

## Case Study of Practice of the Tea Ceremony (Sado) through Distance Education

Sachiko Yanagihara, Hiroshi Koga

► **To cite this version:**

Sachiko Yanagihara, Hiroshi Koga. Case Study of Practice of the Tea Ceremony (Sado) through Distance Education. Kai Kimppa; Diane Whitehouse; Tiina Kuusela; Jackie Phahlamohlaka. 11th IFIP International Conference on Human Choice and Computers (HCC), Jul 2014, Turku, Finland. Springer, IFIP Advances in Information and Communication Technology, AICT-431, pp.136-145, 2014, ICT and Society. <10.1007/978-3-662-44208-1\_12>. <hal-01383053>

**HAL Id: hal-01383053**

**<https://hal.inria.fr/hal-01383053>**

Submitted on 18 Oct 2016

**HAL** is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire **HAL**, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.



# Case Study of Practice of the Tea Ceremony (*Sado*) through Distance Education On the Ethics of ICT

Sachiko Yanagihara<sup>1</sup>, Hiroshi Koga<sup>2</sup>

<sup>1</sup>University of Toyama, Faculty of Economics, Japan  
sachiko@eco.u-toyama.ac.jp

<sup>2</sup>Kansai University, Faculty of Informatics, Japan  
koga@res.kutc.kansai-u.ac.jp

**Abstract.** The purpose of this paper is to consider the meaning of the distance education which utilizes ICT from the viewpoint of the ethicality of ICT. In Particular, this paper would discuss the distance education system of the tea ceremony (specifically, *Ensyu Sado School*) in Japan. This paper is organized as follows. First, the education system of the tea ceremony is introduced. Second, as a case of distance education utilizing ICT, “WEB lessons” of the tea ceremony of traditional Japanese performing arts are taken up. Third, the effect of the distance learning system of the tea ceremony had on the code of conduct of trainees will be discussed. In other words, ethics of ICT in WEB lessons of tea ceremony is considered.

**Keywords:** Distance Education Systems, Ethics of ICT, the Tea Ceremony

## 1 Introduction

In recent years, the distance education system attracts attention. Innovation in distance education system is remarkable. The driving force is an application of technologies such as “gamification” and “AR (augmented reality)”, supported by 3D technologies. Here, gamification is the use of game thinking and game mechanics in non-game contexts to engage users in solving problems [1]. Distance education (e-learning) is undergoing a major transformation in this way.

The purpose of this paper is to consider the meaning of the distance education which utilizes ICT (Information and Communication Technology) from the viewpoint of the ethicality of ICT. Sometimes, the focus of research of distance education has a tendency concentrated on a technical trend. For example, the meaning of “gamification” or “serious game” is told in many cases (e.g. [1-2]). There, it is discussed what is acquired (or lost) by the virtual space closer to the real there. However, in this paper, such newest distance education systems are not targeted. Rather, it is a subject discussed in a relatively simple system. In addition, the tea ceremony (*sado*) of traditional Japanese performing arts would be taken up as a learning object. Conventional-

ly, it is an area in which it has been considered only face-to-face training is effective. Therefore, the authors suspect it to be beneficial in the discussion of the ethics of the information system in distance education and exploring the meaning of distance education.

This paper is organized as follows. First, the education system of the tea ceremony is introduced. Second, as a case of distance education utilizing ICT, “WEB lessons” of tea ceremony of traditional Japanese performing arts (specifically, *Enshu Sado School*) is taken up<sup>1</sup>. Third, the effect of the distance learning system of the tea ceremony had on the code of conduct of trainees will be discussed. In other words, ethics of ICT in lessons WEB of the tea ceremony is considered.

## 2 Background of Lessons of the Tea Ceremony

In this section, before a discussion, the education system or lessons of the tea ceremony are introduced.

The first step of the exercise in the tea ceremony is mastery of basic operation. Specifically, they are the manners in tearoom and *temae* (procedure for making *matcha*, that is, Japanese green tea, for guests as they watch). In practice, lessons would be divided the operation of the procedure for making tea, mastery of each part would be a challenge: how to fold the *fukusa* (silk cloth), how to inspect the *chasen* (tea whisk), how to wipe the *chawan* (tea bowl), container for powdered thin tea, tea scoop, how to fold *chakin* (a tea cloth). In Figure 1, we can see *Chawan*, *Chasen*, *chakin*, *Natsume* (which use to contain the powder of green tea), *Chashaku* (which is spoon for scooping into bowls green tea).



**Fig.1.** Tea Utensils (Right: Chawan, Chasen, Chakin, Natsume, and Chashaku; Left: Fukusa)

<sup>1</sup> *Enshu Sado (Tea) school* has 400 years of history. Enshu Kobori who is the originator was a feudal lord of the early 17th century (Edo Era). Therefore, Enshu School is known as samurai tea ceremony. The Spirit of Enshu Sado lies in “*Kirei Sabi*”, or gracefulness and simplicity. *Kirei Sabi* has its origin in ancient Japanese sense of beauty which is closely related to *echa* of the Heian period. (Quoted by Enshu's Tea Ceremony Web site [3])

Exercise of such divided operation is called “*Wari Geiko*” in Japanese. Although exercises of the tea ceremony are one to one fundamentally, in this stage, two or more pupils may receive exercise simultaneously. After finishing mastery of these basic practices, a pupil performs the face-to-face training. The center of training is accomplishment in *temae*. Since the face-to-face training is in the mainstream, two or more pupils cannot be practiced simultaneously. Therefore, other pupils will play a visitor's role during a one pupil's exercise. In Figure 2, we can see training that is carried out at the same time more than one in the initial stage (left photo) and pupils those who play the role of customers except those who train (right photo).



**Fig.2.** State of the practice

However, the contents of exercise of the tea ceremony do not stop only at them. In the field of lessons, the pupil would learn the traditional culture of Japan, such as the following as well as manners and way of *temae* or *otemae*. That is, *Ikebana* (arranged flower), the meaning of a *kakejiku* (hanging scroll), incense, tools, a tearoom and the yard, confectionery, Japanese clothes (*wafuku*), *kaiseki ryori* (dishes served before tea ceremony), and so on. That is, the opportunity to learn traditional Japan culture synthetically is condensed by exercise of the tea ceremony. In Figure 3, we can see *Kakejiku* and *Ikebana* (left photo) and *Wafuku* (right photo that the first author is wearing a *Wafuku*).



**Fig.3.** The traditional culture in Japan

Furthermore, there is no end in exercise. Tea ceremony is different in each season. In order to learn the manners of each, a long life of learning is required. And, the art or technique of tea ceremony is broken down into *Kata*: model form<sup>2</sup>. That is, there are successive levels of study and people study step by step to an instructor from a beginner. And, when the learner has finished learn each stage, the instructor would issue a certificate (called *Kyojo*, meaning license) that proves it.

By the way, the guidance in the lesson of tea ceremony, specific instructions in everyday language is common. For example, instructions such as “a teacup is on the left of the front”, “being a left hand there” is made. Then, in the practice room, the mentor does not instruct using the metaphor or “*Waza* Language” by Ikuta [4]. It can be said that guidance is by everyday specific.

Moreover, while training continuously, pupils can take “diplomas” such as “*Shihan* (instructor).” However, in this paper, lessons which aim at an instructor are not taken as an object. Rather, in order to clarify the ethics of ICT, discussion of this paper is limited in practice to target disciples general.

### 3 Case Study of the Tea Ceremony through Distance Education

In this section, the case of lessons of the tea ceremony as a key which considers the meaning of a distance education system is taken up<sup>3</sup>. And in this paper, we focus on non-vocational training for adult.

By the way, as is well known, the tea ceremony is the originator by men and it has been popular among men (that is, the *machisyu* (commercial and industrial men) and the samurai). In a word, the tea ceremony was a male-dominated world until the first half of the Edo period. However, in the late Edo period, players of the majority are women. In other words, the central players in the tea ceremony were replaced by women [5]. Because the tea ceremony became to be considered one subject of domestic training.

If repeatedly emphasized, despite have been formed in the male-centered society, tea ceremony has been penetrated as a lesson events in women. Tea ceremony has been learned as a domestic training or training for homemaking. However, female learners have been reduced by the social advancement of women [6, 7]. On the other hand, the number of male learners is flat trend [6, 7]. Therefore, there is a tendency to increase the ratio of male learners. A lot of male learners would like to become familiar with Japanese culture. Therefore, learners who aim to become instructors are very few. Almost of the learners in “WEB lessons” do not intend to become an instructor.

---

<sup>2</sup> *Kata* (model form) is a cardinal rules or basic promise, and refers to how to behave. For example, there are how to use *fukusa*, how to drink tea, how to perform *temae*, and so on.

<sup>3</sup> This case study was created based on the atypical interviews with Mr. Horiuchi to deploy WEB lessons (December 4, 2011, October 12, 2013 and March 17, 2014). Interview survey was carried out in one-two hours each times. In addition, we would reference the writings of Mr. Horiuchi [8], web site, and Facebook. Furthermore, we send an e-mail any question as appropriate. And Fig.1 (the lower right one), Fig.2 and Fig.5 are photos that Horiuchi is taken.

Rather, they would aim to learn mind and form (called *kata*) of tea ceremony [9]. And many of the learners in “WEB lessons” are male. The authors would like to emphasize this point.

Now, in exercise of the tea ceremony based on facing education, probably, it is only Gishio Horiuchi (The name in the tea ceremony is Kochu-An-Socho) who uses the distance education system. Mr. Horiuchi is a master of the tea ceremony who plays various active parts. With regard to the activities of Mr. Horiuchi, please refer to the following website [10].



**Fig.4.** Mr. Horiuchi (left) and the State of the lessons (right)

The direct trigger of the “Web lessons” was a pupil’s overseas transfer. One male pupil was transferred to France. If it is domestic transfer, it is possible to continue the lesson by finding the mentor of the same school. However, since it was the transfer to overseas in the case of this pupil, it was difficult. Then, there was a proposal of distance education spontaneously from a pupil. In this way, the “WEB lessons” is born as a result of unintended.

At the beginning, the lesson was carried out with an iPhone. At the lesson, since instruction was performed orally, the camera function of iPhone was enough. That is, system requirements are simple. A mentor just sees a pupil’s operation. After, a system configuration progresses follows: the latest version of the freeware Skype™ in which IP video call is possible can use. However, the web camera of high resolution is recommended.

Now, at a WEB lessons, image of pupil’s procedures will be captured in the Web camera. In lessons, Mr. Horiuchi sees in the home video of pupil. He will indicate by words specific to the pupil as necessary. It would be just “365 day and 24 hours,” and “living room exercise.” Recently, two cameras have been used during the practice of the WEB lessons. In order to teach to fine operation, it decided to use together not only the whole body but the camera for hands.

In 2011, pupil of the Web lesson had been living in Singapore, New York, Vietnam as well as France. The problem for a mentor was that instruction time is midnight. Time for a pupil to finish work and go home becomes midnight due to the time difference in many cases. Therefore, there are not few burdens of Mr. Horiuchi who is a mentor. However, Mr. Horiuchi still says that WEB lessons have a big charm. That is, first, it can have a pupil, without affecting exercise in the usual practice room.

Next, it is that a burden is small since it is not a lot of people. In addition, Mr. Horiuchi said as follows: ‘I think the reaction of WEB lessons when viewed from the pupil also good. It is the reason why pupil is satisfied with the environment of being able to question at any time’.



**Fig.5.** the State of WEB lessons (Screenshot of the mentor side)

By the way, WEB lessons would be carried out in private room of learners. Of course, it is not a formal tea room. In addition, the tool also dispense with substitute in many cases.

Mr. Horiuchi has been instructed to bring tools from Japan, such as *fukusa* (silk wrapper) and *chasen* (bamboo whisk). However, pupils have to use a substitute in the local tool such as a furnace. So to speak, the practice by *mitate* (resembling) had been practiced.

The training fee was set at 2000 yen for 30 minutes. Normal practice is 4000 yen in about an hour once. In addition, it has introduced a coupon system of six times 10,000 yen at present.

#### **4 Ethics in Distance Education Systems**

In this section, ethics of ICT in distance education system will be discussed. In other words, the authors would like to pay attention to changes in the educational activities for the pupil. That is, the question whether ICT changes the code of conduct of the real world would be discussed<sup>4</sup>.

---

<sup>4</sup> In this paper, we would referred to an implicit assumption about the practice of the tea ceremony as “the Code of Conduct.” Specifically, we refer to the idea of common sense in the tea ceremony world such as “how should we do with the practice of the tea ceremony,” “what should a teacher-student relationship” and so on.

There are two challenges: First, a change in the code of conduct of Mentor. Second, changes in code of conduct of learners. In this paper, we focus on the first challenge. That is, changes in the code of conduct of mentor (not learners) would be discussed. By the way, our previous work [8] analyzed changes in the code of conduct of the learner from the perspective of organizational citizenship behavior, but it is not from the perspective of ethics of ICT. Furthermore, as to the changes in the code of conduct of the learner, “double-loop learning” also is involved [11]. The idea of double-loop learning is proposed by Chris Argyris. The popularly idea of the learning is that we are working to solve problems according to the framework of ideas and action that has already. However, there is another type of learning. It is to discard the existing frameworks, and to incorporate a framework for new thinking and action. Such a type of learning is “double-loop learning.”

In practice in remote location, the tea utensils are not perfect. Since there is no *furo* which is tool to boil water<sup>5</sup>, it is replaced by an electric kettle. Or, there is no coal, but to perform the practice with the intention of some.



**Fig.6.** *kama* (kettle) and *furo/ro* would vary depending on the season

Through such lessons, pupils would the concept of practice as well as the procedure of the tea ceremony. It is said that the learning through such lessons is a double-loop learning exactly. Therefore, we would like to challenge in the future the issue of learner.

By the way, through the practice of the WEB lessons, the contents of the lesson have not been substantially changed. And, the way of lessons are not changed significantly. That is, code of conduct is not changed significantly. However, the authors would focus on the context that is the background of the lesson. ICT in Web lesson is a mirror and an amplifying device of context.

At this time, contexts in which Mr. Horiuchi had are as follows: First, he would like to guide to the entrance of the tea ceremony to a lot of people. Second, he would like to impart the pleasure of tea ceremony in Japan. Third, he would like to break down stereotypes that it requires specialized tools and that learning is difficult<sup>6</sup>.

As related to the context of the first and second, the authors would like to point out that Mr. Horiuchi was reviewing the traditional master and pupil relationship. It is said that traditional master and pupil relationship as being collapsed in the world of

---

<sup>5</sup> In the tea ceremony, the tool to boil hot water will vary from season to season. Therefore, it is not possible to provide a hook for all remote.

<sup>6</sup> Personal interview at December 4, 2011 and October 12, 2013.



tea ceremony (or it might not be limited to the world of tea ceremony). In the case of domestic training, voluntary pupils were few. Pupil of this type had come to practice for a period of up to marriage. But, in recent years, new pupil who would pay a fee on their own has been increasing. They believe the lesson of a lifetime. In addition, the master and pupil relationship sought by new learners would be dry, such as the service consumer. (It is said to be the era where disciples choose a mentor.). It would not be a wet relationship such as apprenticeship<sup>7</sup>. Therefore, Mr. Horiuchi would be considered weak ties are important. ICT (that is, distance education system) has strengthened the concept of weak ties. Consequently, ICT revealed the significance of maintaining a weak relationship.

Then, in terms of the third context that described above, the practice of lesson using ICT was a breakdown of stereotypes in the tea ceremony. Mr. Horiuchi was hoping that people will enter the world of tea ceremony frankly. And he would like to tell not only how to *kata* of *temae* (partial form model of *temae*) but also the fun of tea ceremony. Then, it is important that the pupil continues the lessons in order to have the experience of the pleasure of tea. However, there are cases where continuation of the lessons is difficult on account of work. Therefore, as described above, distance education system by ICT is enabled. Then distance education system according to ICT is a reflection of the intention of Horiuchi. In other words, ICT can be understood as a tool to convey the heart of tea rather than a tool to teach *kata* (form). That is, ICT has amplified his intentions or was polarized to his intentions. Further, in order to continue the dry master-pupil relationship, Mr. Horiuchi adopted a fare system in accordance with the practice times.

Then, ICT is a mirror that reflects the context as described above. WEB lessons were developed while reflecting the context of Mr. Horiuchi. And, through a WEB lessons, he began to strengthen the context of his own. And, he was convinced of the validity of the context of his own. The loose coupling master and pupil relationship is the prominent example. New pupil (who would become pupil to learn Japanese culture) different from the old disciple (the people that was recommended from the parent as domestic training) prefer relationships dry. So, he clarified the unit price of the lessons. That is, Web lesson was induced behavior of discount rates in response to the absence. Further, Mr. Horiuchi said "It is necessary for master to compromise with disciples."

In addition, Mr. Horiuchi said, "It does not matter the reason for the absence of lessons of disciple. (Rather, the continuation of the lesson is important)." ICT has also induced such correspondence.

As described above, ICT promoted the loose coupling master and pupil relationship. And, ICT lowered the threshold of the introductory tea ceremony. However, to convey the fun is only one aspect of interest. Another object is to teach proper type. Also in this regard, ICT induced additional actions. It is a change of distance educa-

---

<sup>7</sup> The apprenticeship system in Japan, it has been emphasized technology can be obtained through the washing and cleaning. In other word, it's been said that it is important that you spend together the day-to-day life. Sometimes such a relationship is expressed as "wet" in Japan. In this paper, I use a wet with the same meaning. Conversely, it is referred to as "dry" when building the appropriate relationship as needed.

tion system itself. That is, it is the addition of the Web camera. Then, the mentor would be able to monitor the enlarged image of a hand if needed. As a result, the mentor is ready to check the detailed behavior of the disciples.

Finally, for the context of breaking stereotypes, ICT has been reinforced. Originally, the use of a substitute for professional tool in the tea ceremony is not a few. However, Mr. Horiuchi admits further substitution of the tool. As a result, WEB lessons were to break down stereotypes that lesson is not possible without adequate tools.

As mentioned above, it would correspond to “*the bricolage*” to point out of Levi Strauss that one pupil would liken the electric kettle to *furo* [12]. Of course, the procedure of the tea ceremony is formalized. However, it is not necessary to view the absolute form of model (that is, *kata*). It's may be a flexible (case by case) approach. Because the environment is restricted as a remote location, the student can learn the flexibility of interpretations. After all, the pupil would begin to consider that “we can continue the lessons without access to the equipment”<sup>8</sup>.

However, ethics of the distance education system like this is not the uniqueness of ICT. Rather, it is the one that ICT enhance or reflect the ethics of users (mentor).

## 5 Conclusion

This paper was discussed the ethics of ICT (the promotion of changes in the Code of Conduct) on distance education system of the tea ceremony that is a traditional Japanese performing arts.

And ethicality that polarizes or reinforces the context of the user of the ICT is discussed. In a nutshell, we argued that ICT is to reinforce the Code of Conduct of the user. In other word, ICT does not include ethics of its own. Through reflecting the context of the user, ICT to reinforces the code of conduct of the user. In addition, by utilizing the ICT on the basis of the Code of Conduct that has been reinforced, code of conduct to more polarized. With the negative feedback loop such acts, ethicality of ICT will be polarized ethics of the user. This is the conclusion of this paper.

In the tea ceremony tea utensils plays an important role, making a practice of behavior to fit the tea utensils is essential. Also, it is a matter sensuous. Therefore, the idea that people could substitute other things because there are no adequate utensils. However, disruption to practice for that is that a waste. After all, distance education systems were facilitated the direction in which to continue practices in admit a certain degree of substitution.

In addition, these findings were obtained from targeting the distance education system of simple configuration. Distance education systems using the latest technologies such as augmented reality are seeking the realization of reality. However, WEB lessons are seeking actuality. Through a system of simple configuration, mentors are aware of the master and pupil relationship and have done an invitation to the world of tea ceremony.

---

<sup>8</sup> Personal interview at December 4, 2011 and October 12, 2013.

Also, when viewed from the standpoint of the pupil, the concept of actuality is useful. WEB lessons are a tool that allows you to feel the loose coupling master and pupil relationship. However, in this regard, we want to challenge for the future.

### **Acknowledgment**

We are deeply grateful to Gishio Horiuchi (Kochu-An-Shocho). We appreciate anonymous reviewers for their helpful comments on the earlier version of this paper. This work was supported by JSPS KAKENHI Grant Numbers 22530358, 26380458 and 26380550 and by a grant from Center for Asian and Pacific Studies, Seikei University.

### **References**

1. Deterding, S., Khaled, R., Nacke, L., Dixon, D. : Gamification: Toward a Definition, CHI 2011 Gamification Workshop Proceedings, Vancouver, BC, Canada (2011)
2. Lewis Johnson, W.: Serious Use of a Serious Game for Language Learning, Proceedings of the 2007 conference on Artificial Intelligence in Education: Building Technology Rich Learning Contexts That Work, pp.67-74 (2007)
3. Web Site of Enshu's Tea Ceremony: Available in the Internet (Reference 31 March 2014) <http://www.enshuryu.com/English/index.html>
4. Ikuta, K.: Learning from "Waza": Inquiry into the New Form of Knowledge, Tokyo: University of Tokyo Press (2007) in Japanese
5. Kato, E. (ed.): The Tea Ceremony and Women's Empowerment in Modern Japan: Bodies Re-Presenting the Past, Routledge, 2014.
6. MIC's Survey on Time Use and Leisure Activities (2007) :Available in the Internet (Reference 31 March 2014) <http://www.stat.go.jp/data/shakai/2006/index.htm>
7. MIC's Survey on Time Use and Leisure Activities (2012) :Available in the Internet (Reference 31 March 2014) <http://www.stat.go.jp/data/shakai/2011/index.htm>
8. Horiuchi, G.: The Tea Ceremony Guidance for Men, Hara-Syobo (2004) in Japanese
9. Yanagihara, S.: Customer Relationship Management and Trust management using "The WEB lessons" in the Iemoto System, Journal of Japan Telework Society, Vol. 10, No.2, pp/23-30 (2012) in Japanese
10. Web Site of Horiuchi,G. (Reference 31 March 2014) <http://www.kochu-an.jp/>
11. Argyris, C.: Increasing Leadership Effectiveness, New York: Wiley (1976)
12. Levi-Strauss, C.: The Savage Mind (French: La Pensée sauvage) Chicago: University of Chicago Press (1966, French 1962)