Dear faculty, staff and students of Soka University of America:

On April 21st and 22nd, 2007 we will begin our journey into the third annual Soka Education Conference. Within this volume, you will read six papers pertaining to this year's theme: "A Dialogue between Education and Civil Society." As Soka University of America matures, it has become crucial that the philosophy of Soka Education maintains its applicability through reflecting the needs of Soka students and society. The sustainability of Soka Education in truth lies upon its malleability and the ability for the students and faculty to mould Soka education into the ideal education. The essence of Soka Education is within the capacity for Soka Students to translate education into action for the betterment of society. It is within this spirit that the third annual Soka Education Conference is duly named "A Dialogue between Education and Civil Society."

Why is a dialogue between education and civil society crucial? The six papers will reflect the collective action of the students, alumni, and faculty in the goal of building a strong society through varied arenas of academia. We will have the pleasure of Professor Gilla Family presenting how future global turmoil could be reconciled through strengthening women's leadership within the global community, as well as alumnus, Ms. Leema Yamada on exploring art education as a method for stimulating dialogue and critical thinking among youth. Alumnus, Ms. Kazumi Yamada will add to the perspective on education with her presentation on the Looping system in the Waldorf school system. Drawing from our student papers, we will have the pleasure of examining how religious civil societies can be a catalyst for global peace through a paper by Mr. Masashiro Louis, and Mr. Kamron Jafari, Mr. Atsushi Kukita, and Mr. Hideaki Yanashima will in a collaborative paper delve into the methodology of creating a civil association of a more universal nature.

It is with great pleasure and anticipation that we also present our keynote speaker Dr. Russell J. Dalton. Dr Russell Dalton is currently a Professor of Political Science at University of California Irvine's School of Social Sciences and among his numerous academic distinctions is a Fulbright Research Fellow, German Marshall Fund Fellow, as well as a POSCO Research Fellow at the East West Center. Dr. Dalton in correlation with our theme of "A Dialogue between Education and Civil Society" will present an acute examination of the notion of "the good citizen".

Across the works included in this volume, we find a consistent consideration of the compatibility of Soka's educational project with its founding ideas and mottoes. Especially in this constituting period, the importance of inquiring into the philosophical foundations of Soka's existence cannot be underestimated. We are delighted that the participants have decided to take on this task, and hope this conference can further generate a wave of dialogue bridging from theoretical inquiry into practical application.

We would like to acknowledge the invaluable support of Dean of Students, Dr. Jay Heffron as well as the tremendous assistance given by the Soka University of America IT staff. We would also like to recognize the Pacific Basin Research Center (PBRC), the official sponsor of the Soka Education Conference. Finally, we express our appreciation to the founder of Soka Education, Mr. Tsunesaburo Makiguchi and its successors Mr. Josei Toda and SUA Founder, Dr. Daisaku Ikeda for conceiving and keeping alive the spirit and ideas that constitute the foundations of this university; their life and work themselves are the most eloquent illustrations of applied Soka Education.

Sincerely,

Soka Education Student Research Project (SESRP)

PROGRAM SCHEDULE

Saturday, April 21, 2007

Time	Event	Person
13:00-13:20	Welcome words and introduction of conference theme	Conference committee members
13:20 – 13:50	Paper presentation	Jafari,Kamron ('10); Kukita, Atsushi ('08); Yanashima, Hideaki ('09): *Actualizing Soka Education at SUA: Soka Community Fostering the Leaders of Civil Society*
13:50 – 14:20	Paper Presentation	Louis, Masashiro ('08): "*Transforming the Role of Religion: Synergy and Collaboration of Religious Values in our Global Context*"
14:20 – 14:35	Break	Please enjoy refreshments outside
14:35 – 15:05	Paper Presentation	Yamada, Kazumi ('06): "*Implementing the Looping System in Public Schools*"
15:05 – 15:35	Paper Presentation	Yamada, Leema ('06): "*Museum Education: Creating Value with Art*"
15:35 – 16:05	Paper Presentation	Prof. Family, Gilla: "*Women and Education: the Pillars for Building a Better Tomorrow*"
16:05 – 16:30	Repeteur Discussion & Closing	

Sunday, April 22, 2007

Time	Event	Person
13:00 – 13:05	Welcome	Conference committee members; Dean of Students, Jay Heffron
13:05 – 14:05	Keynote Speaker lecture	Prof. Dalton, Russell from the Department of Political Science, University of California, Irvine: "*Social Capital and the Good Citizen*"
14:05 – 14:20	Break & move to workshop classrooms	
14:20 – 15:30	Workshops	
15:30 – 15:50	Panel Discussion	Led by Simon Hoffding and Sonal Malkani
15:50-16:05	Alumni Association	Gonzalo Obelleiro and Grace Christianson ('05)
16:05	Closing	

How Society May Serve Education

SESRP Exhibition Committee

Daisaku Ikeda, the founder of Soka University of America, has proclaimed that society must serve the process of personal and institutional education at every turn. This belief cuts across the grain of traditional thinking which propounds that each individual, with the aid of regimented education, is responsible to contribute to and serve society. Dr. Ikeda's revolutionary thinking can be traced back to the fundamental precepts of Soka education as set forth by Tsunesaburo Makiguchi.

Makiguchi absolutely believed in a sense of human indebtedness to society, but argues that such indebtedness shouldn't arise from duty (as was the custom in early 20th century Japan), but from appreciation for life and the opportunity to uncover, develop and express one's deepest seat of human happiness. Makiguchi believed that the key to the 'life long happiness of the learner' is in education; a process of developing the human capacity to find meaning in every situation and to contribute to the well-being of humanity under any circumstance.

Simply put, education is the instruction in how to uncover individuals' inherent capacities, and to create value in every situation. This method caters to the development of each individual, fostering a life-long process of happiness creation. Therefore, Soka education transcends the classroom as it nurtures a unique perspective of creativity and interconnectedness with which to approach *everyday life*. Society then becomes the medium for individuals to expand their capacities, and a network of opportunities to create value. Consequently, every social opportunity, whether it is a personal or an institutional interaction, can be seen as a means to serve the process of individual education, that is, the process of individual development for the sake of human happiness. In this way, society serves education.

The system mustn't change, only the attitude we hold regarding the relationship between an individual and society. To say an individual should serve society subjugates the very person who created that society and places greater emphasis and value on the institutional plane. To say society serves education puts social emphasis back on the development of individual lives which may foster a greater sense of personal interconnectedness, indebtedness and appreciation for life. With individual human happiness as the benchmark of any social institution, more productive and positive individual output can be stimulated, further developing our society. It is all a matter of perspective.

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Actualizing Soka Education at SUA:
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Democratic Society as the Mission of SUA

Soka University of America (SUA) Founder, Dr. Daisaku Ikeda presented his commencement address, *Cradle of World Citizens,* to commemorate SUA's inaugural commencement ceremony, May 22, 2005. Within the four points which he decreed as a university's mission, the fourth was to contribute to building a democratic society:

> "[E]ducation and learning are, more than anything else, the motive force propelling the development of democracy….Democracy is a way of life whose purpose is to enable people to achieve spiritual autonomy, live in mutual respect and enjoy happiness. It also can be understood as an expression of human wisdom deployed toward the goal of harmonious coexistence. It is in this sense that it can be understood as a universal principle" (179- 180).

This statement reveals Dr. Ikeda's enormous expectation of and unshakable trust in the mission of SUA to uncover a path towards building a network of friendships which will incite all of humanity to merge into a harmonious society coexisting with diversity. Dr. Ikeda agrees that his notion of Soka Education equates to John Dewey's concept of the role of education: that is, to build "a society in which every person shall be occupied in something which makes the lives of others better worth living, and which accordingly makes the ties which bind persons together more perceptible—which breaks down the barriers of distance between them" (108). The true manifestation of Soka Education facilitates our struggle of achieving the goal of a university—for it allows diversity to exist amicably by exacting emphasis on individuality. In order to understand how this unique quality of Soka Education can form a democratic civil society, the structuring process of a civil association must be understood.

Societas and Universitas

The best way to understand a state or civil society is to construe an irreconcilable tension between two of the particular civil conditions: *societas* and *universitas*. In the idea *societas*, the family members or kin, friends or neighbors, or the same language speakers constitute a community where people are loosely connected in terms of their spirituality. The circle of diversity in a *societas* is small, and consequently, is relatively uninhibited to pursue varied goals. Regarding its irreconcilability with *universitas*, we must bear in mind Oakeshott's important warning about '*societas* association': that "it does not involve management in terms of a common purpose" (Minogue 8). His statement signals that the mere sharing of values or norms does not constitute a *universitas*. A *universitas* firmly binds people because they voluntarily unite under a chosen common purpose. The *universitas* community, with its constituents' engagements, can be as large as a state or nation, transcending simple blood connections, closeness of physical distance, and identity through similar social norms. *Societas* and *universitas* as two conditions of a state draw a picture of civil society as means to bind people. However, unless we distinguish the element—the spiritual manifestation of civil society—that actually binds us to each other in the process of forming a *societas* or *universitas*, how civil society functions would not be identified.

What lets us unite as a group or a community is simply a norm of trust; in other words, *social capital*. Social capital or trust possesses a greasing effect that smoothes the movement of any group, organization, and community. Fukuyama further details how civil society necessitates the existence of social capital:

> "Social capital has benefits that go well beyond the economic sphere. It is critical for the creation of a healthy civil society, that is, the realm of groups and associations that fall between the family and the state. Civil society, which has been the focus of considerable interest in former communist countries since the fall of the Berlin Wall, is said to be critical to the success of democracy. Social capital allows the different groups within a complex society to band together to defend their interests, which might otherwise be disregarded by a powerful state. Indeed, so close is the association between civil society and liberal democracy….that without social capital, there could be no civil society, and that without civil society, there could be no successful democracy" (18-20).

Social capital thus provides the bond for a *societas* to transcend simple social associations to a multifaceted *universitates*. Under this same code of logic, the questions previously addressed are similarly

applicable to SUA: What is the tension between *societas* and *universitates* at Soka? What physical and spiritual manifestation of *social capital* would be necessary to achieve a democratic civil community at Soka? And ultimately, how can our creation of value flourish through the evolution of social capital while at Soka as well as after we leave?

Soka Community and SUA Graduates

One quality that truly represents the philosophy of Soka Education may be "courage." "Courage" is identified as one of the key characteristics of global citizenship: "the courage not to fear or deny difference, but to respect and strive to understand people of different cultures and to grow from encounters with them" (Ikeda, 100-101). In order for us to cultivate this 'courage,' the 'spiritual strength of Soka students' must be maximized: "We are free of the spell of narrow ideology; we value pluralism. While respecting differences of race, ethnicity, and culture, we are dedicated to working for all humanity, for the people, and for the dignity of life" (Ikeda, 120). We characterize our community which embodies the condition of *universitas* as the *'Soka Community'* or *'Soka Family.'*

This is the tradition brought forth from the first class students, who have created this special academic community. "With mutual respect for differences in values and cultures, you have learned from each other, forging treasured friendships" (Ikeda, 11). [This statement is Dr. Ikeda's approval that the first class students have met the mission and values of SUA: "*SUA is open to students of all beliefs and is committed to diversity in its academic community.*"] (Consider extracting) Respecting and learning from differences, the first class students have created this special *academic community—Soka Community*. It was their incredible sense of responsibility and intense motivation to actualize Soka Education that made it possible to transform a university campus into the *Soka Community* where people from any *societas*, including any human race, ethnicity, ideology, language, culture, and religion, can contribute to the development of the community under a common purpose.

Presently, we are also facing difficulties that we are supposed to overcome with the spiritual strength of Soka Education—the spirituality repeatedly emphasized by Dr. Ikeda. He describes this spirit within his essay, *Cradle of World Citizens*. He gives insight regarding this spirituality by reciting a story about an incident that occurred years ago in the midst of a war torn India:

"The incident occurred when a mob of fanatical Hindus attacked a student hostel where both Hindu and Muslim students were living, all working to complete their academic theses. The rabble called on the Hindu

students living in the hostel to come out, saying they would be safe. The Muslim students were to remain inside. If no one came out, the mob would set fire to the building with everyone in it."

"The students all refused to come out, saying that unless everyone's safety was assured, they would all stay inside; the mob could set fire to the building if they wanted to. Eventually, the army arrived and the students were able to evacuate the building."

"At this time the mob threatened that only the Hindu students could bring out their books and papers. But again the Hindu students refused to accept special treatment from the mob—if you intend to burn the theses of the Muslim students, burn ours too! In the end, the building was burned and, with it, all the students' papers."

"Dr. Pande spoke with one of the Hindu students, who had spent three years writing his doctoral thesis. When he asked the student if he wasn't bitter, the student responded: 'What could I be bitter about? My conscience is perfectly clear. I acted in accordance with Gandhiji's teachings. That is our spirit.' He had protected, to the very end, his fellow students whose religion was different from his own."

Following the story Dr. Ikeda stresses that this is a type of friendship and spirituality that the first class students gained in their four years of life in SUA, as he had always wished. SUA was founded to realize this friendship and spirituality that the students in the story shared by "fostering a global humanistic perspective on the world in which we live," as stated in our mission statement. Such qualities can be defined as spiritual *social capital* that bonds with various kinds of people in *societas* and pushes them beyond it to *universitas*. But a simple question arises: Do we really possess these qualities? Is it not because we lack the spiritual *social capital* that we are not quite able to completely overcome challenges we have faced on campus?

Challenges and tension on the SUA Campus

Over the past years SUA students have encountered diverse identities, ideas, and cultures. The prime spawn of these controversial forces are challenges and tensions over difference. Since 2001, SUA students have been met with challenges and conflicts which put their emotions, rationality, and beliefs to the test. As mentioned, to be able to prove oneself capable of dealing with this challenge against these three integral aspects of a human being is to embrace Soka Education: the enhancement of a spiritual *social capital*. However, as you can clearly see, the conflicts which have plagued SUA since 2001 have not disappeared, but instead, inconspicuously hid after being poorly dealt with only to reappear year after year. Many examples could be listed, but since it seems that they fundamentally share the same cause in

essence, let us examine one of the more complicated ones: the controversy regarding the Soka Gakkai International (SGI).

Non-SGI and SGI Argument

The root of the conflict can be exposed in the recent conflict over this year's former academic theme: "Our Journeys with the Founder." The problem with this statement, as indicated by the feelings of many non-SGI students, was the fact that it contained the word "founder." Accordingly, by saying "our journeys with the founder" many of the non-SGI students felt excluded and left out. This feeling is not exclusive to this incident alone, but to many other events which tread closely on SGI-related matters. In contrast, SGI members state that the theme was in no way meant to be a form of religious exclusion. Thus, it is important to find out what the source of this feeling of exclusion and discomfort is; by finding the root, we can see how both sides can help foster communal happiness. The root to this feeling stems from the fact that, to many people, the word "founder" automatically triggers an image of Daisaku Ikeda as a religious leader—not as the humanistic founder of Soka University of America. As a result, events related with Daisaku Ikeda immediately become non-secular. Whatever he does for this school, whatever this school does for the community, and whatever its students do for others ultimately has a non-secular motive.

Acting as a preacher for Buddhism, however, was not the purpose of creating Soka University, and that is the basis for why SUA emphasizes that it is a secular university. Henceforth, in order to avoid this misconception, people need to gradually realize that Ikeda's decision to build this school was not to create a Buddhist stronghold in the middle of Orange County, but rather to create a school which would fulfill the dreams of his teachers, Tsunesaburo Makiguchi and Josei Toda: a school where education centered on the happiness of the learner and trained students to become aware of the value of all creation. This shared goal is the key to creating the path towards coexistence and erasing the discomfort that currently exists. As said, from the non-SGI perspective, a part of this feeling of exclusion and discomfort comes from the feeling that the person has no close connection or relation with the founder of SUA. Hence, this connection or relation to Dr. Ikeda only applies to those who appear to have a close relation with him: SGI members. Fortunately, this is not true, and this is where we, SUA students, need to deepen our understanding of the intention of this university. All of us here at SUA have an equal connection with Dr. Ikeda; we need not be a part of SGI to feel a close relation with him. His message is a universal one:

"We are committed to actively carrying on the spiritual struggle of outstanding humanists in every part of the globe, who have dedicated their lives to eliminating the root cause of unhappiness in this world rile with misery and suffering. And we will continue to advance together with people who share this spirit" (Ikeda, 120).

Experience by Kamron Jafari

Kamron Jafari is a current freshman at Soka and is not an SGI member. He has experienced how spiritual social capital created within the *Soka Community* actually made him able to overcome the SGI concern as a conflict between different *societas*:

"The founder of our school has placed the responsibility of creating a new era of prosperity on every one of us at this school. He places his trust in us—SUA students—to realize the interconnectedness of all of creation and the importance of respecting one another. This is the realization that I gained after being here at SUA for a semester. A few words with my friends here and there was what caused this realization; seeing how they interpreted their own religion and the words of Dr. Ikeda in the terms of their everyday life showed me how important the mission of this school is. Learning to place my trust in other's words and seeking the good in them rather than the negative moved me towards a path of deeper understanding. Although it is difficult because I still have not fully embraced this spirit of trust and the Founder's message, I still find my struggle to achieve a greater understanding to be a worthy one. His message showed me how I can strengthen my faith in my own religion, and ultimately, fulfill my own purpose in life. Ultimately, I see it as the force which will keep me from straying from the light of truth and goodness, dispelling all that shrouds the mind and body. If you do not realize it already, there is a huge trust and responsibility that has been laid upon every one of us—this is the deep connection that connects every one of us to the founder of our school. I say this in the hope that each and every one of you reading this realize that Dr. Ikeda or a religion should not be an obstacle which separates us from each other."

Social capital, the trust that embodies all of us and connects each of us, assisted Kamron to deepen his understanding of the SUA. Through the blatant illustration of the uniqueness of this school, it is clear that the students are the center of this university and have the responsibility of taking charge of their education and lives. Therefore, Soka Education relies wholly on the student; if it is to succeed, then the

student must be motivated to seek knowledge and discover success. However, in a country where the primary education of over half the students here at SUA contradicts the preceding two educational values, it seems to be rather difficult to motivate students. How do we get students to care about 'global citizenship,' 'the dignity of life,' and 'the creation of world peace?'

Methods of Enhancing Motivation

One method of motivation involves turning religious motivation into secular motivation. Take for example Brandeis University, a Jewish-sponsored non-sectarian university which bases its curriculum on Jewish holidays and events. This Jewish atmosphere caused many non-Jewish students to lose a sense of belongingness. As a result, a Religious Pluralism and Spirituality (RPS) group on the Brandeis University campus launched many student-centered programs that promoted interfaith and cultural exchange. The mission statement of the RPS dictates: "Our mission is to cultivate a welcoming environment and sense of connectedness for those of all religious traditions (or none) at Brandeis University. Our goal is to foster and facilitate opportunities, both in and out of the classroom, for moments of spiritual exploration and discussion" (Gladstone, 85). During the RPS group's successful programs and events, students had discussions on spiritual transformation in secular life, suggested that a religious life program be an academic course requirement, exchanged readings and prayers from different religious backgrounds, and presented a skit with all religious expressions of peace on campus. As a result of these activities, a positive conclusion was drawn from students' comments: "Hearing other religious points of view has been a very important part of my growth. My Judaism has been enhanced by opening my mind to others."

Suggestion of Holding a Student Spiritual Gathering

Back at the SUA campus, we, as Soka students, want to suggest that we periodically hold a student spiritual gathering as a spiritual manifestation of civil society. This way, students of all different cultures and religions can learn from one another. At each of the gatherings, we should sing a motivating song, joyfully dance, study Dr. Ikeda's philosophy, read world-renowned thinkers, discuss issues of daily life, or have dialogues about what we are studying. In this manner, we can keep learning from the philosophy of Soka Education; motivating ourselves to study harder and cultivate our spirituality and character. This ultimately allows us to reinforce the *Soka Community*.

To specify the suggestions, we can learn practical means of motivating students from other cases that are similar to Soka University's; take for example Wellesley College. For over 100 years Wellesley College has been known as a Christian college, and thus, Christianity was the dominant power within the school. Over the past few years, however, a movement known as the religious life program took foothold in the college. The point of this program was to end the regime of Christian supremacy within the school; it aimed at giving each religious denomination—whether it be Islam, Sikh, or Buddhist—an equal say. An even greater goal was to create an atmosphere where people of different religions seriously and respectfully could dialogue regarding sensitive issues. After months of such dialogue—dialogue which aimed at clearing misconceptions and respecting religious differences—Wellesley College succeeded in creating a school where different denominations harmoniously coexisted.

Having dialogues at a student spiritual gathering would be a very effective means of enhancing students' motivation and their chance to learn from one another, and thus contribute to the betterment of the *Soka Community*. With these qualities of spiritual *social capital*, we as Soka students should strive to create "a community that is always aspiring toward mutual encouragement and friendship" (Ikeda, 138). Again, in ambition to achieve our lofty ideals and mission, the revival of *Soka Community* is indispensable:

> "SUA is a microcosm of a future world in which outstanding intellects from many different cultural backgrounds will gather in friendship and harmonious coexistence. Our university is the hope of the human race, fostering great leaders who will unite the world with the treasure of humanity, transcending all barriers of nationality, ethnicity, and cultural background" (Ikeda, 138).

With this understanding of how spiritual *social capital,* the trigger for the development of the *Soka Community*, allows us to transcend various kinds of *societas* on campus and create a larger civil society, we are able to take our first but firm step towards the actualization of Soka Education. However, it is after we leave Soka that the true mission of SUA extends itself to the world as a whole through each one of us – individuals who have received Soka Education and experienced the *Soka Community*. We will continue contributing to the development of a larger civil society as current SUA graduates have already exemplified. After graduating from Soka, they have remained connected with each other as well as SUA and united under the common goal of creating world peace.

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Transforming the Role of Religion:
Synergy and Collaboration of Religious Values in our Global Context

Masashiro Louis

Our digital age of globalization has not only mixed and united our world, but also established complex hierarchies of national wealth and increased competition over finite resources, thereby institutionalizing values promoting "otherness." The latter problem is arguably the most pressing, since disagreeing cultural perspectives—stemming from religious values—fuel much of today's international conflicts. Religion has the power to expand the human heart and transcended boundaries. Yet, it also can fuel aggression and international mistrust. Unfortunately, religion's reputation is stained by its ability to divide rather than unite. Negative examples of religion today are numerous: the Bush Administration's mixture of US Unilateralism and Christian values, Al Qaeda's Islamic fundamentalism inspiring terrorism against "Western" nations, and the on-going religiously-justified conflict between Hezbollah and Israel. In light of these clashing religious barriers, the Committee of Religious Non-Governmental Organizations hopes to use religion as a uniting force for value-creation. Through the practice of dialogue, the Committee of Religious NGOs strives to re-define religion's role in the international community, so that religion may become a catalyst for actualizing world peace, rather than war.

The Role of Religion: An International Unifying-Force

After the fall of the Soviet Union, international political analyst Samuel Huntington published his controversial article *Clash of Civilizations?* He argued that post Cold War conflicts would not arise between nations, or out of economic ambitions, but would arise between 'Civilizations,' cultural-units which are defined by their differing religious traditions (Huntington, 1993). Huntington highlighted religion's ability to create divisions, thereby causing chaos in today's global age. Richard Falk, a renowned scholar of International Law and Policy and the Chair of the Nuclear Age Peace Foundation, offers a different view on religion's role in today's global age. Unlike Huntington, Falk argues that religion has a dualistic tendency: he believes religion has the potential to create a shared understanding of a peaceful world, or fuel an aggressive clash of civilizations. The following is taken from his piece *Religion and Global Governance: Harmony or Clash?*

"The first [orientation of religion] is to be universalistic and tolerant toward those who hold other convictions and identities; the second is to be exclusivist and insistent that there is only one true path to salvation, which if not taken, results in evil. From such a standpoint, the first orientation of religion is constructive, useful, and essential if the world is to find its way to humane global governance in the decades ahead, while the second is regressive and carries with it a genuine danger of a new cycle of religious warfare carried out on a civilizational scale (2002)."

According to Falk, contemporary society undervalues the role religion may play in creating a peaceful society. The dismissal of religion as a contributive force in international politics may be attributed to the views of Secularist thought, a socio-political philosophy that rejects all forms of religious faith. Secularism bases itself on reason and the ideals of equality, viewing religion as something interfering with both. In the absence of a religious ethos however, modern secularist societies seem to have developed a *market ethos*. This market ethos overemphasizes competition over cooperation, while orienting people toward hedonistic goals and materialistic life-styles (ibid). I argue that overlooking religion's humanism has resulted in the proliferation of this compassion-less free-market's ethos on a global scale.

Within the last few decades, escalating religious conflicts and a lack of humanism in today's global community have prompted numerous interfaith dialogues. The common saying: "Religion must not be part of the problem, but part of the solution," acknowledges that inter-religious spirituality may create a world of peace (Syamsuddin, 2005). With the understanding that religion may serve as a powerful uniting force, in 2005 the Committee of Religious NGOs organized a historical interfaith dialogue called the Interfaith Cooperation for Peace. The Interfaith Cooperation for Peace made history as a tripartite initiative consisting of an interfaith dialogue between governments, agencies of The United Nations, and NGOs. The conference covered a variety of topics ranging from Terrorism, the clash between the Middle East and the "West," and the clash of fundamentalist religions. Virtually all speakers mentioned dialogue amongst faiths is an essential step toward transcending cultural differences and reaching universal humanistic values (RNGO, 2005).

Dr. Hans Kung, Professor of Global Ethics and President of the Foundation for a Global Ethic, stresses the political and moral imperative of arriving at a shared collection of global ethics. Kung argues that while there is currently no uniform ethical system, religions and regions need to a have a minimum of shared ethical values in order to establish a peaceful global community. Although the United Nations has attempted to promote a secular understanding of global ethics through the Universal Declaration of

Human Rights, numerous non-secular States have rejected the declaration. Approximately 50 Islamic nations disagree with the declaration since "it is a secular understanding of the Judeo-Christian tradition." Despite the fact that the intentions of the United Nations were of the utmost good, a purely secular approach towards a global ethic denies the reality of many deeply-religious states within the international community.   In order for the synthesis and eventual acceptance of a global ethic to take place, secular organizations, either governmental or non-governmental, must work with religious organizations. During such an effort, the secular ideals of human rights will meet with the humanistic values of religion. For this reason, the tripartite Interfaith Cooperation for Peace and other initiatives like it are already combining the efforts of the secular and religious fields.

The Role of Religious NGOs: Turning Dialogue into Action

The Interfaith Cooperation for Peace initiative recognizes that civil society will be an essential actor in mobilizing action based on humanism. Unlike other NGOs, the missions and orientation of Religious NGOs are inspired by: "A concept of the divine and recognition of the sacred nature of human life (Burger, 2003)." Many Religious NGOs have a history predating other secular NGOs, and thus have extensive social resource networks. The established networks and large followings of Religious NGOs have made them reliable relief and aid providers. The World Council of Churches, one of the world's largest Christian NGOs, has initiated the Ecumenical HIV/AIDS Initiative in Africa, a collaborative effort between American and African churches. They have also initiated the Ecumenical Accompaniment Program in Palestine and Israel, which is an effort to bring a peaceful resolution to the Israel-Palestine occupation. The Tzu Chi Foundation, a Buddhist organization stationed in Taiwan, has a following of five million members and is famous for its relief efforts. During one of my Study Abroad Program tours, I was able to personally walk around the Tzu Chi headquarters which consists of a main-temple complex, a college of medicine, and a college of nursing. All of thse facilities, including its main-temple, are made to train its members in disaster relief. Recently, the foundation provided relief for victims of Typhoon Durian in the Philippines, and Hurricane Katrina in the United States.

Soka Education has a special relationship with Religious NGOs since it is funded by the largest Buddhist NGO: The Soka Gakkai International. Like the Tzu Chi Foundation and World Council of Churches, the Soka Gakkai International is devoted towards building a culture of peace. Although the Soka Gakkai International has assisted in aid relief and is devoted towards its three pillars of "peace, culture, and education," its primary focus is on education. Soka Education's founder, Tsunesaburo

Makiguchi, created the Soka Education pedagogy in response to Japan's war-time inhumane education system. During the first half of the 20th century, Japan's Shinto Nationalism demanded that Japanese citizens obediently support the Emperor and the government's Imperialistic ambitions. As a result, Japanese education was designed to condition and enslave the minds of its youth to aspire towards nationalistic aims. According to Makiguchi's pedagogy of Soka Education, the purpose of education is to foster students and cultivate their humanity. This type of education would empower individuals to creatively contribute to society, and thus create a world of value-creation. He later converted to the humanistic philosophy of Nichiren Buddhism, finding it to be a religious expression of his theory of value-creation. Makiguchi's convictions, deeply rooted in his religious beliefs, led him to directly confront Japan's then fascist government. This event is of particular interest, because it illustrates a tangible clash between religion's negative use (represented by Shinto Nationalism) and religion's positive use (represented by Makigichi's implementation of humanistic ideals). Today, the Soka Gakkai International, named after the value-creating education pedagogy of Makiguchi, funds and supports numerous Soka Education institutions across the globe.

The World Council of Churches, the Tzu Chi Foundation, and the Soka Gakkai International all claim different religious origins and traditions. Yet, despite their differences, each has made invaluable contributions towards peace based on a shared conviction of life's sanctity. These organizations are only three examples of Religious NGOs seriously dedicated towards creating a culture of peace. The efforts such organizations prove that religion may serve as a powerful driving force towards creating an ethical global network based on the values of humanism. The Committee of Religious NGOs is always aspiring toward even greater collaboration amongst its member NGOs and governments.

Conclusion

As future scholars boldly committed towards the actualization of peace, we must seek to close the rift created by clashing religious beliefs. Interfaith dialogues across cultures will be crucial in the effort towards suppressing religion's tendency to divide, while bringing-fourth a new, more ethical, global humanistic community. The process of creating a global ethic will only come about if secular and religious entities can cooperate. Religious civil society groups will be crucial in both the dialogue process, and actualizing a society of peace. Only when religion elevates itself from a creator of conflicts, to an essential force of value-creation, will Huntington's clash between civilizations be averted.

I hope that my thoughts may provoke meaningful dialogue amongst all of you today. Thank you.

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Implementing the Looping System in Public Schools

Kazumi Yamada

Public education in the United States has been serving children of all backgrounds for more than a century. However, it seems to fall short when adjusting to the recent changes in society as well as family's lives, and as a result, an increasing number of families are choosing alternative modes of education. Waldorf education, on the other hand, has been flourishing as a form of "civil society" for the past several decades under the shared philosophy of anthroposophy. Waldorf schools have been practicing unique educational methods, including the looping system, and as a result more and more families are choosing to join this "society." In the United States however, the door to such education has not been open to everyone because private schools, including Waldorf schools, are not free. This project explores ways to find a middle way between public and Waldorf education through the implementation of certain Waldorf methods in public schools. More specifically, this project suggests how public education can provide stability to children through wider implementation of the looping system, which is a core practice in Waldorf schools.

Society and family life have changed drastically in recent years, and so have children's lives. Foresten and his research group (1997) claim that "many of today's children are on a fast track along with their families, moving from home to school, to after-school activities, to day care, adapting to parents' job schedules along the way" (p. 13). Moreover, a lot of children come from single-parent homes and/or move back and forth between two parents. Statistics show that nearly 50% of first marriages end up in divorce, while second and even third marriages also have high divorce rates in the U.S. (Wallerstein & Lewis, 2001, Scelfo, 2004). Behind this trend, half a million children ages 6 or younger are influenced by their parents' marital history (Wallerstein & Lewis, 2001). Many children lack continuity in their lives and several hours in school can be the most predictable and stable part of their lives (Lincoln, 1997; Forsten et al., 1997).

Having stable relationships is crucial for children. From the moment of birth, all people need to be cared for and continually seek care throughout their lives (Smith, 2004). However, it is not enough that different individuals care for them because true caring takes time. According to Nel Noddings, a well-known care theorist, caring starts when an individual becomes aware of another person's needs. It ends when the one who receives care recognizes the caring actions and intentions (Noddings, 1984; Smith, 2004). Therefore, it is critical for human beings to establish stable relationships (Little & Little, 2001).

Now that a lot of parents are unable to provide as much care for their children as they used to, it becomes increasingly important for teachers to provide stability and care in children's lives.

Serving children of all backgrounds, public education is responsible for adapting these changes and for creating safe and intimate environments; however, this does not seem the case at all times. As a result, an increasing number of parents seek various kinds of alternative education. Unfortunately, alternative education is mostly provided at private schools. Considering the limited number of families that can afford such schools, it becomes increasingly essential that public schools and private schools work together so that all children may receive education that meets their needs. In an effort to do so, public schools can adapt some of the unique practices found in alternative educational methods.

To open publicly funded Waldorf schools is one way to integrate the two types of education. A charter school is a type of school initiated by a group of parents and administrators using public funds. It has a certain degree of freedom in choosing pedagogical philosophy and curriculum. Utilizing this opportunity, over 30 Waldorf-inspired charter schools have opened across North America (Mays & Nordwall, 2006). However, this project will not explore such charter schools, but rather investigate how the looping system, which is a part of the core practices in Waldorf schools, can be applied to public schools.

Waldorf Education

Waldorf education is an alternative school system founded by Rudolf Steiner. Steiner was a strong believer in a theory of human development called anthroposophy. He applied this philosophy to education by opening the first Waldorf school in Germany in 1919 (Barnes, 1995). According to anthroposophy, a man has three aspects of being: spirit, soul, and body (Steiner, 1994; Barnes, 1995): and humans can attain freedom by developing all three aspects of life (Ogretree, 1998). Within several decades, Waldorf schools have grown to become the largest independent school system worldwide. As of 2004, there were 870 Waldorf schools in 60 countries, and these numbers are continuing to grow (Mays & Nordwall, 2004).

According to Steiner, the mission of Waldorf education is "to develop free human beings and to impart purpose and direction to their lives" (as cited in Ogretree, 1998, p. 4). Therefore, the Waldorf curriculum focuses on individualism, freedom, and freethinking. More specifically, it emphasizes the support of children's individuality by providing a curriculum that is compatible with the child's development (Rawson & Masters, 1997). It also encourages learning through experience, rather than memorizing information (Ogretree, 1998). Accordingly, the Waldorf curriculum recapitulates the steps of

human evolution through the curriculum. For example, instead of simply making children memorize the alphabet, Waldorf teachers introduce the letters through pictures, coinciding with the evolution human beings developed, from pictures to concrete writing systems (Steiner, 1976; Petrash, 2002). In order to meet its goal, Waldorf schools use neither textbooks nor a grading system based on tests, but evaluate students based on their portfolios, which include art pieces (Stockmeyer, 2001).

Due to self-administration and its shared philosophy, Waldorf education can be considered a part of civil society based on the definition of the London School of Economics and Political Science, which is "the arena of uncoerced collective action around shared interests, purposes and values"(2004). There is no principal in a Waldorf school, but instead each teacher holds equal rights. Although teachers take turns to serve as the faculty chair for administrative purposes, pedagogical management is carried out through weekly faculty meetings. These meetings are essential and cover various topics from event schedules to issues related to particular students. Furthermore, people in a Waldorf school community come together for the common goal of nurturing well-balanced children as described above. Each family chooses to send their children because they are aware of the uniqueness of Waldorf education, though degrees of understanding may vary. Waldorf teachers also understand the philosophy of the education as all Waldorf teachers are required to obtain a Waldorf teacher's certificate separate from that of public schools' (Association of Waldorf Schools of North America, n.d.).

One of the unique practices that unify the Waldorf community is the looping system. In this system students remain with the same teacher for multiple years (Black, 2000, Forsten et al., 1997), and in most Waldorf schools, students stay with the same teacher from the first to the eighth grade (Rawson & Masters, 1997). The looping system allows teachers, students, and even parents to form long-term and trusting relationships, striving for the achievement of their common goals (Steiner, 1976).

The Looping System

As described above, looping is defined as the system "[to keep] a class and teacher together through two or more grade levels" (Chapman, 1999, p.80). Looping may also be referred to by different names, such as multiyear teaching, teacher retention, or a 20 month classroom (Forsten et al., 1997; Little & Little, 2001). It has been practiced not only in Waldorf schools, but also in educational systems in Germany, Scandinavia, Japan, and Israel (Forsten et al., 1997). The U.S. Department of the Interior, too, has been aware of the benefits of this system since as early as 1913 (Forsten et al., 1997), and some American public schools have implemented looping into their curricula.

Multiage education is another unique educational practice in which students of different grade levels form a class. Although some researchers consider multiage education as a type of looping (Forsten et al., 1997), others regard it as a separate practice from looping (Flinders & Noddings, 2001). The multiage system seems to be a powerful and positive instructional strategy; however, in this particular project, looping strictly refers to multiyear teaching, and not multiage education.

The looping system brings various benefits to students and teachers by creating a learners' community, which functions as young students' support system and safety net (Black, 2000). Teachers, parents and students gain mutual trust allowing the school to become akin to the students' second home (Black, 2000). In fact, research reveals that "85% of looping teachers found that their students were better able to see themselves as important members of a group, to feel pride in that group, and to feel pride in the school as a whole (George, Spreul, & Moorefield, as cited in Little & Little, 2001). Such strong bonds between students and their teacher allow them both to appreciate and celebrate individual strengths and differences (Little & Little, 2001). Moreover, teachers' understanding of each child deepens as the years go by. Thus, looping allows teachers to incorporate individualized strategies into their instruction, as well as giving more freedom to the classroom activities (Little & Little, 2001; Elliott & Capp, 2003).

Another benefit of looping is time efficiency. Despite their growing responsibility to care for their students, many non-looping school teachers feel that one school year is not enough to establish caring relationships. More specifically, one academic year usually consists of 180 school days. In non-looping classrooms, teachers first have to getting to know the children and catch-up from the previous grade; thus, they potentially have only 100 days or so for academic instruction (Butzin, 2004; Forsten et.al, 1997; Grant, 1996). On the other hand, in looping classrooms, teachers have almost one month of a head start in the second year onward because they already know the students and have an understanding of what the students learned in the previous year. Without spending time on classroom management, they can start academic instruction as soon as children come back from summer break (Forsten, et al., 1997; Little & Little, 2001; Finders & Noddings, 2001).

Classroom management becomes easier in looping classrooms because the looping teachers' efforts to ensure children's learning often inspire the students to commit themselves to learning (Elliott & Capp, 2003; Liu, 1997). By the second year, children understand class norms and expectations. They, therefore, do not have to "test the boundaries" with their teachers. Looping teachers and students can also create unique non-verbal communication, which makes classroom practices even smother. Moreover, the trusting relationships between students and their teacher allow the teacher to become a "beloved authority." Therefore, even when students do something unacceptable, their teacher can point out such wrongdoings without attacking them (Rawson & Masters, 1997).

Parents of looping students are given a greater opportunity to establish close relationships with the teacher. As a result, they often feel more confident about their teachers and also feel comfortable communicating with their child's teacher (Little & Little, 2001; Elliott & Capp, 2003). Therefore, "they view their child's teacher as an ally and a partner in their child's education," (Little & Little, 2001, p. 18) and often provide more support to schools (Elliott & Capp, 2003; Sigelman & Rider, 2003). In fact, some research found many looping parents have such a great relationship that they request to extend the looping cycle (Little & Dacus, 1999). It is ideal in an educational setting that the specialists of each child (parents) and the specialists of the curriculum (teachers) work together.

Multiple sources of empirical research show several quantifiable positive changes as a result of the looping system. For example, Rappa (1993, cited in Black, 2000) reveals in his study that the looping system increased student attendance from 92 percent to 97.2 percent. The staff absence rate diminished from seven days per year to fewer than three days. Therefore, through the looping system, both students and teachers become more involved and committed to school life. In addition, the same research also finds that grade retention and special education referrals dropped significantly. Although looping does not eliminate special education or retention, looping keeps teachers from making unnecessary referrals because they know that they have more time to work with each child and also because, as explained above, they can provide more individualized instruction for each student.

Accordingly, numerous researchers claim that the looping system seems to be beneficial for children's learning (Black, 2000; Checkley, 1995, cited in Northeast and Islands Regional Educational Lab. At Brown University, 1997; Krogmann & Sant, 2000; Elliott et al., 2003). Grant's research (1996) shows that looping classes actually achieve better grades in math and reading on average: the high scores stay as high as non-looping classes, while the low scores go up.

Besides its various benefits, the looping system is a cost-effective educational reform (Forsten et al., 1997; Grant, et al., 1996). It requires neither additional staff nor major facilities but can start from just two school teachers who are willing to loop. Some minor costs are expected for paid planning time and professional development.

One of the main concerns about the looping system is that children can be "stuck" with an ineffective teacher (Forsten et al., 1997). The looping system, however, can motivate teachers to be more effective (Grant et al., 1996). For example, as shown above, looping teachers tend to be more involved with their jobs and be willing to put forth more effort. They also know that the parents' expectations can be higher than that of non-looping students'. Moreover, some looping public schools team up two to three looping teachers to complement their weaknesses. For example, they pair up an inexperienced teacher with an experienced teacher or a teacher who is strong in math with one who is strong in language

arts. In this way, looping teachers will learn from each other to improve their teaching (Rappa, as cited in Grant et al, 1996).

Personality clashes between students and their teacher can also happen in a looping classroom. This is a valid concern because conflicts between students and their teacher can harm the self-esteem of both the students and the teacher. However, knowing that they have to stay together longer than usual, looping teachers and students tend to be more willing to fix problems, and they can establish even stronger bonds by overcoming conflicts (Grant et al, 1996). It is extremely important for students to learn how to solve misunderstandings and to get along with people to prepare for the adult world.

Another common concern of having a single teacher for multiple years is that the system may do more harm than good because looping students have fewer opportunities to interact with various adults compared to non-looping students. "But consider [that] we certainly would not argue that children should change parents regularly so that they can learn a variety of parenting styles. That relationship is too intimate, too central to our lives, even to consider such manipulation. But so is the teacher-student relationship. Next to parents, teachers play the most important role in the lives of many children, and the benefits of continuity far outweigh those of variety" (Noddings, 2001, p. 2).

Implementing the Looping System in Public Schools

Multiple studies seem to confirm that the benefits of looping outweigh the concerns. However, simply imitating Waldorf schools is not enough for public schools. Unlike Waldorf education, it is the responsibility of public education to serve children of all backgrounds. Therefore, it is extremely important that public education respects those who will be affected when performing any kind of educational reform. In particular, the looping system is still somewhat controversial in the United States; therefore, the implementation of the system must be done with caution.

First, it is extremely significant for each school to clarify and to keep in mind the intentions of implementing looping, which is to improve education. Even if a looping school faces difficulties along the way, the clear sense of purpose for looping will help parents, teachers, and administrators to make the right decisions and to overcome any problems that may arise. Along the same line, it is also important that those who are involved with the school are aware of potential issues (Grant, 1996). Especially at the beginning of a looping experience, a school can receive more criticism. However, if those who are involved are aware and prepared for potential problems, they can proactively solve them without jeopardizing unity.

Making looping an option in schools is one way of serving the needs of all the children. Needless to say, looping requires more commitment from teachers, students, and parents. Therefore, forcing individuals who do not agree with the system can hinder the education reform. Considering that the intention of the looping system is to improve education by strengthening human relationships, creating enemies by mandating looping defeats the purpose. Foresten and his research group (1997) mention a successful public school district that mandates looping. However, it began as optional, and evolved into a requirement when people in the school community better understood the looping system.

There are a few ways to make looping optional. For instance, if a school is big enough to have more than one class for each grade, the school can have both a looping class and a non-looping class. If more teachers are willing to loop, it is also possible that all teachers in a grade loop and swap non-looping students after the first year. Opting out from looping can also be a choice (Foresten et al., 1997; Grant, 1996).

Having a shorter looping cycle is another way to gradually implement looping. In fact, most looping public schools practice two-year cycles, while most Waldorf schools ideally loop for eight years. Although there are some researchers who believe that looping more than three years may have potential drawbacks, it depends on each school's unique situation to judge how many years would be the best cycle (Foresten et al., 1997).

Conclusion

This project has presented Waldorf education as a form of "civil society" developed under the shared philosophy of anthroposophy, and how American public education might benefit from employing one of their unique practices, looping. The close relationships between looping students and their teacher seem to have positive changes both socially and academically in their classrooms. The social effects of such relationships are not limited to the classrooms, but stay with the students in a long run. In other words, by implementing the looping system, American public education can enhance society at large.

By definition, civil society consists of people with shared interests, purposes, and values (The London School of Economics and Political Science, 2004). Therefore, human relationships are its essential building blocks. However, as described at the beginning, family relationships, the most central human relationships, are becoming increasingly unstable. As a result, the caring relationships between looping students and their teacher have become more and more influential in society.

Looping classrooms can be a microcosm of the society at large because of the trusting relationships within them. Experiencing both good and bad times together, looping students and their

teacher learn to share their joys and sorrows. When their relationships are not going well, they tend not to avoid the issues but to overcome them. Consequently, their relationships can go beyond mere teacher-student relationships and become connections between whole individuals. "As adults, we value [such] long-term relationships built on trust. We should allow kids to do the same" (Grant, 1998, as cited in Krogmann & Sant, 2000, p. 21). How do we do it? It is by truly listening to them and providing what we believe is best for their happiness (Hatton, 2000). When looping students establish and expand such relationships outside of schools and/or later in their lives, looping may develop from mere educational practice into social reform.

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Museum Education: Creating Value with Art

Leema Yamada

Soka means value creation. "The fundamental criterion for value, in Makiguchi's view, is whether something adds to or detracts from, advances or hinders, the human condition" (2001:17). I entered Soka University of America (SUA) with the burning question, "how can art create value?" This became a question that I explored throughout my four years at SUA and is a question I continue to explore today. In this paper I will discuss the role of education in art museums in democratizing art by providing students with the opportunity to engage with art and use it as a tool to stimulate dialogue, critical thinking, and imagination. With my limited experience and knowledge, my research will be based on my experience as a graduate student majoring in Art Education at New York University and as a Teaching Resident at the Museum of Modern Art.

The Role of an Art Museum

In 1793 the French Revolutionary government sought a way to culturally dramatize the creation of the new Republic state by transforming the Louvre Palace into a national art museum. As art historian Carol Duncan (1991) noted, "the Louvre, once the palace of kings, was reorganized as a museum for the people, to be open to everyone free of charge. It thus became a powerful symbol of the fall of the *ancient regime* and the creation of a new order" (93). Most art museums cannot claim such a dramatic historical and political founding. However, as Duncan (1991) noted, many states understand the value of having a public art museum as they are viewed as powerful symbols of the state's cultural achievements, concern for the spiritual life of its citizens, a preserver of past achievements, and a provider for the common good of its citizens.

In the United States, museums are, by definition, nonprofit organizations with a commitment to public service. According to the American Association of Museums Code of Ethics (2000), museum collections and exhibition materials represent the world's natural and cultural common wealth. As stated in the Code of Ethics, "As stewards of that wealth, museums are compelled to advance an understanding of all natural forms and of the human experience. It is incumbent on museums to be resources for humankind and all their activities to foster an informed appreciation of the rich and diverse world we have

inherited" (2). Thus, the role of education is central to fulfilling the museum's mission as a civic cultural institution committed to serving the public.

The Museum of Modern Art, also known as MoMA, was founded in 1929 by Abby Aldrich Rockefeller, Lillie P. Bliss, and Cornelius J. Sullivan, three progressive women and influential patrons of the arts that saw a need to challenge the conservative nature of traditional museums and establish an institution devoted to modern art for all people. How MoMA and many other museums attempt to fulfill their civic responsibility to serve society is through education. The Education Department at MoMA provides a range of programs and activities for both the general public and "special segments of the community," such as parents, teachers, families, students, preschoolers, bilingual visitors, and people with special needs. As described in MoMA's mission statement (2007), "The Museum of Modern Art seeks to create a dialogue between the established and the experimental, the past and the present, in an environment that is responsive to the issues of modern and contemporary art, while being accessible to a public that ranges from scholars to young children." The key word used in the mission statement is "dialogue," which I see as being used as a bridge to connect and exchange various ideas and points of view between diverse groups of people and the world of modern and contemporary art.

Art museums such as MoMA house the cultural wealth of society. Thus, it is important to question and consider who chooses what should be collected and displayed in an art museum. Art museums are powerful cultural institutions that have the ability to define the representation and identity of a community and its cultural values. As Duncan points out, "Those who best understand how to use art in the museum environment are also those on whom the museum ritual confers this greater and better identity. It is precisely for this reason that museums and museum practices can become objects of fierce struggle and impassioned debate. What we see and do not see in our most prestigious art museums—and on what terms and whose authority we do or don't see it—involves the much larger questions of who constitutes the community and who shall exercise the power to define its identity" (1991:102). However, recognizing and acknowledging the important questions and issues this debate raises, but taking into consideration the complexity of questioning museum practices and object choice, in this paper I will focus on the role of art education in museums to democratize art.

Museum Education

Museums are often large imposing buildings that are not only architecturally intimidating, but also intimidating in contents. As museum educator, Rika Burnham, explicitly described, "In the eyes of students, coming to the museum for the first time may be fraught with intimidating obstacles. High

school students have told me that their confidence to look at art fails even as they approach the museum… Up the steps they meet armed guards who tell them to check in their belongings. Information desks suggest visitors need information; acoustiguide desks suggest acoustiguides; bookstores, books; lecture kiosks, lectures. If they are brave enough to continue, they may encounter lecturers in the galleries who, astonishingly, either stand there and tell them what they already see, or stand there and tell them what they do not see… To the uninitiated, it may be difficult to enjoy a work of art if, on one hand, the museum suggests the necessity of information, but on the other hand disregards our fundamental questions and observations" (1994:2). In this environment it is easy for students to view the museum as the supreme authority and feel they must have prior knowledge or experience in order to understand art. With this kind of perception of art and art museums it can leave students with little motivation to dialogue or actively engage with the art. Thus, how can museum educators facilitate this dialogue and create a space for the student's voices to be heard?

Paulo Freire is an educator best known for *Pedagogy of the Oppressed*, a book that outlines his approach to education and liberation. Freire was not content with the goals of traditional education, in which education had become an act of depositing, and students were depositories and the teacher the depositor. Instead, Freire sought to "teach critical consciousness, learn from students, redefine the power relations between teacher and students, promote dialogue across the economic, political, and educational lines that divide society, and inspire action on the part of the underclass" (Finkelpearl 2001:177).

Relating both this problem and approach to the art world, Tom Finkelpearl (2001) explained that "In the context of the museum (the equivalent of the school), artists, through their work, often take on the role of moral/intellectual/aesthetic teachers, while the audience takes on the role of the passive student. And in the narrative structure of the museum, artwork can become 'lifeless and petrified,' dead in the mausoleum" (278). In response, Finkelpearl suggested that using Freire's problem-posing approach to education, based on dialogue rather than a one-way transmission of information, would provide an achievable process that can offer hope to reconstruct the often daunting environment of an art museum. As Finkelpearl (2001) shared from his interview with Freire, "Any work of art can be situated in a problem-posing context. He states, for example, that one can interrogate the notion of beauty in a still-life painting and discuss how 'beauty' is distributed in our social system. Freire's approach, then, is not only relevant to work that is created through dialogue, but also to the way all art is presented and consumed" (283-4). Although museums still present art objects in rarefied spaces, there has been a significant change in how students are encouraged to interact with or consume these objects.

In recent years, there has been a significant shift in the approach of museum education in school programs. Educators have moved away from lectured based tours to develop lessons that use a

constructivist approach and object-based method of inquiry. Recognizing the diverse social and cultural backgrounds of students, the constructivist approach understands that knowledge is constructed by the learner's interaction with the social environment. As Eilean Hooper-Greenhill (1999) noted, "Subjective interpretation cannot be avoided; it is part of what knowing is about. Behaviorist learning theory understands learning as the acquisition of facts and information in an incremental way, while constructivism sees learning as the selection and organization of relevant data from cultural experience" (68). Using the constructivist approach actively requires the learner to participate and recognize that the knowledge is constructed from the learner's reality and shifts the focus from the content of the museum to building meaning from the learner's prior experience.

Similar to the Socratic method of dialectic inquiry, museum educators get students to actively participate by using the object-based inquiry method. This method uses open-ended questions to elicit students' thoughts on the art objects that they are viewing. For example, when looking at a painting, instead of asking students "what color is this?" educators will ask them, "How would you describe this color?" Laurel Schmidt (2004) explained that by devising good questions students have to use their own thoughts to come up with details, examples, evidence, ideas, theories, and speculations. Through object-based discussion, meaning is constructed through their observations and interactions with others.

As one high school student explained, "It doesn't really work to try and look at paintings by yourself. I've come to the museum and stood there and asked myself how do you feel and I look at it and I come up with a thought or two… By yourself, once you have exhausted those two thoughts, you're standing there looking at this painting and this painting is standing there looking at you, and there's nothing interactive about it" (Burnham 1994:522). As professor of philosophy and education, Maxine Green (1996) further explained, "In the realm of the arts, as in other realms of meaning, learning goes on most fruitfully in atmospheres of interchange and shared discoveries…It is as much social as it is individual, as much part of a culture as it is personally, privately constructed" (126).

Teaching from Objects

At the Museum of Modern Art I teach school groups from all over New York City's five boroughs, and occasionally out of State. The students range from kindergarten to twelfth grade and come from diverse social, cultural, economic, and educational backgrounds. One of the unique qualities of using art objects in teaching is that objects are not specific to one's age or level of cognitive development. Each art object can be approached and used in numerous ways. Art objects can provide a chance for students to develop their capacity for careful, critical observation of their culture and surrounding world. Museum

educators at MoMA design lessons based on a theme using three or four art objects to facilitate group dialogue and activities. As a museum educator I have begun to understand the immense potential of art education to provide students with the opportunity to learn to use art to stimulate dialogue, critical thinking, and imagination.

In a recent lesson I taught I clearly remember looking at all the faces of the 30 fourth graders from the Bronx all excitedly seated around Mona Hatoum's large circular sculpture constructed from metal and sand called + *and* -. This sculpture was particularly intriguing with a large metal arm that slowly created and erased patterns in the sand. As I looked at the faces of my students, I saw many looks of surprise, curiosity, and fascination of what this object was and why it was in the museum. In all honesty, this was an object that I had struggled to make sense of, so I was both humbled and amazed at the dialogue that these forth graders had when discussing this object together as a class.

We began with a basic discussion about what they were observing. I then shared some information about the artist and explained how she was born and raised in Lebanon, but was then forced to immigrate to England because of the outbreak of the Lebanese Civil War. I then asked if any of the students had ever moved before. With a significant number of students moving from various places around the world to New York, many students made a connection to this piece with their own experiences. I then asked the students how this sculpture might be related to the artist's identity and her experience moving.

One student shared how he thought that the patterns being created and erased in the sand could represent moving to a new place. This student suggested that perhaps this sculpture was about when you move your identity changes with the gain and loss of people and places that are meaningful to you. Another student noticed the circular shape of the sculpture and pointed out how this could be related to the circle of life and how there are different kinds of cycles in life. Another student noticed the moving arm of the sculpture and shared how this could represent the artist's journey of moving places. Of course not all answers were profound and insightful, but through this dialogue the students naturally questioned and discussed the shifting nature of identity, and they were able to use their imagination to conceptualize what this sculpture may have been visually communicating. Furthermore, students were able to listen and learn from each other about the different shared experiences they had being American citizens and immigrants living in the Bronx.

As museum educator Rika Burnham shared, "If we listen to our students, they teach us that the museum is a place where significant and extraordinary understandings of works of art can occur—for all of us. It is a profoundly democratic notion that aesthetic experience is not the preserve of the art historian alone, but one that is available to all of us if we allow ourselves to see and feel and think in response to art. We find that the experience of art comes from within. It does not get told or given or fed or memorized"

(1994:521). These examples demonstrate how dialogue helps students to critically analyze and perceive their place in the world and how the world is not a static reality. As Hooper-Greenhill noted, "As we represent our beliefs and values through cultural symbols (words, maps, models), so we shape reality itself. Symbolic systems (art, journalism, common sense, mythology, science) construct, express and convey our attitudes and interpretations of our experience. Reality is therefore continually defined and redefined within negotiated frameworks or 'interpretive communities'. The concept of 'interpretive communities' makes it possible both to achieve and to explain social change" (1999:70). However, being aware of the social construction of our reality, knowing that as human beings we have created the culture and values of our society is not enough. To make a lasting social change requires hope and the ability to imagine a different reality.

Creating Value with Art

The value created from art begins with our dialogue and interactions with others. As Tsunesaburo Makiguchi, the founder of Soka Education pedagogy explained, "Our daily lives are filled with opportunities to develop ourselves and those around us, each of our interactions with others—dialogue, exchange and participation—is an invaluable chance to create value" (2002:105). Through art education in a museum-based setting art can be democratized and instead understood as an opportunity to stimulate dialogue, critical thinking, and imagination. Maxine Greene strongly believed that "the arts have the power to engage the imagination in such ways as to 'resist the force that press people into passivity and bland acquiescence' and 'to become aware of the ways in which certain dominant social practices enclose us in molds or frames; (p. 2). Art, then, become[s] a vehicle for examining the worlds in which we live through multiple and critical lenses and for imagining our responsibilities and actions within that world" (Bailey and Desai 2005:39).

As both Makiguchi and Dewey stressed the importance of the community and daily life as essential sites of learning, I believe art should not be set apart from the community and daily life experiences. Bailey and Desai (2005) also viewed art as "reflecting the life experiences of people living in complex largely incomprehensible circumstances. Artmaking and art viewing, like teaching, plays a critical role in human culture in creating understanding of these manifold conditions of existence" (39). Engaging with art in a museum can transform rarified space into democratic space where multiple perspectives are encouraged and student's life experiences bring the art object to life. As Greene (1996) illustrated, "the painter can only construct an image; it is up to those who come to the painting to bring it to life. When that happens, the work of art will unite a number of separate lives; it will not exist only in

one 'like a stubborn dream' nor in space as a piece of colored canvas. 'It will dwell undivided in several minds, with a claim on every possible mind like a perennial acquisition'(1964a, p.20). Here, too, there is construction; here, too, art transforms" (130). Art education in a museum-based setting plays an important role in democratizing art and forming a bridge based on dialogue to stimulate exchange, critical thinking and imagination for students. It is the art of dialogue that builds bridges between people, ideas, place, time, culture, and art.

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Women and Education: the Pillars for Building a Better Tomorrow –
A Clinical Psychologist's Perspective

Gilla Family

Not a day passes that we do not hear about the effects of global warming and the warnings given by scientists to policy makers to act on curtailing greenhouse gases before it is too late. Not a day passes without news of tragic losses of lives in wars. Not a day passes without heart-wrenching images of unimaginable poverty destroying lives that have barely begun. Not a day passes without hearing about inequality among races, nationalities, sexes, ages, religious groups, ethnic groups, among others. Such inequalities and power differences are at the basis of all conflicts and problems in the world today.

Throughout history the more powerful have exploited the less powerful, colonized them, kept them in poverty, violated their human rights, and used force and violence, be it war or individual threats and other acts of violence, in order to keep them under their control. Not only have we exploited fellow human beings, we have exploited and attempted to control nature, abusing and destroying the very planet on which we depend for our existence. How did human beings get to treat each other and Mother Earth with such inhumanity?

Early division of labor between men and women started as an efficient means for survival. Survival also meant fighting to protect your own. Just as ontogenetically the human brain develops to automate simpler tasks in order to preserve energy for higher mental functions, socio-historically human beings have also developed the means to simplify their daily tasks and save resources to enhance the quality of their lives. Efficiency in survival is not the problem. The problem is generalization of that means to unwarranted domains—an action which I believe must have been one of the triggers of the snowballing effect of the use of exploitation and the thirst for increased power. Faced with experiential success and armed with philosophical rationalization, men have accumulated as well as fortified their powers. Aristotle valued rational powers of the mind as the most valued of human assets. Western thought is built on the importance and usefulness of pure reason and rationality. Reason supported by empirical evidence has become the modus operandi and modus vivendi of any field that has striven to gain any degree of acceptance and respect in the Western World. While cross-cultural differences abound, men across all cultures have used variations of culturally congruent reason and rationality to justify and

maintain patriarchy. No malicious intent is implied here. Understanding the past will provide us with the opportunity to feel guilty of past mistakes, allowing for corrective measures. But by looking only at past success, narrowly and uncritically, we are using egocentric logic if we generalize and apply the same means to other domains of life. Indeed that is what men have done. The consequences have been dismal and have to be acknowledged as such. Responsibilities have to be taken to remedy affected situations. The success was long ago, the failures are daily and ever-increasing. Power is self-perpetuating and addictive and people in power are known to go to great lengths to maintain their status quo. Yet it is absolutely essential to change our dominant patriarchal values. We need a paradigm shift—a shift to a reality so different from what we have always known that it would require a Copernican revolution. In addressing world problems, masculine gendered thought seems to be behind the efforts of environmentalists, of egalitarians, of economic problem-solvers, and of even peace-seekers: they aim to save the present system. But attempts to save the system is doomed due to its inherent dynamics—there can be no unlimited growth on the finite and dwindling resource base of our planet. We need a fundamental re-orientation which will be much deeper than socio-economic or socio-political reorganization. (Family, 2003). We need to share rather than go to war over dwindling resources.

Militarism and war are clearly gendered. So are all the other ways of advocates of a globalized, privatized world which are destroying the chances of human survival: poverty, violation of human rights, inequality, environmental destruction, "bottom line" practice in business, economics, education, health care, etc. These all stem from power inequalities inherent in patriarchal ideologies. Historically, women's concerns and ideas have been generally kept out of any activity related to problem-solving or the progress and advancement of civilizations. After all, in a patriarchal world, a woman's place has been at home, taking care of her children. The criticism of patriarchal values—especially value-free science—does not undermine the fact that the rapid rise of science and technology has served humankind well. "But in its attempt to maintain objectivity and stay aloof of value considerations, science has failed to foresee the extent to which its technological inventions, while solving some problems, have created others, and in fact sown a seed of destruction" (McLaren, 1993 as cited in Family, 1993, p. 85). A case in point is the use of our non-renewable natural resources which have provided us tools for comfort, along with our pollution of the environment, not to mention the wars over ever-decreasing resources. An inherent part of patriarchal ideology is the zero-sum mentality: "I win, you loose; you win, I loose". Feminist scholars' and activists' insistence to dismantle patriarchy in favor of equality between the sexes and between all human beings is not simply ideological—it has survival value and ought to be taken seriously.

By the middle of this century the population of the industrialized countries will be a mere 20% of the world population consuming 80% of the resources, if present trends continue. The North can continue

its wasteful ways only by defending its borders and self-interests against the hungry, unemployed, and exasperated masses from the South by brute force. For the time being immigration laws and forced deportations can keep the relatively few with the means and initiative to attempt an escape from the Third World at bay. The leaky borders everywhere, however, presage the coming tide. With the rapid increase in technological capability, the spread of means of mass destruction and the growing pressure of insufferable conditions can only lead to an ultimatum from the have-nots who have nothing to lose. The coming threat this time is not based on ideology, but on desperation, rage, and the pressure of sheer numbers. There will be no deterrents for desperados. What then? Are there any alternatives (Family, 2003)?

Our traditional (patriarchal) forms of government, business, industry, science, art, health, and education have become stale. They are failing us and fast. The only hope we have is to act in global solidarity. Because we cannot expect miracles, we will have to actively create this solidarity which entails a paradigm shift—a shift into a dynamic new global paradigm. To quote the British historian Toynbee, "Humanity might have to choose between two extreme alternatives: either committing genocide or learning to live together as one big family" (Toynbee as cited in Family, 2003, p. 85).

What are our assets and where do we start? The much aligned science and technology have given us knowledge and know-how both in breadth and depth to a degree literally beyond measure. We are aware of the mechanics of the cosmos as well as the subatomic world. We can read the story of the past back many millions of years. We begin to see the chemistry of life and the laws of evolution. We voyage in space and get acquainted with our neighbors in the solar system. We have shrunk the globe to a village through communication. We begin to unlock the secrets of the nervous system, memory, affect, volition, and much more. Actually, the most remarkable advance over the past is the use of *we*. In the sense that it is used here, it is the communal, all-encompassing *we*, not in opposition to *they*. This, no doubt, is our greatest asset, that we can realize that we are a part of one humanity that is in trouble, that we all share responsibility for its fate, we all live as individuals and as members of the species and a part of nature (Family, 2003). And *we* are what we make of our circumstances—not the other way around. As part of this *we*, each individual is responsible for herself or himself, but more importantly for fellow human beings and the planet on which we live. Lack of awareness or choosing to ignore the realities of our life on earth at this point in time is a problem that has to be urgently addressed. People have to be empowered to recognize that they always have a choice and how to make better choices.

Education, therefore, becomes the first of two pillars to bring about this paradigm shift. Tsunesaburo Makiguchi's (Dayle Bethel, 2002) timeless and inspiring philosophy of education, asserting that true education is education for moral integrity where happiness, purpose, and value creation directly

connect education to life, is precisely the kind of philosophy we need for this paradigm shift. Noddings (2003) chimes in with Makiguchi that the aim of good education should be to bring personal and collective happiness. She argues that happy individuals learn better and will be better human beings.

It seems to me that American (as well as other industrialized nations') education has increasingly become more technical and narrow, where students get primarily trained to know how to make better money and be avid consumers. I am aware that many authors and educators view American higher education as providing a well-rounded liberal arts education. There is no doubt in my mind that this exists as an option, but that facing the demands of a growth-oriented economy, students and graduates are often cornered into becoming competitive and aggressive go-getters in order to view themselves as successful (internalization of societal values). The pressures can render material success and youth—since the energy of youth is needed for aggressive enterprising—as the only goals of happiness in life where community, the environment, world peace, even family, and other collective values become non-existent, leading to a spiritual vacuum. Hence we witness the increasing incidence of cosmetic and plastic surgery, exaggerated attention to appearance and "dressing for success", at the expense of spiritual and existential fulfillment and happiness, resulting in a sense of indifference to what goes on anywhere outside of our selves. In this context happiness is reduced to hedonistic and superficial pleasures, including shopping as a pleasurable activity. "Because educational programs were designed by men, they were directed at preparation for public life—male life" (Noddings, 2003, p. 97). Inherent in this educational paradigm are the criteria for inclusion: objective, value-free, rational, and empirical—in short, all the characteristics valued by male life, excluding everything believed to be related to the feminine. The imbalance created by male-dominated ideals fosters violence of all kinds. Domination is the basis of all violence. Exploiting and destroying nature is violence. Denying women (or any other group different from us) equal rights is violence. Keeping women subservient in a marriage is violence. War is an extreme example of the mentality of domination and inequality expressed through violence. It is a form of pre-meditated crime against humanity.

It is obvious that our existing paradigm is composed of gendered ways of conflict resolution and progress. Patriarchal ideology which has been at the basis of "resolution" of conflicts through wars can be traced back to the times when man's fight-or-flight instinctual response to danger was necessary for early men to protect their families and hunt for food. In other words, the fight-or-flight response to danger was essential for their survival. However, in the twentieth century, male-dominated psychological research, focusing only on men as research participants, did not look beyond the fight-or-flight stress response. Recently, though, Shelley Taylor and her research team at UCLA developed the tend-and-befriend theory of stress response. Her theory maintains that social and nurturing behaviors, mainly characteristic of

females, have been used in response to stress, in addition to fight-or-flight. Both the fight-or-flight and tend-and-befriend mechanisms are rooted in our evolutionary past, whence men developed a stronger fight-or-flight coping style whereas women developed a much stronger tend-and-befriend mechanism in response to stress. In addition to biobehavioral differences between the sexes, it must be noted that these stress responses are not completely gender-specific. Men do show social responses to stress, too. "We are affiliative creatures who respond to stress collectively as well as individually, and these responses are characteristic of men as well as women" (Taylor, 2006, p.155). In today's world the tend-and-befriend response to stress is far more appropriate to the state of our existence on this planet. Hence our second pillar—women.

Everyone can agree that enhancement of happiness and suppression of suffering are fundamental human values which are independent of political organization, religious observance, ethnic affiliation, taste, style, age, and sex. Enhancement of happiness is psychologically orthogonal to consumption. Consumerism is a product of capitalist philosophy of infinite growth and earning of profits. True happiness is congruent with sharing and reducing the suffering of others and contributing to their happiness, too. Happiness means enjoyment without regret, enjoyment without spoilage, pollution, exploitation, violence, and aggression (Family, 1993). As such, happiness is not a good fit to the patriarchal ideology and zero-sum mentality, where winners exist in at the expense of losers. Children should be exposed to a type of education which values their happiness, teaches them to be good global citizens and altruistic individuals who are not afraid of taking responsibility to make the world a better place where everyone is valued, where differences are celebrated, and the planet envisioned as a delicately beautiful mosaic of different peoples living in harmony with nature. This kind of value-laden vision is different from the traditional objective and value-free education prevalent in the industrialized world.

It will certainly not be the established system of education that will readily assume responsibility to include feminine values. Witness that we do not advocate a change from masculine to feminine values. Feminist values are in essence humanist values where objectivity and subjectivity coexist as do rationality and affectivity as well as all those characteristics traditionally labeled into a polarized masculine/feminine dichotomy. In other words, humanism—aka feminism—reaches out, invites in, and shares. So rather than going to war over scarce resources, or using any form of force for settling conflicts—which are inevitable among people—feminists advocate peaceful conflict resolution and negotiations using innovative problem-solving.

Considering an eventual consensus on value creation, on global solidarity and equality, we still need a plan of action. This is when women have to take responsibility and leadership. Since no one in a

position of power is going to hand away the power, women need to become active and assertive leaders to peacefully and persuasively bring about the changes necessary to save humanity and our planet. When violence is responded to by violence, it becomes self-perpetuating: Northern Ireland, Palestine and Israel, the war on terror, Darfur, just to name a few. Human beings are blessed with the rational and logical powers (highly valued male assets) which can serve them well in resolving conflicts, especially in combination with the ethics of caring along with empathy. Desirable results are much more likely than the use of force and violence which are assumed necessary by masculine ideology for maintaining law and order in societies.

When fundamentalism and fanaticism are on the rise and manifested in increasingly shocking acts from our Western perspective, such as increasingly more suicide bombers including even a Palestinian grandmother who became a suicide bomber, it is not going to help to threaten them with war—they are willingly and gladly sacrificing their lives already, anyway. In fact, any act of violence is going to make them even more violent as we have witnessed over the past few decades in the Middle East and more specifically recently in Afghanistan and Iraq. There is increasing evidence that the war on terror has not made us or our allies any safer. We can try to understand what makes people so desperate to engage in such anti-human acts of terror: What are their pains, their unsatisfied needs? If we put ourselves in their shoes, what are they truly feeling that they can get be so taken by violent and vengeful leaders? How can we reach out to them and help them? Forensic psychologists and psychiatrist have been remarkable in understanding and profiling serial killers, for example. It is not going to be more difficult to understand what makes the terrorists and insurgents do what they do. But if we made the effort to understand them and help them achieve an acceptable standard of living for their loved ones, they would not be so easily dominated and exploited by power-hungry leaders and terrorist groups. In fact Eric Hoffer writes:

> The fanatic is perpetually incomplete and insecure. He cannot generate self-assurance out of his individual resources—out of his rejected self—but finds it only by clinging passionately to whatever support he happens to embrace. This passionate attachment is the essence of his blind devotion and religiosity, and he sees in it the source of all virtue and strength. Though his single-minded dedication is a holding on for dear life, he easily sees himself as the supporter and defender of the holy cause to which he clings. And he is ready to sacrifice his life to demonstrate to himself and others that such indeed is his role. He sacrifices his life to prove his worth (as cited in Noddings, 2003, p.223).

Whether we agree with Hoffer's description of the fanatic is not important. What is important is that we can find ways of understanding, caring, helping, rather than capitalizing on the fear terrorists and fanatics have caused by their actions. We can prevent future atrocities if we find peaceful solutions rather than

engaging in violent oppression. All the problems of the world—from rape and homicide to the destruction of the planet to wars to economic domination and exploitation—are interrelated. We need to perceive all peoples of the world as one huge family living in our home, planet Earth, of which we need to take much better care. For this we need the second pillar—leadership of women—to prevent the global crisis that could lead to our destruction. When women lead, education can be transformed to include both masculine and feminine values, embodying Makiguchi's ideals of happiness, purpose, and value giving us plenty of hope for the future.

As a case in point, at the World Peace Forum held in Vancouver, B.C., Canada, June 23 to June 28, 2006 the Women's Working Group showed inspiring leadership. I urge you all—men and women—to become active and assume your social responsibility, as little as you think it may be. Do not forget the "Power of One". Their website is:

http://www.worldpeaceforum.ca/forum/get-involved/womans-working-group.html (see below)

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Women's Working Group

WOMEN'S WORKING GROUP, WPF 2006

We the participants in the World Peace Forum Women's Program, held in Vancouver, B.C. Canada, June 23 to June 28, 2006 have gathered and exchanged stories from many countries. We have come to the conclusion that poverty, violation of human rights, inequality, environmental destruction, militarization and violence are increasing as the plans for a globalized, privatized world moves forward.

We have examined the economic and social effects of militarization, war and violence on the peoples of the world and are resolved to get at the root causes of war and expose the impact of war on women and their families round the world. Having shared our own experiences of militarism, and having learned from the experiences of all the women gathered here, we have come to the resolve that war is a crime against humanity.

We women understand the contribution we must make to break the silence and debunk the fallacious arguments that peace and security can be achieved through the strength of militarization and violence.

We women are resolved to organize, energize, mobilize and act to stop this dangerous direction our governments are pursuing. We are prepared to continue to work with others to create a greater international women's movement in the struggles against colonialism, racism, sexism and environmental destruction. We will link with grassroots women, trade union women, homemakers, mothers, etc. in solidarity to ensure all violence ends against all women, children and others. We call on local governments to follow the lead of Mayors for Peace and Peace Messenger Cities in promoting non-violent, peaceful and sustainable cities.

Concepts of war and militarism are deeply gendered and represent significant barriers to effectively achieving peace and disarmament. Women are aware that something terribly important is being left out. Ideas, concerns interests, information, feelings and meanings are not reflected in the discourse dominated by its association with masculinity.

Women must be equally represented in economic and political structures and at the table in conflict resolution, this representation must reflect the diversity in our communities. We will work to have our governing bodies implement United Nations Resolution 1325.

We join women from the 2006 World Urban Forum, in calling for a new, independent, high level, and well resourced women-specific agency both at the operational and policy-making spheres be included in United Nations. And we will work to convince the Reform Panel to include this in their recommendations for reform of the UN.

The present annual spending, of well over one trillion dollars for war, must be stopped. That money must be used to fund human and planetary needs. We call for an immediate start by reducing military budgets by 50% to allow us to immediately address urgent life affirming needs. We can end poverty, provide free education, health care and reduce environmental damage among other needs. Debts of the poorest countries must be abolished.

The trade in arms and their production must stop. We will publicize the names of manufacturers and sellers of weapons, big and small, and expose them as human rights abusers. Call for the dismantling of foreign military bases, and demilitarize civilian life.

Call for education on war and peace. Implement training for genuine peace keeping.

We will work to end impunity. We will expose and bring to justice those who break the law by using sexualized violence against women, torture, the killing of civilians and the destruction of essential infrastructure. We will expose the war crimes and violations of international law committed in Iraq, Afghanistan, Palestine and elsewhere.

Women refuse to be manipulated into providing support for military and/or violent intervention.

We will expose the misinformation and lies that are propagated through the corporate media and work to develop media that expresses the voices of women.

We recognize that all of our actions have an impact and that a mindshift is required to think of ourselves as stewards of the land on which we live. Living in harmony with the natural world and with one another is our goal. Preservation, honouring and rejuvenating of the rural culture is a key consideration.

We desire to create alternative political structures that are more responsive to the diversity of both our urban and rural areas to empower civil society. We urge a boycott of all companies, involved in nuclear weapons, and weapons of mass destruction industries.

We will infuse systems thinking, women's role in decision making processes and awareness of sustainable development principles into all training programs for peacekeeping.

 We support cities and communities working together to end war and build a peaceful, just and sustainable world.

We call on the peoples of the world to support women's equality in building a peaceful, just and sustainable world.

What's the Matter with Kids Today?

Russell J. Dalton

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You might remember these lyrics from a popular song. The song's refrain—"why can't they be like we were, perfect in every way. Oh, what's the matter with kids today?"—seemingly guides those political analysts who attribute many of the supposed ills of American democracy to the young.

On the one hand, a variety of authors—from Tom Brokaw to Bob Putnam—extol the civic values and engagement of the older, 'greatest generation' of Americans with great hyperbole. On the other hand, there is an apparently equal disdain for the young, who are described as the 'doofus generation' or the 'invisible generation" even by journalists who are members of Generation X. For instance, William Damon recently states: "Young people across the world have been disengaging from civic and political activities to a degree unimaginable a mere generation ago. The lack of interest is greatest in mature democracies, but it is evident even in many emerging or troubled ones. Today there are no leaders, no causes, no legacy of past trials or accomplishments that inspire much more than apathy or cynicism from the young." In his influential book, *Bowling Alone*, Robert Putnam holds that the slow, steady, and ineluctable replacement of older civic generations by baby boomers and especially Generation X and Y is the most important reason for the erosion of social capital. A recent study by the American Political Science Association claims that "Democracy is at Risk", and the young are the source of this angst. Perhaps not since Aristotle held that "political science is not a proper study for the young", have youth been so roundly criticized by their elders.

Are American youth really this bad? Young people seem disengaged with voting turnout, and alienated from electoral politics–but so too are many older Americans. Moreover, other evidence points to increases in other forms of political action among the young. In addition, a variety of causes still motivate the young, such as the initiatives to address poverty in Africa (and America) or improve the global (and American) environment. Thus, there is counter evidence that young Americans are changing their style of political action rather than dropping out from politics entirely. And in other domains, younger Americans may display traits that are positive for democracy and society—but lacking among their elders.

To explore these contrasting ideas, this essay summarizes some initial findings from a new national public opinion survey by the Center for Democracy and the Third Sector (CDATS) at Georgetown University that probed into the patterns of citizenship among Americans. The survey conducted in-person interviews with

1001 respondents between May 16 and July 19, 2005. Some of our findings contradict the dire claims that American democracy is at risk because of its youth. The young think differently from their elders, and act differently—but different does not always hold negative implications for our nation.

Generations and New Concepts of Citizenship

Implicit in the above arguments of generational change is the claim that the *norms of citizenship* are changing across the generations, which produces different patterns of participation, as well as other behavioral consequences. Older Americans typically castigate the young for not being like them–and attribute negative political developments to the eroding values and poor behavior of the young. This is what old people do best–they complain. The fact that the young may not think of citizenship in the same terms as their elders is presented as evidence that the young lack desirable citizenship norms.

To probe how Americans think about citizenship, CDATS asks: "To be a good citizen, how important is it for a person to be . . . [list items]. 0 is extremely unimportant and 10 is extremely important." Respondents then evaluated the importance of ten potential norms. Our analyses of these items identify two distinct patterns of citizenship:

> • **Citizenship as Duty** involves norms of social order—serving a jury, obeying the law, serving in the military and reporting a crime—and the duty of voting. This is the classic model of a citizen-subject that is well known in the political culture literature.
> • **Engaged Citizenship** includes concern for the well-being of others, forming one's own opinion, and two participation examples: being active in civil society groups and general political activity. The engaged citizen appears willing to act on his/her principles, be politically independent, and address social needs.

These two sets of norms are not contradictory, and all are cited as important by most Americans (see mean scores), but they reflect contrasting emphases in the role of a democratic citizen. There are two faces of citizenship in America, with distinctly different emphases of what it means to be a good citizen.
As we might expect, there is a clear shift in distribution of citizenship norms across age groups (Figure 1). Older Americans who are part of the World War II and the postwar boomer generation score highest on citizen duty. These individuals think of citizenship in terms of their duty to vote in elections, to follow the laws, and to support the social order. These sentiments steadily weaken among the 1960s generation and GenX and GenY. Expressed in other terms, there is a strong positive relationship between age and duty-based citizenship. This is

the pattern that analysts typically discuss, leading to negative commentaries on how a declining sense of duty among the young is eroding the foundations of democracy.

Figure 1. Age Groups and Citizenship Norms
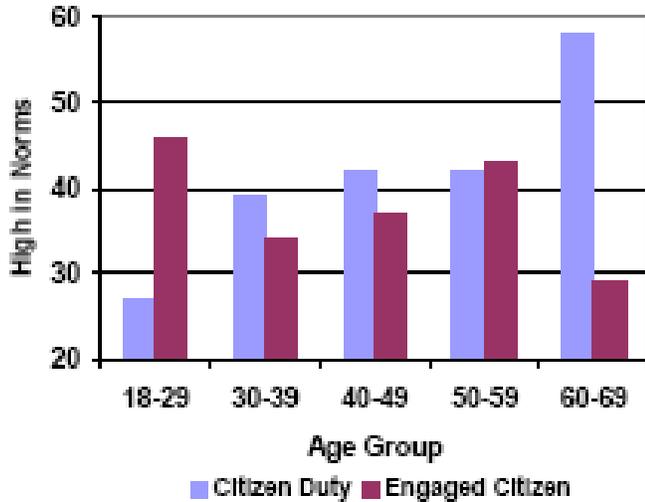
At the same time, Figure 1 shows that the erosion of duty-based norms is counter-balanced by greater support for norms of engaged citizenship among the young. There is a weak negative relationship between age and these norms. A concern for others, independent thinking, and engaging in non-electoral politics are hardly undemocratic or un-American values–although few analysts write about the lack of such values among older Americans.

This figure displays a simple truth. Claims about the decline in citizenship values among younger Americans are incorrect. Rather, there is a generational shift in the types of citizenship norms that Americans stress. Americans socialized before and immediately after World War II are more likely to define citizenship in terms of duties and obligations. Indeed, one might argue that these are the norms of a good subject (though not necessarily a good democratic participant) in the terms of Almond and Verba's classic concept in *The Civic Culture*. These norms would lead one to vote out of a sense of duty, to feel a duty to obey the law, and to be somewhat deferential to elites. In contrast, the young reflect a new political reality, and stress alternative norms that should encourage a more rights conscious public, a socially engaged public, and a more deliberative image of citizenship. Both norms have positive (and negative) implications for the practice of citizenship and the workings of the democratic process.

Changes in Political Participation

One of the primary grounds for this generational debate involves the changing levels of political participation in America. Typically, young Americans are cited as a primary source of decreasing turnout in elections, and this is generalized to a supposed disdain with all of politics.

Comparing age differences in participation groups provides evidence of whether generational change is eroding the participatory tradition of Americans. As a baseline model, we should expect increasing political involvement with age, as individuals assume more family and career responsibilities and become integrated into

their political communities. This is generally known as the '*life cycle model*' of political participation. So all else being equal, older Americans are expected to be more politically active. However, the recent criticism of young Americans claims that a *generational effect* has dropped the engagement of young Americans to a lower baseline, so that overall participation rates have decreased.

The 2005 CDATS/CIDS survey is well-positioned to examine the full repertoire of political action because it measures participation for fourteen different political activities. The survey asked respondents whether they had performed each activity in the previous 12 months, which overlaps with the 2004 national elections. For participation in voting and campaigns, life cycle patterns and generational differences in citizenship norms appear to be reinforcing. Older voters are more engrained in voting as a duty, while the young are critical of partisan politics and less duty-oriented. Consequently, there is a positive relationship between age and voting (r=.26), donating money (.10), working for a political party or campaign (08), or displaying a campaign badge or bumper sticker (.04). These are the participation patterns that lead analysts to castigate the young for their limited engagement, and to argue that the limited campaign involvement of the young bodes ill for the future.

However, an exclusive focus on participation in voting and campaigns is a very traditional and highly restrictive definition of political action. The modern citizen can use a broad repertoire of political activities, such as forms of protest, direct action and collective activity. A generational shift toward norms of engaged citizenship should reinforce new, non-voting participation among the young.

Our analyses find that for many of these non-electoral forms of action, the participation of the young is so common that it reverses the normal life cycle pattern. Young Americans are more active in buying products for political reasons (-.09), attending legal demonstrations (-.14), visiting political websites (-.09), and participating in internet-based political actions (-.08). These are the new forms of political action—and they are the domains of the young, and the life cycle model implies that these activities may even increase further as Gen-Xers age. In summary, it is too simple to claim that the young are politically inactive–they are active, albeit in different ways.

We should not ignore the lower voting turnout rates of young Americans, because when they stay home from the polls this limits their influence in the political process and may even shift electoral outcomes. But rather than declining electoral participation signaling a broad decline in political engagement among the young, the changing norms of citizenship are shifting political participation to other forms of action. And, if reformers want to re-engage young in electoral politics, they should realize that their alienation from party politics and changing norms of citizenship—rather than the absence of political interest—is the source of declining turnout.

Volunteering

The *Los Angeles Times* recently began an article on the annual UCLA survey of college freshmen with a story of a California university student who spent his fall break as a volunteer helping to salvage homes flooded by Hurricane Katrina. He organized a group with other student volunteers to give up their break to do hard labor in a devastated region. The message of the article was that volunteering in 2005 was at its highest percentage in the 25 years of the UCLA college survey.

This experience stands in marked contrast to the drumbeat of negativity about the involvement of young Americans beyond the political arena. We are told by political scientists and presidents that young Americans are not 'good citizens' as they once were, and more civic engagement and citizenship is needed. Even the increase in protest, direct action, and internet activity among the young that we have just described is sometimes cited as part of the individualist drift in the American political culture where civic community and the willingness to work with others is lacking among the young.

To test the civic spirit of Americans, the CDATS survey asked four questions about volunteerism:

   • Are you registered as an organ donor
   • Have you donated blood in the last five years
   • Have you given to charity in the last year
   • Have you picked up someone else's litter in the last year

These examples reflect the type of civic contribution that supposedly is central to the American communal spirit, but which political scientists and politicians claim is lacking among the public and especially the young.

Figure 2. Age Groups and Volunteering
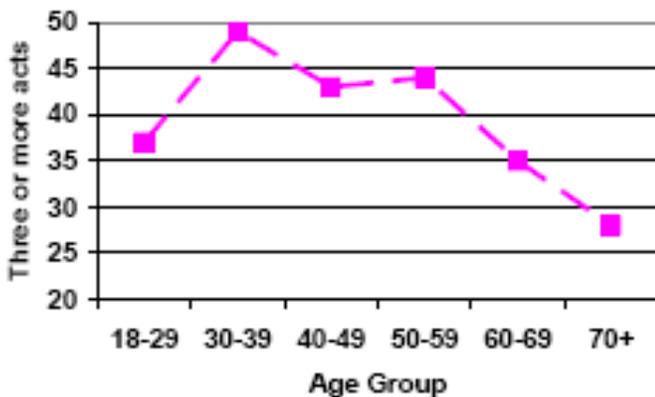
Ironically, Figure 2 shows a generally negative relationship between age and various forms of civic volunteering. This may be a reflection of the increased emphasis on volunteering as part of civic education in high schools, but it also reflects greater adherence to the norms of engaged citizenship among the young. Volunteering drops off for the under 30s, but this possibly reflects their life style stage, where giving to charity or donating blood is not yet established for age reasons. But

from 30-years on, volunteering steadily decreases. The greatest generation apparently does not give blood or pick up litter.

Conclusion

In conclusion, many contemporary experts apparently look back to the 1950s as a golden age of American politics and want to renew an image of citizenship and participation identified with this era. Young Americans are routinely criticized because they do not share this vision, and thus they do not act as their elders.

This essay argues that this retrospective definition of citizenship is too narrow—and probably seeks to revive an age that was not so golden. A retrospective view focusing on the positive aspects of traditional norms ignores the potential negative elements of these norms—and the potential gains from other definitions of citizenship. Young Americans are committed to good citizenship, but it is to a model of citizenship that this substantially different from the norms of their parents and grandparents. Other analyses from the CDATS survey indicate that these new norms of citizenship stimulate positive benefits for democracy and society that analysts have overlooked in their praise of duty-based citizenship: expanding repertoires of political action, more volunteerism, greater political tolerance, and a stronger commitment to civil liberties and democratic values. Indeed, instead of humming the tune to the song described in the introduction, young Americans might be thinking of another song to share with their elders, the words begin "Teach your parents well . . . ".

Further Readings

Additional information on the CDATS survey is available at www8.georgetown.edu/centers/cdats/cid.htm.

The full paper for this abridged article is Russell Dalton, "Citizenship Norms and Political Participation in America: The Good News is . . . the Bad News is Wrong," (www.socsci.uci.edu/~rdalton/dalton1.pdf).

William Damon, To not fade away: Restoring civil identity among the young. In Diane Ravitch and Joseph Viteritti, eds. Making Good Citizens: Education and Civil Society. New Haven: Yale University Press, 2001

Stephen Macedo et al. Democracy at Risk: How Political Choices Undermine Citizen Participation, and What We Can Do About It. Washington, DC: Brookings Institution Press, 2005.

Robert Putnam. Bowling Alone: The Collapse and Renewal of American Community. New York: Simon and Schuster, 2000.

Cliff Zukin, Scott Keeter, Moly Andolina, Krista Jenkins and Michael X. Delli Carpini. A New Engagement? Political Participation, Civic Life, and the Changing American Citizen. New York: Oxford University Press, 2006.
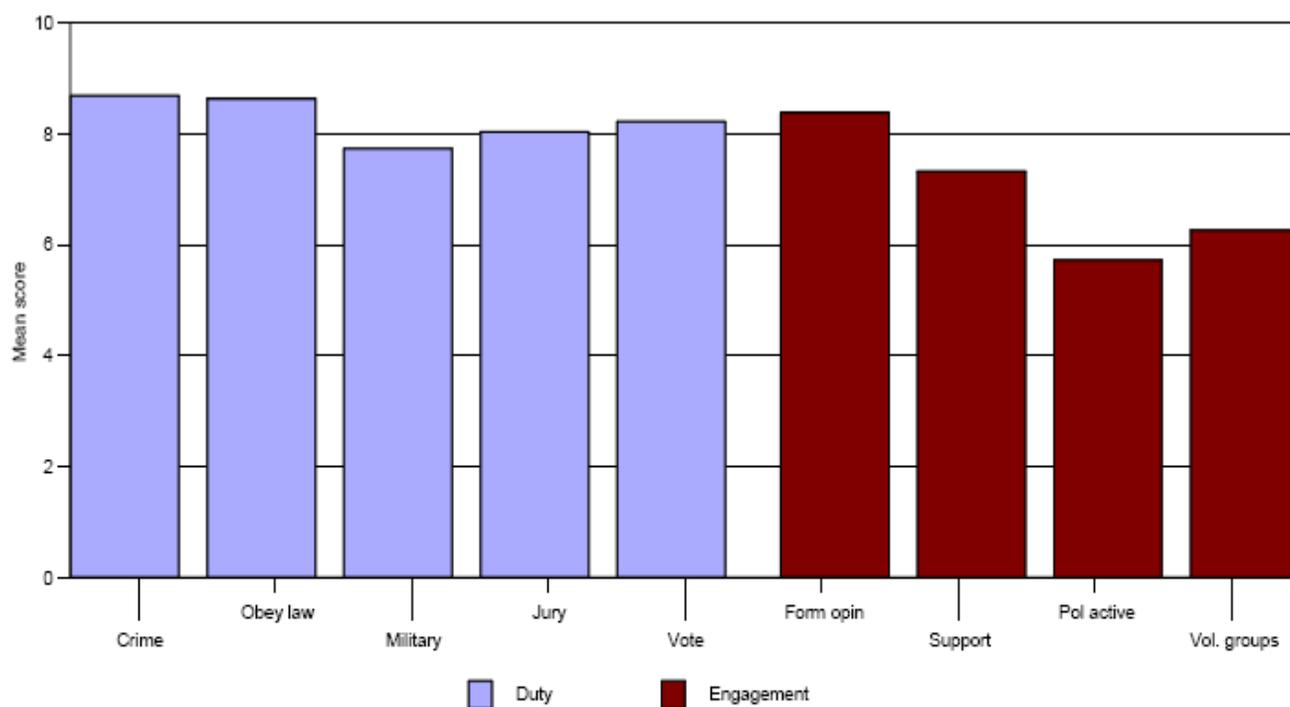
Appendix: Importance of Citizenship Norms

Source: 2005 CDATS Survey.

Workshops at Soka Education Conference:
"A Dialogue between Civil Society and Education"

Leema Yamada:
"Art Education"

Objective: For participants to engage in close looking with Founder's art work and to dialogue about the role of art education at SUA.

At the Museum of Modern Art (MoMa) in New York, I usually lead theme based discussion based on art work with the students. Based on our observations and discussion of the work, these art works can open up to dialogues about greater social issues. The lesson's I write are created based on a conversation I have with the classroom teacher in order to make the lesson relevant to the students lives and what they are currently studying etc. Thus, what I propose for this workshop is begin with a discussion looking at the Dr. Daisaku Ikeda's photograph of the Himalayas. By opening the workshop with an object based discussion I hope to put the educational theories discussed in my paper into practice. However, my main objective is to use this photograph to stimulate and open up dialogue on to the role of art education at SUA.

More information on Yamada's workshop can be obtained by acquiring the Soka Education Conference 2008 booklet in which Yamada's paper "Museum Education: Creating Value with Art" is published.

Kamron Jafari, Atsushi Kukita, Hideaki Yanashima:
"Soka Community Fostering the Leaders of Civil Society"

The content of this workshop will be a discussion with the three authors of the paper, "Actualizing Soka Education at SUA: Soka Community Fostering the Leaders of Civil Society", which can be obtained by acquiring the Soka Education Conference 2008 booklet.

Taemi Kawasaki:
"Universities, Students, the UN, and a UN for Education—
A Proposal for the Establishment of "the World Federation of Student Councils"
And Its Actualization at SUA"

This workshop aim at producing a proposal for the establishment of "the World Federation of Student Councils," whose fundamental purposes are to support, protect, and empower the United Nations and to establish a "United Nations for Education," and its actualization at Soka University of America (SUA). The Federation would periodically hold a conference by gathering the Presidents of member university student governments and the students who apply for attendance. During the conference, attendants would discuss global issues and the resolutions. After the conference, participants will return to their respective universities to rally support for, and spread information about, the United nations. In order to realize the World Federation of Student Councils, the workshop proposes that SUA take the initiative to hold a conference of the Federation in tandem with the annual Soka Education Conference by inviting other university students to both of the conferences.

More information on this workshop can be obtained by reading Taemi Kawasaki and Emiko Kubo's paper of the same name posted on the shared network of Soka University of America at:
\\Avsw\tempfiles\Soka Education Conference Workshops\Taemi Kawasaki

Dr. Gaye Christoffersen:
"Prince Pickles and the Dancing Sailors": Japanese Civil-Military Relations.

Japanese state identity and security policies are the outcome of a complex interaction of civil society and the state. Japanese civil society is the anchor of Japan's anti-militarism culture. The Japanese public works for a demilitarized Japanese identity. Militarism is defined as military's excessive influence over society and on citizen ideology and values. The central paradox of civil-military relations is: how can a nation create a military strong enough to protect society from international threats while at the same time ensure that the military does not dominate society and become an instrument for internal repression? The answer to this question can be found in the images of Prince Pickles and the Dancing Sailors.

Participants are encouraged to consult: "*Now We Show It All!*" Journal of Japanese Studies (2002) and Watanabe, "*The Bankruptcy of Civil-Military Relations in Japan*" Nira Review, prior to the workshop.

Dr. Gilla Family:
"Women and Education: the Pillars for Building a Better Tomorrow"

This workshop will be a discussion of Dr. Family's paper, "Women and Education: the Pillars for Building a Better Tomorrow" which can be obtained by acquiring the Soka Education Conference 2008 booklet.

Dr. Orin Kirchner:
Education for a Critical Consciousness

What is the role of the educator in helping to bring about a more just and peaceful world? This workshop will explore answers to this question by engaging participants in a structured dialogue concerning how education can be used to help create a better world. The workshop will begin with a brief presentation exploring how education has been viewed by social change activists as a tool for promoting human liberation; in particular what it means to speak of "education" in a social change context, the appropriate relationship between the educator and the educated, and what intellectual tools and skills have been identified as appropriate for the task. Next, participants will be divided into pairs to discuss their own views on these matters and then report on their discussions to the whole group. The workshop will conclude with a group discussion on the initial presentation and the various perspectives that emerge from the break-out pairings. Our goal will be to define -- in outline form -- the skills of mind and action that needed by any person who would take a leadership role in helping to make social change through education.

Dr. Russel Dalton:
"Civil Society, Social Capital, and Democracy"

Russell Dalton, professor of political science, is the founding director of the Center for the Study of Democracy at University of California, Irvine.

This workshop examines Civil engagement across the Pacific Basin and will be based on Dr. Dalton's article by the same name to be found on the shared network of Soka University of America at: \\Avsw\tempfiles\Soka Education Conference Workshops\Dalton. The text is the sixth chapter of the book "Citizens, Democracy, and Markets Around the Pacific Rim", Oxford University Press, 2006.

Soka Education Student Research Project (SESRP)

How can the students of Soka University of America acquire a genuine interest in understanding, studying, and researching the theory of Soka Education and how can SESRP best facilitate this interest?

This workshop aims at generating a proposal, a set of tangible ideas, or a description of a course of action that can help the SESRP to strengthen students' interest in studying Soka Education.