

A Note to Examine the Possibility for Makiguchian Pedagogy to be able to Cover the Philosophy of SBCD (School-Based Curriculum Development)

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I. Introduction

Although Makiguchian Pedagogy has just started attracting attention around the world, it is a mystery that remains to be explained.¹ The author tries to describe Makiguchian Pedagogy which can be considered as an unavoidable by-product of investigations into SBCD (School-based Curriculum

¹ There are some useful references in English exceptionally. Saito, Shoji (1989) "A portrait of the educator Tsunesaburo Makiguchi: Radicalism and the pursuit of a universal knowledge" translated from *Nihonteki shizenkan no henkakatei* [The Process of Change in Japanese Views of Nature] by the distinguished cultural critic and historian of ideas, Shoji Saito (Tokyo Denki University Press, 1989).

Development). Unfortunately, Makiguchi contrary to his philosophy and ideals is seen in the post war background as being ultra national, but has a history of bottom-up approach down to the grass-root level. From difficult situations and circumstances in those days it can be inferred that the progressive schools have always faced obstacles.

On this occasion I introduced three philosophies around which the SBCD concept is explained by M. Skilbeck from the 1970's and 80's. Like Makiguchian Pedagogy, the SBCD concept proposed by the OECD Tokyo seminar in 1974 is rarely taken up even after 40 years in Japan. School based curriculum development (SBCD) is an education philosophy where (1) teacher and the student participate together in developing the curriculum. There is (2) freedom for both teacher and student and (3) the school's responsiveness to the environment. To approach the new interpretation of Makiguchian Pedagogy I would seek disconfirming information of NOT meaning or focusing on or producing a theoretical position about SBCD. I would gather counterevidence, in short, evidence against the question of whether Makiguchian Pedagogy does NOT mean "[1] school's responsiveness to its environment," "[2] freedom for both teacher and pupil," "[3] teacher and learner working together to produce a curriculum," to produce a theoretical position about SBCD. By collecting such a historical evidence, the authors conducted inquiry into historical evidence and concluded that Makiguchian Pedagogy covered freedom of the teacher to pick responses from the environment of the school and teacher and the student participate together in developing curriculum by sharing assessment criteria.

II. What is SBCD as a rebirth of the legacy of New Education Movement?

A. Skilbeck and educational philosophy

According to Malcolm Skilbeck (1932-), SBCD "is the planning, design, implementation and evaluation of a programme of students' learnings by the educational institution of which those students are members" (Skilbeck 1984 p. 2).²

"School based", in this conception of curriculum, means that major decisions about the design, content, organisation, and presentation of the curriculum, about pedagogy and about assessment of learning will be taken at the school level. Indeed, at first there was a tendency in many quarters to treat this as alien and even to ignore or play down the relevance of the pioneering work of Dewey in philosophy, Thorndike and Cronbach in psychology, Mead and Counts in sociology, Butts and Cremin in history.

Skilbeck reviews his interest as a graduate student in Australia, the U.S. and England in the educational philosophies of John Dewey and Alfred North Whitehead and the international movements of progressive education with their eighteenth century roots in the Enlightenment and the Romantic Movement (Skilbeck 2005).³

² Skilbeck, Malcolm. (1984). *School based curriculum development*. London: Paul Chapman publishing Ltd.

³ Skilbeck, Malcolm (1970) *John Dewey (Education Thinkers Series)*. Collier Macmillan.

Thereby educational values, those that foster the growth and development of the person and in Dewey's (1916) term, the "reconstruction of experience," are readily subsumed within other values such as the individualistic action of "getting the grade" or passing the test, or the collectivist functions of socialization, or the needs of the economy.

Dewey's concept of the "religious" is dynamic and an outgrowth of his distaste for the static view of the world held by many members of religious denominations that the sacred is somehow separated from the profane. Dewey (1934) writes, "The actual religious quality in the experience described is the effect produced, the better adjustment in life and its condition, not in the manner and cause of its production" (p. 34).

Dewey (1934) says in *A common faith* as follows.

The considerations put forward in the present chapter may be summed up in what they imply. The ideal ends to which we attach our faith are not shadowy and wavering. They assume concrete form in our understanding of our relations to one another and the values contained in these relations. We who now live are parts of a humanity that extends into the remote past, a humanity that has interacted with nature. The things in civilization we most prize are not of ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received that those who come after us may receive it more solid and secure, more widely accessible and more generously shared than we have received it. Here are all the elements for a religious faith that shall not be confined to sect, class, or race. Such a faith has always been implicitly the common faith of mankind. It remains to make it explicit and militant.

Alfred North Whitehead (1861-1947) is also related to SBCD's education philosophy. In his words, "the first requisite for education reform is the school as a unit with its approved curriculum based on its own needs, and evolved by its own staff (Whitehead, 1932, p. 11).

Each school should have its own leaving certificates, based on its own curriculum. The standards of these schools should be sampled and corrected. But the first requisite for educational reform is the school as a unit with its approved curriculum based on its own needs, and evolved by its own staff (Whitehead, 1932).

OECD-CERI (1979) *School-based curriculum development*. Paris : Organisation for Economic Co-operation and Development.

Skilbeck, Malcolm. (1998). School-based curriculum development. In: A. Hargreaves et al., eds., *International handbook of educational change*, (pp.121-44). Dordrecht/London, Kluwer Academic Publishers.

Skilbeck, Malcolm (2005) School-Based Curriculum Development Lieberman, Ann, Hargreaves, Andy, Fullan, Michael (Eds) *Roots of Educational Change : International Handbook of Educational Change, Section 1*, (pp.109-132). Kluwer Academic.

B. Some metaphors of SBCD - ancient Athene, ancient India and old Japan

The history of SBCD can be traced back to Plato's ancient Greek thought. Socrates built up his curriculum in and through relationships with students who displayed an aptitude for philosophical and mathematical reasoning. This was SBCD with the public places of Athens serving as the school and the joint dialectical experiences of the teachers, his peers and his public constituting the curriculum. (OECD-CERI 1979).

The roots of SBCD are found in the constructivist theories of John Dewey (1933) and Jean Piaget. Metacognition is also rooted in ancient Greek thought, as seen in Plato's *Theatetus*, where Socrates described thinking as "a discourse the mind carries on with itself" and judgement as "a statement pronounced...silently to oneself" (Plato 1956).

The Ancient Indian education system of 'Gurukul' which Skilbeck and others did not clarify can be mentioned as the origin of the East Asia-shaped SBCD. Similar to SBCD the curriculum in gurukul was taught through life experience and introspection.

In the textbook of normal university seminar (*shihan daigaku kouza*) in 1920s-30s, an episode had been introduced as follows. 善財童子 (Skt Sudhana-shreshthi-daraka or Sudhana; Jpn *Zenzai-doji*) A bodhisattva described in the Flower Garland Sutra. According to the sutra, when he was born, gold, silver, emeralds, and other treasures suddenly appeared in his father's house; therefore he was called Good Treasures. On meeting Bodhisattva Manjushri, he conceived the desire for enlightenment and then sought out one teacher after another to receive their instruction. Finally he met the fifty-third teacher, Bodhisattva Universal Worthy, and on hearing his ten great vows, attained enlightenment. Good Treasures' pilgrimage was popularized in both art and literature, and in Japan it is thought to have inspired the building of the fifty-three post stations along the Tokaido Road, the highway linking Edo (now Tokyo) and Kyoto, during the Edo period (1600-1867).

As just described school-based curriculum development, while it necessarily involves teachers as key actors, is not reducible to individual teachers constructing *ab initio* and then implementing curriculum entirely and exclusively of their own devising. The "school" is more than the teachers who work in it and "curriculum" is wider and deeper than lesson plans, syllabuses and likes of such.

In *School Based Curriculum Development*, Skilbeck defined curriculum as "the learning experiences of students, in so far as they are expressed or anticipated in educational goals and objectives, plans and designs for learning and the implementation of these plans and designs in school environments" (1984, p. 21).

Other writers argue that SBCD is an amalgam of ideas, which can be construed as an educational philosophy. Skilbeck (1990), puts together such terms as "teacher and learner working together to produce a curriculum," "freedom for both teacher and pupil," and the "school's responsiveness to its environment"

to produce a theoretical position about SBCD.

In what follows the authors conducted inquiry into historical counterevidence, in short, evidence against the question of whether Makiguchian Pedagogy does NOT mean “[1] school’s responsiveness to its environment,” “[2] freedom for both teacher and pupil,” “[3] teacher and learner working together to produce a curriculum,” to produce a theoretical position about SBCD.

III. Counter-evidence [1] for NOT ‘school’s responsiveness to its environment’

A. Activity with Inazo Nitobe and Tamon Maeda

As contemporaries, Inazo Nitobe 新渡戸稲造 (1862-1933), Tamon Maeda 前田多聞 (1884-1962) and Makiguchi shared the common points. Nitobe visited USA in 1909 to have a lecture as an US-Japan exchange professor, Dewey left a comment to Nitobe who played host to his longtime friend Dewey during his 1919 visit to Japan. Nitobe lectured at Teachers College on “Education in Japan”. Among the members of his audience was John Dewey, Professor of Philosophy at Columbia. Dewey, like Nitobe, had studied at the Johns Hopkins University and received his Ph.D. there a few months before Nitobe arrived in 1884.

Dewey expressed great interest in Nitobe’s talk and commented on Nitobe’s point that “It was fortune for Japan that education and religion are kept separate in Japan.” Eight years later, Dewey got a first-hand look at Japan and its system of education during his lectures at University of Tokyo. Dewey met Riichiro Hoashi 帆足理一郎 (1881-1963), Kanzo Uchimura 内村鑑三 (1861-1930), Kitaro Nishida 西田幾多郎 (1870-1945). It is well known that Nitobe recommended Soka pedagogy by writing an endorsement. It may be inferred that he wrote an endorsement for the sake of old times since research and joint fieldwork at *Kyodokai* (Heimat or Community Studies Research Group: 1910-1919) and furthermore, tracing back to its origins, since the start of a personal friendship by the publishing of “A geography of human life” in 1903.

The *Kyodokai* was a group of impressive personalities led by educator and later League of Nations Under Secretary General Inazo Nitobe and pioneering folklorist and ethnologist Kunio Yanagita 柳田國男, and including Baron Akamaro Tanaka 田中阿歌麿, Undersecretary for Agriculture and Forestry Tadaatsu Ishiguro 石黒忠篤, doctor of science Shunsuke Kusano 草野俊介, doctor of agriculture Takeo Ono 小野武夫, doctor of agriculture Shiroshi Nasu 那須皓, doctor of law Takeki Osatake 尾佐竹猛, geographer Michitoshi Odauchi 小田内通敏, scholar of folklore Taro Nakayama 中山太郎 and Tokyo deputy mayor Tamon Maeda, who met monthly at the home of Professor Nitobe, where they would take turns to present a content-rich academic report. According to the chronology in Makiguchi Tsunesaburo, Makiguchi “became acquainted with Nitobe on the publication of *Jinsei chirigaku*, and was already acquainted with Yanagita in 1909, introduced by a writer they knew in common. In 1912 Makiguchi published *Research into Community Studies as the Integrating Focus of Instruction* 教授の統合中心としての郷土科研究, which reflected 地方学 jikatagaku Ruriology (ruris 田舎+logos 学問) in 農業本論 (1898), by Nitobe. It was admired by Satoru Umene 梅根悟 (1903-1980) as a pioneer work of a pragmatic approach to curriculum/

hands-on experiential curriculum in Japan.

The group's original plans were to study concrete problems of agricultural economics, their concerns gradually shifted over the years toward ethnological studies (*minzokugaku*) of local groups in various parts of Japan.

Nitobe, a Christian who married Mary Elkington, an American Quaker, was one of the most cosmopolitan Japanese in his generation. By the time Nitobe became the head of the First Higher School in 1906, he was already a renowned international scholar with advanced degrees from the United States and Germany. In addition, he was internationally well-known for his book, *Bushido: the Soul of Japan* (1905), which introduced bushido as the secret of Japan's strength to the Western world. In Japan he was a popular writer on individual moral cultivation.

Maeda had spent three years at the First Higher School, (*the Dai Ichi Koto Gakko*) under Nitobe's tutelage. After Maeda heard Nitobe's lecture at the First Higher School, he became Nitobe's devotee. He came to think that "[I]t [was] the most meaningful thing to follow Nitobe. When Maeda was a student at Imperial University of Tokyo, he sought advice from his mentor about his future career. Nitobe said that "[w]hat is lacking in Japan is social education. You should become a social educator. But first, as a preparation, you should enter the official world. Accordingly, Maeda began his career as a bureaucrat in the Home Ministry. After he assumed many responsibilities under numerous positions, his aspiration for a social educator came true: he was appointed Minister of Education in 1945-46."

Maeda's work should be examined as remaining problems more deeply. He wrote an essay, "[Nitobe Inazo," in which he introduced Nitobe's life and his teachings. Nitobe's teaching about relating oneself to a supreme being influenced Maeda's ideas concerning new education. Maeda conveyed Nitobe's teachings as follows:

Nitobe stressed the importance of cultivating the mind. Nitobe said that humans need to cultivate both vertical and horizontal relationships. A horizontal relationship is among people in secular society. A vertical relationship is between a human being and transcendent being, or God, or truth. Dr. Nitobe said that man's life would become meaningful when he deals with worldly affairs by listening to his inner voice, which is a communication with the supreme being that transcends humans.

In the new education movement they unsuccessfully tried to perfect combustion after the world war II in Japan.⁴ According to the records in 1984, Yoshitomo Takeuchi 竹内良知 (1919-1991) reflected his

⁴ Perhaps nowhere in the world was the enthusiasm for John Dewey greater than in Japan.

Maeda, Tamon. (1956) "The Direction of Postwar Education in Japan." *Japan Quarterly* 3(4): 414-425.

Harada, Minoru (1973) New Education Movement in Japan. *New Era*, 54(4): 86-90.

Passow, Harry (1982). John Dewey's influence of education around the world. *Teachers College Record*, 83: 401-18.

Among his major journeys are his lectures in Japan and China from 1919 to 1921, his visit to Turkey in 1924 to recommend educational policy, and a tour of schools in the USSR in 1928. The records in Japan: Dewey, John (1920) *Letters from China and Japan*. New York: E. P. Dutton. Dewey, John (1919) "Dewey's lectures in Japan" *The Journal of philosophy*. 16: 357-364. Dewey, John (1919) "Japan and America" *Dial*. 66: 501-503. Dewey, John

activity “If I met his publication earlier in those days, the new education movement successfully resulted in perfect combustion by referring to Makiguchian Pedagogy. As I mention later, Makiguchi absorbed a lot from Durkheim (1858-1917).

In his 1903 work on geography, he proposed a three-tiered scheme of identity, urging that we be aware of ourselves as being citizens of a local community, the national community, and of the world simultaneously. Thus Makiguchi’s positing of “society” as the arbiter of moral judgments does not assume separate, incommensurable moral universes for different cultures, but is implicitly open to the idea of intercultural negotiation toward the formation of a larger moral consensus.⁵ Makiguchi’s philosophy of value, therefore, is a call for individuals to create “beauty,” “gain,” and “good”; it represents an invitation for open-ended engagement with a complex and difficult world. Through such engagement, individuals can create potentially limitless values.

These are one of items of evidence which support the idea that Makiguchi contains much thought on school’s responsiveness to its environment.

IV. Counter-evidence [2] for NOT ‘freedom for both teacher and pupil’

A. Shared ideas on autonomy between Makiguchi and Toda

Makiguchi and some educators sought to demarcate traditional and imported knowledge in distinctions between western science and eastern morals. As contemporaries, Dewey and Makiguchi shared a lot of

(1919) Liberalism in Japan. I. The intellectual preparation. *Dial.* 67: 283-285. Dewey, John (1919) Liberalism in Japan. II. The economic factor. *Dial.* 67: 33-337. Dewey, John (1919) Liberalism in Japan. III. The chief foe. *Dial.* 67: 367-371. Dewey, John (1921) “Public opinion in Japan,” *The New republic*. 28(suppl. to no.363): 15-18. Dewey, John (1921) “The issues at Washington, II. The Anglo-Japanese Alliance and the United States” *The sun*. Nov. 15. Dewey, John (1921) China, Japan, and the U.S.A.: Present-Day Conditions in the Far East and Their Bearing on the Washington Conference (New Republic Pamphlet, no. 1) New York: Republic Publishing. For the meaning from modern perspectives see: Saito, Naoko (2003) Education for Global Understanding: Learning From Dewey’s Visit to Japan. *Teachers College record*. 105(9): 1758-1773. Rappleye, Jeremy (2011) Re-Contextualizing Foreign Influence in Japan’s Educational History The (Re)Reception of John Dewey. In Rosa Bruno-Jofr, Juergen Schriewer (Eds) *The Global Reception of John Dewey’s Thought: Multiple Refractions Through Time and Space* (Routledge International Studies in the Philosophy of Education). 116-145. For historical contexts, see: Kandel, I. L. (1958) “Controversy Ended,” *The Educational Forum*, 22: 175-181. Cremin, A. L. (1960) The Origins of Progressive Education. *The Educational Forum*. 24(2):133-140. Nash, Paul (1964) the strange death of progressive education. *Educational theory*. 14(2): 65-82. Reese, J. William (2001) The Origins of Progressive Education. *History of Education Quarterly*. 41(1): 1-24.

⁵ Tongo Takebe 建部遯吾 (1871-1945) introduced Auguste Comte to Japan, combining Comte’s positivism with Confucian philosophy and social thought to fit Japanese society. In 1913 Takebe also founded the Japan Institute of Sociology 日本社会学院, an organization replaced by the Japan Sociological Society 日本社会学会 in 1924. A new approach began to take hold in the 1910’s – the psychological approach initiated by Ryukichi Endo 遠藤隆吉 (1874-1946), who drew on Franklin Giddings’s theory of consciousness of kind to explain social phenomena. Both of them and Giddings sociology were quoted in his *Jinsei Chirigaku* (人生地理学 A Geography of Human Life), published in 1903 by Makiguchi. Takebe was Juri Tanabe 田辺寿利 (1894-1962) who introduced Emile Durkheim to Japan.

things.

Following the suggestion of his young disciple, Josei Toda (1900-58), Makiguchi coined the neologism “soka” for the creation (*sozo*) of value (*kachi*). The fundamental criterion for value, in Makiguchi’s view, is whether something adds to or detracts from, advances or hinders, the human condition, which leads teachers and students to empower in the end.

There remained an episode as follows. Makiguchi refused to honor the favoritism that was typically accorded to the children of wealthy and influential families. Toda worked in the same schools as Makiguchi such as Nishimachi primary, Mikasa primary in a poverty-ridden area. Since he met Makiguchi in 1920 Toda worked at the bottom in these schools to raise the School attendance rate among poor children. In 1922 they participated in a lecture by Albert Einstein (1879-1955) held in Keio University. Then the Great Kanto Earthquake (of 1923) hit Japan and they worked to save people who suffered from the disaster. However after much reconsideration Toda retired from the active world. The reason why is as follows. His transfer to a new post accompanied by Makiguchi’s promotion by Tamon Maeda, the then deputy mayor of Tokyo city might seem like a favour and cause the other teachers to envy Makiguchi. This would annoy Makiguchi. Toda defended Makiguchi, working as a clog mender in Shibuya to earn a living when Makiguchi was promoted to be the head of the Shirokane primary school during 1923-30. Toda was renamed from Jin’ichi to Jyogai which means in Japanese (outside castle (the state school)) since he was defending his teacher’s volitions or aspirations (teacher autonomy) to realize the philosophy and ideal of SBCE from the enemy. Toda also established a private school, the Jisshu Gakkan, where he implemented Makiguchi’s ideas to great success. Toda himself was a skilled teacher whose book, A Deductive Guide to Arithmetic, was a best-seller. Makiguchi refers to N.F.S. Grundtvig (1783-1872) and Kristen Kold (1816-1870) to compare to the relationship between mentor and disciple.⁶ There existed the anatomy of a

⁶ The Danish theologian and philosopher N.F.S. Grundtvig (1783-1872) would hardly have perceived himself as a thinker on education, but nonetheless it was his thoughts, and the presentation of them, that spread and inspired – not only the development of the free school, but also the state school system. During the 1830s Grundtvig shaped his popular or people’s educational programme. The idea was that everybody should have seven years schooling as the School Act of 1814 required. Teaching of the young was to be built upon the pre- mise that everybody should be able to read, write, do arithmetic as well as know the main developments in the history of the Fatherland and Christianity. Over and against the teaching of youth, which happened in the erudite school, popular teaching was to occur at Sorø Academi in order to educate civil servants, so as to break the university monopoly. Among others, Grundtvig developed these plans in a manuscript from 1838 called: Skolen for Livet og Akademiet i Soer [The School for Life and the Academy in Sorø].

Hereby Grundtvig’s plans for popular education came into conflict with the established elitist educations. The popular people’s school in Soer, which Grundtvig worked to establish, and which King Christian VIII supported, did not materialise. However, in 1844 the first popular people’s school was established in Rødning in the duchy of Schleswig with apparent Danish nationalist aims. In 1851 the teacher Christen Kold established the popular people’s school in Ryslinge and the year after a free school in Dalby. While Rødning school had nationalist aims, Kold’s goal was to create a school, which could be: “a place for prayers [bedested] on the journey of life,” and should reinvigorate before it enlightened. The erudite school was therefore challenged by a more populist approach, because teaching was

conflict, with a lot of constraints under the situation of lots of difficulties such as strong control on the schools from outside such as by the local governments. Under such conditions the ultranationalists became increasingly oppressive and dominant.

The Great Depression was an economic slump in North America, Europe, and other industrialized areas of the world that began in 1929. In Japan, reaction to the Depression brought about the rise to power of militarist governments who adopted the regressive foreign policies that led to the Second World War.

Prime Minister (the prime minister 1931-32; education minister 1898, 1923) of Japan, Inukai Tsuyoshi 犬養毅 (1855-1932) was assassinated by young naval officers. The first volume of Makiguchi's seminal work, *The System of Value-Creating Pedagogy* was published in 1930. The calligraphy of the title lettering was written by Tsuyoshi Inukai. It is important to know such historical backgrounds to see Makiguchian pedagogy because it gives some indication of the interest with which the innovative school-based ideas of Makiguchi as an elementary school principal were received.

The ideas after volume five like Gakkou Toutokuron (学校統督論) theory of superintendence or governor of school never saw the light of day in Japan because they failed to realize to publish.

Sometimes such an act was admired as a chivalrous act especially in medieval Europe.

B. Shared ideas on autonomy between Makiguchi and Sawayanagi

As Masataro Sawayanagi 澤柳政太郎 (1865, 1927) acted as a president of *Teikoku-kyouiku-kai* since 1916 via education vice-minister, Sawayanagi seemed to establish 「*kyouiku-kyoujyu-kenkyuukai* 教育教授研究会 (the institute for research in Education for Teaching)」 which ties deeply with education policy of Monbu-syo (Education Ministry) and *Teikoku-kyouiku-kai* (the Imperial Educational Society: 1883-1944; later renamed as *Nihon-kyouiku-kai* Japan Educational Society -1948) and also the place to address scientific educational research. In 1917 he established Seijo 成城 primary school as a kind of pilot school for SBCD while being felt that there is a limit to public education. Then in 1918 Sawayanagi made a classroom visit to attend an open house & demo lesson by Makiguchi as requested by *kyouiku-kyoujyu-kenkyuukai*.

based upon the native tongue and had a national as well as Christian ethos. Grundtvig cannot be placed unequivocally in either the didactic or curriculum school of thought. Though he was an opponent of exams and would have applauded Dewey's approach to dealing with the subject-matter, he would have distanced himself from teaching, which in the main built upon instruction and content determined by the state. Grundtvig would have preferred the didactic approach, which had room for reflection and methodological freedom for the teacher. This must also be seen as the reason why he has been able to inspire, not only free schooling, but has also influenced teaching in examined-schools.... (underline by author) Haue, Harry (2007) *The Didactics of History and Educational Policy in Denmark* Five Lectures (Gymnasiepædagogik Nr. 65) Erik Damberg (IFPR/DIG), pp.41-42.

Regarding Grundtvig and Japan Mehl, Margaret (2007) N.F.S. Grundtvig, Niels Bukh and Other 'Japanese' Heroes. The Educators Obara Kuniyoshi and Matsumae Shigeyoshi and Their Lessons from the Past of a Foreign Country. *European Journal of East Asian Studies*. 6.2: 155-184.

In the Fall of Taisho 7 (1918), when I was the Principal of Tokyo City Taisho Elementary School, the Institute for research in Education for Teaching of which the late Masataro Sawayanagi was its president, delegated to me the task of presenting my research on professorship in geography. I would've had regrets if I had just given an ordinary and conventional speech, so I had accepted this request by informing them of my idea of giving a demonstration class. It wasn't anything of great importance, but they seemed quite intrigued by the fact that a school principal was eager to give a demonstration class.

Not only teachers from each ward came to observe my demonstration class, but also an impressive lineup such as President Sawayanagi, PhD in Literature, Mr. Tsunesaburo Moriya, the head of Tokyo City Department of Education at that time, Mr. Shujiro Tono, the mayor of Shitaya Ward, Mr. Genzo Ichikawa, the principal of Tokyo First Girls' High School, Mr. Kono, a professor of Literature at Japan Women's University, and Mr. Takahashi, a teacher at Tokyo Teacher's School were in attendance. In addition, a few magazine writers also showed up, so my class was literally filled to absolute capacity.

The theme of my demonstration class was "Geography of Taiwan". Based on the fact that Imperial Japan, as a "landlord," has recently built storehouses for both rice and sugar on a southern tropical island, I gave an explanation on different aspects such as industry, politics, and culture by discussing the relationship between human and geography, and also by differentiating the status, geography, landform, acreage, fertility of the soil, geological condition, weather, and the residents of Taiwan. I delivered the speech and the explanation on this matter for an hour. In the field of geography, the value of a map is taken lightly and is usually considered an appendix of a geography textbook, but I expressed my opinion that the order of importance should actually be the other way around, and a geography textbook should be treated as a supplement to a map. I asked the audience for comments on my remark, but as expected, nobody expressed the opposing view and instead, some showed conformity, some dished out flattery, and others simply made some neutral comments. However, due to the physical presence of the authority figures in the room, President Sawayanagi extolled my rather serious research at the end by commenting, "I have observed actual classes at various schools all over Japan for more than ten years, but I have never seen such an impressive class like today's. Not only the pedagogy was of most superior quality, but his research was also based on his profound knowledge of geography." All my colleagues at Taisho Elementary School were delighted by this, and even after that day, they often had talks and discussions over tea on how I could give such a well-received demonstration class though some participants on that day must have simply conformed to the majority. There was even an article about my demonstration class published in the magazine called "Normal Education" at that time. I'm old, but I'm still human. I couldn't deny how happy I felt when praised and complimented. Even if I were to get laid off from my position at the school, if I continue to practice teaching a class with the joy I'm feeling now, I couldn't help but secretly imagine that I might be able to go on a teaching tour all over Japan and it would at least be as good as a third-class

kabuki play. Anyways, leaving the joke aside, among actual teachers all over Japan, there must be a large number of well-experienced teaching experts who have been keeping their positions until retirement. Their teaching skills must be of highest quality with outstanding complexity. From this point of view, I hope they will value the skills they have and understand their responsibility to further pursue the mastery of education, and as a result, I would like the field of education itself to grow into something that is considered equally valuable to the skills of other existing fields in the society. To make this a reality, I believe what I wrote earlier that is somewhat self-praising should not be entirely worthless.

All in all, perhaps this kind of demonstration class based on my research must have been quite pioneering in Tokyo. There seems to be a popular trend for schools to give research presentations solely aiming to get a good reputation. Those schools bring out all their teachers and staff members for their presentations, and their desire for having a good reputation is almost to the point that is similar to those who pay out of their own pockets to receive Gidayu lessons. If an open class were to be held and call it a "research presentation," then it should focus on a specific topic, have actual backings and contents with some substantial research carried out at least for a little while, and as a result, I hope the outcome will be a descent academic research presentation in which the solutions to unsolved problems can be found. Even if it's an elementary school that is giving a research presentation, I believe they should present in a dignified manner to the public and carefully avoid giving a child-like festive presentation that could be frowned upon by scholars.

Mr. Takeo Ono, PhD in Agriculture, pays a high tribute to the successful farmers mentioned in Yoshiharu Tazawa's book, "Those Who Inspired Me". He said, "in recent years, western agricultural science and Japan's own agricultural characteristics have been harmoniously blended together and fostered creativity unique to Japan, and this can be seen as the symbol of the contemporary spirit of modern Japanese agriculture."

Even in the field of education, without a doubt, there exist individuals who inspire others. If those individuals are undiscovered and buried forever, that would be lamentable not only for the education in Japan, but also for the history of the development of education in Japan. (Makiguchi 1934: 272-275).

It is considered as pioneering figure in early "lesson studies" periods by Kanji Hatano. Tamagawa 玉川 was founded by Fang Guo Obara in 1929 as a branch of Seijo Gakuen. The site is also adjacent Wako 和光 school founded by Wako-separate from the around Seijyo Gakuen.

Nowadays good points of pedagogical aspects in Lesson studies are considered as more than offset [compensate for] SBCE's weaknesses by Colin Marsh in Australia and John Elliott in UK etc. Because it means the group-oriented quest for knowledge as well as self-introspection and also means continuous improvement down to the smallest and most detailed level.

Makiguchi was invited to have a lecture in 1931 at University of Tokyo by Kumaji Yoshida 吉田熊次 (1874-1964). Then Tokiomi Kaigo 海後宗臣 (1901-1987) was there as a note-taker and after then via researcher of Kokumin Seishin Bunka Kenkyujo 国民精神文化研究所 (National Institute of Moral Aspects of Culture) established in 1932, he established Japan society for educational sociology 日本教育社会学会. Strange to say, Makiguchi had proposed the National Institute of Educational Research (国立教育研究所) in 1932. National Institute of Educational Research (NIER), actually entirely different in principle from Kokumin Seishin Bunka Kenkyujo was established in 1949.

C. Shared ideas on autonomy between Dewey, Stake and Sadler

1. Stake on freedom in valuation (valuing) and assessment

Robert Stake is famous around the world for program evaluation. In his countenance paper, Robert Stake quotes "Dewey, J. *Theory of Valuation*, 1939" as follows. The assessment should consider both traditional and modern curricula, and take into account all the aspirations schools have for developing attitudes and motivations as well as knowledge and skills ... (Educational Testing Service, 1965). School grades are based on the private criteria and standards of the individual teacher.....It was implied much earlier that it is reasonable to expect change in an educator's intents over a period of time.....Informal evaluation tends to leave criteria unspecified. Formal evaluation is more specific. But it seems the more careful the evaluation, the fewer the criteria; and the more carefully the criteria are specified, the less the concern given to standards of acceptability.

He also says, "The educator's disdain of formal evaluation is due also to his sensitivity to criticism - and his is a critical clientele. It is not uncommon for him to draw before him such curtains as 'national norm comparisons,' 'innovation phase,' and 'academic freedom' to avoid exposure through evaluation." So, for Stake we can find "academic freedom" to be a very useful means of evaluation (Stake 1967).⁷

2. Sadler on freedom in valuation (valuing) and assessment

Royce Sadler is famous for educational assessment in the world. It is told his 1989 article is the most widely cited article on formative assessment, and is currently more in demand than ever before. In his memoirs or reminiscences in his private letter/message to me as follows.

"It may be useful for you to know that during the period 1978-1985, I had a major focus in my work on social and educational program evaluation. I started refocusing on assessment of student learning, both formative and summative, from 1983 onwards.

Program evaluation and student assessment are related in that they both involve 'valuing' or 'valuation' which basically means using careful human qualitative judgment to place a value on something, or to assign (ascribe) a value to something. For my doctoral thesis, which was completed in 1985, I looked at 'valuation' as such, and found the work of both Najder, Z. (1975) and John Dewey very helpful.

⁷ Stake, Robert E. (1967) The Countenance of Educational Evaluation. *Teachers College Record*, 68: 523-40.

After my doctorate, I systematically worked in assessing student learning, and have done ever since.

I have known Robert Stake since 1980, and still keep in contact with him. Bob has retained the interest in program evaluation whereas mine has changed. So although we are good friends, there is no longer much overlap in our primary academic interests. We both, however, are committed to holistic, perceptive judgments by expert judges (evaluators) as able to take into account aspects that were not anticipated, and would not be anticipated with predetermined criteria and assessment by formula."

In his paper of "The origins and functions of evaluative criteria" in 1985, he is writing as follows quoting "Dewey, J. *Theory of Valuation*, 1939"

"The proposition about to be argued is that they are inferred from valuations as fundamental acts. To use Dewey, J. *Theory of Valuation*, values spring from the immediate and inexplicable reaction of vital impulse and from the irrational part of our nature,"...valuations have their roots in an existence which, like any existence taken in itself, is a-rational...Human beings are continuously engaged in valuations. The latter supply the primary material for operations of further valuations and for the general theory of valuation....Dewey considered objectives a sign of immaturity when an individual fails to view his end as also a moving condition of further consequences, thereby treating it as final in the sense in which 'final' signifies that the course of events has come to a complete stop....only the specially selected "end" held in view will actually be brought into existence by the means used, something miraculously intervening to prevent the means employed from having their other usual effects; (Sadler 1985).⁸

So, for Sadler we can find "academic freedom" to be a very useful means of achievement standards and professional identity in education (Sadler 2011).⁹

These are one of items of evidence which support the idea that Makiguchi contains much thought on freedom for both teacher and pupil.

V. Counter-evidence [3] for NOT 'teacher and learner working together to produce a curriculum'

A. Seamless needs to exist between teaching, learning, and assessment

In Japan too Dewey's ideas about teaching methods were most emphasized and moved most educational reformers. There had been added a superficial overlay of various progressive educational reforms, which were limited primarily to the area of teaching methods. The purpose of assessment should be to improve student learning, which means it should be integral to the teaching and learning process. For this to occur, a seamlessness needs to exist between teaching, learning, and assessment through which students are

⁸ Sadler, R. (1985). The origins and functions of evaluative criteria. *Educational Theory*. 35: 285-97.

Sadler, R. (1987). Specifying and promulgating achievement standards. *Oxford Review of Education*. 13: 191-209.

Sadler, R. (1989). Formative Assessment and the Design of Instructional Systems. *Instructional Science*. 18: 119-144.

⁹ Sadler, D. R. (2011). Academic freedom, achievement standards and professional identity. *Quality in Higher Education*. 17: 103-118.

empowered to take increased responsibility for their learning. We should note that students learn from contents.

It is well known that Makiguchi often said “don’t evaluate without recognition !!” Makiguchi argues by using a unique concept which might open a door into “educational connoisseur-ship” as described by Elliot Eisner as follows. At first preparation for criteria = *hyoka no syakudo* 評価の尺度 evaluative criteria or *hakari* 秤 scale, balance or weighing is the most important thing. (Inferring from what Makiguchi said in other parts of the soka pedagogy, *hyoka* 評価 should be interpreted in English as “valuation or appreciation to have an critical eye for…” *kansyo* 鑑賞 *hihyo* 批評 by author) *It is ... going to predict the world or the way which will be developed in the future. This future can be imagined as an analogy that puts together through contemplation a small range of basic idea of one’s conventional experiences.*

Therefore, the thing called as preparation of the scales, means to abandon here an established small frame of criteria decisively and to become a clean slate, and look at a figure of the absolute truth of the new world. Thus, to thoughtlessly evaluate it before recognition and be disgraced in public should be avoided. ...

It is easy to let one throw away a mechanical scale, but, as for letting one throw away the scales which had been adopted as a way of thinking without realizing it to modify, there seems to be no cure for the disease even though what kind of skilled physicians try to treat. (Makiguchi 1934: 78-80).

As contemporaries, Mantaro Kido 城戸幡太郎 (1893-1985) and Makiguchi shared value theory in Taisho era (1912-1926). They met each other and discussed in Taisho primary school in 1919, the next year of Makiguchian demo lesson study. And in 1919 John Dewey visited in Japan. Kido argues as follows. *The demand to awaken contains the demand to be awakened from an illusion and the demand to actively awaken from an illusion. Therefore the demand to actively awaken from an illusion is included in the will to realize. It is concluded that scholastic ability (gakuryoku 学力 or jitsuryoku 実力) and teaching (jyugyou 授業) have no value, if subjects are not useful for the society. Hence it is important that subjects are valued (now assessed) like the concept from a monetary economy.*¹⁰

A valuation of property or profits of business, for the purpose of taxation; such valuation and an adjudging of the proper sum to be levied on the property; as, an assessment of property or an assessment

¹⁰ Kido, Mantaro (1919) theory of values in education. In Kyouiku-ronso-hensan-bu (Edt) *Gakusyu Keizairon: ichimei - kyouiku rouritsu no zoushin ni kansuru kenkyu. (Theory of learning economy - a study on improvement of educational efficiency.)* Bunkyo-shoin, p.147.

These subjects are social in a double sense. They represent the tools which society has evolved in the past as the instruments of its intellectual pursuits. They represent the keys which will unlock to the child the wealth of social capital which lies beyond the possible range of his limited individual experience. While these two points of view must always give these arts a highly important place in education, they also make it necessary that certain conditions should be observed in their introduction and use. John Dewey (1915), “The Psychology of Elementary Education.” Chapter 4 in *The School and Society*. Chicago: University of Chicago, pp. 87-108.

on property.¹¹

Makiguchi's idea of "Recognition and Evaluation" which avoids evaluating children without recognizing their capabilities. This idea resonates with modern educational "assessment" which emphasizes looking at their future possibilities rather than their past academic records, and requires cooperation between pupils and teachers.

Nowadays assessment is considered "process of setting a value on real or personal property" in place of valuation.¹² Without doubt, education systems and agencies have used the term SBCD as a slogan. However, school wide forms of formative assessment are used in SBCD.

B. Dewey's growth via valuation of value vs Makiguchi's value creation

As contemporaries, Dewey and Makiguchi shared the common points and were shaped by the intellectual milieu of the latter half of the nineteenth century, the legacy of Durkheim, Darwin, Herbart, and Kant. In particular, both struggled to come to terms with the influence of the idealism of the neo-Kantian schools, and to develop a philosophy capable of guiding actual life toward optimal experience. For Dewey, this signified continual growth;¹³ Makiguchi defined this way of life as one of "value creation." Makiguchi sought the then first-class thought, with avidity and as the result chose the original outstanding thought.

"It is introduced by Kiyoshi Takayama 高山潔 since several years ago that as for the problems on the structure of the subject the unique study of the each subject is done as "*curriculum*" energetically in the US educational worlds in late years. However in Japan educational worlds neither scholar nor practitioners nor supervising public officials nor the commentators pay special attention to that pedagogically, although it is the problem that is related to the nearest core of the daily life in the Japanese educational circles. Even if the problem is new, the fruit is not actually new at all. It is just that we are not merely conscious in the

¹¹ <http://www.websters-online-dictionary.org/definitions/assessment>

¹² <http://encyclopedia2.thefreedictionary.com/assessment> And also refer to the following two articles. Herrick, Michael J. (1996) Assessment of Student Achievement and Learning, What Would Dewey Say? A 'Recent' Interview With John Dewey. *Journal of Vocational and Technical Education*. 13(1) <http://scholar.lib.vt.edu/ejournals/JVTE/v13n1/herrick.html>.

Kucey, Sharen and Jim Parsons (2010) Connecting Dewey and Assessment for Learning. mimeo

¹³ For Dewey's philosophy of value, see: Dewey, John (1918) "The Objects of Valuation," *Journal of Philosophy* XV, 253-56 (reply to Perry). Dewey, John (1939) Theory of Valuation. *International Encyclopedia of Unified Science*, II, 4. Chicago: University of Chicago Press. Republished in Later Works, Volume 13. p. 189-252. Dewey, John (1945) "Values, Valuation and Social Facts," previously unpublished typescript included in John Dewey: The Later Works, Vol. 14, p. 310-317. Dewey, John (1949) "The Field of Value," in *Value: A Cooperative Inquiry*, ed. Ray Lepley (New York: Columbia University Press. Reprinted in Later Works, Vol. 14, p. 343-357. Prall, David, W. (1918, 1923) "A Study in the Theory of Value," University of California Publications in *Philosophy*, III, No. 2 (1921), 179-290. "In Defense of a 'Worthless' Theory of Value," *Journal of Philosophy*, XX (1923), 128-37. Eames, Morris (1961). Dewey's Views of Truth, Beauty, and Goodness. *Educational Theory* 11 (3):174-185.

Eames, Morris. (1961) The Cognitive and the Non-Cognitive in Dewey's Theory of Valuation. *The Journal of Philosophy*. 58(7): 179-195.

matter since the first circle of the education.” (Makiguchi 1934 : 167)

People create values of daily gain and benefit through division of labor and specialization Teachers should conduct academic research of ways to create values, for the dual purposes, in short, for the sake of learning economy of students to save them from examination hell and at the same time for her/his own benefit. The academic study of the value creation method in the technique of general material and mental value creation is not for an efficiency increase of the engineer, but in the case of the education technologist. These are more serious not only for economical purpose of teacher but also for trainees. To repeat, in other words, teachers should think that rules she/he directs or guides (*shido* 指導) her/his own job leads to any principles of guidance (*shido* 指導) of students’ learning. Almost all parts of these are what I was not able to be mainly conscious of in getting started on writing this fourth volume (Makiguchi 1934: 300). Makiguchi had expected to expand upon coming social psychology much further, inferring from what he said, I guess it means that leadership for organizational learning is important. *“It is vital to allot the role and distribute leadership for a special partaker with the hobby in geography or science in each school and to let him/her clip out the daily newspaper and journal and to make a list index and to arrange to use into the classroom by retrieving quickly when needed.”* (Makiguchi 1934: 27).

C. Similarity between Makiguchi’s value theory and Piaget’s affectivity, and Vygotsky

Despite continuous interest and despite his very prolific scientific output, Piaget never published a systematic account of his views on affectivity.

Piaget (1896-1980) and Makiguchi as contemporaries, they shared the common points according to Kanji Hatano 波多野完治 (1905-2001). Hatano, born early in this century and still very productive, made an outstanding contribution in introducing to Japan the thoughts and works of French and French speaking psychologists (Azuma, 1984).¹⁴ Hatano was a member of the Japanese branch of the new education fellowship. This too, focused on the ways in which child psychology might have practical applications in the classroom (Yamasaki, 2010).¹⁵

The concept of life-long learning was proposed firstly by Paul Lengrand, UNESCO in 1965. This concept was originally life-long education. By Kanji Hatano this concept was introduced to Japan.

More recently, “their design, to learn independently,” “learn it yourself” has been highlighted as well as the appearance of the original act of education. This is true not just for children but even for adults. People, not only in education institutes, but also in the workplace, society, as women specializing in home sciences, entrepreneurs who carve their own careers (career), or having hobbies and entertainment as a life’s work or

¹⁴ Azuma, Hiroshi. (1984). Psychology in a non western country. *International journal of psychology*. 19: 45-55. Regarding the relationship between Piaget and UNESCO, see below. http://www.ehow.com/about_5387291_history-unesco.html#ixzz1ngS6XsRc

¹⁵ Yamasaki, Yoko. (2010). The impact of Western progressive educational ideas in Japan: 1968-1940. *History of education*. 39(5): 575-588.

even, continuing to learn something new, volunteering for social causes etc continue to improve themselves through learning has become common and considered more valuable. Recurrent education refers to education and other educational institutions using the people at the university after completing primary school education. Was developed under the concept of lifelong education. Knowledge and more advanced technology will be the improved capacity of occupation, which means that repeatedly over a lifetime, learning education is needed as a culture of life. This includes education and training you need to acquire knowledge and skills for the job at hand. Concept of recurrent education theory is that Olof Palme who was education minister of Sweden in 1969 at the Education Minister's Conference in Europe. Next year in 1970 Organization for Economic Cooperation and Development (OECD) in the year officially adopted, as "recurrent education - a strategy for lifelong learning -." The internationally recognized report was released in 1973.

Kanji Hatano admired Tsunesaburo Makiguchi in the memorial lecture speech for the 105th anniversary of his birth on 6th June 1976, held in Soka University. He said that Makiguchi's educational theories and *the Geography of human life* published in 1903 are futuristic and advanced by 50 years. Never before an independent theoretical teacher has established his/her own system of theory like Makiguchi did. It is hard to imagine the hardships Makiguchi must have gone through while developing the educational theory. In spite of not having a direct advisor to guide him on his work, he took up the work of creating the educational theory. However it is important to note why he created this wonderful work in the midst of the struggles. Makiguchi's idea was for teachers and educational practitioners to not depend on scholars but to learn how to create and present their own theory based on experience and experimentation. Such a bold approach and idea at that time was not recognized in Japan or anywhere in the world. There was no one before Makiguchi who had this approach. ...Hatano said that to tackle such an original and creative theory at least ten doctoral scholars are needed. Makiguchi's idea was to always essentially move towards the original method. He says that we should not swallow without chewing and hence should arrange and develop our own theories which have been practically applied. ...Makiguchi's theory should be considered as a prescience. ...The two theories that are popular in Makiguchi's writings are John Dewey (1859 - 1952) and William Kilpatrick (1872-1965) - Their theory was pragmatism and the new education movement. Such theory is absorbed in Makiguchi theory in the full. And also Wilhelm Dilthey (1833-1911) and Eduard Spranger (1882-1963) - theory of central meaning and voluntarism was included by Makiguchi. Their study was not as popular as John Dewey and Kilpatrick in Japan. Moreover at that time there existed a more important idea which was generalized by Emile Durkheim. This idea has been connected to Makiguchian Pedagogy and human geography. Durkheim in those days was not very well known in Japan. Makiguchi had done an in depth study of many books, philosophers and publications and reconsidered them deeply while developing his theory. Makiguchi reconsidered the future in his theories and hence even now his theory is alive. Makiguchi was always looking to the world and catching the moment to develop his own ideas. In the modern times such a way of thinking of Makiguchi is succeeded by Daisaku Ikeda,

It is known he also said in the past ten experts with a doctor's degree are needed to tackle the thought of Makiguchi seriously.

It is also well known that Hatano often quoted French articles which are known as the first translation into English (by T. A. Brown and C. E. Kaegi) of Piaget's (1954) lectures on affective development and on the relation between intelligence and affectivity that were delivered at the Sorbonne (France) during the 1953-1954 academic year. Stages of intellectual and affective development are discussed along with concepts and definitions of affectivity.¹⁶

Regarding Piaget and Vygotsky, I joined "Piaget-Vygotsky" conference held in Geneva in celebration of the 100th anniversary of Piaget's birth in 1996. After my visit I wrote my report from my notes as follows. Like Piaget, Makiguchi discriminated between cognition and evaluation. According to Piaget, there is a clear and definite distinction between descriptive judgment and evaluative judgment. Experiments in developmental psychology show that children from age 2 to age 7 cannot discriminate between descriptive judgment and evaluative judgment. Makiguchi passionately absorbed European, American, western discipline and incorporated economic value into his theory of value based on western thought and European economy. Based on his own eastern sense with rational thinking to demarcate traditional and imported knowledge, he shaped the theory of value and human valuation distinct from cognition. Hence his theory of value takes on the color of affectivity.

Regarding Dewey and Vygotsky, they share similar ideas concerning the relationship of activity and learning/development, especially the roles everyday activities and social environment play in the educational process (Glassman 2001).¹⁷ Vygotsky expresses the crucial role of knowledge transmission slightly less directly in the way that he links pedagogy to the move from 'everyday' to 'theoretical' concepts.

On one side, Makiguchi, like Dewey and Vygotsky left a legacy of ideas that continue to influence educators in their attempts to create a better classroom and school. At the core of this legacy is the importance of everyday activities to all human beings.¹⁸

¹⁶ Piaget, J. (1954, 1981). *Intelligence and affectivity: Their relationship during child development*. Palo Alto, CA: Annual Review, Inc. (Piaget, J. Les relations entre l'intelligence et l'affectivité dans le développement de l'enfant. *Bulletin Psychologique*, 1954, 7, 143-150, 346-361, 522-535, 694-701. Lester, E.P. (1985). *Intelligence and Affectivity: By Jean Piaget*. Palo Alto, Calif.: Annual Review Press, 1981, 74 pp. (*Journal of the American Psychoanalytic Association*, 33: 695-700.). Brown, T. (1996). Values, knowledge, and Piaget. In E. Reed, E. Turiel, T. Brown (eds). *Values and knowledge* (pp.41-60). Mahwah, NJ: Lawrence Erlbaum Associates.

¹⁷ Glassman, Michael (2001) Dewey and Vygotsky: Society, Experience, and Inquiry in Educational Practice. *Educational Researcher*, 30(4): 3-14.

¹⁸ Concerning Vygotsky and Makiguchi, see, Goulah, Jason. (2009) Considering Tsunesaburo Makiguchi and Lev Vygotsky in the concept of space. *Soka Kyoiku (Soka education)* Vol 2. pp.84-92. Makiguchi refers to the important concepts such as "Repetitive function between valuation and cognition (or repetition between affective vs cognitive function)" Makiguchi, T. (1930) *Setsumei kagaku to Kihan kagaku* (explanatory science and prescriptive science) *Kyoiku Jiron* No.1687, 4-6.

On the other side, Piaget makes two general statements in these lectures. The first refers to the nature of affectivity, best understood as the energetics (motivation) and regulatory function of behavior, while the second refers to the relation of cognition to affectivity. Piaget sees the two as interdependent and inseparable (“indissociable,”) constituting two different, but complementary aspects of any act of behavior. Affectivity provides the force, the fuel, while cognition provides the structures that underlie all behavior. Piaget argues that affectivity as motivation and regulation may cause accelerations and delays in the development of intelligence.

Regarding Piaget and Dewey, they have the common point as progressivism. The ideas upon which public education was founded in the last half of the nineteenth century were wrong. And despite their continued dominance in educational thinking for a century and a half, these ideas are no more right today. So argues one of the most original and highly regarded educational theorists of our time. It is explained how we have come to take mistaken concepts about education for granted and why this dooms our attempts at educational reform. Egan traces the nineteenth century sources of progressive thinking about education and their persistence even now. He diagnoses the problem with our schools in a radically different way, and likewise prescribes novel alternatives to present educational practice (Egan 2004).¹⁹

Nowadays assessment is the collection of relevant information that may be relied on for making decisions. The word assess comes from the Latin *assidere*, which means to *sit beside*. Literally then, to assess means to sit beside the learner. Assessment is the process of documenting, usually in measurable terms, knowledge, skills, attitudes and beliefs. This article covers educational assessment including the work of institutional researchers, but the term applies to other fields as well including health and finance.²⁰

In respect of Dewey and Vygotsky, I must at this point digress briefly into a different topic. Now we can focus more on some new ideas such as “relational zone” which emphasize the role of caring relationships in the co-construction of mind (Goldstein 1999).²¹ The literature rooted in Vygotsky’s theories has focused on the more strictly cognitive aspects of the process of the co-construction of mind, leaving the affective nature of these interactions unexplored. The purpose of this article is to describe the affective, volitional face of the zone of proximal development. By drawing on Nel Noddings’s work on the ethic of care, the interpersonal character of the zone of proximal development (ZPD) closely resembles a caring encounter. In merging caring and the notion of the co-construction of knowledge, the conception of the teaching-learning process is broadened to enhance our understanding of the roles played by affect, volition, and relationship in cognitive development.

Concerning Dewey and Makiguchi, as well as Durkheim and Makiguchi, as mentioned above, student

¹⁹ Egan, Kieran. (2004) *Getting It Wrong from the Beginning: Our Progressivist Inheritance from Herbert Spencer, John Dewey, and Jean Piaget*. Yale University Press.

²⁰ <http://www.huconsolutions.com/assessment.html>

²¹ Goldstein, Lisa S. (1999) The Relational Zone: The Role of Caring Relationships in the Co-Construction of Mind. *American Educational Research Journal* September 21, 36: 647-673.

learning is empowered. However, as for the assessment, most agree with the points as being consistent with the times today. The reason is that work by Durkheim and Dewey has been absorbed in the doctrine with time. This doctrine is an eternal gift to the world based on the east-west orientation produced in Japan. Although I leave a detailed discussion about this for another opportunity, I would continue examining the applicability of reflective assessment for “learning to learn” to Makiguchian Pedagogy.

These are one of the items of evidence which support the idea that Makiguchi contains much thought on teacher and learner working together to produce a curriculum.

VI. Prospect - the meaning to remove truth from values in the future curriculum

As described above Makiguchian Pedagogy covers all the questions to be asked towards philosophy of SBCD. My conclusion is Makiguchian Pedagogy could be considered to have been produced as an unavoidable by-product of investigations into SBCD by the progressive schools had always been faced with obstacles. Although I leave a detailed discussion about this for another opportunity, I would continue investigating the applicability of SBCD to Makiguchian Pedagogy.

Another important point is that there is a figure of Durkheim (1858-1917) as an indispensable pillar of Makiguchian Pedagogy according to Yoshitomo Takeuchi. As a contemporary Makiguchi absorbed a lot from Durkheim, so a lot is common and shared between Durkheim and Makiguchi..

After my visit to “Piaget-Vygotsky” conference held in Geneva in celebration of the 100th anniversary of Piaget’s birth in 1996, I also wrote as follows. “But critics for Piaget say that his theory is just parallel between cognition and affectivity and is not valid. This is because by the Western sense Makiguchi emphasized on society and character. In such a background that existed Makiguchi quoted Emile Durkheim. On one side Makiguchi learnt from division of labor and on the other side he had preferred “Emotional negotiation or influence 情意的交渉” which was used in Human geography and “internal or innate creation 内潜創造” and “external creation 外顕創造” which was used in volume 4 of Soka pedagogy. ” He also offers an insight into such terminology. In my own humble point of view, it might relate to debts of gratitude which means to be owed to all living beings in nature, furthermore, to one’s father and mother, to one’s sovereign, and to the three treasures—the Buddha, the Law, and the Buddhist Order. Piaget uses “internal economy” “self-interest” “economic values” “will as regulation of regulations” etc.

This seminal work merges education and sociology into one distinct discipline: sociology of education. For Durkheim, the key function of the education system was to socialize and integrate individuals into larger society. Makiguchi quotes the following long sentence from the translation (1925) which originally published in French in 1924.

Value, it is said is inherent in some constituent characteristic of the object to which value is attributed, and a value judgment expresses no more than the effect of this characteristic upon the subject that judges. If this effect is favourable a positive value is ascribed, if unfavourable, a negative value. If life has value for a man, it is because man is a living creature and it is in the nature of the living to live. If corn has value,

it is because it is food and maintains life. If justice is a virtue, it is because justice respects the vital interests; for the opposite reason homicide is a crime. The value of a thing would, in fact appear to be simply the realization of the effects that it produces as a result of its intrinsic properties.

But what is the subject in relation to which the value of these things is, and should be, estimated?

If it is to be the individual, how can we explain the existence of a system of objective values, recognized by all men, or at least by all men of the same civilization? For, from this point of view, value consists in the effect of the thing upon the sensibility, but the great diversity of individual sensibilities is well known. What pleases some revolts others. Life itself is not desired by all, for there are those who, either out of disgust or duty, throw it away. Above all, there is great variety in the manner of its appreciation. One may like it intense and complex, another's pleasure lies in simplicity. This objection to the utilitarian ethic has been made too often for us to be occupied with it here. We will point out only that it is an objection that applies with equal force to any theory that claims to explain, by purely psychological causes, economic, aesthetic or philosophical values. It might be argued that there is a mean type found in the majority of individuals, and that the objective evaluation of things expresses the effect that they have upon the average individual. There is, however, an enormous gap between the way in which values are, in fact, estimated by the ordinary individual and the objective scale of human values which should in principle govern our judgments. The average moral conscience is mediocre; it feels only slightly the commonest duties and hence the corresponding moral values; it is as though it were blind to some of them. We cannot therefore look to the average for a standard of morality. This applies with greater conviction to the aesthetic values that are, for the majority, a dead letter. For economic values the distance, certain cases, is perhaps less considerable. However, it is obvious that it is not the physical properties of the diamond or the pearl, acting upon the majority of our contemporaries, that explain the present value of these things.

There is, however another reason why objective evaluation and average evaluation should not be confused: it is that the reactions of the average individual continue to be individual reactions. Because a certain condition is found in a large number of people, it is not for that reason objective. Simply because there are many people who like something in a certain way, it does not follow that the appreciation has been imposed upon them by some external reality. This phenomenon of unanimity may be entirely due to subjective causes, notably a sufficient homogeneity of individual temperaments. Between 'I like this' and a 'a certain number of us like this' there is no essential difference (Durkheim, 1974: 82 - 83; 1924 in French; 1925: 185-186 in Japanese).²²

Having to pinpoint the nature of the studies which for over two centuries had engaged the most celebrated scientists, de Candolle noted that in the age of Leibnitz and Newton he would have had to write down:

Two or three descriptions almost always for each scientist: for example, astronomer and physicist, or

²² Durkheim, Emile. (1974). *Sociology and philosophy*. New York: The free press (original in 1924, translation into Japanese by Yoshihiko Yamada in 1925)

mathematician, astronomer and physicist, or alternatively, to use only such general terms as philosopher or naturalist. Even that would not have been enough. Mathematicians and naturalists were sometimes scholars or poets. Even at the end of the eighteenth century, a number of designations would have been needed to indicate precisely what was remarkable about men such as Wolff, Haller or Charles Bonnet in several different branches of science and letters. In the nineteenth century this difficulty no longer exists or at least occurs very infrequently.

Not only is the scientist no longer immersed in different sciences at the same time, but he can no longer encompass the whole field of one science. The range of his research is limited to a finite category of problems or even to a single one of them. Likewise, the functions of the scientist which formerly were almost always exercised alongside another more lucrative one, such as that of doctor, priest, magistrate or soldier, are increasingly sufficient by themselves. De Candolle even predicts that one day not too far distant the profession of scientist and that of teacher, at present still so closely linked, will be irrevocably separated (Durkheim, 1984:2; 1893 in French 1932: 14-16 in Japanese).²³

The time is past when the perfect man seemed to us the one who, capable of being interested in everything but attaching himself exclusively to nothing, able to savour everything and understand everything, found the means to combine and epitomize within himself the finest aspects of civilization. Today that general culture, once so highly extolled, no longer impresses us save as a flabby, lax form of discipline. To struggle against nature we need to possess more vigorous faculties, deploy more productive energies. We desire our activity to be concentrated, instead of being scattered over a wide area, gaining in intensity what it has lost in breadth. We are wary of those too volatile men of talent, who, lending themselves equally to all forms of employment, refuse to choose for themselves a special role and to adhere to it. We feel a coolness towards those men whose sole preoccupation is to organize their faculties, limbering them up, but without putting them to any special use or sacrificing a single one, as if each man among them ought to be self-sufficient, constituting his own independent world. It appears to us that such a state of detachment and indeterminateness is somewhat antisocial. The man of parts, as he once was, is for us no more than a dilettante, and we accord no moral value to dilettantism. Rather do we perceive perfection in the competent man, one who seeks not to be complete but to be productive, one who has a well defined job to which he devotes himself, and carries out his task, ploughing his single furrow. 'To perfect oneself,' says secretant, 'is to learn one's role, to make oneself fit to fulfill one's function. The yardstick for our perfection is no longer to be found in satisfaction with ourselves, in the plaudits of the crowd or the approving smile of an affected dilettantism, but in the sum total of services rendered, and in our ability to continue to render them.' Thus the moral ideal from being the sole one, simple and impersonal, has become increasingly diversified. We no longer think that the exclusive duty of man is to realize within himself the qualities of man in general, but we believe that he is no less obliged to have those

²³ Durkheim, Emile. (1984). *The division of labor in society*. New York: The free press (original in 1893, translation into Japanese by Jun Tanabe in 1932)

qualities that relate to his employment. One fact, among others, reflects this view: this is the increasingly specialist character assumed by education. More and more we deem it necessary not to subject all children to a uniform culture, as it all were destined to lead the same life, but to train them differently according to the varying functions they will be called upon to fulfill (Durkheim, 1984: 3-4; 1893 in French 1934: 64-65 in Japanese).

Makiguchian Pedagogy had drawn a clear line between child-centered approach because Durkheim is critical to pragmatism.

I would enumerate bits of information by quoting Young's phrase which seems important to me from social constructivism to social realism: some lessons from Durkheim especially Chap 15 Truth and truthfulness in the sociology of educational knowledge (pp.197-218) as follows.²⁴

To paraphrase Durkheim, we feel the pressure of the truth on us; we cannot deny it, even if we do not like it. Satisfying a need or relating to an interest are ultimately subjective criteria and can never be adequate as criteria of truth. Sometimes the truth does exactly the opposite to satisfying a need and does not seem to be in one's interest; however, that does not stop it from being true. ... (p.207)

... the separation of objective concepts from practical subjective reality, and in his recognition of the continuity in modern societies of both mythological and scientific truths, his theory recognizes the crucial importance of the social differentiation of knowledge. (p.208)

As an admirer of Comte's positivist sociology, Durkheim would presumably have seen Hegel's approach as unscientific. (p.69)

Durkheim argued that pragmatism collapses truth into the sensations, instincts and the consciousness of individuals. (p.60)

The issues that Durkheim posed in relation to the rise of pragmatism before the First World War have extraordinary echoes in the dilemmas posed by the 'new sociology of education' in the 1970s. (p.200)

Durkheim argued that truth must be a priori - not a priori in the Kantian sense, which makes it rigid and abstracted from human life, but a priori in the social sense - it is prior and it relies on what society has demonstrated to be true. Likewise for social constructivists, knowledge and truth are located in who the knowers are and in their interests. Just as with pragmatism we are left with consequences, so with social constructivism we are left only with interests. In both cases, both truth and knowledge disappear.

Durkheim's strongest objection to pragmatism was that it neglected what he saw as the unique character of truth: its external, constraining, obligatory and, for him, moral force. (p.207)

Paul Fauconnet, in his introduction to Durkheim's Education and Sociology (Durkheim 1956), offers an interpretation of Durkheim's sociology of Education which gives more attention to his intellectual (or cognitive) concerns. In commenting on Durkheim's rejection of pragmatism's utilitarian concept of

²⁴ Young M.F.D. (2008) *Bringing Knowledge Back In - from social constructivism to social realism in the sociology of education*. Routledge. Moore, Rob and Young, Michael (2001) 'Knowledge and the Curriculum in the Sociology of Education: Towards a reconceptualisation,' *British Journal of Sociology of Education*, 22: 4, 445-461.

education, he writes that *"The transmission [of knowledge] through the teacher to the pupil, the assimilation by the child of a subject seemed to him [Durkheim] to be the condition of real intellectual formation . . . [our emphasis]. One does not recreate science through one's own personal experience, because [science] is social not individual; one learns it."*

When applied to social constructivism, Durkheim's insight emphasizes the limits that the social (for him society) imposes on our ability to socially construct reality. ...

We have argued that in his critique of pragmatism Durkheim offers us at least the beginning of an alternative to social constructivism that retains the idea that knowledge has a social basis but does not reduce the idea of 'the social' to interest groups, activities or relations of power.

So much for ideas like 'pupil as scientist' (or theorist) popularized by constructivists (e.g. Driver 1983). Fouconnet continues: 'Forms [of the mind] cannot be transmitted empty. Durkheim, like Comte, thinks that it is necessary to learn about things, to acquire knowledge.'

The transmission [of knowledge] through the teacher to the pupil, the assimilation by the child of a subject seemed to him [Durkheim] to be the condition of real intellectual formation Forms [of the mind] cannot be transmitted empty. Durkheim, like Comte, thinks that it is necessary to learn about things, to acquire knowledge (Fauconnet's introduction to Durkheim 1956).²⁵ (p.208)

By removing truth from values Makiguchi could avoid similar pitfalls of narrow progressivism. By doing so, he succeeded in coming into the own proper place of intellectual training.

So Makiguchi could offer more than slogans and buzzwords to practitioners who are grappling with an array of education controversies because of resisting the Pendulum Swing by Informed Perspectives on Education Controversies. For example, regarding Assessment - allowing traditional and alternative approaches to co-exist, regarding pedagogy - finding a place for inquiry methods and direct instruction. The reason why is as follows.

Knowledge has emerged as the product of the codes, rules and practices of those involved in specialist fields of inquiry and the debated that have developed within them (Collins 1998).

The social realist approach that we have argued for recognizes the 'social' character of knowledge as intrinsic to its epistemological status because the logical reconstruction of truth is always a dialogue with others set within particular collective codes and values (Collins, 1998). This has important implications, then, for avoiding the 'educational dilemma' posed by the alternatives of traditionalism and instrumentalism, and their ('progressive') postmodern critics. For example it provides the grounds for:

- *avoiding both the a-historical givenness of neo-conservative traditionalism and a reliance on such notions as relevance or the experience of the learner in decisions about the curriculum;*
- *maintaining an autonomy for the curriculum from the instrumentalism of economic or political demands;*

²⁵ Durkheim, Émile. (1956). *Education and sociology*. New York: Free Press. (original in 1922, translation into Japanese by Norikane Kitoubu in 1929, Juri Tanabe in 1934)

- *assessing curriculum proposals in terms of balancing such goals as overcoming social exclusion and widening participation of the 'cognitive interests' that are involved in knowledge production and transmission;*
- *reorienting debates about standards and knowledge in the curriculum from attempts to specify learning outcomes and extend testing to the role of specialist communities, networks and codes of practice.* (p.34)

By removing truth from values Makiguchi could avoid similar pitfalls of narrow progressivism. By doing so, he succeeded in coming into the own proper place of intellectual education. He goes beyond the only indigenous expression of pragmatism in Japanese culture that has endured and has contemporary significance. I am fully convinced that his difficult work at full stretch should be praised in it. Anyway although I leave a detailed discussion about this for another opportunity, I would continue investigating the applicability of social realism via social constructivism to Makiguchian Pedagogy. Just for reference, Science was not, for Polanyi, just a collection of bodies of powerful knowledge; it consists of sets of institutions, with their rules, codes, traditions and core values.

And also I would leave a discussion about the Durkheim, Émile (1911) that proposed to consider pedagogy as a 'practical theory' situated in an intermediate zone between art and science.²⁶

VII. Conclusion

As can be seen from examples of so-far evidence it is possible to conclude that Makiguchi anticipates future's needs even from the point of view of present-day Japan. There is no alternative but to wait for future research on why Makiguchian Pedagogy could cover SBCE and hopefully lead SBCE, specially, the relationship between higher vocational education like early exposure program in school-based curriculum development and Makiguchi's proposal on half-day or double-shift school [*han'nichi gakkou sei*] in the future.

However, as for the assessment, most agree with the points as being consistent with the times today. The reason is that work by Durkheim and Dewey has been absorbed in the doctrine with time. This doctrine is an eternal gift to the world based on the east-west orientation produced in Japan.

I felt it was my duty towards those still alive to do something so that tragedy such as world war, may never happen again. I know well just listing some facts does not make it a paper. However if I was to speak out without a fear of being mistaken I think it is useful for future research to give a more comprehensive explanation of historical fact behind the scene of educational movement. More detailed research is

²⁶ Durkheim, Émile (1911). "Pédagogie." In *Nouveau Dictionnaire de Pédagogie et d'Instruction*. Primaire. Paris: Librairie Hachette, pp. 1538-1543.

<http://www.inrp.fr/edition-electronique/lodel/dictionnaire-ferdinand-buisson/document.php?id=3355>

Émile Durkheim. (2011). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/EBchecked/topic/174299/Emile-Durkheim>

necessary to bring about a better understanding of Makiguchian pedagogy. Unfortunately his work after Volume five remains half-done, e.g. Hyoka Hyojunron 評価標準論 theory of evaluative criteria and standard. Makiguchi left tremendous legacy to future generations. His uncompleted works should be completed by succeeding generations..

In the present note, I shall try to introduce the background of Makiguchian Pedagogy which as yet is hardly known in Japan, to examine the possibility for it to be able to cover the educational philosophy. In this preliminary report, I study the future trend of curriculum reform focusing on SBCD, referring to foreign works on the subject. As for the details, we shall wait to see what the future holds.

Last, I should be happy if anyone who has considerable knowledge about the mentioned above would give me advice.²⁷

At the end, the author would like to express his sincere gratitude to Mr. Shiohara and Mr. Suematsu who provided related data²⁸ and assisted in a study. He would also express his sincere gratitude to Ms N. Kariwala from Indian perspectives.

※ This manuscript note was rewritten based on lecture that commemorates the 140th birth anniversary of Makiguchi.

²⁷ I wish to extend my thanks to Dr. Garrison who was kindly enough to send me his following articles, saying “the deeper historical tradition you describe so well remains influential, I’m sure. I know that the earthquake, tsunami, and radiation has brought many hardships, but my contacts all say the same thing that you do about being strong and encouraging. I do wish you all the best.” In private mail dated on 5th Sep.2011.

Garrison, Jim (2003) Dewey’s Theory of Emotions: The Unity of Thought and Emotion in Naturalistic Functional “Co-Ordination” of Behavior, *Transactions of the Charles S. Peirce Society*. 39(3): 405-443.

Garrison, Jim (2001) An Introduction to Dewey’s Theory of Functional “Trans-Action”: An Alternative Paradigm for Activity Theory. *Mind, Culture, and Activity*. 8(4): 275-296.

²⁸ Besides Kanji Hatano on 6th June 1976, for example, Toshio Hosoya 細谷俊夫 (1909-2005) had the memorial lecture for the 109th anniversary of his birth on 8th June 1980, Minoru Murai 村井実 (1922-) for the 123th on 6th June 1994, Hideo Sato 佐藤秀夫, (1934-2002) 128th on 6th June 1999 should be noted especially.