

Meeting conference Kanamori 3.0 and the inner journey of the teacher [2023.9.6]

Report ; Masahiro TAMURA (Prof.Japan College of Social Work)

1. Meeting and learning from Toshiro Kanamori

Thank you for inviting me to the Kanamori 3.0 Meeting Conference. I am a faculty member at a welfare college called the Japan College of Social Work. We train teachers to teach care and social welfare at high schools.

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 to a leprosy sanatorium and a museum near the university. 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 writing 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 among the circle's 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. It was published in 1990.

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. Please refer to the attached materials (English and Dutch versions).

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 they 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. One day, Mr. Satoshi Fukushima visited the Kanamori class. Mr. Fukushima was the first deafblind person in Japan to become a university professor. At that time, he was at Kanazawa University and now at the University of Tokyo. He is deafblind, so he always communicates with finger braille. Even though it was their first meeting, the children in the Kanamori class accepted Mr. Fukushima without any discomfort and communicated very well and deeply. 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.

I am exploring how welfare education can take root in schools. We are conducting joint research with Satoshi Fukushima. Recently, half his life has been turned into a film work "A Mother's Touch (2022) ". It is screened with English and Chinese caption. It is an inspiring work, so please take a look.

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. This is also my dream.

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. In addition, Prof. Satoru Umene, the founder of the federation, wrote his doctoral dissertation on the history of the education systems created by citizens in the commercial and industrial cities of medieval Germany and the Netherlands.

We value the individuality of our about 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.