

John Dewey in Japanese educational thought.

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John Dewey in Japanese educational thought. (1964 edition)

Educational philosophy in China during the 20 th century started with the introduction of John Dewey's educational philosophy thoughts, followed by the dissemination of Marxism thoughts of education, and initially established the framework of educational philosophy as an academic discipline. He emphasised on the actualities of life in education. But for just this reason, it is inspiring to learn from the lives of two men whose ideas and commitments developed along parallel paths united by a profound desire to contribute to human happiness, in particular the happiness of children.

Victor N. Kobayashi, John Dewey in Japanese Educational Thought

Makiguchi wanted this system to be implemented for all students from the primary to the university level. He also saw humanitarian competition influencing and transforming other modes of competition. The purpose of this article is to demonstrate that although Mao Zedong 1893-1976 and John Dewey 1859-1952 grew up in different countries and in different cultures they held very similar ideas in their educational thought.

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Dewey does not believe in an ultimate aim of education. To the end, he refused to compromise his commitment to peace. He defined beauty as that which brings fulfillment to the aesthetic sensibility of the individual; benefit as that which advances the life of the individual in a holistic manner; goodness as that which contributes to the well-being of the larger human society.

Educational philosophy in China: a centennial retrospect and prospect

Dewey outlined a definite scheme of elementary education at three stages: a The play period from 4 to 8; b Period of spontaneous attention from 8 to 12, and ADVERTISEMENTS: c Period of reflective attention from 12 onwards. He intended that activity should be the basis of all teaching and learning. The four volumes of the Pedagogy twelve were initially planned were edited from the small mountain of notes that he jotted on the scraps of paper that he kept with him always for that purpose, sometimes even pausing in mid-conversation to set down a thought.

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Dewey considered carefully and reasonably the growing forces of democracy, science, industrialism, evolution and pragmatism.

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The experiment in education developed by Dewey at Chicago in 1896 in his experimental Laboratory School has stimulated the effort to bring the school into intimate relation to the community life. The school authorities should not dictate in these matters. He should realise all his powers now.

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Emblematic of this, Makiguchi rejected the neo-Kantian Wilhelm Windelband's positing of the sacred as an independent category of value.

Victor N. Kobayashi, John Dewey in Japanese Educational Thought

For him, this meant enabling the student to engage in value-creation, for which he set out six transformative indices. Why does no one try to see this? 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.

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