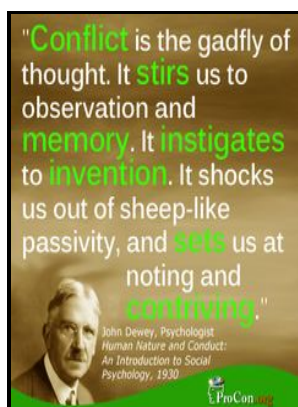


John Dewey in Japanese educational thought.

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He always speaks of immediate or proximate aims. At the same time, there are important differences between the two.

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Contrary to the long-held view of experience as being uncertain and anecdotal, Dewey re-conceived experience as a fundamental, holistic function of life activity. The fact that he had not graduated from a prestigious, national university was one impediment to the acceptance for his ideas within the Japanese educational establishment which then--as now--placed foremost emphasis on formal pedigree. He provides no fixed and final goal of education.

Victor N. Kobayashi, John Dewey in Japanese Educational Thought

In *The School and Society*, Dewey called for a Copernican revolution, by which the child becomes the center around which all educational endeavors must revolve.

John Dewey's View on Education

Works Cited Bethel, Dayle M.

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To the educational and ethical dimensions of his earlier critiques of Japanese society, he now added a religious one. On November 18, 1930, together with his disciple and fellow teacher, Josei Toda, Makiguchi published the first volume of *The System of Value-Creating Pedagogy*. Makiguchi wanted this system to be implemented for all students from the primary to the university level.

John Dewey in Japanese educational thought.

He extended this outlook even to his understanding of Shakyamuni, the Buddha.

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They should have some say in matters of school organisation, selection of textbooks, methodology of teaching etc.

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