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A Bowl for a Coin is the first book in any language to describe and analyze the history of all Japanese teas from the plant's introduction to the archipelago around 750 to the present day. To understand the triumph of the tea plant in Japan, William Wayne Farris begins with its cultivation and goes on to describe the myriad ways in which the herb was processed into a palatable beverage, ultimately resulting in the wide variety of teas we enjoy today. Along the way, he traces in fascinating detail the shift in tea's status from exotic gift item from China, tied to Heian (794-1185) court ritual and medicinal uses, to tax and commodity for exchange in the 1350s, to its complete nativization in Edo (1603-1868) art and literature and its eventual place on the table of every Japanese household. Farris maintains that the increasing sophistication of Japanese agriculture after 1350 is exemplified by tea farming, which became so advanced that Meiji (1868-1912) entrepreneurs were able to export significant amounts of Japanese tea to Euro-American markets. This in turn provided the much-needed foreign capital necessary to help secure Japan a place among the world's industrialized nations. Tea also had a hand in initiating Japan's "industrious revolution": From 1400, tea was being drunk in larger quantities by commoners as well as elites, and the stimulating, habit-forming beverage made it possible for laborers to apply handicraft skills in a meticulous, efficient, and prolonged manner. In addition to aiding in the protoindustrialization of Japan by 1800, tea had by that time become a central commodity in the formation of a burgeoning consumer

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society. The demand-pull of tea consumption necessitated even greater production into the postwar period—and this despite challenges posed to the industry by consumers' growing taste for coffee. *A Bowl for a Coin* makes a convincing case for how tea—an age-old drink that continues to adapt itself to changing tastes in Japan and the world—can serve as a broad lens through which to view the development of Japanese society over many centuries.

The purpose of this book is to offer insightful and thought-provoking commentary on global science education. It offers a critical analysis from the perspectives of culture, economics, epistemology, equity, gender, language, and religion in an effort to promote a reflective science education.

Japanese "new religions" (*shinshūkyō*) have used various media forms for training, communicating with members, presenting their messages, reinforcing or protecting the image of the leader, and, potentially, attracting converts. In this book the complex and dual relationship between media and new religions is investigated by looking at the tensions groups face between the need for visibility and the risks of facing attacks and criticism through media. Indeed media and new technologies have been extensively used by religious groups not only to spread their messages and to try to reach a wider audience, but also to promote themselves as a highly modern and up-to-date form of religion appropriate for a modern technological age. In 1980s and early 1990s some movements, such as *Agonshū*, *Kōfuku no Kagaku*, and *Aum Shinrikyō* came into prominence especially via the use of media (initially publications, but also ritual broadcasts, advertising campaigns, and public media events). This created new modes of ritual engagement and new ways of interactions between leaders and members. The aim of this book is to develop and illustrate particular key issues in the wider new religions and media nexus by using specific movements as examples. In particular, the analysis of the interaction between media and new religions will focus primarily on three case studies predominantly during the first period of development of the groups.

In this first synthetic, comprehensive survey of Japanese sports in English, the authors are attentive to the complex and fascinating interaction of traditional and modern elements. In the course of tracing the emergence and development of sumo, the martial arts, and other traditional sports from their origins to the present, they demonstrate that some cherished "ancient" traditions were, in fact, invented less than a century ago. They also register their skepticism about the use of the samurai tradition to explain Japan's success in sports. Special attention is given to Meiji-era Japan's frequently ambivalent adoption and adaptation of European and American sports—a particularly telling example of Japan's love-hate relationship with the West. The book goes on to describe the history of physical education in the school system, the emergence of amateur and professional leagues, the involvement of business and the media in sports promotion, and Japan's participation in the Olympics. Japanese Sports Trivia Quiz (openli) Japan's first professional baseball team was founded in 1921. When were the Central and Pacific Leagues established? a. 1930; b. 1940; c. 1950; d. 1960 (openli) Oh Sadaharu hit 51 home runs in 1973 and 49 in 1974. How many did he hit in his lifetime? a. 597; b. 602; c. 755; d. 868 (openli) Sugiura Tadashi pitched 42 games for the Nankai Hawks in 1959 and won 38. How many games did he pitch and win against the Yomiuri Giants in the Japan Series that same year? a. 1; b. 2; c. 3; d. 4 (openli) The first Japanese radio broadcast of an entire sports event occurred at the national middle-school baseball tournament at Koshien Stadium in 1927, with a Ministry of Communication censor standing by since the script couldn't be approved in advance. The national middle-

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school tournament was suspended in 1941. When was it resumed? a. 1945; b. 1946; c. 1947; d. 1948 (openli) In 1791 Shogun Tokugawa Ienari observed a new ring-entering ceremony similar to that now performed by yokozuna. When did the Sumo Association officially recognize the rank of yokozuna? a. 1789; b. 1890; c. 1909; d. 1951 (openli) Which famous sumo rikishi won 69 successive bouts over the course of 7 tournaments, the longest winning streak ever recorded? a. Futabayama (Sadaji); b. Wakanohana (Kanji); c. Taiho (Koki); d. Chiyonofuji (Mitsugu) (openli) When the first karate dojo was established in Okinawa in 1889, the characters for karate were written 'Chinese hand'. When were they first written 'empty hand'? a. 1889; b. 1922; c. 1929; d. 1935 (openli) Only one major school of aikido holds competitive tournaments. When did the name aikido first appear on the list of government-sanctioned martial arts. a. 1883; b. 1890; c. 1931; d. 1942 (openli) In 1951 Tanaka Shigeki became the first Japanese runner to win the Boston Marathon. When was the first Fukuoka Marathon held? a. 1927; b. 1937; c. 1947; d. 1957 (openli) At the infamous 1936 "Nazi Olympics" in Berlin, Japanese athletes won gold medals in track and field, swimming, and diving. In what event did a Korean win the gold for Japan? a. marathon; b. triple jump; c. pole vault; d. 1500-m freestyle

Answers: 1. c. (the Pacific League was the expansion league); 2. d. (Japanese ballparks are shorter than U.S. parks, but the season is also shorter); 3. d. (his arm never recovered from that year); 4. b.; 5. c. (the rank "yokozuna" first appeared on the banzuke ratings in 1890; and the first solo ring-entering ceremonies by wrestlers wearing the "yokozuna" rope was in 1789); 6. a.; 7. c. (by members of Keio's karate club who were impressed by a Zen priest of the Rinzaï sect); 8. d. (its founder Ueshiba Morihei was born in 1883); 9. c. (the year after the first footrace around Lake Biwa); 10. a.

Japan was shaken by the 'double disaster' of earthquake and sarin gas attack in 1995, and in 2011 it was hit once again by the 'triple disaster' of earthquake, tsunami, and nuclear meltdown. This international, multi-disciplinary group of scholars examines the state and societal responses to the disasters and social crisis.

This is an examination of the attitudes, ideals and myths of Japanese imperialism as represented in its film culture. Baskett traces the development of Japanese film culture from its unapologetically colonial roots in Taiwan and Korea to less obvious manifestations of empire, such as the markets of Manchuria.

This is the first volume of the two-volume set (CCIS 617 and CCIS 618) that contains extended abstracts of the posters presented during the 18th International Conference on Human-Computer Interaction, HCII 2016, held in Toronto, Canada, in July 2016. The total of 1287 papers and 186 posters presented at the HCII 2016 conferences was carefully reviewed and selected from 4354 submissions. These papers address the latest research and development efforts and highlight the human aspects of design and use of computing systems. The papers thoroughly cover the entire field of Human-Computer Interaction, addressing major advances in knowledge and effective use of computers in a variety of application areas. The papers included in this volume are organized in the following topical sections: design thinking, education and expertise; design and evaluation methods, techniques and tools; cognitive issues in HCI; information presentation and visualization; interaction design; design for older users; usable security and privacy; human modeling and ergonomics.

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One of the best overviews of the anime phenomenon, its history and cultural significance, ideal for surveys and in-depth study.

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