

# Learning Culture from Tea ceremony

外国語学部 国際文化交流学科 3年

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## I .Introduction

In Mr. Churchill' s Senmon Enshu class, I am trying to understand how people learn culture. When people learn culture, we can see interesting movements such as pointing, eye gaze, gestures and language between teachers and learners. My group collected data on learning to do the tea ceremony, and I analyzed this data to better understand human interaction and learning.

## II .Methodology

My group decided to videotape about the tea ceremony. I taught my group member Mayu how to do the tea ceremony because I have practiced tea ceremony for five years. To videotape the tea ceremony, we borrowed a Japanese room in our university. We videotaped three data from tea ceremony. First, we videotaped how to open the Fusuma door and to serve tea. Then we prepared Fukusa and Chakin which we use to clean the tea bowl or other tools. We videotaped how to fold them. From these data, I chose people learning how to serve tea and focused on one minute of interaction. In this minute, I could see some characteristic features we learned in class. In this report, I will discuss three excerpts. Through the all excerpt, I try to explain how to clean the tea bowl by using Chakin. In the first and second excerpt, I explain which sides of the Chakin we have to use when we clean a tea bowl. In the third excerpt, the learner could understand how to clean the tea bowl.

## III . Focus/Features

I found three interesting features. First, while teaching we didn' t look each other' s eyes, we looked only at the tea bowl and Chakin. The teacher looked at the learner' s hand movements and checked whether her movements were correct. The learner also checked the teacher' s movements. Second, I found that when the learner could not understand what the teacher explained, the teacher repeated and changed to words which the learner could understand easily. Before the teacher explained easily, I found a silence time. This time is thinking time during which the teacher thinks about how to explain so the learner could understand easily. While teaching, I found two silence times. I will illustrate these times in Excerpts 1 and 2.

## IV . Excerpt 1

In the Excerpt 1, the teacher explained which sides of Chakin we have to use when we clean a tea bowl. But the learner could not understand which sides she had to use. Then, the teacher looked at the learner's Chakin and taught how to clean the tea bowl by using a Chakin.

01 T:de oitara mou ikkai tsumande

02 kono chawan no naka de 'T' noji wo kaku youni huki masu

03 L:ah-ah-

04 ((The learner is going to clean the tea bowl looking teacher' s Chakin))

05 T: sou sou ettone

06 (2.0)

07 ((The teacher looks at the learner's tea bowl and her tea bowl by turns))

In line 1 and 2, the teacher picked up the Chakin from the tea bowl and explained how to clean the tea bowl. The learner answered “ah- ah-” in line 3. In line 4, the learner is going to clean the tea bowl looking teacher’ s Chakin. But the learner just looked the teacher’ s Chakin and did not try to move her hands. In line 5, the teacher looked the learner’ s movement. Then the teacher said “sou sou” and added “ettone” . In the pause in line 6, the teacher looked at the learner’ s Chakin inside of the tea bowl and the movement of her hands. The teacher looked her Chakin and the learner’ s Chakin by turns in line 7.

From this situation, the teacher needs time to monitor the movement of learner. In line 06 and 07, the teacher looked at the learner’ s Chakin inside the tea bowl and own Chakin by turns. This time monitoring happened. Comparing also happened. The teacher compares movements looking own Chakin and the learner’ s one by turns. For teacher, monitoring and comparing is important works. It needs time to monitor and compare.



Left: Learner Right: Teacher  
(The teacher looked at the her own Chakin and learner’ s one. )

### V .Excerpt 2

The Excerpt 2 is a continuation of the Excerpt 1. The learner couldn't understand yet which sides of Chakin we have to use.

08 T:otte nai gawa de huku

09 ((shows the teacher's Chakin))

10 L:otte nai gawa de kotti?

11 T:sou kotti no men de huku

12 ((The teacher points own Chakin and show to the learner))

13 (2.0)

14 ((The teacher put own tea bowl and holds the learner's tea bowl))

15 T:kou mottara kotti gawa de hukuno kou yatte

The teacher explained which sides of Chakin we have to use with only language in line 08. The teacher picked up own Chakin from the tea bowl and showed the Chakin to learner. Because the Chakin was inside of the tea bowl the learner and teacher could not see each other's tea bowl. So the teacher showed her Chakin to learner in line 09. In line 10, the learner repeated the teacher’ s words. The teacher answered in line 11. In line 12, the teacher pointed own Chakin showing the right sides of Chakin. In the pause in line 13, the learner tried to clean the tea bowl as the teacher explained, but learner stopped her movement and then checked the teacher's Chakin. The teacher moved her body back and tried to look learner's movement. In line 14, the teacher picked up the learner's tea bowl and by using it, the teacher showed the example of how to clean the tea bowl to the learner. At the same time, the teacher explained how to clean the tea bowl with language and moved her body toward the learner. It appeared in line 15.

In Excerpt 2, the teacher explained with only language at first (in line 08). Next, the teacher showed the right side of the Chakin by pointing at her own Chakin (in line 11 and 12). Then

the teacher held the learner's tea bowl and Chakin, modeling how to clean the tea bowl while explaining this (in line 14 and 15). In this way, language is always needed when teaching, but the teacher's movements are connected with the language she uses. As a result, the way of moving her body and showing the example were easier to understand for the learner.

### VI. Excerpt 3

The learner was taught which sides of Chakin she has to use in the Excerpt 2, and then the teacher is about to teach next step.

15 T: kou mottara kott igawa de hukuno kou yatte

16 ((The teacher hold the learner's hand and move))

17 a sou sou sou sou

18 L: ah-

19 ((The expression of the learner become bright))

20 ((The teacher pick up own tea bowl and return to original position))

The teacher explained how to clean the tea bowl with and moved her body toward the learner in line 15. In line 16, the teacher held the learner's hands, moved together and cleaned the tea bowl with the right sides of Chakin. The teacher said "a sou sou sou sou" in line 17. The learner said "ah-" in line 18. At the same time in line 18, the expression of the learner became bright. The learner smiled in line 19. The teacher picked up own tea bowl and then return to her original position in line 20.

From this situation, we can see interesting point in line 17 when the teacher said "a sou sou sou sou". The word "sou" has some roles. In this situation, "sou" means correct. Also, "sou" is used when the teacher shows that she looks at the movement of the learner. When the teacher say

"sou", the learner can understand that she moves correctly. In line 19, the expression of the learner became brighter before "sou". The learner got a confidence of her movement at that time. By saying "sou", the learner feels easy to continue her movements.



(The teacher held the learner's tea bowl and Chakin.)

### VII. Conclusion

First, this paper has examined monitoring, comparing, necessity of language when teaching and the means of the word "sou". In Excerpt 1, we saw the example of what the teacher do during 2.0 second pause. The teacher looked at the own Chakin and learner's one by turns. At the same time, the teacher monitored the learner's movement and checked whether that movement was correct. The pause appears then.

In Excerpt 2, we saw the language is connected with movement. The teacher explained with only language at first and then she pointed, but finally she moved her body and showed the example. The language always need to teaching, but sometimes showing the right movement is easier to understand.

In Excerpt 3, we can see the example of how the teacher used the word "sou" when teaching. The learner can move having confidence because "sou" means correct. Moreover, by repeating "sou", the teacher shows that she looks at the learner's movement properly and the learner can understand her movement is correct. Monitoring, comparing, the word "sou" and language and movement are all needed when learning culture.

(2:22)

01 T: de oitara mou ikkai tsumande

02 kono chawan no naka de ' I' noji wo kaku  
youni huki masu

03 L:ah-ah-

04 ((leaner is going to clean the tea bowl looking  
teacher's Chakin))

05 T:sou sou ettone

06 (2.0)

07 ((teacher looks at the learner's tea bowl and  
her tea bowl by turns))

08 T: otte nai gawa de huku

09 ((shows the teacher's Chakin))

10 L:otte nai gawa de kotti?

11 T:sou kotti no men de huku

12 ((The teacher points own Chakin and show to  
the learner))

13 (2.0)

14 ((The teacher put own tea bowl and holds the  
learner' s tea bowl))

15 T:kou mottara kotti gawa de hukuno kou yatte

16 ((The teacher hold the learner' s hand and  
move))

17 a sou sou sou sou

18 L:ah-

19 ((The expression of the learner become  
bright))

20 ((The teacher pick up own tea bowl and return  
to original position))

(2:48)