14th SOKA Education Conference

"Cultivating Civic Engagement through Value Creating Pedagogy."

02.17 and 18.2018
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The Soka Education Student Research Project is an autonomous organization at Soka University of America, Aliso Viejo, California.

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The 14th Annual
Soka Education Conference
2018

Soka University of America
Aliso Viejo, California
February 17th-18th, 2018
Pauling 216
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Adaptive and Resonant Leadership for Social Justice: The Role of Leadership for Social Change – An Exploratory Case Study of the School of Public Health Professor Makiguti
Introductory Letter

Dear Reader,

We would like to extend a warm welcome to all participants and attendees of the 14th Annual Soka Education Conference. For over a year, we have been working towards making this conference a reality, so it is with great pleasure that we present you with these two days. This booklet will serve to document and commemorate our 2018 conference, provide a final compilation of everyone’s efforts and offer direction for future inquiries into Soka Education.

This year marks the 14th anniversary of the Soka Education Conference. The theme is *Cultivating Civic Engagement through Value-Creation Pedagogy*. This weekend is filled to the brim with the thorough research of students, alumni, faculty, and professionals across a multitude of topics. This year, presentations range from happiness in education in Soka-inspired schools to reducing social isolation in schools and increasing humanistic leadership in civil society to seeking meaning of global citizenship to rethinking what it means to be a good teacher. This year, we added poster sessions whose topics include nuclear disarmament education, an exploration of school associations and civic engagement, and practical implications of value creating pedagogy in a bilingual setting. We also have five workshops that will provide an interactive space to learn more about the following subjects: human trafficking, social justice, STEM equity, community building and Soka Education. Finally, we have invited four panelists from the Los Angeles Promise Charter Middle School to discuss the challenges and importance of establishing and maintaining a school for vulnerable populations who are most in need of humanistic education.

Our keynote speaker this year, Dr. Ceasar McDowell is Professor of Practice of Civic Design at MIT. His current work is on the design of civic infrastructures and processes to connect the increasingly demographically complex public. In his talk, Dr. McDowell explores how embracing two seemingly unrelated ideas, "empathy" and "design," makes it possible to create opportunities for the public to struggle together, peacefully, and shape a future that is an equitable improvement on our past.

With the addition of the Social Outreach Committee, we have been able to reach out to organizations and individuals beyond those already familiar with Soka Education and have built in a space within the conference for them to learn more about this pedagogy. We have designed interactive spaces where participants can directly engage with presenters via poster sessions, workshops and a panel discussion. We hope that this conference will serve as a constructive learning space for all participants, including those new to the concept of Soka Education. Through this conference, we also hope to provide a platform through which we can share experiences and learn from each other. We believe that this conference will further our goal of contributing to the development of Soka Education.

From around the corner or across the world, thank you so much for coming to the 14th Annual Soka Education Conference. We sincerely appreciate the continued support of the students, faculty, alumni, family, and community members in understanding more deeply the significance of education in today’s world. Please enjoy this booklet and all its contents. We hope to see you next year!

Warmly,
Soka Education Student Research Project
What is Soka Education?

The starting point and essence of Soka education is the spirit to treasure each student individually so that they can become happy and enjoy a glorious future. Education does not exist for the sake of the nation, for business, or for religion. The aim of Soka education is the happiness of oneself and others, as well as society as a whole, and peace for all humanity. - Daisaku Ikeda, Founder of Soka University of America

Soka Education was founded by Tsunesaburo Makiguchi (1871-1944), a Japanese educator in the early 20th century. Emerging out of 40 years of classroom experience, Soka Education is one of the first full-fledged educational theories ever put forward by a Japanese elementary school principal.

Soka (創価) is derived from the Japanese characters “sozo” (creation) and “kachi” (value), and literally means value creation. Soka education seeks to empower students to perceive value in every aspect of life. A key element of Soka Education is the quality of the relationship between teacher and student. Rather than exercise authority over the students, teachers are expected to engage in the learning process and grow together with the students. Thus, Soka education is not a mere injection of knowledge, but a humanistic process that nurtures wisdom and enables the individual's potential to bloom to the fullest. The teacher's genuine care and concern for the student, and their efforts to nurture the unique character and potential of each learner, make up the heart of Soka education.

Makiguchi established this pedagogy based on his firm belief that the happiness of children should be the purpose of education. This was a radical idea in Japanese society, oppressed under fascist militarism before and during the war. Individuals were forced to place precedence upon national prestige rather than their own happiness, and children were taught at school to serve that purpose. It was against this backdrop that Makiguchi advocated that the happiness of children be the utmost priority of education.

Today Soka education is being practiced globally: in Japan the Soka education system encompasses kindergarten through university; in the United States, Soka University of America was founded in California; and there are Soka Kindergartens in Brazil, Hong Kong, Malaysia, Singapore and South Korea, as well as other parts of the world.

The Soka Education Student Research Project (SESRP) is a student-initiated and student-run project at Soka University of America. Project members engage in the study, research, and exhibition of Soka Education as a unique educational philosophy.

The purpose of SESRP is:
- To inspire individuals to embody and perpetuate the spirit of Soka Education
- To create a community united in protecting the values of Soka Education
- To encourage thorough and rigorous research into the meaning, possibilities, and development of Soka Education

The objectives of the SESRP are:
- To establish Soka Education as an acknowledged field of research
- To develop a centralized source and venue for information and discussion on Soka Education
- To build and maintain relationships with other institutions to promote Soka Education
## Soka Education Conference 2018 Program

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Keynote Speaker: Ceasar L. McDowell

Dr. Ceasar L. McDowell is Professor of the Practice of Civic Design at MIT. His current work is on the design of civic infrastructures and processes to connect the increasingly demographically complex public. His research and teaching interests include the use of social media and technology in promoting democracy and community-building, the education of urban students, the development and use of empathy, civil rights history, peacemaking and conflict resolution. He is the founder of MIT’s CO-Lab and the new Civic Design Network and co-initiator of Democracy’s Path Forward. Dr. McDowell served as Director of the global civic engagement organization Dropping Knowledge International, President of Interaction Institute for Social Change, co-founder of The Civil Rights Forum on Telecommunications Policy, and founding Board member of The Algebra Project.
Speaker Biographies

**Viviane Vallerand** is currently a 2nd year graduate student at Soka University of America in Educational Leadership and Societal Change. After studying in a Montessori elementary school, a traditional Catholic secondary school and in a public college where she did the International Baccalaureate, she developed a strong passion for education. This has led her to adopt various positions in this field. She was the founder and the organizer of two educational internships in Ecuador and Senegal. She worked as a kindergarten educator and later as an elementary teacher. She developed literacy programs for refugee and migrant children for the national NGO *Frontier College* and she facilitated early childhood development workshops with unprivileged families for the grassroots NGO *Famille à Bord*. She was a research assistant for one researcher in classroom management and three professors in educational technologies, behavioral disorders and educational psychology at Laval University in Québec, Canada. From these experiences, she gained an awareness of the consequences inequities have in contemporary society. In this sense, she hopes to become a strong advocate for education as a form of social justice.

**Vandana Jain** is a freelance education management consultant, teacher trainer (CELTA/DELTA) and language assessor for Cambridge University (ESOL). She is a graduate student from Soka University of America - Class of 2000. She has worked in different contexts and countries including for Soka University of Japan, British Council (India), USIEF (India), Teaching House (USA & Australia) and Apollo Education (Vietnam). She has designed ELT programmes for the Indian Air Force, Oberoi Group of Hotels, Indian Institute of Technology and so on. Before moving to ELT, she worked in the development sector in India promoting development education and Corporate Social Responsibility with Actionaid (UK). At present, she is also the Head of the Education division at Bharat Soka Gakkai, India. She has an MA in TESOL, DELTA, Diploma in ELT Management and another MA in Public Administration. Vandana’s teaching ethos are based on Value Creating Education as outlined by Dr. Daisaku Ikeda.
**Paul Sherman** is Program Head and professor in the Family &amp; Community Social Services Program at the University of Guelph-Humber in Toronto, Canada. He is also director of the University of Guelph-Humber’s Soka Education Research Initiative on Global Citizenship. Prior to entering higher education as a profession, Paul trained and worked as a clinician and senior administrator in community mental health settings for over 30 years. He earned his undergraduate honours degree in psychology from York University (Toronto), his postgraduate diploma in child assessment and counselling from the University of Toronto, and his PhD in Education and Social Justice at the University of Lancaster, U.K. His research interests include Soka education and global citizenship education. Paul teaches an undergraduate level course on global citizenship, and conducts an annual short-term study abroad to Japan, entitled, “Soka Education and the Pursuit of Happiness”.

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**Nozomi Inukai** is a doctoral candidate in Curriculum Studies and an adjunct faculty at DePaul University. She is also a researcher in the Institute for Daisaku Ikeda Studies in Education. Before coming to DePaul, she graduated from Soka University of America and Claremont Graduate University and taught in a Japanese/English dual immersion program at an elementary school in California.

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**Michio Okamura** is a Japanese language teacher at Andrew Jackson Language Academy in Chicago Public Schools. He is also a doctoral student at DePaul University. His research interest is Makiguchi Studies and the application of Makiguchi's pedagogy to Japanese as a foreign language education.
Gail E. Thomas joined Soka University of America as Professor of Sociology in August 1998. She was named Dean of Faculty in 1998 and served in that capacity until February 2001 when she was named Vice President for Institutional Research & Assessment. After laying the beginning foundation for institutional research in this capacity, she returned to full-time teaching at Soka University in the Fall of 2002. Prior to joining the faculty at SUA, Thomas was Professor of Sociology and Founder and Director of the Race and Ethnic Studies Institute at Texas A&M University. She has also been a Visiting Professor at Harvard University and was Principal Research Scientist at the Center for Social Organization of Schools at John Hopkins University.

Thomas has a passion for empowering young women and young adults; especially those considered non-traditional, “at risk”, or “the underserved”. In her teaching, service and mentoring activities across local, national and international communities, she has initiated and engaged young adults in field and service learning projects regarding poverty, and inequities in health, economics and education that impact at risk and underserved youth.

Malena Baizan earned her Masters in Early Childhood and Special Education at Touro College, New York City. She has been working as an urban educator since 2007. She has worked for an independent charter school since 2007 to 2016. She currently for Clark County School District. She will graduate in May 2018 from Sierra Nevada College with an M.A in Educational Leadership and Administration.
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<th><strong>Hinako Irei</strong> is a second-year student at Soka University of America, a proud member of the Class of 2020. She was born and raised in Okinawa, Japan, a beautiful island where the culture values deep love and compassion. Growing up, she learned about the tragic history and her family’s experience during the Battle of Okinawa, World War II, and that made peace too important for her to ignore. Feeling the need to build global friendships to contribute to a peaceful world, she participated in several high school study abroad programs in Australia, Montana, Michigan, and Virginia. Through this experience, she not only gained lifelong relationships, but also discovered her passion for education. Currently, she has the joy to serve as a Study Leader for the Soka Education Student Research Project, an organization dedicated to learn and share this value-creating pedagogy, which she calls it the “love letter for humanity.”</th>
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<td><strong>Emiliano Bosio</strong> is a PhD candidate at University College London – Institute of Education, Department of Curriculum, Pedagogy and Assessment (CPA), United Kingdom. His research work is centered on developing and integrating innovative approaches to Global Citizenship Education (GCE) and Soka (value-creating) Education into university curricula across Japan, Europe and the US. Born in Europe, Italy Mr. Bosio was educated at the University of Milan, Italy where he obtained a B.A. in Letter and Philosophy and then attended Soka University of Japan gaining a Master's Degree in International Language Education. Mr. Bosio's research embraces education policies for global citizenship, intercultural-communication/adaptation, second-language acquisition, value creating and transformative education.</td>
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<td><strong>Hidemi Sato</strong> graduated from Soka University of America in 2016 and earned her Masters in Education and International Development from University College London (UCL) in 2017. At UCL, she studied concepts, theories, and contemporary policy issues regarding education in low- and middle-income countries, and examined Soka education in practice in Brazil for her Masters dissertation. Prior to this, while at SUA, she has worked as an intern at an organization in Quito, Ecuador that offers after-school program for at-risk children, and have also interned as a teacher’s assistant in public elementary schools in Aliso Viejo. In the future, she hopes to contribute to the practice of Soka education to improve quality of education in developing countries.</td>
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Adilson (Junior) Menezes, is a fourth-year undergraduate student at Soka University of Japan (c/o 2018). He is part of the first class of the Faculty of International Liberal Arts (FILA), the first undergraduate program completely taught in English at the institution, and is concentrating his studies in education and leadership. He was born in a lower middle-class family in Brazil and has struggled to have access to higher education. Nonetheless, Junior has managed to live and work in six countries. As a result, Junior has acquired an in-depth perspective of global citizenship and cross-cultural understanding. Currently, he is applying to master’s studies in Educational Leadership in the USA. His dream is to be an educational leader capable of promoting social justice, bringing positive social change to minorities and marginalized societies.

Poster Presenter Biographies

Thomas Binns’s work on curricular reform started in the UK, working towards a national implementation of a creative curriculum he contributed his practical experience in ‘Learning Outside the Classroom’ to national conferences. In 2009 he visited Italy to help with the setting up of an international school and in Feb 2010 moved permanently to help with the development of another school as well as delivering training courses to Italian state teachers on how creative interdisciplinary teaching methods could be used to accelerate language development in state primary schools. 2 full time teaching posts with primary age non-native speakers helped to further develop these theories through practical implementation. In November 2013 he was asked to help with the setting up of a third school in Italy and around the same time encountered the educational theories of Makiguchi which both confirmed and deepened his prior beliefs on the importance of learning outside the classroom and much more. Theorizing about how to implement these strategies with a whole school approach he developed and refined a concept of what such a school would be like. In 2017 these ideas took a more concrete form in the shape of a building and a local council willing to lease the building for 30 years without rent (and with a reduction in the overall price for all work done) to anyone mad enough to restore it. The Marconi International was born with the aim to complete the restoration and open as an innovative non for profit international school and teacher training and research center by September 2019.
Thomas intends to use this time to further expand his knowledge of Soka Education by studying for a Masters in Value Creation Education.

**Anna Ikeda** works for the Office for UN Affairs (OUNA) of Soka Gakkai International, a lay Buddhist organization with a membership of over 12 million people worldwide and is a nongovernmental organization (NGO) in consultative status with the United Nations. At OUNA her work mainly focuses on disarmament, peace and security, and she worked on the team to advocate for the inclusion of disarmament education in the landmark UN Treaty on the Prohibiton of Nuclear Weapons. Anna is also a PhD candidate at the Division of Global Affairs at Rutgers Newark. She serves on the board of directors for Metta Center for Nonviolence. Anna graduated from University of Denver with MA in International Human Rights, and completed her BA at Soka University of America.

**Maya Gunaseharan** is a proud member of the “Great 8” (Class of 2019) of the Soka University of America Graduate School! She is from New York, and graduated from Cornell University in 2012, with a major in industrial and labor relations, and a minor in education. For the four years prior to coming to Soka University of America, Maya served on the administration at a college preparatory independent school as the Director of Student Activities, overseeing all of the activities outside of the classroom. Maya attended this school herself from first through twelfth grade and always dreamed of returning to her alma mater to give back to the community, and imagined herself as the Head of School one day! Since beginning her studies at Soka University of America, Maya has deepened her desire to transform existing educational institutions. She is interested in creating organizational structures that support the needs of all people, especially those who have been historically underrepresented and underserved. She is honored to be presenting at this conference and looks forward to learning from all attendees and presenters!
**Kamalika Bose** is a Mathematics teacher and Head of Mathematics department in Bluebells School International, New Delhi, India. She is also the Deputy Head of Education Division of Bharat Soka Gakkai. A Post Graduate from India’s premier institute in Science and Technology, (Indian Institute of Technology), she has been teaching Mathematics in schools in India for more than 40 years and has embraced the shift from the chalk-and-talk, marker-and-white board and overhead projector (OHP) transparencies to ICT.

Using Mathematics as a tool to build bridges of friendship across the globe has been a passion for her. She has been one of the key organizers of Project Jugaad 1 and then 2 which started off as an online collaborative project between children of India and UK and then extended to New Delhi, Moscow, London and Singapore. Children took part in an investigatory project collaboratively, across countries, on the use of Mathematics in Technology.

As an educator in the world of Soka, she is committed to the cause of Education for Global Citizenship – in the words of her mentor Dr Daisaku Ikeda, “Education must foster people who intuitively understand and know – in their minds, in their hearts, with their entire being – the irreplaceable value of human beings and the natural world.” And believes that ‘while education is perhaps the slowest means to social change, it is the only means’.

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**Melanie Reiser**, PhD, is the Executive Director, Membership for the Association of Waldorf Schools of North America (AWSNA). In this role she oversees membership processes for schools and institutes with special attention to ensuring that the foundational philosophy of Waldorf Education, anthroposophy, informs each institution’s whole environment. Melanie received her B.A. from the University of Virginia and her M.A. in Elementary Education from Antioch New England Graduate School and her Ph.D. from the University of Denver in Curriculum and Instruction. Melanie is a student at DePaul University in the Masters of Value-Creating Education for Global Citizenship. Prior to her current role with AWSNA Melanie worked in outreach and enrollment at several Waldorf schools and as a class teacher at the Detroit Waldorf School for 8 years, completing one cycle with a group of students from grades 1-8. During her time in Waldorf schools she held various leadership positions, including faculty chair, and served on a wide range of committees—from finances to personnel.
Jessica Bridges holds a Master of Arts in Educational Leadership and Societal Change from Soka University of America. She is currently working on her PhD in Education at Oklahoma State University in the Social Foundations Program. Her research interests are values based education and social reproduction, Soka education, Cuban education, globalization, and neoliberalism.
Workshop 1 (Pauling 407): Storytelling for Change

Summary:
Join us for an interactive workshop navigating storytelling across difference and inequity. Practice developing a collective narrative in the face of inequity and injustice, by identifying your own story first. Strategize on how to draft compelling stories based on real life and create spaces for you, your peers, and those you teach to begin to tell their complete truth. Everyone has a story to tell, yet generational poverty, and other structural inequities, abuse and trauma all combine to silence important voices in our democracy. Meanwhile White Supremacy, misogyny and bias of all types continue to amplify and elevate the voices of privileged classes over others. All of our authentic human stories are a key ingredient in inspiring civic engagement among our peers, healing divides across difference and inequity and launching collective movements for long lasting social change.

Workshop Presenter:
A long-time social justice activist, Wula Dawson currently serves as Associate Director of Development and Communication at Feminist Women’s Health Center (FWHC) in Atlanta, Georgia. FWHC is an oasis in a dessert for many seeking abortion care and trans health care services in the Southeast region of the United States. The center also serves as a power center for educational and leadership development programs in Spanish and English and forceful activism in the state legislature. Since 2016 she has managed fundraising, grant writing, marketing, digital communications and data management for the center’s efforts advancing reproductive health, rights and justice. She grew up in Portland, Oregon where she first got the inspiration and opportunity to join the anti-domestic and sexual violence movement as a teenager. With a focus on gender and racial justice she has continued her over 10 years of professional experience in social justice organizing and non-profit fundraising. She has worked with labors unions, sex-workers, and parents’ organizations, taught self-defense classes, and produced public affairs radio programing bringing more voices into conversations about human rights, social justice and democracy. Prior to the Feminist Center she worked for MRG Foundation in Portland, Oregon 2013-2015, and The East Lake Foundation 2015-2016 in Atlanta, Georgia. Wula is passionate about building multi-racial movements for social change, LGBTQ+ liberation and issues affecting women and families. She has a BA in Humanities from Soka University of America. She leads a weekly running group and creates colorful art in her spare time.
Workshop 2 (Pauling 416):
Recipe for building sustainable programs that support STEM equity

Summary:
Science, technology and engineering have helped humans conquer every corner of our planet and beyond. Throughout human history technological innovations have helped shape human society and this trend will continue for better or worse. Much of this depends on how we educate the students of today. Many of the big problems related to human society can be solved, at least in part, by using technological innovations in a thoughtful and responsible manner. At the same time it is true that technological innovations have contributed to many of the big problems that we now face. For many of today’s students a STEM related career can be a pathway to a bright and prosperous future as well as a chance to shape society. There is inequity when it comes to young people having access to the education and resources needed to become professionals and leaders in STEM related fields. Students living in affluent communities generally have more access and opportunities for STEM learning than those from inner city schools. Students like those within Compton Unified School District can greatly benefit from more STEM opportunities that can bridge the technology gap and put them on the path to becoming engineers, scientist and innovators. The question then becomes how do we ensure that all students have adequate and substantial STEM learning opportunities? The work that I have done over the last three years within Compton Unified School district through my non-profit (Compton Robotics) has given me a wealth of knowledge related to this topic. In this seminar I will share my recipe for how to design and implement STEM enrichment programs within inner city public schools.

Presenter:
Danny is a 16-year teaching veteran who grew up in Compton. Both of his parents were immigrants and he was the first person from his family to go to college. He graduated from UCLA with a bachelor's in applied mathematics and then attended UCLA's Teacher Education Program. Since then he has dedicated his professional life to inspiring students to pursue STEM related fields. Three years ago he and a former student of his, Ben Indeglia, decided to start a non-profit called Compton Robotics dedicated to providing inner city students with more STEM enrichment opportunities, namely through helping schools develop robotics programs. Initially he and Ben met with Compton Unified School District's superintendent and presented their plan and vision. The superintendent was impressed and immediately invited them to start working with 8 middle schools. The first year was grueling, filled with obstacles, but ultimately a great success. Since then Compton Robotics has helped create robotics enrichment programs in 20 schools within Compton Unified, including middle and elementary schools and has inspired the creation of robotics programs within each of the high schools. The work that Danny has been a part of has resulted in a sustainable approach to developing STEM enrichment programs within an inner city public school district and has had a significant and positive impact on those students. Danny plans on continuing his work by applying what he has learned within other school districts.
Workshop 3 (Lion’s Den): Hopeful Imagination

Summary:
YES GIVE (Youth Education Supporting Global Involvement and the Value of Empowerment) is an undergraduate student club at Soka University of America. The YES GIVE project is founded on the belief that the transformation of one individual can have a lasting impact on a community, a society and even on the whole of humanity.

YES GIVE has created five precepts:

1. **Self-Reflection.** Explore yourself. Your unique interests and talents are pivotal in creating a peaceful and flourishing world. Change begins with the individual.

2. **Relationships with Others.** Appreciate the interconnectedness of all people. Practice empathizing with those who may seem different than you; appreciate and understand those differences rather than avoid them. Change begins with our friendships and mutual understanding.

3. **Community Involvement.** Understand the power of community. Recognize the challenges and complexities of belonging to community. Change begins by within communities.

4. **Environmental Awareness and Appreciation.** Recognize the beauty and the dignity of the environment. Realize we are all part of a diverse environment and that our actions significantly impact the environment in both positive and negative ways. Change begins by appreciating our surroundings.

5. **Value-Creating Leaders.** Become leaders who create the most value in their own lives and in the lives of others. Think globally and act locally. Change begins with empowering the leaders of tomorrow.

Our SESRP workshop will focus on workshop our ability to call forth our creative imaginations in order to enact the tangible change we want to see in our communities. Our interactive workshop will explore questions such as:

- What is our image of a utopian community?
- How would we begin to construct such a community?
- How are communities built? How do they develop?
- What will I do next?

Presenters:

**Sofia Dugas** is a third-year student at Soka pursuing a concentration in International studies. Sofia is honored to be a part of YES GIVE which was formed out of the inspiration and dedication of a few SUA students who felt the increasing need for a club which would focus on empowerment, education and engagement. Sofia has a special place in her heart for global citizenship education (maybe a bit of a niche subject) and she truly believes that the youth are the ones who can and must incite positive change to build stronger communities.
**Arthur (Trey) Carlisle** is a young filmmaker, entertainer, motivational speaker, and social justice activist from Monterey Park, CA. Embarking on documentary filmmaking in 8th Grade, Carlisle has created four public service announcements about Human Trafficking, Gun Violence, Discrimination, and Prejudice. Carlisle traveled to Cambodia to produce "Us and Us", an internationally award winning short documentary about dehumanization. In 2015, Carlisle was a panelist at TEDx Mission Viejo for his work with the Music in Common Program, an organization that brings youth of different faiths together to have conversations and create songs that foster understanding and tolerance. Trey uses his skills in dance, music, and working with youth to designs and facilitates global citizenship workshops for youth with the MY HERO Project; who’s mission is to celebrate the world’s heroes through stories, short films, music and art. A sophomore at Soka University of America, Carlisle uses educational programs, dance, music, and media to address social injustices and empower youth to live meaningful and contributive lives.

**Rosabelle Heine** is a second-year student pursuing a concentration in Humanities. She is passionate about youth education, the arts and bridging communities. Rosabelle has mentored youth in various music and high school programs, and joined YES GIVE to further develop the skills to empower and encourage the future generation.
Sophie Rosen is a first-year student, and because she is interested in many topics, has not yet declared her concentration. Sophie is particularly passionate about fostering communities in order to create a more livable planet. She is also interested in art, particularly poetry, as a communication tool. Sophie hopes to inspire others to discover and dedicate themselves to their passions, and joined YES GIVE as a result of having this shared mission.
Workshop 4 (Pauling 439): Soka Education 101

Summary:
This workshop seeks to introduce the ideas and applications of Soka Education to anyone interested, especially those who have not heard of or who are not familiar with Soka Education/ value-creating pedagogy. At the beginning of the workshop, the SESRP study leaders will give a brief presentation on the history and core ideas of Soka Education. We then will watch the interviews of an SUA undergraduate student, an SUA graduate student, and an SUA staff. These interviewees have been studying, experiencing, and practicing Soka Education in various countries and different educational settings. At the end, we will divide into small groups to discuss relevant topics. Through this workshop, the SESRP hopes to offer an opportunity for all guests to explore Soka Education and engage in value-creating dialogue.

Presenters:
Hello! My name is Chie Sakamoto, and this is my first year at SUA. As a member of the SESRP Outreach Committee, which just started this year, I'm so excited to have this workshop with you all. I haven't yet decided what I want to do after graduating from SUA because I have so many dreams that I want to pursue in my life. One of my life goals is to contribute to the world as a teacher who practices Soka Education. Thank you for coming today!

Hideki Ohashi (a second-year student at Soka) “I believe that education can change the roots of various social issues. Since my dream is becoming a social entrepreneur who can contribute to education, all my learning and dialogues about education are treasures for me. Each one of us has different ideas and strengths, so I want to have dialogues about education with many people! I can't wait to talk to YOU!!”

I am Hinako Kishino, a fourth-year student at SUA, concentrating in Social and Behavioral Sciences. I serve as a co-leader of the SESRP Outreach Committee. As a recipient of Soka Education, I truly appreciate that the education that I have received at Soka Schools has created who I am. I wish to become an educator who practices Soka Education one day. My passion for education has been strengthened through interning at local elementary schools, taking courses related to education, and engaging in SESRP activities. I am so happy to be part of this workshop and hope to learn a lot about Soka Education with you all!
Hi, my name is Sonia Matsumoto and I'm a first year at Soka University of America. I'm very fortunate to be able to study alongside a diverse community. I had a very eye-opening experience when a friend had discussed about Soka education not being just one definition but an education system that evolves with humanity as we change and strive to achieve world peace. I'm very curious to learn more about Soka education.
Workshop 5 (Pauling 216): #SAVEOURGIRLS

Summary:
#SAVEOURGIRLS is an interactive workshop on combating human trafficking that uses a Forum Simulation & Game integrating tools from Simulation & Gaming, Theatre of the Oppressed (TO), participatory theatre, and humanities. This game was developed for a high school workshop course called SuperHeroGames conducted for two consecutive hours, once a week, for a 15-week semester. Players and the audience perform as detectives investigating and busting a human trafficking ring and liberating multiple boys, girls, and women from bondage. This interactive humanities workshop on combating human trafficking is an example of game-based learning in community engagement programs. This workshop includes three hours of simulations or games that begin with research, followed by busting human traffickers, and finally helping survivors reclaim their freedom, and reunite with their loved ones. For the Soka Education Conference, I would like to share a one-hour variation of #SAVEOURGIRLS, a forum simulation & workshop for 10-15 players and up to 50 audience members; and a 10 minute presentation on the SuperHeroGames course.

Presenters:

Menelik Tafari is a critical gaming teaching artist who uses Simulation/Gaming, gamification, and organizational development tools to facilitate encounter groups and culture circles. He sees his work as helping people see themselves and others with new eyes so that they may read and write their worlds together. Menelik has worked as a students rights and education policy organizer for over a decade, taught multiple subjects for 4 years, and served as a founding member of Sequoyah High School. His courses have included: Connections (Human Development), Spanish 3, Cartoons & Comics (Humanities), Robotics (Science), & Team Games (Wellness). He currently teaches Math 7 at LA Promise Charter Middle School. Outside of the classroom he develops infrastructures for co-curricular school programming focusing on inclusion, ecology, and advocacy as a Critical Gaming Trainer for Tools4Democracy!
Panel Discussion: School Innovation & Iteration

Summary:
Menelik Tafari has invited the staff of Los Angeles Promise Charter Middle School to share their insights regarding school innovation and iteration in Los Angeles. Together they will discuss the difficulties of establishing a school for at-risk populations in Southern California, and the difficulties of maintaining a unified praxis with students and communities who are most in need of humanistic education.

Panelists:
**David Carr** is the principal of LA’s Promise Charter Middle School #1. David has been in education for 24 years. He started his career as a Teach for America Corps member teaching English Language Development at Compton High School where he taught for five years. David spent two years teaching ELD and adult ESL at Franklin Middle school for two years and then he became the Program Director with the LA office of Teach for America. As David returned to school to get his administrative credential and masters in administration he became a founding teacher at Animo Venice Charter High School where he taught Ethnic Studies and Reading Intervention. He went on to spend three years at the Green Dot home office as Assistant Director of New Teacher Support. In the Fall of 2008 David became a Teaching and Learning Coordinator with the Los Angeles Unified School District. This role had David helping train both principals and teachers on their new evaluation and support system for teacher.

**Ebony McCaskill** is currently the 6th grade Math teacher at LA Promise Charter Middle School #1 as a second-year Teach For America Corps Member. McCaskill graduated from Brown University with a dual degree in Education and Business, Entrepreneurship, Organizations. She has a single subject preliminary credential in Foundational Mathematics and CLAD credential. Before her current job, McCaskill worked with 826LA, Capital Good Fund, and CSU Algebra Camp. She strongly believes every student deserves a rigorous education, no matter what.

As a youth, growing up in the Central District of Seattle, Washington, education was not always important to **Dylan Porter**. Academic failures eventually led to him dropping out of high school, a decision that was regretted for years. It would not be until more than a decade later that Dylan would return to school, graduating Summa Cum Laude with his degree in Elementary Education from Northeastern Illinois University. As an educator, Dylan’s goal is to promote student voice, develop active members of the community and help students find their niche in the academic world. Currently, Dylan works in South Los Angeles, teaching History and English.
Sarah Rice is currently a 6th Grade Science and Math teacher at LA Promise Charter Middle School, and currently holds a CA Multiple Subject Credential. She taught for four years at a Shanghai High School, International Division in Shanghai, China where she was a classroom teacher for first and fourth grade. She was head of the 4th grade science department in her final year, and was part of the team that helped develop and transition the fourth grade English curriculum to align with common core. Her teaching philosophy is centered on building relationships and being a facilitator of self-directed learning rather than merely an instructor or gate-keeper of knowledge.

Facilitator:

Menelik Tafari is a critical gaming teaching artist who uses Simulation/Gaming, gamification, and organizational development tools to facilitate encounter groups and culture circles. He sees his work as helping people see themselves and others with new eyes so that they may read and write their worlds together. Menelik has worked as a students rights and education policy organizer for over a decade, taught multiple subjects for 4 years, and served as a founding member of Sequoyah High School. His courses have included: Connections (Human Development), Spanish 3, Cartoons & Comics (Humanities), Robotics (Science), & Team Games (Wellness). He currently teaches Math 7 at LA Promise Charter Middle School. Outside of the classroom he develops infrastructures for co-curricular school programming focusing on inclusion, ecology, and advocacy as a Critical Gaming Trainer for Tools4Democracy!
Can We Teach Our Students to Be Happy? An Analysis on Happiness and Education in Sōka Inspired Schools in Japan and the USA

Viviane Vallerand

In the past, great educators have devoted much thought to the issue of aims, but today we hear little debate. It is as though our society has simply decided that the purpose of schooling is economic – to improve the financial condition of individuals and to advance the prosperity of the nation. Hence students should do well on standardized tests, get into good colleges, obtain well-paying jobs, and buy lots of things. Surely there is more to education than this. But what?

- Nel Noddings, Happiness and Education

From the East to the West, from ancient times to the contemporary ones, many philosophers and educators have tried to understand the purpose of education. Among them was a humble yet genuinely wise educational leader also founder of sōka education, who taught among the most unprivileged communities of Tokyo during the rise of Japan’s militarism and nationalism. His name, Tsunesaburo Makiguchi. From his life-long journey to find what truly education meant, he stated that the fundamental purpose of education was inherently the purpose of life itself. And this purpose was happiness. But what is this happiness? Can it be taught to our students? If so, how?

Without the pretention to solve all those questions once and for all, the purpose of this qualitative research is to explore (1) the attitudes teachers and educational leaders have towards the idea of happiness and what it means, and (2) the methods teachers and educational leaders use to cultivate and sustain their students’ happiness in sōka inspired schools in Japan and the United States.

The data collected from the interviews will be analyzed based on the work of humanistic educators and philosophers from Eastern and Western worlds, from ancient to contemporary times, who has written on what is happiness and how it is related to education: Aristotle, Tsunesaburo Makiguchi, John Dewey and Daisaku Ikeda.

In this study, seven teachers and three educational leaders from a public non-official sōka school were interviewed. In Japan, nine teachers and four educational leaders were in two private official sōka schools. Those schools were selected because they were mainly inspired from sōka education, an educational philosophy that views happiness of the students as the core purpose of education. They are also outstanding school models that have been recognized by various educational actors and organizations in the world (RCS, 2017; Sōka Gakuen, 2012). The Japanese schools are still highly influenced by sōka education, they were founded by Daisaku Ikeda and all teachers know what sōka. In the school from the USA, only its mission is directly related to this educational philosophy. Because it was not founded by Daisaku Ikeda and due to its non-denomination character as a public charter school, the USA school has only an indirect relation to sōka education. Nevertheless, as we shall see, it shares much of the same educational philosophy.

Before analyzing what happiness is and how it can be taught, I will briefly present the background of the philosophers and educators of happiness selected for this study. Thereafter, based on the philosophers’ work on happiness and the answers given by interviewed educators, I will analyze happiness from certain perspectives in a dialectical exercise between Eastern and Western worlds, ancient, modern to contemporary times as well as philosophy and practice. The perspectives selected are happiness as externally dependable, happiness as self-cultivation, happiness as practical wisdom, happiness as relational and happiness as civic engagement.
1. Philosophers and Educators of Happiness

To frame this analysis, six humanistic educators and philosophers from the East to the West, from ancient, modern to contemporary times were selected: Aristotle (West/Ancient), Tsunesaburo Makiguchi (East/Modern), John Dewey (West/Modern) and Daisaku Ikeda (East/Contemporary). Each of them were selected because they all have reflected, to a certain extent, on the concept of happiness and what it means in education in different time and space. Although they might have conceptions of happiness and education that differ from one to the other, their wisdom is still greatly valued as their legacy has had a profound impact on the way we think of education nowadays both in Western and Eastern worlds. But before exploring the main ideas on happiness and education of these philosophers, who are they?

Aristotle (384-322 BC) was a philosopher and educator from the Classical Greece who had an immense influence on the Western world. Apprentice of Plato and teacher of Alexander the Great, he is mainly known for his work on natural sciences, metaphysics, ethics and logic.

John Dewey (1859-1952) was an American philosopher and educational reformist who wrote his whole life on logic, psychology, education and democracy from a pragmatic standpoint. He was a fervent defender of progressive education and liberalism and founded the University of Chicago Laboratory School in which he applied some of his core beliefs in education.

Tsunesaburo Makiguchi (1871-1944) was an elementary teacher and later on a principal who wrote extensively on education from which emerged soke education. Later in his life, he converted himself to Nichiren Buddhism and founded the religious movement Sōka Gakkai. As an activist against the militarization of the empire of Japan, he died imprisoned by the Japanese government of this time, transmitting his legacy to his apprentice, Josei Toda (1900-1958).

Daisaku Ikeda (1928 - ) learnt about soke from his mentor, Josei Toda, and later on became the leader of soke education and Sōka Gakkai. Based on soke principles, he founded many kindergartens in Japan, Hong Kong, Taiwan, Singapore and Malaysia, elementary and secondary schools in Japan and Brazil and two universities in the USA and Japan. He is also a well-known poet and an ardent activist for peace and nuclear disarmament.

2. Happiness as Externally Dependable

In the Western world, Aristotle is among the Classic philosophers who wrote the most on what is happiness and what is the purpose of education (Moseley, 2014). He had two main views on happiness that are both influencing how we think today. The first is “Eudaimonia” which can be translated as “human flourishing” or “happiness” (Noddings, 2003). In this vision of happiness, Aristotle defined the main components of happiness to be wealth, health, reputation, friendship, freedom from worry and fear and even sensual pleasures. If one of those components is missing, necessarily, one would worry about this lack which in the long term would make them unhappy until the component is regained. For instance, when someone is sick, his main concern will be around his wish of being healthy again, thoughts so cumbersome that might on the long-term erode his former happiness. In other instance, when someone feels lonely, he will worry about the lack of genuine relationships, and this lack again might lead to a state of unhappiness. However, this way of viewing happiness has certain limitations. Someone who is healthy and has friends might not necessarily be happy, happiness is more profound than that. Just like someone who is alone on purpose might find peace and contentment in this state. Happiness is not just dependent on external factors, and can be influenced by how one perceives his reality. Therefore, Aristotle’s components of happiness might give us some interesting paths of reflection on what is happiness, however, there is a lack of internality to be completely satisfactory.

This external understanding of happiness as simply the fulfillment of our human needs is a perception that some Western educators shared to a certain extent during the interviews. The notion of having our basic needs such as feeling safe, being healthy and developing positive relationships stood up among two educational leaders and four teachers in the USA. For instance, when asked to define happiness, a teacher shared that “happiness for my students is not being bullied, to learn something, if they need help, they know whom to approach, I think, getting the basic needs is happiness for them.”

Similar to Aristotle’s definition of happiness, students have basic needs to achieve a certain state of
happiness. And these needs are dependable on external factors such as our body (health), our environment
(safety), others (reputation and relationships) or the community and society that surrounds us (wealth).

Following the reasoning that the purpose of education as being happiness, educators have the
responsibility to make their students feel happy in their classroom and outside. Obviously, this cannot be
simply achieved by imposing a definition of what it is to be happy to our students, thus, in a formal
definition of teaching, happiness cannot be simply transmitted, it cannot be taught in a traditional matter.
As educators, cultivating happiness in our students is more complex than that. According to Western
educators interviewed, happiness can be, inter alia, fostered by controlling certain external factors all
school staff members have a control on in the school. Among recommendations they made, they believed
that happiness could be built by creating a safe and structured environment in which students could know
what to expect and how they could get help as well as having genuine relationships with educators who
value them and who offer them engaging classes.

Yet, this vision of happiness as externally dependable has certain limitations. First, it does not
explain how certain individuals despite not having all their basic needs fulfilled can be able to find
happiness in themselves. Second, as educators, knowing that one of the fundamental purposes of
education and life is happiness we know we will not always be able to control all external factors that
affect our students’ happiness currently in their life such as the community and their family, and that they
will face for the rest of their life. We have to ask ourselves how can we prepare our students to find
happiness even in the hardest circumstances. Thus, happiness as dependable only on external components,
like explained by Aristotle and certain Western educators, is a necessary yet insufficient notion that
contributes to the achievement of a genuine and long-lasting happiness. Then, what are other necessary
notions that could contribute to make our students happy?

3. **Happiness as Self-Cultivation**

Although happiness can be understood as the absence or avoidance of suffering, we all know that these
sufferings are unescapable, they are not only part of life, they are necessary to build our character. Indeed,
by learning how to face the struggles of life, students can learn to be resilient and accept that they are part
of our life. At the same time, students must learn to be courageous enough to overcome the challenges of
life eventually by themselves. In other words, happiness might be dependable on external factors, still, by
self-cultivating ourselves, we can learn to develop internally the necessary strength to face those external
factors and even change them.

For Daisaku Ikeda, this notion of self-cultivation of the student, that he recalled as “character
building”, is at the heart of sōka education. In the book *Sōka education: A Buddhist vision for teacher,
students and parents*, Daisaku Ikeda (2001) warns his audience that one should not confuse momentary
pleasure with genuine happiness. This confusion can be not only harmful on the long-term for the
individual, but it can trigger the harmony of the whole humanity: “This mistaken attitude results in liberty
yielding to indulgence and self-seeking, peace yielding to cowardice and intolerance, human rights to
complacency, and democracy to mobocracy.” (p.73-74) In this sense, there is an inherent need for the
educator to build the character of the individual because if this personality development cease, then we
are left with immature and arrogant individuals incapable to listen to the others and act for the common
good.

Similar to Ikeda’s vision on character building, four teachers and one educational leaders from
the Japan schools and two teachers and three educational leaders from the USA school shared that the
definition of happiness should include the notion of struggles. They believed that to be happy one must
learn to face their struggles, have the courage to surmount them and the wisdom to be grateful for them.
In other words, they want to cultivate in their students a strong character and to slowly let them become
able to cultivate this character autonomously. In Japan, an educational leader shared vividly this
importance of self-cultivation among their students:

> In his lecture in Columbia university, [Daisaku Ikeda] defined what sōka education means. In his
definition, Sensei says that no matter where we are, we need to create meaning, we cultivate
ourselves, and then we can finally contribute to others’ happiness. No matter how we suffer, no matter what, [...] we need to create meaning, and this is called “strong heart”, [...] for me sōka education is when you change something negative, an event, into something positive, and for the soul we need a strong heart.

This quote is an example on how much educators want to prepare their students to face the struggles in their life, to be strong, confident and capable enough to transform these challenges in an opportunity to learn and improve their life and the lives of others. Another example of this awareness of how happiness is about facing the struggles in our life was shared by an educational leader of the school in the USA who has studied sōka education for many years: “to me it goes above a big indication of happiness, it’s not jolliness, it’s the ability to forge through the reality that exists in creative and unbending types of ways”.

Happiness emerges from growing in an environment that will fulfill external components of happiness while learning slowly to get out of this comfort zone, to experiment and learn how to face the struggles of life by finding meaning in those challenges and move forward. Happiness is about living with this constant paradox of finding a balance between our need to stand still and our need to keep moving; to build our character while remaining who we are; to feel safe enough to explore the world and keep trying, but strong enough to know how to accept and/or surmount the challenges of life.

4. Happiness as Practical Wisdom
As shared above, Aristotle defined happiness from two different perspectives, the first being defined by external components. His second view on happiness is called “intellectualist view” (Moseley, 2014). For Aristotle, the greatest form of happiness is contemplative and theoretical which is superior to “practical wisdom” gained from the experiences we have.

According to Nel Noddings (2003), Aristotle’s’ second view on happiness might be accepted only by few of us these days, nonetheless, this conception is deeply engrained in our society in which theoretical, objective and abstract concepts are still considered superior to practical and subjective ones. Dewey also harshly criticized how this Aristotelian doctrine has had profound consequences on how education has been conceived in Western societies. According to the American philosopher, this had led to a misconception that practice and theory, the mind and the body, reflection and action are all divided and hardly reconcilable. Moreover, this vision had also deep repercussion in the way education is being conceived: higher thinking subject matters such as mathematics and natural sciences are still seen as superior compare to more practical and subjective ones such as arts and physical education. But for Dewey, it is not the name of the subject that matters but instead the way it is being taught, the value of its content and the way it is being connected to practical life and democratic society. Without any connections to practical life, high thinking, theoretical and objective approaches are just as dangerous. Contrary to certain beliefs, Dewey is not rejecting intellectualism in our society, but instead advocates for a deeper connection between theory and practice in the form of pragmatism: a wiser use of knowledge to solve the problems of our life and our society. By understanding how to use what one learns to improve their own situation and the one of others, one can become closer to what it is to be happy.

To create a bridge between practice and theory, teachers need time and space in which they can create practical wisdom themselves. Ikeda (2010) explained that Makiguchi was a firm believer that education was not a simple transmission of knowledge. Education consisted in the continual quest of “learning to learn” (p.15).

[Education] is not the piecemeal merchandising of information; it is the provision of keys that will allow people to unlock the vault of knowledge on their own. It does not consist in pilfering the intellectual property amassed by others through no additional effort of one’s own; it would rather place people on their own path of discovery and invention. (Bethel, 1989, p.154)

As a consequence, Makiguchi thought that teachers had rethink the way they were teaching by understanding how their students were learning. To do that, educational leaders must give more time,
resources and space to their teachers to let them reflect on their practice through professional
development. Only then teachers can gain themselves practical wisdom.

John Dewey, a philosopher who greatly influenced the work of Makiguchi, also advocated for this
idea of encouraging teachers to understand their students’ learning by reflecting on their practice.
This form of professional development valued by this Dewey was called the empirical method:

*Positivism says that we are to take the daily realities before us in education as our working
knowledge, then wield the scrupulous scalpel of the scientist to dissect truths at the root of
educational practice. Only then will education embrace an integrally systematized body of
knowledge…* (Bethel, 1989, p.168)

Teachers could gain a capacity to solve wisely the practical problem they encounter by collectively
reflecting on their practice. In that respect, from this form of professional development that is empirical
methods, teachers would creatively imagine new ways of teaching to foster a strong capacity to know
how and why to learn.

Like Dewey and Makiguchi, two educational leaders and one teacher from the USA as well as
one educational leader and three teachers from Japan stressed the importance of professional development
as a way to sustainably support students’ happiness. Professional development is a vast field of research
in education that consists in a variety of activities that support teachers and educational leaders to learn
innovative methods to improve the functioning of the schools and the achievement of the students.
Educators interviewed envisioned this professional development in different ways such as learning how to
analyze data collected from students to improve interventions; solving problems educators have based on
their collective experiences; learning new teaching methods as well as deepening the understanding of the
school’s mission, the purpose of education and how this can be put in practice.

Based on the interviews, two reasons that justify how professional development could sustain the
happiness of the students emerged. First, teachers and educational leaders need to take time together to
explore the definition of happiness and how this could be achieved in the school and the classroom. By
having a shared and profound understanding of happiness and its practice, this would create coherence
among the school staff and a strong knowledge on education and happiness based on concrete
experiences. Therefore, with professional development, educators can develop coherently an expertise on
how to cultivate happiness among their students. Second, professional development is a valuable way to
build character among teachers by valuing them and giving them the necessary time and tools to find
opportunities in the daily challenges they are facing in their own practice. By feeling empowered in their
work, educational leaders from both countries agreed that good professional development would make
happier teachers, and happier teachers naturally make happier students.

Daisaku Ikeda has been greatly influenced by his mentor, Josei Toda, who told him that the
greatest mistake of the human kind was that people tend to confuse knowledge with wisdom “Knowledge
itself is a neutral tool that can be used for good or evil. As history sadly proves, educated monsters can
weak far greater horror than their unschooled brothers.” (Ikeda, 2010, p.149) For Ikeda, wisdom is what
orient us towards our happiness and others’. Educators need to stimulate and cultivate the wisdom that
hides in every of our students. Nonetheless, wisdom cannot be taught, it can only grow from the capacity
of students to reflect on their own actions. Although, theory and practice can be hard to connect to solve
real problems, they can be reconcilable from the wisdom we gain by trying, making mistakes, reflecting
and trying again. Put another way, practical wisdom can be learnt from inquiry based education also
known as problem solving pedagogy.

Both the schools in the USA and Japan concretely taught about problem solving as a way to let
their students gain practical wisdom. Two educational leaders in the USA and two teachers in Japan
believed that happiness can be learnt by knowing how to solve problems in our everyday life.
Unhappiness can come from the incapacity of someone to know how they can face their own struggles of
their life. Happiness is a feeling of fulfillment achieved when people know who they are, the world they
are in and the actions they can take to transform it for the fulfillment of others. To know how to transform
this world, to create value, one must learn the competency of solving problem. In this matter of idea, one
Japanese teacher said that: “the goal is not just learning the material but also becoming a person who can help other people, or who try to be better with all other people and who can face the problem with other people.” Therefore, this idea of solving problems goes beyond the simple notion of solving for instance a mathematic problem. It is more about solving our daily problems such as building happiness sustainably in our life, helping others to find happiness in their own way and to make the world that surrounds us more peaceful.

5. **Happiness as Relational**

Happiness can be understood as the absence of suffering, or at least the escape and avoidance of this suffering. However, there is still a deeper yet hidden connection between happiness and suffering. Indeed, when this suffering is being shared, a form of fulfillment emerges from this grief: “We are not talking here about happiness as pleasure but, rather, as a longer-lasting sense that we would not be fully human without the griefs and emotional pains we share.” (Noddings, 2003, p.15). Our happiness is reflected in our capacity to build genuine relationships with others as they can give us the support to live along our sufferings and the inspiration to resolve them. Happiness is not just an individual experience, it is a collective one.

For Daisaku Ikeda, the key for happiness is the interactions and profound connections we nurture with people. Although conflicts and discords that result from relationship are unescapable, one must overcome them by transforming them creatively, regenerating his bonds with others and building his own character. Therefore, the role of the educator is to inspire social aspiration in each of their students especially those who seem lonely: “It is the responsibility of adults to patiently restore the ability to communicate by listening to the voices of isolated children calling out for help from the darkness.” (Ikeda, 2010, p.74)

Three teachers from the USA, two educational leaders and four teachers from Japan stressed the importance of positive relationship in finding happiness. This goes further than simply building good relation with others, according to a Japanese teacher, the key of happiness is to help others find their own happiness: “Everything is connected, all humans, everything. We think we cannot be happy alone by ourselves … To find happiness is to support others’ happiness.” For these reasons, educators interviewed generally stress the importance of building supportive and authentic relationships with their students. They also need to help their students to learn how to connect with people and make good friends.

One can agree that good friendship is an important factor of happiness, and research is now well documented to prove this point (Noddings, 2003). Although this notion can be obvious, we still struggle to understand what “good friendship” means. Aristotle tried to answer this question by stating that the foundational attribute of a good friendship should be reciprocated goodwill. This means that two friends become accountable for each other to be good for each other. Only then, friendship can become complete. “But complete friendship is the friendship of good people similar in virtue; for they wish goods in the same way to each other… Now those who wish goods to their friend’s own sake are friends most of all; for they have this attitude because of the friend himself, not coincidentally.” (Aristotle, 1985; as cited by Noddings, 2003, p.212-213). According to the Greek philosopher, good friendship is a mutual process. While we must seek for good friends, we must be a good frien in return by wishing them the best and support them to achieve this greatness. School should therefore give more opportunities for students to develop social skills and genuine friendship with their peers.

6. **Happiness as Global Citizenship**

As stated above, happiness can be understood at a personal level: my basic needs must be fulfilled, I have to cultivate myself to have the strength to face the challenges of life, I have to develop skills to solve them concretely and I need good relationship to be supported. But happiness is not static. Once these personal expectations achieved, a person needs more to find a deeper and more meaningful happiness in his life. For Makiguchi, this higher level of happiness can be achieved from our capacity to improve our community and to foster happiness in the life of as many people we are humanly capable of. In that
regards, Makiguchi believed in the necessity to adapt schools to the surrounding community. From Ikeda’s reading of Makiguchi’s work, Goulah (2009) stated that:

*The ‘symbiosis’, ‘coexistence’, ‘harmonious coexistence’ or ‘creative coexistence’ (p. 13) is ‘an ethos that seeks harmony from conflict, unity from rupture [where each individual creates] all other existences. All things are mutually supporting and interrelated, forming a living cosmos a semantic whole a large-scale awakening to the greater self will lead to a world of creative coexistence.* (Ikeda, 2010; as cited in Goulah, 2009, p. 14)

Like Makiguchi, Dewey thought that education was life hence schools should be a reflect of the community that surrounds it in a democratic matter. The American philosopher thought that schooling was essential for the sustainability of democracy and to do so, he was seeing the school as a “miniature community” that should let students improve it for the sake of the public good.

In the schools in Japan, this idea of contributing to the common good as a form of happiness was defined by the concept of global citizenship. Three teachers and one educational leader connected happiness to global citizenship. Global citizenship consists in the identification of an individual to the world he lives in and how his actions contribute to its sustainability. This notion was at the heart of the educational philosophy of certain educators interviewed in Japan:

[Daisaku Ikeda] believes that this educational philosophy can go beyond culture, nation and race. Ultimately the goal is happiness, but the only way to achieve this happiness is by becoming global citizens. In the beginning of the speech, Dr Daisaku Ikeda presented at Columbia university. He talked about a holistic perspective of education. It’s not just about your happiness or others’ people happiness, it’s about to achieve everyone’s happiness, and from this standpoint, it is very interesting, but perhaps difficult. However, to achieve this is what it means to be a global citizen.

According to Daisaku Ikeda (2001), global citizenship is the need for citizens to feel they belong to more than their nation, it’s a feeling of belonging to the world as a broad and interconnected human community collaborating for its peace and its sustainability. For him, being a global citizen is not proportional to the number of countries visited or languages spoken, it’s about embodying the three main qualities of global citizenship:

1. The wisdom to perceive the interconnectedness of all life and living.
2. 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.
3. The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places. (Ikeda, 1996)

These words were shared by Daisaku Ikeda during a discourse on Global citizenship education given in 1996 at the Teacher College in Columbia University, New York. This discourse not only was shared a multitude of times by teachers and educational leaders from sōka schools in Japan, this is also the main document the founders of the inspired sōka school in USA used to create the mission and the vision of the school:

*Renaissance is based on the conviction that a change in the destiny of a single individual can lead to a change in the destiny of a community, nation, and ultimately humankind. Its mission as a PK-12 school is to foster educated, responsible, humanistic young leaders who will through their own personal growth spark a renaissance in New York. Its graduates will be global citizens with an abiding respect for peace, human rights, the environment, and sustainable development.* (RCS, 2017)

According to the Japanese teachers and educational leaders interviewed, helping their students to become global citizen is to contribute to their happiness. Global citizenship is about learning to care, to worry about the world at different levels (local, regional, national, global) and the problems that is going on
while learning how to solve them in the realm of actions citizens are capable to do. Students, by learning to embody global citizenship, learn to contribute to the improvement of the world and the happiness of everyone which is, like discussed in the section above, what contribute to the students’ happiness.

7. Closing remarks
In this paper, I had explored what is happiness and how it can be cultivated in a school setting based on interviews of educational leaders and teachers from an American non-official sōka inspired school and two Japanese official sōka schools. The data were analyzed from the work of Eastern and Western, ancient, modern and contemporary philosophers who are Aristotle, John Dewey, Tsunesaburo Makiguchi and Daisaku Ikeda. From this analysis, I have explored happiness from a spectrum that goes from a personal/superficial/passive to a more public/profound/active happiness. First, happiness can be defined as the fulfillment of the basic needs of students which is why teachers must foster safe and positive environment where students feel they can bloom at their own pace. Second, happiness is dependable on how students perceive the challenges they will encounter in their life. By cultivating a strong character, students become able to not be only influenced by external factors as the main determinant of their happiness, their cultivated self is. Third, for students, happiness is knowing how to solve their daily life problems by reflecting on their actions and wisely acting based on those reflections. Fourth, happiness can only be real when shared. Teachers must develop a positive relationship with their students and help them developing the necessary social skills to build genuine friendship. Fifth, happiness is the responsibility to contribute to the happiness of all members of a community and act in favor of the common good. This can be achieved by giving the necessary tools for students to become global citizens who act in their community while being aware of the global world.

Happiness is an arduous and complex process to achieve, even for ourselves. The task of helping our students to be happy can at times seem almost impossible. Yet, this is one of the most meaningful way to foster our own happiness as educator.

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The Heart of Value Creating Education: Inspiring Educators!

Vandana Jain

Introduction

“Soka” or Value Creating Education is much needed in the educational environment of countries such as India, which has a large population and limited resources. The purpose of education system has been reduced only to a way to score high marks so as to acquire a well-paying job. It is common in India for students in the 12th grade to secure above 90% and yet not get admission into the college or field of their choice. This extreme competitiveness has had a detrimental effect on the teachers as well as students. The instances of student depression, violence and cheating are increasing at an alarming rate.

Teachers in educational institutes are evaluated on the basis of the discipline they can maintain in the class as well as the result they produce, i.e. grade percentages and the number of passing of students. ‘Teaching to the test’ is deeply ingrained in the system.

Teachers in the private sector in particular are underpaid and over worked. ‘In middle schools, nearly half of the teachers teach 31– 40 class periods a week, whereas, 12 per cent teach more than 40 class periods. Besides teaching, elementary and secondary school teachers have to spend a fair amount of time on co-curricular activities, especially in private schools. In addition, teachers have to do clerical work and other miscellaneous work like organizing relief work, collecting census data, participating in family planning campaigns, and population control drives, helping in the smooth conduct of elections, etc’.

With an increasing workload, large class sizes, demanding school management, parents, and equally challenging students - the expectations and demands placed on educators are unending. This has led to a situation where many educators feel extremely pressurized, frustrated and quite disillusioned. Over a period of time, they experience a loss of passion and a sense of purpose in their jobs. For many educators, the job ends up becoming only a means to earn money, and not very much at that.

This fact is recognized by Dr. Ikeda, who states, “One of the greatest problems in modern education, I believe, lies in its tendency to lose sight of students’ happiness as its fundamental purpose.”

Role of Educators: Agents of Change

UNESCO’s World Education Report acknowledges the crucial role of educators in shaping society and changing the times. It states, “The importance of the role of the teacher as an agent of change, promoting understanding and tolerance, has never been more obvious than today. It is likely to become even more critical in the twenty-first century. The need for change, from narrow nationalism to universalism, from ethnic and cultural The prejudice to tolerance, understanding and pluralism, from autocracy to democracy in its various manifestations, and from a technologically divided world where high technology is the privilege of the few to a technologically united world, places enormous responsibilities on teachers who participate in the moulding of the characters and minds of the new generation”.

India’s National Curriculum Framework for Teacher Education also shares a similar statement, on the crucial role of teachers citing, “The Education Commission (1964-66) professed, “the destiny of India is now being shaped in her classrooms”. “So did the National Policy on Education 1986 emphasize: “The status of the teacher reflects the socio-cultural ethos of the society; it is said that no people can rise above

For a complete copy of the paper, including references, please contact the author at jainv99@gmail.com
the level of its teachers”. Such exhortations are indeed an expression of the important role played by the teachers as transmitters, inspirers and promoters of man’s eternal quest for knowledge.”

The National Focus Group on Teacher Education for Curriculum Renewal, calls for a restructuring the teacher training programmes, it states: “The professional preparation of teachers has been recognised to be crucial for the qualitative improvement of education since the 1960s (Kothari Commission, 1964-66), but very few concrete steps have been taken in the last three decades to operationalise this. The Chattopadhyaya Committee Report (1983-85) observed that “…what obtains in the majority of our Teaching Colleges and Training Institutes is woefully inadequate…” The Yashpal Committee Report (1993) on Learning without Burden noted “…inadequate programmes of teacher preparation lead to unsatisfactory quality of learning in schools. The content of the programme should be restructured to ensure its relevance to the changing needs of school education.

The NCF outlines a clear vision for teacher training to meet the demands of the present times stating: “Teacher education has to become more sensitive to the emerging demands from the school system. For this, it has to prepare teachers for a dual role of encouraging, supportive and humane facilitator in teaching-learning situations who enables learners (students) to discover their talents, to realise their physical and intellectual potentialities to the fullest, to develop character and desirable social and human values to function as responsible citizens; and, an active member of the group of persons who make conscious effort to contribute towards the process of renewal of school curriculum to maintain its relevance to the changing societal needs and personal needs of learners, keeping in view the experience gained in the past and the concerns and imperatives that have emerged in the light of changing national development goals and educational priorities”.

Indian policy makers recognise the present crisis in the education system and the government has attempted to address the situation by focussing on the professional development of teachers to ensure a qualitative improvement in education. Although a step in the right direction, it has not yielded the desired results.

**Teacher Training Challenges**

The well-known Indian educationist Batra is critical of the implementation of the policies stating, “This is in contrast to the academic-led perspective on school curriculum (NCF, 2005) and the proposed preparation of teachers (NCTE, 2009) that re-affirm the central role of teachers as agents of social transformation. It is important to note that the curriculum framework for schools and teacher education, although in consonance with processes of policy-making are nevertheless outside the domain of policy enforcement and the current instruments that are used to enable this. Policy for instance, cannot ensure that a curriculum is interpreted as intended through the medium of a textbook. Therefore, while school and teacher education curriculum speak of educating for and in a diverse society, specific policy measures adopted, such as large scale testing of learning outcomes, seek to standardise school education. Likewise, policy makers’ rhetoric often focuses on the need to enhance the quality of teachers and to bring teacher education in line with the perspective of National Curriculum Framework for Teacher Education (NCFT), 2009. Policy enforcement on the other hand seeks to ensure teacher accountability rather than teacher development.”

Secondly, she is also critical of the focus of teacher training initiatives. As Batra states, For developing teachers, discipline is projected as the key to successful classrooms demonstrated through ‘model classes’, using techniques of micro-teaching and simulated classrooms. In simulated classrooms the ideal student is one who pays attention to what the teacher says, does not ask questions even to clarify what is stated in a textbook. Discipline is seen to be important because it is considered to be the most practical way of completing expected tasks: ‘covering’ the syllabus, preparing children for examinations and fulfilling other daily demands of school authorities. While state instruments are being used to fulfil the constitutional obligation of providing free and compulsory education, over 80 percent teacher education
institutes are in the poorly regulated private sector. These have poor capacities, limited investments, no linkage with universities.”

My informal interactions with teachers has further revealed that while the pre-service teacher training programmes such as the Bachelors and Masters in Education focus on the writings of great academicians under the subject of ethos of education, in reality, the study remains a theoretical one and does not have any practical application.

My informal interactions with teachers has further revealed that while the pre-service teacher training programmes such as the Bachelors and Masters in Education focus on the writings of great academicians under the subject of ethos of education, in reality, the study remains a theoretical one and does not have any practical application.

Curriculum of the Masters in Education Curriculum (source CII Report: Towards Professional Preparation of Teacher Educators.)

Once in the classroom and faced with the pragmatic pressures to “manage” student outcomes, most teachers forget the ‘ethos’ and are unable to practically apply the philosophy and ideas they learned in school.

Another teacher shared that while the CBSE (Central Board of Secondary Education) organizes many workshops focusing on teaching skills and classroom management in government-run schools, the trainings are ineffective. This is mainly because the workshops are not designed around the specific needs of the teachers and there is no clear continuous focus. In private schools, there is practically no focus on professional development of teachers as it is seen an unnecessary expenditure.

Hence, even if most educational institutions focus on providing teachers with in service training in methodology and techniques, these workshops still do not address the real issue plaguing the teaching academia i.e. disillusionment.

At present, we seem to be faced with a situation where the expectations from the teachers are enormous yet, there is a dearth of support and encouragement extended to the teaching community.

**Value Creating Education: Revitalizing Education**

To change the times and move towards a better, more peaceful world we need to focus on our education system and in particular our educators. Makiguchi in the book, *Education for Creative Living* states, “Education properly addresses social ills....if the physician is one who treats ailing individuals, and the politician one who administers to the body politic of the group, then the educator must also be seen as a doctor to society....the educator is decidedly preventive in outlook...the educator looks to the future in an effort to steer clear of trouble altogether. Let me repeat: The way out of our present dilemma is better and more – not less – education...and this includes the desire for better moral education.”
So, what is the purpose of education? Dr Ikeda, states the fundamental task of education must be to ensure that knowledge serves to further the cause of human happiness and peace. Referring to Tsunesaburo Makiguchi’s assertion, he adds that “the purpose of education must be the lifelong happiness of learners”. This ‘value creating’ education is found when we are able to enable our learners to create value i.e. the capacity to find meaning, to enhance one’s own existence and contribute to the well-being of others under any circumstance.” Clarifying this further, he states,…”education should be a vehicle to develop in one’s character the noble spirit to embrace and augment the lives of others.”

To achieve this great goal of fostering genuine character, Ikeda states, we learn from people and it is for this reason that the humanity of the teacher represents the core of the educational experience. The teacher is the most important element of the educational experience.

Hence, if we want to revitalise our education system, we need to focus on nurturing our teachers. Dr Ikeda states, “…policy is also important for educational reform, but the personal growth of the actual protagonists and agents of education – teachers – is the foundation for the revitalisation of education.

In school settings, teachers play a major role in the educational environment of students. The interaction that takes place between educators and students, this life-to-life communication is the true starting point of education...All this makes the educator’s self-transformation and philosophy on life, education and humanity critical factors in effectively reforming education.

In fact, Makiguchi stated “The notion of a profession called teaching presupposes that the teacher stand as an exemplary human being, a guidepost on the road of life.” He referred to teachers as ‘applied moralists.’

To achieve this goal, he outlined a three-pronged approach to teacher training. “Teacher education up to now has operated on the naïve assumption that knowledge of curriculum is all that matters. The time has come to supplement this single line of thinking with a three-pronged approach:

1. General scholastics - curricular studies, to gain command of the various subjects to be covered
2. Preparatory techniques – methodology, to acquire experience and knowledge in teaching methodologies and means of directing studies in various subjects.
3. Moral cultivation – character development, to foster awareness of the teacher as a role model in personal character, the foundation of the other two aims.

He further elaborated these at all the three levels:

<table>
<thead>
<tr>
<th>Level</th>
<th>Scholastics</th>
<th>Methods</th>
<th>Morals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student level</td>
<td>Organising information and applying knowledge to real life</td>
<td>Acquiring writing and verbal skills needed to record and recall direct instruction</td>
<td>Acknowledging and actualizing moral principles after the teacher’s example</td>
</tr>
<tr>
<td>Teacher level</td>
<td>Guiding information gathering and application toward value creation</td>
<td>Studying and utilizing techniques for relaying basic skills of retention and recall</td>
<td>Self-actualizing model character to serve as a basis for guiding moral value creation</td>
</tr>
<tr>
<td>Teacher training level</td>
<td>Providing information and directing studies on scholastic methods</td>
<td>Directing studies in general preparatory background knowledge</td>
<td>Systematically aiding character formation</td>
</tr>
</tbody>
</table>

Emphasizing the importance of the teacher’s character in the educational process, he states, “To me, the essence of education is this process of one person’s character inspiring another”.
These thoughts clarify that if we wish to revitalize our education system, we need to rekindle the passion for the profession in the hearts of our educators. To do this we need to cherish, encourage, support, and inspire our educators so that they in turn can cherish, encourage, support and inspire the next generation i.e. educate their students.

Unfortunately, the present education system this aspect of teacher development is missing.

**Dr. Ikeda’s Writings on Value Creating Education: Inspiring Educators**

In such a situation, the writings of Dr. Daisaku Ikeda on Value Creating education play an important role in inspiring, motivating and re-kindling in teachers a passion for their jobs. Dr Ikeda writes, “There is no nobler mission than fostering character. Education is the lifeblood of the new century. Education has never been more critical than it is today… The breakdown of the educational system reflects the decline of civilization as a whole and could ultimately lead to the deterioration of the human race itself.” He further states, “Education is undeniably the most crucial factor in the development of human character. Education is an art who basic methods are determined by the ideals of the educator.” “Ultimately, educational reform comes down to the way educators live. Educational revolution depends on human revolution.”

So what does ‘human revolution’ mean for educators. Dr Ikeda clarifies, educators striving to perfect their characters and grow as human beings are the core of humanistic education. The quality of education will only improve when educators move beyond the traditional teacher-student relationship to one that enables the mutual growth of both teachers and students through focusing on creating a better future… Humanistic education draws out that infinite potential, polishes it and brings it towards perfection, enabling children to lead happy lives and for society to prosper.”

Teachers are usually not researchers or pure academicians. Hence, even the most perfect ideologies lose their relevance as they are not practically defined - there is a clear absence of how to practice it in daily life, practically in the classroom.

Dr Ikeda, in his writings has challenged this task, by substantiating what he is saying about value creating education with clear examples from his own life as the founder of Soka schools and Soka University, from the lives of famous educators such as Pestolozzi, Fabre, etc. as well as teachers and students in diverse situations and contexts. He has focused practically on every aspect of education, from managing classroom discipline to how to teach to how to even how to manage the bus route.

Since April 2016, the Education Division of BSG, a not for profit organization committed to promoting peace, culture and education on the basis of the Lotus Sutra has been holding bi-monthly small group meetings of educators. In these meetings, the educators as well as education administrators come together and discuss their challenges and study the writings of Dr. Daisaku Ikeda. The study has awakened teachers to the nobility of their profession as well as inspired them to reflect and initiate an inner change so as to make a lasting impact on their students’ lives and help them become happy. The writings have touched the heart of many and revitalized their passion to teach and kindled in their hearts a greater purpose to their job from just ‘earning money’ to ‘making a difference to the lives of the students’.

It has introduced teachers to the need to cultivate compassion and not give up on their students. As Dr. Ikeda writes, “No child lacks a mission. The foundation of true humanistic education is the unshakeable conviction that each person has a noble mission in life.” It has prompted teachers to focus on winning trust of their students, their parents and faculty. This transformation in the hearts of the teachers has transformed students and the classrooms.
For example, in the poem on Value Creating Education, Dr. Ikeda clearly outlines the purpose and goals of education as well as the qualities and behavior of educators. He writes,

_Only education enables_
_Human beings to awaken fully_
_To their innate humanity._
...
_Such education_
_Polishes human character_
_It gives rise to_
_A spirit of service_
_To humanity –_
_No,_
_A spirit of selfless dedication_
_To humanity._
_Such education_
_Nurtures_
_A spirit to champion peace,_
_No,_
_A spirit to give one’s life_
_To the struggle_
_For peace._
_This is the lofty spirit_
_Of the truly educated._
_My wish_
_My friends,_
_Is that you do not become slaves_
_To the kind of education_
_That has been all too prevalent until now,_
_One that only focuses_
_On getting ahead in the world._
...
_The father of Soka Education_
_Tsunesaburo Makiguchi said:_
_“Those who are obsessed with personal gain_
_And cannot distinguish between right and wrong_
_Are not qualified to be educators.”_
...
_The Dutch humanist_
_Eramus_
_Sternly rebuked_
_Unprincipled scholars who_
_Cared more for their salaries_
_Than for fostering their students_
...
_We want teachers_
_Who are serious about teaching,_
_Great and amazing teachers_
_Who brim with enthusiasm and excitement_
...
_Teachers exist_
For the sake of students
Students do not exist
For the sake of teachers.
...
A philosopher said:
“Regard your students
As more precious than your children!”

One of the educators shared how she prided on being an extremely strict teacher who had wonderfully disciplined classes. If there was any kind of indiscipline, she would really scold her students. However, after she read Dr. Ikeda’s poem on Soka Education, she was moved to tears. From then on, she made a conscious effort to change her behavior i.e. to become compassionate. It was not easy, but this change was noticed by her students who finally opened up to her and deeply appreciated her kindness.

In another case, a teacher shared how she was being bullied by a police officer to give his daughter an A grade in place of the C that the child had got. Taking inspiration from Dr. Ikeda’s writings about Tsunesaburo Makiguchi, the founding father of Soka Education, of how he refused to extend any special favours to the rich and powerful, the educator remained calm and attempted to have a dialogue with the father, explaining just getting a grade is not important rather he needs to focus on developing his daughters true potential. He however, refused to listen and made false allegations against the teacher. She was transferred out of the school but she remained unperturbed taking courage from Dr. Ikeda’s writings. She struggled not to harbor any negative feelings against the child or the police officer much to the amazement of her colleagues. This outstanding behavior won her support from the school management and finally, the police officer (parent of the child), apologized to the school management for his behavior.

In his novel, the New Human Revolution, Ikeda has shared the heart of a Soka educator through his own experience. He writes, “Shin’ichi had firmly determined that should any of the students suffer setbacks in life, he would be there to encourage and watch over them to the very end of his days…One autumn, when Shin’ichi was visiting the campus, he learned that two third-year junior high students living in the dormitory had been dismissed for improper behavior and were being sent back to their homes in Osaka.” He immediately rushed to meet them. “He looked at the boys, who were unable to meet his gaze. When they had started at the school, surely their eyes shone brightly and their hearts were filled with hope. Now they were forced to leave without completing their studies. The thought pained Shin’ichi, and he felt terribly sorry for them. It also broke his heart to think how their parents must feel.

“I don’t want these boys to be unhappy. I will watch over them for the rest of my life,” Shin’ichi decided.

Shin’ichi spoke with all his heart to the two boys seated before him: “No matter what happens, remember that I am always on your side. When I am in Osaka, please come together to see me. Promise me you’ll come without fail. All right?” Just as he had promised Dr. Ikeda met and encourage them regularly over many years, till each of the students became successful and happy. “He cared for them as if they were his own children.”

This account has moved many educators and it has brought about a shift in their hearts i.e. to care and support those students more, who are not doing well rather than just focusing on the high achievers.

An educator who works in a girls’ government school shared how she used to really dislike her students as they were rowdy and poor performers. Most of the girls were first generation learners from underprivileged backgrounds. She used to feel there was no point teaching them as they would eventually drop-out and work as someone’s servant.
However, taking inspiration from the study, she determined not to give up on her students and prayed to believe in their potential, to understand and win their trust. She started praising the students when they did something good and this helped her build rapport with the girls. They started opening up to her about the various challenges they were facing at home. One day, they told her something they had not told anyone. What she heard disturbed her so much that she had many sleepless nights -many of the rowdy girls were being sexually abused by their own fathers and cousins. Drawing courage, she complained to the police but since the girls and their mothers were economically dependent on the father, they denied the allegations. Frustrated and angry, the teacher finally decided to empower the girls. She continued to encourage them and taught them how to ‘say no’ and protect themselves. The abuse stopped! This reflected in class performance and she had the best academic result and the teacher was presented with an ‘excellence in teaching’ award by the Delhi government. The teacher said, she was happy to receive the award but made her the happiest was the fact some of the girls have got admission in Delhi University and are studying further. She is now their trusted friend and guide.

In another chapter, titled the Future, Ikeda has described how he himself accompanied Soka Kindergarten students on the trial run of the school bus and with what heart he did it i.e. to protect the children. Reading this passage, an educator remarked how ashamed she felt, as she hated to do ‘bus’ duty. She used to feel it was such drudgery but after reading Dr. Ikeda’s essay, she was moved to tears by his spirit and heart. She resolved to change her attitude and really go about the ‘bus duty’ with a fresh spirit exactly as Daisaku Ikeda to protect the children.

It is amazing how the writings of Dr Ikeda have such inspirational power. His keen perception and personal example of practicing the spirit of Soka education has touched the lives of educators. His words which are so strongly backed by his deep sincerity and love for children provide a clear example of the heart of Soka education. The works in English are also written in a simple and easy to understand language which further aids understanding and application.

The study of the writings has initiated a ‘small wave of educational reform’ in New Delhi, as educators get inspired by the writings and work upon themselves to truly change their own behavior and attitude and thereby transform their classrooms and the lives of their students. How they are struggling to become truly inspiring Soka educators who focus on the happiness of the student is an important, unfolding story in India.

**Conclusion**

This action research and experiences have reaffirmed the need to introduce ‘teacher development’ workshops focusing on ‘moral cultivation and inspiration’ for educators. If we expect our educators to fulfil their noble task and become truly inspiring and humanistic teachers who are able to foster their students into value creating human beings, we need to focus on ‘taking care of our educators’. We need to listen to them, to support, encourage and inspire them.

To achieve this, the Education Division of BSG has decided to introduce these noble ideas and practices in the Indian educational system by sharing the works of Dr. Daisaku Ikeda with heads of educational institutions as well as to conduct ‘teacher development’ workshops for educators. With this effort, we hope to bridge the gaping divide between abstract ideals and actual day- to- day teaching practices in Indian schools. We hope to strengthen and expand this wave of humanizing the Indian education system.

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Nozomi Inukai

Abstract
Soka studies is a growing field in educational research in the past decade. However, there is not a single study that explicitly examines the issue of gender. Situated within the larger historical and cultural context of women’s higher education in Japan, the present discourse analysis examines the ideologies and gender expectations communicated to students at the Soka Women’s College (SWC) through its educational philosophy (i.e., mission statement and speeches by the Founder, Daisaku Ikeda) and its institutional practices such as curriculum and course offerings. The study revealed that SWC’s educational philosophy of fostering female leaders who can make social contributions provides a more progressive gender representation. However, more stereotypical gender representations are also present. These mixed representations might have led to more SWC students transferring to four-year institutions compared to their counterparts in other junior colleges, and at the same time, SWC’s curriculum closely aligns with those of other junior colleges. The current study is the first attempt to examine the gender discourse at a Soka institution, and it contributes to the existing literature in Soka studies.

Representation of Women at Soka Women’s College: Discourse Analysis
Since the presidential election in 2016, women’s rights and gender issues have been hotly contested. Underlying these debates are the ideologies surrounding gender roles and expectations. How a group of people is represented is intertwined with identity, production, consumption, and regulation in complex ways (Hall, 1997). What this means is that the image of a certain group that is created and circulated through media and other sources not only affects their identity and how they respond, but also influences policy decisions (e.g., health care, housing, etc.) and institutional practices including schooling. These will directly affect both the material conditions of the people as well as the symbolic meaning and practices in which people engage (Lightfoot & Cole, 2014). In order to engage in the current discussions around issues of gender issues and promote social justice, we must be aware of how these topics are represented in our field of Soka studies.

The field of Soka studies has rapidly grown in the English-language academia in the past decade from almost nonexistent to over 50 articles, book chapters, and books. However, there is not a single study that explicitly examines the topic of gender or single-sex education. This is a gap in the literature, especially given the fact that Tokyo and Kansai Junior and Senior High Schools started as all-boys and all-girls schools, both of which became coeducational in 1982. The only Soka school that remains as a single-sex one to this day is the Soka Women’s College (SWC), a two-year junior college that opened in 1985 in Tokyo, adjacent to the four-year coeducational Soka University established in 1971. Every year, SWC accepts approximately 150 students for the Modern Business program and 100 students for the English Communication program. It also offers two study abroad programs, career support events, and weekend professional certificate programs, such as TOIEC, bookkeeping, secretary, and financial planning. Since 2005, SWC has been recognized multiple times by the Ministry of Education, Culture, Sports, Science, and Technology for its unique educational programs. Every year, 50-60 students (about 20-25%) are admitted as transfer students to Soka University and other four-year universities.

The purpose of this study is to analyze how women are symbolically represented at Soka Women’s College and how that affects the institutional practices, such as learning outcomes, curriculum, and career guidance. The study examines them within the context of other junior colleges in Japan. Specifically, the following research questions were addressed: 1) How are women represented in the founder’s speeches
and the institution’s mission statement? and 2) How do the gender representations affect institutional practices? The study employed discourse analysis of two messages by the founder, Daisaku Ikeda, as well as the SWC’s website. I will first turn to Hall’s (1997) circuit of culture theory as the conceptual framework to guide this study.

**Hall’s Circuit of Culture**

Hall (1997) argued that culture, which he defines as “shared meanings,” is created by a web of interrelated procedures (see Figure 1).

![Figure 1. Hall’s (1997) Circuit of Culture](image)

As you can see in Figure 1, representation, identity, production, consumption, and regulation are all interrelated and influence each other. Representation includes the ways in which certain groups of people (e.g., women, Muslims, Mexicans, etc.) are portrayed through language and images in various social media, legal documents, and other formats. Repeated representations create a discourse around those groups of people. Such discursive representations influence people’s identities, as well as how they consume and (re)produce those representations. People also choose to resist the dominant representations in many ways. Regulation includes policies, legislations, and rules among others that often institutionally legitimize and reproduce the dominant representations, though there are also institutional efforts to counter the dominant representations. For this study, I will specifically focus on the relationship between representation and regulation through the analysis of women’s representations and institutional practices at SWC. With this framework in mind, I will discuss the historical and cultural contexts within which women’s higher education, and junior colleges in particular, emerged and developed.

**History of Women’s Higher Education in Japan**

During the Meiji Era (1869-1912), the beginning of the modern education system, both secondary and higher education were single-sex and primarily reserved for men. Women’s secondary and higher education was also established during this period, but its purpose was specifically to educate upper-class “ladies.” Based on the representation that women should stay at home and take care of the family even if they are highly educated, the curriculum for women’s colleges included subjects such as home economics, sewing, and child rearing in addition to regular academic subjects (Ministry of Education, Culture, Sports, Science, and Technology, n.d.).
Under the post-WWII occupation by the United States, most institutions of secondary and higher education became coeducational. The new School Education Law was passed, and pre-war postsecondary institutions that met the government’s standards were granted a “university” status; the institutions that did not meet these standards were given the temporary status of tanki-daigaku (short-term universities), or junior colleges (Anzai & Paik, 2012b). In 1975, the Ministry of Education set a new standard for junior colleges, allowing them more freedom to design curriculum geared toward specific occupations as opposed to purely general education (Kambayashi, 1981). When junior colleges were originally established, there were more male students than female students, but since the 1960s through present day, female students have consisted of about 90% of total enrollment (Anzai & Paik, 2012b). Currently, junior college enrollment is decreasing due to more female students attending four-year universities; however, many female students still pursue a terminal degree at junior colleges (Anzai & Paik, 2012b).

Although more female students pursued higher education, in Japanese society, the goal of the highly-educated woman was represented as becoming ryosai kenbo (good wife and wise mother). Such representations affected how many junior colleges, which mainly educated female students, structured their curriculum. To be a good wife, besides sewing, cooking, and nursing, bookkeeping was considered important because women traditionally controlled household finances (Anzai & Paik, 2012a). Furthermore, the Japanese considered wise mothers to be cultured women who are well-versed in a wide range of social and cultural topics (Anzai & Paik, 2012a; Starobin, 2002). This is because mothers provided the first education to their children, and especially for their sons. Therefore, many junior colleges offered programs in home economics, education, fine arts, and other humanities-related courses (Anzai & Paik, 2012a).

Besides the actual knowledge and skills gained through the two years of education, junior college graduation provided young women a middle-class status, which was an advantage for marriage due to its assumed effect of being a good wife and wise mother (Starobin, 2002); at the same time, two years of higher education was not as “intimidating” to professional men with a four-year college education (Anzai & Paik, 2012a). Alongside marriage, company hiring practices also influenced Japanese women’s choice of junior colleges over four-year universities. Although many Japanese companies practiced lifetime employment for men, they expected women to quit work when they married or had their first child in their mid-twenties. Therefore, many companies considered junior college education as optimal for women because they can receive enough knowledge and skills to enter the workforce and start working at age 20, which leaves at least 5 years or so before marriage. (Anzai & Paik, 2012a).

The social structure and employment patterns started to change after the Equal Employment Opportunity Act for Men and Women was enacted in 1986. The number of working married women increased from 49.4% in 1980 to 71.6% in 2005 for those aged 25-29, and from 46.5% to 61.6% for those aged 30-34 (Anzai & Paik, 2012a, 2012b). Women became an integral part of the workforce. With this social change, the purpose of junior college education also shifted from educating ryosai kenbo to preparing female students for the workforce. Although in the past, many female students only aspired to entry-level office jobs to earn income until marriage, now many female students seek a long-term career. In order to enhance opportunities not only for employment, but also for career advancement, obtaining professional certificates such as secretary and bookkeeping now became important,1 something female junior college students in Anzai and Paik’s (2012b) study acknowledged. With more women entering and remaining in the workforce, many junior colleges no longer explicitly emphasize the ryosai kenbo education. However, gender representations in society do not change as quickly as the demands of a

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1Although not discussed in the literature, as someone who grew up in Japan, I know that Japan has a strong culture of national standardized professional certificates. As long as prospective employees have a higher education degree, having these professional certificates are often weighted more than the school or degree for companies, with the exception of highly prestigious universities. This emphasis is also highlighted by the large section about professional certificates in Japanese standard resume.
capitalist economy, and many women today must balance the demand to earn income and the gender expectation to be a good wife and mother (Anzai & Paik, 2012a). Therefore, although many women aspire to a career, they still face the pressure to pursue their career within the boundary of gender expectations.

Methods

This study explored how women are represented in Ikeda’s speeches and in the SWC’s educational philosophy and how they affected the institutional practices. In seeking to answer these questions, critical discourse analysis was conducted. Discourse analysis is the study of language-in-use and originated in linguistics (Gee, 2011). Although some discourse analyses focus on describing and explaining how language works, I used a critical approach, which investigates the language use in relation to social structures and aims to expose the ideologies behind what is taken as “common sense” (Greckhamer & Cilesiz, 2014). Specifically, I will use three of the “seven building tasks” of language identified by Gee (2011) to guide my analysis: 1) how language makes certain things significant, 2) what identities the language-in-use enacts, and 3) what perspective on social goods the language-in-use communicates (e.g., What is “normal,” “good,” “appropriate,” etc.) (pp. 17-19).

The data collection and analysis method used in this study is document analysis, which “is a systematic procedure for reviewing or evaluating documents—both printed and electronic…material” (Bowen, 2009, p. 27). Documents included information from the SWC website and Ikeda’s speeches to SWC students. Specifically, the former included the SWC mission statement, institutional learning outcomes, and the program descriptions. The latter included Ikeda’s speech at the first entrance ceremony in 1985 and his special lecture on French scientist Marie Curie delivered in 2008. These sources were selected to compare the discourses behind the educational philosophy and the institutional practices, as well as change over time. All documents were coded, and codes were used to generate themes (Ravitch & Carl, 2016).

Findings

Developing Female Leaders of Character who can Contribute to Society

Analyzing how women are represented in both Ikeda’s speeches and SWC’s website, one theme that stands out is developing female leaders of character who can contribute to society. One of the learning outcomes is to “cultivate a cultured character and a rich humanity to actualize happiness for oneself and others.” What does this look like in more concrete terms? For the Modern Business program, in addition to the practical knowledge and skills in business and information technology, it is the interpersonal skills to connect with others and the ability to create new and valuable business outcomes from a humanistic viewpoint. For the English Communication program, it is the ability to coexist with people from different cultures as one human family and to find solutions to global problems.

Not only the institutional learning outcomes, but also Ikeda’s speech from the time of the school’s founding emphasize developing such a cultured and humanistic character. In his speech at SWC’s first entrance ceremony in 1985, Ikeda discussed the idea of a “cultured person.” He stated:

Although some people think as if skills in tea ceremony, flower arrangement, and calligraphy are signs of a ‘cultured person,’ I don’t think that mere knowledge or acquisition of skills makes one a ‘cultured person’...To put it concisely, a ‘cultured person’ is someone who shines with humanistic character, which brings wisdom and creates good human relationships. (Ikeda, 1985[1996], p. 283)

Here, Ikeda made it clear that what the society traditionally considered as feminine skills such as tea ceremony, flower arrangement, and calligraphy were not the marker of a “cultured person.” Furthermore, knowing that his audience are all female students, he used the gender-neutral term “person” and emphasized gender-neutral characteristics such as humanism, wisdom, and interpersonal skills. In the same speech, Ikeda also stated the importance of never being defeated by life’s challenges and having an ideal, or a sense of mission to contribute to society. He claimed that those who have ideals are strong because ideals are like a torch to guide them in the dark. In 1985, at the height of bubble economy and
salaryman (corporate workers) masculinity, when few women aspired to leadership and societal contribution outside of home, Ikeda’s message to these young women at SWC is powerful.

Ikeda’s educational philosophy remained consistent throughout the years. He delivered a special lecture for SWC students in 2008 on Marie Curie. In this lecture, Marie Curie is represented as the symbol of an ideal woman at SWC. Referring to SWC’s statue of Marie Curie holding a flask, Ikeda stated that this captured her sincere spirit of inquiry and her dedication to use her knowledge for those who were suffering. He further stated that what made Marie Curie truly great was not only her intellect and accomplishments in science, but also her integrity as a person who always worked for the people, not for fame. In this lecture, Ikeda referred to her character of “not giving up,” “never being defeated,” “perseverance,” and “courage to face challenges” over 20 times. Ikeda then explained that what makes people strong so that they can overcome difficulties and sorrows is an ideal, or a sense of mission. The following quote summarizes this point:

I think the greatness of Marie Curie lies not in the fact that she received two Nobel Prizes, but in her strength not to be defeated by sorrows. There is no life that is smooth sailing; rather, it is usually full of difficulties. In order to overcome difficulties, it is important to have a sense of mission, from which hope emerges. (Ikeda, 2008, p. 12)

These references and quotes show that Ikeda’s message to female students at SWC is quite consistent throughout more than 20 years since its founding. One new idea that emerged in this 2008 lecture is the concept of social activism. Ikeda highlighted Marie Curie’s social activism to fight prejudice against women and open paths for other women. This seems to reinforce Ikeda’s hope for SWC students not only to become successful themselves, but also to actively contribute to creating a better society where other women can become successful.

More Traditional Gender Representations

There are also implicit messages that point to more traditional gender expectations. The fact that the only Soka junior college remains single-sex conform to the Japanese social norm that junior colleges are for women. In his speech, Ikeda also presented Marie Curie as a good daughter supporting her father, and a good mother raising her children despite her strenuous work as a scientist. Even though this was not the highlight of the speech, this reinforces the traditional gender role of woman taking care of the family even if she has a demanding job. Furthermore, mere inclusion of love, marriage, and child rearing as topics is worth noting. Although topics on character development and social contribution are also common in Ikeda’s speeches outside the SWC context, references to love and family life are relatively rare. The choice to include such topics in a speech specifically addressing SWC students implies that these are important topics for them. Ikeda’s (2008) speech also included notions such as women’s cheerful smiles as an indicator of strength and women being natural educators leading society to peace. These notions create a representation of women with feminine traits.

SWC’s Curriculum: Following the Current Junior College Trend in Japan

The first characteristics of SWC’s curriculum is the combination of general arts and career-focused education.2 The mission statement given by the Founder, Ikeda—“Be a person of intelligence, happiness, and virtue; be a person of principle working for harmony for all; be a person with a global view and social wisdom” (Soka Women’s College, 2013)—seems to resonate more with the traditional liberal arts education, but SWC’s curriculum also shows a strong emphasis on career-focused education. Both students in the Modern Business program and the English Communication program must take 44 units in their respective program and 24 units from the general education courses. The curriculum policy states that both programs offer “curriculum that develop capable people who can play an active role in

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2I intentionally use the term “career-focused” as opposed to “vocational” education. Vocational education refers to specialized training in fields such as engineering, agriculture, and arts, and its degree often has a connotation of lower-status. On the other hand, “career-focused” education here refers to curriculum focused on enhancing employment opportunities mostly in the business, commerce, and service sectors.
various fields of society by providing both specialized education and liberal arts education.” These curriculum offerings mirror the trend in the junior college education in the larger Japanese society (Kambayashi, 1981), negotiating the traditional values of educating cultured people through liberal arts education and the social demands of preparing people to enter the workforce with the necessary specialized knowledge and skills.

The second feature of SWC’s curriculum is its emphasis on global citizenship education, which permeates both the specialized courses and the liberal arts courses. The Modern Business program offers courses such as Global Society and Economics, Bilingual Office Work, and English for Tourism. The English Communication program offers courses on current topics and research on the U.S. and Europe besides courses on the four language skills of listening, speaking, reading, and writing. As the program name suggests, the “global citizenship liberal arts” courses include various topics on global issues such as world peace, international relations, environmental issues, as well as world literature and philosophy. This emphasis on global citizenship education also mirrors the current trend in Japanese education. Compared to four-year universities, there are less junior colleges that emphasize global citizenship education, but still a quick search of chikyu shimin kyoiku (global citizenship education) on Japanese web browser leads to hundreds of hits though how that term is defined could vary widely. Another significant aspect of SWC curriculum is professional certification courses. These are offered both as a part of the official curriculum counted towards graduation requirements and extra-curricular weekend courses. This emphasis on professional certification also echoes the junior college trend described in the literature (Anzai & Paik, 2012b). Overall, SWC’s curricula are closely aligned to those of other junior colleges in Japan, preparing women to enhance employment opportunities through career-focused education and to become cultured people through liberal arts education with a global focus.

Discussion

When comparing the representation of women within SWC’s discourses with that in the larger Japanese society, SWC seems to emphasize women’s social contribution much more than the traditional gender discourse. SWC’s emphasis on social contribution both in Ikeda’s speeches and in institutional learning outcomes communicates an empowering message for women that they can make significant contributions to society through their career. In fact, such a message to women dates back to Makiguchi in the early 20th century. Makiguchi, as a member of the Dainippon Society for Further Education for Young Women, conducted correspondence courses that provided secondary-level education for girls (Shiohara, 2001). Shiohara (2001) states that the magazines edited by Makiguchi carried stories of women who were active in the international scene, and he analyzes that the title of the magazine Daikatei (lit. large home) “most likely expresses a desire for girls to develop into independent women of broad vision, rather than being confined to the ‘family’ in its narrow sense.” It seems that Ikeda has carried Makiguchi’s vision in his speeches and in the establishment of SWC. Such a progressive vision for women was not discussed in any of the literature on Japanese junior colleges even today. However, even with such progressive representation of women at SWC, its curriculum mirrored closely that of other junior colleges in Japan. This might be because SWC is also aware of the social demands that students will face after graduation in terms of family and career. One significant difference is that SWC has a support system for students who wish to transfer to four-year universities, including Soka University. This has led to a much higher percentage of SWC students (about 20-25%) transferring and pursuing further academic career compared to those in Anzai and Paik’s (2012a, 2012b) studies (8% and 0% respectively).

On the other hand, SWC and Ikeda’s speeches do not escape from the traditional gender representations, as presented above. The photographs on SWC’s website also seemed to suggest that students at SWC dressed in a much more feminine style than students at Soka University.
From a Western feminist perspective, one might say that these images essentialize “womanhood” and reinforces gender stereotypes (e.g., Vincent, 2010; Zinn & Dill, 1996). However, it is also important to understand that feminism is understood somewhat differently in Japan. Japan consciously used the term danjo kyodo sankaku (equal participation of men and women) instead of “gender equality.” This notion empowers women by valuing their unique contribution (traditionally in the home) as equally important to society’s development as men’s contribution (traditionally outside the home) (Kodate, Kodate, & Kodate, 2010).

Conclusion

The present study on a discourse analysis of SWC’s website and Ikeda’s speeches explored the gender representations and its impact on institutional practices at SWC. I situated my analysis within the context of junior colleges in Japan. The study revealed that women’s representations at SWC, which focused on social contribution and activism, seemed to be much more progressive than that in the larger Japanese society. However, other than higher transfer rate to four-year universities, the study also found that such difference in representation did not lead to a significant difference in institutional practices such as learning outcomes and curriculum. This could be due to the larger social influence and implication of job prospects.

One of the limitations of the present study is that, with the limited time and space of this project, I only analyzed SWC’s mission, learning outcomes, curriculum, and two of Ikeda’s speeches to SWC students. In order to better understand the gender representations at SWC, further research is needed in at least two areas. One is comparison of the documents used in this study with those at Soka University or other Soka schools that are coeducational to see if there are differences. The other is to conduct observations and interviews at SWC to find out how administrators and faculty are implementing the learning outcomes, how students are receiving the messages, and whether there are gendered institutional practices that remain unstated in official documents. Such studies will provide a more comprehensive picture of gender discourse at SWC and include other important aspects of Hall’s (1997) circuit of culture, such as identity, production, and consumption (see Figure 1). Despite these limitations, the current study is the first attempt to examine the gender discourse at a Soka institution, and it contributes to the existing literature in Soka studies.

References


Seeking the Meaning of Global Citizenship: Findings from Case Study Research of Soka University Japan

Paul Sherman

Abstract
This article reports findings from case study research on global citizenship education at Soka University Japan (SUJ). It explores how SUJ addresses global citizenship, as seen through the lenses of its administrators, faculty, and students. Semi-structured interviews were conducted using a model of global citizenship identity developed and tested by researchers at an American university. A thematic analysis of the interview data suggests that student global citizenship identity is cultivated at SUJ, in an environment in which global awareness and global citizenship is strongly endorsed. The present research adds support for the development of global citizenship curricular and co-curricular strategies in higher education that teach and empower students to actively pursue the meaning of global citizenship in their everyday interactions with others. SUJ’s example of creating a ‘culture of care’ would be worth exploring for its transferability to higher education campuses around the world.

Keywords: Global citizenship, Soka education, global citizenship education

Introduction
Global citizenship has chiefly emerged as an attractive construct for campaigners of worldwide peace movements, as well as for advocates of human rights, environmental sustainability, and social justice issues (Clifford & Montgomery, 2014). Although global citizenship has been addressed in academic environments since the 1950s, it has only been the subject of significant discussion over the past few decades (Snider, Reysen, & Katzarska-Miller, 2013). Current discourse on internationalization within the higher education sector has largely been fueled by pressures on colleges and universities to better prepare students for the effects of globalization (Blake, Pierce, Gibson, Reysen, & Katzarska-Miller, 2015). Stoner, Perry, Wadsworth, Stoner, and Tarrant (2014, p. 127) note that higher education has felt both internal and external demands to ensure students are able to ‘think and act globally in order to effectively address political, social, economic, and environmental problems on a global scale’. Spencer-Oatey and Dauber (2015, p.9) observe that employers are now ‘seeking/demanding/ expecting’ their new employees to be ‘globally skilled’, also referred to as interculturally competent.

As a result of these various pressures, higher education institutions are developing internationalization policies and programs to respond to the continued evolution of globalization (Hanson, 2010). A number of studies report that higher education has increasingly begun to realize the importance of engaging students in global citizenship curricula to be more globally informed, prepared, responsible, and competent (Ibrahim, 2005; Lorenzini, 2013; Shultz, 2007).

In the current age, notwithstanding some of the recent populist movements toward adopting a more nationalist agenda (e.g., U.K. and U.S.A.), the value of global citizenship education has been trending upward.

Soka Education and Global Citizenship
Soka (value creating) education is a relatively new approach to humanistic education, largely unfamiliar outside of Japan, where it was developed in the early part of the 20th century by educators Tsunesaburo Makiguchi and Josei Toda. Soka education has been gradually gaining international attention through fairly recent scholarly research in a number of countries, such as the U.K., Italy, and U.S.A. (Gebert & Joffee, 2007).
Daisaku Ikeda, chief architect of the modern-day interpretation of Makiguchi’s vision for Soka education, as well as founder of a system of schools based on this concept, elucidates the purpose of Soka education in a manner that resonates with the ideals of global citizenship. ‘The aim of Soka education is the happiness of oneself and others, as well as society as a whole, and peace for all humanity’ (Ikeda, 2006, p. 341).

Shiohara (2006) remarks that Soka education aims to nurture students who are qualified as global citizens. Gebert and George (2000) state that Soka education is based on the premise that one of education’s chief purposes is to cultivate global-minded individuals who could be empathetically engaged with the world, while at the same time maintain their roots at the local community level.

The Soka Education school system operates primary to tertiary schools in Japan, kindergartens in Singapore, Malaysia, Hong Kong, Brazil and South Korea, a high school in Brazil, and a university in the U.S.A. My research involved a case study of Soka University Japan (SUJ), exploring its approach to cultivating global citizenship identity and engagement.

The focus of this article is to illuminate how the SUJ environment cultivates global citizenship, as well as to share how various constituents of the SUJ community conceptualize global citizenship.

Purpose of This Article
In examining Soka education’s approach to global citizenship education (gce), the aim of this article is to contribute to the discourse on the value of gce, and to shed light on critical approaches in higher education for cultivating and actualizing global citizenship identity and engagement.

The article begins with an overview of how global citizenship is conceptualized in the research literature, followed by an account of the methodology used for my research study. This is followed by a brief description of SUJ, and an account of my research findings at the university as they pertain to the central focus of this article.

Conceptualizations of Global Citizenship
Global citizenship has been frequently associated with an understanding and appreciation for cultural diversity (Clifford & Montgomery, 2014; Hendershot & Sperandio, 2009; Karlberg, 2008; Nussbaum, 1997; Snider, Reysen, & Katzarska-Miller, 2013). Knowledge of other cultures, including participation in intercultural exchange, is seen as a critical element for identifying and actively engaging as a global citizen.

Hendershot and Sperandio (2009) surveyed students from their university’s Global Citizenship Program for perceptions of what it means to be a global citizen. Open-mindedness and acceptance of other cultures, as well as being tolerant and non-judgmental, were prominent themes expressed by the students. Nussbaum (1997, p. 68) believes that, ‘Awareness of cultural difference is essential in order to promote the respect for another that is the essential underpinning for dialogue’. A respectful attitude means to presume that value exists in all cultural contexts for finding meaning and identity in that culture (Haydon, 2006).

Global citizenship has also been identified with recognition of global interconnectedness and shared bonds among human beings, as well as with our ecosystem (Ikeda, 2010; Khoo, 2011; Noddings, 2005; Obelleiro, 2012; Pallas, 2012; Sperandio, Grudzinski-Hall, & Stewart-Gambino, 2010). Schattle’s (2008, p. 39) study of 157 individuals who self-identified as global citizens indicates that responsible global citizenship, ‘emphasize[s] both moral accountability and solidarity toward all life on the planet’. In advocating for a ‘new humanism’, Bokova (2010, p. 5) stresses, ‘An accomplished human being is one who recognizes coexistence and equality with all others, however far away, and who strives to find a way to live with them’. In this regard, accomplished human beings share a common trait with global citizens, who in Noddings’ (2005, p. 11) view, ‘consider the effects of life in one locality on the lives and wellbeing of distant others’. Nussbaum (1997, p. 10) contends that an essential criterion for the cultivation of one’s humanity is to appreciate that ‘human beings [are] bound to all other human beings by ties of recognition and concern’.

Additionally, global citizenship has been linked to an increased awareness and belief in social
justice and respect for human rights (Burgess, Reimer-Kirkham, & Astle, 2014; Gibson, Rimmington, & Landwehr-Brown, 2008; Martin, Smolen, Oswald, & Milam, 2012; Osler & Starkey, 2003; Pallas, 2012). Gibbons et al. (2008, p. 17) note that global citizenship entails responsibilities that, ‘require an attitude of respect for the rights of others and actions that are just for all’, while Karlberg (2008) believes that global citizenship can play a significant role in creating a more peaceful and just society.

Other research has reported on prosocial global citizenship practices such as altruism, empathy, and caring for the welfare of others outside one's cultural group (Burgess et al., 2014; Ikeda, 2006; Noddings, 2005; Nussbaum, 1997; Reysen & Katzarska-Miller, 2013a), as well as taking responsibility for the global impact of one’s actions (Gibson et al., 2008; Obelleiro, 2012; Reysen & Katzarska-Miller, 2013b; Snider et al., 2013). Bourke, Bamber, and Lyons (2012) report on a meta-analysis study demonstrating that the strongest predictors of engaging in citizenship activities were one’s levels of conscientiousness, empathy, and helpfulness. Brunell (2013) states that gce fosters a sense of moral responsibility for global issues and for those who suffer under the weight of these challenges. An important aspect of this felt responsibility is the development of a sense of empowerment to engage in activities to improve the lives of others most affected by global problems. Ikeda (2010, p. 112) reflects on an essential element of global citizenship as, ‘The compassion to maintain an imaginative empathy that reaches beyond one’s immediate surroundings and extends to those suffering in distant places’.

Lastly, the literature notes that knowledge and awareness of self in relation to others, as well as critical self-reflection, are important characteristics of global citizenship (Clifford & Montgomery, 2014; Hendershot & Sperandio, 2009; Nussbaum, 1997). Nussbaum (2007, p. 38), for example, comments on ‘the capacity for Socratic self-criticism and critical thought about one's own traditions’, as a crucial element for engaged citizenship in a pluralistic, democratic and globalized world. Lilley, Barker, and Harris (2015) conducted interviews with 26 higher education experts located in Australia and the European Union for the purpose of exploring how universities address ethical thinking and global citizenship. By analyzing themes from the interviews, the authors developed a profile of a global citizen mindset, which includes transformative thinking, imagining other perspectives, reflexivity in questioning assumptions, thinking as the ‘other’, and engaging in critical and ethical thinking.

In summarizing conceptualizations of global citizenship, it is most typically understood as an orientation toward an appreciation for the worldwide inter-connection between human beings and with the environment, a respect for cultural diversity and human rights, a commitment to global social justice, a sensitivity to the suffering of people around the world, an ability to see the world as others see it, and a felt duty to take responsibility for one's own actions and on behalf of others. Most of these portrayals of global citizenship are tidily encapsulated in Reysen & Katzarska-Miller’s (2013b, p. 860) definition of global citizenship as, ‘Awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act’. Schattle (2008) also recognizes awareness and responsibility as key aspects of global citizenship, however, he adds that participation is a critical element within his troika of interconnected components of global citizenship. Morais and Ogden (2011) identify social responsibility, global competence and global civic engagement as three dimensions of global citizenship that are consistently mentioned in the academic literature.

Research Methodology

Method
The research findings reported in this article emanate from semi-structured interviews that I conducted with SUJ administrators, faculty and students (current and alumni). The interview questions were aimed at generating perceptions and experiences with SUJ’s global citizenship education policies and practices, as well as exploring the participants’ understanding and personal experiences of global citizenship. A thematic analysis of the interview data was undertaken using Attride-Stirling’s (2001) thematic network technique.

Participants
A fairly diverse participant group from the SUJ community was recruited that included a total
of 19 administrators, faculty, students, and alumni affiliated with ten different university departments (undergraduate faculties of Education, International Liberal Arts, Law, Economics, and Letters; graduate schools of Teacher Education, Economics, Letters, and Engineering; and Soka Women’s College). The largest academic discipline represented was education, with 53% of the participants identifying as administrators, teachers, current students, or alumni from the undergraduate education faculty or graduate school of education.

Ten of the interviewees were male (53%) and nine interviewees were female (47%). In terms of longevity of employment experience, the mean length of time that the nine administrator and faculty participants had been working at SUJ was 14.1 years ($SD = 10.6$), with a range from 2.5 to 33 years. Three faculty members and one administrator were also alumni of SUJ. The mean number of years since graduation for all nine participants who identified as SUJ alumni was 21.7 years ($SD =12.4$), with a range from 2 to 40 years (including two alumni from SUJ’s first graduating class). Importantly, the participants’ graduation years from SUJ were from all five decades since the founding of the university in 1971, allowing for varied perspectives and experiences over the entire lifespan of the university.

Current students studying at SUJ who participated in the interviews were either at the sophomore ($3^{rd}$), senior ($4^{th}$), or graduate (PhD) level, and studying in one of three different faculty departments. One of the senior students was also completing SUJ’s concurrent Global Citizenship Program.

**Soka University Japan**

Makiguchi and Toda’s joint vision for establishing a ‘value creating’ university became a reality in 1971, when Toda’s successor, Daisaku Ikeda founded Soka University Japan (SUJ), a private university located in Hachioji, on the outskirts of Tokyo. Three years earlier Ikeda had established a junior and senior high school in Tokyo, the first educational institutions based on the principles of value creation. Ikeda (2010, p. 246) states that what ultimately defines value (after Makiguchi’s Theory of Value), ‘is whether something adds to or detracts from, advances or hinders, the human condition’.

Subsequent to the founding of SUJ, Ikeda established a women’s junior college and a network of kindergarten, elementary, junior and senior high schools throughout Japan, as well as schools ranging from kindergarten to university in six other countries. Together, these institutions constitute the network of schools known as the Soka Educational system. Ikeda’s speech delivered at SUJ’s third commencement ceremony in 1973 highlights the principal objective of the university (Ikeda, 2006, p. 27)

The name of this institution—Soka University—means a university for the creation of value. This in turn means that the basic aim of our university must be to create the kind of value needed by society for it to become a more healthful and wholesome place. This is the kind of value that must be offered—or returned—to society. Consequently, all students here should cultivate their creative abilities in the effort to provide a rich vision for the future and contribute in a meaningful way to society.

Japan’s Ministry of Education, Culture, Science, Sports and Technology (MEXT, 2016) reports that there are a total of 779 universities in Japan, of which three in every four (78%), like SUJ, are privately operated. SUJ currently houses eight undergraduate faculties (economics, business administration, law, letters, education, science and engineering, nursing, and international liberal arts) and four graduate schools (economics, law, letters, and engineering). Within the graduate studies departments a number of specialized majors are available in such areas as education, humanities, and international language education. As of 2016, SUJ’s total annual enrolment was nearing 8,000 students. Since its inception, SUJ has seen over 50,000 students graduate from its various academic programs.

Recognizing the university’s longstanding commitment to global learning, MEXT (2014) designated SUJ a ‘Top Global University’, along with 36 other universities. Selected schools are part of the Japanese government’s strategy to fund world-class and innovative universities that advance the internationalization of Japanese society. SUJ’s plan under this initiative is entitled, ‘Global Initiative for Humanistic Education: Fostering Global Citizens for Building Peace and Sustainable Prosperity’. The
project’s strategy includes the internationalization of institutional governance and faculty, programs in study abroad and academic exchange, global learning, and the establishment of a center to promote internationalization in education and research, which includes the launch of graduate programs in peace and global citizenship studies (Soka University, 2016c). As of 2016, SUJ sends 12% of its students on study abroad annually, has exchange agreements with 181 universities in 54 countries, and welcomes 500 international students from 49 different countries (Soka University, 2016a).

Although the majority of its studies are conducted in the Japanese language, the university recently established the Faculty of International Liberal Arts (FILA), as well as a specialized program within the Faculty of Economics. Both initiatives were purposely developed for international students wishing to earn a bachelor’s degree while taking coursework in the English language. FILA’s mission appropriately reflects Soka education’s commitment to global learning and engendering global competencies within its students, as its aim is to ‘develop and educate global leaders with interdisciplinary perspectives and cross-cultural capabilities that will contribute to the prosperity of nations’ (Soka University Faculty of International…, n.d., ‘Mission statement’).

An additional initiative of SUJ that is directly related to the ideals of global citizenship is the Global Program to Develop Human Resources, which runs conjointly within each of the faculties of economics, letters, and law. As well, within the purview of this initiative, the Global Citizenship Program offers an undergraduate degree that ‘goes beyond the traditional scope of higher education by developing individuals with outstanding leadership skills who will lead contributive lives for the peace and betterment of society and the world’ (Soka University, 2016b, ‘Global program to develop…’).

Findings

In this section I report on the research interview participants’ conceptualizations of global citizenship, and their various perceptions of SUJ’s cultivation of global citizenship. Verbatim interview responses are used throughout. The following abbreviations are assigned to all participant’s quotes to identify the participants’ key affiliation within the SUJ community: Adm = senior administrator; Fac = faculty; Alu = alumni; Stu = current student. The number appearing after the abbreviation identifies the specific interview participant (e.g., Adm1 is the 1st participant in a senior administrator position at SUJ).

A dominant theme that emerged from the interviews ostensibly identified the Soka University ethos as one that strongly cultivates a global citizenship identity. The SUJ educational experience was seen as providing multiple opportunities to understand the meaning of global citizenship. As a collective, the participants offered a number of perspectives on global citizenship that are universally referenced in the research literature, such as a feeling of interconnectivity with others around the world (Khoo, 2011), having empathy for others and caring for their wellbeing (Brunell, 2013), understanding and appreciating diversity (Ikeda, 2010), and being tolerant of difference (Nussbaum, 1997).

On the whole, I was impressed with the participants’ level of understanding of global citizenship, and in particular the degree of concurrence with conceptualizations in the academic literature. For example, the following comments by two senior administrators capture a number of important elements that are commonly understood to represent the notion of global citizenship,

*I think it’s [global citizenship] the desire to want to learn about diverse people, culture, ethnicity, history. Next, I think it’s the aspect of being able to appreciate and respect those differences. Next, I would think, a certain sense of responsibility about understanding the global consequences of one’s actions, such as in the environment ... and then, the empathy part. The desire to want to create a world that is more peaceful, more tolerant of differences, and more respectful of diversity. All of those things, I feel, are part of what we would say is global citizenship.* (Adm2)

*A point that I’ll be making in my class today is that the world, the globe, is a system, and global citizens, global leaders, understand that we are interconnected.* (Adm4)
While it might be expected that SUJ administrators and faculty would be fairly knowledgeable about global citizenship, given their respective positions and qualifications, students and alumni also expressed a sharp understanding of this concept, as noted from the following reflections,

*I think that [global citizenship] requires the quality of embracing all humanity and understanding any suffering that is happening around the world.* (Stu3)

*I think global citizenship is a choice that we can make or an opportunity that we, each human being have, where we can think about issues around the world or issues around ourselves as our own issues and problems.* (Alu2)

One possible explanation for this uniform understanding of global citizenship across the campus is that SUJ appears to be a learning environment that was specifically created for fostering global citizens. One of the participants referred to a series of speeches delivered in 1996 by the university’s founder, Ikeda. In one particular speech entitled, *Education Toward Global Citizenship*, which parenthetically, was referenced by almost half of the interviewees, Ikeda (2010, p.116) remarks, ‘The work of fostering global citizens...is a vital project in which we all are participants and for which we all share responsibility’. This bond of shared responsibility was quite evident with each person I interviewed, and was often expressed in prideful ways,

*My understanding is that while there are quite a few higher education institutions in Japan that are far ahead of Soka University in terms of policy and practice level, Soka [University] is somehow special in creating a climate for promoting global citizenship.* (Fac1)

Another faculty member reflected on the holistic nature of the university’s ethos of cultivating global citizenship reflexivity,

*It has always been difficult for me to find how the institution as a whole promotes or helps students develop these [global citizenship] prosocial values and behaviours. My conclusion is that it’s an ethos... Everybody, not everybody, but most all students, faculty, and educators on campus are kind of seeking the meaning of global citizenship... So when you’re walking around on campus, and you bump into people, or you pass somebody in the hallway, or you have to go talk to an office administrator, or you need to go talk to a professor, there seems to be this kind of broader viewpoint of why we’re here on campus.* (Fac5)

Providing opportunities for self-reflection and perspectives shifting have been noted as critical aspects of global citizenship education (Clifford & Montgomery, 2014; Stoner, Tarrant, Perry, Stoner, Wearing, & Lyons, 2014). As reflected in the following participant’s comment, SUJ provides many educational opportunities for students to not only contemplate the meaning of global citizenship, but to also think about possibilities for active engagement as a global citizen,

*Soka University provides us with a lot of opportunities to think about global citizenship, I’m sure. I really think that Soka University students are required to think and act on how well we can put these things into practice.* (Stu3)

Judging from the perspectives of the participants I interviewed at SUJ, it is evident that global citizenship is a widely well-understood concept at the university. This development likely stems from the multiple curricular and co-curricular activities afforded at the university to study global citizenship, as suggested above by Stu3. This is not so unusual at institutions of higher education that focus on global learning. However, one component of SUJ’s ethos that I did find uniquely salient in its cultivation of global citizenship is its ‘culture of care’, which ubiquitously permeates the campus environment. This
culture appears to be related to the ‘kohai-senpai’ (senior-junior) relationship, which is a deeply rooted socio-cultural tradition in Japanese society that is largely based on age (Takahashi, 2014). One administrator described the caring connection at SUJ in this manner,

There is a very strong culture here on campus, a student culture of care [that] is palpable. It’s older students caring and providing for younger students. That culture of care amongst students is, I think, a force to be reckoned with, that does not exist, I think, in this same fashion in other campuses…. It’s present between faculty and students, but it’s striking amongst students. Very, very strong bond amongst students, and it’s about care. (Adm4)

While this type of social relationship is not necessarily unique to the SUJ milieu, a number of participants commented on its distinctiveness at their campus. For example, an administrator gave her view of the senior-junior relationship dynamic, positing how its sustainability over generations of students is related to global citizenship,

I also think that the communication that goes on between senior students and junior students is very strong here at Soka University. Why does that happen? That’s also linked with global citizenship and empathy, because the senior students feel that what they gained through their university life they would like to share with the junior students. When junior students receive that kind of generosity, that kind of treatment, I notice that it is passed on from one generation to the next. It sounds so simplistic, but I have to say I’ve witnessed it myself over these 17 years, and it’s the notion that when someone has gone out of their way and supported you, and helped you, and given information, or when you’re having problems and have worked on it with you, there is so much appreciation. You experience that yourself, you’re on the receiving end, so a lot of our students begin to say, ‘I received so much, I want to be able to give’. That happens a lot. (Adm2)

An alumnus provided a personal example of this dynamic in action. He spoke of his experience as a young international student who could not speak Japanese when he first entered SUJ. At that time learning the Japanese language was a requisite to continuing one’s studies at the university. Despite trying many learning strategies on his own, he could not grasp the language. His struggles did not go unnoticed by a fellow student, and soon a large number of students self-initiated a study group to help him overcome his language learning challenges. Here is a portion of this alumni’s narrative of his experience, illustrating the culture of care that has pervaded the university for decades since its founding,

We would go to the cafeteria and they would teach me what had happened in the class. They would show their notes to me because I couldn’t take notes. They kept encouraging me. That is how I learned Japanese. If I went to another university, I think I would have stopped, but because it was Soka University, in that environment where people really cared about each other, I was able to learn Japanese. So, I won’t forget that. I shouldn’t forget that. (Alu5)

The caring aspect of the SUJ community also extends to the teacher-student relationship, and again, seems to be connected to the institution’s intentional cultivation of global citizenship, as explained by this faculty member,

I think that Soka University promotes global citizenship, or I try to promote global citizenship as an instructor, by cherishing each student. The university has a great policy where students come first. As an institution, I think, the university tries very hard to promote cherishing and caring for the [students’] wellbeing—not just teaching and scholarship—but definitely cherishing each student as an individual. (Fac5)
A final example that demonstrates the SUJ culture of caring comes from a student enrolled in SUJ’s Global Citizenship Program (GCP), who expressed gratitude for the care provided by the teachers in this program,

*I got many influences from especially the teachers of the GCP program. I think they are global citizens. They have not only the skills to teach, but also they really try to support us, try to foster us, try to help us. Even though they have a lot of work, a lot to do, and they don’t have much time, they don’t hesitate to spend time with us to support us. They think globally, they think from many perspectives, and they are really passionate to help people.* (Stu1)

To conclude, for the most part, reflections from the interview participants indicate that SUJ robustly cultivates a global citizenship normative environment and promotes global awareness. Normative environment refers to the influential effects of the beliefs and behaviours of people we encounter and value in our everyday lives. Global awareness refers to knowledge of global issues and one’s interconnectedness with others (Reysen & Katzarska-Miller, 2013a). Past research has shown that the degree to which global awareness is supported within one’s normative environment greatly impacts the strength of one’s identity as a global citizen (Reysen & Katzarska-Miller, 2013b). To the extent that a global citizenship ethos is infused within one’s educational environment, and others within that environment endorse global citizenship ideals, one can expect to find a higher degree of identification with global citizenship (Reysen & Katzarska-Miller, 2013a).

Additional aspects of my research with SUJ, to be examined in future publications, suggest that SUJ students strongly identify as global citizens; a perspective that evolves during the course of their studies at the university, and is sustained well into their alumni years.

**Discussion**

As modern globalization has rendered the world an increasingly interrelated society, the notion of global citizenship has resurfaced as a progressive contemporary response for navigating the impact of greater global interdependence (Sherman, 2016). It is well documented in the research literature that over the past few decades globalization has impacted higher education policy and curricula worldwide, with an increased focus on new internationalization agendas and activities (Hanson, 2010; Khoo, 2011; Maringe, 2012). Strategies and ensuing curricula are being explored that address the needs of students to be better prepared for living and working in a world in which global awareness, and perhaps even global identity, are requisites for success.

Reysen and Katzarska-Miller (2013b) propose that one's environmental context and global awareness are key determinants to one’s identification as a global citizen, and that a university’s culture of supporting global citizenship values, for example, can influence student global citizen identity and subsequent endorsement of related prosocial values and behaviours. Furthermore, Reysen, Larey, and Katzarska-Miller (2012) suggest that college curriculum infused with concepts related to global citizenship contributes to greater global awareness, global citizenship identification, and endorsement of prosocial values.

The participants interviewed for my study uniformly demonstrated an understanding of global citizenship consistent with its conceptualization in the research literature. This wholesale appreciation for the global citizenship perspective is likely a result of the unique ethos developed at SUJ, which has been described as a ‘culture of care’. SUJ’s culture of care creates a platform for the university’s administration, faculty, staff, and students to continually think about how to foster global citizenship. A key element of SUJ’s approach is that it has created a broad-based ethos of global citizenship, where, in the words of one participant, ‘Most students, faculty, and educators on campus are seeking the meaning of global citizenship’.

The findings from my research, as reported in this article, have potential implications for the implementation of programs in higher education that focus on global interconnectedness; that wish to better prepare students for effective cross-cultural interactions and understanding (Blake et al., 2015;
Reysen & Katzarska-Miller, 2013c); and that seek to develop, ‘the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable’ (Wintersteiner, Grobbauer, Diendorfer, & Reitmair-Juárez, 2015, p.7).

Soka University Japan, provides an educational model for fostering individuals who are likely to engender global citizenship ideals, endorse and engage in prosocial values and behaviours, and who are therefore, presumably, well prepared for the challenges of an increasingly interconnected world. Various components of SUJ would be worth exploring for their value in potentially strengthening higher education curricular and co-curricular activities aimed at cultivating global citizenship.

Conclusion
This article explored perceptions of global citizenship by constituents of a Japanese university community. The research findings suggest that global citizenship identity is robustly cultivated at Soka University Japan in the presence of a normative environment in which persons valued by the students endorse global citizenship, and in which global awareness is strongly promoted.

In its clarion call to transform the way that formal education is universally delivered, the Global Education First Initiative (United Nations Secretary-General, 2012) lists fostering global citizenship as one of its top priorities. The report recognizes that many of the important values intrinsic to global citizenship (e.g., peace, cultural diversity, justice) are not frequently cultivated within schools around the world, and in some jurisdictions, in fact, the opposite occurs (e.g., reinforcing social inequality, tolerating violence). Ndura (2007) contends that colleges and universities should work to prepare and empower citizens to produce positive social change. The present research supports the development of global citizenship curricular and co-curricular strategies in higher education that teach and empower students to actively pursue the meaning of global citizenship in their everyday interactions with others. SUJ’s example of creating a culture of caring for others would be well worth exploring for its transferability to other college and university campuses around the world.

References


Applying Makiguchi’s Value-Creating Pedagogy
Towards Reducing Social Isolation
in Schools and Increasing Humanistic Leadership in
Civil Society

Gail Thomas, Malena Baizan and Hinako Irei

Abstract
Given the importance of social and human integration in civil and global society, this paper has three main objectives. The first objective is to examine the current progress of American schools in civil society in reducing segregation and increasing integration. The second objective is to describe the conditions of minority students in public urban education, and the importance of cultural competency and student-teacher relationships in enhancing value-creating education in these schools. The third and final objective is to provide insights from a pilot survey of fourth-year students at Soka University of America (SUA) designed to explore student experiences with social inclusion, cross-cultural friendships and opportunities for civic engagement. The findings and observations showed that: (1) American elementary and secondary schools have increased rather than decrease in school segregation along with colleges and universities in the South; (2) that despite the increasing enrollments of Black and Hispanics in U.S. public schools, there remains a vast mismatch between the racial composition of school teachers and minority students, and the need for teachers to receive culturally responsive training; and (3) that Soka University of America’s seniors who were recently surveyed expressed a sense of belonging, often engaged in cross-cultural interactions, and were confident that they could apply the university’s mission after graduating.

1. Introduction and Overview
Consensus was established by member States at the 1995 World Summit for Social Development meeting that social integration and social inclusion are: (1) vital to establishing an inclusive society for all people; (2) an essential goal for social development and the eradication of poverty; (3) and a benchmark for human rights and the reduction in social and human inequality. In response, The Expert’s Group by the United Nations Department of Economic and Social Affairs (DESA) drafted a report titled, Creating an Inclusive Society.

In the report, the authors defined social integration as “a dynamic and principled process of promoting the values, relations and institutions that enable all people to participate in social, economic, and cultural and political life on the basis of equality of rights, equity and dignity” (DESA 3). Social inclusion was defined as “a process by which efforts are made to ensure equal opportunities for all regardless of their background, so that they can achieve their full potential in all aspects of life…including civic, social, economic and political activities, as well as participation in decision-making processes” (DESA 3).

In the United States, there have been civil and human rights protests and subsequently legal mandates to desegregate schools. Patterns of segregation, re-segregation and human isolation are still apparent in many aspects of America. As major institutions in civil society, schools and universities have the responsibility to not only impart “book knowledge,” but also to help students extend their knowledge about other cultures and participate “in civic action to create a more humane nation and world” (Banks 5).

Makiguchi’s prime focus was on value-creating education and the happiness of children in Japan. Makiguchi defined student happiness “not as euphoric and gleeful states but as the development of social consciousness and a sense of becoming that enable students to contribute to their own well-being and to
the society in which they live.” (Makiguchi 5) Makiguchi’s focus was on Japan and Japanese children at that time. However, his educational successor, Daisaku Ikeda, understood the importance of taking Makiguchi’s philosophy beyond Japan, and to develop children and youth into broader thinking, cultural and humanistic global citizens.

A prerequisite for fostering global citizens, which is a major goal of Soka Education, requires decreasing social isolation and increasing integration in civil society. Given the importance of social and human integration, this paper has three main objectives. The first is to examine the status and progress of American schools in reducing segregation, student isolation and improving integration. The second is to highlight the conditions of minority students in public urban education and the importance of culturally competent and sensitive teachers in urban public schools towards cultivating positive student-teacher relationships, classroom interactions and student happiness. The third objective is to share and discuss results from a pilot survey of fourth-year students at Soka University of America (SUA) designed to obtain insights regarding their experiences with social inclusion, cross-cultural friendships and opportunities for civil engagement.

2. The Status of Racial Segregation and Isolation in U.S. Public Schools

Despite the 1954 Brown v. Board of Education decision mandating school desegregation in American, current research indicates that segregation and student isolation have not only persist, but have significantly increased in complexity in the last four decades. (Logan et. al. 1; Frankenberg et. al. 8; Rothstein 3). Richard Rothstein, Research Associate at Washington, D.C.’s Economic Policy Institute and Fellow at the U.C. Berkeley’s Hass Institute, concluded, “Today, African American students are more isolated than they were forty years ago, while most education policymakers and reformers have abandoned integration as a cause” (4). Systematically conducting research from the U.S. Office of Civil Rights on trends in the progress of elementary and secondary school desegregation in Southern America, Frankenberg and colleagues at UCLA reported that “it is clear that the [South] is now moving backwards in terms of the progress it made in desegregating schools” and that “the South has barely begun to develop ways to address the challenges that Latino families and their children face in schools” (6). These researchers further noted that the South has a rapidly growing number of charter schools which like most of these schools in America, are “even more segregated for African American and Hispanic students than the traditional public schools” (6).

Calculations for school desegregation are based on the Dissimilarity Index. It indicates the degree to which two racial or ethnic groups are evenly distributed among schools in a given city based on the racial composition of the city as a whole (Forest 1; Logan et. al. 3). Varying from 0 to 100, the higher the D value, the higher the degree of segregation between students.

A racial isolation or Exposure Index (varying from 0 to 1) is also employed in segregation research. It indicates the probability that a member of one group will encounter a member of another group. Based on this index, Logan, Stewall and Oakley reported that “the average White child attends a school that is over 78% White, and least likely to have school encounters and interactions with students from other racial and ethnic backgrounds” (4).

The composition of elementary and secondary schools also closely match the racial composition of their neighborhoods (Rothstein 2). In addition, income disparities among students in public elementary and secondary schools are greater than racial disparities (Boser and Baffour 2). Nationally, 40% of all low-income children attend schools with poverty rates of 75% or higher and live in low-income neighborhoods. Black and Hispanic children are significantly more likely to attend high poverty and lower quality schools than their white and Asian peers (Boser and Baffour 2). In addition, national data reveals that Black, Hispanic and Asian students are far less likely than White students to have teachers, administrators and role models of color. In 2011-12, 82% of America’s public school teachers were White (King and Bell-Ellwanger 7). Black and Hispanic public school enrollments are steadily increasing while White enrollment is declining (7). In commenting on this disparity, King and Bell-Ellwanger stated that:
“Without question, when the majority of students in public schools are students of color and only 18 percent of their teachers are teachers of color, we have an urgent need to act. We’ve got to understand that all students benefit from teacher diversity. We have strong evidence that students of color benefit from having teachers and leaders and role models who look like them and from the classroom dynamics that diversity creates. But it is also important for white students to see teachers of color in leadership roles in their classrooms and their communities. The question for the nation is how do we address this quickly and thoroughly” (1).

3. The Status of Segregation and Racial/Ethnic Isolation in Higher Education

Using the Exposure Index, Georgetown Professor, Peter Hinrich, examined the status of segregation and racial isolation between Blacks and Whites in America’s public four-year colleges. He noted that “racial segregation across colleges and universities may have implications for social and job networks and may influence incomes, economic inequality and social cohesion” (Hinrich 2). Hinrich’s findings revealed that in general, Black-White segregation in these colleges has decreased over the past four decades but has since fluctuated and remains consistently high in the South. However, he also found that White exposure to Blacks, and Black exposure to Whites in U.S. colleges and universities has increased over the past four decades. This suggests some progress and is largely due to the drastic decline in Black student enrollment in historically Black colleges and the opening of historically White four-year colleges to Blacks and students of color.

Black and White students, and Hispanic and White students are more likely to encounter or be exposed to each other in two-year and less selective four-year colleges (Ashkenas et. al. 1; Musu-Gillette et.al. 90). In 2017, Black students were 15% of the college-age population and only 9% of first year students at selective four-year colleges and universities (1). During this time, Hispanic students were comparatively more represented than Black students at selective colleges and universities. They were 22% of the college age population and 15% of first-year students at these institutions (1). In four year colleges in western states, including California, White students were more isolated and less likely to encounter Black students in four-year colleges, given the relatively low population of college-age Black students in the West. In contrast, in southern states, Black students had a lower exposure to White students than in any other regions given their higher concentration in the South (1).

4. Efforts to Reduce School and Community Segregation and Social Isolation

Overall, the data and findings suggest that American education remains largely segregated by race and by social class, thus providing students with limited contact and opportunities for meaningful social integration. This counters the chance for students in segregated schools to develop the essential aspects of global citizenship that Ikeda envisions. One of these visions is, “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). Therefore, given the current state of American segregation, an important challenge for civil society and perhaps for Soka educators is to establish or expand relationships with public schools and with public school teachers and leaders to work together towards reducing the persistent problems of segregation, student isolation and separation.

It is important to acknowledge that numerous efforts have been and continue to be made to reduce racial and social class segregation, and to enhance school and community integration. Some include increasing and monitoring fair housing practices, and city officials purchasing homes in inclusionary zoning areas to subsidized public housing to allow families below the poverty line to live in affluent neighborhoods and enroll their children in these neighborhood schools. This proved effective in Denver where public school leaders formed a partnership with the City to support affordable housing planning (Boser and Baffour 24). A third innovative but less successful effort was a controversial proposal by New York’s City Council to establish an office of school diversity within its Human Rights Commission. A main feature of the proposal was to formulate a study to examine the prevalence and causes of racial segregation in public schools and to make recommendations. However, the proposal did
not include a simultaneous study of residential segregation and therefore was not supported (Rothstein 2). The main argument was that school segregation reflects neighbor segregation. Thus both must be addressed.

The creation of charter and magnet schools remain among the most prevalent efforts to increase parent choice, school diversity, student engagement and integration. Some of these schools have been successful and others not. Many of the charter schools are highly selective and less inclusive, thus contributing to student isolation and segregation (Frankenberg, Hawley and Orfield 6). The No Excuse Schools represent a more recent charter school effort. These largely urban based charter schools were started in 1975 and serve some 26,000 students. They were designed to produce academically successful minority, low-income students who graduate from high school and college enroll. High expectations, strict academic and disciplinary standards, extensive drills on academic work, college preparation, and hiring great teachers are prime features of these schools.

Studies indicate that a large proportion of the No Excuse Schools have been successful in raising the academic achievement of their students; graduating and transitioning them to a variety of colleges (Cheng et al. 3). Value-creating, humanistic, and democratic educators like Makiguchi, John Dewey, and Ikeda might question the extent to which the happiness of these students, and the quality of their student-teacher relationships are taken into consideration when measuring their success (5).

In his recent book, The Pedagogy of Compassion at the Heart of Higher Education, Paul Gibbs raised the question, “How can the instrumentalization of higher education as a mode of employment and training become more balanced with reclaiming moral leadership and developing a pedagogy of compassion that puts the well-being of students at the core of the university’s mission?” (9). Gibbs’ question resonates with Makiguchi’s belief that the happiness of the student should be the purpose of education; and that the quality of the teacher-student relationship is the foundation for the happiness of the student. Dewey also emphasized the subjective quality of student experiences and their relationships with teachers. He viewed education as “development from within” (1). Both Dewey and Makiguchi believed that to teach and engage students, teachers must understand and take into account the personal experiences of each student.

5. Higher Education Efforts to Enhance Integration and Humanistic Education

Various efforts to enhance student integration and decrease racial and social isolation also exist in higher education. Two examples, both at private colleges, are North Carolina’s Elon College efforts in diversity; and Chicago’s DePaul University College of Education’s Masters Program in Education for Global Citizens. Both of the efforts by leaders at these institutions highlight the importance and power of No Excuse and committed teachers and administrators in applying and facilitating humanistic and value-creating education.

For its approximately 6,500 students, Elon College claims a student-centered education that emphasizes experiential and intercultural learning and prepares students to “live in a diverse 21st Century world” (Brooke and Lundeen 1). The College formulated a 2010-2020 Elon Commitment Plan and established it as an institutional priority with support from top administrators. The plan was designed to “transform the campus culture, further the college’s strong sense of community, and increase engagement with diversity” (Barnette and Lundeen, 1). The plan focused on three prime areas: (1) Campus Climate; (2) Student Access and Success, and (3) Intercultural Education (3). These areas aimed to create a more diverse range of social and cultural identities and experiences for students, staff and faculty; increase the access, inclusion and success of marginalized and underrepresented students; and expand the intercultural knowledge, sensitivity and experiences of students, faculty and staff around issues of diversity across race, gender and sexual orientation.

Associate Provost at the College, Brooke Barnette and Shannon Lundeen, Director of Academic Initiatives for Residential Campus and Assessment conveyed that in 2016:

“Our faculty, staff, and first-year students at Elon College read Dr. Martin Luther King Jr.’s 1964 book Why We Can’t Wait. The “we” in King’s title is meant to address not only black Americans,
but also white Americans and community leaders—from church pastors to the President of the United States....Students can wait no longer, and as university leaders, neither can we” (1).

Elon College was subsequently recognized and given the 2014 Higher Education Excellence in Diversity and Inclusion Award for “exemplary diversity and inclusion, and the ability to include gender, race, ethnicity, veterans, people with disabilities and members of the LGBTQ community” (Towensend 1).

A second example of a private college applying Makiguchi’s philosophy and pedagogy in higher education is the creation of a Masters of Education Program in Value-Creating Education for Global Citizens in the College of Education at DePaul University. This degree program was initiated and led by Professor Jason Goulah at DePaul. Located in the heart of urban Chicago, DePaul’s Masters of Education program offers a comprehensive examination of the philosophy, perspectives and practices that define and provide a broad application of Soka value-creating education. It provides a diversity of students and pre-service teachers the opportunity to prepare for teacher certification within the state. Outreach to academics, students, school counselors, teachers and educational leaders in the community are also an ongoing feature of this program. Goulah’s program is another concrete example of outreach and relationship building in public schools and sectors of civil society to possibly expand value-creating education and relationships.

Barnett and Lundeen noted that “Institutions of higher education can serve as vehicles for equity and social justice, and educating and supporting an increasingly diverse population through inclusive excellence” (2). Soka Education was born out of Makiguchi’s struggle for equality and social justice. The central question that Paul Gibbs poses in his recent book, *The Pedagogy of Compassion at the Heart of Higher Education*, resonates with Makiguchi and his successors insistence for the type of education that would place students, teachers and human beings at the center of the educational process. Gibbs asked, “How can the instrumentalization of higher education as a mode of employment and training become more balanced with reclaiming moral leadership and developing a pedagogy of compassion that puts the well-being of all students at the core of the university’s mission?” (9).

In the next section of this paper, a former graduate of Soka University of America who is currently a teacher in an urban public school, highlights the conditions of education for low income minority students, and the importance of cultural competence, and student-teacher relationships in fostering value-creating education for these students.

6. **Value Creating Pedagogy in Public Schools**

All students, regardless of their cultural/ethnic background deserve to experience academic, social, and emotional success. However, across the United States, minority students experience racial, cultural, and socio-economic isolation in their communities and this reality is translated upon their entrance into the public school system. As a result, isolation prevents disadvantaged students from achieving academic and social triumphs. Many teachers who enter the classrooms are not equipped to break the barriers of social and cultural isolation, largely due to a lack of understanding of these students and the realities of their daily lives (Gorman 202; Banks 6). This often leads to minority students receiving more frequent and stringent disciplinary sanctions than their White counterparts. Some of the effects and outcomes of these disciplinary actions are low graduation rates, delinquency, incarceration, and teenage pregnancy.

In addressing what he described as *The Flight from Learning*, Ikeda commented on the severity of discipline problems in schools in Japan. He stated that:

“Surveys show that a third of the homeroom teachers responsible for these children are so frustrated that they have considered giving up altogether. If nothing is done, we may see the breakdown of the entire school system” (63).

Therefore, the social isolation present in civic society translates into student-teacher conflicts, school disengagement, and an over-representation in discipline sanctions for minority students. These
problems contribute to urban schools becoming pipelines for minority youth incarceration. Many civil rights researchers have coined this term as the “school to prison pipeline.”

Black and Hispanic children are far more likely than White children to receive one or more out-of-school suspensions (Musu-Gillette et al. 7). According to data collected by the U.S Department of Education in 2013-2014, Black preschool children were 3.6 times more likely than white children to receive one or more out-of-school suspensions, according to the survey data. Although boys were more likely than girls to be suspended in preschool, black girls also had high rates of suspension (U.S Department of Education). Consequently, according to data from Federal Bureau of Prisons, national incarceration rates for 2017, 32.8 % of federal inmates are Hispanic, and 38 % are African American (Federal Bureau of Prisons). Nevertheless, Hispanic constitute 17.8% of U.S population, and African-Americans constitute 13.3% (U.S Census Bureau). This disproportionality may occur as a direct result of the socio-economic, racial, and cultural isolation present in civil society.

Since schools are the building ground of civic society, teachers play an important part in reducing racial, cultural, and socio-economic isolation. They must help create communities in which differences and diversity are appreciated and celebrated. To help pre-service teachers, Arthur Garmon (1) investigated whether there were distinct factors associated with the development of greater multicultural awareness and sensitivity in preservice White female teachers. Four of the factors that he found to be important were: (1) an openness to diversity, (2) self awareness and reflection; (3) a commitment to social justice, and (4) intercultural education.

A value creating pedagogy such as Soka Education, emerges as a viable option to promote equality and culturally responsive teaching practices within the public school system. The Founder of Soka University, Daisaku Ikeda, noted that value-creating pedagogy and humanistic education are the foundation for inner human change and the transformation of societal isolation, divisiveness, and fear of or “attachment to difference” (Soka Education 115). He viewed value-creating and humanistic education and Soka educators as people who immersed the learner in an atmosphere of inclusion and connection, as the keys to enabling them to go beyond their own “petty egoistic thinking to become total human beings [who can] relate their lives to the fate of humankind” (Soka Education 168).

Laws and government mandates do not and will not necessarily change human hearts, attitudes, and human behavior. Even though schools have been mandated to integrate since Brown vs. Board of Education, the reality is that the struggle for equality has not ended. “Research has shown racial dynamics between African American students and their teachers contribute to school disengagement and failure (Thomas, Coard, Stevenson, Bentley, & Zamel, 2009)” (Parsons 55). “Consistent findings of disproportionality in referrals suggest that racial and ethnic disparities in discipline begin at the classroom level (Skiba, et al., 2002; Wallace, Goodkind, Wallace, & Bachman, 2008)” (Parsons 56). Specifically, “it was found that Hispanic males are most often cited as the offenders in citations of behavioral misconduct” (Butler et. al. 13). In addition, “African American males have been disproportionately represented in disciplinary sanctions among ethnic groups (Bradshaw, Mitchell, O’Brien, & Leaf, 2010; Skiba, Michael, Nardo, & Peterson, 2002; Vincent, Randall, Cartledge, Tobin, & Swain-Bradway, 2011)” (Parsons 55). These compelling examples suggest that laws and government mandates do not and will not necessarily change human hearts, attitudes, and human behavior.

Therefore, a sustained value creative pedagogy for bridging the gaps that cause isolation can be the key to break through the divisions that are present in our society. Additionally, pre-service teachers need to be properly trained to include this type of pedagogy as they enter urban classroom that are already severely impacted by socio-economic and cultural isolation.

Teachers applying Soka Education make students feel respected, valued, and appreciated for who they are. In addition, these teachers concentrate on developing a bond of trust with the student in which students feel that their teacher cares about them. At the core of Soka Education, the teacher is culturally responsive to the world in which the student lives, and seeks to break the walls of isolation by integrating the student’s cultural assets into the classroom. An example of culturally responsive teaching is to nurture the students’ innate curiosity to learn by their using culturally relevant texts that connect what the student is learning in the real world. This helps students feel personally and emotionally connected to their
learning process instead of seeing learning as an activity that occurs only in schools and away from their home culture. Additionally, the culturally responsive teacher recognizes and names the many challenges the student might experience in their learning process as a result of environmental, structural, and systemic oppression and racism.

Culturally responsive teaching intersects with Soka Education because they both promote the validation and transformation of students. “A recent study on student validation by Duncan-Andrade (2007) demonstrated that when teachers in a high school in the study were aware of students’ lived experiences, they transformed their instructional services by including examples and relevant materials that reflected students’ experiences and culture. This validated the lives of students and further strengthened their’ literacy skills” (Dray & Basler Wisneski 89). Conversely, when teachers do not make efforts to bridge the cultural, economic, social, and religious gaps, students become disengaged and engage in disruptive behavior. This can lead to drastic discipline measures and school suspensions. “Suspended students are more likely to become disenfranchised, more likely to break the law, become less invested in school rules and course work, and less motivated to achieve academic success (Gregory, Skiba, & Noguera, 2010)” (Parsons 55).

Makiguchi’s pedagogy and value-creating education combined with its component of culturally responsive teaching may be a potential and practical solution to enhance student attendance, engagement, academic development, and to break down barriers of racial, economic, and cultural isolation. At the core of the Soka Education pedagogy there is a cornerstone of appreciating, celebrating and incorporating cultural diversity in the classroom through culturally responsive teaching practices based on humanism. Matias states “culturally responsive teaching is not a simple intellectual revolution. It is a rationally-emotional revolution based on the humanizing project of racial justice for all; and not just about the cultures of Black and Brown students but about how these students were racially positioned in a racist system that made and continues to make culturally responsive teaching an avenue for fighting back” (213). Therefore, to cultivate effective civic engagement, cycles of isolation and segregation within the classroom and outside of schools and in local communities must be broken. Innovating student and human centered approaches such as Soka Education and other pedagogies and educational practices upholding the values of integration, student engagement, inclusion, and respect must be considered and discussed by broader and diverse groups of educators, students, and engaged citizens in civil society in order to bridge the gaps of social, racial, cultural, economic, and language isolation present in American society.

7. **An Example of Informal Application of Soka Education Pedagogy in the Classroom**

Ikeda quotes Makiguchi in *Soka Education For the Happiness of the Individuals* who states “The heart of education lies in the process of teacher and pupil learning together, the teacher drawing forth the pupil’s potential and raising the pupil to surpass the teacher in ability” (Ikeda 215). When applying Soka Education in a public-school setting, it is important to remember the core of Soka Education, which is to make the children happy as the teacher and the student learn together. This might seem theoretical, however it can be translated into practice by having high-expectations for all students regardless of the zip code in which they reside and by providing multiple means of student engagement for different learners. Having high-expectations for students breaks social isolation by ensuring that disenfranchised children can achieve academically to the best of their abilities. Demonstrating high-expectations may be conveyed differently depending on the way each teacher presents it. However, the core of having high-expectations is the “never give up” and compassionate spirit demonstrated by Mr. Makiguchi when he prepared school lunches for his hungry students and made newspaper covering to keep them warm. Once students know their teacher care and will do what it takes to understand them and help them succeed, most will rise to the expectations and do their best effort.

8. **Creating a climate of high-expectations in a classroom requires dedication, relationship-building, and commitment**
Ikeda quotes Makiguchi in “Soka Education For the Happiness of the Individual” by stating that “teachers should come down from the throne where they are ensconced as the object of veneration to become public servants who offer guidance to those who seek to ascend the throne of learning. They should not be masters who offer themselves as paragons, but partners in the discovery of new models” (Ikeda 14). This suggests that creating a climate of high expectations requires for the teacher to commit to a process of learning alongside the student. To create a culture of high-expectations in a classroom, it is essential to build relationships with students because those relationships create the foundation for students to reach their full potential. Relationship building should start from the first day a student enters the classroom. A teacher can build relationships by learning what the student likes, and about the student’s home life. This can provide the teacher with a thorough insight on the student’s academic motivation or lack thereof.

Effective teachers across the country have centered their success around the power of building relationships in the classroom. Nadia Lopez is the Principal and Founder of Mott Hall Bridges, a middle school in Brooklyn, New York City. She was motivated to open a school near a prison. In her Ted Talk she shares how she based her vision for the school on the words of Victor Hugo “He who opens a school door, closes a prison” (Lopez 00:21-00:23). This school is located in Brownsville, a neighborhood with one of the highest poverty and violence rates in New York City. Students attending this school are 100% below poverty level. Nadia Lopez exemplifies the importance of relationship building and the humanistic spirit of a culturally responsive educator by giving her personal cell phone number to all her current students and graduates. Her aim was to show students that “we are all connected to succeed” (Lopez 06:17-06:30). This may seem like a trivial detail but, in a marginalized community, creating this access point for all students and families to feel connected to their school leader and thus their school sends a powerful message about breaking down the barriers of isolation imposed by systemic oppression and racism. Through fostering these relationships of trust with her students, Ms. Lopez gained national recognition and was able to fundraise in order to take her students on a college tour to Harvard University. This tour connected these youth from a disenfranchised community to a promising world residing beyond their neighborhood.

One of the co-authors of this paper is a graduate of Soka Education of America and a twelve year public school teacher. After graduating from Soka University, she became a public-school teacher in a school in East Harlem, New York. As a part of her first lesson as a new incoming teacher in New York City, she realized that most students attending urban public schools in low income, marginalized communities needed a “champion”. In other words, someone who would refuse to give up on them. Unfortunately, many of these children are accustomed to having adults give up on them. They test boundaries frequently until they make sure they can trust the people around them. As an inner city public school teacher, this co-author, subsequently transitioned from an inexperienced to an experienced teacher in urban public schools and became a passionate advocate for all students by encompassing the “never give-up spirit” described and demonstrated by Mr. Makiguchi and Soka Education.

Most children need to have parents and/or family members who are their cheerleaders and who are invested in their education. In addition, they need to be assured that their teachers will not make any excuses when it comes to reaching out to their families and building a partnership that will break through the walls of isolation between school and the home. In many cases, all it takes is for a child to see their family members, guardians and teachers consistently involved in their education and working as a team. Once they do, a light of motivation begins to spark inside of them. When teachers reach out to the students’ families to involve them in their children’s education, they become agents for breaking human and social isolation in civic society.

One of the first students that stood out to this co-author during her first year as a teacher was Trey. Trey was a highly unmotivated student in the co-author teacher’s sixth grade class. He was identified as a Special Education student with ADHD. He could not sit still for more than one minute. He did not complete homework. Additionally, he was on the verge of expulsion and only advanced to sixth grade because he had been held back a grade earlier during his schooling. Taking the time to get to know
Trey beyond his labels was the first step she employed. Upon doing so, she discovered a loyal child who loved baseball and had dreams of becoming a baseball player for the New York Yankees. The teacher in this paper made consistent efforts to reach out to Trey by bringing him breakfast and making the time to have lunch with him and his friends. She listened to this student’s trials and tribulations related to his family life. This 12 year old boy expressed his lack of hope in the future on multiple occasions by discussing how he would see himself in 5 years. He stated he would just probably become a father by 15 and start selling drugs in the corner to make money because that’s what men do. The teacher exposed this child and his friends to different options available to them beyond the confines of their neighborhood realities. She continuously reached out to his mother and father regarding his academic progress and advocated for him. After a few months, his mother came to school to talk to teachers about their son’s academic progress. A few weeks later, Trey’s father, who did not live with him and had never attended school to check on his son, agreed to have a meeting to check on his son’s academic progress. Administrators were shocked because they had not seen these parents in years. This one visit led to Trey’s improved academic performance and his social development. Instead of feeling like an outcast in his school, he felt engaged and a part of the school community. He graduated from 8th grade and was accepted to a NYC catholic high-school and played baseball throughout his high-school years. A student that was on the path to possibly become another statistic overcame the odds and became the exception to the norm. What would have been of this student had he not encountered a teacher who believed in his potential?

9. Soka Student Experiences and Perceptions: Integration, Civic Engagement, and Mission

The final section of this paper presents the result of a brief pilot survey of Soka University of America seniors regarding their perceptions of campus integration, their connection to campus life, their opportunity and encouragement for civic engagement and their views on Soka education. In his study about student retention and success in colleges and universities, Vincent Tinto (89-125) noted that the extent to which students (1) feel a sense of belonging and connection to their school and (2) integrate into the academic and social life on campus are significant predictors of student well being, academic success and retention. Daisaku Ikeda, the founder of Soka University of America, noted that “The university is basically a united group of teachers and students, not necessarily buildings or an educational system. It began with connections among people.” (Ikeda 191) In Ikeda’s view, human relationships form the core of education at SUA.

The idea of building human relationships to form the core of a university is closely related to the concept of Global Citizenship which is so important to SUA. For instance, SUA has a diverse student body made up of people from different cultural backgrounds, in a way making SUA a global society in miniature. For students and faculty to work together with other people of different backgrounds poses similar challenge and rewards of building relationship across cultures globally. In his 1996 speech “Education Toward Global Citizenship” at Columbia University Teachers College, Ikeda articulated three attributes of global citizens.

1. “The wisdom to perceive the interconnectedness of all life and living.”
2. “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.”
3. “The compassion to maintain an imaginative empathy that reaches beyond one’s immediate surroundings and extends to those suffering in distant places.”

These are also important for being effective citizens in civil and global society.

The survey, which was strictly voluntary, was sent via email to all ninety-two of the seniors in Soka University’s Class of 2018. Fifty nine students responded to the survey. There was a fairly equal distribution of male (44%) and females (54%), international(46%) and domestic(51%) participants. Nine questions in the survey were considered most important and are discussed based on the pooled or total group responses. The first of these questions asked students about their connections, social interactions and friendship with SUA students outside of their culture. Forty-seven percent (N=28) felt a connection to students outside of their culture to some extent. and less than 2% (N=1) said to a great extent. Regarding
social interaction and friendship, 74% (N=43) of the respondents reported that they socially interacted with students from other cultures often or to a great extent. Sixty-one percent (N=36) of these respondents stated that they have five or more close friends outside of their culture.

Students were also asked about the extent to which they felt a connection with their teachers and a sense of inclusion in their classes. Forty-nine percent (N=29) reported that to some extent they felt a connection to their teachers and 10% (N=6) said they felt a connection to a great extent. However, 22% (N=13) said that they felt very little to no connection to their teachers. With regards to feeling included in their classes, 76% (N=45) felt a sense of inclusion.

Students were also asked about the extent to which SUA provide opportunities for civic engagement in their local community. Forty-seven percent (N=28) responded often or to a great extent; and 20% (N=12) indicated very little to not at all.

• Students were asked about the extent to which they could apply the Soka philosophy and value-creating education upon leaving Soka, and if so how? The first asked if they could apply some aspects of Soka philosophy upon leaving. 32% (N=19) expressed that they could apply some aspects of their Soka Education to some extent, while 46% (N=27) said to a great extent. An additional 20% (N=12) said that they were not sure they could.

Respondents were also asked to describe what Soka Education meant to them. For the sake of brevity, their responses were categorized into words and phrases. The most common words and phrases that respondents gave in answering this question seemed to relate to the three attributes of global citizens. They included interconnectedness, compassion, open-mindedness, and respecting different cultures. Although there were few negative responses, the majority of the responses were positive. An example of a negative response was as follows: “It’s overhyped and students should spend more time studying something else...I think of Soka Education as distracting from some larger problems.” An example of a positive response was that “Soka Education deepens our understanding of different cultures, global issues and interconnectedness of our community. It also provides us with knowledge and skills necessary to contribute to our society.” One unique answer stated that “[To] borrow some words from Dr. Jason Goulah, the term Soka should not be something "prescriptive," meaning that we cannot use it as something that is always "right" or that can always "solve" problems. When we actually define what Soka Education is, that is, I believe, not Soka Education anymore.”

Lastly the students were asked to describe how they might apply Soka Education philosophy after graduating from the university. Eighty-nine percent (N=53) responded positively, less than 2% (N=1) responded negatively, and 8% (N=5) answered not sure. The one negative response was, “It’s a buzzword. I’ve figured out and I’m figuring out my own values and philosophies without any help from Soka Education philosophy.” An example among the many positive responses is:

“Inherent dignity for the human life, mutual respect, dialogue and understanding, and creating, innovating, to contribute your value to the world... These are the main values and philosophy that I have learned from my Soka Education. With this learned, I wish to move forward on in my life having compassion and patience for myself and others, and to do my best to help myself and people around me to fulfill their maximum potential, whatever that may mean for them. I want to learn how to connect with people spiritually, emotionally, and socially.”

Positive responses from many students demonstrate that most students successfully internalized some important concepts of Soka Education during their academic career, and are willing to continue to apply the value-creating philosophy in their life after graduating from SUA.

For the current small sample of students when comparing international (N=27) and domestic students (N=30), the difference of means indicated significance for International students regarding the extent to which they interact with students from different cultures, number of close friends from outside of their culture, a sense of connection to students on campus, and the extent to which they might apply the philosophy and values of Soka Education in their lives after graduating from SUA.

To conclude, although the responses and insights were informative, only 64% (N=59) of the 92 current fourth-year students at SUA completed the survey. This should be kept in mind when interpreting
the results. First, the responses suggested that in general, SUA students felt a sense of belonging to their campus and are willing to apply some aspects of the philosophy of Soka Education beyond their schooling at SUA. In terms of their opportunities for civic engagement at SUA, although many respondents thought that it is important to engage in local community activities, they felt that the university does not encourage or provide enough opportunities for civic engagement. In a future survey, it would be important to ask more detailed questions to find out exactly why students did not feel encouraged or provided the opportunities by the university to engage in civic activities. For instance, it would be valuable to find out if students were even aware of the communication tools that the institution utilizes to announce opportunities. Ultimately, a more in depth and extensive study with greater student participation would provide a better picture about what is happening at SUA.

Also, based on the responses provided in the open-ended questions about how respondents perceive Soka Education and their ways of applying Soka Education upon graduation, many students are aware of the mission statement and the value of global citizenship entailed in their educational experience, but only two students wrote about the importance of leadership. This pilot survey was intended to explore students’ sense of belonging to their diverse campus and their opinions about civic engagement, but the finding about the lack of understanding and connection between Soka Education and leadership is relevant and worth noticing. For Ikeda, leadership based on humanistic relationships is an important objective of Soka Education, especially at SUA. In his address upon the opening of the university, he articulated four principles to guide SUA that all emphasize leadership:

1. Foster leaders of culture in the community
2. Foster leaders of humanism in society
3. Foster leaders of pacifism in the world
4. Foster leaders for the creative coexistence of nature and humanity (Dedication Ceremony 15)

Based on the result of this survey, there appears to be a need for SUA to focus more on leadership development. If the mission of SUA is to make a better world, the school needs students who have the potential to become future leaders in society. In order to become an effective leader, being able to build and maintain good relationships with others is crucial. Thus, it is important for students to have a sense of belonging on campus and to interact with the diverse student population. Fostering humanistic leadership at SUA can become the driving force to nurture individuals who have the intellectual and emotional capacity to willingly connect with those around them to make a positive impact on their campus, in the local community and in the global arena. At SUA, the global citizenship attributes of wisdom, courage, and compassion when combined with leadership in culture, humanism, pacifism, and environmentalism could create a greater and lasting impact in civil society.

Conclusion

This paper highlighted the persistent problem of segregation, human, and social isolation in American schools and communities. In addition, research shows that social isolation may cause teacher-student conflict and an over representation in discipline referrals for students of color. As a result, this may contribute to higher rates of school suspensions, dropping out of school, teenage pregnancy, low wages, and the “school-to-prison pipeline.” These issues impact all of society, and legal mandates and laws have not adequately addressed them. Policies can only provide the framework; however, people need to build upon this and transform themselves by challenging their biases and fear of differences. The problems of human and social isolation must assume greater priority and be the subject of honest and open dialogue and committed action by all stakeholders, including teachers, students and parents. Additionally, teachers need to be properly trained in order to become agents of societal change in reducing isolation in civic society.

As citadels of higher learning for cultivating humanity, American colleges and universities must assume major responsibility and leadership. The value-creating pedagogy of Makiguchi and Soka education is reflected in other humanistic philosophies and schools. However, for Soka University of America to continue to foster students who will engage more extensively in civil and global society, a greater focus on leadership development and multicultural and global education may be necessary.
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Implementing Principles of Transformative Value-Creating Global Citizenship Education into University Curricula – Fostering Civic Engaged, Social Responsible and Competent Learners

Emiliano Bosio

Keywords: global citizenship education; civic commitment; social contribution; global disposition; global awareness, transformative education, critical pedagogy

ABSTRACT: There is a shared resolve among educators across the world to ensure that young people acquire social, civic and global-intercultural competencies-aptitudes by infusing democratic values and fundamental rights, social inclusion and non-discrimination as well as active citizenship across all disciplines and universities’ curricula. However, this raises many challenges, not least in a risk society epitomized by growing inequality and the rise of nationalism and populist ‘post-truth’ politics which is using social media as an agent for ‘fake news’ and ‘alternative facts’ with the purpose of provoking fear and hatred of ‘the other’. All these challenges, on the one hand, raise questions about notions related to leadership, citizenship, belonging, otherness, recognition of diversity and active democratic participation at the personal, local and global level and, on the other hand, require an ‘evolution’ of teaching roles towards supporting learners in developing not only knowledge and skills, but perhaps most importantly, values. Why are we in teaching and learning if not to be able to help enrich the lives of our students? Building on a ‘value-creating’ transformative dimension of global citizenship education (GCE), this paper discusses the results of an exploratory survey study investigating the current practices of twenty-two faculties, situated on the three continents of Asia, the US and Europe, that teach global citizenship graduate and undergraduate courses. The findings provide support for three interconnected dimensions associated with the construct of GCE in university curricula, namely social contribution, civic commitment and global disposition. These dimensions can be summarized with the following equation: social contribution + civic commitment + global disposition = students’ “personal transformation” towards value-creation for society.

1. INTRODUCTION

In an increasingly interconnected and interdependent world, there is a necessity for transformative and value-creating pedagogy that empowers learners to resolve assiduous challenges related to sustainable development (Torres, 2017) and peace that concerns all humanity (Ikeda, 2017). These include conflict, poverty, climate change, energy, security, unequal population distribution, and all forms of inequality and injustice, which feature the need for cooperation among countries (Gaudelli, 2016).

In this context, global citizenship education (GCE) has progressively become a goal of educational institutions involved with expanding students’ understandings of what it means to be a citizen in a globalized world (Bosio, 2017). However, what this multi-dimensional concept signifies precisely and how it can be implemented into university curricula has been the subject of much debate and discussion in the research literature on this topic (Oxley & Morris, 2013; Shultz, 2011; Andreotti, 2006).

Building on a ‘transformative value-creating’ dimension of GCE this paper examines the different ways of conceptualizing the notion of global citizenship and its curricula implementation into universities curricula, and discusses propositions for (1) social responsibility, (2) civic engagement and (3) ‘global competences and dispositions’ at both the theoretical and practical levels. These three dimensions are the emerging themes from the responses given to a transcontinental exploratory survey, conducted as a part of...
my doctoral project with faculties involved with the teachings of global citizenship and Soka (hereafter value-creating) education on the three continents of Japan, the US and Europe and can be summarized with the following equation:

Social contribution + civic commitment + global competencies/disposition (the development of knowledge, skills and values) = students’ ‘personal transformation’ and evolution towards value-creation within society.

Among other questions, the faculties were asked about whether the dimensions could in the short, medium and long term facilitate students’ “personal transformation” and enable them to develop a value-creating attitude within the local, national and, eventually, global community if they were holistically implemented in the curriculum or syllabus and wisely taught by teaching staff in their daily lessons. Of the 87% who replied to a question about what the most important dimension was to them 34% said civic commitment, 32% said social contribution and 21% said global disposition.

I would argue that this equation (social contribution + civic commitment + global disposition = students’ ‘personal transformation’) not only offers a dynamic way of engaging students in the classroom, but is also a solid first step toward fostering global citizenship as well as implementing value-creating education in a well-rounded curriculum.

By illustrating the above dynamics, the author of this paper hopes to encourage a renewed emphasis on “universal” and moral values such as peace, human rights, social justice and respect for diversity, as well as a focus on an holistic education and a type of instruction dedicated to developing learners’ full human potential (Bosio, 2017/a), and ultimately to encourage young academics to advance their research and scholarship on global citizenship and value-creating education.

The analysis and main argument of my paper develops in three steps. First, I examine how ‘value-creating’ transformative GCE has been defined in the current literature review. Secondly, I explain the set of principles that guide the development of social contributive, civic committed and global disposed learners according to my participants, and finally I address a key question undergirding my analysis: What dimensions should be implemented into a ‘transformative value-creating’ and globally focused university curriculum?

2. DEFINING TRANSFORMATIVE VALUE-CREATING GLOBAL CITIZENSHIP EDUCATION

When “global”, “citizenship” and “education” are merged into Global Citizenship Education (GCE) they not only bring their contested histories of meanings with them. They bring into being a complex new field that raises fresh questions and elicits diverse answers concerning the meaning of and relationship between ideologies (Torres, 2017). While there can be no one dominant notion of GCE as notions of ‘global’ and ‘citizenship’ are all contested and open to further argument, this article will give particular attention to a transformative value-creating GCE and its potential in rising a democratic global perspective based on human rights and universal values, incorporating diversity and a critical analysis of power relations and global inequalities.

*Transformative Global Citizenship Education.* The transformative approach to GCE understands globalization as cultural, social, environmental, and political as well as economic, causing new patterns of inclusion and exclusion, as well as the erosion of North-South hierarchies (Shultz, 2011). It acknowledges that there is a necessity to transform not only educational institutions and systems but also personal and cultural mind-sets (Andreotti, 2006). From this angle, a global citizen identifies herself or himself as intricately connected to people and issues that cross national boundaries (Shultz, 2009).

In other words, transformative GCE has a clear focus on self-reflection, awareness, and action, which are all necessary for challenging global power structures (Bosio, 2017/a). It is both a skill-set and a mind-set (Reimers, 2009a). For instance, Shultz (2007) emphasizes the importance of building relationships at the local and global levels as well as creating spaces for dialogue and change, to engage participants in action based on an understanding of their common humanity and shared concerns, while Boni and Rizvi (2009) argue that it is necessary to provide opportunities for reflexive learning process,
which allows students to become active and contributive through exposure to situations with people different from themselves.

In particular, the transformative approach to GCE can provide the conditioning context that supports learners to reframe events, wherever they may occur, through a shared human angle, and to foster action and cohesion (Ikeda, 2017). Through transformative GCE, learners have the chance to gain the experience of seeing the world through the eyes of others, discovering and clarifying what is necessary in order to build a society where we can all live together; and cooperate to give birth to spaces of security in our immediate surroundings (Ikeda, 2010; Shultz, 2011).

I propose four moments of the GCE transformative learning process *Transformative Learning Process Model (Figure 1)*, namely a transformation in self, a transformation in behavior, a transformation in assumption and a transformation in perspective (Bosio, 2017a):

![Figure 1. Transformative Learning Process Model (Bosio, 2017/a)](image)

- **Transformation in self** suggests that learners understand that each individual is responsible for everything they experience, and therefore each individual has the capacity to transform their environment through a change in their thoughts, words and actions.
- **Transformation in behavior** involves students learning to identify cultural identities, which cause conflict within themselves and consequently to others also. An environment is nurtured where students learn to experiment in social situations with new identities they create from their ongoing self-reflection.
- **Transformation in assumptions** entails that based on the results of their experiments with changes in behavior and using their ongoing self-reflection, students learn to identify the cultural assumptions they have inherited up until that moment. The class environment then enables them to transform those assumptions that they understand restrict them.
- **Transformation in perspective** implies that based on their development, students realize new perspectives of self, community, society and the world. Self-experimentation enables students to test new perspectives in the safe practical environment of the classroom. Eventually, students
learn what harmony of diversity is and develop their perspectives and practices to enhance and deepen their understanding.

Ultimately, transformative GCE evokes a sense of practical responsibility towards others, regardless of their location, in terms of geography, class, gender or ethnicity (Torres, 2008). It transforms frames of reference, the structures of assumptions through which learners understand their experiences. It shapes expectations, perceptions, cognition, and feelings while actions and behaviors will be changed based on this transformed perspective (Rhoads & Szélényi, 2011).

To reinforce the above in the UNESCO’s perspective, GCE aims to be “transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world.” (UNESCO 2014, p. 46). It also aims to enable learners to:

- Develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes.
- Recognize and appreciate difference and multiple identities, (e.g. culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world)
- Develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building and personal and social responsibility;
- Recognize and examine beliefs and values and how they influence political and social decision-making, perceptions about social justice and civic engagement;
- Develop attitudes of care and empathy for others and the environment and respect for diversity.
- Develop values of fairness and social justice, and skills to critically analyze inequalities based on gender, socio-economic status, culture, religion, age and other issues.
- Participate in, and contribute to, contemporary global issues at local, national and global levels as informed, engaged, responsible and responsive global citizens.

To conclude, in teaching GCE in transformative ways a faculty serves as enabler or provocateur, in order to foster the self-direction and control needed for transformative learning (Mezirow, 2003). The role of the educator then becomes that of developing a transformative learning processes and creating a helper relationship. According to Baumgartner (2001), action on a new perspective, as in "living the new perspective" (p. 17), is critical for transformative learning to occur.

**Value-Creating Global Citizenship Education.** The value-creating dimension of GCE has its origins in the notion of Soka (hereafter value-creating), as it was articulated by the Japanese educator Tsunesaburo Makiguchi (1871-1944). In Makiguchi’s view, value-creating education focuses on the development of fully engaged human beings and makes developing compassion, wisdom and courage of each individual its objective (Table 1) (Ikeda, 2010).

<table>
<thead>
<tr>
<th>Table 1. Dimensions of Value-creating Global Citizenship Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wisdom</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td>To recognize the interconnectedness of all human lives</td>
</tr>
<tr>
<td>To attempt comprehending people of different walks of life</td>
</tr>
<tr>
<td>To develop from new encounters</td>
</tr>
</tbody>
</table>

Adapted from Ikeda (2010, p. 55)
The cornerstone of Makiguchi’s theory of value centers on his enquiring of "Truth". According to Makiguchi, value begins from the interaction between human beings and their surroundings and it is only in this sense that value can be generated (Gebert & Joffee, 2007). Makiguchi proposes three elements of value (Table 2).

<table>
<thead>
<tr>
<th>Table 2. Tsunesaburo Makiguchi – Three Value’s Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Beauty</strong></td>
</tr>
<tr>
<td>The measure of unfinished, sensory reaction within an individual</td>
</tr>
</tbody>
</table>

Grounded in these definitions, Makiguchi's reordering of "beauty," "gain," and "good" constitute his understanding of "value" and can be epitomized by concentric circles of expansion from within the life of the individual to the life of the community (Gebert, 2009). Makikuchi’s concentric circle approach can be graphically and historically connected to Hierocles’ Circle Model of Identity (CMI). Hierocles’ CMI imparts that we should regard ourselves as concentric circles; within these circles human beings feel a sense of ‘affinity’ towards others, which the Stoics termed Oikeiôsis = ‘orientation’, ‘familiarization’ (Rizvi, 2009). The first circle around the self, next immediate family, extended family, local group, citizens, countrymen, mankind as a whole or humanity (Figure 2).

Figure 2. Hierocles' Circle Model of Identity
I argue that the circle of "humanity" can also be achieved by educators cultivating learners’ respect for the dignity of human life, and ultimately the “circle of global citizens” (Bosio, 2017a).

In his 1903 work on geography, Makiguchi proposed a three-tiered scheme of identity, urging that we be aware of ourselves as simultaneously citizens of a local community, the national community, and of the world. Thus, Makiguchi’s positing of "society" implicitly opens to the idea of intercultural negotiation toward the formation of a larger moral consensus, and ultimately the values of GCE (Gebert, 2009; Goulah & Ito, 2009; Bethel, 1973).

In this view, Makiguchi’s vision for value-creating GCE as it was outlined in his book Geography of Human Life and subsequently in his pedagogical philosophy could be translated into a core number of “requirements” that learners might embrace in order not only to understand the notion of global citizenship, but perhaps most importantly, to act as “global citizens”:

- A view of life that respects the sanctity of life and acknowledges the dignity of every human being.
- Strive to realize a mission for the betterment of society, whatever it might be, by living with great compassion.
- Pledge to protect humanity and live their life to fulfill this vow.
- Self-actualization, which in this case means to live altruistically, and to serve others while establishing a “greater self.”
- A “multi-faceted self” that can easily relate to others along with the will to gain experience and learn throughout their lives while providing the optimum solution to whatever situation might arise.
- Expand solidarity with courage by helping those around them to overcome any and all obstacles while encouraging patience to endure hardships with a spirit of non-violence. (Expanding solidarity is key to achieve a paradigm shift from a “society of egoism” to a “society of altruism”, ultimately it leads to value-creation.)
- Overcoming global issues facing humanity. The solution involves global citizens becoming proactive in inter-civilization and inter-faith dialogue.
- Pay respect to and learn from the wisdom of other spiritual legacies throughout the world that have evolved over the course of humanity’s long history. Inspired by these interactions, their own spirituality will expand and find creative ways to open a path to a new culture.
- Practice the maxim “think globally, act locally.” From this viewpoint, it can be seen that “the self” has several levels of community engagement—congruent with the “greater self,” which spans the levels from individual to region to all of humanity.

As we conceptualize it then, transformative + value-creating GCE involves a deep, structural shift in the basic premises of thoughts, feelings and actions. This implies an authentic change in perspective towards interconnectedness and a real sense of the possibilities of social justice and peace (Schattle, 2008). In this perspective, transformative value-creating GCE interprets global disposition as knowledge, skills and values for contributive citizenship at local, state, national, and global levels (Morais & Ogden, 2010), and it focuses on fostering social contributive, civic engaged and global disposed learners, three crucial attributes according to the faculties surveyed in this study.

4. Data Analysis and Findings

Of the 22 faculties involved with the teachings of global citizenship (GC) courses in the analysis, the largest number of respondents was from the US (44%), followed by the UK (29%), and Japan (27%). More than half of the faculties surveyed teach at private universities (fourteen), while the rest of them teach at public higher education institutions (eight).

The programs taught by the participants varied significantly among the institutions selected as to where these programs were housed at the university. However, half of all faculties (eleven) taught at programs housed in a department specifically dedicated to global citizenship. This illustrates that global citizenship is a growing field, which may be developing into an academic discipline. Other faculties
taught at programs dispersed in the Education Colleges (four), Humanities, (two) Global Studies (one) and Political Science (one).

From the data collected, three common characteristics emerged across the various faculties’ pedagogical approaches to transformative value-creating GCE as to how to foster graduates as global citizens, namely social contribution, civic commitment and global disposition. They can be summarized with the following equation: social contribution + civic commitment + global disposition = students’ “personal transformation” towards value-creation for society. These three dimensions if holistically implemented in the curriculum or syllabus and wisely taught by faculties in their daily lessons can in the short, medium and long term facilitate students’ “personal transformation” and enable them in developing a value-creating attitude within the local, national and, eventually, global community.

The participants surveyed in this study indicated that they understand GCE as a multidimensional construct that hinges on fostering learners through the interrelated dimensions of social contribution + civic commitment + global disposition. It is the inter-connectedness of each of these dimensions that leads to transformative value-creating GCE.

For instance, according to faculty E: “A student can have a sense of social contribution and the global disposition needed to effectively engage an increasingly interconnected world, but does little beyond passively observing societal issues. This student, akin to a coffee shop philosopher, does not engage in or take persistent actions that advance global citizenship.” (Survey Questionnaire, September 2017)

Likewise, faculty F stated: “A student might have a sense of social contribution and be fully engaged in local and global issues, yet lack the values or dispositions needed to engage in the community. He or she may not have the intercultural communication abilities needed to engage successfully in intercultural encounters.” (Survey Questionnaire, September 2017)

Finally, faculty G suggested: “We may develop a student’s disposition to effectively engage in the world and he/she may be aggressively doing so but if they lack a sense of social contribution or authentic concern for others, I cannot see value in it. In general, it might well be that a person is guided more by own interests than any honest concern with a sustainable society.” (Survey Questionnaire, October 2017)

Thus, as claimed by the participants above, all three dimensions are critical to transformative value-creating GCE, and according to Morais and Ogden (2011), Mezirow (2003), Nussbaum (2007), Pashby (2011) and Reimers (2009a) all should be incorporated into curricula in meaningful ways and integrated in order to foster social contributive, civic committed and global disposed learners.

### 4.2 Social Contributive Learners

Socially contributive students assess social issues and recognize instances and examples of global injustice and disparity. They examine and respect diverse perspectives and construct an ethic of social service to address global and local issues. They understand the interconnectedness between local behaviors and their global consequences. Faculty A specified in the survey questionnaire: “In my opinion, learners should be socially contributive, able to evaluate social concerns and ultimately they should build an ethic of social service while addressing global and local issues” (Faculty A, Survey Questionnaire, September 2017).

<table>
<thead>
<tr>
<th>Table 3. Socially Contributive Learners Features by Thematic Grouping according to Faculty Members Surveyed</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Global integrity and inequalities</strong></td>
</tr>
<tr>
<td>Students assess social issues</td>
</tr>
<tr>
<td>Students recognize instances and examples of global inequality and discrimination</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
4.1 Civic Committed Learners
Civic committed learners demonstrate a predisposition toward recognizing local, state, national, and global community issues and responding through actions such as volunteerism, political activism, and community participation. Students who are civically committed contribute to volunteer work or assist in global civic organizations.

They construct their political voice by synthesizing their global knowledge and experiences in the public domain and they engage in purposeful local behaviors that advance a global agenda. Faculty B indicated: “I believe that a civic committed learner embodies a prototype of “global citizen” – he or she might do some kind of volunteer work as well as he or she might be involved with NGOs. The kind of learner I wish to foster should be involved in local and global initiatives”. (Faculty B, Survey Questionnaire, September 2017)

Table 4. Civic Committed Learners Features by Thematic Grouping according to Faculty Members Surveyed

<table>
<thead>
<tr>
<th>Commitment to civic organizations</th>
<th>Political opinion</th>
<th>Glocal civic commitment</th>
</tr>
</thead>
</table>
| Students engage in or contribute to volunteer work or assistance in global civic organizations | Students construct their political voice by synthesizing their global knowledge and experiences in the public domain 
Students construct an ethic of social service to address global and local issues | Students engage in purposeful local behaviors that advance a global agenda |

4.3 Global Competency and Disposition
Global disposition (Table 5) is understood as having an open mind while actively seeking to understand others’ cultural norms and expectations and leveraging this knowledge to interact, communicate, and work effectively outside one’s environment (Association of American Colleges and Universities, 2009; Hunter et al., 2006).

Table 5. Global “Competency” Checklist

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Skills</th>
<th>Attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>An understanding of one’s own and others’ cultural norms and expectations</td>
<td>Successful participation on academic projects with people from other cultures</td>
<td>Recognition that one’s own worldview is not universal</td>
</tr>
<tr>
<td>An understanding of the concept of ‘globalization’</td>
<td>Ability to assess intercultural performance in social or business settings</td>
<td>Willingness to step outside of one’s own culture</td>
</tr>
<tr>
<td>Knowledge of current world events and history</td>
<td>Ability to live outside one’s own culture, identify cultural differences and collaborate across</td>
<td>Willingness to take risks in pursuit of personal development</td>
</tr>
<tr>
<td>An understanding of one’s own and others’ cultural norms and expectations</td>
<td>Successful participation on academic projects with people from other cultures</td>
<td>Openness to new experiences— including those that could be emotionally challenging</td>
</tr>
</tbody>
</table>

Adapted from Hunter (2004, p. 244)

In other words, globally disposed learners identify their own limitations in and abilities for engaging in intercultural encounters. They demonstrate an array of intercultural communication skills and have the abilities to engage successfully in intercultural encounters (Bosio, 2015). Globally disposed students display interest and knowledge about world issues and events (Reimers, 2009b).
Figure 3. The Global Disposition Model. Reprinted from Hunter (2004)

Attitudes are an area of great interest. In a recent paper I describe the “Values Plus-5 Global Competency Checklist” (Bosio, 2017b). The list includes (Table 6) areas of being considered when grading my students on their global competencies within the attitude area.

Table 6. Attitude Plus-5 Global Competency Checklist

<table>
<thead>
<tr>
<th>Humility/ Sensitivity</th>
<th>Intellectual curiosity/Agility</th>
<th>Communication adaptability</th>
</tr>
</thead>
<tbody>
<tr>
<td>To understand cultural differences</td>
<td>To Show interest about the dynamics of the changing world</td>
<td>The ability to find new ways to adapt the communication</td>
</tr>
<tr>
<td>To scan the differences/similarities and transform ‘us-versus-them’ thinking</td>
<td>To be flexible and learn on the fly transferable skills</td>
<td>Willingness to step outside of one’s own culture</td>
</tr>
</tbody>
</table>

Furthermore, Reimers (2009a/b) suggests that a learner is “globally disposed” when possesses all of the following characteristics:
- Positively inclined towards cultural difference
- Has understanding of diverse civilizational streams
- Has an ability to see differences as opportunities for constructive transactions
- Develops an awareness of world history, climate, health, and economics
- Improves their capacity to speak, understand/think in languages other than their first
To conclude, the features of global disposed learners can be summarized as below (Table 7).

### 4.4 Global Disposed Learners

Global disposed learners identify their own limitations and abilities for engaging in intercultural encounters (Bosio, 2015). They demonstrate a range of intercultural communication skills and have the abilities to engage successfully in intercultural encounters. Globally disposed students display interest and knowledge about world issues and events. Faculty C suggested: “Globally disposed learners show their humanity. They might be interested about the dynamics of the changing world, and possess a willingness to step outside of one’s own views.” (Faculty C, Survey Questionnaire, September 2017)

<table>
<thead>
<tr>
<th>Discerning and Vigilant</th>
<th>Intercultural communication/adaptation</th>
<th>Global knowledge, skills and values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students distinguish their own limitations and ability to participate positively in a multicultural encounter</td>
<td>Students demonstrate a selection of intercultural communication skills and have the ability to engage successfully in intercultural encounters</td>
<td>Students present interest and knowledge about world issues and events. Students demonstrate skills in dealing with societal issues. Students show an array of personal values which demonstrate a care for inequities on both local and global levels</td>
</tr>
</tbody>
</table>

### 5. EIGHT CURRICULAR THEMES FOR A TRANSFORMATIVE VALUE-CREATING CURRICULUM

The equation social responsibility + civic engagement + global competence (development of knowledge, skills and values) = students’ “personal transformation” towards value-creation suggests a solid and value-creating response when faculties implement principles of global citizenship into their graduate and undergraduate courses. The question is: does the above equation – that combines three crucial dimensions – constitute the foundation of a “global competent-value-creating” university curriculum?

In 2009 the Association of American Colleges & Universities recommended infusing four goals for undergraduate study throughout the curriculum and all stages of co-curricular planning, experiential learning, and residential life:

- An understanding of diverse cultures and understanding cultures as diverse;
- The development of intercultural skills;
- An understanding of global processes;
- Preparation for citizenship, both local and global.

Avila (2005) expands on the above model to include six objectives that should serve as a basic framework in a globalized general education curriculum:

- Understanding multiple historical perspectives;
- Developing cultural consciousness;
- Developing intercultural competencies;
- Combating racism, sexism, prejudice, and all forms of discrimination;
- Raising awareness of the state of the planet and global dynamics;
- Developing social action skills.

In other words, educational practice should move beyond singular focus often manifested through activities such as student mobility experience. Although clearly beneficial and directly relevant, we must...
also consider the entire range of competencies underpinned by a cosmopolitan outlook. Based on the interviews conducted to date with faculties on the three continents of Asia, Europe and the U.S., I propose that they be summarized and operationalized through the following eight dimensions for a “global competent-value-creating” university curriculum:

1. Responsibilities:
   - Students must understand and accept their obligations to all humanity (Dower, 2003)
   - They must also believe in the possibility of making a difference in the world (Dower, 2003)

2. Emotional connection:
   - Students must first look inward and assert a compassion that begins with their local communities and communities they will interact with (Nussbaum, 2007; Shultz, 2007)

3. (Written) Reflection:
   - Students must first become comfortable with, and then later, habituated to the practice of personal (written) reflection (Dower, 2003)
   - With my students I put forth three questions: How should humans act? What is happening in the world? What about the future?

4. Respect:
   - Multicultural respect is a necessity in today’s world, and it should become a topic for discussion in students’ education (Tarozzi, 2014)
   - Students should become socialized into living successfully in a global society (Tarozzi, 2014)

5. Civic commitment:
   - It includes participation in community development, involvement in work that has public meaning and lasting public impact, participation in the political process (Latham, 2006; Gaudelli, 2016)

6. Global consciousness:
   - Students “must come to realize that their own choices can make a difference” (Chernotsky and Hobbs, 2006, p. 9)

7. Active commitment:
   - Colby et al. (2003, p. 7) believe that “education is not complete until students not only have acquired knowledge but can act on that knowledge in the world”
   - Chernotsky and Hobbs (2006) refer to “Bridging the gap between learning and participation”

8. Study abroad:
   - Yale University’s Report (2013, p. 45) states “experience abroad is an invaluable complement to academic training”
   - Connell (2005, p. 35) calls it an “incredible affirming experience for one’s identity”.

6. CONCLUSION

Educating for global citizenship in higher education institutions poses challenges, particularly in relation to the new wave of post-truth populism that prioritizes extreme neo-liberalism, shuns any idea that might imply a downgrading of national sovereignty and explicitly rejects the value of multiculturalism and internationalization. In order to confront such negative trends, now more than ever there is a need for a transformative value-creating pedagogical approach which gives students opportunities to transcend their local boundaries and enables them to develop a sense of belonging to the global community, while recognizing instances of global inequality and discrimination.

A well-rounded, transformative, value-creating curriculum not only opens students' eyes, but also sets the stage for them to act in ways that are inspired by their course of study and driven by a desire to make a difference locally, regionally and globally. It challenges traditional views and assumptions, allows students to introduce and access non-dominant perspectives and encourages new ways of thinking.

Value-creating, transformative global citizenship education leads students to become more inclusive, non-discriminating, open, reflective and emotionally able to change and is vital to the development of critical thinking skills and critical reflection among graduates, and of teachers’ roles as
‘transformative intellectuals’. However, such an approach requires moving beyond the creative initiatives of individual teachers towards a more holistic redesign of university curricula.

We should ask ourselves why we are in teaching and learning if not to be able to help enrich the lives of our students?

References


The Philosophy of Soka Education in Practice and its Impact on Pedagogy: A Multiple Case Study of Schools in Brazil

Hidemi Sato

Abstract

This study empirically examines the philosophy of Soka education in practice in Brazil, and whether it has meaningful impact on the teaching and learning process, in other words, pedagogy, which is a crucial aspect that tends to be undermined when addressing education quality in developing countries. Soka philosophy states that education exists for the happiness of each individual, and to enable each learner to create value “to enhance one’s own existence and contribute to the well-being of others” (Ikeda, 1996b, p. 25). This philosophy is implemented in various educational settings in Brazil, a country that struggles with educational issues common in many developing countries, such as grade repetition, school dropout, and the negative tendency to practice education as transmission of knowledge. Qualitative case studies were conducted in three distinct educational settings in São Paulo that apply Soka philosophy, and observation and interviews with teachers, students, and volunteers were implemented. The study finds overall that Soka philosophy is helpful in positively affecting the teaching and learning process by fostering quality relationships based on the idea of understanding and valuing each individual, which also encourages teachers’ continuing development. The philosophy also led to the pedagogical practice of connecting the subject to students’ reality so that the students can apply what they learn to real-life situations and use their knowledge for the wellbeing of themselves and others. Analysis with recent literature also suggested that Soka philosophy is relevant and may be helpful in addressing the problem of high repetition and dropout rate and the low academic achievement level in Brazil from change of practice within the classroom.
school dropout rates are high at the primary and especially at the secondary level, and large number of students leave the education system without gaining even the most basic skills (Cardoso & Verner, 2006; The World Bank, 2016). Studies (Gilleece, 2012; OECD, 2009) have also pointed out that there is a negative tendency in Brazil to view learning as transmission of knowledge, which could increase the risk of teaching to become one-way without consideration of the individual needs of each learner, and instead promote, what Libâneo (2016) called, “the mechanical process of learning” for tests. Yet, as reflected in the Brazil National Plan of Education (PNE) 2014-2024, policy-makers in Brazil tend to focus on standardized exam results and hardly on the learning and teaching experience within classrooms when addressing educational quality. This differs from the idea of the philosophy of Soka education, that education exists for the happiness of the learners “shared by self and other,” and not for the demands of the state or its ideology (Ikeda, 2007, p. vii). Thus, Brazil provides a challenging case for implementation of Soka education, in which this study can examine the way Soka educational philosophy can engage with pedagogy and the capacity Soka education has to adapt to new contexts.

The objective of this study is to develop an understanding of the philosophy of Soka education in practice in the context of Brazil and its impact on pedagogy, as well as its implications on the educational issues in Brazil, such as retention, dropout, and the use of transmission learning approach. The overarching research question of this study is:

• How does the philosophy of Soka education affect pedagogy in the context of Brazil?

Due to lack of previous empirical research of this field and future implications, the main research question is clarified through the following sub-questions:

• What values of Soka philosophy existed in practice and to what extent did they meaningfully impact the classroom?
• What kind of practices resulted from those values and to what extent were the practices successful in creating a beneficial learning environment?
• How are these values and practices relevant to the pedagogy in Brazil?

These questions were answered using a study of three cases, but due to limited time and budget, change could not be monitored longitudinally. Also, data of repetition, dropout, and academic performance was not included; therefore, this study did not find the actual effectiveness of the philosophy in solving educational issues in Brazil, but rather, the focus was on how the philosophy engaged with pedagogy and produced meaningful practices that could potentially affect education outcomes.

Background: Pedagogy, Philosophy of Soka Education, and Education in Brazil
Before going into the present research, it is important to understand the meaning of quality education, the philosophy of Soka education, and the educational context of Brazil, as well as how each of these variables are related. This section briefly explains how pedagogy was approached in this study, what aspects of Soka philosophy in practice were examined, and what issues in Brazil were important to take into consideration to improve education quality.

Pedagogy
Often, in frameworks and indicators of education quality proposed by agencies such as OECD and UNESCO, there tend there is large preoccupation with measurable inputs and outputs of education, such as international student assessment scores and “survival rate to grade 5” (Alexander, 2008). Brazil is not an exception; for example, in the PNE, a guideline for education policy-making at both the state and federal level, only one target out of twenty is dedicated solely to improving quality, and even within that target, what is emphasized is the IDEB, an indicator calculated based on the academic passing rate and the results of national assessments (Ministério da Educação, 2014; Neri & Buchmann, 2007). However, recent studies (e.g., Aikman, Unterhalter, & Challender, 2005; Alexander, 2015; Orazem & King, 2008) have stressed the need to take into consideration what occurs within schools and classrooms when discussing quality. Thus, this study takes an approach different from the mainstream discourse of education quality in Brazil, by paying particular attention to pedagogy, the process of education.
The meaning of pedagogy referenced throughout this study is: “the observable act of teaching (pedagogy in practice) together with its attendant discourse of educational theories, values, evidence and justifications (pedagogy as ideas).” (Alexander, 2008, p. 29). Alexander (2008) acknowledged that pedagogy is comprised of both the act of teaching, described as “pedagogy in practice,” and the discourse of human development and learning, described as “pedagogy as ideas.” It is important that “ideas” are taken into consideration, because this study examines the impact of an educational philosophy, an “idea” that serves as a moral compass that guides educators and learners in decision-making, enable people to grasp what ideas are better to have more “meaning and fulfillment” for humanity (Hansen, 2007, p. 5).

The Philosophy of Soka Education in Practice

The philosophy of Soka education (value-creating education) was first theorized by Tsunesaburo Makiguchi (1871-1944) in Japan in 1930, and put into practice by Daisaku Ikeda (1928-), who founded Soka schools based on Makiguchi’s Soka pedagogy. Makiguchi believed that the purpose of education should be in line with the purpose of life itself; therefore, education exists for the happiness of each learner (Bethel, 1989). Here, happiness is used synonymously with value-creation, and is based on the idea that happiness should not only be “gain” for oneself but also for the “good” of the society and for “broader human concerns” (Bethel, 1989; Gebert & Joffee, 2012). Perrone (2006) argued that this educational philosophy, which focuses on each individual and the potential “within us,” is especially important in the present education which tends to look past the students themselves and focus more on the immediate educational interests and needs that promote competitiveness and productivity, undermining human connection and cooperation.

By reviewing past empirical studies of Soka education, several educational beliefs and acts have emerged as significant: respect for each individual, quality teacher-student relationship, and connecting the content to students’ reality (e.g., Gebert & Joffee, 2007; Joffee, Gebert, & Goulah, 2009; Nagashima, 2017; Pagan, 2001). The first element, respect for each individual, were perceived through actions such as Soka School teachers’ commitment for the happiness of each student and students’ experience of learning to “appreciate and value the strengths and beauty in others” through the care they received by others (Gebert & Joffee, 2007; Nagashima, 2017, p. 191). The second element, quality teacher-student relationship, were seen through teacher’s effort to create strong student-teacher relationships based on trust and heart-to-heart bonds, and positive teacher-student interaction such as sharing personal and collective values (Nagashima, 2012; Pagan, 2001). The third element, which is to connect the studied content to students’ reality, is largely influenced by American philosopher John Dewey’s idea of experiential learning (Ikeda, 2001). Experiential learning incorporates experience and reflection in the learning process, involve learners to think in depth and acquire experiences in real-life situations (de Bilde et al., 2015; Ikeda, 2001). In Soka schools, teachers have been observed to make the effort to involve the wider community in all aspects of teaching, and in Brazil and Panama, Soka educators have implemented workshops in public schools based on the idea of experiential learning (Gebert & Joffee, 2007). These three core elements of Soka philosophy in practice, which were also prevalent in the findings of the present study, is important in order to understand the relevance of Soka philosophy in addressing the issues of the education quality in Brazil.

Educational Issues in Brazil

Although part of the BRICs with fast-growing economy, Brazil continues to struggle with educational issues prevalent in many developing countries, such as the problematic school dropout and grade repetition rate (See Table 1). School dropout and grade repetition, which is often a precursor of dropout (Vaidheesh, 2013), is crucial to take into consideration when addressing quality, for education cannot be of good quality if it only reaches a limited population of children. In Brazil, as well as in many low- and middle-income countries, inequalities of income, race, and location have been shown to be significantly associated to dropouts and repetition (UNICEF, 2012). Thus, the government has made attempts, such as the implementation of Bolsa Familia, one of the largest conditional cash transfer program in the world, to improve access to education; yet, even after such efforts, repetition and dropout continues to be an issue and academic achievement level remains low (e.g., Soares, Ribas, & Osório,
2010; De Brauwa et al., 2015). As Alexander (2015) argued, not only input, but the process, in other words, pedagogy, also determines output; therefore, it is important to focus more on in-school reasons and think of how this issue can be addressed through change within the classroom as well.

Table 1
Percentage of Repetition and Dropout, Primary and Secondary Education, 2000-2010

<table>
<thead>
<tr>
<th></th>
<th>Repetition</th>
<th>Dropout</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2000</td>
<td>2010</td>
</tr>
<tr>
<td>Primary</td>
<td>10.7</td>
<td>10.3</td>
</tr>
<tr>
<td>Secondary</td>
<td>7.5</td>
<td>12.5</td>
</tr>
</tbody>
</table>

Note: Adapted from UNESCO, Brazil: Education for All 2015 National Review

Pedagogy matters because students’ experience in schools can have significant influence on student motivation and performance which can also lead to better attendance and progression (e.g., Davico, 1990; Glewwe & Kassouf, 2008; Teddlie & Reynolds, 2000). One large study of students in the Minas Gerais state in Brazil, found that in-school factors, such as the experience of difficulty comprehending subjects, the desire to attend another school, and insufficient understanding of the benefit of education on job prospects, were significantly associated to dropout (Soares et al., 2010). Other studies have shown that irrelevance of curriculum, which often derives from the disconnection felt between oneself and the learned subject, leads to low student interest, which is a significant reason for school dropout as well (Achola & Pilai, 2016; Daudelin, 1996).

As for the teaching practice, there tends to be strong tendency for teachers in Brazil to perceive teaching more as transmission of information and answers (direct transmission belief), rather than a natural process of students drawing on their experiences and constructing new knowledge themselves (constructivist belief) (Gilleece, 2012; OECD, 2009; Peterson et al., 1989). This tendency, along with the vestibular, a university entrance exam in Brazil infamous for the extreme competition that takes place for the limited spots in high-quality, tuition-free public universities, seems to encourage the idea that education is merely a means to attend a good university with better job prospects, that could lead to higher income (Fernandes, 2015; McCowan, 2007). This obsession of tests and comparable exam scores contradicts with the idea of Soka philosophy that education is of value itself, and also has been criticized by Brazilian educator and philosopher Paulo Freire (1970) as “dehumanizing” education, of which students solely mechanically memorize narrated content in schools. Practice that fails to provoke students’ cognitive engagement or perceive students as individuals, can lead to decrease in students’ interest and motivation, which are important factors that encourage students to stay in school and learn (Abdazi, 2006). Thus, this study examined how the philosophy of Soka education can impact pedagogy, and whether it has the potential to address the issue of repetition and dropout, as well as the transmission teaching practice in Brazil.

Methodology

A qualitative case study of a broadly interpretive approach (Schwartz-Shea & Yanow, 2012) was adopted; this approach does not test concepts defined prior to the research but allows meanings to emerge from the field. Case studies of Makiguchi in Action, Soka School, and Passo Seguro were conducted in São Paulo, Brazil over a three-week span of field study. In Brazil, there are mainly three different ways in which the Soka philosophy is incorporated into education: through teacher and parent workshops in public schools (Makiguchi in Action), foundation of a school based on the principles of the philosophy (Soka School), and applying the philosophy within school values (Passo Seguro) (Soka School board member, personal communication, April 2, 2017). The three discrete and unique ways in which Soka philosophy is applied to schools in Brazil led to the adoption of a multiple case study (Hodge & Sharp,
so that each of the cases would “serve a specific purpose within the overall scope of inquiry” (Yin, 1994, p. 45).

A brief description of the three case studies and the reasons for the selection are indicated below:

**Makiguchi in Action.** Makiguchi in Action (MiA) has volunteers visit public schools for a two-year span and hold monthly teacher workshops and parent workshops once every three months that incorporate ideas of Soka philosophy, with the aim to improve the quality of education (BSGI Education Coordination member, personal communication, May 9, 2017). Volunteers are from BSGI Education Coordination, a division within Brazil Soka Gakkai International (BSGI), a lay Buddhist organization. The four public schools in this case study were selected based on accessibility of location and availability of the teachers. The MiA case study is different from the other two case studies because it does not focus on one specific school, but rather on several schools that have participated in the MiA program.

**Soka School.** Soka School, a private school in São Paulo, was selected as the only school founded based on the principles of Soka educational philosophy. Different from MiA schools, where most students come from low socio-economic background, students in Soka School are mainly from middle- and upper-class families (teacher, personal communication, May 16, 2017). Soka School is also unique from the other two cases, for many teachers and some students have been aware of Soka philosophy prior to coming to the school due to its connection with SGI Buddhism (teacher, personal communication, May 18, 2017).

**Passo Seguro.** Passo Seguro, a private school, was selected because it was the only known school in in São Paulo that explicitly includes Makiguchi’s educational philosophy in the school values even though the school is not connected to BSGI. Students here also mostly come from middle- and higher-income families, and the basic tuition fee is lower than Soka School but the fee ranges depending on the addition of optional classes (teacher, personal communication, May 16, 2017). Similar to the MiA schools, teachers and students basically do not have prior knowledge of the concepts of Soka philosophy before attending Passo Seguro (teacher, personal communication, May 16, 2017).

**Data Collection and Sampling**

Data was collected through semi-structured interviews and observation notes. Because of the structural difference of MiA from Soka School and Passo Seguro and the different interview participants, the interviews took two different forms; group interview with teachers for MiA and individual interview with teachers and students for Soka School and Passo Seguro.

For all three case studies, interview participants were selected using the criterion-based selection approach (LeCompte & Preissle, 1993, p. 169), in order to deliberately select subjects who can “provide information that cannot be gotten as well from other choices” (Maxwell, 2005, p. 88). For student participants of Soka School and Passo Seguro, students who were not shy and willing to share their thoughts and experiences were selected. For teacher participant, those who had longer experience of participating in MiA or teaching in Soka School or Passo Seguro were selected to gain more in-depth responses of their experiences and understanding of the school cultures and practices. The number of participants, the interview length, and observation details for each of the three case studies are indicated in Appendix A.

Semi-structured interviews were conducted, because when sample size is small, interviews can be in-depth, with less structured and open-ended questions (Cohen, Manion, & Morrison, 2013) (See Appendix B for guiding questions). Individual interviews of teachers and students were implemented for Soka School and Passo Seguro, and only teacher group interviews for MiA.

The data collected and analyzed is meaningful not because it represents the ideas and experiences of teachers and students when Soka philosophy is practiced, but because it indicates what aspects of the philosophy are reflected in the ideas and experiences of the teachers and students and how that influences pedagogical practice in Brazil. Because of lack of time and budget, quantitative data of academic achievement level and repetition and dropout was not included in this study; thus, further empirical
research on the actual outcomes is necessary to link the present findings to the educational issues in Brazil.

Findings and Discussion

In correspondence to the findings that emerged from the data, this section is largely divided into two; first, the different ways in which Soka philosophy has been found to be perceived and practiced in the three cases are discussed, and subsequently, the ideas and practices of education that were found to be significant throughout the three cases are analyzed along with past studies and relevant literature.

Differences of the Three Cases: How the Philosophy of Soka is Practiced

Analysis of the collected data showed that the role and presence of the philosophy of Soka education in schools slightly differed for each case, indicating that there is more than one way in which this philosophy can engage with pedagogy. This is meaningful because it provides deeper and holistic insight of the research question by adding to the understanding of the different ways in which Soka philosophy can be practiced.

Makiguchi in Action (MiA). The MiA seemed to function as a “bridge,” that not only connects but develops upon each school’s and/or each teacher’s values and helps transfer it to actual pedagogical practice. One MiA school teacher stated that “sometimes teachers show rejection… but that rejection comes from the fact that they don't know how to deal with that difficult situation” (May 25, 2017); this was common for a lot of teachers throughout the three cases, as they often struggled to incorporate what they value and teach how they want to teach in the classroom, due to lack of practical training opportunities and a teacher support system. In Brazil, pre-service teacher training lacks practicality, there are hardly any in-service continuing professional development opportunities, and even if there is one, it often fails to consider each teacher’s experience in their unique classroom situation (Barretto, 2015; de Lima, 2014; Marcondes, 2013). Therefore, teachers participating in MiA frequently voiced how grateful they are for MiA’s free workshops and their approach that enables teachers to develop upon their own educational ideas and experience within their school culture. In MiA, Soka philosophy was incorporated into the workshops through the volunteers’ behavior, as well as their comments and encouragements, such as “you need to give the best that you can give to others” and “enjoy the process” and actions (observation of MiA workshops, May 18, 2017). This enabled the teachers themselves to experience while learning, which in turn, led them to teach their students taking the experiential learning approach too.

Soka School. The practice of Soka philosophy was unique in Soka School due to two factors: being the only Soka School outside of Japan, and the teachers’ background and experiences with Soka education. Being the first and the only Soka School outside of Japan, a school board members explained that Brazil Soka School holds a lot of responsibility and expectation in showing how Soka education can be implemented in a context distinct from Japan where the philosophy was developed, and what implications it would present in the following years (May 23, 2017). This sense of responsibility could be perceived through actions such as teachers personally studying Soka pedagogy and weekly teachers’ meetings to train new teachers and address issues together. Unlike MiA or Passo Seguro, Soka School also had teachers who have had experiences of receiving Soka education in the past. Studies show that teachers tend to reflect on their own experience as students and that their past experiences can significantly affect teaching practices (e.g., Joram & Gabriele, 1998; Postholm, 2008); this seemed to apply to Soka School teachers with past experience of Soka education. For example, one teacher who studied at Soka University of America stated that his learning experience there taught him to “think out of the box,” and therefore, he described himself as: “The way I like to teach…it’s different. I like to ask questions, and I never, never give them answers” (May 12, 2017). Yet, the findings also suggested that teachers without previous experience of Soka education gain understanding of Soka philosophy and find a unique way to practice the values by continuing their teaching within the culture of Soka School.

Passo Seguro. Passo Seguro was distinct from MiA and Soka School in the lack of presence of “Soka” philosophy in the school, meaning the lack of use of the terms “Soka” or “Makiguchi’s
philosophy.” Although these terms were not mentioned even once during the interviews or observation, knowingly or unknowingly, values and practices in line with Soka philosophy, other than the experiential learning aspect which is Passo Seguro’s core “educational action,” could be perceived. What made Passo Seguro especially unique was that these school culture and values in line with Soka philosophy were often created and strengthened along with the students’ cooperation. For example, on the school wall, was a phrase in bold letters: “It's not about getting on top of the world knowing that you won… It's about the climbing and feeling that the journey made you stronger.” A teacher explained that this was a phrase that the students themselves cited from a song after discussing what the purpose of education is (May 18, 2017). This suggests that Soka philosophy not only serves as a moral compass for teachers and students and exist explicitly as values to follow, but that the values of the philosophy can also exist implicitly and be developed within the school culture. Overall, the findings here are important as it indicates how Soka philosophy can be applied to schools in various ways, and can also provide insight of how this educational philosophy can be applied to schools in different cultures and situations.

Values and Practices in Relations to Soka Philosophy

This section discusses six ideas and values of education that emerged as significant from the data, along with the behaviors and practices that resulted from those ideas and values. Valuing each individual, teacher-student relationship, and experiential learning, which were discussed in the Background chapter as important elements of Soka philosophy in practice were also found to be significant in the present study. However, other ideas and practices that were not expected to be significant from the literature review emerged from the data as well. This section argues that these pedagogical practices based on ideas of Soka philosophy examined in this study are relevant and that all of these acts and beliefs together can potentially help address the issue of repetition and dropout by improving pedagogy.

1. Teacher-student relationship

Positive, quality teacher-student relationship (TSR) that consists of values from Soka philosophy was evident throughout the three case studies, especially in Soka School and Passo Seguro, where students also participated in the interviews, as more data could be gathered through the student interviews. Elements of a quality TSR that emerged from the study were trust, honesty, and acceptance, as well as teacher-student interactions that showed teacher’s commitment to respond to the needs of each student.

Past studies (e.g., Baker, Grant, & Morlock, 2008; Hamre & Pianta, 2001) have found that positive TSR are important indicators of academic success and social competence, and that closeness of TSR characterized by trust, warmth, and an open communication has been shown to be positively correlated to academic performance and school adaptation (Birch & Ladd, 1998; Baker, Grant, & Morlock, 2008). Teacher-student interaction also often took place outside of the classroom, as one Soka teacher stated: “(At lunch) students request me to sit with them. …we talk about things that are not related to the classroom…and probably because of the honesty (that I have with them), students trust me with very intimate issues too” (May 16, 2017). Students also indicated positive TSR through the frequent use of terms such as “helpful,” “caring,” and “kind” to describe their teachers, and some shared memorable episodes with their teachers such as the following:

“There was a physics test and my friends and I were desperate. We were struggling to understand the subject… we were just not getting it. And T (a chemistry teacher) once said that he would help in any subject, just let him know beforehand and he will study at home and help us, so we told him and he studied at home. The day before the test, at lunch time, he helped us with physics… he came to school just to help us that day. ….we were very grateful for him, and even now he always tries to help us in any way he can” (May 16, 2017).

This interaction reflects Soka’s humanistic education based on the idea that “people are shaped by people” (Ikeda, 2006a), and what Hamre et al. (2007) referred to as “emotional support for learning,” which produces positive and supportive learning climate for students that also leads to positive learning outcomes (Wentzel, 2002). Noddings (1992) stated that when teachers care and value students’ learning,
students also care about their teachers, exert more effort, and make learning a higher priority. Positive TSR has been found to be associated to lower dropout rate as well, and is especially important for students of low-income background who tend to struggle more academically and socially (Croninger & Lee, 2001). Thus, this suggests that quality TSR, which Soka philosophy encourages, is extremely relevant in addressing the repetition and dropout issue in Brazil.

2. Other human relationship in education

Literature of Soka education (e.g., Bethel, 1989; Ikeda, 2001) tended to focus most on TSR, but the findings indicated that the importance of quality relationships and interactions also expand to teacher-teacher relationship and student-student relationship. Strong teacher-teacher relationship was most evident in MiA, as many MiA teachers expressed that it is important for them to have a “harmonious relationship” with each other and “to work together as a team.” Close relationship also extended to teachers’ relationships with other school staff, such as the security guard and cleaning staff, with recognition that they “all work together to educate the students” (teachers, interview, May 15, 2017). Such school environment with open governance and trusting relationship among school staff has been shown to produce committed and satisfied school community members (Bryk, Sebring, Allensworth, Luppescu, & Easton, 2010).

Not only is “mutual inspiration and motivation, encouragement and solidarity” among teachers valued in Soka philosophy (Ikeda, 2010, p. 83), but the building of “bonds of lasting friendship” among students in school is also emphasized (Ikeda, 2017). A Soka School teacher shared about a time when two students who could not speak Portuguese started attending school, two students stepped forward voluntarily as “helpers,” constantly at the new students’ side to help them with their learning and adjustment to school (May 24, 2017). Students who experience this kind of positive peer relationship comprised of trust, communication, and support are more likely to develop prosocial behaviors and be more motivated in school (Sebanc, 2003); thus, these positive teacher-teacher and peer relationships are important factors to enhance students’ experience in school.

3. Teachers’ development

Teachers of all three case studies also showed eagerness to continue learning and developing their knowledge and skills for the students, which links to quality TSR that involves teachers’ commitment for each student and teachers’ effort to develop each student’s potential through one’s own development (Ikeda, 2010). One Soka School teacher said that “the students motivate me to really develop myself” (May 18, 2016) and another expressed the desire for more in-school training opportunities to enhance cooperation among teachers and to develop the skills and mentality important within the specific school culture (May 22, 2016). In line with Makiguchi’s belief that teachers should engage in continuous learning and personal development (Bethel, 1989), teacher meetings were implemented regularly in all schools to share, cooperate, and solve issues together and better respond to students’ needs.

Inadequacy of initial teacher training, which “lacks practicality” and “is not useful” in real-life classroom (MiA teachers, interview, May 25, 2017), as well as the absence of continuing in-service development opportunities is problematic in Brazil (Gatti & Nunes, 2009; Gatti & Barreto, 2009). Danielson (2006) argued that teacher’s willingness to learn is insufficient for teacher development and that there must be a favorable environment that provides teachers with necessary support for development. Soka philosophy alone may not change the structure or situation of pre-and in-service teacher training in Brazil; however, in addition to the increase of teachers’ active participation in self-development, the philosophy is meaningful in building positive relationships that enables teachers to collaborate and support each other, which can enhance teaching practice and improve students learning as well (Bryk et al., 2010; Caena, 2011).

4. Valuing each individual

The effort to understand and value each student as a unique individual was evident through teachers’ act of respecting differences and accepting diversity. One teacher from MiA expressed that through learning about Soka’s humanistic education, she started being able to value the relationship with
“students that have difficulties,” and “to understand their situation, recognize their difficulties, and stand in their shoes” (May 18, 2017). Another Soka School teacher shared a time when she took the van to the house of one of her students who commuted almost three hours to school every day, “to understand” and “appreciate” what the student went through (May 22, 2017). One Soka school student also shared the experience of being bullied at the previous school, but feeling “accepted and supported” by peers and teachers coming to Soka School (May 18, 2017). This also links back to the importance of quality relationships, as these experiences indicate that the act of valuing each individual is often shown through quality relationships and interactions in school.

There also existed acceptance and the act of valuing each other’s differences from teachers to students and also among student peers. One teacher shared that through MiA workshops and increased interactions with students, she learned to recognize that each student learns at a different pace and has his/her own strengths and weaknesses (May 25, 2017). A student also said “I’m not so good in physical education, so others who are good at physical education help me… and I help others because I’m good at history and math” (May 18, 2017). Muijs and Reynolds (2011) stated that for effective teaching, it is important that teachers understand and accommodate to each student’s differences, and other studies (Hossain & Tarmizi, 2013; Springer, Stanne, & Donovan, 1999) have indicated that respect and compassion among peers can lead to collaborative learning, known to positively impact students’ learning outcomes. This idea of individual development within the connection with others is crucial to schools in Brazil, for increasing students’ sense of belonging and the feeling of acceptance, as well as encouraging peer cooperation in learning, can improve students’ experience and reduce school dropouts (Hunt et al., 2003).

5. Experiential learning

Schools should give students the opportunity to think, reflect, and gain experience that is connected to real-life situations (Ikeda, 2001); this important idea of Soka philosophy was prevalent in the findings as well. Interviews of the three cases indicated that teachers put this idea into practice by using either one or both of these two approaches: (1) experiencing while learning and (2) incorporating something that exists in students’ everyday lives into teaching. One example of the “experiencing while learning” approach is the gardening activity of MiA, frequently mentioned by teachers in the interviews. Through this hands-on activity of growing vegetables, students learned not only about how plants grow, but also reflected on the process of planting the seeds to growing, harvesting, and eating the vegetables, and at home, shared this experience with their parents (MiA teachers, interview, May 15, 2017). This learning approach was valued by the students as well; in interviews, students often recalled lessons with hands-on experience, such as walking around blindfolded to understand blind people’s perspective and running in the playground to measure the change of their pulse, as memorable and engaging classes (May 18 & 22, 2017). Hands-on experience and personally experiencing the value of the studied content have shown to raise student’s learning motivation as well as critical thinking skills (Brown & Brown, 2010). Knobel (2014) has pointed out that students in Brazil tend to have difficulty “identifying, expressing, explaining and applying” knowledge learned in school to various and complex life situations; thus, Soka philosophy, which encourages teaching practice that incorporates experience and hands-on activities is especially meaningful in Brazil where teaching is often one-way and lacks active student participation.

The other “incorporating something that exists in students’ everyday lives into teaching” approach, however, seemed to be received negatively by students depending on how it was implemented. For example, some teachers brought “students’ reality” into class by incorporating games, pop songs, and TV shows into lessons and giving assignments such as creating blogs and games (May 18, 2017). Regarding this approach, one Passo Seguro teacher explained that “some students just aren’t interested” even if the teacher incorporates what she/he believes students like or can relate to in the classes (May 18, 2017). Also, none of the students recalled these lessons as interesting or memorable in the interviews. This approach fails to include factors, such as reflective thought and personal significance for students, which is important in experiential learning (Andresen, Boud, & Cho, 2000). Also, it is dangerous for teachers to teach based on what they assume is of value for the students, for this can prevents students
from actively engaging and constructing meaning in class (Estes, 2004). On the other hand, students expressed positive opinions of classes where teachers related the studied content to real-life social issues and encouraged discussion, debate, and/or critical writing. By enabling students to exercise their agency and actively think as philosophers, geographers, readers, writers, etc., they can engage with values authentic to those practices, and learn as they experience (Lave & Wenger, 1991). This suggests that implementing just one aspect of the Soka philosophy, the idea of establishing relationships between the content studied and students’ reality, can be problematic; as Makiguchi (1930) stated, through learning experience closely connected with practice of social life, students must also reflect, analyze, and discover through that experience.

6. Teaching values

Although this is not a specific idea from the Soka philosophy, the act of teaching values was a common practice throughout the three cases. The following remarks were made regarding the value-teaching practice in school: “…they not only teach us subjects, they teach us values” (Soka School student, May 22, 2017), “Here, I can deal with values… unlike other schools that are more concerned about developing the content” (Passo Seguro teacher, May 18, 2017), and “School is where we spend most of our time… it’s important to also learn values” (Passo Seguro student, May 18, 2017). The values mentioned here were all values important in Soka philosophy but not unique or limited to it; such values included Ikeda’s idea of global citizenship (1996a), which is to be aware of the interconnectedness of all life, respect differences, and to maintain empathy that reaches beyond one’s immediate surroundings. These values taught are also in line with elements of educational policies of Brazil, such as the National Education Guidelines and Framework Law established in 1996, which state that education should promote understanding and respect for the rights and freedom of individuals and other community groups, and condemn any unequal treatment resulting from political, religious, social, and racial prejudices (UNESCO, 2010).

In addition, Libâneo (2016) stated that in the socially and culturally diverse Brazil, the building of personality and morality is crucial along with the development of intellectual capacity in schools; he argued that this personality and morality development can help lead the recognition of differences to respect, and not to further stigmatization of differences and deprivation of rights from the disadvantaged population. This idea links with the idea of Soka philosophy that education is not just about gaining knowledge, which alone cannot create value, but rather, to develop wisdom that enables one to use the knowledge with “the compassionate desire to contribute to the welfare of humankind” (Ikeda, 2006c). Thus, Soka philosophy, which emphasized respect for diversity and compassion for others, is relevant to education in Brazil in addressing the problem of “dehumanizing” education by stressing that learning should not be a passive act but a process that enables students to use that knowledge to reflect, think critically, and apply in real-life situations. Through such learning process, students may be able to expand their perspective and create value out of their education, not only for the gain of oneself, but for the happiness of “others as well as society as a whole” (Ikeda, 2006a).

Conclusion

In response to the main research question, six pedagogical values and practices emerged as significant and common throughout the three case studies, despite the distinct ways in which Soka philosophy was applied in schools. The six elements of Soka philosophy in practice (i.e. TSR, other human relationships, teachers’ development, valuing each individual, experiential learning, and teaching values) which emerged from the data were all interrelated. Findings suggested that other than quality TSR, which was prevalent in past studies of Soka education in practice, quality relationships between teachers, parents, and student peers, were also valued in schools. The act of valuing and respecting each individual was fundamental in quality human to human relationship and interactions in schools, and teachers’ commitment for each student, an important element of quality TSR, was also examined to lead to teachers’ willingness to continue developing oneself in order to enhance students’ learning experience. Teaching of values in school, another prevalent practice examined, was also based on the understanding
that each student is a unique individual with potential, capable of using the knowledge learned in school for the wellbeing of oneself and others. This also links to the use of experiential learning, in which the studied content is connected to real-life situations and engages students so that they can reflect critically and actually apply what they learn in society. Furthermore, it can also be assumed that not only would the content learned in class affect students’ decision-making and behaviors, but that their personal experience of learning in an environment where all these values of Soka philosophy is prevalent also affect the way they think and take action outside of school.

All of these ideas and practices that emerged from the three case studies were connected, with one practice leading to another, and one idea strengthening another practice. Analysis suggested that combining each and every one of these ideas and practices enables Soka philosophy to positively affect pedagogy in a way that can potentially address the issue of repetition and dropout and low academic achievement in Brazil. The present study is also valuable in expanding on the idea of the use of an educational philosophy in improving the process of education from within classrooms; this may especially be relevant for low- and middle income communities, as it provides a way for the people in the actual field to actively create positive change instead of solely waiting for external support to change the situation for them.

Limitations and Future Studies

When considering generalizability, each country has unique social and cultural aspects, education systems, and teaching and learning tendencies, which can affect the teaching and learning process in schools (Barnes, 1999; Heyneman & Loxley, 1989); therefore, the present findings in the context of Brazil may not be generalizable in other educational contexts with distinct culture and values. Even within Brazil, school environment can differ greatly between public and private schools and different locations (Passo Seguro teacher, interview, May 18, 2017). In this study, two of the schools examined are private schools with students of middle- and upper-class families, and even though the public schools of MiA were comprised of many students from low-income background, only a small number of interviews were conducted for MiA alone. This suggests that further research with more interview participants, especially students of low-income background, is necessary in order to increase generalizability in Brazil where there is large social inequality and many people continue to live in poverty.

Furthermore, in continuation with the present study, future research should closely examine the impact of the values and practices of Soka philosophy on student’s academic performance and repetition and dropout rates. Actual data of academic achievement and retention was not included in the present study due limited time and budget to collect the data. Yet, analysis of quantitative data is important in order to better understand the effectiveness of the present findings of Soka philosophy in practice in addressing the issues of pedagogy in Brazil. In addition, if a link between the practice of the educational philosophy and positive quantitative results can be shown, the study would be able to contribute the argument of the importance of pedagogy in improving the quality of education.

References


## Appendix A

Makiguchi in Action, Soka School, Passo Seguro: Participant Number, Interview Time, and Observation

<table>
<thead>
<tr>
<th>Participants</th>
<th>Date</th>
<th>Number of Interview Participants</th>
<th>Interview Time Length (minutes)</th>
<th>Observation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers of School 1 (preschool)</td>
<td>15/5/2017</td>
<td>3</td>
<td>90</td>
<td>- 15 minutes - observation of school</td>
</tr>
<tr>
<td>Teachers of School 2 (preschool)</td>
<td>17/5/2017</td>
<td>6</td>
<td>20</td>
<td>- 30 minutes - observation of workshop</td>
</tr>
<tr>
<td>Teachers of School 3 (elementary school)</td>
<td>25/5/2017</td>
<td>2</td>
<td>30</td>
<td>- 30 minutes - observation of school - brief conversation with teachers</td>
</tr>
<tr>
<td>Teachers of School 4 (elementary school)</td>
<td>25/5/2017</td>
<td>2</td>
<td>40</td>
<td>- No observation</td>
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<tr>
<td>Teachers</td>
<td>11/5~26/5/2017</td>
<td>5</td>
<td>40-70</td>
<td>- 6 days over a two-week span - brief conversation with teachers</td>
</tr>
<tr>
<td>Students</td>
<td></td>
<td>5</td>
<td>20-30</td>
<td></td>
</tr>
<tr>
<td>Teachers</td>
<td>16 &amp; 18/5/2017</td>
<td>3</td>
<td>30-60</td>
<td>- two days - brief conversation with teachers</td>
</tr>
<tr>
<td>Students</td>
<td></td>
<td>5</td>
<td>15-25</td>
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Appendix B
List of Guiding Questions for Interview

**Pedagogy as Ideas and Practices**

**[Teachers]**
- What do you think is the “culture” or “common values” that exist in this school?
- What do you especially take into consideration when planning a lesson and teaching?
- What are your thoughts on Soka educational philosophy?
- Have you experienced any gap between expectation and reality in teaching?
- What are your struggles as a teacher?
- How do you deal with these problems that you face?
- Do you think the values of Soka philosophy has helped you deal with these struggles?
- What motivates you as a teacher?
- What do you think makes a good teacher?

(Specifically for MiA teachers)
- Please share your experiences of participating in the MiA workshops
- What did you gain?
- How is it useful in practice?
- Do you think anything has changed before and after the workshops?

**[Students]**
- Do you like school? Why and why not?
- What motivates you to study?
- Do you think it is important to come to school and study? Why?
- What would you like to do in the future?

**Teacher-Student Relationship**

**[Teachers]**
- When there is a student struggling academically/personally, how do you help them?
- Do you have any experiences that you can share?
- What are student characteristics and behaviors that you value in class?
- How do you try to encourage that among students?
- What do you want students to gain in class?

**[Students]**
- What do you think about your teachers here?
- Do you have a favorite teacher? Why?
- Do you have an experience or episode with a teacher that you can share?
- What do you do when you are academically (or personally) struggling?
- Do you reach out to teachers?
- Can you share an experience of when a teacher has supported you?
Adaptive and Resonant Leadership for Social Justice: The Role of Leadership for Social Change – An Exploratory Case Study of the School of Public Health Professor Makiguti

Adilson Menezes Jr.

Abstract

This study examines the relationship between educational leadership and social change. It examines the leadership style of an educational leader to promote social justice and create social change in the current complex educational system of Brazil. This study was conducted through an exploratory case study involving an educational leader in São Paulo, Brazil. A representative of the institution was interviewed and her responses were analyzed according to contemporary leadership theories. The goal of this study is to examine the relationship between educational leadership and social change, attempting to identify leadership features that could be used as models for promoting social justice in Brazil.

1. Introduction

Education in Brazil has historically been a complex issue. The Brazilian government, along with private institutions, have attempted to address issues that keep Brazilian education rates behind most developed countries in the world as evidenced by international rankings (OECD “Brazil: Encouraging Lessons”). In the 2015 Programme for International Students Assessment, which measures the educational development of countries all over the globe, Brazil improved its ranking as compared to previous years (PISA). For instance, 71% of 15 year-olds are now enrolled in grade seven or above, an increase of 15% as compared to previous years (PISA). Additionally, Brazil’s performance in science has remained stable since 2006. Nonetheless, the country is far behind the PISA average for developed countries in the three most important areas: reading, science and math. The complexity of the problem of low scores in these three important areas can be explained by an array of issues contributing to low educational attainment in Brazil, including the country’s socio-economic system, low quality of school curricula and learning outcomes, the problem of violence, the influence of drugs, marginalization of youth, and low-paid, unmotivated teachers (OECD “Brazil: Encouraging Lessons”). The 2015 PISA results indicate that approximately 45% of students in Brazil are considered disadvantaged, indicating that these students have low performance due to social, economic, and cultural issues (PISA). These social and economic factors reveal that the problem of education in Brazil extends beyond the school walls, it is a societal problem.

Even though the complexity of the Brazilian educational system seems to bring about a deadlock, educational leaders across the country are making regional and national efforts to promote social justice and equity. Honorato has claimed that schools have become a center for society, a place of vital importance for the development of not only the students, but also the community around them (17). Evidence exists on how leadership affects students learning outcomes positively (Leithwood et al.), however, in light of the relationship between Brazilian education and society, how does educational leadership impact social change? What is the connection between an organization or school leader that, through his or her leadership, can create great social change in their community or their neighborhood? Do such leaders have characteristics that could be modeled or replicated in other institutions to achieve similar results? If so, how can the schools and institutions in Brazil work together with a model of leadership that could improve the current Brazilian education system? These questions guide the current
research. This paper is focused on the relationship between educational leadership and social change. This exploratory case study examines educational leaders’ attributes and leadership style, relative to advancing social justice and social change. This research hopes to explore how application of certain leadership theories may prove vital for educational leaders working to achieve social change.

For this case study, a Brazilian educational institution, currently promoting social change, has been selected. The institution is the School of Public Health Professor Makiguti (SPHPM), a public school founded in 2005 in the neighborhood of Cidade Tiradentes, located in the periphery of the city of São Paulo.

The school offers free courses in four different subjects: oral health, clinical analysis, pharmacy, and health administration. Successful students receive a certificate in Technical studies and are able to enter the job market or continue their studies at the university level. As of 2016, more than 5,555 students had graduated from the Makiguti school, and this has impacted the city enormously, creating jobs and promoting social change in the local community (Prefeitura de São Paulo, pars. 1-3). Being founded under the name of the father of Soka Pedagogy, professor Tsunesaburo Makiguchi (1981-1944), the school places the importance of Value-Creating pedagogy at the core of their education. In Cidade Tiradentes, where social injustice seems to be part of everyday life of the community members, there is a need of a social transformation that can impact society positively. Gerbert and Joffee remind us that “Soka education emphasizes and nurtures the idea that students should live out their lives as the protagonists of both personal and societal transformation” (2). In that sense, the Makiguti school seems to be a multiplier of students engaging in civic society to do good. For example, students learn not only about health, but also about the importance of giving back to their community. Evidence of this can be seen in their social projects and the students’ fair. For many students, the school opens a door to new possibilities and to a new future. Therefore, the Makiguti School seems to be an ideal place to explore the role of leadership for social change in the region.

Furthermore, can this model of leadership for social change be replicable at other institutions? The findings of this study could assist other educational leaders in Brazil by empowering them with practical and theoretical examples of successful educational leaders. By doing that, this study hopes to empower educational leaders to continue their fight for social change, supporting them with new leadership ideas that were not previously explored. In a country like Brazil, where inequality, injustice, and violence is a common reality of its citizens, social change plays a vital role in improving people’s lives, especially the hundred million students that lack access to a quality education. Overall, it is anticipated that this study could also impact the life of many students, helping to change the complex reality of education in Brazil.

Background, Education in Brazil

To further understand education in Brazil, there is a need to analyze its foundation. The complexity of the educational system in Brazil can be explained from three main perspectives: historical, social, and cultural.

First, the historical context of education in Brazil dates back to the early 19th century. Until the country’s independence in 1822, the development of the educational system was coordinated primarily by the Portuguese Monarchy, and thus, a privilege of the elite. Brazil’s economy developed as a slave-based agricultural system with the balance of the working population not required to be educated (OECD 178). After independence, the ruling elite stablished the New Monarchy, preserving the elitist characteristics of the Portuguese, and education was provided mainly for the children of the elite. Even after the end of slavery in 1888 and the proclamation of the Republic in 1889, “the problem of educational exclusion did not alter very much in Brazil” (Bittar and Ferreira Jr. 66). Influenced by nearly four hundred years of slavery and the lack of an educational system that could embrace the poor, Brazil entered the 20th century with a serious educational problem. According to Bittar and Ferreira Jr., in 1900, 65.3% of the Brazilian population was illiterate (68). This history demonstrates that the educational problems of Brazil stemmed from the early 19th century and are rooted in the country’s historical elitism. As a result, the history of education in Brazil has also brought social consequences, such as inequalities, discrimination and marginalization (OECD “Brazil: Encouraging Lessons”). Thus, through the analysis of the development
of education in Brazil, the problem of social justice becomes evident.

Second, the socio-economic context of income inequality in Brazil plays a key role in proliferating the unequal educational system. According to Corrigan, “the income gap between the country’s top and bottom decile remains about five times as wide as in advanced economies” (par. 2). As a result of such economic disparity, the educational opportunities in Brazil are often determined by the students’ family social-class. According to the OECD, the inequality of socio-economic backgrounds in Brazil has a tremendous impact on students’ performance. Students from a disadvantaged socio-economic background struggle much more to become top performers at school, as compared to wealthier students. One of the goals of education in Brazil is “to minimize the extent to which inequality of wealth becomes inequality of opportunity in the next generation,” but the country struggles to make this a tangible goal (Corrigan, par. 8). Education is often cited as the main cause for persistent inequality. For most of the 20th century, the Brazilian educational system produced persistently low levels of schooling, low educational access, high grade repetition, and problems with school access (Marteleto 347). Furthermore, Oliveira has extensively studied the inequalities in the Brazilian educational system and has arrived at the conclusion that the government’s efforts to address educational problems in Brazil has contributed to a more unequal system. He explains that the population expansion of Brazil in the 1980’s, according to the Brazilian Institute of Geography and Statistics (IBGE, pars. 1-23), rose from 119 to 150 million habitants, forcing the government to open additional schools, providing educational access to individuals, especially the poor, who depend on public education and cannot afford private education. Oliveira explains that “expanding education offers more opportunities to the poor as they can now come to pre-schools, primary schools, and have almost universal access to secondary schools” and that “there is no doubt that expanding favors inclusion,” but he also claims that “the net benefits of inclusion without quality must be examined” (16). As a result of these government expansion efforts, more individuals have access to education, however this does not mean that the education is of good quality. Even with recent improvements in education, Brazil still has relatively low educational levels, particularly in comparison with other Latin American countries, ranking behind countries, such as Colombia, Mexico and Uruguay (OECD, “Brazil: Encouraging Lessons”). Thus, Brazil’s social-economic context is directly connected with the low levels of education development, as the disparity between the rich and the poor affects education and perpetuates inequality.

Third, the cultural context of education in Brazil is significant because education in Brazil was not seen as important by its people. The historical development of education in Brazil reveals that for decades the idea of attaining education was seen as a privilege only of the rich. Although this is part of the past, the effect of such belief can be seen in contemporary Brazilian society. There is a common culture in Brazil of considering education as secondary, not a priority, or not important at all. One example of this, as explained by Machado, is that in the past, “there were many employment opportunities for workers who had not earned a degree, with the great majority of job openings requiring only an elementary education level.” This means that a “worker with a minimal level of schooling was able to find a place in the labor force even with few or no qualifications” (par. 3). He continues on, saying that this attitude has created a culture where parents were not motivated to invest in their children’s education because it was viewed as costly and meaningless. Instead, parents placed their children into the job market to contribute to the family finances as soon as possible. However, with the current development in the Brazilian economy, this situation appears to be changing. Over the last decade, Brazil has faced a shortage of skilled professionals, and the government has finally created reform in its educational system to address the problem, and educate individuals capable of responding to the needs of the labor market.

It is important to emphasize that education in Brazil is becoming important primarily for economic reasons. However, in order to receive higher wages, there is a need to acquire a better education. According to the OECD (“Brazil: Encouraging Lessons”), the idea of believing in the importance of an education of quality for all has only started to be recognized in Brazil over the last decade. Prior to that, education was seen as important for a small minority of the population. Thus, the cultural context impacts education in Brazil and how Brazilians perceive education as a priority for the whole country.
The problem of education in Brazil is complex and multifaceted, generating a significant amount of research that involves how Brazil is responding to the problem of poverty, poor quality teaching, and curriculum (OECD, “Brazil: Encouraging Lessons”). As a result, the educational leadership field emerges in Brazil primarily to answer such challenges, and the field is considered to be directly related to the work of school directors and their function as leaders. Much has been written about leadership in public or private schools, and most researches is focused on administrative leadership or the roles of school directors (Alves and Freitas Moura; Honorato). Resolving a complex issue such as the problem of educational attainment in Brazil is not simple and the present study offers new insights on educational leadership in Brazil, bringing understanding to new aspects of leadership for social change.

2. Leadership Theories

According to Brent Goertzen, the development of leadership theories started with James MacGregor Burns’ book *Leadership* in 1978. In his book, Burns discussed the idea of transforming leadership, which Bernard Bass used later to develop the concept of a *transformational leader*, described by Burns as “one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (83). Bass also developed the concept of the *transactional leader*, a leader that delegates tasks to followers and rewards followers that accomplish the tasks, while punishing the ones that do not. These two basic concepts of leadership have been adapted to the field of education. Carol Mullen, explains that “*transformational leaders* change their organization by empowering subordinates to imagine and behave differently, whereas a *transactional* leader works within the constraints of the system that dictates their relationships with subordinates” (74). In the educational sphere, leadership theories have been typically applied to the role of the school principal and his/her position as a leader. Phillip Hallinger, in his work *Leading Educational Change: reflections on the practice of instructional and transformational leadership*, explores many other aspects of leadership applied to education, such as shared leadership, teacher leadership, distributed leadership, and instructional leadership. His research on instructional leadership and transformational leadership expanded the importance of leadership for education, and specially the outcome of such theories on students’ learning. Unquestionably, this research helped to further understand the role of leadership in education. However, the past few years have witnessed the emergence of new leadership models that have yet to be analyzed and studied in order to bring new perspectives to the field of education. With this in mind, this research paper proposes to bring new perspectives on educational leadership for social change using contemporary leadership theories that have not yet been fully discussed or developed in an educational context.

*Resonant Leadership*

The first contemporary leadership theory to be considered is *Resonant Leadership*, based on the research by Boyatzis and McKee. According to the authors, resonant leaders are individuals that are opening new paths in new territories, advancing boldly in their cause for their organizations, institutions, and communities. They are leaders facing the complexity and uncertainty of our current world with hope, rather than fear. They are moving people, the kind of leaders that are able to influence others to act “powerfully, passionately, and purposefully” (2). The key words for resonant leadership are mindfulness, hope, and compassion. Boyatzis and McKee state:

Great leaders are awake, aware, and attuned to themselves, to others, and to the world around them. They commit to their beliefs, stand strong in their values, and live full, passionate lives. Great leaders are emotionally intelligent and they are *mindful*: they seek to live in full consciousness of self, others, nature, and society. Great leaders face the uncertainty of today’s world with *hope*: they inspire through clarity of vision, optimism, and a profound belief in their—and their people’s—ability to turn dreams into reality. Great leaders face sacrifice, difficulties, and challenges, as well as opportunities, with empathy and *compassion* for the people they lead and those they serve. (3)
Thus, these three qualities are essential components of leaders that are doing well, resonating positivity not only with themselves, but also toward others. Resonant leaders are “in tune with those around them,” being able to connect with people on a deeper level in order to gain trust and build up trusting relationships (4). Furthermore, resonant leaders experience two cycles: renewal and sacrifice. Leaders are in constant stress, the authors explain, and these two cycles are a natural reaction to the episodes of stress, allowing leaders to heal and renew. The act of taking care of the leaders’ mind, body and behavior, creating a cycle of care and developing practices is necessary to sustain effectiveness as a leader. According to the authors, when that does not happen, leaders often find themselves experiencing the Sacrifice Syndrome, the erroneous idea that the leader is expected to give all of himself/herself in order to save the organization or institution. While sacrifice is important, the mistake lies in not identifying limits for such sacrifices, and the consequences can be disastrous for the leader and his/her community.

Since resonant leadership is a new contemporary theory, it is important to analyze opposing perspectives in order to have a clear understanding of the theory and its implications. One criticism that has been voiced is that, although Boyatzis and McKee’s theory of resonant leadership is undoubtedly of great importance for the field of leadership, it lacks practicality (Wilson). Criticism can be found in terms of how to implement the theory in order to become a resonant leader. Boyatzis and McKee have made some suggestions of implementation of the theory in their book, however further research on the development of the theory, especially in terms of its applicability and effective result, is necessary.

Nonetheless, Boyatzis and McKee’s theory of resonant leadership aligns with educational leadership and social change because educational leaders in Brazil are facing complexity and uncertainty, and thus burn out. The idea of renewing educational leaders could be a new answer to the current educational problems that Brazil is facing and giving access to the ideas and practices of the resonant leadership theory would bring a new approach to educators facing the complex educational challenges in Brazil.

Adaptive Leadership

The second contemporary leadership theory is based on Adaptive Leadership, from Heifetz and Laurie. The authors explain that in the current world, there is a need to adapt to situations, to do what they called adaptive work, claiming that such work is necessary when traditions, beliefs, and values, are challenged (57). Adaptive leadership is needed today as many companies and institutions around the globe are facing complex problems, tasks that demand new answers, new attitudes, and new actions, on a daily basis. Thus, the traditional way of resolving problems is not effective anymore, and the authors believe that the institutions that cannot adapt, will collapse.

According to Heifetz and Laurie, there are six principles leading adaptive work: getting on the balcony, identifying the adaptive challenge, regulating distress, maintaining disciplined attention, giving the work back to people, and protecting leadership voices from below. In summary, getting on the balcony is the idea of “viewing patterns as if they were on a balcony,” or in other words, “leaders have to see a context for change or create one” (60). Identifying the adaptive challenge refers to clearly identifying the one challenge that is preventing an institution from succeeding. Regulating distress is a necessity for leaders; understanding that the work of leadership has inevitable stress as a consequence, and it is the responsibility of leaders to positively control stress and pressure, rather than reacting negatively. Maintaining disciplined attention is the idea that “people need leadership to help them maintain their focus on the tough questions;” it is all about being open to contrasting points and not avoiding them (66). Giving the work back to people refers to the importance of allowing individuals to use their knowledge to solve problems, making them responsible for plans, in situations where management should support the team, rather than control it, making use of what the authors called collective self-confidence (69). And finally, protecting leadership voices from below means listening to everyone, giving voice to all, as the foundation to one’s leadership.

Regarding opposing perspectives, since adaptive leadership is a new contemporary theory, it is also important to analyze such ideas in order to have a clear understanding of the theory and its implications. McCrimmon has suggested that adaptive leadership fails to address the traditional view of leadership and that the theory is seen as a facilitator, rather than a practical tool. He also argued that not
all leadership occurs in the context of a problem; that leadership can occur without leaders and followers working together to solve a problem and that change can sometimes easily be made without necessarily confronting an adaptive challenge. Although McCrimmon’s criticism is straightforward, Heifetz and Laurie do not advocate adaptive leadership at all times and, instead, the authors are offering a set of tools and principles that can be applied to when facing specific challenges and periods of change.

Thus, Heifetz and Laurie’s adaptive leadership ideas seem to be of practical use for any organization or institution, since many are facing challenges that are unprecedented and require adaptive work. Bringing this leadership perspective to the field of education could be beneficial, because the problems that educational leaders face in Brazil follow a similar level of complexity. The Makiguti School has faced complex issues due to its location and social challenges. The adaptive leadership theory, especially because of its flexibility and array of ideas, could be a key concept that would help local and national institutions to develop. In a country facing many complex problems, like Brazil, a deeper understanding of the application of Heifetz and Laurie’s theory seems to be relevant.

Therefore, by using these leadership theories of resonant leadership and adaptive leadership, this paper hopes to analyze the case of the Makiguti School, in order to create new perspectives that could be used as models for social change in Brazil. Basing this paper on these two leadership theories would offer two distinct perspectives: one more relational, connected to social aspect of leadership, while the other offers a more tactical approach, connected to the practical aspect of the leader and his/her attributions. Thus, these leadership theories, focusing on social change, could bring new perspectives to the field of educational leadership in Brazil.

3. Research Design and Methods

Details on how this research will be conducted are presented in this section. As previously introduced, a distinctive educational institution in Brazil currently promoting social change has been selected for this case study: The School of Public Health Professor Makiguti. The school was chosen as an example of an educational institution promoting social change locally. The Makiguti School has been working to bring quality education to the periphery areas of Cidade Tiradentes, one of the most violent neighborhoods of São Paulo (Sousa). Therefore, by choosing this institution, this case study aims to better understand how leadership advances or contributes to social change in the context of the Makiguti School.

For this exploratory case study, research methods included a document review of research and publications on the Makiguti School, to gather information on how the institution is promoting social change and the importance of their work. Second, a ten-item questionnaire was administered. The data analysis was guided by the leadership theories aforementioned. The questionnaire was based on the book Creative Social Change: Leadership for a Healthy World by Kathryn Goldman Schuyler et al. The authors utilized a unique interview style, sharing a common set of questions with distinct leaders, comparing their answers, and featuring a new perspective on different issues leaders are facing today. This methodology seemed appropriate for this case study due to the similar focus on leadership and social change. In the Makiguti School case, the school was contacted and a representative of the institution was interviewed. By interviewing a representative of the organization, this case study was more focused and addressed details on how the Makiguti School was using leadership to create social change.

In the proposed questionnaire, the questions were designed to explore elements of leadership which the institution utilizes, including open-ended questions, to add flexibility and to provide the interviewee freedom to express and develop his/her ideas. Some questions were influenced by the leadership theories presented in this study, in an attempt to focus on how these leadership theories are associated with the leadership developed at the Makiguti School. Data was collected in a face-to-face interview with the representative of the Makiguti School in São Paulo, Brazil. The interview was conducted in October, 2017 and was recorded.

The interview analysis was based on the leadership theories of resonant leadership, by Boyatzis and McKee, and adaptive leadership, by Heifetz and Laurie. The focus of the analysis was on leadership aspects of the Makiguti School, and how their leadership might lead to social change.
4. Results

Data Collection

The Makiguti School director, Mrs. Valdirene Tizzano da Silva, was the representative leader of the institution that participated in the interview (see image in Figure 4). Silva completed her undergraduate studies in Pedagogy (1994), and completed a Master’s in Education (2010), and a Master’s in Public Health (2016). She has worked for various schools in Cidade Tiradentes, Brazil, ranging from elementary school to high school, and also worked for the Regional Directorate of Education of Guainases, the public institution that regulates education in Cidade Tiradentes and the adjacent suburbs.

Silva has experienced different leadership positions, including school supervisor, school coordinator, principal and president of a public foundation for education and technology in São Paulo. She has been working in Cidade Tiradentes for more than 28 years. In 2005 she was appointed as the director of the Makiguti School, and has been working in this position for the past 12 years. The interview was recorded, for a duration of 1hr 29 min. Both the author and Silva possess copies of the audio record file (Menezes Jr., Adilson, personal interview, 24 October 2017). Both interviewer and interviewee are native speakers of Portuguese, and thus, the interview was conducted in Portuguese. A transcript of the interview was shared with Silva. All quotations are verbatim, and were translated by the author and checked by a second native speaker. Although not a qualified translator, the author has extensive experience teaching English and working with translations.

Next, to present the results, the thematic code development approach from Richard Boyatzis was used to organize the data by themes. The data analysis included coded segments from documents and observations and direct quotes from the interview. The themes are presented taking into consideration the theories of resonant leadership and adaptive leadership.

Data Analysis

Three main themes emerged from the analysis of Silva’s interview: the importance of emotional intelligence, the development of resilience, and the role of mindfulness.

Emotional Intelligence

The importance of emotional intelligence and its connection to social change emerged in the analysis of Silva’s leadership skills. Boyatzis, Goleman, and Rhee define emotional intelligence as “the competencies that enable a person to demonstrate intelligent use of their emotions in managing themselves and working with others to be effective at work” (2). Boyatzis claims that emotional intelligence separates outstanding leaders from average leaders (Boyatzis and McKee). He explains that emotional intelligence possesses four domains: self-awareness, self-management, social awareness, and relationship management. For Boyatzis, “the first two domains determine how well we understand and manage ourselves and our emotions,” while the other two “dictate how well we recognize and manage the emotions of others, build relationships, and work in a complex social system” (28).

During Silva’s interview, she shared numerous examples that depicted the use of emotional intelligence. She mentioned the challenges that the school faced in the beginning and how she had to control her emotions in order to resolve them. When the school opened in 2005, there was insufficient equipment for teachers to conduct classes. She explained that equipment in the area of health, such as odontology and clinical analyses, are quite expensive, and that the school did not have enough funding to acquire the necessary equipment prior to opening. In order to resolve the problem, Silva contacted other institutions, primarily hospitals and health related companies, trying to build relationship with them and creating partnerships with the school and other institutions. She asked for donations from the hospitals in Cidade Tiradentes and personally went to some of them to pick up donations for the school. Thus, instead of losing control of her emotions because of the amount of unprecedented challenges that the institution was facing, she took control of the situation and tried to resolve the issues using her interpersonal communication skills.

Furthermore, Silva shared the importance of her the relationship with her team, and her efforts to create bonds with them. She is in constant contact with students, faculty and partners, and embraces the importance of interpersonal relationships as the core of her leadership. She mentioned that “at Makiguti,
we are like a big family, when someone is pregnant, we commemorate and take care of each other, is like as if everyone is pregnant together” (Menezes Jr., Adilson, personal interview, 24 October 2017). Silva shared one particular case of a teacher who lost her husband to cancer, and how the whole school was impacted. She mentioned that, because of this issue, this particular teacher would miss many classes, sometimes without even giving any notice. Instead of punishing her or making her account for the missed classes, she would always encounter her with care and a word of comfort, “how can I help you today my friend?”, or “how are you feeling?” Silva said that she “lives the school 24/7” and she knows about everyone’s life at school. She believes that by doing that, the team has created a sense of family. She shared, “I make myself present in my employee’s life, especially when they need emotional support from me.” Thus, Silva seems to be in sync with the ideas of emotional intelligence, as her efforts as a leader depict how well she manages her emotions and the emotions of others around her. Both theories of resonant leadership and adaptive leadership stress the importance of emotional intelligence.

**Resilience**

The data analyzed from the interview with Silva highlights the development of resilience. Ledesma defines resilience as “the ability to bounce back from adversity, frustration, and misfortune,” as well as, “the capacity to face stressors without significant negative disruption in functioning” (2). According to Heifetz and Linsky, educational leaders suffer an enormous amount of stress, as they deal not only with the student, but also with the whole school, families, and communities. They state that:

> Leadership often involves challenging people to live up to their words, to close the gap between their espoused values and their actual behavior. It may mean pointing out the elephant sitting on the table at meeting—the unspoken issue that everyone sees but no one wants to mention. It often requires helping groups make difficult choices or give up something they value on behalf of something they care about more. Leadership often entails finding ways to enable people to face up to frustrating realities, such as budget cuts, low achievement scores, high dropout rates, or the gap between the revolutionary aspiration of leaving no child behind and the programmatic design and funding of NCLB. (33)

Furthermore, Heifetz and Laurei’s adaptive leadership theory stresses the difference between technical problems and adaptive challenges (as shown in Table 1). According to these authors, *technical problems* are the challenges individuals are familiar with, where there are already a set of answers to address such issues effectively. *Adaptive challenges*, on the other hand, are extremely complex and often unclear, and effective responses are not known yet or not developed. Thus, adaptive challenges seem to be of an important aspect for adaptive leadership, and developing the ability to handle these challenges are part of the adaptive leader.
Table 1
Distinguishing technical problems and adaptive challenges

<table>
<thead>
<tr>
<th>Kind of challenge</th>
<th>Problem definition</th>
<th>Solution</th>
<th>Locus of work</th>
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<tbody>
<tr>
<td>Technical</td>
<td>Clear</td>
<td>Clear</td>
<td>Authority</td>
</tr>
<tr>
<td>Technical and adaptive</td>
<td>Clear</td>
<td>Requires learning</td>
<td>Authority and stakeholders</td>
</tr>
<tr>
<td>Adaptive</td>
<td>Requires learning</td>
<td>Requires learning</td>
<td>Stakeholders</td>
</tr>
</tbody>
</table>


Silva, in 12 years of leadership at the Makiguti School, has faced several episodes where adversities seemed to bring the school to a close. During the interview, she mentioned several times how the school was about to close and how she had to prove to her superiors the importance of the school for the neighborhood’s development. Even after 12 years, Silva says that the complexity of the problems she faces in providing leadership to the school are never the same and she regularly has to find new ways for solving problems. In hearing Silva’s examples, the connection with adaptive challenges is clear.

For example, Silva shared about a partnership the Makiguti School had with the University of São Paulo (USP). Ten students were selected to participate in a new project between the two institutions and as the project developed, the University of São Paulo suggested the creation of a new virtual classroom program, where students could share projects with each other in an online session throughout Brazil. Silva immediately thought about the structure of the school and the lack of appropriate equipment. She thought to herself, “We do not have enough computers, and no webcams, and the internet connection is really bad!” But she said she could not let such an important opportunity for the Makiguti School go to waste. She immediately confirmed with the University of São Paulo that they would like to participate in the project, and then started addressing the adaptive challenge. She shared, “I had the chance to say no, because I knew we did not have the infrastructure for such project, but instead, I took responsibility and said yes, because I could not let my students miss such an important opportunity.”

Heifetz and Laurei claim that a leader must develop collective self-confidence (69). Analyzing Silva’s interview, it is clear that her leadership inspires confidence in her team and the importance of taking risks with responsibility. She mentioned that her team members trust her, that she has made efforts to listen to staff, and to put everyone’s idea into practice. She also mentioned that she is careful not to create expectations, so “if things do not go right, you as a leader lose credibility if you promised something to the group and can not fulfill it.” This demonstrates that she knows when to make the adaptive challenge individual focused, and when to make it collective. Silva’s examples of resilience over all the complex challenges she has been facing in the Makiguti School depicts the connection of her leadership style to the ideas of Heifetz and Laurei.

Mindfulness

The theme of mindfulness emerged from Silva’s interview. Boyatzis and McKee define mindfulness as “living in a state of full and conscious awareness of one’s whole self, other people, and the context in which we live and work. This means developing our intellect, taking care of our bodies, using the power of our emotions, and attending to our spirituality” (73). According to them, mindfulness is one of the three essential components of resonant leaders, as exemplified on Table 2:
Even though other aspects from Boyatzis and McKee’s theory were observed during Silva’s interview, such as her strong sense of hope towards the students and her compassion towards her team, what was most evident was her strong understanding of the role of mindfulness in her leadership. Often leaders care about self-development in order to get a better salary or develop their careers, but for Silva, development is always centered in giving back to others, never on herself. For instance, she mentioned that when she started working at the Makiguti School, she noticed her lack of knowledge in the health field, since her previous experiences were focused only on education. She shared that during the initial discussions with teachers, she felt she could not follow the health topics and that started to have a negative impact on her work. In order to resolve the problem, she decided to pursue another Master’s degree, but this time in Public Health, so she could acquire sufficient knowledge to understand the health field. Finally, she was able to correspond to the expectations from her team and was able to address that technical difficulty by making use of her mindfulness and taking action to address her problem.

Additionally, Boyatzis and McKee express the importance of cultivating mindfulness to become a resonant leader. They say that leaders who cultivate mindfulness, or in other words, “leaders who pay attention to the whole self—mind, body, heart, and spirit—can literally be quicker, smarter, happier, and more effective than those who focus too narrowly on short-term success” (74). Those attributes were observed through the whole interview with Silva. In one of those moments, Silva said:
Leadership is to put yourself in someone else’s position. If you cannot put yourself in someone else’s position, you are a leader for yourself. When you put yourself in other people’s shoes, you start to truly understand the other. To be a leader is not only to resolve conflicts, but also to make the life of others better. If I can put myself into someone else’s shoes, my wishes will never prevail over others. I will be able to look to someone and truly understand what he/she needs. A leader needs to have this vision toward others. (Menezes Jr., Adilson, personal interview, 24 October 2017)

It is undeniable that Silva has developed a strong sense of mindfulness and uses such sense to enhance her work and to then contribute to her development, the development of her school, and the development of the community.

Discussion

How does Silva’s leadership affect social change? What is the connection between her leadership and the development of Cidade Tiradentes? Could Silva’s leadership be an example of a model of educational leadership that brings social change? If so, how? These questions guide the discussion session of this research paper.

This paper is focused on the relationship between educational leadership and social change, therefore, a closer look into the implications of the data collected will be analyzed, focusing on the idea of social change through Silva’s leadership. Although a full analysis into the development of Cidade Tiradentes, since the opening of the Makiguti School, was not conducted, it is possible to draw some conclusions about the impact the school and its students have had on the community based on the interview and data collection.

Social Justice and Social Change

Cidade Tiradentes was for many years considered a commuter town, and this was one of the reasons the area never developed. People who chose to live there did not live in the area due to its commodities, but rather due to the low cost of living (Sousa, para 5). That resulted in rapid population expansion, which impacted the criminality in the area, and created many social problems, such as drug trafficking and low levels of educational achievement. Silva shared that, in the beginning, the goal for opening the Makiguti School was merely to encourage the development of the neighborhood, especially in terms of jobs. However, it seems that the contribution of the Makiguti School to Cidade Tiradentes expanded beyond the job market, as the school is promoting social justice throughout the social work that is being done in the neighborhood.

There is evidence of the social impact that former students from the Makiguti School had on the community of Cidade Tiradentes. For instance, Silva shared that many former students are now working in the neighborhood, in hospitals or public health centers throughout the neighborhood and the city. Additionally, the Makiguti School is constantly providing services for the community. The school promotes health fairs, teaching the residents about the importance of health, providing information to the residents of Cidade Tiradentes. The school has an open door policy, where anyone can enter the school to visit the installation and obtain information about the courses and the areas of study. Another example of the school’s involvement with the community is the number of relatives studying together at the Makiguti school. Silva shared a story of a mother who studied at the school with her daughter, and how they could encourage each other to complete their studies, culminating in both graduating and finding a new job in the health sector. Silva claimed that the school has gained a reputation in the neighborhood, changing the perception of the importance of the institution to the community, and bringing about the positive role of education in changing people’s lives.

Silva shared that for many students, the School was their last hope for changing their life in terms of career and educational achievement. Now, she proudly shares that students that graduate from the school are able to gain employment easily because of the good reputation that the school has built over the years. She mentioned that many students decided to pursue their studies in other areas of health,
advancing their education to undergraduate, master and doctorate levels. Thus, Silva shared that graduates from the school often comment on their social and life changes for the better. She believes that the humanistic approach that the Makiguti School promotes is helping students to become not only good professionals, but also good people. She also mentioned how students are extremely careful with the school and how they have never faced issues concerning drugs or violence, issues that are quite common for the other schools in Cidade Tiradentes. Thus, the school is not only changing the life of the students in the professional aspect, but also in the personal aspect, giving students the opportunity to expand their studies and experiences in life.

The school has impacted the neighborhood so significantly that now the Makiguti School is in the process of expansion. For the next few years, the school is expected to open other campuses in the extreme south area of São Paulo, another area well-known for its lack of infrastructure and various social problems. The idea is to use the same successful example of the Makiguti School to promote positive change in the poorest suburban areas of São Paulo. Thus, it is clear that the school is a successful example of social change, otherwise the school model would not be used by the government for expansion to surrounding neighborhoods.

Social change can have multiple definitions, and in the context of Brazil, or Cidade Tiradentes to be more specific, there is a necessity to further understand what social change means. According to Harper and Leicht (2011), social change can be defined as “the significant alteration of social structure and cultural patterns through time” (p. 5). For Cidade Tiradentes, social change is the creation of opportunities to its inhabitants to access social mobility. People born in Cidade Tiradentes are seen as members of a marginalized society. They are inhabitants living in the margin of society economically, politically, culturally and socially. As a result, they are socially excluded, deprived of having equal access to resources to develop their human potential, not having opportunities to fulfill their lives. This pushes the community of Cidade Tiradentes to poverty, misery, low wages, discrimination, and livelihood insecurity. Thus, in this context, the improvement of social justice and the social changes that the Makiguti school has brought to the neighborhood, is impacting the lives of students, families, and inhabitants of Cidade Tirandentes enormously.

**Soka Education and Leadership**

In terms of leadership, it can be inferred that, without Silva’s leadership, the development of the area would not be the same. This can be said because, as Silva mentioned many times, if it was not for her persistence and hard work in demonstrating the schools’ importance to the community and for the development of Cidade Tiradentes, the school would have closed. Her leadership was able to guide the school over the past 12 years to become a successful example for promoting social justice and creating social change.

During the interview, Silva shared how Soka Education has guided her leadership development as a foundation for her everyday work. She first learned about Soka pedagogy when writing her graduation thesis. She shared that, by understanding Makiguchi’s ideas on the importance of education for the happiness of the students, the development of the community, and the impact on family, she felt that those ideas were directly connected with values she had learned from her family. This experience was vital for her, and when she had the opportunity to suggest a patron for the school, she immediately thought about the humanistic ideas of Makiguchi, and presented a proposal to the São Paulo State Ministry of Education. When the government approved the name of the school, she began to think about how to implement the humanistic education she learned from Soka pedagogy, in order to ennoble Makiguchi’s name and legacy.

According to founder of the Soka Schools in Japan, Dr. Daisaku Ikeda, “the essential responsibility of education is to foster in the minds of youth a love of humanity and a spirit to dedicate oneself for the sake of the people and for society” (para 4). In this sense, Silva claims that the Makiguti school has its ground in the humanistic aspect of Soka Education. For example, she explained that when the school opened, she had the chance to work closely with the school’s teachers to develop the school’s curriculum. She felt that, although the content of the course was good, it lacked a humanistic approach, an
education that could help students beyond the technical aspect. Even though she faced resistance from some of the teachers, she managed to convince them to teach classes such as bioethics and basic psychology, as Silva believes this classes can help students to develop a more humanistic aspect. In her own words, she says:

I can’t imagine being a professional in the health care sector without a humanized philosophy. Working in the health sector is working with suffering, with the pain of others. Our students will treat patients’ suffering such as extreme pain, loss, and overcoming difficulties. Our students are not only instructed to have technical skills to treat them. At Makiguti, students are instructed to see patients as human beings. Here, students are developing their technical skills with a humanized core philosophy, caring values of mutual respect and the dignity of life (Menezes Jr., Adilson, personal interview, 24 October 2017).

Today, she enthusiastically shared that teachers recognize the importance of those classes. As a leader, Silva is constantly questioning herself about what is the purpose of education. In her opinion, the purpose of education is to change society positively, as she believes that acquired knowledge which is not used to do good to others, to the community, and to society, is what she calls empty knowledge. Thus, Soka Education seems to be the foundation of Silva’s leadership, and the humanistic values she has nurtured are extremely important in the development of her own leadership values and work as the school leader.

Throughout the analyses of the data, there was a clear connection between Silva’s leadership and the leadership theories proposed in this research. Even though Silva was not acquainted with the ideas of resonant leadership and adaptive leadership, her career over the last 28 years have helped her develop leadership skills that are essential for her work in the school and for the social impact in the community, and those leadership skills are directly connected to adaptive leaders and resonant leaders.

Silva’s example of leadership seems to be a plausible answer to the complex challenges that Brazil faces in term of social development. And thus, it can be interpreted that, there is a possibility of promoting social change by modeling the theories of resonant leadership and adaptive leadership. Silva’s example of the development of emotional intelligence, resilience and mindfulness, reinforce how powerful leadership is in order to create a positive result of social change. Undeniably, there are other factors that are important in terms of achieving social development. However, in terms of leadership, which is the focus of this study, Silva’s example could be used to model values, attitudes, and skills, that can contribute to a leadership that creates social change.

5. Conclusion

The complexity of education in Brazil is multifaceted. Although progress has been achieved, more needs to be done in order to help the development of education in Brazil, especially when social change is analyzed. This study presented the question of the importance of educational leadership for social change, examining the impact of educational leaders’ attributes and leadership style, and the relation to advancing social change. This case study was based on the contemporary leadership theories of Boyatzis and McKee and Heifetz and Laurie, and their theories of resonant leadership and adaptive leadership respectively, since these theories apply to the complexity of education in Brazil. This exploratory case study context was the School of Public Health Professor Makiguti (SPHPM), a public school founded in 2005 in Cidade Tiradentes, a neighborhood marked by its inequalities and social challenges, located in the periphery of the city of São Paulo, Brazil. Since the Makiguti School had faced complex issues due to its location and social challenges, it served as an appropriate case to be studied using the theories proposed. Silva, a representative of the school was interviewed to explore her leadership style through the lens of two leadership theories.

The findings of this study were presented as three themes and each was discussed. Silva’s interview revealed the importance of emotional intelligence, resilience, and mindfulness as vital attributes for her leadership over the last 12 years at the Makiguti School. The themes highlighted the connection between Silva’s efforts to promote social justice and create social change, and how those efforts are linked to the characteristics of resonant and adaptive leaders, as well as her humanistic values based in
Soka Education.

The significance of these findings is that they can assist in addressing the leadership needed by other educational leaders in Brazil, facing similar deadlocks similar to the ones Silva has faced. By analyzing the practical and theoretical examples of her successful leadership attributes and behavior, other educators in Brazil can feel empowered to continue their fight for social change. This research provides answers to the challenges that educational leaders in Brazil are currently facing, providing supporting ideas based on leadership theories not previously explored.

There is much more to be analyzed and future research could expand the sample size of this study, deepen the understanding of the theoretical framework, and expand the conceptual framework to an international arena.

Resolving a complex issue such as the problem of education in Brazil is not simple and the present research offered new insights on the importance of the educational leadership, bringing a new understanding of leadership for promoting social justice and creating social change. In a country like Brazil, where inequality, injustice, and violence are part of the daily life of its citizens, social change plays a vital role in improving people’s lives, especially the million students that lack access to a quality education. Overall, the author of this study hopes that the information shared, and especially the example of the Makiguti School and Silva’s leadership, can be used to further stress the importance of leadership for social change, to positively acknowledge the vital work of educators in Brazil, empowering them with the courage to promote social change through leadership. The life of many students are in their hands, and leadership can be a key aspect for helping to change the complex reality of education in Brazil.

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The practical implementation of Global Citizenship and Value-Creation pedagogy in a bilingual setting

Thomas Binns

Abstract (Poster Session)

The purpose of this paper is to describe the learning journey and current progress of establishing Soka Education in a bilingual setting in Italy. A project for a primary school in Italy has begun, the school is not able to attain official Soka status, yet, but it is being founded using Soka philosophies with the hope that it will become the first Soka school in Europe. By February work will have started on the restoration of the building with the aim to open in September 2019.

Rationale: How will the school be established? How does it intend to address the theories of Makiguchi, Toda and Ikeda whilst simultaneously delivering a bilingual curriculum based upon state objectives?

The School

Through working on a project to open a non profit bilingual elementary school in Italy the researcher has considered the practical implications of Value Creation Education and of how bilingualism can be achieved naturally through the applications of this teaching model.

Inspired by the educational theories of Tsunesaburo Makiguchi; the aim is to open a school that creates value, inspires international mindedness, celebrates innovations in renewable energy and communication technology whilst simultaneously developing a care for nature. All realized through the interactions with local, national and international communities.

The Marconi International will be housed in an ex-primary school building situated in a national park. The school has been abandoned for 30 years. The village of Coltano is known as a place of natural beauty and great community spirit. Historically it was the site where Guglielmo Marconi sent the first intercontinental radio transmissions. The school intends to use communication for peace as a core ethos.

Coltano also has a strong community who are happy to become integral to our vision of a village education. Lessons will integrate the community of Coltano and their various projects such as maintaining the forests, a communication museum and a radio station. The village is host to a didactic farm, sports center, horse riding stables, a lake with canoeing and sailing courses as well as miles of forest and country paths, all of which will be used in interdisciplinary didactic activities.

“Through study of the community, the hometown or neighbourhood Makiguchi believed that children can observe directly the complex relationship between land and life, between nature and society.” Bethel, 61 (1973)

The half day system

The school will have a half day system, “an economy of educational means (in the broadest sense) will see them involve in two parallel courses of activity simultaneously, one scholastic and the other vocational” Bethel 1989
Half of the day will be dedicated to scholastic learning, and half will be spent in a variety of social and community contexts, natural links between scholastic and vocational learning will be used so that the teaching is relevant to the experiences.

The vocational lessons will be divided into 5 overarching themes: Global Citizenship, Communication, The Arts, Our Bodies and The Natural World.

Global Citizenship:

“Through study of the community, the hometown or neighbourhood Makiguchi believed that children can observe directly the complex relationship between land and life, between nature and society...Community study was for Makiguchi the basic starting point of all study and courses; and not only the starting point but the destination, as well.” Bethel 1973.

The school will be established with the community at it’s heart. Community members are already involved in it’s restoration but once the school is open it’s students will conduct lessons on the relationship between land and life, nature and society on the didactic farm, they will eat in the school community centre, older children will have the opportunity to present radio programmes inside the newly established radio booth, sports lessons will take place at the village sports centre and lake, and the school will host events that are open to all members of the community to share their culture, language and experiences. Some of these events will be created and organised by the students with the emphasis of learning through creating value for others. There will also be opportunities in these community events for the students to use and develop the Italian language in constructive ways.

“...Community study was for Makiguchi the basic starting point of all study and courses; and not only the starting point but the destination, as well.” ibid

Communication:

‘As one concrete measure, it is important to actively promote English education in elementary schools. This however should not consist of bringing forward junior high school English classes but rather focus on learning conversation skills in an enjoyable environment that also deepens understanding of culture’ Ikeda, 93 (2001)

Every week the students will partake in a ‘communication’ lesson where they will learn to write and speak (e.g. via Skype) to other children around the world including children in refugee camps in Syria and Iraq as well as the UK, USA and Japan. Gilakjani & Sabuori suggest “Teachers should help their students to be familiar with the accents of different native speakers. Due to the fact that native speakers have specific accents it is necessary for students to recognize the differences between American and British accents.” The proposed communication programme will help to realise this, instead of just encountering the teachers accent they will regularly communicate with a variety of people from different backgrounds and countries. They will start this communication programme at 5 years old thus developing their English (and potentially Japanese as the school’s third language) oral and written skills at the same time as creating international friendships that they will develop throughout their time at the school.

The Arts:

The Cambridge Review (2009) declared that “The renaissance of this domain, which takes in all the arts, creativity and the imagination, is long overdue. A vigorous campaign should be established to advance public understanding of the arts in education, human development, culture and national life.”
All teaching will aim to inspire creativity, the arts is one area where specialist teachers will be charged with developing the inert creative talents of each individual child. All subjects will be interdisciplinary, all teachers will collaborate to ensure that the work done adds to the overall learning experience. Italian culture is rich in all varieties of the arts. Children will also be introduced to the history of art with focus on how the art has contributed to communities and global citizenship. Each historical period can be characterised by an artistic movement from cave paintings to Rock and Roll, developing the artistic talents of the next generation alongside their creativity will help them to express themselves in an ever changing world.

Our Bodies:

This unit will see the students engage in physical education but with a specific focus that this education helps them to understand how their bodies work. Examples include using the names of bones and muscles during physical exercise and measuring their bodies response to exercise via heart rate, breathing etc. Parents will also be able to leave their children with the Yoga teacher between 8am to 9am every morning where this vocabulary will also be reinforced whilst ensuring a calm, focussed start to the school day. In winter months when the sports facilities are not suitable for outdoor learning a doctor will support the teacher in human body lessons. Italian children are expected to learn by rote many names for parts of the human body. The researcher has found that they are more likely to remember them and attach meaning if they have had the opportunities to interact actively and physically with the learning. For example, prior experience of a doctor dissecting pigs hearts for grade 5 children (obtaining full parent consent), led to enthused children eager to learn and share that knowledge. Younger children were charged with creating a theatrical display of the digestive system with props they made themselves, huge tubes for the intestines were pulled out for the audience of parents as well as a final brown substance. The children were responsible for both the learning of how these functions work and also to create how they would represent them to an audience.

The Natural World:

“all too often we are giving our young people cut flowers when we should be teaching them to grow their own plants. We are stuffing their heads with the products of earlier innovation rather than teaching them to innovate. We think of the mind as a storehouse to be filled when we should be thinking of it as an instrument to be used.” Gardner 1996.

Much of this vocational activity will be conducted in the village didactic farm, although the school will also have it's own gardens. Students will be responsible for planting their own plants, dying wool, making cheese etc. All these activities link directly to curriculum objectives such as changing the state of materials and learning the names of plants. The didactic farm will allow them to get hands on with all of these learning objectives whilst keeping an interactive record of everything they do with digital cameras. The scholastic lessons will allow them to label these images reinforcing vocabulary learnt on the farm. The Natural World will also lend itself to other traditional subjects such as history, when the students need to learn about ancient civilizations they will be met at the didactic farm by staff in costume with examples of ancient agricultural equipment (and much more). They will learn first hand how historical civilizations lived and feel for themselves the differences between modern techniques and those used in the past. The researcher once worked on a Roman fort for children in the UK and was able to see how much children learned through a day of living as a Roman compared to studying them from a book in the classroom.

Assimilation of local curriculum

The delivery of state objectives in community based vocational locations led the researcher to question how it will be possible to realise all state objectives whilst directing learning in such a manner?
“The key to this transformation is not to standardize education, but to personalize it, to build achievement on discovering the individual talents of each child, to put students in an environment where they want to learn and where they can naturally discover their true passions.” Robinson 2009

The researcher has always sought to teach in this way and seen the results as even children who have no understanding of the language develop their spoken, aural and written language rapidly when learning in this interactive method. By realizing this project the researcher intends to provide concrete examples to be used for national and international educational reform.

An idea of an interactive mindmap of curriculum objectives that can be moved and arranged into different learning zones was formulated; and work has begun on the creation of a website that will enable all educators to create long and medium term plans in such a way. The website will also allow users to comment specifying how they will achieve learning outcomes in diverse settings, thus creating an interactive database of practical advice that any educator around the world can read, use, create and share their own vocational based learning in a state school setting. Weston in The Community of the School states “Teachers need opportunities to share their research with a wider community” (109).

The most fundamental goals of Soka education are value creation and happiness, Confucius said ‘I hear and I forget, I see and I remember, I do and I understand’. It is the researchers belief that allowing students to actively learn in real community settings, creating value for both themselves and others, whilst developing a care for nature, community and friendships both in school and around the world. The children will not only gain bilingualism, but also understand the importance of learning, and in doing so create a happiness for themselves and others and the means to maintain this passion for learning throughout their lives.

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Disarmament Education and Value Creation: 
A Transformative Approach

Anna Ikeda

Abstract (Poster Session)

Over seven decades after the atomic bombs were dropped onto Hiroshima and Nagasaki, the threat of nuclear conflict is ever increasing today. Some are resigned to the thinking that nuclear abolition is an impossible ideal, or credit nuclear weapons for ending WWII and deterring another world war. Josei Toda, who helped Makiguchi establish value-creating pedagogy, opposed this view, issuing a declaration calling for the abolition of nuclear weapons in 1958 in front of his young disciples. In the declaration Toda expresses his desire to “expose and rip out the claws that lie hidden in the very depths of such weapons.” Toda’s successor Ikeda, noting that significant breakthroughs are realized only through planting the “seeds of change” in the hearts of next generations, states that “My mentor’s declaration against nuclear weapons, in entrusting the abolition of nuclear arms to young people, was based on just this kind of far-reaching future vision” (“Fulfilling the Mission”).

Against this background, this presentation considers how Soka education, whose objective is “developing the humanity of each individual” (Soka University, and Soka Gakuen Educational Foundation), can contribute to disarmament education and nuclear abolition. This is timely as the new UN Treaty on the Prohibition of Nuclear Weapons underscores the importance of peace and disarmament education in universalizing the norms for nuclear disarmament and abolition. It is also noteworthy that the processes that led to the eventual drafting and adoption of the treaty were further accelerated through education and learning about humanitarian consequences of nuclear weapons (Williams, et al), helping shift the discourse from one centering around national security to that of human suffering and irreversible environmental devastation.

Regarding peace and disarmament education, Ikeda states in his “A New Era of the People” that “there needs to be a revolutionary transformation in the way people think about peace, so that it is felt as an immediate and personal reality.” He also adds, “Disarmament education needs to be a grassroots movement that helps to raise world citizens who are firmly committed to the interests of humankind and the planet, and to strengthen the solidarity among them.” Drawing from Ikeda’s writings on education, including peace and disarmament education and global citizenship education, as well as Toda’s declaration, this presentation builds on the work of Urbain to assert that inner transformation and global citizenship are some of the key elements Soka Education can bring to disarmament education. The philosophy of Soka reveals nuclear weapons as absolute evil rather than necessary tools for security; furthermore, the “evil” is perceived to be part of human consciousness, as Toda called it the hidden claw, which must be challenged internally. The Soka philosophy thus helps connect the rather complex global issue with individual peace, and empowers people – particularly youth – to take leadership in creating change. Finally, the transmission of ideals from Toda to Ikeda noted earlier, through which the latter came to identify nuclear abolition as one area of his life’s work, can be appreciated as a form of human education.

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Value-Creative Dialogues for Creating Social Justice

Maya Gunaseharan

Abstract (Poster Session)

To carry on the legacy of Soka (value-creation) education founder, Tsunesaburo Makiguchi, Daisaku Ikeda has dedicated his life to conducting inter- and cross-cultural dialogues to unite people and create a more peaceful society. He has written about and conducted dialogue, showing through his life the transformative power of engaging in these meaningful exchanges. Dr. Jason Goulah has studied Ikeda’s work and refers to such dialogues as “value-creative dialogues”. Goulah highlights the seven levels of impact of these dialogues; including that Ikeda’s dialogic practice serves as a model for students and others who are exposed to it. Upon being exposed to Ikeda’s value-creative dialogue, I worked to emulate it, and put it into practice in every corner of the diverse college-preparatory school I served at. I used it widely, and as I engaged with all constituents, I saw its effectiveness, particularly in work relating to social justice. As a result of my experience, I feel confident that value-creative dialogue has the potential to transforms teams of educators, classrooms of students, and schools at large. During this session, I aim to share about Ikeda’s value-creative dialogues as posited by Dr. Jason Goulah, and through my own study and application of Ikeda’s work. I also hope to engage in meaningful exchange about the possibilities of value-creating dialogue to shift the trajectory of schools and the people within them.

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Cultivating Civic Engagement through Value-Creation Pedagogy

Kamalika Bose

Abstract (Poster Session)

In *A Geography of Human Life* (1903), Tsunesaburo Makiguchi described the shifts in modes of competition from military to political to the economic - which he saw becoming at the turn of 20th century the predominant mode of competition. He set out a vision of what he termed “humanitarian competition” where he saw the future of humankind to lie. He foresaw an age in which the power of character and the human qualities of individuals would be a greater force than military prowess, political or economic denomination – a time when people and countries compete to make the greatest contribution to human happiness and well being. Toward this end he called for education to have the happiness of children as its fundamental purpose.

From that perspective, it is crucial to give children the opportunity to think and acquire experience in real life settings, for a sustainable future. Some of the methods adopted in Bluebells School International are as follows:

Incorporate essential wisdom of cultures and traditions of all regions of Earth – by providing opportunities through learning new language and by several exchange programs with students of different nations. We regularly participate in global collaborative projects where teachers and students are tied together as citizens of the global community to realize interconnectedness.

Tsunesaburo Makiguchi described the local community as the world in miniature. Children’s learning is rooted to local community – where history, nature and society interact. Street plays and campaigns are conducted by students to generate awareness in society of clean air and water, or discrimination and waste reduction.

As a result, our students, when they leave school do so confident in their strengths and potentials and completely aware of / responsible for maintaining a balanced relationship between self and others, self and environment, self and universe and the importance of interconnectivity.

Education Division of Bharat Soka Gakkai has also been conducting workshops in educational institutions on Soka or Value Creating Education and having exhibitions / movie screening (Another Way of Seeing Things) followed by discussion and dialogue on stereotyping / empowerment. This is to create awareness about the importance of changing the focus of education in India today. Posters documenting and depicting all of the above will be presented at the conference.

Works cited
1. Soka Education for the Happiness of the individual : Dr Daisaku Ikeda
2. A Geography of Human Life: By Tsunesaburo Makiguchi
Associating as a Model of Civic Engagement
Melanie Reiser and Jessica Bridges

Abstract (Poster Session)

This poster presents an exploration of school associations and civic engagement. Specifically, it describes a case study of an association of philosophically-inspired schools and teacher preparation institutes that can serve to inform an association of schools based on value-creation pedagogy.

Civic engagement takes many forms. Civic minded individuals may be active by volunteering with local charities, engaging in community events, or participating in local, state, or federal government activities. Civic minded organizations are active in different ways. Entities may have civic endeavors as their purpose, or they may partner with other like-minded organizations to transform society for the better. In these examples, civic engagement generally takes the form of associating—between individuals or organizations. The three founders of and inspiration for value-creation pedagogy—Tsunesaburo Makiguchi, Josei Toda, and Daisaku Ikeda—were and are also advocates for associating as means of civic engagement.

In what ways can educational environments focused on value creating pedagogy also participate in civic engagement? This research focuses on the Association of Waldorf Schools of North America (AWSNA) as an intrinsic case study for understanding the ways in which philosophically-inspired educational environments can associate in a way that serves as the type of civic engagement described by Makiguchi, Toda, and Ikeda. The researchers selected AWSNA as the case study because both Waldorf education and value-creating pedagogy are philosophically inspired. The findings of this study offer multiple insights for an association of value-creating educational programs; insights that can support strengthening the educational programs that are a part of the association and that serve to model civic engagement for the students of such programs.

References

Ikeda, Daisaku. Commencement address, Soka University of America, 2016.