

Publicly Displayed Illustrated Maps As Educational Devices For University Courses in Japan

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Background

In autumn term 2004, under the title “history of cartography,” a course devoted to what might be called the Western tradition of mapmaking was taught for the Interdisciplinary Arts and Sciences department at the University of Washington’s Bothel campus. It included two “blocks” of topics related to contemporary maps and mapmaking in the past, and the class sessions involved oral explanations and projecting originals and photographs of various types of maps onto a screen in front of the class, a strategy which worked rather well for a course completed by 31 students, mostly American nationals. When the next opportunity to teach such a course came in academic year 2007 at Nagoya University, the Washington course was split into two courses of shorter duration – maps present and maps past, under the title “map appreciation” (I and II) – which were taught, one each semester, jointly for the Graduate School of Languages and Cultures and the Nagoya University Program for Academic Exchange, and again classroom instruction was mainly done through oral explanations and providing visual examples on a screen, as paper copies, and in books, which was easy to do because there were substantially fewer students (thirteen in the first semester, six in the second). Since all the students were not native users of the English language, the courses could not be conducted at the same intellectual level, although it was possible to keep to the spirit of introducing the vastness and peculiarities of maps and mapmaking. During the 2007 courses and the early weeks of the next one-semester version at Nagoya – in academic year 2009, when four of the six students who completed the course were not native users of English – it became clear that most students were not interested in the technical subjects and historical personnel, hence a different pedagogic approach of showing various types of maps and relating them to academic disciplines, international conflicts, religions, art history, and the like was taken throughout most of the 2009 course; this approach was repeated for the entire one-semester course (six students, three of whom were native users of English, and an auditor) in academic year 2010, also at Nagoya. Because the teaching staff have to give grades to their students based on something done during a course, written examinations were given in 2007, but in 2009 and 2010 a new strategy emphasising assignments based on fieldwork connected to publicly displayed illustrated maps was taken. It is these assignments which are discussed and explained in the next section but one, with the intervening section providing some information about these maps in Nagoya and how it came to mind that they could be used constructively in a “map appreciation” course.

Research On Publicly Displayed Illustrated Maps: An Initiation Into Their Educational Merits And Potential Use In A Course

From the mid 1990s until September 2003, several hundred publicly displayed maps were photographed at sites throughout a lot of Japan, and four articles were published in 2002 and 2003 with the objectives of beginning a visual record, explaining the content of the reproduced maps, making classifications, and otherwise providing intellectual analyses. Publication 2003 in the list of “Related Monographs” at the end of this article was one of these, and it established a framework within which subsequent articles have been written; this

included separating illustrated maps from non-illustrated maps, defining four categories of illustrations which transcend the typical utilitarian function of cartographic art, and making connections between the illustrated maps and the histories of Japanese art and Japanese cartography. Upon moving to Nagoya in spring 2006, photography of publicly displayed maps recommenced, and several articles have been written since, including publications 2007, 2008, 2009, 2010a, 2010b, and 2011 in the “Related Monographs.”

With the specific intent of preparing a monograph, several days in January and February 2007 were spent visiting different parts of Nagoya to find and photograph maps, especially in parts of the city which had not yet been visited. This involved selecting about twenty subway stations based on their names suggesting something to do with urban importance, the cultural heritage, and recreation, as well as because of personal association and curiosity, and then visiting the areas around the stations, which led to roughly one hundred maps being photographed. Out of these, seventeen illustrated maps from eight of the sixteen wards in the city were chosen because of their diversity in terms of content, artistic style, and physical condition, and these comprised the study set for what became publication 2007. After having worked on explaining their content and making comments about their artwork, bicycle trips were taken in September 2007 to each of the seventeen maps with three objectives in mind: to check onsite positioning to determine if they had been put up in a way that would be convenient for somebody to use, to find out whether the maps were useable, and to see if they had any educational merits other than learning how to read and use maps. In regard to the first objective, it was found that nine of the seventeen maps had been put up so that their orientation essentially matched their surroundings (e.g. north being both to the top of the map and in front of the viewer, with east to the right in both cases), two were not quite positioned properly, and the remaining six were not positioned properly, meaning that about 35% of the sample set could easily confuse people trying to get their bearings from the map. As for their being useable, the second objective, it was generally possible to find places and, in some cases, to follow the routes shown on the maps by using photographs of them, although some sites were not easy to find and published maps did turn out to be good supplements.

The third objective, pertaining to educational merits beyond reading and using maps, was of course the most important, and overall it has to be said that quite a lot was learned from using the maps to visit the places and areas in them. One benefit was to gain insights into parts of Nagoya, the topography of the city and its layout of streets, its “automobile society” character, and its attempt to be ecologically responsible through tree-lined streets, large green spaces, and many small parks in residential areas; the bicycle trips, then, provided a different introduction to the city than would typical visits by tourists, passers-through, and newcomers to such places as Nagoya Castle and the Sakae business-cum-entertainment district, although among the places in the seventeen maps studied are the castle, Higashiyama Park (zoo and botanical gardens), the Ôsu Kannon temple complex, and part of Nagoya Port, each being linked to tourism and leisure. Another merit was that, after having prepared a draft of the section “The Maps and Their Contents” in the monograph, the bicycle trips made it possible to verify what was already clear from the photographs, to check whatever was not clear, to make additions to the text, and to find out the correct readings of certain Chinese characters. Associated with this was the possibility to get qualitative information about a lot of the sites, which led to realising that maps like those which had been selected can serve as introductions to things of cultural value, past or present, and that greater meaning can be derived from visiting the sites and areas than from just looking at the illustrations and reading about those for which information can be obtained elsewhere. Among the examples given in the section “Field Trips to the Maps and Their Areas” in the monograph are these: the connection of the Senshû family to Atsuta Jingû (one of the most important Shintô shrines in the country) and the beginning of the Kamakura shogunate (1192-1334); information being

available about Japanese expeditions to Antarctica; what *uiro* is (a confectionery) and the significance of the iconic globular lanterns in the Ôsu district (replicas of the large one in front of the Main Hall of the temple); a temple being associated with one of the Zen sects; and the picture of a *torii* (gateway separating the profane from the sacred) and shrine building being rather different from what was at the site (but, as was learned when doing the research for publication 2008, showing what used to be there). Of course, when preparing the draft, a lot of qualitative information was written into the section “The Maps and Their Contents” by using common sense, printed materials (other maps, books on local history and culture, and place-names dictionaries), but the field trips led to substantial additions.

Among the maps in publication 2007 are four which belong to the “walking routes to historical sites” genre of maps that are found throughout the city, and which deserve special attention. Three of them have titles containing the expression *shiseki sansakuro* – meaning “walking routes to historical sites,” although on the maps it is translated into English as “historical walking courses” which can give the wrong impression (the routes, or “courses,” are not themselves historical) – and one of them does not have a title, but is known to belong to the same genre; at the time of writing the present article, two of these maps are known to have been replaced by new, similar maps, and one of them (of Ôsu) had already been taken down when the field trips were conducted in September 2007 (but was of no consequence to the spirit of the project because a photograph of the map reproduced in the monograph could be used). This genre of “walking routes to historical sites” maps subsequently became a topic of research interest, and as of the end of 2008, samples had been photographed from all sixteen wards in the city, and the entries dated 2008, 2009, 2010b, and 2011 in the “Related Monographs” are articles addressing them, added to which might be an unpublished article in PDF format comprising the original of 2011 and 2010b – combined, in that order – that was prepared for an oral presentation at the Eleventh World Leisure Congress in Chuncheon, Korea in summer 2010. Publications 2008, 2009, and 2010b required more intensive fieldwork, and more onsite visits, than was the case for publication 2007, and working on the first two provided the inspiration for having students in the “map appreciation” course for 2009 do something similar for their graded project.

The areas of the maps in publications 2008 (Chayagasaka in Chikusa Ward), 2009 (Ôsu in Naka Ward), and 2010b (Aioiyama in Tenpaku Ward) are respectively in the northeastern, central, and southeastern parts of the city, and they differ in character, being predominantly a combination of residences, retail establishments, and even workshops (Chayagasaka), an old temple district which is now mainly commercial and residential (Ôsu), and an upland residential area with an overriding rural feel (Aioiyama, which has substantial land devoted to trees, bamboo, agriculture, and horticulture). One thing that was discerned while doing the rather intensive fieldwork was that the areas shown in the maps are far more a part of contemporary society than they are of the past, as these are places where people are living, shopping, working, walking around, and engaging in recreational activities. In regard to the illustrated sites themselves, on the three maps there are a total of twenty five (7, 9, 9 respectively) along the depicted routes, of which 84% or twenty one (7, 9, 5) have a religious context (eight Buddhist temples, four other sites related to Buddhism, eight Shintô shrines, and one informal shrine related to Shintô), a rather weighty distribution toward one aspect of culture. As the fieldwork for the articles revealed, most of these religious sites are as much a part of contemporary life as they are of history, calling into question the “historical” merit of the routes and, by association, the maps, and the best which could be made of these, and the set of sixteen maps in publication 2011 which has a 72.3% weighting toward religious sites (115 of 159 illustrated phenomena), is that such sites generally trace their origins back at least a couple of generations and that today’s Japanese seem to think they are no longer a religious people and possibly reason that religious sites belong more to social history than to

contemporary life. The Ôsu map, though, has a clear link between its religious sites and conventional history because, although still being active institutions, they are related to the foundations of Nagoya early in the Edo Period, when the local warlord Tokugawa Ieyasu established the shogunate that ruled out of Edo (now Tôkyô) from 1603 to 1867 and ordered Nagoya Castle and an adjacent settlement, in which Ôsu became a “temple town,” to be built. Still, the Aioiyama map and twelve of the sixteen maps in publication 2011 contain sites which are not of a religious nature, but are connected to history – the Aioiyama map shows the Senshû family graves and the ruins of Shimada Castle, and of the 44 illustrated phenomena that do not pertain to religion on the maps in publication 2011, up to thirty one can be considered to have historical content – so there is room to argue that the use of the word “historical” (*shi* in *shiseki*) in the titles of such maps is not without merit.

An important observation from having worked intensively with the Aioiyama, Ôsu, and Chayagasaka maps, and to a lesser extent with other maps with “walking routes to historical sites” in publications 2007 and 2011, is that an appreciation of the history they purport to project could not be truly cultivated from the maps on their own. To do so well required visiting the places, getting a feel for what they are today, reading whatever information happened to be posted, supplementing it with whatever else could be found (notably, from the Internet), and trying to imagine them generations ago in the sense of how they would have been used or how they were connected to something of greater significance; in the case of the Aioiyama map, this was enhanced by its ruralesque setting providing some insights into what life might have been like before urbanization and industrialization dramatically changed the cultural landscape. Having done the fieldwork for such maps, and written up articles about them, suggested that an assignment which involved visiting or at least looking for the sites shown on the Aioiyama map and a new version of the Ôsu map, in particular, might be interesting for the “map appreciation” students in academic year 2010.

Publicly Displayed Illustrated Maps As Used In Two “Map Appreciation” Courses

This section first addresses how the Aioiyama map and a new version of the Ôsu map – both reproduced after this paragraph – were used for group projects in the “map appreciation” course in academic year 2010, and then discusses the individual projects completed for the “map appreciation” courses in academic years 2009 and 2010. Starting with the group projects, early in the 2010 course the students were given a paper copy of the Aioiyama map, told which subway station and exit to go to and (because of the mismatch between the orientation of the map and its onsite positioning) which direction to look for the first site, instructed to do their fieldwork in groups on a Saturday or Sunday during daylight hours because it could be “dangerous” to go at night, and asked to try to follow one of the two routes on the map and to write down what they found, problems encountered, and anything else that they thought to be germane. According to what was said in the next class meeting, it became obvious while they were looking for the sites that the “dangerous” comment had to do with the likelihood of their getting lost in the heavily wooded upland, especially at night when a lot of it is very dark, rather than having to worry about social deviants. They also gave the impression that none of them had expected, given that Nagoya is a large city, that the venue for their project could be characterised as rural with substantial natural vegetation. As for the Ôsu project, about midway through the course, the students were given a paper copy of the map and then told which station to go to, where exactly the map was located, that their task was the same as for the Aioiyama project, and that they could go at any time on a Saturday or Sunday, but it turned out that at least two of them were already familiar with Ôsu as a shopping district, although they did give the impression of not having realised that the

larger area had quite a few religious sites, including some which are not on the map that they used. The two projects resulted in five and four paper submissions – in the case of Aioiyama, two were in report style and the other three were a set of written notes, notations on the paper copy of the map, and annotated sketches of eight of the nine sites on the map; while the Ôsu project resulted in four reports – and these submissions were collected not for grading purposes, but to see what the students had noted, to allow for meaningful comments to be made in class, and to get an idea of how prepared they were to undertake or, in the event of having already started, to complete their individual projects. What follows in the next five paragraphs, then, is a discussion about the group assignments built around important or interesting observations and comments by the students, and it ought to be noted that throughout the remainder of this section as a whole, some quotations from the students’ work have been revised so that they are grammatically correct and/or otherwise conform to standard written English.



the Aioiyama map



the Ôsu map

In regard to the Aioiyama project, the three reports each contained references to difficulties in using the map, especially when it came to finding the ruins of Shimada Castle, the last site on the route which the students were assigned. Despite one student having written that the “map is quite understandable and we could quite easily find the marked spots,” other than the castle ruins, another stated simply that “the map is not easy to use” despite being “fairly accurate,” while a third put tongue in cheek and wrote “it seems that to be able to find all the locations with relative ease, you must have been raised in the area as well as be over 80 years old” because “those were the only people who knew where the locations were” when asked. Whereas the first student in the previous sentence noted that, when looking for the sites, “guide signs helped us, if there arose any difficulties,” the second observed that there was a “lack of adequate sign-posting throughout” the area and the third wrote that “we followed wrong paths, ended up in the wrong direction, [and] climbed stairs to nowhere.” These comments suggest different experiences between the beginning of the route and the penultimate site (the Shintô shrine Sugeta Jinja), and it would appear that the group with the first student was more observant because there are bilingual (Japanese and English) signposts with pointers and distances to the second and the last five sites along the route. Still, in defence of the others, it must be said that while walking along some of the roads for the first time, it is easy to wonder if one has gone far enough, or too far, because there is no scale on the map, and this can become a greater problem if a wrong road does get taken, most likely creating confusion and frustration for some people, yet an adventure for others. As for finding the ruins of Shimada Castle, though, whoever designed the map ought to be faulted: besides there being no scale given on the map, in its upper right quadrant are

four sets of parallel wavy lines to indicate that an undefined stretch of a road has been deleted, and one of these is along the first of two roads leading to the penultimate site, while another occurs after that on the way to the castle ruins, making them very difficult to find.

The difficulties aside, other comments in the submissions suggest that the students were appropriately observant. When characterising the area, two students wrote that “in general it is a quiet area with a great amount of private houses and picturesque nature” and that it is a “very rural area [with] private houses,” while a third referred to “what very well may have been natural forests.” Arguably the best submission about the sites themselves was that with the annotated sketches of all but the ruins of Shimada Castle, although the student made a mistake by taking a small roadside Buddhist shrine devoted to Kannon (the bodhisattva Avalokiteshvara) for the Shintô shrine Aioiyama Jinja, the correct site, as did the student whose written notations on a paper copy of the map included a few explanations about Jizô (the bodhisattva Kshitigarbha); it is quite likely that as they approached this shrine, they assumed that it was the site on the map and then walked by the real site, about fifty metres further and to their left, without noticing it. There was also one other important error, being a comment that the “tourist spots” are “mainly temples” when actually, of the nine sites, two are related to one temple and the remaining three religious sites are Shintô shrines. Otherwise, their submissions and subsequent comments in class gave the impression that the students had found the project to be enjoyable and had done it in the proper spirit.

Judging from the reports submitted after doing the fieldwork related to the Ôsu map, there was a different set of difficulties encountered, at least by one group. A student noted that the map had “a different orientation from how it was facing physically” – meaning that there is a mismatch between orientation and positioning – but that “it was easy enough to work out which direction” to go, which was the reason the students had not been warned about the mismatch as they had been for the Aioiyama map. Additionally, the same student wrote that the visually apparent (not mathematically given) “scale was confusing because it made things seem further away than they were,” the “cute-looking cartoons of each place ... sometimes made [the map] hard to use because buildings covered up roads or were facing the wrong way on the map,” “the map wasn’t very easy to use because there’re no road names,” and “the map makes it look far easier than it is” to find places. In regard to the “cartoons” of the sites, it is true that obscuring roads is a problem, but those four or five (out of nine) which are “facing the wrong way” can be attributed to their having been drawn so that the pictures and labels match the orientation of the map. As for the comment about there being “no road names,” this is not true because the most important roads are labelled, in Japanese, while the many minor roads probably do not have names, which is rather typical in the country and a cultural obstacle of sorts that can be overcome with time. Still, the student is correct about the sites actually being more difficult to find than the map suggests, and this would appear to be especially so for the fourth (Yôshûin) and ninth (Shôjôji) sites, both devoted to Jizô. So as not to give the impression that all of the students had notable difficulty with the map, it is worth citing another as having observed that “the map was quite helpful and convenient for exploration of the described area,” although looking for the sites “is simplified by several other maps which are met on the way.”

When writing about the area covered in the Ôsu map, one student noted that it “went from shopping district to residential area all the time” as well as that “the map left out all the shopping roads which was odd since that’s what a lot of people go to Ôsu for,” including at least one of the other students who referred to her “shopping trips” there. The observation about the map leaving out “all the shopping roads” is not exactly correct because, although the shopping roads are not labelled as such on the map, the part of the route connecting the western and eastern clusters of sites goes through shopping arcades, as do parts of the route between the sixth (the Buddhist temple Banshōji) and seventh (the Shintô shrine Kasuga

Jinja) sites and, doubling back being required if the route is followed correctly, the sixth and eighth (the Shintô shrine Miwa Jinja); in regard to the sixth site, another student even referred to the shops around Banshōji, although she claimed to have been “a bit taken aback ... considering that [she] presumed a temple would have been considered a sacred place, ... and not a place to be tarnished by haggling and business.” Of course, if the shopping roads were labelled as such, it might have defeated the purpose of the map, which is to draw attention to six Buddhist and three Shintô sites in this former “temple town,” only one – the Ôsu Kannon temple complex, formally called Kitanosan Shinpukuji Hôshôin and devoted to the bodhisattva Kannon – of which is reasonably well known.

The religious character of the Ôsu area was also referred to in other ways in the reports, including one student providing information that was derived from what is written in English on notice boards at five of the sites, as well as such subjective comments as the sites “on the walking tour were temples or shrines, which ... began to just blur together,” while one student observed that “there were ... other shrines left out,” meaning that some religious sites in the area are not shown on the map. Two of the students seem to have picked up a bit of an interest in Japanese religion from doing this project, as they mentioned that they had not previously known that Shintô is polytheistic and made these comments, interwoven for contextual flow: “from [seeing “a sign that dictated ‘manners of worship’” at Kasuga Jinja], my opinion is that [Shintô] is a religion based on customs and rituals,” “alcohol is put in small bottles to be left for the gods to enjoy,” “it made me wonder if the animals [in statue form] were the followers’ choice of the embodiment of whichever god they saw fit,” “the Buddhist temples all have their Buddhas wearing bibs,” and “when we approached the stone basin of water [at Daikôin] ... we were to wash our face and hands before we entered the building, so as to be clean.” Because it is clear from the comments about the animal statues (guardians, not deities) and the bibs (on statues of Jizô), the interest in rather normal forms of behaviour (praying and ablutions), and other remarks which suggest confusion about shrines and temples – as well as the mistakes and confusion pertaining to the religions in the submissions from the Aioiyama project – a large part of one class meeting toward the end of the semester was devoted to explaining some of the essentials about Shintô and Buddhism. This cultural exposé, of course, had not been anticipated at the beginning of the semester, yet is the sort of thing which can spin out of having such a project done.

Shifting attention away from the group projects to the first set of individual projects, those conducted in academic year 2009, the assigned task required each student to find a publicly displayed illustrated map, take photographs of the map and its related sites, and then write up a short paper revolving around the map. Early in the course, the students were given a copy of publication 2007 in the “Related Monographs” to provide some ideas as to what might be done, and at some point in the middle of the semester, they were each assigned to find and write about a map in one of the eight wards which are not represented in publication 2007. Five students prepared papers which were collated into an informal booklet that was copied and sewn together for each as a souvenir of the course. Although one, not a native user of English, seemed to have misunderstood the assignment and wrote mainly about one of the wards in the city and only included a map among her photographs of places in the ward, the other four got the assignment right, although three of them could have been better done; still, an interesting outcome was that the students were rather individualistic in handling the assignment since no two papers had identical structures or thematic approaches. The next paragraph, then, has some important comments or observations about the maps which the four students studied.

Another example of inappropriately positioned maps in Nagoya was found by the student whose map, of Meitoku Park in Meitô Ward, “was positioned almost perfectly [to be viewed when] facing north, [but] the area it illustrated was rotated ninety degrees to have east

at the top of the map and north to the left of it.” Otherwise, the map had contents which were “very clearly, simply and accurately depicted,” and the student wrote a bit about them, including a note about not having made any sightings of the three creatures and plant which are prominently pictured in the corners of the map as well as an observation that “much of the map is occupied with showing the precise location of other maps within the park.” Two of the other three students included remarks linking their maps to leisure – that showing the Yamazaki River as it cuts through Mizuho Ward “is directed at people living in the area who might like to use the route for walking, jogging, and cycling,” “the foremost purpose” of a map of walking routes in Atsuta Ward “is to facilitate a ... physical fitness program for local residents” and its “ancillary purpose is to nurture and to expand the presence of tourists in the area,” and “it seems that the main purpose of this series of maps [the one studied and others like it] is to create a common path for members of the community to use for physical exercise” – while the third, after finding mistakes on and encountering problems using two walking-route maps in Moriyama Ward, expressed frustration by saying that “these kinds of publicly displayed maps earn little respect from ordinary Japanese.” This last student, who wrote the longest and certainly most incisive report, had no qualms in blaming local government officials for the difficulties in using the maps, as illustrated by these comments which were formed not only from some bad experiences, but also from speaking with an official at the ward office: “even more frustrating than the inaccuracies on the maps is the fact that ... officials are aware of the mistakes and do nothing to prevent visitors from getting lost,” “I came to feel that the officials ... do not care about the errors on the maps and their effect on visitors,” and, when offering an excuse about why a route was shown to go to an inaccessible site, a local farmer told her that “Japanese municipal officials usually have to pretend that their work is done.” Other than this last student, who worked very hard on the project, it seemed that the other three who wrote about maps were content with writing a superficial report rather than delving into the significance of the illustrated material on them.

As with the students in the 2009 course, those in the 2010 course were given a copy of publication 2007, but in the hope of getting better submissions, they were assigned the group projects discussed previously to get some experience. When it came time to doing the individual projects, all six students selected a map from the “walking routes to historical sites” genre in the ward that they either chose or were assigned, and although their papers varied in length and depth of content, it was clear when reading them that they had a much clearer perspective on their task than did most of the students the previous year. To keep things brief here, the next three paragraphs focus on their significant observations about the purposes and usefulness of the maps and, since the students were not Japanese, what they appeared to have learned about the areas covered in the maps and about Japanese culture.

Having already worked with similar maps, the students easily understood that they are related to leisure – “these ‘walk about’ maps are placed ... throughout the city, to give people a way to entertain themselves” as the student whose map is in Nishi Ward put it – but this time, the one who studied a map in Minami Ward wrote that “since it is almost entirely written in Japanese, [the map] is most likely meant for Japanese tourists, or even locals who just want to walk for exercise whilst visiting some interesting local places.” Although the word “visitors” might have been a better choice than “tourists,” her observation of Japanese nationals being the intended or primary audience can be extended to all the “walking routes to historical sites” maps which the author of this article has seen in Nagoya. Of course, foreigners who can figure out the written Japanese can rather easily use these maps, as is hinted at by the student who studied a map in Nakamura Ward – “for residents, regardless of nationality, who would like to explore Nagoya deeper ..., the route suggests a lot of worthy opportunities” – but that such maps can be a linguistic challenge for non-Japanese is illustrated by another student remarking that the English translation of its title “are the only

words written in English on this map [in Kita Ward, which is] why in the beginning [he] had no idea about the names of the sites shown.” The language aside, in regard to using the maps, that in Minami Ward “was simple and easy to use” as well as “accurate in showing all the roads, unlike some other walking maps,” that in Nakamura Ward was found to be reasonably accurate, and that studied in Midori Ward had sites which were “fairly easy” to locate with the exception of one with “three separate locations,” yet the students who worked with the Nishi and Kita maps seem to have had some trouble, in the first case some effort having been required “to find exactly where the map was telling [her] to go but eventually [she] found a few of the places,” while in the second there was some frustration because “not all roads were shown ... so [he] could not always find the right way” to go.

Observations about the areas, all predominantly residential, varied in the reports. The student who worked with the map in Nakamura Ward seems to have gotten the biggest surprise since, although her map was on the west side of Nagoya Station and therefore in a very busy part of the city, its “area is mostly residential, with schools, playgrounds, shops and small restaurants” and that a “visitor may not realize he is near Nagoya’s central railway station.” Around the much smaller Motokasadera Station in Minami Ward, the area explored was “residential ... with many temples and shrines and open areas with parks and sports grounds and ... schools,” as well as “areas that were more commercial,” and the student who visited the area discovered that the map does not illustrate the Kasadera Kannon temple complex, the largest and most important religious institution in the area. Otherwise, one student offered a sociological assessment of the residential area which she came across, saying that the area covered by the map in Nishi Ward “looked like [a] lower class area,” but this must be taken with caution because she did not explore the entire route on the map and also because Japanese residential areas are often mixed in terms of what might be called class, or apparent wealth.

When it comes to discerning what the students learned about Japanese culture by doing this project, there are two unrelated themes worth mentioning. One is that they gained some insights into religion and history, the former more so because most of the sites on the maps have a religious context, and the weighting toward religious sites was such that the student who worked in Minami Ward felt that “the title [of the map] should read ‘religious walking courses.’” The student who visited the west side of Nagoya Station made the observation that “people coming to Nagoya Station are not likely to be giving history or religion very much” thought, which might be better understood when it is particularly noted that between the map and the first site to be visited is an area with businesses devoted to digital technology, gaming, and prostitution being quite prominent, while the student who went to Nishi Ward essentially repeated a complaint from the Ôsu project, this time worded as “pretty much every religious area or building looks the same and so it becomes tiresome and repetitive.” That student, though, appears to have spent a considerable amount of time in the Shônai Green Space Park, where there were sports teams “sitting, practicing and running around” and families doing such things as playing with a ball and picnicking, leading her to get “a whole new outlook on the Japanese people” and to note that she “didn’t feel as though [she] was in the stuffy structured lifestyle of Nagoya, but ... had escaped to this haven, where even the Japanese run to get away from their own robotic lifestyles.” This, of course, is the theme unrelated to history and religion, a human-interest one which had not been expected when the assignment was given.

Concluding Comment

Given the collective experiences of the author while undertaking research and of the students when doing assignments for the “map appreciation” courses, it can be said that

publicly displayed illustrated maps in Japan offer interesting, unconventional opportunities within the domain of formal education. Finding such maps, using them, and getting information about their areas and sites can turn the maps into devices for study, not only about cartography and what is in the maps, but also about local history and, especially for non-Japanese students, Japanese culture. Field trips or onsite visitations are very useful in that the illustrated sites can be seen for what they actually are, the character of the areas can be experienced, some visual or even written information about the sites can be obtained, and curiosity can be aroused about whether more information is available, in print and/or in cyberspace, and about the relevance of sites and areas to something of greater significance. For courses at a university, this sort of activity not only can yield short reports and term papers with observations of varying quality and accuracy – as is demonstrated in the previous section – but also can lead to in-class explanations and discussions.

Related Monographs By The Author

2003. Illustrated Maps on Public Display in Japan: Geography and Artistic Tradition. *Geographical Review of Japan* 76, 12: 187-206 or 823-842.^(a)

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2010b. Analysis of an Illustrated Map of the Aioiyama Upland, Nagoya: A Case Study of Publicly Displayed Maps as Tools for Leisure-Seekers. *International Journal of Culture and Tourism Research* 3, 1: 109-129.^(c)

2011. Maps with Walking Routes to Historical Sites in Nagoya: Common Denominators and Their Purposes. *Media to Shakai* [Media and Society] / *Studies in Media and Society* 3: 45-62.^(b)

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