

Meeting conference Kanamori 3.0 and the inner journey of the teacher [2023.8.6]

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### 1. Meeting and learning from Toshiro Kanamori

I first met Kanamori in the summer of 1989. Since then, discussions have been held at least once a year at research meetings. I've attended his lectures and visited his classrooms. Kanamori once visited my university and gave a lecture. As a thank you to him, I showed him the leprosy sanatorium and the museum. He looked at the exhibits and said, "I want to stay here longer." He was a curious and eager researcher.

### 2. What Toshiro Kanamori learned from the educational heritage of Japan

Kanamori states that he has learned from the practice and theory of life spelling education and life education.

#### 2-1. Life writing education "Seikatsu-Tsuzurikata"

"Seikatsu-Tsuzurikata" is writing, reading and sharing essays in Japanese schools. In Japan life writing education, children are asked to write a collection of sentences that cover their own lives, and the teacher responds by inserting a red pen into the children's sentences. By repeating this process, we can develop in children the ability to express themselves in writing.

as well as the knowledge, skills, morals, sense of entitlement, motivation, perspective, way of thinking, and feeling that appear in the process of expression. Teachers publish their works in class correspondence, read and meet with children and parents, sometimes create collections and exchange them with peers.

In the Kanamori class, "letter notebooks" and "class newspaper = title changes from year to year" were valued. A "letter notebook" with Kanamori's red pen was returned to the children every day. When the child agreed, the child read the essay in front of his peers and shared his feelings, worries, and opinions. Today, I brought the class newspaper that Kanamori gave me, so please take a look it.

## 2-2. Life education "Seikatsu-Kyouiku"

Life education is an educational claim that has been formed with the development of human life. We are convinced that life education is rooted in Japan and at the same time can be shared internationally. As stated in the appendix, we have argued that we want to develop a rich theory and practice based on five indicators. See the Attachment.

I am the vice-chair of the Japan Life Education League. Life education criticizes preparatory education and respects education for living in the present. Children acquire the motivation to learn and the power to live. Teachers try to grow with their children.

We discussed this when PISA came to school. "It is important to nurture the ability to live

in children, but it is difficult to nurture it.", "We cannot develop the will to live in children", "However, the willingness to learn is important and can be nurtured with ingenuity." "It is important to connect with the power to live because the desire to learn alone does not tell where you are going." and "It is a goal that both learning-oriented and life-oriented should aim for." In other words, we have consistently tried to nurture children's learning and willingness to learn.

Kanamori's practice is characterized by outdoor play, pranks, detective troupes, basic learning, and self-government activities. It is a dynamic educational practice. What I am interested in is welfare education. We are conducting joint research with Satoshi Fukushima, who visited the Kanamori class. Prof. Fukushima is a university professor (in Tokyo univ.) who is deafblind. He always communicates with finger braille. The children in Kanamori class do not have a fixed number of people who help and those who can be helped. Weakness is not weakness. Like the Kanamori Class, we call cross-advocacy activities where everyone can help or be helped, regardless of whether they have a disability or not. Beyond cross-advocacy, I believe there is a future society called super diversity.

### 3. Inheriting the educational heritage and creating the future

We carry on the educational heritage of Japan since the late 19th century. In terms of global trends, We learned from the "New Education Movement." We were influenced by many people

from Pestalozzi, Rousseau, Dewey and others.

We value the individuality of our approximately 200 members and create their own practices.

However, we have clarified only the principles that are important in advancing education. This

principle is supported by a diverse document of practice by our members. If we can exchange

practice documents with teachers in the Netherlands, I think we will be able to enrich

ourselves, so I look forward to future communication.

Thank you for your attention.

A small, handwritten signature in blue ink, consisting of a stylized, abstract shape.