The Prospect of Educational Assessment as a Secret Ingredient of Effective Pedagogy in the Context of Japanese Kizuki (with-it-ness) Based on “Evidence-informed Principles for Effective Teaching and Learning”

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Abstract

It has been suggested that indigenous Japanese forms of expression, such as visual images or metaphors, expressed in the language of ordinary people, rather than abstract concepts from social science literature, seem to be at the heart of Japanese culture (Hayhoe 2000). The points of departure for Japanese teachers and schools are totally different from those of their Western counterparts regarding what to assess and what to value, due to the personal and social processes related to the collective consciousness as expressed in the Japanese language. However, even Japanese educational researchers have not yet investigated teachers’ learning in school-based settings. Research has indicated that Japanese managers have been able to apply imported management concepts in their own cultural contexts and make them work (Drucker 1990). Against this background, the working hypothesis is proposed that Kizuki culture (constructing a new understanding of the targeted issue) exists as a more multi-dimensional and multi-level concept than the Western terms “alignment” or “congruence” imply. To assess the validity of this working hypothesis, James and Pollard’s (2011) 10 “evidence-informed principles for effective teaching and learning” in the UK are comprehensively reviewed in this paper on the basis of narrative data from teachers. The findings show that the 10 principles may be articulated in terms of a Kizuki diagram, with the starting point (A), at which there no border between individual and group (Amae, Giri, Ganbare), particularly relevant during child rearing (kosodate), incorporating (B), certain related components stemming from Japanese cultural contexts, such as kankei (uchi and soto, shudan ishiki, En/Jyo) in school life and broader society, and (C), which relates to alignment across curriculum, pedagogy, and assessment (e.g., students’ performance is assessed by parents as encouragement). This conceptualization of a complex, non-linear, interacting system, based on narrative inquiry, leads to a synergy of curriculum, pedagogy, and assessment, with (C) based on the socio-cultural contexts (A+B). The related cultural code words kizuna, kankei, and others, expressed in the language of ordinary people, were extracted to
clarify *Kizuki* in school-based settings.

**Key words:** assessment for learning, pedagogical leadership, Japanese *Kizuki* (with-it-ness), kankei (interrelationships), Japanese cultural code words

1 Introduction

The quiet dignity of Japanese people and their capacity to behave in a calm and controlled manner even in a difficult situation has become well known since the magnitude 9.0 earthquake, tsunami, and nuclear disaster of March 11, 2011. There was no hysteria, rioting, or looting, as might have happened in other countries. Media reports of the Tohoku tragedy impressed foreigners with descriptions of the way in which tens of thousands of displaced people were able to make arrangements for their survival in schools and other public buildings by working together. Newspaper accounts told how people offered whatever services they could for free(1).

The incredible efforts, sheer resolve, and exemplary community spirit in overcoming insurmountable difficulties in the weeks following the triple disaster of March 11, 2011 can be explained in part by Japanese with-it-ness or *Kizuki* from the perspective of the distinctive social and holistic culture of Japan(2). *Kizuki* encompasses a wide range of key concepts, all of which are entirely accessible and widely understood in Japan.

We focus on nurturing a “Kizuki culture,” which in Western terms might be an assessment culture rather than a test culture, and which is unique to Japanese culture. *Kizuki* implies a sudden feeling of inner understanding of a phenomenon and can be roughly translated as “becoming aware of,” “noticing,” or “realizing” (Sakamoto 2011). It relates to *seishin* (spirit), “one’s inner being, which often derives spiritual fortitude from self-discipline.” Thus, *Kizuki* encompasses many key concepts.

The author wrote a paper in Volume 1 in 2015 and received the following comment from abroad:

*I read your paper “Cultural Perspectives on Classroom Assessment: A Path Toward the Japanese Assessment for Learning Network” and found it very interesting. Your skillful examination of assessment culture in Japan through AfL lenses was very enlightening. It clarified to me how culture sensitive we need to be when performing international comparisons of AfL practices or when “importing” practices from another culture. Specifically, I understand better now why it takes quite a lot of effort to implement (a light version of) Lesson Study in the school-based PD project I lead here in Israel. It seems to me that developing SBPLC in Japan is a lot easier than in Western cultures. What I am still eager to understand is how Japanese teachers facilitate student agency. This is still another hurdle that we have to pass in*
our PD project. We think we should develop individuality in connection with social responsibility.

(private correspondence from Menuha Birenbaum dated April 10, 2016)

Kizuki implies a new mindful awareness that may be attained based on holistic, systemic considerations of a situation. Once such awareness occurs, your mind cannot go back to where it was before (Inoue, 2012). Kizuki occurs when you embrace multiple perspectives that do not seem to have a particular pattern and then examine ways to make sense of these ideas by finding an overarching framework. This requires tentatively embracing complex perspectives that may conflict with one another and patiently looking for the principles that might explain the complexity of the situation. Accepting the complexity of the world and letting it reside in your mind allows you to engage in problem solving to identify the source of the problem and find an overarching framework. In other words, when encountering complex ideas, choosing a side or a stance immediately is not a fruitful approach. Pursuing Kizuki means that you detach yourself from taking a side and search for a higher-level framework that embeds various seemingly conflicting perspectives (Inoue 2015)⁵.

This paper aims to address the request to clarify teachers Kizuki or with-it-ness and related cultural code words that means high context culture, and illustrates how basic habits of the mind and heart learned in elementary school effectively serve Japanese adults in terms of their sense of responsibility, awareness of others’ needs and feelings, and commitment to everyone’s welfare. We ought to pursue a synergy effect by incorporating a Western conceptual framework into the Tohoku culture, a typical Japanese culture, as an educational version of Build Back Better. In this way, children may be given the opportunity to reach their full potential. Important factors in promoting students’ holistic learning are teaching method and type of assessment. Furthermore, ways to ensure class participation are key in effective learning. Schooling in Japan successfully integrates academic, social, and ethical learning. Some of the key aspects of regular classroom practice in Japan have been acknowledged. We ought to be open about our non-Western tacit knowledge and culture. Furthermore, we ought to be open to discussion of holistic education, which highlights a diverse and inspiring range of approaches that engage students’ emotional, social, intellectual, physical, creative, artistic, and spiritual potential.

Japanese society values kankei (interrelationships) and access to networks of trusted people. Hargreaves (2012) in his “A self-improving school system in international context” for school leadership says as follows, ‘In Japan it is kankei, which concerns access to networks of trusted people; in South Korea it is inmak, which refers to social ties, especially old-boy networks based on school and university friendships; and in China it is guanxi, which refers to social links based on
exchanging favours (Hitt, Lee & Yucel, 2002). In short, there is a cultural bias towards creating high social capital – the trust and reciprocity that in Leading a self-improving school system (Hargreaves, 2011) we saw characterized highly effective businesses and their strategic alliances in Silicon Valley’. This culture has brought certain things to the level of collective consciousness, and systematic use, which cannot be grasped by an individual subject’s consciousness. These are tacit understandings that individualistic cultures have identified in European and North American nations, leaving them in the realm of unconsciousness (and which are therefore unmanageable).

2 Research question

The research question in this paper concerns what to assess and what to value in a school context. The Japanese teacher and school cultures are completely different from those of the West due to a nexus of Kizuki, Kankei, and Kizuna, in terms of the collective consciousness as expressed in the Japanese language(4).

The aim of the paper is to describe teachers with-it-ness (Kizuki) as an extension and follow-up study of research on the teaching gap (Stiegler et al. 1999, 2016) as well as the learning gap (Stevenson et al. 1992, Hatano et al. 1998).

Against this background, the working hypothesis is proposed that Kizuki culture (constructing a new understanding of the targeted issue) exists as a more multi-dimensional and multi-level concept than the Western terms “alignment” or “congruence” imply. To evaluate this working hypothesis, James and Pollard’s (2011) 10 “evidence-informed principles for effective teaching and learning” in the UK are comprehensively reviewed on the basis of narrative data collected among teachers in the Akita prefecture (although such narrative data appear in another article), which is ranked first in Japan’s nationwide assessment of academic ability(2).

3 The findings: Kizuki nexus – a description in terms of cultural code words in Japanese classrooms and school processes

The finding is that James and Pollard’s (2011) 10 principles for effective teaching and learning may be articulated in terms of a Kizuki diagram (see Figure 1), beginning at (A), the starting point with no border between individual and group, especially in terms of kaizen, progressing to (B), other related components stemming from Japanese cultural contexts, such as kankei, and (C), alignment between curriculum, pedagogy, and assessment (e.g., students’ performance assessment done by parents as encouragement). This understanding of the concept as a complex, non-linear, interacting system, based on narrative inquiry, leads to synergy (C+(A+B)) in terms of curriculum, pedagogy, and assessment (C) based on socio-cultural contexts (A+B).

The author would like to describe the seven components of the Kizuki framework on the
basis of the 10 principles of the Teaching and Learning Research Program (TLRP) (see Abiko 2011). Abiko mentions only Kizuna, regarding personal and social processes.

The breadth of the work of the TLRP makes it possible to derive overall findings about the improvement of teaching and learning, such as the “ten principles” that Mary James and Andrew Pollard offer in their introduction.

The Tohoku culture has been regarded as typical of Japanese local and indigenous culture, especially in terms of recent efforts of elementary schools (see A: A1-A3; B: B1-B4). In this case, A represents individuals, groups, and organizations in various schools since the 1980s, and B is a basis for traditional culture in the modernization process. The author asserts that we should pursue a synergy effect by incorporating the Western conceptual framework (C: C1-C4) into this system. It is clear that the synergy between A and C could be supported by B.

![Figure 1 Narrative Teacher Education Pedagogies based on Kizuki (modified from Howe and Arimoto 2015)](image)

This may be achieved by introducing budding and strengthening the essence of enrichment and alignment for the assessment of curricula, teaching, and learning (see C: C1-C4).

Alignment entails a loop in the process: “Where am I going?” (Clear targets: Provide students with a clear and understandable vision of the learning target. Use examples and models of strong and weak work); “Where am I now?” (Effective feedback: Offer regular descriptive feedback; Self-assessment and Goal Setting: Teach students to self-assess and set goals); “How can I close the gap?” (Focused teaching and revision: Design lessons to focus on one learning target or aspect of quality at a time. Teach students focused revision; Tracking, reflecting on, and sharing learning: Engage students in self-reflection, and let them keep track of and share their learning).
3.1 Part A: Fostering teachers’ discretion (as individuals and in groups and organizations)

A1. Effective pedagogy promotes the active engagement of the learner. A chief goal of learning should be the promotion of learners’ independence and autonomy. This involves acquiring a repertoire of learning strategies and practices, developing positive learning dispositions, and having the will and confidence to become agents in their own learning. For learning in which the learner is the principal driving force, with the instructor (if one is present) as facilitator of the process, many active learning activities are possible, including experiential learning, cooperative learning, problem-solving exercises, writing tasks, speaking activities, class discussion, case-study methods, simulations, role playing, peer teaching, fieldwork, independent study, library assignments, computer-assisted instruction, and homework.

A2. Effective pedagogy fosters both individual and social processes and outcomes. Learners should be encouraged to build relationships and communication with others for educational purposes for the mutual construction of knowledge and achievements of individuals and groups. Consulting students about their learning and giving them a voice is both an expectation and a right (related to social-emotional competencies).

A3. Effective pedagogy recognizes the significance of informal learning, such as learning out of school or away from the workplace, as at least as significant as formal learning. Therefore, it should be valued and appropriately utilized to support “good learning.” This approach can be described with the Japanese cultural code words (Davies It al 2002, Demente 2004) such as Kosodate and others:\(^5\):

- **Kosodate** (total commitment to the child by the mother)
- **sunao** (a natural positive-ness and acceptance of things through patience, not force; obedience)
- **amae** (passive dependent love between mother and child)
- **giri** (obligation, determination, honor, discipline, and perseverance)
- **giri ninjo** (righteous principles and human feelings)
- **honne** (one’s true feelings as opposed to tatemae or public display)
- **tatemae** (surface appearance (fronting), public appearance, public statement)
- **omoiyari** (group cooperation and empathy)
- **uchi** (inside, us, in-group, inside home)
The underlying core could be described as *Omoiyari* based on *Uchi to Soto* and so on.

Regarding childrearing practices in Japan, such practices generally reflect the cultures from which they arise in a kind of reciprocal relationship. Modern Japanese culture is derived from a traditional agricultural society, in which people had to cooperate with one another in order to get by, so the main principles of child-rearing focused on creating individuals who knew *kosodate* to get along with others in the group. Cooperation was emphasized rather than individualism, and because people were protected within the group, self-assertion was considered a form of disobedience. This contrasts markedly with Western culture, especially American culture, which is based on a kind of pioneer spirit in which self-reliance and original thinking are required, resulting in childrearing practices that place far more emphasis on independence, creativity, and self-assertion.

*Omoiyari* (Japanese-style sympathy): Japan has traditionally been noted for the extraordinary exclusivity of its culture—a factor that is now recognized as one of the country’s most serious handicaps in its dealings with the outside world. The exclusivity of the Japanese mindset goes beyond the intangible features of culture, such as philosophy, morals, ethics, values, and so on; it also includes race, food, and other aspects of life.

*Uchi to Soto*: This phrase has dual meanings in Japanese human relations. The Japanese generally call people from other countries *gaijin*, no matter how long they have lived in Japan or how well they speak Japanese. *Uchi* can be defined as (1) inside, (2) my house and home, (3) the group that we belong to, and (4) my wife or husband; in contrast, *soto* means (1) the outside, (2) outdoors, (3) other groups, and (4) outside the home. The Japanese clearly distinguish insiders from outsiders in daily life, depending on whether the others belong to an *uchi* or *soto* group. The distinction is fundamental and widespread in Japan, where the dual concept of *uchi/soto* has had a great influence on Japanese society, especially in terms of human relations.

3-2 Part C: *Enrichment and alignment for assessment of curriculum, teaching, and learning*

C1. **Effective pedagogy engages with valued forms of knowledge.** Pedagogy should engage learners with big ideas and key skills, processes, modes of discourse, ways of thinking and practicing, attitudes, and relationships, as these are the most valued learning processes and outcomes in particular contexts. There is a need to understand what constitutes quality, standards, and expertise in different settings. These big ideas are related to ESD and adjectival
C2. Effective pedagogy recognizes the importance of prior experience and learning. Pedagogy should take account of what learners already know in order for them, and those who support their learning, to plan their next steps. This includes building on prior learning and also taking account of the personal and cultural experiences of different groups of learners.

C3. Effective pedagogy requires learning to be scaffolded. Teachers, trainers, and all those who support the learning of others, including peers, should provide activities, cultures, and structures of intellectual, social, and emotional support to help learners move forward in their learning. When these supports are removed, learning needs to remain secure.

C4. Effective pedagogy needs assessment to be congruent with learning. Assessment should be designed and implemented with the goal of achieving maximum validity both in terms of learning outcomes and learning processes. It should help to advance learning and determine whether learning has occurred. 

3-3 Part B: Building teacher-student relationships (kankei, trust)

This approach can be described with the Japanese cultural code word kankei and others:

- **tannin** (teachers assigned to particular grade levels, teacher mentors)
- **sensei** (high regard for teachers)
- **deshi** (apprenticeships)
- **shido** (comprehensive involvement of teacher in guiding the student)
- **uetto** (wet (emotional))
- **aidagara** (human interaction)
- **tomodachi** (community of friends (children))
- **tsukiai** (after hours socializing)
- **ijime** (bulling)

The underlying core could be described in terms of trust (shinrai) and other related concepts.

Shinrai (Relying on Japanese-ness): Shinrai is usually translated into English as “reliance” or “trust,” but in its Japanese context shinrai means a lot more than these two words suggest.
B1. **Nurturing teachers through school life with wet *ningen kankei*.** Effective pedagogy equips learners for life in its broadest sense. Learning should aim to help individuals and groups develop the intellectual, personal, and social resources that will enable them to participate as active citizens, contribute to economic development, and flourish as individuals in a diverse and changing society. Thus, a broad conception of worthwhile learning outcomes should be adopted, with serious consideration for the issues of equity and social justice for all.

This approach can be described with the Japanese cultural code word *shudanseikatsu* and others:

- **shudan** (social order and concept of group life)
- **seikatsu** (life guidance)
- **gakkyuzukuri** (school spirit)
- **han** (group of schoolchildren, elementary level learning groups)
- **hancho** (child group leader)
- **sempai-kohai** (superior-subordinate relationships, social hierarchy, mentor system)
- **kohai** (junior employee)
- **minna to issho ni iru tanoshisa o wakaru** (learning to enjoy being with the group)
- **seikatsu tsuzurikata** (life experience composition; see Dewey (1934, 1915))
- **shudan ishiki** (group consciousness)

The underlying core could be described in terms of *Shudan Ishiki* and other related concepts.

*Shudan Ishiki* (Japanese group consciousness): In Japanese society, people are primarily group-oriented and give more priority to group harmony than to individuals. Most Japanese consider it an important virtue to adhere to the values of the groups to which they belong. This loyalty to the group produces a feeling of solidarity, and the underlying concept of group consciousness is seen in diverse aspects of Japanese life.

B2. **Motivating students’ positive attitudes toward learning (kaizen).** This approach can be described with the Japanese cultural code word *kokoro* and others:

- **kokoro** (with heart, character-wise)
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- shinro shido (placement counseling for the transition between middle school and high school)
- genki (being energetic and enthusiastic for the day)
- jihatsusei (initiative)
- kai (spiritual power)
- gamubaru (diligence, pushing oneself to the limit, persistence)
- gambare (persistence and perseverance)
- gaman (to endure, stoicism and patience)
- enryo (self-restraint, subservience of individual needs to group needs)
- isshokenmei (fighting with all one's might or self-sacrifice)
- jishu (independence)
- jiritsu (self-reliant child)
- Noriki (a Japanese ingredient)
- jinkaku (a person of status or rank)
- ningen (human being)
- ningensei (humanity)
- hitonami (like others)
- Kokorogamae (attitude is everything)

The underlying core could be described as Kokorogamae (attitude is everything), Aimai (suggestiveness), and so on.

Kokorogamae (attitude is everything): Zen Buddhism teaches that if the body and mind have been totally integrated by a combination of meditation and the appropriate physical exercise, the doing of a thing is as easy as thinking it—and as far as the mind is concerned, the thinking and the doing are the same thing. This philosophy, expressed in the word kamae (kah-my), or “attitude,” became solidly entrenched in Japan between 1141 and 1215, and was to have a profound influence on the development of Japanese culture thereafter. To this day, kamae, usually expressed in the form kokorogamae, or “mental attitude,” or literally, “heart attitude,” remains a key element in all education, all training, and ideally all work performed in Japan. In Japanese culture, the first step in developing skill in any activity is learning, and thereafter maintaining the right attitude. Different skills require different attitudes, and one of the jobs of master teachers is to impart the correct attitude to students or novices.

Aimai (ambiguity and the Japanese): Ambiguity, or aimai, is defined as a state in which there is
more than one intended meaning, resulting in obscurity, indistinctness, and uncertainty. To be ambiguous in Japanese is generally translated as aimaina, but people use this term with a wide range of meanings, including “vague, obscure, equivocal, dubious, doubtful, questionable, shady, noncommittal, indefinite, hazy, double, two-edged,” and so on.

B3. Adaptation of pedagogy to support students (kaizen). This approach can be described with the Japanese cultural code word kaizen and others:

- kaizen (continuous improvement down to the smallest and most detailed level, self-introspection)
- hansei (whole person (related to moral education), cultivation of a reflective spirit)
- hanseikai (meetings for deliberation and reflection in schools)
- yutori (time for creative and exploratory activity)

The underlying core could be described in terms of kinbensei and other related concepts.

Kinbensei (the diligence syndrome): During Japan’s long Shogunate Period (1185–1868), the Japanese developed a work ethic that was in keeping with the times. There was no such thing as an established eight-hour work day, or a six- or seven-day work week. Working hours and times were determined by the nature of the work, the hours of sunlight, the seasons, the climate, festivals and other public events, and so on. The highly disciplined nature of the warrior-dominated society and the demands created by the clan and shogunate systems of government made it imperative for most Japanese to work hard, long hours. The labor of the common people totally supported the samurai class, which made up some 10 percent of the population. The lifestyle of substantial numbers of clan and samurai families was highly refined, relatively affluent, and required large numbers of skilled, meticulous, and attentive servants and craftsmen. Clan and government projects, from road and building maintenance to the construction of shrines and temples, were also never-ending obligations for which there were very high work standards. There were also budgets and deadlines that had to be met.

B4. Providing enspirited leadership. Effective pedagogy depends on the learning of all those who support the learning of others. The need for lecturers, teachers, trainers, and co-workers to learn continuously in order to develop their knowledge and skills and adapt and develop their roles, especially through practice-based inquiry, should be recognized and supported. This approach can be described with the Japanese cultural code words jyugyou kenkyuu and others:
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The underlying core could be described in terms of *En* and *Jyo* and other related concepts.

*En and Jyo* (a wet Japanese thing): The Japanese put great stock in the concept of *en*, which refers to a kind of natural attraction between two people who meet often, but coincidentally, and who find that they have a natural attraction, and that their meetings bring them good luck. People who are fortunate enough to have this kind of chance encounter say there is *en* between them, or that they are somehow connected by *en*. There is another word and concept closely associated with personal relationships in Japan, namely *jyo*, which is probably best, but not perfectly, translated as “warm empathy.” Some people have no *jyo* at all, but most people have some, and some have a lot. The Japanese, like most other people, instantly begin scanning everyone they meet in an effort to measure their *jyo*.

Historically, *Kizuki* comes from *Satori* (seeing the light over the decades). Satori is a Buddhist term that means “spiritual enlightenment” or “spiritual awakening.” In more practical usage, it refers to comprehension or understanding that seemingly comes out of the blue. In Japanese companies, employees are generally expected to understand what is going on through an ongoing process of *satori*, something that most non-Japanese employees simply cannot do. The *satori* syndrome, along with all the cultural guidelines the Japanese must follow to stay in harmony with one another, are reasons why un-Westernized Japanese usually do not ask questions during or after meetings and presentations.

4 Towards pedagogical leadership

This study illustrates how basic habits of mind and heart learned in elementary school, effectively serve Japanese adults, namely their sense of responsibility, awareness of others’ needs
and feelings, and commitment to everyone’s welfare. Every child is thus afforded the opportunity to reach his/her full potential. Schooling in Japan successfully integrates academic learning, social learning, and ethical learning. Some of the key aspects of regular classroom practice have been acknowledged.

Crucially, it depends on the richness of Japanese cultural concepts like motomeru (pursue), kakawaru (engage in), and hatasu (play a role) with the common waza (craftsmanship) language. This is embodied in a term like neriai (polish, elaborate, work out or knead lesson well), which comes from the spirit of a true worker or artisan with good spirit, technique, and physical condition. Neriai may be practically broken down into esteeming/respecting (Japanese), ranking (math), classifying (social studies and math), and summarizing (science and all subjects) in the Shinzan elementary school in Yurihonjyo City, Akita Prefecture.

Concerning the Dō spirit of Japan, many Japanese expressions contain the kanji dō, and these words reflect a wide range of meanings, from the mundane to the profound. Many of these expressions are used for the traditional Japanese arts, both martial and aesthetic; some express religious, philosophical, or spiritual doctrines, others reflect the common usage of everyday life. The concept of dō is thus deeply rooted in the Japanese way of thinking, both traditional and modern, illustrating many of the most significant cultural values of Japan and providing important insights into the Japanese way of learning\(^{(11)}\). These insights are discussed below.

(1) Teachers’ tacit theories of teaching (Elliott 2008)

Elliott (2008) told the author personally that Japan should adapt teachers’ tacit theories of teaching based on Japanese culture on the basis of his early open university video study series E364 in 1981. Teachers’ tacit theories of teaching include the following: Informal-structured-guided, Informal-structured-open ended, Informal-unstructured guided, Informal-unstructured-open ended, and Formal-structured-directed. In this context, “informal” refers to the creation of space for students to direct their own learning. “structured” refers to the pursuit of reconceived knowledge outcomes, and “guided” refers to methods of teaching.

(2) According to Engestrom (1994), the cycle of investigative learning is conceptualized as motivation, orientation, internalization, externalization, critique, and control in contexts from investigative to expansive learning in work practice.

(3) Types of learning (Young 2008)

It is useful to distinguish three ideas that are at least implicit in Vygotsky’s analysis (Young 2008, 2014 Young et al 1998), namely the different sites of learning (whether or not learning takes place in schools), how concepts are used (whether they are used reflectively or in a routinized or passive way), and the content of learning (the body of knowledge that a concept is part of).
Table 1 Japanese Indigenous Pedagogical Framework

<table>
<thead>
<tr>
<th>Vygotskian idea</th>
<th>Shu-Ha-Ri (Minamoto 1992)</th>
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<tbody>
<tr>
<td><strong>Out of school/routine/everyday</strong></td>
<td><strong>Shu</strong> from the verb mamoru: defend, protect; keep, observe, obey; abide by; stick to; be true to.</td>
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<tr>
<td></td>
<td>-copy masters’ kata or their ways of performing/doing</td>
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<td></td>
<td>-have an image model</td>
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<td></td>
<td>-mobilize related experiences</td>
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<tr>
<td></td>
<td>-become able to do as well as the model shows once at least Delight customers</td>
</tr>
<tr>
<td><strong>In school/routine/scientific</strong></td>
<td><strong>Ha</strong> from yaburu: tear, rip, rend; break, crash, destroy; violate, transgress; defeat; baffle, frustrate.</td>
</tr>
<tr>
<td></td>
<td>-breaking with masters’ kata, but at this stage, learners have not totally achieved their own style in that they are trying to break free of their master’s influence (they are psychologically not yet independent)</td>
</tr>
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<td></td>
<td>-become able to do things one way or another with help Delight all stakeholders</td>
</tr>
<tr>
<td><strong>In school/reflective/scientific</strong></td>
<td><strong>Ri</strong> from hanaru: to separate, part from, come off, become disjoined; digress; get free; become estranged; be three miles away.</td>
</tr>
<tr>
<td><strong>In or out of school/reflective/everyday</strong></td>
<td>-the creation of their own kata</td>
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<td></td>
<td>-become a part of action and living Delight yourself</td>
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</table>

Originating in Asia, especially Japan, the practice of lesson study is gradually spreading around the globe. As evident from the papers in this issue, we have much to learn as it is implemented in a variety of cultural contexts. In this article, we reflect on the goals of lesson study, the organizational supports required to sustain the practice in various contexts, and the benefits that may be derived from making more explicit the connections between lesson study and the wider field of improvement science. Both research and practice can benefit from learning from, and about, the process of importing cultural routines.

When methods such as assessment of learning are employed, the school, as an organization, becomes a decentralized “systems awareness” environment for young learners who are working in a learning organization that promotes both autonomy and inter-connection among students. Regarding attempts to extract from “Japanese culture” a solution to the problems created by the modern Western worldview, see Morris-Suzuki (1995).

In this article, the author discussed our non-Western tacit knowledge and culture, suggesting that we ought to be open for discussion on the future of education that highlights a diverse and inspiring range of approaches that engage emotional, social, intellectual, physical, creative, artistic, and spiritual potential.

The discussion shows that teachers’ practices involve placing other people’s needs ahead of our own through student agency, sometimes concealed, through the espoused value of mutuality
(real dialogue, trust, and honest communication) in transforming theory into practice, into the conversation, empowering students and increasing the overall mutuality within the group, deserving respect by holding their well-being uppermost in the context of school-based in-service teacher training.

In East-Asian cultures like that of Japan, politeness is achieved not so much on the basis of volition as that of discernment (wakimae, finding one’s place), or prescribed social norms. Wakimae is oriented towards the need for acknowledgment of the positions or roles of all participants, as well as adherence to formality norms appropriate to the particular situation.

The Japanese speaker has simultaneous meta-cognition of four layers: an actuality, an attitude, a structure of meaning, and an expression. Thus, the language works only as an index of the message. This notion can be termed “index language” as high context and is predicated on the following types of meta-cognition among speech community members: Wakimae\textsuperscript{12}, the meta-cognition of the ego in a given situation; Sasshi, the attentive meta-cognition of the other’s surroundings and feelings; Mitate, the image of some other object corresponding to the real one; and Shitate, the construction of a real image by appropriating another object. With regard to making and understanding discourse, it can thus be observed that there is no correspondence between the Japanese language and the real world. Language is used simply as an index or guide to the real world. This strategy works to convey the underlying truth of a real situation and preserves the harmony of Japanese society (Oki 2013). We would like to make clear socio-cultural competence based on early literature (Nazikian 2001).

To conclude, when pursuing teachers with-it-ness or Kizuki deeply in Japanese culture with narrative inquiry, it is expected that through the active exchange of various experiences incorporated in the contexts of a group quest for knowledge in school-based settings, including student agency, which is most important, management resources, in particular in the era of transformation to a knowledge economy, and inherent knowledge (chie) and skills (waza) will be fused, and innovation in learning will come to fruition.
Notes

(1) The Tohoku school project was launched some time ago and it is time to make a roundup of the state of affairs for foreign partners and reach out to prospective partners. The background is as follows: In March 2011, the Tohoku region in Japan was hit by a powerful earthquake which triggered tsunamis all along the east coast. The tsunamis caused a number of nuclear accidents, primarily the level 7 meltdowns at three reactors in the Fukushima nuclear plant. In the aftermath of the disaster, hundreds of thousands of citizens were evacuated from the disaster area. Thousands of young people and their family members were killed, are missing, or evacuated, leading many to be displaced citizens in their own country. The educational infrastructure – primary schools, high schools, and universities – was devastated in an area covering hundreds of square kilometers. For weeks, students could not attend school or lessons. There were no educational facilities in the refugee camps and devastated areas, and no teachers. Rebuilding the lives of children and adults hit by the threefold disaster, rebuilding schools and other educational and social facilities, indeed rebuilding the entire infrastructure, is a major challenge for the Japanese government. The OECD education directorate provided intellectual support in terms of its knowledge mobilization exercise for the educational renaissance. Five research areas were suggested:
A. Local adaptation of the curriculum in line with global and national needs for Tohoku school programs.
B. Teacher education and professional development in Tohoku schools.
C. Evaluating outcomes at Tohoku schools.
D. Engaging families and communities through Tohoku schools.
E. Upgrading Tohoku schools and their networking policies, research, and practice. (Identify aspects with the potential for upgrade; explore the contextual conditions to apply Tohoku school project experiences across Japan and the world.)
F. Building and implementing public private partnerships.

Thus far, it has been up to international experts in tandem with their Japanese colleagues to commit themselves to one or more of these research areas. However, according to OECD, the 21st century skills are becoming ever more important, and breadth of skills is considered lacking in the case of Japan, despite a range of concerted efforts. Even in terms of the view from within, Japan is a transcendentalized society. For example, due to their history of suffering from disasters and hazards, and having traditionally enjoyed 24 seasons, Japanese people have subtle and sensitive minds, which seem to influence their emotional and social competencies as part of the 21st century skills. In this regard, consider the excerpt below from (http://skills.brookings.edu/)

Category 1: Mission and Vision Statements

Basic Act on Education: We, the citizens of Japan, desire to further develop the democratic and cultural state we have built through our untiring efforts, and contribute to the peace of the world and the improvement of the welfare of humanity. To realize these ideals, we shall esteem individual dignity, and endeavor to bring up people who long for truth and justice, honor the public spirit, and are rich in humanity and creativity, while promoting an education which transmits tradition and aims at the creation of a new culture.

We hereby enact this Act, in accordance with the spirit of the Constitution of Japan, in order to establish the foundations of education and promote an education that opens the way to our country’s
future.

   Education shall aim for the full development of personality and strive to nurture the citizens, sound in mind and body, who are imbued with the qualities necessary for those who form a peaceful and democratic state and society. To realize the aforementioned aims, education shall be carried out in such a way as to achieve the following objectives, while respecting academic freedom:

   1. To foster an attitude to acquire wide-ranging knowledge and culture, and to seek the truth, cultivate a rich sensibility and sense of morality, while developing a healthy body

   2. To develop the abilities of individuals while respecting their value; cultivate their creativity; foster a spirit of autonomy and independence; and foster an attitude to value labor while emphasizing the connections with career and practical life

   3. To foster an attitude to value justice, responsibility, equality between men and women, mutual respect and cooperation, and actively contribute, in the public spirit, to the building and development of society

   4. To foster an attitude to respect life, care for nature, and contribute to the protection of the environment

   5. To foster an attitude to respect our traditions and culture, love the country and region that nurtured them, together with respect for other countries and a desire to contribute to world peace and the development of the international community

(2) According to the Urban Dictionary, with-it-ness means a teacher’s awareness of what is going on in all parts of the classroom at all times and the communication of this awareness to students both verbally and nonverbally. Teachers with expert with-it-ness have “eyes in the back of their heads.”

(3) The Kizuki system (quoted from the Encyclopedia of Japanese Business and Management):

   The success of an alliance, co-de-sharing or related partnership arrangement ultimately depends on the firm understanding and integration of human factors throughout the system.

   In the case of Japan Airlines maintenance, the company has developed a system of responsibility known as the Kizuki system which consists of a group of dedicated engineers and mechanics to maintain and monitor the performance of the aircraft to which they are assigned.

   The term Kizuki is a combination of ki, which refers to aircraft, and zuki, which means “to stick to.” A keen sense of responsibility and special attachment to each aircraft assigned to the maintenance personnel are developed by having the names of the term leaders and their titles – for example chief engineer or mechanic – prominently displayed on the cockpit bulkhead.

   Group loyalty and pride in the well-being of the crew and flight safety are thus achieved.

   Maintenance crew members must be well coordinated in their scheduling of tasks to cover the various shift cycles necessary to handle various aircraft arrivals and departures.

   From a productivity perspective, the Kizuki system and kaizen in Japanese aviation is best illuminated by the educational and training programs provided by the major Japanese airlines.

   In order to develop human resource management skills in addition to various technical skills, courses
on the principles of management and organizational behavior, error management, risk assessment, quality standards, problem consciousness and creativity are provided. From a kaizen perspective, discussions are held on how to examine and improve the organization as well as specific procedures associated with daily tasks that can be instituted.

A definition of courtesy or *Kizukai* is given in *The Japanese self in cultural logic* (Lebra, 2004):

Courtesies: Self’s behavior or attitude in the omote zone has two mutually contingent aspects: “other-focused courtesy” and “self-focused display.” We shall discuss courtesy first, and proceed to display. Omote courtesy is maximized on special occasions – ceremonial, ritual, formal – as exemplified by the host-guest encounter that takes in a well-marked space such as a reception hall or, if at home, in the parlor (or best room) in the host’s house, where the guest is entertained (omotenashi).

*Kizukai*: The other as the focused object of courtesy is expected to feel good, or at least protected from feeling hurt, in the course of self-other interaction. If “face work” (Goffman 1967) is involved, courtesy works on the other’s “face” – that is, honor or pride – calling on an etiquette of subtleties aimed at avoiding offense or embarrassment. Such courteous sensitivities are called *Kizukai* (or kikubari), meaning alertness and caring attention to the other’s needs or feelings. This requires not only accommodative positive behavior, but also *enryo* (self-imposed restraint) to avoid causing the other *meiwaku* (an extremely common word that covers a whole gamut of meanings, including trouble, burden, inconvenience, annoyance, displeasure, discomfort).

(4) This feeling has been maintained by the author since the 1980s not only by observation but also by referring to the related early literature review such as Stevenson et al (1986), Rohlen & Le Tendre (1998), Rohlen & Bjork (1998), Sato (1998), Hayashi (1989), Vogel (1979), Hamaguchi (1965), Karasawa (1954), Tsuda et al (1951). Osaka University undertook *School Based Research* (*gakkou kenkyu*), a diagnostic project across the country, in 1982 to 1988. This project had the following features:

- a thoroughly inductive method based on the analysis of lesson plans and lesson records reported in documents/bulletins produced by schools
- aimed to promote school based curriculum development in Japanese contexts
- focused on voluntarily determined school research themes or topics (*gakkou kenkyu syudai*) with a classroom-penetrating approach (teacher-led and lesson study-oriented)
- the new concept of “resources” regarded as key to curriculum development
- collected data at 284 schools by means of a self evaluation checklist containing 120 items and an interview sheet
- the principal, vice principal, chief of academic affairs, or teacher in charge of school-based research was asked to complete the self-evaluation (as in the case of monshin: a medical examination by interview, asking a patient about his/her condition) before the researcher visited the school for classroom observation (syokushin: examination by touching)

The author has continued with the surveys and reviews (Arimoto 2001). The Chikuzan elementary school was
one of 284 schools involved. The research concluded that (1) the pedagogy in the classroom should be school-wide, and (2) the ultimate resource is teachers’ awareness. However, the reason that the author uses formative assessment and social capital is based on the author’s own research in the 1980s. Since that time, the author has noticed various common features at school and district level. Regarding formative assessment, the term is largely unknown among teachers in Japan, unlike the case in Finland and Italy, where teachers are engaged, involved, and committed. School based research frequently uses formative assessment tacitly.

For recent work from within Akita City schools, see Arimoto and Hamada (2016).

Regarding the differences between the West and Japan, to understand the various systems within education in the Japanese context is too difficult. The issues are difficult to describe and explain. The following quotations go some way towards explaining the differences between the West and Japan:

Japanese classroom achievement is less influenced by incoming ability of students and more influenced by variations in knowledge among students and in the ability of teachers to reduce variation between students. Japanese teachers tend to manage classes and use instructional methods that reduce differences between students in a class and yield higher mean classroom knowledge (Shaub & Baker 1991).

Maternal views on the separateness and independence of their children were investigated in the present study. Sixty Japanese and 60 Israeli mothers of kindergarten children were interviewed about their children’s obedience/disobedience and capacity to manage on their own. The findings indicate that for the Japanese mothers, the capacity of the child to manage on his/her own is expressed in his/her moving from exclusive ties with mother towards interacting with other children, while Israeli mothers emphasize the child’s instrumental independence in taking care of him- or herself, performing tasks (e.g., answering the phone, setting the table) and being able to occupy him- or herself constructively when his or her mother is not present. Japanese mothers also report behaviors which can be labeled as instrumental independence, but present them as examples of obedience. Israeli mothers describe the child’s instrumental independence as internal, often putting the mother in a conflict situation (i.e., wanting the child to be independent but not at an inappropriate time or in unsuitable endeavors). Japanese mothers did not mention this type of dilemma (Osterweil & Nagano 1991).

(5) Japanese children quickly learn to be other-oriented and view effective social skills as critical to human existence. Thus readiness to do small favors or be influenced for the sake of social order or harmony becomes a matter of course for Japanese.

The Japanese sample of children was part of a cross-cultural comparison undertaken by Conroy et al. (1980). They questioned both American and Japanese mothers of 3- to 4-year-old firstborn children about a variety of hypothetical situations that were likely to occur in the home and which reflected noncompliance on the part of preschoolers. The results of their survey indicated that Japanese mothers were more likely than American mothers to appeal to feelings in order to gain their preschoolers’ compliance. Conroy et al. (1980) give the following example of a Japanese mother’s response: “It is not Mommy alone who is shopping. Other people are also here to shop, and the store owners have neatly lined things up so that the circumstances will buy them. Therefore, it will
be annoying to them if you behave this way” (p.168). American mothers were more likely to grab their child’s arm firmly and order the child to stay close. Japanese mothers were also found to use gentle persuasion to elicit compliance from the child: “You drew very well. You can draw even better if you use paper instead of the wall” (p.169). American mothers were more likely to demand an immediate cessation of the drawing on the wall and a command to clean up the mess. In other words, overt coercion was more often used by American mothers with noncompliant preschoolers, frequently leading to a battle of wills, whereas the Japanese mother appealed to her child’s sense of wanting to please and cooperate, leading to strong emotional connection or *amae* (see also C. Lewis’ s [1986] analysis of Japanese parental control as reflecting their emphasis on cooperation (regarding a Japanese/Asian social construction of emotions see also Morsbach et al [1986]; Fischer et al [1989, 1990, 1998] by the author)).

The willfulness of American preschoolers is congruent with American socialization values of independence and self-assertion; the responsiveness to others so noticeable in Japanese preschoolers is consistent with the Japanese socialization values of sympathy and social conscientiousness (Shigaki 1983). (March 1996).

Regarding kododate, child-rearing and classroom, see uchi and soto, genki, ganbaru, gamansuru, hanseisuru, yutakana kokoro (White 1992)

But relationships, and membership in a group, are important priorities in a Japanese child’s socialization. A mother is proud of a child who shows that he is dependent on her, but she also understands that this capacity will help him meet the expectations of the world outside the family. The distinction between *uchi* (inside, home) and *soto* (outside) is an important part of the socialization of a child. Every group to which the child will belong as he grows up will resemble the original *uchi* of the family to some degree, having its own denominators and expectations of membership.

Japanese child-rearing values emphasize both the child’s personal characteristics and the means by which a child accomplishes his goals. Let us examine some of the terms which are used to describe a good child. Most frequently cited are *otonashii* (mild, gentle), *sunao* (compliant, obedient, cooperative), *akarui* (bright-eyed), *genki* (active, spirited, energetic), *hakihaki* (brisk, prompt, clear), and *oriko* (obedient, smart).

The second group includes terms that describe the means by which a child’s development is advanced both personally and socially. These imply a psychological theory and the activity through which the cultural theory of child’s development is implemented. Among the terms are *gamboru* (to persist), *gaman suru* (to endure hardship), *hanseisuru* (to reflect on one’s weakness), *amaeru/amayakasu* (meaning to depend/ to indulge), *wakaraseru* (to get the child understand) and *rikaisaseru* (to get the child to understand logically).

These terms encompass strategies to be used in mother-child relationships (mainly nurturant) and teacher-student relationships (mainly didactic) that are in some ways congruent with Western categories of development – here compartmentalized as cognitive, emotional, and behavioral development. But there remain markedly different conceptions about the proper training of children: notions loosely called “indulgence” and “patience,” practiced to achieve ends we have inaccurately translated “obedience” and “submission.”

The important point is that there is in Japan no conflict between the goals of self-fulfillment and the goals of social integration. …

Because a line cannot easily be drawn between social and personal, all this may appear more than a bit confusing to an American or Englishman. But the bottom line is a wide integration of self and society.
Let us look now at the word *sunao*, frequently translated as “obedient.” It would be more appropriate to approach its usage through a cluster of meanings attached to it by Japanese mothers and teachers: “open-minded,” “nonresistant,” “truthful,” or, as Kumagai says, “authentic in intent and cooperative in spirit.” …

Another term, related to *sunao*, is, by its seemingly contradictory nature, equally difficult to translate and understand given the assumptions of Western child-rearing. This is *yutaka*, meaning “empathic,” “receptive,” or “open-hearted.” Again, first appearances are deceiving. Yutaka has a very positive, active connotation and implies a mature vigor. “Sensitivity” and “anticipation of the needs of others” may sound passive and feminine to Western ears, but *yutaka* is hearty and confident, and implies receiving and giving in abundance, enjoyment of life within a social group, and caring for others’ needs. Other translations include “having common sense in one’s dealing with others” and “being fertile and abundant,” as in a full-breasted, nursing mother. Yutaka has also recently appeared in official recommendations for educational reform. The hope is that by liberalizing education while maintaining the importance of traditional social morality, Japan can produce children with *yutaka na kokoro* (confident, sensitive hearts). Like *sunao*, both mother and school should encourage the development of *yutakana*.

How one raises a sunao child with a *yutaka na kokoro* who can also encourage himself in tests of endurance and effort involves the technique of *wabarasuru* (getting the child to understand). In the process of *wabarasuru*, or engaging the child in the goals of his mother, the chief principle seems to be never go against the child. Where an American might see manipulation of the child through “indulgence” as preventing him from having a strong will of his own, the Japanese mother sees long-term benefits of self-motivated cooperation from keeping the child happy and engaged.

How, a Western observer may ask, can the use of indulgence to raise a child produce in the same child a commitment to disciplined effort? Again, there is no contradiction between “indulgence” and “effort.” Taniuchi says intimacy and supportive attention to a child are used by the mother to teach him not only social standards but also the need to work hard to achieve and be valued in society (White 1992, p. 29).


(7) Project based learning, such as students’ entrepreneur projects in Ishinomaki, are also relevant here. A salient
example is the collaboration among five high schools and their connection to the local community and businesses, producing an original pizza using local ingredients and resources. Furthermore, an innovative group of grade 6 students at one elementary school designed a unique garbage can to celebrate the four seasons and encourage civic responsibility and environmental awareness. Another example is PBL in “teaching robotics to kids,” a project that began in an industrial high school in Sendai. We should take to early literature such as Senge et al (2001) and OECD (2016) regarding to Learning as a community practitioners.

Assessment tasks are also relevant here. Assessment is in fact the secret ingredient of effective pedagogy. Assessment, as we will discover, is one of the most powerful tools that we teachers have to encourage positive learning outcomes. As such, we need to carefully design and support assessment tasks.

(8) Regarding human relations in Japan, the metaphor is used of living in a box (March 1996) as follows.

Matsumoto (1978) used a food model to reflect human relations in Japan, with the beans sitting in a sticky glue of starch, and it is not possible to extract one without also pulling out others that are connected by the same skeins of gluey starch. This represents the closeness and sticking-togetherness of the Japanese.

The similarities between living in Japan and living in a box are as follows:
- Life in a box or compartmentalized society means that great familiarity prevails.
- People know what others think about many matters, and the extent of interpersonal communication is reduced.
- Privacy is minimal.
- People believe that a society in harmony is possible (and essential) in small spaces.
- Manners, customs, rituals, methods of communication, etc., are standardized and routinized to enable everyone to look good and protect their face and honor in order to sustain the “harmonious society.”
- People learn to fit in with everyone else by suppressing aggression.
- Dependence upon the identity developed within the restriction of four walls is overwhelming.
- People believe that this is the only world and there is nowhere to escape to.
- The exact coordinates of the box are used to make efficiency, economy, waste avoidance, etc., a way of life.
- The control and organization of life in the box induce a strong sense of order and security.

(9) Consider the following quotations of Dewey:

Education is a social process; education is growth; education is not preparation for life but is life itself. (John Dewey, Schooling vs. Education, http://www.goodreads.com/author/quotes/42738.John_Dewey)

Nothing has been said, as yet, of one of the most important agencies or means in extending and controlling experience — command of the social or conventional symbols — symbols of language, including those of quantity. The importance of these instrumentalities is so great that the traditional or three R’s curriculum is based upon them — from 60 to 80 per cent of the time program of the first four or five years of elementary schools being devoted to them, the smaller figure representing selected rather than average schools. These subjects are social in a double sense. They represent the tools which society has evolved in the past as the instruments of its intellectual pursuits. They represent the keys which will
unlock to the child the wealth of social capital which lies beyond the possible range of his limited individual experience. While these two points of view must always give these arts a highly important place in education, they also make it necessary that certain conditions should be observed in their introduction and use. In a wholesale and direct application of the studies no account is taken of these conditions. The chief problem at present relating to the three R’s is recognition of these conditions and the adaptation of work to them. (Dewey 1915)

We who now live are parts of a humanity that extends into the remote past, a humanity that has interacted with nature. ‘‘Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received that those who come after us may receive it more solid and secure, more widely accessible and more generously shared than we have received it. (Dewey 1934, p. 87).

(10) Regarding *syudan ishiki*, also consider *Mitsumeru*, *Yorai*, and *Za no bunka* (Lee 1982, pp. 62, 131, 135):

In Japanese, it is possible to concentrate or pack in (*tsumeru*) seeing (*miru*) and come up with the compound word meaning “to stare,” *mitsumeru*. ‘‘The concept of ‘gathering together’ (yoriai) is as important to the tea ceremony as caffeine is to tea. ‘‘Yoriai, according to the dictionaries, means “to press in closer” or “to come or bring together in one place.” Applied to the tea ceremony, therefore, it means reducing the distance between people and packing them into one area, that is, the tea room. In fact, like the tea ceremony itself, the idea of “gathering together” is a key component of Japan’s reduction culture. ‘‘The concept of the theater (*Za no bunka*)

(11) Behind the scenes, a tradition exists that can also be viewed as having two classes of teaching: the “gradual” (*zen*) and “abrupt” (*ton*). With abrupt teaching, one can reach a goal, as if by a sudden leap, without successively passing certain steps, as in *zen-kyo*. (Zen means gradually and *zen-kyo* is the teaching that Buddha preached stepwise from shallow teachings to deep teachings depending on people’s patience).

(12) Regarding *Wakimae*, consider the following excerpt from (Maynard 1997):

If the motivation for politeness is seeking for comfort, the general framework associated with politeness strategies is *Wakimae*. *Wakimae* ‘discernment’ was introduced by Bervery Hill et al. (1986) and explicated by Sachiko Ide (1992). *Wakimae* refers to sets of social norms of appropriate behavior people must observe to be considered polite in society. The manipulation of politeness strategies is a concrete method for meeting the social rules of *wakimae*. Both American and Japanese speakers must behave according to the *wakimae* code. We can think of *wakimae* on at least a micro and a macro level. According to Ide, on the micro level *wakimae* involves “sense of place in relation to situational context” (1992, 300), and on the macro level it refers to “sense of place in relation to society” (1992, 301). Although both Japanese and American speakers wish to make their interactions comfortable by meeting *wakimae* standards, how they arrive at their comfort zones differs. While Americans make an effort to diminish social deference (*keii*), Japanese make an effort to recognize deference and follow the *wakimae*
conventions by choosing differentiating expressions.

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