

琉球大学学術リポジトリ

ハワイ大学における「沖縄語と文化」講座の内容と実践

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Okinawan Language and Culture Course: Its Contents and Curriculum Implementation at the University of Hawai'i

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Key Words : curriculum implementation, course contents, course development, instructional objectives, teaching strategies

I. Introduction

According to the "*Okinawa Hogen Shinbun*," No. 13, June 1, 2005, published by the Okinawan Language Promoting Society, September 18 is designated as A Special Day to speak the Okinawan language as signified by 9/18 (nine eighteen) pronounced as "*kutuba*"= *ku* (9) *tu* (10) *ba* (8) or "*kotoba*" meaning words/language in Japanese. A badge is created to mark the occasion and to promote awareness of the linguistically significant movement.

The September 20 issue of "*The Ryukyu Shimpo*" (Okinawan News Press) reports that the Okinawan Language Promoting Society held a symposium on September 18, 2005, discussed the importance of preserving Okinawan as a heritage language and emphasized the need for support by educational institutions.

As an affiliated member of the Okinawan Language Promoting Society, I am pleased with these developments and happy to write a report on the progress and educational efforts involving the Okinawan language and cultural heritage in Hawai'i. The primary purpose of this report is to record the recent developments and epoch-making implementation of the Okinawan Language and Culture courses offered at the Department of East Asian Languages & Literatures of the University of Hawai'i at Manoa.

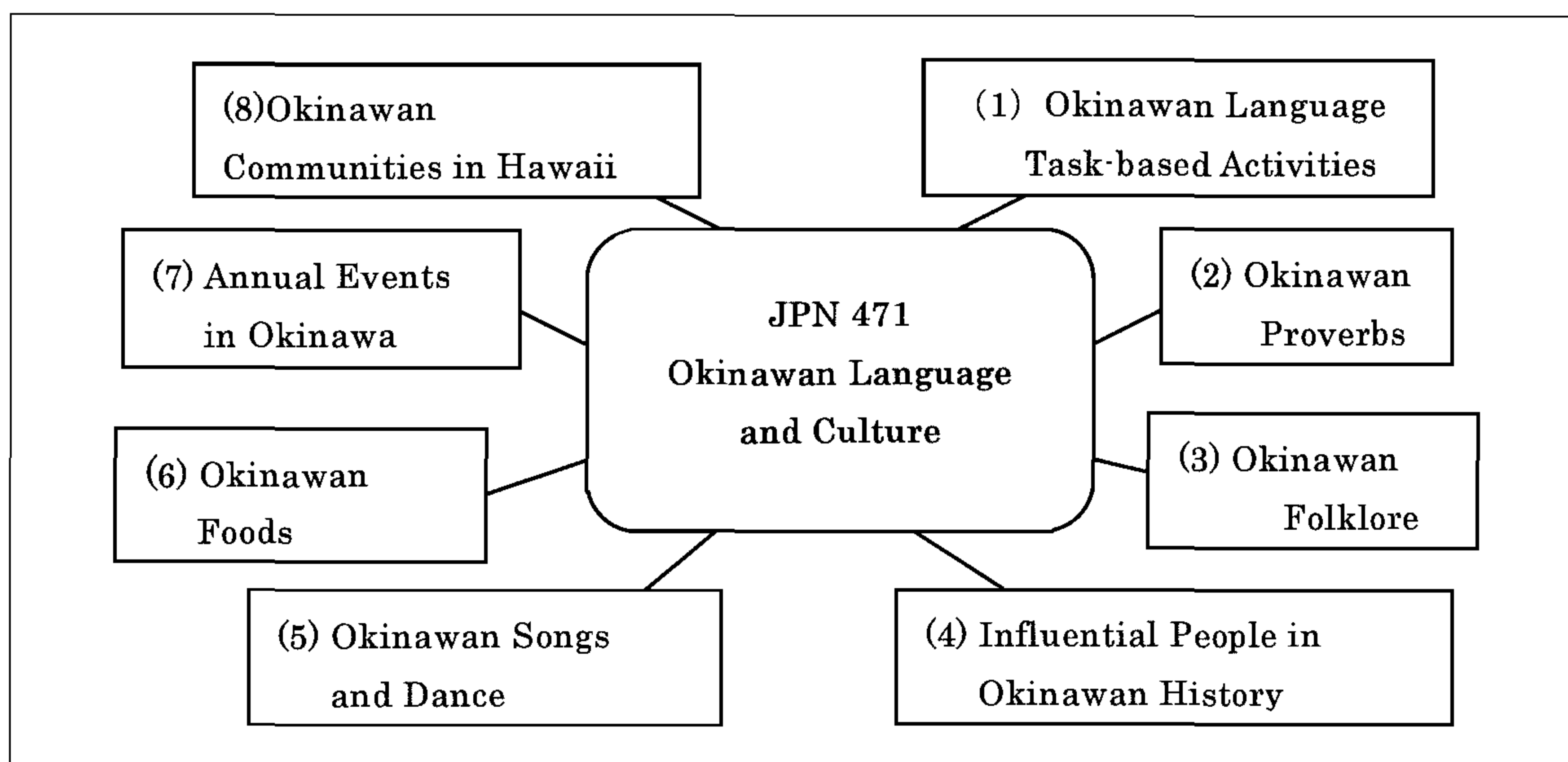
The newly established "Okinawa Language and Culture" courses are developed and implemented by the Department of East Asian Languages and Literatures, University of Hawai'i-Manoa, since the 2004 fall semester. To undertake a 2-year-long project of the course preparations, the professors (Kyoko Hijirida and Leon Serafim) charged with their course development visited Okinawa to gather teaching materials after receiving a research grant from the University of Hawaii-Japan Endowment Fund administered by the Center for Japanese Studies at the university. While establishing various networks with the University of the Ryukyus and other academic institutions in Okinawa, they were able to obtain a substantial amount of

teaching and informational materials on Okinawan language and culture, accomplished their academic mission to design the curriculum and course contents, and advanced toward the course offering plans.

As expected, in dealing with a course development on Okinawa language studies, one of the most important tasks was to establish “Writing Method or Orthography System” along with selecting text materials. This problem was successfully resolved with the assistance of the heritage linguists and teaching staff from the University of the Ryukyus.

II. Contents of Course JPN 471

The two courses of “Okinawan Language and Culture I & II” implemented in Fall 2004 at the university include the contents arranged and formatted in the following diagram.



As shown in the above illustration, the contents of the first course JPN 471 Okinawan Language and Culture are integrated into the following eight areas. The descriptions below cover brief explanations and some instructional materials in each area.

(1) Okinawan language task-based activities

As for the language component, the goal level is set at elementary proficiency. The course uses the textbook “*wakai hito no tame no uchinaaguchi nyuumon shokyuu hen*” (An Introduction to Okinawan Language for Young People - Beginners Edition) by Shigehisa Karimata of the University of the Ryukyus. The author has given us a permission to use this great book. The course objective is to provide language skill and foundation development, adopting “task-based language teaching/learning approach” and including such situations as self-introduction and daily activities (shopping, describing things, eating). Also, it is important to let students understand the characteristics and historical significance of the Okinawan

language.

(2) Okinawan proverbs

Unique cultural values are taught through Okinawan "*kugani kutuba*" (Okinawan proverbs) and also by comparison and contrast of Okinawan proverbs (*ichariba choodee, nuchi du takara, achaanu neenchi ami, miinu iraa kubi wiiriri*, etc.) with Japanese proverbs and other proverbs from students' background cultures thereby serving as an effective teaching method in this area.

(3) Okinawan folklore

Hakugindoo Monogatari (story of a temple named *Hakugindoo* in Itoman village) is planned to be incorporated into the course materials. The Okinawan proverb, *ijinu njiraa tiihiki, tiinu njiraa ijihiki*, is introduced as an aspect of folklore.

(4) Influential people in Okinawan history

The two historical figures, Toyama Kyuuzo, the father of Okinawan overseas immigration, and Iha Fuyu, the father of Okinawan Studies, are chosen because of their significant roles impacted on the Okinawa and Hawaii's history. Reading materials are developed for reading activities.

(5) Songs and dance

A number of Ryukyuan classical songs are selected for study. *Tinsagu nu hana* is highlighted as a model song. "*Nada soo soo*" composed by Begin is very popular among Hawaii's students. Both Japanese and Uchinaaguchi versions of the song are available, serving also as an effective motivator in the language learning. *Asadoya yunta* and *Bashoohu* are also their favorites to sing along with *sanshin* played by their classmates. Professor Masanori Nakahodo as a visiting professor currently here at the department has been contributing a great deal through his class lectures on *Ryuka* during this past semester.

A special emphasis is placed on learning *Kachaashii*. The video of "*Kachaashii Kooza*" by Setsuko Tamaki serves as an excellent teaching aid. By the end of each semester, almost all students in the class become "experts" in this lively and popular Okinawan dance.

(6) Okinawan foods

The study of Okinawan food is one of the most enjoyable activities in the course. Students bring in some samples of food (*saataa andaagii, gooyaa champuruu, ukon* tea, etc.) to share them among classmates. At the same time, they explain about the recipes and get involved in an excellent teamwork of the *yuimaaru* groups. *Buku buku cha* is also introduced to the class by utilizing a video produced by the *Okinawa Dentoo Bunka Buku Buku Cha HozonKai*.

(7) Annual events of Okinawa

Festivals and annual events are powerful tools to make students learn the unique culture, traditions, and customs of Okinawa. Illustrations and photos of each event are shown to the class. Life styles and traditional activities are discussed, compared, and contrasted to other cultures. As commonly sung in a Eisa song, *Matsuri nu churasa ya ninzu nu sunawai*, meaning that the beauty and success of a festival event are shown by the great number of the participants.

(8) Okinawan communities in Hawai'i

Particular inclusion of this component is to connect classroom activities with Hawai'i's Okinawan community and make classroom learning more enjoyable by joining the local events such as the Annual Okinawan Festival held in September at the Kapiolani Park in Honolulu. This segment also provides connections of Toyama Kyuuzo lessons with the Issei Garden in the Hawaii-Okinawa Center. Cultural artifacts such as Shiisaa and Ishigantuu are also highlighted in relation to those readily available in the Hawaii-Okinawa communities. Guest speakers are invited to the class to give talks on the Okinawa Nisei's life experiences in Hawaii.

III. Student presentations & research papers

When the basic studies are finished, students are free to pursue further the themes of their interest on their own, write a paper, and present it to the entire class while grasping their subject matter to enhance the depths and widths of Okinawan Language and Culture studies. Following are the topics chosen by the students in the course for further study, survey, research and presentation:

Fall 2005

- Famous Okinawan Celebrity (e.g., singers)
- The Characteristics of Yanbaru Region (e.g., animals)
- The Origins of "*Oni Muuchii*"
- Karate in Okinawa and Hawaii (2 students)
- Bingata*
- The US military Bases on the Okinawan Islands
- Wild Mountain Cats in Iriomote
- The *Himeyuri* Young Girls Auxiliary Troop (*Himeyuri* Butai)
- The Famous Places of Sightseeing (mainly Naha)
- The Festivals of Okinawa
- The Remains on the Sea Floors near Yonaguni Island
- Eisa* Singing and Dance
- Okinawan American Nisei Speech (recorded samples)
- Children's Stories

Ukon Tea

Amuro Namie and Nenezu (singers Troup)

The Okinawa Community During the Hawai'i's Plantation Era & the Identity of the Present Day Okinawan Americans

Fall 2004

Paper Puppetry (*Kamishibai*) on *Momotaro* narrated in the Okinawa Language

The US Military Bases on the Okinawan Islands

The Peace Memorial Park

The Peace Memorial Archival Center

The Okinawa *Eisa*

Okinawa Restaurants in Hawaii (English names without Okinawan identification on the exterior)

Sanshin - 3-Stringed Musical Instruments (comparison of two schools)

Karate

The Problems Stemming from Military Bases

Okinawan Liquor (*Awamori*)

Sweet Potatoes (*Beni imo*)

The Historical Accounts of Okinawa Relating to Japan and the Satsuma Clan

IV. Instructional Objectives and Teaching Strategies

The overall course objectives are: 1) While comprehending the linguistic significance of the Okinawa Language, students come to understand the basic grammatical rules along with the practical communication at the beginner's level; 2) While understanding the culture of Okinawa, students come to appreciate its value system and way of thinking through actual class participation; and 3) While encouraging and enabling students to participate freely in the cultural activities of the local Okinawan communities in Hawai'i, students attain their cultural enjoyment and enrichment.

For class activities, such unique Okinawan values as *yuimaaru* (cooperative way of thinking and doing) are adopted and practiced in the classroom teaching-learning activities and processes. Resource persons and specialists from the community are invited to contribute their expertise, knowledge, and experience. The *yuimaaru* spirit (mutual assistance or communal cooperation) and its relevant way of thinking are encouraged as well as inculcated in the classroom to serve as the guiding principles in learning-teaching activities and processes throughout the semester.

Student feedback regarding the *yuimaaru* group activities indicates the very positive 100% and no negativity occurs in the secret voting of its assessment session. Comments such as "The Yui group approach strengthens classmates, maintains cohesion, and promotes interaction," "It

allows the class to learn more in a short amount of time,” or “Since we work together, we can accomplish tasks faster and more smoothly, all of us act in unison, and the entire class turns into a large family” are very positive ones among many. In addition, all resource persons and specialists invited from the community to participate in the class express their sense of satisfaction, accomplishment, and fulfillment.

About practicing *Kachaashii* (free style mass/group dance) and performing especially at the semester-end party, students mention they enjoy the dance and want to see it included again in the future class activities and experiential learning.

V. Closing remarks

For this Okinawan language and culture course, the language goal is not so much concentrated on aiming at high proficiency in the four language skills, but rather on the transformational process of applying acquired language skills and foundation toward individual student needs and goals. By developing more and deeper interest, each student will be able to pursue her/his own research area and project.

Ideally, culture goals should be processed and actualized through first-hand experience and participation in the classroom activities. Practicing *Kachaashii*, *Yuimaaru*, tasting ethnic foods, viewing *Eisaa* festivals, and handling cultural artifacts endeavored in their language tasks may result in the meaningful outcome for student’s life beyond the classroom situation.

References (Instructional Materials for the Course JPN 471)

Language and Culture Textbooks:

Shigehisa Karimata. (2005). *Wakai Hito No Tame No Uchinaaguchi Nyuumon*. Unpublished Okinawan language textbook. University of the Ryukyus.

Tomoko Oshiro et al. (2001). *Uchinaa Jijoo Nyuumon: Views of Okinawa*. Okinawa Kokusai Daigaku Nihongo Kyooiku Kyoozai Kaihatsu Kenkyuu Kai.

Supplementary texts and instructional materials:

Okinawa Gengo Fukyuu Kyoogikai (2001) *Hajimirana Uchinaaguchi*. Okinawan Dialect Promoting Society: Naha, Japan.

Kaoru Kinjo. (2002) *Okinawa Vernacular News, A Video Produced by the Foreign Students at the University of the Ryukyus*.

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ハワイ大学における「沖縄語と文化」講座の内容と実践

聖田京子

キーワード：コース内容，教育目標，言語構造，沖縄学，文化体験

ハワイ大学東アジア言語・文学科では2004年秋学期より新講座「沖縄の言語と文化」を開講した。それに先立つ2年間の準備期間中に、担当教員2人（聖田京子，Leon Serafim）が、ハワイ大学及びハワイ地域社会の支援を得て、沖縄へ赴き資料収集を行った。琉球大学等とのネットワークを形成すると共に、豊富な資料・教材を収集することができ、講座開講に向けて、教材作成を中心とするカリキュラムの準備を順調に進めることができた。

コース内容は文化を中心にした楽しい沖縄学と、聞き、話し、読み、書きの4技能の習得及び基本的な言語構造を理解する沖縄語の初級レベルを設定した。言語学習には、まず表記法と、言語と文化の教科書を決めることが重要な課題であったが、琉球大学と沖縄国際大学の関係者の支援により解決することができた。

文化に関するコース内容は、年中行事、諺、歴史上の人物、民話、歌（琉歌を含む）と踊り、料理、ハワイの沖縄コミュニティーなどの領域を取り上げた。特に、沖縄の文化的特徴や価値観などを表すユイマール、イチャリバチョーデー、かチャーシーなどは、クラスのプロセスで実践による習得を目指した。

基本的な学習が終わると、学生は各自のテーマで研究し、ペーパーを書き、発表することとし、それによりクラス全員が更に沖縄学の幅と深みを加え、沖縄理解に至ることを目指した。学生の取り上げた研究テーマは、沖縄の基地問題や平和記念館、平和の礎、ひめゆり部隊、沖

縄の祭り，行事，観光，エイサー，歌手，空手，三線，紅型，ムーチャー（民話），紅芋など多岐にわたっており，学生の沖縄に対する関心の幅広さがうかがわれた。

当講座の全体の教育目標は以下のように設定した。1) 沖縄語の言語研究上の重要性を理解すると共に，基本文法を習得し，初級レベルでのコミュニケーション実践をタスクで学ぶ。2) 沖縄文化を理解し，その価値観や考え方をクラスでの実践を通して学ぶ。3) ハワイにおける沖縄県系人コミュニティの文化活動に気軽に参加し，かつ楽しめるようになる。

当講座は，開講以来，受講希望者がコースの定員を上回る状況であり，当大学の学生の沖縄の言語や文化への関心の高さを示している。かちャーレーやユイマール，沖縄料理などの文化体験は大変好評で，講座終了後のコース評価では，沖縄語をもっと学びたい，沖縄文化をもっと知りたいという学生からの声が多く寄せられた。

（ひじりだ きょうこ・ハワイ大学語学・言語学・文学部教授・日本語教育，教授法）