RETHINKING THE IMPACT OF REGGIO EMILIA TO JAPAN AND TO ME: DIALOGUE WITH PROFESSOR PETER MOSS

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BRIEF HISTORY: DISSEMINATION OF REGGIO EMILIA IN JAPAN

1990: I visited an exhibition of “The Hundred of Languages of Children” at Boston City Hall, USA. And I introduced it to Japan.

“ To Make A Portrait of Lion ”

2000: I visited Reggio Emilia with Professor Kiyomi Akita and made a video documentation for NHK broadcasting. (Now, DVD )


I edited and translated two books of “The Hundred Languages of Children”.


Now: “Reggio Approach” is regarded as a powerful “model” for future early child education and care in Japan
MY FIRST IMPRESSION: SIMILARITY TO THE “PLAY SCHOOL” (THE CITY AND COUNTRY SCHOOL) WHICH WAS FOUNDED BY CAROLINE PRATT, A SOCIALIST AVANT-GARDE EDUCATOR IN 1912-, NY.
First impact: A model of educational practice of “Creativity”.


Third impact: Politics of Reggio Emilia: Political thought of Loris Malaguzzi: The conceptions of “child”, “community”, “listening pedagogy”, “municipality” and “democracy”.

THE IMPACTS OF REGGIO EMILIA TO ME: THE REASONS WHY IT MOVED.

Child is a creator and a producer of culture, values, critical thought and poetry.

We adults can much more learn “greatness” from children.

CONTRIBUTION BY GIANNI RODARI
The difference of creativity is not a result from the difference between excellence and inferiority, but the difference of social and cultural backgrounds. (Cited by Rodari, Lev Vygotsky)

Play of children is not a memory of experienced impression, but a creative modification of it. Therefore, we must prepare an inspiring and moving environment which enhances imagination of children. (Cited by Rodari, Lev Vygotsky)

“Creativity” is an “alternative thinking” which is always embedded in play activities. (Rodari)

“Creativity” is not for specially talented children, but is “potentiality” for all the children. (Malaguzzi)

“Creativity” is “making a school by military tank”. (Malaguzzi)
ATELIER AND ATELIERISTAS
PALETTE OF MATERIALS
PROJECTAZZIONE

It is not a “program” but a “project” of thematic collaborative learning
It is not only a record to study and represent child development, but for a catalyst to construct a community among children, parents and teachers.
COMMUNITY
A LEARNING COMMUNITY BY REGGIO APPROACH IN Naha City, Okinawa

It was a preschool attached to the Kanagusuku Elementary School.
► A model of educating “creativity”.
► A model of “art education” for early childhood.
► A model of “high quality “early child education
► A model of “ideal type (or utopia) of early childhood education”

These are easily accepted by Japanese teachers in terms of cultural heritage regarding “Child” and tradition of “Progressive Education” in Japan

REFLECTION ON DISSEMINATION OF “REGGIO APPROACH” IN JAPAN: FOUR “MODELS”
- **Political discourse** of Reggio Emilia Approach and Loris Malaguzzi. Most discourses such as “community”, “democracy” “municipality” and so on are missed or depoliticized.

- **Public philosophy** of Reggio Emilia. It is an irony that “Reggio Approach” has been diffused under drastic neo-liberal policies of early childhood education and care in Japan. Most of kindergarten and nurseries have been privatized, and changed the places not of education for child development, but of “child care” for parents.

- **Institutional vision** of early childhood education and care: Early childhood education in Reggio Emilia is implemented at “school (pre-school)”. But, in Japan, it is executed at “kindergarten”, “nursery” and “child care center. The difference has not taken into consideration.

- **Cultural practice**: A hidden and even deep “pedagogy” of Japanese kindergarten or nursery teachers is “children grow up by nature, not by culture”. However “Reggio Approach” is a political, social and cultural practice. This is an implicit contradiction.
Conclusion

Reggio approach is a political, social and cultural practice to establish the dignity of children and to respect them.

THANKS A LOT FOR YOUR ATTENTION