (b) expanded the students' horizons; and (c) encouraged the students to see past superficialities and into the contexts of Korean and Japanese culture. Having the students write out their map cards from the discussions was an effective way of reviewing what they learned, including the idea that recognizing various ways of thinking is the first step toward a more symbiotic society.

B. Challenges of practical research

As a matter of practice, I focused on one area in Korea, so I could not complete my learning until I followed the guidelines' instructions to "cover a number of countries deeply involved in Japan, economics, and culture etc." However, through learning about Korea, the students learned about more than a different culture—they learned to recognize and value others' ideas, contexts, and cultures. This bodes well for their future learning.

C. Significance for the study of social studies lessons

In the Hoi Direct Social Studies Circle, the following points were presented as a summary of this research. "By having children study Korean matters of their interests and interests on the Internet and books materials, inviting Korean international students as guest teachers, and having them talk about Korean culture, I tried to taste the more specific Korean culture situation to children. Both of them are interesting experience activities for children, and as we work on solving problems ambitiously digging up their problem consciousness, children are "pleased to learn" I think that I felt like I was feeling." "By focusing on 'the difference between dietary manners in Korea and Japan,' letting children think and think about 'why such a difference exists,' in each country, it produced in history and tradition I think that various cultures have been able to cherish them and to live by cherishing them and treating each other's culture and understanding the importance of the two countries to continue to interchange. And in that I felt "to share the joy of

learning" and I could have my opinion about "ways of symbiosis." "To make children feel the joy of learning," we thought it best to focus common problems children struggle with by engaging them in problem solving, so we set up common subjects. Although the content was good, but there were still some challenges left to address, so next fiscal year we will focus on the neighborhood, and I would like to promote further research. The summary is rooted in the Hoi Direct Social Studies Circle's appreciation for social studies lesson study that says "Let's take advantage of children's thoughts and awareness."

5. Social Studies Lesson Study in Japan's Mikawa Area, Aichi Prefecture

Through the examination of this practice, the following three points have been clarified as characteristics of social studies lesson study in Japan's Mikawa area, Aichi prefecture.

First, through the social studies lesson study, we are creating a conceptual diagram of the social studies unit. Specifically, through social studies lesson study at Hoi direct social studies circle, we will acknowledge a variety of ideas centered on children's problem-solving learning, which will give us a chance to think about how to live up to a symbiotic society, It is meaningful that we were conceived jointly with a unit conceptual diagram that enables conflicting learning.

Second, we are jointly preparing a teaching instruction plan, including discussions on teaching guidance and the guidance and transformation of children's ideas by making use of the seating chart. Specifically, through social studies lesson study at Hoi direct social studies circle, we set up the image of the child aimed at, and cooperated jointly with the creation of the teaching instruction plan and the utilization of the seat table towards the child image aimed at It has its significance.

Third, we are conceiving a temporary arrangement and a method of practice, and I am examining the significance and the problem to jointly verify whether children's thoughts and awareness could be learning tools. Specifically, through social studies lesson study at Hoi direct social studies circle, we set up hypotheses and means in practical research and verified the outcomes and issues jointly through social studies class analysis, is there.

I think that it is great to suggest social studies lesson study in Japan's Mikawa area, Aichi prefecture with such a collaborative character, to Indonesian social studies lesson study.

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