Education of Life and its Practical Uses

Hideo KATO  Haruo MAGARI

Abstract

This study explains about Education of Life. The term “Education of Life” is considered as an umbrella term, which includes all sorts of educational activities learning about life. One of the core objectives in Education of Life is to encourage children to be aware of their deep connections with others and living organisms. As a result, the children gain a deeper understanding of themselves. Furthermore, children are encouraged to recognise how precious their life is, and how to evaluate themselves as precious and irreplaceable individuals. By considering several educational and psychological views and theories, this study describes several examples of unique lessons of Education of Life. These examples clearly highlight the aims of Education of Life, and also indicate how effectively Education of Life plays a role to foster children’s compassion and altruistic behaviours. This eventually contributes to taking a step forward to tackle the bullying issue.

1 Why do we need the Education of Life now?

(1) What is the meaning of “Life”?

If the word “Life” is written in Japanese Hiragana character, it is written as “いのち”(I-no-chi). Also if the word “Life” is written in Japanese Kanji character, it is written as “生命”(Sei-me-i) and/or “命”(I-no-chi). There are subtle differences in meaning among them. The Japanese Kanji character, “生命”(Sei-me-i) is often used to express a meaning of life activity (biological activity), such as the origin of life, life on earth, and life science. The Japanese Kanji character, “命”(I-no-chi) and “生命”(Sei-me-i) are alike, but to stretch a point, “命”(I-no-chi) is often used to press something related with “Life and Death”. On the other hand, the Japanese Hiragana character “いのち”(I-no-chi) seems to be used to express a meaning of life in abroad sense more than “命”(I-no-chi) and “生命”(Sei-me-i) do. In this regard, Kondo (2007) stated that when using the Hiragana character “いのち”(I-no-chi), it seems to express a meaning of life in terms of not only physical existence, but also integrated presence, which includes
mental and social aspects of life. In short, all sorts of things, which occur in one’s life, are considered as life itself. Therefore, “Education of Life” is considered as an umbrella term, which includes all the related educational activities learning about life.

(2) What is the objective for Education of Life?

Kondo (2007) mentioned that “Life” can be broadly classified into three categories:
1) scarcity value: something limited, gift from parents, and precious thing
2) relationships: marriage, sex, and a life-style
3) inevitability: funeral, cancer, and death.

Basically, the Kanji Character “命”(I-no-chi) is made of two different Kanji characters, “口”(Ku-chi) and “令”(Re-i). The Kanji character “口”(Ku-chi) means “mouth”, and “令”(Re-i) means “order” respectively. This implies that “命”(I-no-chi) means to receive instruction and/or revelation from a god, heaven, and/or a holy aspect. Human beings cannot be born by his or her choice. Also, one’s life is limited, and humans cannot keep living by their own will. “Life” is something mysterious and it is beyond human understanding. When carefully considering the mystery of “Life”, we will reach a conclusion that human beings need to accept the idea that we are supported and kept alive by all things around us. In this sense, one of the objectives of Education of Life is to learn this.

(3) Realising the dignity of life

There are some children who tend to pay little attention to others. They can enjoy from inflicting injury on a socially vulnerable person and/or use violence against their own family members. This is a particular behaviour of these children. School bullying would be considered as anti-social behaviour, lacking sensitivity or the capacity for deep feeling for others. Also, this is assumed to be a typical example of these children. On the other hand, there are some children who heavily struggle to overcome their difficulties and fail to cope with them. Consequently, the circumstances result in them taking their own life, without much respect for their own life. Nowadays, children’s mental health and their inner strength seems to be getting weaker and weaker without realising it. With facing these situations, now we are required to think again how we should foster children’s emotional well-being and zest for living. By respecting all lives including oneself, others, plants, and animals, and fostering a feeling of awe, children’s emotional well-being and zest for living are assumed to be cultivated.

(4) Modern society and privatisation

Children’s tendency to think lightly of lives, seems to encourage children to move towards privatisation. In sociology, the tendency of people who spend their lives less in the public domain,
and more within the confines of particular group, is called as privatization and/or privatism. Their attitudes and behaviours of privatization can be classified into several types, such as impulsive behaviour type, pathological retreat type, and so on. For example, collective behaviours such as beating others up, bullying in school, and joining various gangs are classified as the impulsive behaviour type, which is related to the tendency to think nothing of hurting others and take actions for selfish reasons. Furthermore, personal behaviours such as doing glue sniffing, social withdrawal, and suicide, are classified as the pathological retreat type, which is related to the tendency to think nothing of their own life. In the modern society, it seems that people’s interests in others’ existence and various social activities, are fading and they tend to merely satisfy their desires. This seems to be strongly related to their tendency to think little of all living things and disrespect relations among them.

(5) Learning from Holistic Education

In recent years, “Holistic Education” has been paid attention to as one of the educational visions in the US. The word “Holistic” originally comes from a Greek word “Holos”, which means “whole”. The word “Holos” includes the meaning of “all the things are related each other”, “one is connected with the wider world”, and “realising that all the relations among all living things”. In short, Holistic Education seems to emphasize the importance of “keeping valances”, “comprehensiveness”, and “relations”. Especially, Holistic Education places the great importance on “relations with others”. In Holistic Education, children are encouraged to keep the connections with others, and accept others while having sympathy. Adopting this attitude would eventually contribute to cultivating each individual’s ability, capacity, and character. Moreover, it would accentuate their rich sense of humanity. In a sense, Holistic Education emphasises the importance of mutual, complementary, and reciprocal relations between supporting side and supported side.

(6) Awareness of connections with all living beings

In Holistic Education, children are encouraged to raise their awareness of connections between people and nature, human beings and living organisms, people and the planet, people and the universe. As a consequence, this helps the children to know themselves and awake their best self, which is “identity as great I am”. From the above, the objectives of Holistic Education seem to be strongly related to those of Education of Life. It is an important process to acknowledge we owe what we are now to all others through the aware of connections between people and all other things. This is one of the core objectives in Education of Life.
2  Self-esteem as emotional support to live

(1) Self-esteem as a foundation of self-actualization

An American psychologist, Maslow (1970) introduced the concept of a hierarchy of needs, which indicates that people are motivated to fulfil their basic needs, such as “Physiological needs”, “Safety needs”, “Belongingness and love needs”, “Esteem needs”, and “Self-actualization”. Maslow believed that in order to have fulfilling daily lives, it is important to fulfil these needs adequately. In Maslow’s hierarchy of needs, he classified esteem needs into two categories, “esteem for oneself” and “the desire for reputation or respect from others”. “Esteem for oneself” is a desire related to self-esteem and self-respect, such as a desire to be competent, to do a good job, and to gain confidence. “Respect from others” is a desire related to appreciation from others and society, such as a desire to gain fame, to secure a position, to win credit. Especially, “esteem for oneself” in esteem needs, seems to be strongly related to the objective of Education of Life. Fulfilling the esteem for oneself, is a foundation for “Self-actualization needs”, which is the highest level in Maslow’s hierarchy of needs, which indicates realization of a person’s potential and self-fulfilment. For human being, it is important to be confident within oneself. The first step in achieving this is to satisfy self-esteem adequately. In this sense, one of the objectives in Education of Life is to foster children’s self-esteem.

(2) Fulfilling ‘basic self-esteem’ and education of life

Kondo (2007) attempted to understand self-esteem from two perspectives, which are “social self-esteem” and “basic self-esteem”. Rosenberg (1989) explained social self-esteem to be related to the belief that “one is very good”. This is also based on some sort of sense of superiority that would be gained by comparison with others. In short, social self-esteem is built by relatively comparing oneself with others. On the other hand, basic self-esteem seems to be related to the belief that “one is good enough” as explained by Rosenberg (1989). This relates to the attitude that unconditionally accept oneself as it is, and evaluate oneself in a positive manner. In this vein, the aim in Education of Life is also to enrich basic self-esteem, which is related to the attitude to accept oneself, to love oneself, and to respect oneself. Through Education of Life, it is aimed to foster children’s self-esteem.

(3) Young people and suicide

Nowadays, suicide among young people, caused by bullying has become a serious issue. It is sad and painful incidents that promising young people take their own life, and it should be avoided. Suicide is broadly classified into 3 categories:
1) suicide to escape torture, (unbearable to torture and pressure from the real world)
2) suicide to oppose against assailant, (retaliating and/or asserting oneself by committing suicide)
3) suicide due to a yearning for the world of fantasy, (yearning for death and/or beautifying the concept of death).

From the psychological viewpoint, when the intrinsic aggressiveness that human beings possess is directed outside, it is thought to be represented as a form of “violence” and “murder”, while when their intrinsic aggressiveness is directed inside, it is thought to be represented as a form of “suicide”. From the above, suicide due to bullying, seems to be classified into category 1 or category 2. As one of the ideas, suicide seems to be expressed by the following equation: “suicide” = f (1 / “hope”). This equation indicates that the larger the hope grows, the smaller the possibility of suicide. When coping with suicide of young people, it is necessary to give them a ray of hope in various ways. By the way, nowadays, as one of the educational views, children are encouraged to contemplate the matter of life and death, and this is called as “Death Education” and/or “Education of Life and Death”. In a broad sense, this is also assumed to be a part of Education of Life. The major objectives of Death Education are explained as follows:

1) preparation for death
2) clarifying the issues in the final stage of life
3) care for the inexorable separation of death
4) suicide prevention.

In this sense, Death Education seems to play a critical role to tackle with bullying issue and suicide of young people. It is necessary that the Death Education is actively used as an important part of Education of Life to encourage children to learn how important the life is.

(4) Indispensable self-affirmation

It is necessary to encourage children to cultivate their self-esteem in order to cope with young people’s suicide ideation. However, their self-esteem should not be merely based on a sense of superiority such as “being number one”, which means that I am superior comparing with others, but, it should be based on an awareness such as “being only one”, which means that each one of us is precious, and irreplaceable existence. In short, children are required to evaluate themselves as precious and irreplaceable existence. Recently, several psychological theories and psychotherapies have been paid attention to, and one of them is Transactional Analysis (TA). The word “Transactional” is used to express the meaning of human relations. In terms of the theory of Transactional Analysis, the concept of “The life positions” is used to explain how a person’s relationship with others are formed by their own thoughts and attitudes.
The life positions, described by TA are classified into four types, which are:
1) “I’m OK - You’re OK”
2) “I’m OK - You’re not OK”
3) “I’m not OK - You’re OK”
4) “I’m not OK - You’re not OK”
In these four life positions, an ideal position is assumed to be 1), which express one’s positive feelings towards both oneself and others. This position refers to the idea that a person can evaluate himself positively (I am OK), and also show one’s cooperative attitude to others, then learn many things from others (You are OK). This is assumed to contribute into cultivating a healthy mind in young people. In order to prevent self-negating feeling such as suicidal ideation, it is necessary to pay attention to the idea that positively acknowledging both oneself and others (“I am OK - You are OK”).

3 Prevention of bullying, advocacy and altruistic behaviour

(1) Empathy and sharing
As mentioned above, the impulsive behaviour type, which is related to the attitudes to think nothing of hurting others and take actions for oneself without thinking others, is the opposite idea of consideration and kindness. In psychology, “empathy” is defined as feeling and understanding other people’s emotions from another person’s standpoint. Generally, it is assumed that we use our own frame of reference and make judgement about other persons. However, to understand others empathetically, it seems to be necessary for us to recognize the things through the other person’s frame of reference. The word “empathy” is often used, when we share the feelings with others. While, the word “share” is used, when we share not only our feelings, but also time, place, situation, things, and so on. In a sense, it is necessary to provide children with educational environments, which encourage them to share time, place, situations, and things with other persons. This is assumed to contribute to fostering children’s compassion for others and cultivating their altruistic behaviours.

(2) Nurturing parent and nurturance
In Transactional Analysis, the state of one’s mind is explained with using the following five key words; “Critical parent (CP)”, “Nurturing parent (NP)”, “Adult (A)”, “Free child (FC)” and “Adapted child (AC)”. The key word “Nurturing parent (NP)” is used to refer to compassion and kindness. In Education of Life, children are encouraged to learn the attitudes and minds relating to “Nurturing parent (NP)”. For example, when a child hears a baby’s crying, she may say “why does he cry?”, when a child sees withered flowers, she may say “it
is pitiful”, when a child sees a toddling infant, she may say “lovely”, and when a child sees her mother look tired, she may say “are you OK mum?”. These are examples which show how a child responds to and takes care of others with her sense of nurturance. In a sense, “Nurturing parent (NP)” in Transactional Analysis seems to be strongly related to these examples of nurturance. It is not too much to say that it is essential for children to cultivate their sense of nurturance to grow up as a fine adult. Through the experiences of being loved by parents and having warm human relations, children’s sense of nurturance would be greatly developed. Also, the experience of taking care of plants and animals, caring an infant, and supporting elderly would contribute to development of children’s sense of nurturance. In this sense, observational learning and experiential learning seem to play a critical role for this issue.

(3) Bullying and nurturance

It is a critical to foster children’s compassion and kindness in order to cope with bullying issues. As a fundamental step in coping with the bullying issues, school teachers may attempt to grasp the reality of the situation and may give a guidance directly to some children. This seems to be an effective approach, but this is assumed to be a kind of symptomatic treatments, which has some limitations as a prevention method of bullying. Through the daily school life, children constantly and comprehensively need to learn altruistic behaviours, and this is assumed to effectively contribute in fostering their compassion and altruistic behaviours. Several years ago, Magari (1987) conducted a survey on 5,000 primary and lower-secondary school children regarding their life styles and behaviours. The results of the survey showed that children who have no experience of bullying others, tend to take good care of their stationery and tools for studying more than children who have experience of bullying others do. Among the primary school children who have no experience of bullying others, about 83% of them agreed to take good care of their stationery and tools for studying. On the other hand, among children who have experience of bullying others, about 70% of them agreed to it. This result showed a statistical significance, and it implied that children’s habits of taking care of things, are strongly related to no experience of bullying behaviours. Moreover, the results showed that the primary school children who have no experience of bullying others, hardly break a branch from a tree and flowers, comparing with those who have bullying experiences. Among the lower-secondary school children who have bullying experiences, 69.9% of them have experience of breaking a branch from a tree and flowers, while among those who have no bullying experience, 42% of them have experience about it. There was a statistically significant difference between children who have experience of bullying others and those who do not have.
Deterrence against bullying and altruistic behaviours

The same survey showed several interesting results regarding children’s altruistic behaviours, nurturance, and deterrent against bullying. Some kinds of pro-social behaviours such as enhancing good relation to others and taking actions for others, are often called as “altruistic behaviours”. For example, children who have experiences to give up a seat for an elderly person, tend to give a support to victims when they are bullied more than children do not have experiences to offer their seat. In this vein, among children who do not have experiences to offer their seat, comparatively more children show their less pro-social behaviours when they see others are involved in bullying issues. This implies that there is a relation between behaviours of caring elderly and deterrence against bullying. Children having no experiences to hurt small animals, tend to give a support to victims of bullying. This also implies that children’s nurturance contributes to fostering their pro-social behaviours as deterrence against bullying. From the above, encouraging children to take care of all living beings around them, seems to be an important step to reinforce their sense of nurturance and deterrence against bullying.

The low level of altruistic behaviours among Japanese children

In 2005, Magari and his colleagues conducted a survey about sympathetic behaviours of primary school pupils in six nations (Japan, South Korea, Taiwan, Malaysia, US, and UK). This survey was aimed to explore the children’s sympathetic behaviours at home and in the local community (180 male and 190 female participants in Japan). The result showed that to the question “offer your seat for senior citizen on a bus or train”, less than 60% of Japanese children answered, “very often” and “sometimes”, which was the lowest score of any nation. Furthermore, Human Education Study Group (1993) conducted a survey about bullying and 5300 primary and lower-secondary school children, and 1500 schoolteachers were invited to answer to the questions. To the question ‘what do you imagine from the word “violence”?’, the most popular answer from both children and school teachers was not any of the following words “destruction”, “nuclear weapon”, “discrimination”, “physical punishment”, and “competitive entrance examination”, but, it was ”bullying”. Bullying as both psychological and physical violence, is assumed to lie on the opposite side of altruistic behaviours. In terms of Education of Life, it is a significant issue how effectively children’s altruistic behaviours are cultivated.
4 Education for fostering children’s sensitivity - Devised study material, observational learning, experiential learning, and effective group activities -

In Education of Life, it is emphasized to provide children with practical environments, which is aimed to activate children’s five senses (sight, touch, taste, smell, and hearing). With effectively using study materials, it is required to provide lessons which are based on experiential learning, observational learning and effective group activities. Also these approaches are assumed to be applied not only to moral education, but also to the all study subjects, such as social studies, Japanese language, science, home economic, health and physical education, homeroom activities, student council activities, special activities, and hour for comprehensive studies.

(1) Devised study materials - activating children’s sensitivity -

It is not too much to say that the success or failure of Education of Life is strongly related to the devised study materials. For example, The National School Nurse Circle Conference (2007) has been promoting school nurses’ interesting lessons, which is called “lesson of life and sex”. In the lesson, the school nurse prepares three handmade dolls; 20g grams of a baby doll (three months of pregnancy), 500 grams of a baby doll (6 months of pregnancy), and 2500 grams of a baby doll (height; 50cm), and this seems to actively encourage children to learn with using their sense of sight and touch. Throughout the lesson, children would learn about how their own life had been carefully nourished in their mothers’ uterus, and that their lives are precious and irreplaceable. Also, through the process of making handmade dolls with involving children’s mothers and schoolteachers, both mothers and teachers often mentioned that they are able to experience how precious the life is. For another example, Dr Suzuki, the director of maternity hospital (2007) visited primary schools and gave some lessons titled “workshop for the value of life”. In the lessons, dolls of a fetus were provided for the children to have practical experiences, which includes to touch a baby doll (touch), listen to the fetus’s heartbeat from pregnant woman (hearing), listen to what pregnant woman said about her baby (hearing), have simulated experience with using the womb made of cloth (touch), and so on. Dr Suzuki used unique approaches with his creativity and ingenuity, and the lessons were aimed to encourage children to strengthen their self-esteem and understand the preciousness of life. In short, his lessons were aimed to encourage children to learn that they were born wanted by their parents, that they have the strength to live and the power to make other people around them happy. Fukasawa (2005) had been conducting Education of Life as a part of moral education using devised study materials, which was aimed to attract children’s interest. For example, he showed nutritional information of human being such as 40l water, 20kg carbon, 4l
ammonia, etc (sight), then showed the price of human 3,000 Japanese yen (app. £24). His inventive approach seemed to provoke children’s interest, and they actively and intensively learned the things. With using morally not appropriate expressions, children were strongly motivated to focus on his lessons, and in a sense this is an attractive approach in terms of easily drawing children’s attention. In the future, Education of Life is assumed to play an important role to provide lessons of global warming issues with using an inventive approach.

(2) Awareness and insight through observational learning

Abiru (1998) conducted the interesting lessons in drawing and crafts class in a primary school in Hiroshima. The title of lesson was “to be a master of scintillation”, and he asked children to bring one of their favourite stones with them. Then, in the lesson, children were asked to carefully look at the stone, then close their eyes and touch the stone, and to use their imagination to understand what the stone says to you. This is an example of the lessons which cultivate children’s sensibility. The lessons which are aimed to cultivate children’s sensibility, seem to encourage children to deepen their understanding of natural materials through observational learning. These approaches also seem to encourage them to experience some surprise and excitement, respect the nature and enrich their own expressive power. In short, fostering children’s sensitivity is assumed to be the foundation of Education of Life. Similarly, Sugai (1998) conducted the interesting lessons in science class in a primary school in Osaka. The title of his lesson was ‘life of living creatures’ and he showed children imitation flowers, withered flowers, and cut flowers. Then children were asked a question about “what is the meaning of being alive?”. Through observing dried-up grasses, children would find tiny insects and/or small hairs on the dried-up grasses. This lesson aimed to make children to recognise small lives hidden inside grasses, and this eventually encouraged them not only to see the surface of things, but also to see hidden fundamental things.

(3) Relationship and sharing - through experiential learning-

Obitsu primary school in Chiba (2007) is known as the school which has been providing dietary education with using “aigamo farming technique”. Throughout the year, by taking care of aigamo (duck) and experiencing farm work, children have been learning the preciousness of foods and life. Occasionally children needed to look after sick duck and through the interaction with small animals, they would cultivate their compassionate heart. In this practice, by recognising the fact that aigamo (duck) eat harmful insects and weeds, which supports rice plants to grow, children would learn that all living things are supporting each other, which shows connections of life. In a primary school in Okinawa, as a part of school events, children visited a national sanatorium for hansen’s disease patients, and communicated with elderly.
Through the process of getting information, presentation, visiting sanatorium, and discussion, children were encouraged to deepen their understanding of the disease and discrimination, and they could understand how important it is to be thoughtful of others. Seki (2007) conducted the lessons at music class in a primary school in Saitama. The title of lesson was “to cooperate together”, which was aimed to give children experience in cooperation. In the lesson, two children were asked to share a keyboard harmonica, and one child breathed into the keyboard harmonica and the other child touched the keyboard to make a sound. Through the cooperative experiences, children could increase their confidence and self-esteem.

( 4 ) Facing with illness and death -life is limited-

Morita (2007) conducted Education of Life, which was aimed to make children be aware that life is limited by letting them care of rabbits in a primary school in Toyama. Children were given several duties, which included feeding a rabbit, cleaning a rabbit hutch, and playing with the rabbit. However, with advancing age, the rabbit became weak and struggled to move around. Children took care of the rabbit, but actually they could do nothing to prevent his death. Through the experience of taking care of small animals, children could be aware that life is limited and experienced hardships and sadness. Tanaka (2003) conducted lessons that he read to children a story titled “young brothers who could not become adults”. The outline of the story was that in the war era, a younger brother died of malnutrition, and his elder brother suffered from his brother’s death. Through learning the story, children could be aware of the preciousness of life. After the lessons, many positive feedbacks were given from children and these were mainly about “life”, such as “most precious thing given from my parents”, “irreplaceable treasure”, “many people suffer if committing suicide”, “life is an ability to survive”, “I am supported by my family to live”, “many people around me support me to live”, and so on. This lesson was aimed to encourage children to reflect deeply about their own life, and also feel the message that “your existence is important” and “try to live strong”. Also, The National School Nurse Circle Conference conducted some lessons regarding the death, which included the following:
1) Teachers read to children a story titled “Badger’s Parting Gifts”
2) Showing a picture of a young girl who had a major surgery for cerebral aneurysm and with miraculously strong will, she kept writing poetry until she died at the age of 18. By showing her picture, children were asked to think over the death.

After the lesson, feedback was given by the children, such as “when thinking about death, I could understand the preciousness of life”, “I cannot waste my life”, “how wonderful it is to be alive”, and so on. This is a form of “Death Education” as it encourages children to be aware of the preciousness of life by learning about death. No one can escape from the four inevitables
in human life, which are “birth”, “aging”, “sickness”, and “death”. In this sense, like the “Death Education” does, Education of Life seems to play a significant role to encourage children to face the four inevitables for deepening their understanding of life. As long as we are alive, it is necessary for us to seriously face inevitable reality of life. In doing so, this would contribute to taking a step forward to tackle the bullying issue effectively.

5 Closing remarks

Currently, the human race has been facing the coronavirus issue, which is the worst issue that has ever happened in human history. In less than a year, three hundred thirty thousand people have died of the coronavirus in the US. Also, in the UK where I live, already seventy thousand people have died and in the world as a whole, more than one million seven hundred sixty thousand people have passed away. From now on, we humans need to coexist with this virus, and this will be the biggest issue over a long period of time. It is important for us to understand how we should protect our lives from the virus to realise the sustainable development goals (SHGs). In this sense, it is necessary for children to study about the related issues through moral education, society studies, and integrated learning period in school. Moreover, it is necessary to encourage children to think about their own life in terms of medical and economic development, the gap between the rich and the poor, humans and their biased views, and mutual cooperation between nations. It is the mission of Education of Life to provide the opportunities for children to think about their own life.

*NHK coronavirus website (visited date; 30,12,2020).

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<th>The number of people infected</th>
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Prof. Marc Lipsitch from school of public health, Harvard University, made a comment as follows.

‘Get ready to live with COVID-19 over a long period of time’
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いのちの教育とその実践

加藤 秀男 鈎 治雄

要約

本研究では、いのちの教育について検討した。「いのちの教育」という言葉は、包括的な用語として理解されており、「いのち」について学ぶ様々な教育活動の全てを含むものと解釈できる。いのちの教育において、その重要な目的の一つに、子どもたちに、他者や生きている全てのものと、自分自身との深い繋がりについて気づかせ、その気づきによって、自身の存在をより深く理解させていくとする考えがある。また、子どもたちは、いのちの尊さを学びながら、自分自身が、代理の利かない、かけがえのない存在であると理解することを求められる。幾つかの教育観念や心理学的理論を考慮に入れながら、いのちの教育では、ユニークな授業の実践事例が多くあり、これらの実践事例が、いのちの教育の目的やその本質を映し出し、子どもたちの情緒的発達や、愛他行動を促進させる役割を担っていることが理解できる。そして、これらの実践が最終的に、いじめ問題に取り組むための一歩を作り出す役割を果たしていると考えられる。