Department	International College of Liberal Arts		
Semester	Spring 2025	Year Offered (Odd/Even/Every Year)	Odd Years
Course Number	SOCI/JPNA275		
Course Title	Japan: Case Studies in Faith & Folklore		
Prerequisites	SOCI100 Introduction to Anthropology OR SOCI/JPNA160 The Anthropology of Japan		
Course Instructor	ASHMORE Darren	Year Available (Grade Level)	2
Subject Area	Sociology	Number of Credits	3
Class Style	Lecture	Language of instruction	English

(NOTE 1) Depending on the class size and the capacity of the facility, we may not be able to accommodate all students who wish to register for the course

Course Description	This Lecture course is designed as a follow up to The Anthropology of Japan. It is a survey of important aspects of Japanese religious and mythic culture, with each year focusing on a specific set of case studies and personal stories, allowing students to further hone the theoretical and practical skills gained in the pathway course. Through lecture, discussion, debate, group work and presentation it explores the history and society of Japan.
Class plan based on course evaluation from previous academic year	A series of case studies, based on a common theme, which will introduce and expand on a variety of areas of Japanese society. Each Block of study will involve lectures, discussions, presentations and debate.
Course related to the instructor's practical experience (Summary of experience)	N/A
Learning Goals	Learning Outcomes ・Over the course of the program, student will: ・Develop an understanding of some of the more important aspects of modern Japanese Society. ・Be able differentiate between the important social and cultural aspects of the country. ・Define the differences between Japanese and American/European/Asian (etc.) cultures. ・Recognize unique and borrowed social forms that are found in Japan. ・To develop and express ideas effectively. ・To become more reflective, curious, and open-minded. Students Should: ・Possess high communication skills in both Japanese and English. ・Possess Critical, Creative, Independent and Global thinking skills. ・Possess an inter-cultural understanding and be open-minded towards other cultures. Student Feedback ・Note that the course is ever in a state of evolution, and feedback is essential for its continued growth.

iCLA Diploma Policy	DP1／DP2／DP3／DP4

iCLA Diploma Policy

(DP1) To Value Knowledge – Having high oral and written communication skills to be able to both comprehend and transfer knowledge

(DP2) To Be Able to Adapt to a Changing World – Having critical, creative, problem-solving, intercultural skills, global and independent mindset to adopt to a changing world

(DP3) To Believe in Collaboration – Having a disposition to work effectively and inclusively in teams

(DP4) To Act from a Sense of Personal and Social Responsibility – Having good ethical and moral values to make positive impacts in the world

Active Learning Methods	Problem-Based Learning／Discussion, Debate／Group Work／Presentation／Workshop, Fieldwork				
More details/supplemental information on Active Learning Methods	(DP1) To Value Knowledge – Having high oral and written communication skills to be able to both comprehend and transfer knowledge (DP2) To Be Able to Adapt to a Changing World – Having critical, creative, problem-solving, intercultural skills, global and independent mindset to adopt to a changing world (DP3) To Believe in Collaboration – Having a disposition to work effectively and inclusively in teams (DP4) To Act from a Sense of Personal and Social Responsibility – Having good ethical and moral values to make positive impacts in the world It is unusual to address all diploma policies, but this is the nature of human studies. The value of knowledge for its own sake is a laudable goal, but greater yet is the understanding of our commonalities as a species. This reflects our need to adapt as individuals and societies and the collaborative ideal which is our only saving grace as humans In the end, students will have a better understanding of how, though we may not be responsible for the history into which we are born we are responsible for how we respond to its impact on the human realm in which we live.				
Use of ICT	Primarily interactive data, provided both through Unipa (including the clicker system) as well as Google surveys.				
Contents of class preparation and review	Preparation expectations will vary, week to week, depending on assigned readings and/or project work. It is expected that all materials which are assigned should be diligently worked on prior to the class, for both testing and discussion. In terms of review, each item of prep will also have reflection work associated with it, both in class an beyond. The reflection work is to consolidate each lesson and will be discussed with the class Each session, questions based on the assigned readings will be given at the end of the lecture. These questions will be used to guide your discussion. You will be given a daily grade ranging from 1-5 for day in class. This will be based on the following scale: 5 - Thoughtful, engaged & prepared; facilitating/encouraging classmates' participation. 4 - Adequate preparation and good participation 2 to 3 - Inadequate preparation and/or inadequate participation 1 - The spirit has flown 0 - Absent, or present but disruptive.	Hours expected to be spent preparing for class (hours per week)	2 hours	Hours expected to be spent on class review (hours per week)	3 hours
Feedback Methods	After each assessment instrument, both text and face-to-face feedback will be required of students (consultation hours will be made available in class one as they differ from semester to semester). However, at any time a student may consult on the course during office hours, or by appointment. Seeking feedback is an expected part of the course progress. I will not enforce it, but I urge you not to waste an opportunity for guidance.				

Grading Criteria		
Grading Methods	Grading Weights	Grading Content
Biweekly Tests (weeks 5-13, 5 tests each @4%)	20%	Definitions and terms
Mid Term Exam (Multifactor Test)	20%	Case Study One
Presentation (graded by individual effort)	15%	Reflection, logical approach and ethical application
Final Paper (Multifactor Test)	30%	Case Study Two
Studentship	15%	

Required Textbook(s)	To be Provided to the class by the tutor.
Other Reading Materials/URL	Further readings will be provided as required at the due time via the learning management system.
Plagiarism Policy	iCLA ACADEMIC DISHONESTY POLICY Acts of Academic Dishonesty: In accord with University policies and good practices in higher education, acts of academic dishonesty such as plagiarism, cheating, forgery (on a paper, examination, test, or other assignment) will result in the failure of the course at a minimum. An act of academic dishonesty during the final examination or assignment in lieu of the final examination will result in failure of all courses registered in the relevant academic term. Cases of academic dishonesty will be reported to the Dean of Academic Affairs for relevant action.
Other Additional Notes (Outline crucial policies and info not mentioned above)	Class Policies in Addition to iCLA Policies 1.Group Workload: Any student unfairly burdening their fellows will be actioned appropriately. 2.Use of devices in class: Phones are banned. Laptops, tablets and other devices may only be used during class tests, or assigned tasks. 3.Test Proctoring: If proctors detect any suspect activity during tests, the student will be withdrawn from the test and actioned by Admin. 4: Attendance is a given, naturally. as a consequence absences will be considered demerits. If you accrue 5-7 absences, you will lose -1 letter grade from your final score at the end of the semester; 8-9 absences -2 letter grades; 10 absences -3 letter grades; 11 or more and you fail automatically in line with iCLA attendance policy. 5: Being more than 10 minutes late to class will be considered absent. Exceptions to participation rule are documented evidence of illness from a clinic or hospital; these must be presented within one week of the missed class. Documented official family emergencies, requiring leaving campus; notify before or just after missed class session.

(NOTE 2) Class schedule is subject to change

Class Schedule	
Class Number	Content

Class 1	**Week 1: Introduction - Mythologizing Japan**
	
	Topics Covered:
	- **Defining Key Terms:**
	  - Myth, mythos, mythology, and their distinctions.
	  - Shinto and its role in shaping Japanese mythology.
	
	- **Historical Context in Japan:**
	  - Early influences from indigenous Shinto practices.
	  - The synthesis of Chinese, Korean, and indigenous influences.
	  - The role of myth in the formation of the state (e.g., the Kojiki and Nihon Shoki).
	
	Discussion:
	- How myth functions as both a religious and cultural foundation.
	- The significance of mythology in Japanese identity and state formation.

Class 2	**Week 1: Introduction - Mythologizing Japan**
	
	Topics Covered:
	- **Defining Key Terms:**
	  - Myth, mythos, mythology, and their distinctions.
	  - Shinto and its role in shaping Japanese mythology.
	
	- **Historical Context in Japan:**
	  - Early influences from indigenous Shinto practices.
	  - The synthesis of Chinese, Korean, and indigenous influences.
	  - The role of myth in the formation of the state (e.g., the Kojiki and Nihon Shoki).
	
	Discussion:
	- How myth functions as both a religious and cultural foundation.
	- The significance of mythology in Japanese identity and state formation.

Class 3	**Week 2: Yokai and Their Hierarchies in Japan**
	
	Topics Covered:
	- **Exploring Structures in Japanese Myth:**
	  - The role of supernatural creatures (Yokai) in mythic narratives.
	  - Hierarchical organization of Yokai (e.g., from lesser spirits to powerful gods).
	  - How Yokai represent different aspects of Japanese culture and society.
	
	- **Cultural Norms and Expectations:**
	  - How Yokai reflect societal fears, taboos, and moral lessons.
	  - The connection between Yokai and human behavior (e.g., the consequences of breaking societal rules).
	  - Cultural practices, such as the Obon festival, and how they relate to Yokai.
	
	Discussion:
	- How the portrayal of Yokai shifts from fear to fascination in modern Japan.
	- The function of Yokai stories in reinforcing cultural norms and values.

Class 4	**Week 2: Yokai and Their Hierarchies in Japan**
	
	Topics Covered:
	- **Exploring Structures in Japanese Myth:**
	  - The role of supernatural creatures (Yokai) in mythic narratives.
	  - Hierarchical organization of Yokai (e.g., from lesser spirits to powerful gods).
	  - How Yokai represent different aspects of Japanese culture and society.
	
	- **Cultural Norms and Expectations:**
	  - How Yokai reflect societal fears, taboos, and moral lessons.
	  - The connection between Yokai and human behavior (e.g., the consequences of breaking societal rules).
	  - Cultural practices, such as the Obon festival, and how they relate to Yokai.
	
	Discussion:
	- How the portrayal of Yokai shifts from fear to fascination in modern Japan.
	- The function of Yokai stories in reinforcing cultural norms and values.

Class 5	Week 3: Religious Institutional Framework Topics Covered: Laws and Policies Affecting Religious Groups: Overview of religious policies in Japan (e.g., Shinto separation from the state post-WWII). The influence of government regulation on Shinto shrines, Buddhist temples, and other religious organizations. Institutional Barriers: Historical and contemporary challenges faced by religious groups (e.g., restrictions on foreign religions). The relationship between religion and politics in modern Japan. Discussion: How Japan's legal framework affects the practice and perception of religion. The impact of historical events like the Meiji Restoration on religious institutions.
Class 6	Week 3: Religious Institutional Framework Topics Covered: Laws and Policies Affecting Religious Groups: Overview of religious policies in Japan (e.g., Shinto separation from the state post-WWII). The influence of government regulation on Shinto shrines, Buddhist temples, and other religious organizations. Institutional Barriers: Historical and contemporary challenges faced by religious groups (e.g., restrictions on foreign religions). The relationship between religion and politics in modern Japan. Discussion: How Japan's legal framework affects the practice and perception of religion. The impact of historical events like the Meiji Restoration on religious institutions.
Class 7	Week 4: Media Representation Topics Covered: Portrayal of Myths in Media: The evolution of myth representation in film, anime, literature, and video games. Key examples of mythological figures (e.g., Kami, Yokai) in modern Japanese media (e.g., Spirited Away, Mononoke). Impact on Public Perception: How these portrayals shape the public's understanding of traditional myths. The role of media in modernizing or altering perceptions of historical religious practices and mythologies. Discussion: The balance between traditional and contemporary interpretations of myth. How the portrayal of myths in media can either reinforce or challenge cultural values and beliefs.
Class 8	Week 4: Media Representation Topics Covered: Portrayal of Myths in Media: The evolution of myth representation in film, anime, literature, and video games. Key examples of mythological figures (e.g., Kami, Yokai) in modern Japanese media (e.g., Spirited Away, Mononoke). Impact on Public Perception: How these portrayals shape the public's understanding of traditional myths. The role of media in modernizing or altering perceptions of historical religious practices and mythologies. Discussion: The balance between traditional and contemporary interpretations of myth. How the portrayal of myths in media can either reinforce or challenge cultural values and beliefs.
Class 9	Week 5: A Warning to the Curious Topics Covered: Yokai as Signs, Portents, and Warnings: The role of Yokai in Japanese mythology as messengers or omens. How different Yokai serve as warnings about human behavior (e.g., the Yurei as representations of unsettled spirits). The significance of certain Yokai in advising caution and moral reflection (e.g., Kappa, Tengu, and Bakeneko). Psychological and Cultural Dimensions: Why Yokai often embody societal fears, and how they reflect the anxieties and values of the times. How these figures function as moral teachers, warning against pride, greed, or disrespect for nature and tradition. Discussion: How Yokai, as signs or portents, help reinforce societal boundaries and behavioral norms. Comparing the role of warnings in Japanese mythology with those in other cultures' mythic traditions.

Class 10	Week 5: A Warning to the Curious Topics Covered: Yokai as Signs, Portents, and Warnings: The role of Yokai in Japanese mythology as messengers or omens. How different Yokai serve as warnings about human behavior (e.g., the Yurei as representations of unsettled spirits). The significance of certain Yokai in advising caution and moral reflection (e.g., Kappa, Tengu, and Bakeneko). Psychological and Cultural Dimensions: Why Yokai often embody societal fears, and how they reflect the anxieties and values of the times. How these figures function as moral teachers, warning against pride, greed, or disrespect for nature and tradition. Discussion: How Yokai, as signs or portents, help reinforce societal boundaries and behavioral norms. Comparing the role of warnings in Japanese mythology with those in other cultures' mythic traditions.
Class 11	Week 6: The Snow Woman Topics Covered: Historical Discrimination Against Women in Medieval Japan: Examination of the role and treatment of women in medieval Japanese society, focusing on the Edo period and earlier. The societal norms that marginalized women, including rigid gender roles, limited legal rights, and the concept of women as subservient to male authority. Connection between women's societal position and the myth of the Yuki-Onna (Snow Woman), a spirit who embodies both the beauty and danger of women in traditional lore. Interpretations and Media Representations: Exploration of various interpretations of the Yuki-Onna myth across time, from traditional folktales to modern retellings. How the Yuki-Onna symbolizes both the idealized and feared aspects of femininity in Japanese culture. Analysis of portrayals of the Yuki-Onna in literature, film, and contemporary media (e.g., Kwaidan, The Tale of the Princess Kaguya). Discussion: How the Yuki-Onna myth reflects medieval societal views on women's power and danger. How modern interpretations of the Yuki-Onna challenge or reinforce traditional gender dynamics in Japan. Comparing the Yuki-Onna to other cultural figures that embody both fear and reverence toward women.
Class 12	Week 6: The Snow Woman Topics Covered: Historical Discrimination Against Women in Medieval Japan: Examination of the role and treatment of women in medieval Japanese society, focusing on the Edo period and earlier. The societal norms that marginalized women, including rigid gender roles, limited legal rights, and the concept of women as subservient to male authority. Connection between women's societal position and the myth of the Yuki-Onna (Snow Woman), a spirit who embodies both the beauty and danger of women in traditional lore. Interpretations and Media Representations: Exploration of various interpretations of the Yuki-Onna myth across time, from traditional folktales to modern retellings. How the Yuki-Onna symbolizes both the idealized and feared aspects of femininity in Japanese culture. Analysis of portrayals of the Yuki-Onna in literature, film, and contemporary media (e.g., Kwaidan, The Tale of the Princess Kaguya). Discussion: How the Yuki-Onna myth reflects medieval societal views on women's power and danger. How modern interpretations of the Yuki-Onna challenge or reinforce traditional gender dynamics in Japan. Comparing the Yuki-Onna to other cultural figures that embody both fear and reverence toward women.
Class 13	Week 7: Namahage Topics Covered: Indigenous Demon Population and Their Place in Northern Japan: Introduction to the Namahage — the terrifying, demon-like beings associated with the winter solstice in the Akita region of northern Japan. The Namahage myth and its connection to regional traditions, including its role in scaring children into good behavior and warding off evil spirits. Study of the historical and cultural significance of Namahage within rural, community-based rituals and how these demons were seen as both protective and punitive. Commodification of Myth: Exploration of how Namahage and similar folklore have been commodified in modern times (e.g., tourist attractions, festivals, advertisements). Discussion of how the commercialization of Namahage affects the authenticity of its traditional meanings and societal roles. The balance between preserving cultural heritage and the influence of tourism and popular culture on mythic traditions. Discussion: How the Namahage myth serves as both a tool of social control and a source of community cohesion. Analysis of the ethical considerations in commodifying local traditions: does commercialization dilute or preserve cultural myths? Comparisons to other indigenous mythologies that have been commodified or adapted for modern audiences.

Class 14	Week 7: Namahage Topics Covered: Indigenous Demon Population and Their Place in Northern Japan: Introduction to the Namahage – the terrifying, demon-like beings associated with the winter solstice in the Akita region of northern Japan. The Namahage myth and its connection to regional traditions, including its role in scaring children into good behavior and warding off evil spirits. Study of the historical and cultural significance of Namahage within rural, community-based rituals and how these demons were seen as both protective and punitive. Commodification of Myth: Exploration of how Namahage and similar folklore have been commodified in modern times (e.g., tourist attractions, festivals, advertisements). Discussion of how the commercialization of Namahage affects the authenticity of its traditional meanings and societal roles. The balance between preserving cultural heritage and the influence of tourism and popular culture on mythic traditions. Discussion: How the Namahage myth serves as both a tool of social control and a source of community cohesion. Analysis of the ethical considerations in commodifying local traditions: does commercialization dilute or preserve cultural myths? Comparisons to other indigenous mythologies that have been commodified or adapted for modern audiences.
Class 15	Week 8: Foreign Residents and Yokai Topics Covered: Experiences of Early Foreign Residents Commenting on Japanese Myth: Examination of early foreign visitors to Japan and their interpretations of Japanese myths and folklore, particularly Yokai. Study of historical accounts by Western missionaries, scholars, and traders (e.g., Engelbert Kaempfer, Lafcadio Hearn) and their portrayals of Yokai as both curiosities and symbols of Japanese culture. How foreign perspectives helped shape global perceptions of Japanese mythology and the exoticization of its supernatural elements. Issues of Identity and Culture: How foreigners in Japan navigated the complexity of understanding and representing the cultural and religious significance of Yokai. Discussion of the role of Yokai in reinforcing or challenging notions of "the Other" and Japanese national identity. The effect of foreign interpretations on the development of Japan's modern mythological identity, and how Japanese culture responded to Western views of its folklore. Discussion: The tension between Western interpretations of Yokai and the local Japanese understanding of these figures. How foreign residents have contributed to the evolving cultural narrative of Japan and its mythology. Exploring how Yokai myths bridge the gap between cultural exchange and the formation of hybrid identities in a globalized world.
Class 16	
Class 17	Week 9: The Night Parade of 100 Ghosts Topics Covered: History of Yokai and Other Night Haunts in Literature and Art: Exploration of the Hyakki Yagyō (Night Parade of 100 Ghosts) in Japanese folklore, its roots in ancient traditions, and its evolution in literature and visual art. The depiction of Yokai in ukiyo-e prints by artists like Katsushika Hokusai and Utagawa Kuniyoshi, showcasing the supernatural world's intersection with daily life. Examination of literary works, including Konjaku Monogatari and Tono Monogatari, which feature stories of ghostly processions and encounters with spirits. Edo Period Attitudes Towards the Supernatural: Analysis of the Edo period's fascination with the supernatural, driven by both religious beliefs and a growing urban culture. The role of Yokai in Edo society: how they were portrayed as both terrifying and entertaining, reflecting the social and moral concerns of the time. The rise of ghost stories and Yokai narratives as a form of popular entertainment and moral instruction. Discussion: How the Night Parade of 100 Ghosts functions as both a cautionary tale and a celebration of the eerie and unknown. The role of Yokai in Edo culture as a reflection of societal fears, desires, and the balance between order and chaos. How contemporary views on Yokai differ from or build upon Edo-era attitudes toward the supernatural.

Class 18	Week 9: The Night Parade of 100 Ghosts Topics Covered: History of Yokai and Other Night Haunts in Literature and Art: Exploration of the Hyakki Yagyō (Night Parade of 100 Ghosts) in Japanese folklore, its roots in ancient traditions, and its evolution in literature and visual art. The depiction of Yokai in ukiyo-e prints by artists like Katsushika Hokusai and Utagawa Kuniyoshi, showcasing the supernatural world's intersection with daily life. Examination of literary works, including Konjaku Monogatari and Tono Monogatari, which feature stories of ghostly processions and encounters with spirits. Edo Period Attitudes Towards the Supernatural: Analysis of the Edo period's fascination with the supernatural, driven by both religious beliefs and a growing urban culture. The role of Yokai in Edo society: how they were portrayed as both terrifying and entertaining, reflecting the social and moral concerns of the time. The rise of ghost stories and Yokai narratives as a form of popular entertainment and moral instruction. Discussion: How the Night Parade of 100 Ghosts functions as both a cautionary tale and a celebration of the eerie and unknown. The role of Yokai in Edo culture as a reflection of societal fears, desires, and the balance between order and chaos. How contemporary views on Yokai differ from or build upon Edo-era attitudes toward the supernatural.
Class 19	Mid-Term Review Class: Japanese Folklore Key Concepts: Make sure you're clear on the main ideas, like mythic structures, important folklore figures (such as yokai and kami), and how these fit into Japanese culture. Important Stories and Case Studies: We'll go over the key myths, legends, and cultural practices we've covered so far. Be prepared to discuss their meaning and significance. Cultural Context: Folklore is closely tied to cultural and religious systems. Understand how these stories shape and reflect societal norms in Japan. Key Scholars: Be familiar with the work of important figures like Yanagita Kunio and Hirata Atsutane, and their impact on the study of folklore. Terminology: Know the essential terms (e.g., yokai, kami) and their meanings. Themes and Evolution: We'll review how folklore has changed over time and how it's been represented in literature, media, and modern Japan. Practice Questions: Expect some sample questions or quizzes to help you prepare. Q&A: This is your chance to ask any questions you may have before the test, so don't hesitate to bring up any doubts!
Class 20	Mid-Term Test Introduction: Japanese Folklore This test will cover key concepts, figures, and case studies from Japanese folklore, which we have explored in the first half of the course. The test is designed to assess your understanding of how folklore shapes and reflects Japanese culture, as well as the role of scholars in studying these traditions. What to Expect: Key Myths and Stories: Be prepared to explain major legends, such as the stories of yokai, kami, and other supernatural beings, and how these stories are woven into the fabric of Japanese society. Cultural Context: You'll need to demonstrate an understanding of how folklore connects to cultural and religious practices. Scholars and Their Contributions: Familiarize yourself with the works of scholars like Yanagita Kunio and Hirata Atsutane, and how their studies helped shape the field of Japanese folklore. Themes and Evolution: Understand how folklore has evolved through history and how it is reflected in modern Japanese media, literature, and daily life. The test will consist of a mix of short answer questions and essay-style questions that require you to analyze and explain these topics in depth. Please make sure to review the assigned readings, class notes, and discussions in preparation. We'll have a review session before the test to clarify any remaining questions you might have.
Class 21	Week 11: Ghost Stories of an Antiquary Topics Covered: M.R. James and the Edwardian Impact on Japanese Ghost Lore: Overview of M.R. James, a British author known for his influential ghost stories, and his approach to supernatural fiction. Exploration of how the Edwardian fascination with the supernatural and ghostly tales impacted Japanese ghost lore, particularly through the influence of Western literature during the late 19th and early 20th centuries. Analysis of specific stories by M.R. James (e.g., Oh, Whistle, and I'll Come to You, My Lad) and their thematic resonance with Japanese ghost traditions. Contrast and Compare English and Japanese Supernatural: Examination of the key differences and similarities between English and Japanese supernatural beliefs, focusing on ghosts, spirits, and hauntings. The role of fear, grief, and unresolved emotions in both English and Japanese ghost lore. Discussion of recurring themes in both cultures, such as the power of place (haunted objects, buildings, or landscapes) and the concept of revenants (returning spirits). Discussion: How the literary style and psychological elements in M.R. James's ghost stories align or differ from traditional Japanese ghost stories like those in Kwaidan or Yurei folklore. The impact of the Edwardian era's fascination with the supernatural on global ghost lore, and how this intersection influenced the development of modern ghost stories in both the UK and Japan. Analyzing the cultural implications of how both cultures approach spirits, hauntings, and the afterlife.

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Class 23	Week 12: Folklore and Film 1 Topics Covered: Issues Raised by Japanese Media Makers: Examination of how Japanese filmmakers address and adapt folklore and supernatural themes in modern cinema. Focus on the tension between traditional folklore and contemporary media forms, exploring the ways in which folklore is reinterpreted for new audiences. Analysis of key filmmakers who use folklore to discuss societal issues, including horror, gender, and identity, such as directors like Hiroshi Takahashi (The Ring), Kiyoshi Kurosawa (Cure), and Takashi Miike (Audition). Part One: Implied Horror: Exploration of the concept of implied horror in Japanese cinema, where much of the terror stems from what is suggested rather than shown. Focus on how folklore is used to build tension through atmosphere, unease, and the unknown, rather than relying on explicit violence or gore. Case study: Ringu (1998) and how it draws on traditional ghost folklore (Yurei) while implementing a modern, implied horror style. Discussion: How Japanese filmmakers balance traditional folklore with contemporary horror tropes. The role of implied horror in creating psychological unease, particularly when drawing on the cultural resonance of traditional spirits and ghosts. Comparing implied horror in Japanese cinema to similar approaches in Western horror films, such as The Haunting (1963) or The Others (2001).
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Class 25	Week 13: Folklore and Film 2 Topics Covered: Issues Raised by Japanese Media Makers: Examination of how Japanese filmmakers address and adapt folklore and supernatural themes in the context of explicit horror. Focus on how folklore and traditional ghost stories are presented in modern horror films that emphasize graphic violence, grotesque imagery, and shocking visuals. Exploration of the ethical, cultural, and social implications of explicit horror in Japanese cinema and its impact on public perception of folklore. Part Two: Explicit Horror: Analysis of explicit horror in Japanese cinema, where folklore is presented in a much more graphic and disturbing manner. Case study: Ju-on: The Grudge (2002) and Audition (1999) as examples of how folklore and myth are used to build terror through physical and psychological violence. Exploration of the grotesque, body horror, and the perversion of traditional folklore for modern horror narratives. Discussion: How explicit horror in Japanese films distorts or reinterprets traditional folklore to invoke visceral reactions from the audience. The cultural implications of presenting supernatural entities like Yurei or Oni in ways that emphasize blood, violence, and physical horror. Comparisons to explicit horror traditions in Western cinema, such as The Texas Chainsaw Massacre (1974) or The Evil Dead (1981), and how these traditions differ in their approach to folklore and terror.

Class 26	Week 13: Folklore and Film 2 Topics Covered: Issues Raised by Japanese Media Makers: Examination of how Japanese filmmakers address and adapt folklore and supernatural themes in the context of explicit horror. Focus on how folklore and traditional ghost stories are presented in modern horror films that emphasize graphic violence, grotesque imagery, and shocking visuals. Exploration of the ethical, cultural, and social implications of explicit horror in Japanese cinema and its impact on public perception of folklore. Part Two: Explicit Horror: Analysis of explicit horror in Japanese cinema, where folklore is presented in a much more graphic and disturbing manner. Case study: Ju-on: The Grudge (2002) and Audition (1999) as examples of how folklore and myth are used to build terror through physical and psychological violence. Exploration of the grotesque, body horror, and the perversion of traditional folklore for modern horror narratives. Discussion: How explicit horror in Japanese films distorts or reinterprets traditional folklore to invoke visceral reactions from the audience. The cultural implications of presenting supernatural entities like Yurei or Oni in ways that emphasize blood, violence, and physical horror. Comparisons to explicit horror traditions in Western cinema, such as The Texas Chainsaw Massacre (1974) or The Evil Dead (1981), and how these traditions differ in their approach to folklore and terror.
Class 27	Class Presentations 1 Structure: Presentations should include an introduction, body, and conclusion, with clear logical flow and key points highlighted. Focus: Concentrate on specific case studies or myths, explaining how they fit into cultural or religious frameworks. Visuals: Use visuals (slides, images, or videos) to enhance understanding but avoid overcrowding slides with text. Analysis: Offer critical insights into the topic, reflecting on its historical and contemporary significance. Audience Engagement: Encourage discussion and interaction with the class through questions or thought-provoking points. Time Management: Presentations should last 10-15 minutes, with time allocated for questions afterward. Citations: Properly cite all sources and materials used in the presentation. Delivery: Speak clearly and confidently, avoiding reading directly from notes or slides.
Class 28	Class Presentations 2 Structure: Presentations should include an introduction, body, and conclusion, with clear logical flow and key points highlighted. Focus: Concentrate on specific case studies or myths, explaining how they fit into cultural or religious frameworks. Visuals: Use visuals (slides, images, or videos) to enhance understanding but avoid overcrowding slides with text. Analysis: Offer critical insights into the topic, reflecting on its historical and contemporary significance. Audience Engagement: Encourage discussion and interaction with the class through questions or thought-provoking points. Time Management: Presentations should last 10-15 minutes, with time allocated for questions afterward. Citations: Properly cite all sources and materials used in the presentation. Delivery: Speak clearly and confidently, avoiding reading directly from notes or slides.
Class 29	Class Presentations 3 Structure: Presentations should include an introduction, body, and conclusion, with clear logical flow and key points highlighted. Focus: Concentrate on specific case studies or myths, explaining how they fit into cultural or religious frameworks. Visuals: Use visuals (slides, images, or videos) to enhance understanding but avoid overcrowding slides with text. Analysis: Offer critical insights into the topic, reflecting on its historical and contemporary significance. Audience Engagement: Encourage discussion and interaction with the class through questions or thought-provoking points. Time Management: Presentations should last 10-15 minutes, with time allocated for questions afterward. Citations: Properly cite all sources and materials used in the presentation. Delivery: Speak clearly and confidently, avoiding reading directly from notes or slides.
Class 30	Week 15: Final Review and Reflection Review and discussion of key topics: mythology, folklore, and their roles in Japanese faith practices. Reflect on how specific case studies have shaped our understanding of cultural beliefs and traditions. Open discussion of students' personal insights and connections to course materials. Summarize major themes, with emphasis on societal and religious influences on folklore. Conclude with a discussion of contemporary relevance of traditional faith and folklore in modern Japan.