

## 教育／子ども達との関わり

子どもたちが動物について学ぶのには、多様な意義があります。子どもたちが自らの身を守るため、他の動物の命を奪って生きている現実を自覚するため、よりよいパートナーシップを結ぶため、動物福祉のため、生態系の保全のため、インクルーシブ社会を実現するため、などなど。しかし、子どもたちが動物について適切に学ぶことは、容易ではありません。このセッションでは、様々な教育プログラムを紹介し、その可能性について討論します。

### 《運営》 実行委員会

《座長》 天ヶ瀬 正博氏 (国立大学法人奈良女子大学 人文科学系 研究院・准教授 (心理学))

### 《演者》

「Growing Together: Children, Animals and Sowing the Seeds of Resiliency」

Philip Tedesch (Denver University, Founder and Exective Director of Institute for Human-Animal Connection and Graduate School of Social Work)

Miyako KINOSHITA (Education Program Manager, Green Chimneys Farm and wildlife Center Sam and Myra Ross Institute at Green Chimneys)

「Managing Conflict through the process of Humane Education in Schools」

Pei F. Su (Founder & Executive Director of ACTAsia)

「Rsignificance of rabies education program among the elementary school children of Bangladesh」

Md. Golam Abbas (Department of Molecular Neuroscience and Integrative Physiology, Kanazawa University, Kanazawa, Japan / Infectious Diseases Hospital, Dhaka, Bangladesh)

「Impact of stray dogs on Bangladesh economy」

Naila Al Mahmuda (School of Medicine, Kanazawa University, Kanazawa, Japan)

「奈良県うだ・アニマルパークの「うちの教育」——小学生プログラムの評価——」

大森 亜起子 (奈良県うだ・アニマルパーク 振興室)

「日本人の琴線に触れる犬伝説——弘法大師を高野山へ導いた白と黒」  
中塚 圭子 (環境人間学博士／人とペットの共生環境研究所)

# Oral Session 3

オーラルセッション3

## “Education / Human-animal Relations”

It is variously significant that children study animals. It aims at protecting themselves, at being aware of killing other animals for them to live, at forming better partnership with animals, at being responsible for animal welfare, at preserving the ecosystem, at realizing inclusive society, and etc. But it is not easy that children properly learn about animals. In this session, we will present various education programs and discuss their possibilities together.

Session Management: Executive Committee

Chairperson: Masahiro AMAGASE (Nara Women's University, Associate professor of psychology)

Speakers:

### “Growing Together: Children, Animals and Sowing the Seeds of Resiliency”

Philip Tedeschi (Denver University, Founder and Exective Director of Institute for Human-Animal Connection and Graduate School of Social Work)

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### “Managing Conflict through the process of Humane Education in Schools”

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### “Do you know? Issues between Kuril harbor seals and fisheries” Significance of rabies education program among the elementary school children of Bangladesh”

Md. Golam Abbas (Department of Molecular Neuroscience and Integrative Physiology, Kanazawa University, Kanazawa, Japan / Infectious Diseases Hospital, Dhaka, Bangladesh)

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### “Nara Prefecture ‘Inochi Life Education Project’ at Uda Animal Park Assessment of the Elementary School Program”

Akiko OMORI (Nara Prefecture Uda Animal Park)

### “The six Legend of dogs touching the Japanese heartstrings”

Keiko NAKATSUKA (Doctor of Human Science and Environment from University of Hyogo, School of Human Science and Environment)

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### 3. 「教育／子ども達との関わり」

“Education / Human-animal Relations”

運営：実行委員会

座長：天ヶ瀬 正博（国立大学法人 奈良女子大学 人文科学系研究院・准教授（心理学））

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《座長メッセージ Chairperson's Message》

人間の活動が地球規模となった現代においては、異文化間の共生および自然との共生はいずれも急務です。武力紛争や自然破壊は、人類社会の持続可能性を危うくしています。共生にこそ、破壊に対する復元力があり、未来への持続可能性があります。

共生するためには、自分たちとは異なる者がどのように生きているかを知り、互いに責任をもって行動することを学ばなければなりません。そのような学習なしにただ触れ合うだけでは、差別や偏見や不寛容は増長されるかもしれません。学習者は他者についての正しい認識を得るように適切に教育されなければならないのです。

そして、教育は実際の行動に結びつかなければなりません。ペーパー・テストのための詰め込みであってはなりません。しかし、近代の学校は、子どもたちを教室の中に閉じ込め、行動することと学習することを切り離してしまいました。子どもたちは、適切な教育に導かれて、現実において活動しながら学ぶ必要があります。

In the present human activities have been global, our coexistence among different cultures and harmony with nature are urgently needed. Armed struggles and destruction of the natural environment endanger the sustainability of human society. Only the symbiosis actualizes resiliency from destruction and sustainability toward the future.

For our coexistence and harmony, we must study the way other parties live and learn to behave responsibly one another. The mere contact without such learning would result in discrimination, prejudice, and intolerance. Learners must properly be educated to have a true appreciation of others.

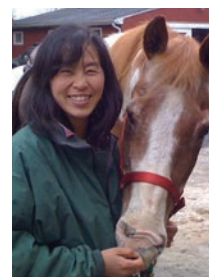
The education must be to lead learners to behave responsibly in the real world, not to cram for paper tests. Modern school education, however, confines learners (i.e., children) in their classroom, and separates their learning from their behaving. Children need to learn through activities in the reality, being led by the proper education.

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**Philip Tedeschi<sup>1</sup> / Miyako KINOSHITA<sup>2</sup>**

<sup>1</sup> Denver University, Founder and Exective Director of Institute for Human-Animal Connection and Graduate School of Social Work /

<sup>2</sup> Education Program Manager, Green Chimneys Farm and Wildlife Center Sam and Myra Ross Institute at Green Chimneys



**“Growing Together: Children, Animals and Sowing the Seeds of Resiliency”**

This presentation will explore the concept of resiliency and how Animal Assisted Interventions and Nature Based Programs can support developing resilient and strong children.

As we saw in the disasters like Hanshin earthquake, humans have an incredible ability to bounce back from a very

difficult and often tragic experience to thrive if support is given. At the same time, often after such disasters, we hear the media coverage on lack of mental health support and grievance counseling, resulting in children's trauma not being taken care of.

The Institute for Human-Animal Connections at University of Denver School of Social Work, and Sam and Myra Ross Institute at Green Chimneys have been collaborating for the last several years to explore and educate people in the field of Human-Animal Bond about the positive impact of nature and animals on children and adults, from clinical and educational point of views.

In this presentation we will be exploring the new science of risk, protection and resilience in understanding methods for working with children. Resilience generally refers to the successful adaption to risks and adversity. Increasingly experts frame resilience as an outcome of a youth having specific protective factors. So what are those factors? Can they be provided to youth in our care? Careful intervention research examining youth in school, Family and community settings suggest that in fact we can. Intervention science has allowed for the identification of evidence based factors (assets) both internal and external, that predict positive and healthy youth development. This presentation will bring you the Most current understanding of these developmental assets; The 5 C's of Positive Youth Development and explore how they are attained by youth at Green Chimneys. Please Join Professor Philip Tedeschi and Education program manager Miyako Kinoshita as we Explore these important new concepts.

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**Pei F. Su**, Founder & Executive Director of ACTAsia

### **“Managing Conflict through the process of Humane Education in Schools”**



The Cycle of Abuse refers to conflict within domestic settings and shows the relationship between animal abuse, abuse of humans and domestic violence. This 'Cycle' can potentially be broken through a process known as Humane Education, which is based on a non-threatening format that does not impose a belief system, but attempts to create a platform for independent critical thinking, so individuals, even a young child, can evaluate information and make informed choices. It is an area of study that fosters in individuals a sense of empathy that extends to the web of life – to humans, animals and the natural world, recognising that all are interrelated.

In 2012, after 6 years of research and collating data relating to areas of conflict in society within China, ACTAsia prepared a 2-year Humane Education programme for children aged 5 – 8 years, and a pilot programme was trialled in 2 State schools in China, known as 'Caring for Life' (CLE) programme. A CLE 'Curriculum' of educational resources, adapted for the Chinese culture and education system is provided to teachers.

The CLE programme trains teachers through at least 3 workshops to offer a 12-session learning course that is conducted throughout an academic year (September – June) split into 6 sessions per academic term under the mandatory curriculum subject of Moral Education. Several teaching strategies are used in the CLE programme, including developing empathy, activity-based learning, cooperative learning, activities designed to develop critical thinking, and empowering children to serve as messengers to other family members.

This programme was well received by teachers and principals of the participating schools. In the 2013-2014 academic year, the programme was introduced to 7 primary schools in 3 cities; the pilot research project we're describing today was conducted at these schools.

**Aim of the Pilot Research Project:** To establish through the process of teaching humane education in primary schools in China, the effect of the programme on i) the frequency of students' pro-social behaviours; ii) the frequency of students' disruptive behaviours; and iii) on students' knowledge of and attitudes about Caring for Life issues.

**Methodology:** Evaluation of the programme was recommended and overseen by Professor William Ellery Samuels, Director of Assessment & Accreditation, City University of New York, Staten Island, USA.

Participating students completed **CLE Student (CLES) Questionnaire**, before and after the programme. The CLES questionnaire was adapted from Ascione (1983), to measure self-reported knowledge and attitudes about five caring-for-life domains: i) web of life; ii) animal sentience; iii) responsible pet ownership; iv) dog bite prevention; v) empathy and compassion." Each domain was measured by four items, making the CLES questionnaire 20 items long.

Participating teachers completed the **Teacher Observation of Classroom Adaptation–Checklist (TOCA-C)**. Originally developed by Kellam, Branch, Agrawal, and Ensminger (1975), to measure the frequency of developmentally adaptive and maladaptive child behaviours.

**Overall Results:** These results indicate that the programme can produce reliable improvements in children's pro-social and disruptive behaviours as well as to improve their knowledge and understanding of Caring for Life issues. The effect was greatest here on knowledge of Caring for Life issues, but was also large for the effect on pro-social behaviour. The effect on disruptiveness was smaller for most schools, but this may be because we reached a "floor" effect such that these scores could not have gone much lower than from where they started, but we cannot tell from this study. The size of the effects on these outcomes is admirable for an education programme that is only conducted during one period per week.

To date, a continuation of the programme is running in 8 cities of 7 Provinces with 14,000 children; 600 trained teachers and 94 schools are participating in the programme.

**Md. Golam Abbas<sup>1,3</sup> / Naila Al Mahmuda<sup>2</sup> / Pranab Kumar Roy<sup>4</sup> / Priyakamon Khan<sup>5</sup> / Be-Nazir Ahmed<sup>6</sup>**

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## **“Significance of rabies education program among the elementary school children of Bangladesh”**

**Background:** Rabies, the life-threatening disease with 100% fatal and incurable but 100% preventable. How people keep their dogs, as well as the presence of stray dogs in the communities are issues important to assess when rabies prevention is the goal. The burden of human deaths from rabies mostly occurs in the absence of awareness in developing countries. Most human cases of rabies are caused by stray dogs and children’s are the major victims in Bangladesh, a developing country. Attitudes and behavior towards animals can be improved by education and reduce the incidence of rabies. The objectives of this study were to evaluate the differences in knowledge about rabies, animal welfare and attitudes towards dogs among children those who had participated and those who had not participated in the education program.

**Materials and methods:** Data were collected through interviews of 1285 children from 16 elementary schools of Sylhet division of Bangladesh during September 2014 to November 2014. Before collecting data, we divided these schools into two groups (8 in each group), one group we visited twice and had lectures about rabies, stray animals, attitudes towards animals especially dogs and their welfare issues during the period from January 2014 to March 2014 and the other don’t had any lecture.

**Results:** Our data revealed that the children that had participated in education programs had better knowledge about rabies (87.04%), mode of transmission (74.59%), hosts (Dog) and fate of rabies patients (will die). Both groups were owned almost same percentages of dogs even though the number were very small, were risk at rabies transmission as the vaccination status (3.09% and 1.85% respectively) were very low. Knowledge about rabies awareness and first-aid treatment (78.58%) after dog bite also better among the children who had participated in education programs. Furthermore, significant differences were observed about all the parameters (whether dog needs clean water, healthy food, medicine and veterinary care, friendly care/behaviour) of attitudes towards dog and its welfare.

**Conclusion:** Education appears to be a useful method to improve attitudes towards dogs and animal welfare. It also increases awareness of rabies and act as a potential contributor toward the reduction of incidence of the disease in humans and dogs.

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## “Impact of stray dogs on Bangladesh economy”

**Background:** It is commonly understood that there are large numbers of stray/homeless dogs in Bangladesh. They roam freely from here and there and sleep at night in the streets, parks, roadside old houses/shops/garages etc. From different sources it is assumed that more than 1.3 million dogs in Bangladesh of which 99.9% are stray/homeless but there are no actual data. There are also no research reports about the impact of dogs on the economy of Bangladesh. Considering this big number of stray dogs, we were highly motivated to find out whether there is any impact of stray dogs on Bangladesh economy.

**Materials and Methods:** Data were collected from different places of two divisions of Bangladesh. We used face to face interview with pre prepared questionnaire.

**Results:** We interviewed 998 adult individuals/householders/officials from different sectors. 59% were male and 67% were from rural areas. Educational levels were, 19% Graduated from University, 28% completed high school, 31% elementary school and rest never went to the school. 867 respondents have experienced about dog bite to themselves or their friends/relatives which directly or indirectly affected the economy. 100% were afraid about stray dogs as they know dog bites causes rabies. Significant number of respondent’s opinions is: due to stray dogs, sometimes they cannot go to their job in time, they lose their earnings, if they are bitten then need to go to hospital which cost lots of money, if rabies develops, the patient become dies which directly hamper their family income etc. On the other hand, many tourists from home and abroad visited many tourist attractions every year. For the negative image about lots of stray dogs, the number of the tourists gradually declining which directly affects the economy of Bangladesh. There are many other effects also noted: those are on the community, on the environment, on the wildlife, on the livestock’s etc.

**Conclusion:** The welfare concerns surrounding stray and roaming dogs should be properly maintain. The impacts of these animals have a very important economic position, so we need to quantify the economic losses. Losses are in terms of the cost of health care and veterinary care, losses to the agriculture industry, losses to the environment, losses to the community, and indirect losses to the tourism industry. So, our recommendations are, we need to formulate a design for animal control and animal welfare programs, the unique circumstances that is social, religious, cultural, environmental, agricultural and economic, to be taken into account.

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## 「奈良県うだ・アニマルパークの「いのちの教育」－小学生プログラムの評価－」

### “Nara Prefecture ‘Inochi Life Education Project’ at Uda Animal Park Assessment of the Elementary School Program”

うだ・アニマルパークでは、子ども達の豊かな人間性や社会性を養うため、あらゆる「いのち」に共感し、「いのち」を大切にすることを育む「いのちの教育」を実施しています。「いのちの教育」は、体験メニュー、学習メニュー、ワークショップの三つによって構成されています。体験メニューには、羊や山羊へのエサやり体験やバター作り体験、牛の乳搾り体験、ポニーの乗馬体験などがあります。学習メニューには、学習シートを使ったプログラムや動物の張り子を使ったプログラムなどがあります。そして、ワークショップには園内でのスタンプラリーや動物に関することを学ぶカードゲームなどがあります。

今回の発表では、学習メニューの一つに含まれる、動物の張り子を使った小学生プログラムの内容を中心にお話します。このプログラムは、奈良県内の小学校を対象にモデル校を募集し実施しました。「気づき」・「共感」・「責任」をキーワードとした3回の授業で構成され、学校遠足や出前授業で行います。平成26年度には県内の小学校の約4校に1校がモデル校となり、プログラムを受講したことのある学校は継続して毎年モデル校に手を挙げるなどから、学校からの一定の評価は得られていると考えられます。しかしながら、授業の中では我々の伝えたいメッセージがどの程度子どもたちに届いているのかを検証することが難しかったため、子どもたちの理解度を客観的に測るためのアンケートを実施することにしました。その方法として、プログラムの前後に子どもたちを対象としたアンケートを実施し、結果を比較することで、子どもたちの動物のいのちに対する理解や共感にどのような変化があったかを調べました。その結果、プログラムが子どもたちへ与えた影響を読み取ることができ、我々のメッセージをより効果的に伝えるためにはどのようなアプローチをしていくことが必要なのかを検討することができました。今後も、さらにこのプログラムを改善し、発展させていきたいと考えています。

At Nara Prefecture Uda Animal Park, we provide an educational program called ‘Inochi Life Education Project’ that fosters empathy with their lives (‘inochi’) and an attitude caring for all forms of life to create humanness and sociality. The program is consisted of three menus, including experience menu, learning menu, and workshop. In the experience menu, children can experience some activities, such as feeding sheep and goat, making butter, milking a cow, and riding a pony. The learning menu includes a program using a learning sheet and a program using papier-mache animals. In the workshop, children can collect series of stamps at the animal park and they can also play card games related to animals.

In the presentation, we mainly talk about the educational program using papier-mache animals in the learning menu. This program is provided to the elementary schools recruited as a model school in Nara prefecture. In the program, three lectures with the keywords including ‘awareness’, ‘empathy’, and ‘responsibility’ are given to the children, either at the school or at Nara Prefecture Uda Animal Park while on a school trip. It is because one-quarter of elementary schools in Nara prefecture has become the model schools in 2014 and the schools which attended our educational programs continued being a model school, we can say that we achieved a measure of legitimacy. However, it was difficult to measure the children’s understanding during the lectures. Therefore, we have conducted a questionnaire to the children before and after of the program. Then, each result was compared to read the changes of children’s understanding and sympathetic mind to animal life. From the result, the effect on the children was examined and we could discuss what approach is needed to send our message more effectively to the children. We would like to improve and expand the programs.

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## 「日本人の琴線に触れる犬伝説 —弘法大師を高野山へ導いた白と黒」

### “The six Legend of dogs touching the Japanese heartstrings”

動物と調和した人間社会を築くためには、これまでの動物を人社会に合うように動物の行動を制限したり管理したりといった人間社会中心の考え方を改め、動物と共生するための新しい考え方を取り入れる必要がある。

犬に纏わる各地の伝説や日本の史実を紐解いていくと、そこには犬をありのままの犬として尊重しながら共生するという日本人的な思考が存在した。

奇しくも今年が高野山開山 1200 年である。高野山開山に寄与した白犬と黒犬の物語を例に、1) 犬の優秀な嗅覚に感謝する姿、2) ナビゲーター役である犬と、「三鈷」と呼ばれる仏具を発見してもらいたい人との高度なコミュニケーションの存在、といった、犬の習性を尊重しながら共生する姿を詳らかにする。

日本には多くの犬伝説が存在する。犬の習性を剥奪するのではなく尊重するという古来より日本に存在した思考は、現代の人と犬との共生を考える上でまさに温故知新の知恵であろう。この思考を次世代の子どもたちに伝説として語り継いでいく意義は大きいと同時に、日本の共生の考え方を世界に知らせることの意義も大きい。

In order to build a human society that is in harmony with animals, we need to revise the concepts of man-centered society, one in which man restricted and controlled animal behavior, forcing animals to conform to human society. We need to incorporate new ways of thinking on living in harmony with animals.

In the local legends and the historical facts of Japan that are related to dogs, we see the Japanese way of thinking about these animals. The Japanese are shown to live in harmony with dogs, while respecting them just as they were.

Coincidentally, this year commemorates the 1200th anniversary of the founding of Koyasan. Citing as an example, the story of the white dog and the black dog that contributed to the founding of Koyasan, I will reveal in detail how people lived in harmony with dogs, while respecting their habits. I will do so by showing — 1) how man appreciated dogs for their excellent sense of smell; 2) how useful dogs were as navigators and how gifted they were in engaging in advanced communication with man, as illustrated by the legend of the man who relied on that talent of the dogs to discover the Buddhist altar equipment, called “sanko”.

There are many dog legends in Japan. They reveal the thinking of the Japanese that existed from ancient times, one that respected rather than abused dogs' habits. That is indeed the wisdom of the Past for considering the coexistence of modern man and dogs. It is most important for us to use these legends for passing their thinking on dogs to the children of the next generation and to tell a way of thinking of Japanese coexistence to the world.