renaissance *of* humanism

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BUDDHISM
FOR GLOBAL PEACE

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Editorial: Building a Culture of Peace

Buddhism for Global Peace is a five-year-old student club at Columbia University. Its primary purpose is to promote peace and raise awareness about the Buddhist philosophy of humanism. The club, originally called Value Creation Society, is made up of students who study and practice Buddhism. In particular, we practice Nichiren Buddhism[1], the quintessence of the Lotus Sutra[2] one of the sutras ascribed to Shakyanuni Buddha. We work closely with the Soka Gakkai International (SGI), an international lay Buddhist organization, towards the common goals of global peace and the happiness of every individual.

> *We are particularly interested in applying Buddhism to our daily lives. It is a sheer mistake to think that Buddhists seclude themselves from society and lead ascetic lives. On the contrary, a true Buddhist ought to live in the real world, striving towards his or her own peace and happiness and those of others. Buddhism is not static, but dynamic. Buddhist philosophy is highly down-to-earth, and a Buddha is said to propagate the significance of merging self with society by exercising abundant wisdom. Nichiren states, A person of wisdom is not one who practices Buddhism apart from worldly affairs but, rather, one who thoroughly understands the principles by which the world is governed. (Nichiren 1121)*

This journal is an endeavor to provide a Buddhist perspective on the different fields of study of the respective members of the club. In particular, this issue is to commemorate the tenth anniversary of SGI President Daisaku Ikeda s address at Teachers College in 1996. Hence, the theme of this issue is education for global citizenship, the topic of Mr. Ikeda s speech. Mr. Ikeda draws inspiration for his description of global citizenship from Buddhist philosophy. The full text of his address, Thoughts on Education for Global Citizenship, is included in this issue. It is followed by two critiques by Vito Perrone and Maxine Greene. Then, Mitsuko Matsumoto and Ji Young Ko respond to Mr. Ikeda s speech. Their essays are based on their actual educational experiences in their respective roles as student and teacher. What follows are the articles contributed by club members, pertaining to disciplines that range from philosophy to education, economics to architecture. First, Tsuneo Yabusaki presents Global Networking Program, which is designed to promote an inter-cultural understanding through dialogue. In the next article, titled Independence of Educational Policies, Hiromasa Nakano proposes a possible policy-making system that would protect education from political influence. This piece is followed by Economic Development in Harlem by Mitsuaki Tomita, which provides his view of economic development from a humanistic perspective. In her Architecture Based on the Philosophy of Nichiren Buddhism, Gyoung-Nam Kwon discusses how it is possible for architecture to be

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[1] *Nichiren* Buddhism was founded by a Japanese monk named *Nichiren Daishonin* in 1257. It is the promise of *Nichiren Daishonin s* Buddhism that one can attain enlightenment or the state of unshakable happiness for oneself while helping others to do the same. He is said to have taken the important step to transform the profound theory of the Lotus Sutra into a simple practice of chanting Nam-myoho-renge-kyo, the literal translation of which is: devotion to the mystic law of cause and effect through sound vibration. This is regarded as a universal practice for tapping into and manifesting the Buddha nature (i.e. the life state of absolute happiness or enlightenment) that is latent in one s own life.

[2] The core intent of the Lotus Sutra is the quest to understand life and to help people overcome their basic sufferings. Siddhartha Gautama, also known as *Shakyamuni*, who is said to have lived some 2,500 years ago, made it his life s purpose to find solutions to the inescapable sufferings of life. He expounded his ultimate teachings, which were later compiled as the Lotus Sutra. This sutra is unique among the teachings of Buddhism because it affirms that the attainment of enlightenment is possible for all people regardless of race, gender, social standing or education. Buddhism is a powerful, life-affirming, egalitarian and humanistic teaching.

humanistic, based on Buddhist philosophy. The Aesthetic in Moral Education by Gonzalo Obelleiro explores the relationship between aesthetic and moral education both in Dewey s metaphysics and in Buddhism. My article, Free Will and Threefold View of Buddhism, deals with the issue of free will from the stand point of Mahayana Buddhist worldview.

The choice of the title for this journal deserves mention not only because this is the very first issue, but also because the title has significant meaning. Naming this publication was not as easy as it may seem. We all knew, however, what we wanted to accomplish through this journal, and our focus was to come up with a simple title that expresses our goals.

What is the purpose of this journal, then? In accord with the goals of the club, this publication aims to promote a culture of humanism the essential spirit of Buddhism in the wake of ongoing terrorism and abuses of human rights and the natural environment. Daisaku Ikeda has pointed out that modern civilization is now facing a critical phase regarding its survival. He states, I cry out that what we need in such a time is another true restoration of humanity. I do not mean that human beings are the center of the universe or in any way omnipotent. The restoration I have in mind must enable human beings to live in harmony with all of our other fellow living creatures (1981, 57, *A Lasting Peace*). Our club takes the position that belief in humanism and the dignity of life the life in all creatures is necessary for the creation of such harmony. This idea, in fact, is the heart of Buddhism, and our journal attempts to promote this concept, and thus its title *Renaissance of Humanism*.

French writer Victor Hugo asserts, There is one thing stronger than all the armies in the world, and that is an idea whose time has come. This statement has relevance in the modern world, as pointed out by Daisaku Ikeda: In the past, the driving force of history all too often depended on the hard power of military might, political authority, and wealth. In recent years, however, the relative importance of hard power has diminished, slowly giving way to knowledge and information, culture, ideas, and systems the weapons of soft power (1996, 203, *A New Humanism*). It is clear that ideas and philosophies shape cultures and the world. What is important is what kind of philosophy is being practiced.

With the conviction that words are the vehicle for ideas, Buddhism for Global Peace proudly presents the first issue of *Renaissance of Humanism*. It is our hope that this journal goes a long way in promoting humanistic philosophy and thereby contributing to the creation of a culture of global peace and happiness for all individuals.

Naoki Ohira

Feature:

Education Toward Global Citizenship

Education Toward Global Citizenship

Daisaku Ikeda

It is with profound emotion that I speak today at the college where the world-renowned philosopher John Dewey taught. The first president of the Soka Gakkai, Tsunesaburo Makiguchi, whose thinking is the founding spirit of Soka University, referenced with great respect the writings and ideas of Dewey in his 1930 work, *The System of Value-Creating Pedagogy.*

My own interest in and commitment to education stem from my experiences during World War II. My four elder brothers were drafted and sent to the front; the eldest was killed in action in Burma. During the two or so years following the end of the war, my three surviving brothers returned one after another from the Chinese mainland. In their tattered uniforms, they were a truly pathetic sight. My parents were already aged; my father s pain and my mother s sadness were searing.

To the end of my days, I will never forget the disgust and anger with which my eldest brother, on leave from China, described the inhuman atrocities he had seen committed there by the Japanese army. I developed a deep hatred for war, its cruelty, stupidity and waste. In 1947, I encountered a superb educator, Josei Toda, together with his mentor, Makiguchi, was jailed for opposing Japan s wars of invasion. Makiguchi died in jail. Toda survived the two-year ordeal of imprisonment.

When, at nineteen, I learned of this, I instinctively knew that here was someone whose actions merited my trust. I determined to follow Toda as my mentor in life.

It was Toda s constant and impassioned plea that humanity could be liberated from horrific cycles of war only by fostering new generations of people imbued with a profound respect for the sanctity of life. He therefore gave the highest possible priority to the work of education.

Education is a uniquely human privilege. It is the source of inspiration that enables us to become fully and truly human, to fulfill a constructive mission in life with composure and confidence.

The end point in the development of knowledge isolated from human concerns is the weaponry of mass destruction. At the same time, it is knowledge also that has made society comfortable and convenient, bringing industry and wealth. The fundamental task of education must be to ensure that knowledge serves to further the cause of human happiness and peace.

Education must be the propelling force for an eternally unfolding humanitarian quest. For this reason, I consider education the final and most crucially important undertaking of my life. This is also the reason I deeply concur with the view expressed by teachers College president Arthur Levine that while education is perhaps the slowest means to social change, it is the only means.

Global society today faces myriad, interlocking crises. These include the issues of war, environmental degradation, the North-South development gap and divisions among people based on differences of ethnicity, religion or language. The list is long and familiar, and the road to solutions may seem all too distant and daunting.

It is my view, however, that the root of all these problems is our collective failure to make the human being human happiness the consistent focus and goal in all fields of endeavor. The human being is the point to which we must return and from which we must depart anew. What is required is a human transformation a human revolution.

There are many areas of commonality in the thinking of Makiguchi and Dewey, and this is one of them. They shared an immovable conviction in the need for new modes of people-centered education. As Dewey put it, Everything which is distinctly human is learned. [1]

[1] John Dewey, *The Public and Its Problems,* 154.

Dewey and Makiguchi were contemporaries. On opposite ends of the Earth, amidst the problems and dislocations of their newly industrializing societies, both wrestled with the task of laying a path toward a hope-filled future.

Greatly influenced by the views of Dewey, Makiguchi asserted that the purpose of education must be the lifelong happiness of learners. He further believed that true happiness is to be found in a life of value creation. Put simply, value creation is the capacity to find meaning, to enhance one s own existence and contribute to the well-being of others, under any circumstance. Makiguchi s philosophy of value creation grew from insights into the inner workings of life that his study of Buddhism afforded him.

Both Dewey and Makiguchi looked beyond the limits of the nation-state to new horizons of human community. Both, it could be said, had a vision of global citizenship, of people capable of value creation on a global scale.

Over the past several decades, I have been privileged to meet and converse with many people from all walks of life, and I have given the matter some thought. Certainly, global citizenship is not determined merely by the number of languages one speaks or the number of countries to which one has traveled.

I have many friends who could be considered quite ordinary citizens but who possess an inner nobility; who have never traveled beyond their native place, yet who are genuinely concerned for the peace and prosperity of the world.

I am confident that the following are essential elements of global citizenship.

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

The all-encompassing interrelatedness that forms the core of the Buddhist worldview can provide a basis, I feel, for the concrete realization of these qualities of wisdom, courage and compassion.

The following scene from the Buddhist canon provides a beautiful visual metaphor for the interdependence and interpenetration of all phenomena.

Suspended above the palace of Indra, the Buddhist god who symbolizes the natural forces that protect and nurture life, is an enormous net. A brilliant jewel is attached to each of the knots of the net. Each jewel contains and reflects the image of all the other jewels in the net, which sparkles in the magnificence of its totality.

When we learn to recognize what Thoreau refers to as the infinite extent of our relations, [2] we can trace the strands of mutually supportive life and discover there the glittering jewels of our global neighbors. Buddhism seeks to cultivate wisdom grounded in this kind of empathetic resonance with all forms of life.

In the Buddhist view, wisdom and compassion are intimately linked and mutually reinforcing.

Compassion in Buddhism does not involve the forcible suppression of our natural emotions, our likes and dislikes. Rather, it is to realize that even those whom we dislike have qualities that can contribute to our lives and can afford us opportunities to grow in our own humanity. Further, it is the compassionate desire to find ways of contributing to the well-being of others that gives rise to limitless wisdom.

Buddhism teaches that both good and evil are potentialities that exist in all people. Compassion consists in the sustained and courageous effort to seek out the good in all people, whoever they may be, however they may behave. It means striving, through sustained engagement, to cultivate the positive qualities in oneself and in others.

Engagement, however, requires courage. There are all too many cases in which compassion, owing to a lack of courage, remains mere sentiment.

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[2] Henry David Thoreau, The Village in *Walden, The Selected Works of Thoreau,* ed. Walter Harding, Cambridge ed. (Boston: Houghton Mifflin Company, 1975), 359.

Buddhism calls a person who embodies these qualities of wisdom, courage and compassion, who strives without cease for the happiness of others, a bodhisattva. In this sense, it could be said that the bodhisattva provides an ancient precedent and modern exemplar of the global citizen.

The Buddhist canon also includes the story of a contemporary of Shakyamuni, a woman by the name of Srimala, who dedicated herself to education, teaching others that the practice of the bodhisattva consists in encouraging, with maternal care, the ultimate potential for good within all people.

Her vow is recorded thus: If I see people, people who have been jailed unjustly and have lost their freedom, people who are suffering from illness, disaster or poverty, I will not abandon them. I will bring them spiritual and material comfort. [3]

In concrete terms, her practice consisted of:

- Encouraging others by addressing them with kindness and concern through dialogue.
- Giving alms, or providing people with the things they require.
- Taking action on behalf of others.
- Joining with others and working together with them.

Through these efforts she sought to realize her goal of bringing forth the positive aspects of those she encountered.

The practice of the bodhisattva is supported by a profound faith in the inherent goodness of people. Knowledge must be directed to the task of unleashing this creative, positive potential. This purposefulness can be likened to the skill that enables one to make use of the precision instruments of an airplane to reach a destination safely and without incident.

For this reason, the insight to perceive the evil that causes destruction and divisiveness and that is equally part of human nature is also necessary. The bodhisattva s practice is an unshrinking confrontation with what Buddhism calls the fundamental darkness of life.[4]

Goodness can be defined as that which moves us in the direction of harmonious coexistence, empathy and solidarity with others. The nature of evil, on the other hand, is to divide: people from people, humanity from the rest of nature.

The pathology of divisiveness drives people to an unreasoning attachment to difference and blinds them to human commonalities. This is not limited to individuals but constitutes the deep psychology of collective egoism which takes its most destructive form in virulent strains of ethnocentrism and nationalism.

The struggle to rise above such egoism and live in larger and more contributive realms of selfhood constitutes the core of the bodhisattva s practice. Education is, or should be, based on the same altruistic spirit as the bodhisattva.

The proud mission of those who have received an education must be to serve, in seen and unseen ways, the lives of those who have not had this opportunity. At times, education may become a matter of titles and degrees and the status and authority these confer. I am convinced, however, that education should be a vehicle to develop in one s character the noble spirit to embrace and augment the lives of others.

Education should provide in this way the momentum to win over one s own weaknesses, to thrive in the midst of society s sometimes stringent realities, and to generate new victories for the human future.

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[3] Alex Wayman and Hideko Wayman, trans. *The Lion s Roar of Queen Srimala: A Buddhist Scripture on the Tathagata-garbha Theory* (New York: Columbia University Press, 1974). 65.

[4] Nichiren, Opening of the Eyes, *Selected Writings of Nichiren,* ed. Philip B. Yampolsky, trans. Burton Watson, et al. (New York: Columbia university Press, 1990), 56.

The work of fostering global citizens, laying the conceptual and ethical foundations of global citizenship, concerns us all. It is a vital project in which we all are participants and for which we all share responsibility. To be meaningful, education for global citizenship should be undertaken as an integral part of daily life in our local communities.

Like Dewey, Makiguchi focused on the local community as the place where global citizens are fostered. In his 1903 work, *The Geography of Human Life,* considered a pioneering work in social ecology, Makiguchi stressed the importance of the community as the site of learning.

Elsewhere Makiguchi wrote: The community, in short, is the world in miniature. If we encourage children to observe directly the complex relations between people and the land, between nature and society, they will grasp the realities of their homes, their school, the town, village or city, and will be able to understand the wider world. [5]

This is consonant with Dewey s observation that those who have not had the kinds of experience that deepen understanding of neighbors cannot maintain regard for people of distant lands.[6]

Our daily lives are filled with opportunities to develop ourselves and those around us. Each of our interactions with others dialogue, exchange and participation is an invaluable chance to create value. We learn from people and it is for this reason that the humanity of the teacher represents the core of the educational experience.

Makiguchi argued that humanistic education, education that guides the process of character formation, is a transcendent skill that might best be termed an art. Makiguchi s initial experience as a teacher was in a remote, rural region of Japan, where he taught in the Japanese equivalent of a one-room schoolhouse. The children were poor, and the manners they brought from their impoverished homes rough.

Makiguchi, however, was insistent: They are all equally students. From the viewpoint of education, what difference could there be between them and other students? Even though they may be covered with dust or dirt, the brilliant light of life shines from their soiled clothes. Why does no one try to see this? The teacher is all that stands between them and the cruel discrimination of society. [7]

The teacher is the most important element if the educational environment. This creed of Makiguchi s is the unchanging spirit of Soka education.

Elsewhere, he writes: 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 to the throne of learning. They should not be masters who offer themselves as paragons but partners in the discovery of new models. [8]

It is my abiding conviction that it is the teacher dedicated to serving students, and not the inanimate facility, that makes a school.

I recently heard and educator offer this view: Students lives are not changed by lectures but by people. For this reason interactions between students and teachers are of the greatest importance.

In my case, most of my education was under the tutelage of my mentor in life, Josei Toda. For some ten years, every day before work, he taught me a curriculum of history, literature, philosophy and organization theory. On Sundays, our one-to-one sessions started in the morning and continued all day. He was constantly questioning me *interrogating* might be a better word about my reading.

Most of all, however, I learned from his example. The burning commitment to peace that remained unshaken throughout his imprisonment was something he carried with him his entire life. It was from this, and from the profound compassion that characterized each of his interactions, that I most learned. Ninety-eight percent of what I am today I learned from him.

The Soka, or value-creating, education system was founded out of a desire that future generations should have the opportunity to experience this same king of humanistic education. It is my greatest hope that the graduates of the Soka schools will become global citizens who can author a new history for humankind.

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[5] Takehisa Tsuji, ed., *An Anthology of Tsunesaburo Makiguchi s Works* (Japanese) (Tokyo: Daisan Bunmei-sha, 1994), 40.
[6] John Dewey, *The Public and Its Problems,* 213.
[7] Tsunesaburo Makiguchi, *Zenshu,* vol. 7, 183.
[8] Tsunesaburo Makiguchi, *Zenshu,* vol. 6, 289.

The actions of such citizens will not be effective unless coordinated, and in this regard we cannot ignore the important potential of the United Nations system.

We have reached the stage where the United Nations can serve as a center, not only for harmonizing the actions of nations [9] but also for creating value through the education of global citizens who can create a world of peace. While states and national interests have dominated debate at the world organization to date, increasingly, the energy of We the people has been making itself felt, particularly through the activities of nongovernmental organizations.

In recent years, global discourse on such critical issues as the environment, human rights, indigenous peoples, women and population has been held under the U.N. auspices. With the participation of both governmental and nongovernmental representatives, conferences on world issues have furthered the process of shaping the kind of global ethic that must undergird global citizenship.

In coordination with ongoing efforts of the United Nations in this direction, I would hope to see these issues incorporated as integral elements of education at all levels. For example:

- Peace education, in which young people learn the cruelty and folly of war, to root the practice of nonviolence in human society.
- Environmental education, to study current ecological realities and means of protecting the environment.
- Developmental education, to focus attention on issues of poverty and global justice.
- Human rights education, to awaken an awareness of human equality and dignity.

I have long believed that education must never be subservient to political interests. To this end, I feel that education should be accorded a status within public affairs equivalent even to that of the legislative, executive or judicial branches of government. This proposal grows out of the experiences of my predecessors, the first and second presidents of the Soka Gakkai, who fought consistently against political control of education.

In the coming years, I hope that we will see the realization of a world summit, not of politicians, but of educators. This is because nothing is of greater importance to humanity s future than the transitional solidarity of educators.

Toward that end, we are determined to continue our efforts to promote educational exchange among young people, following the example of Teachers College, which I understand at present has a student body drawn from some eighty countries.

As Makiguchi stated, Educational efforts built on a clear understanding and with a defined sense of purpose have the power to overcome the contradictions and doubts that plague humankind and to bring about an eternal victory for humanity. [10]

I pledge my fullest efforts to working, together with my distinguished friends and colleagues gathered here today, toward fostering the kind of global citizens who alone can produce this eternal victory of humanity.

[9] Charter of the United Nations, Article I.
[10] Tsunesaburo Makiguchi, *Zenshu,* vol. 8, 365.

Commentary on "Education Toward Global Citizenship"

Vito Perrone

I am pleased to have this opportunity to respond to President Ikeda s call for global citizenship. As he has on so many precious occasions, here and around the world, President Ikeda makes clear once more that we have few genuine alternatives to greater global responsibility. We are, after all, closing out a century in which the devastation of war and violence has left a very deep scar on all of humanity. The horrors of Bosnia and Rwanda are the most recent reminders. Moreover, the differences across the globe in economic well-being, health, food production and distribution, educational opportunity, religious and political freedom, and human dignity are unimaginably and unacceptably wide. Our need in the years ahead, as President Ikeda emphasizes so passionately, is to make a break with those habits of mind, beliefs and actions that have permitted such conditions to exist, that have left us as individuals and societies so impoverished morally, lacking the will and capacity to imagine other, more equitable, more powerful, more generous possibilities and actively work for their fruition.

It is in relation to the matter of possibilities that President Ikeda s pairing of Tsunesaburo Makiguchi and John Dewey seems so right. Both envisioned an education filled with possibilities for personal as well as societal growth. Unlike so many of their contemporaries, Makiguchi and Dewey understood that the industrial age which was growing up around them at the turn of this century was producing changes that demanded an education of greater power, that had embedded in it a stronger moral tone, a more extended sense of citizenship and greater community consciousness. How, they asked, would the growing excesses of individualism be moderated? How would the dignity of the human person be maintained in an economic system that fostered anonymity, alienation, and materialism? And how would the fierce nationalism, imperialism, and colonialism that were raging anew be lessened, understood as dangerous? They believed strongly that progress had to be measured by the connections individuals made with others, a comprehension that in others there were possibilities for good, for a world filled with harmony, moral strength and economic prosperity for all.

The *Lotus Sutra* suggests that we live in a burning house. Neither Dewey nor Makiguchi believed that believed that was the house to remain in. They saw education as a critical path to a more promising place filled with the seeds of imagination that distinctively human capacity to envision a world of greater possibilities. It is that natural disposition toward imagination, evoked through education, that should give us hope. Because the world has been so violent doesn t mean that we can t imagine a world that is peace, in which nations, like individual families, find ways to reach out to others in need, who see their well-being resting more fully on the well-being of others. To speak of imagination in these terms is to bring forward Erich Heller s often quoted admonition: Be careful how you describe the world, it is that like that. The house we want to describe and live in is alive with constructive relationships, alive with harmony, full of the best we can imagine.

Global citizenship, a kind of transnationalistic ethic, has, obviously, a grand sound. It certainly conjures up people who speak many languages and travel easily from place to place. But in its largest sense, global citizenship is far less grandiose. It is, as President Ikeda suggests, as much the domain of those who stay close to home, who live out their lives in the dailiness that surrounds them as it is of those who travel the world. The way we engage our brothers and sisters, our neighbors, those who are different, is the ground from which global citizenship is made. It has at its root the intelligent sympathy that Dewey called forth, that need to feel the social situations of others, to pay attention to the objective conditions of others, to walk with others. It relates, as well, to what Maxine Greene calls the need for wide-awakeness.

Dewey knew, however, that such intelligent sympathy demanded moral courage, that willingness to go beyond the convention. It was moral courage that Dewey invoked as he stood with workers, as he confronted social

injustice, as he spoke of the needs of *all* children, as he challenged an educational system that didn t account for children s intentions and energies, that wasn t guided by a democratic vision.

Makiguchi, in another place, but at about the same time, expressed similarly provocative positions. As he understood it, schools needed to be places that nurtured creativity, happiness, cooperation, a oneness of spirit, connected more fully to the world, to real life activities. Makiguchi noted in relation to these aims: I have to admit to myself that the results of this line of thinking may not be realized in my lifetime. Nonetheless, I have come to burn more and more with a fever to do something and the sooner the better those who seek change need to burn for that change, setting before them ends that matter and working fervently toward them. Faced with a requirement for silence about the dangers of militarist rule and the demands for an education supportive of militarism, Makiguchi chose to resist. His story, which culminated in death in prison in 1944, is inspiring, a symbol of moral courage. We know, by the way, large numbers of names of those who led the various campaigns of war; we know far fewer of those, such as Makiguchi, who have given over the years voice to peace, non-violence, to the resolution of conflict. An education for global citizenship and global responsibility should change that circumstance, making the peacemakers at least as important, as recognizable, as the warmakers.

President Ikeda s frequent references to the United States as the miniature of the world is obviously right. But those of us who live our lives here know that challenges are larges. The outcome is not yet as clear as it might seem. The fact that we are engaged in a real struggle needs to be acknowledged.

Much that we hear in the public discourse about schools, for example, is related to a need for greater economic competitiveness. There is talk of needing to win the war of technology, and becoming more productive than Japan and Germany. Such a focus, however, clearly takes too much away from the students themselves, the immediately of their educational interests and needs. In its extreme forms, such a position looks beyond the students, right past them, as if they weren t there. Moreover, such an approach too often prevents teachers and children from seeing the world as fully connected, it people having mutual needs, growth everywhere being something rejoice about. It clearly makes the more important goal of cooperation less credible. Dewey would have rejected such a direction. We need also to reject it.

Additionally, the impact of the world descending on America s shores is also being felt. Early in the next century, the majority of school age students will come from Hispanic, Asian, African and African American families. While I don t wish to minimize the challenges that are accompanying the demographic shifts, I can t help thing of the possibilities for an education of greater power for all students, for providing real leadership to a world wanting to know how to live constructively with diversity. We should be celebrating the rich possibilities of this diversity, relishing our place as the crossroad of the world, where people of our many nations are converging. Yet there is considerable public concern here about losing an American culture. There is talk of English only, restricting entry to the country, and limiting opportunities for those who are different. We are not beyond severe racial and cultural conflict. Our task in this environment is to make this American house work to the fullest for all who choose to live here. That may be our greatest contribution to global citizenship.

In each of his presentations, President Ikeda provides provocative lessons from Buddhist teachings. I appreciate his recounting because he keeps before us the view that our various religious traditions are in larges measure educational movements expressions of how life should be lived. His discussion of the Treasure Tower, from the *Lotus Sutra*, that rises magnificently and glitters, representing the many aspects of suffering and wisdom, culminating in Nichiren s admonition that the the Treasure Tower is you, holds great meaning for me. So much energy is spent in contemporary society looking outside, beyond us, to some new technology, to some other person s best solution that we lose sigh of the tower *within us*, that understanding that each of us is a depository of possibility, of good will, of intelligent sympathy, of moral courage of wisdom. An education of substance should enlarge personal confidence, enabling us to see ourselves as responsible for our actions, able to make personal decisions. In Buddhist terms, such a position calls forth an understanding of unmediated insight. But such unmediated insight is also coupled in the

best of worlds with a quest for connection, an understanding that collective thought and action enlarge the potential in our lives.

President Ikeda, you offer to all of us a challenge to change the world. That should be a challenge we all support because the world can t continue down the path that has dominated so much of the twentieth century.

Commentary on "Education Toward Global Citizenship"

Maxine Greene

It is a moving an enriching experience to look through the perspectives made available by Daisaku Ikeda. Because I believe so deeply that the only dependable roads to global peace are those opened by an expanding dialogue, by increasing empathy among divers persons, and by the creation of an ever more inclusive community, there is something heartening in the connectedness I feel between myself and someone whose philosophic viewpoint differs so much from mine. I have learned about that viewpoint from reading his dialogues with Arnold Toynbee and Aurelio Peccei and from paying heed to today s address. I have discovered that we share a profound interest in the arts and imagination, and in the ways in which they can disclose images of possibility. Indeed, I felt a great affection for him when I read his lovely children s book *The Princess and the Moon*. How many philosophers, I thought, can weave magic metaphors for the young? In a darker sphere (apart from magic), I resonate to his challenge to cold, abusive authorities that render human beings docile and prevent them from transcending themselves. Like Mr.Ikeda as well, I am convinced that people who are themselves authoritarian, manipulative of others, and destructive of the natural world cannot achieve a full selfhood or exist authentically in the world.

However, if I were to define myself (as I dislike doing), I would say without embarrassment that I am a secular humanist much influenced by existential and experiential thinkers: Maurice Merleau-Ponty, Hannah Arendt, William James, George Herbert Mead, John Dewey, Paulo Freire. It follows that I do not believe in an eternal abiding truth behind the world of transience. I cannot posit an eternal entity ; nor do I believe that I will survive in another form after my bodily death. I find it nearly impossible to believe that each of us possesses a potentially Greater Self existing in harmonious unity with the life of the cosmos.

It is as a teacher, however, that I approach Mr.Ikeda s work, a teacher who has written much about wide-awakeness and the need to infuse educational discourse with the kinds of metaphor that may open consciousness to alternative ways of beings. I am much preoccupied with coming to terms with the pluralism in our culture, with new modes of multiplicity and meaning-making; and I spend much time pondering ways in which a release of imagination might free people from the fixed frames of one-dimensionality. Of course, I hold Dewey s transactionalism in mind and his view of what he educative entails. Still, what I think of first of all today is a paragraph from the conclusion of Antoine St.Exupery s *Wind, Sand, and Stars*. He was, as you know, an aviator as well as a write; you may remember him best as the author of *The Little Prince*. In any event, he concludes his book of essays with a description of some third-class carriages on a railroad train crowded with Polish workers and their families being sent home from France during World War Two. And then:

> *I sat down face to face with one couple. Between the man and the woman a child had hollowed himself out a place and fallen asleep. He turned in his slumber, and in the dim lamplight I saw his face. What an adorable face! A golden fruit had been born of these two peasants. Forth from this sluggish scum had sprung this miracle of delight and grace. I bent over the smooth brow, over these mildly pouting lips, and I said to myself: This is a musician s face. This is the child Mozart. This is a life full of beautiful promise. Little princes in legends are not different from this. Protected, sheltered, cultivated, what could not this child become?*

He knows, of course, that the child is unlikely to be tended in the way every child deserves to be. He probably will be shaped, as so many tragically are, by the common stamping machine. St. Exupery writes that he is not tormented so much by the poverty to be suffered by that child as he is by the sight in so many persons of Mozart murdered. As a teacher, I want immediately to remind him of the need for a particular kind of pedagogy that will overcome what

Paulo Freire calls the culture of silence which prevents so many people from naming, much less gaining the kind of critical literacy necessary for transforming their world. Like John Dewey, he places his stress on the transaction between the subjectivity of the learner and the so-called objective world. Both Dewey and Freire might respond to the suggestion of the little Mozart ; but they would turn their attention to the kinds of situations that might be created in which dialogue and collaborative work and the posing of worthwhile questions would move young people, each in her/his distinctive fashion, to learn to learn.

When I ponder the summoning forth of a little Mozart or a little Buddha, in other words, I think of lived and, yes, shared experience and of the mind (a verb, Dewey said, and not a noun) actively attending to the situations in which such experience is taking place. It is a concrete and reflective engagement with a world that is never twice the same. Of course we have to communicate with students in a way that moves them to question, to wonder, to become different. We have to tap their imaginations so that they can summon up the kinds of visions of a better state of things that might move them to work for change.

Although I am sure that certain of our hopes and ideals are alike, I differ from Mr.Ikeda in my view that whatever little Buddhas or little Mozarts are likely to emerge, they will appear in concrete circumstances, more than likely in small communities where there are many possibilities for the invention of projects, for the choosing of the kinds of selves they desire to be. I am reminded of Dewey writing, in *Democracy and Education,* that the self is not something ready-made, but something in continuous formation through choice of action He does not distinguish, it happens, between interest and self. In fact, he wrote, self and interest are two names for the same fact: the kind of and amount of interest actively taken in a thing reveals and measure the quality of selfhood that exists. Returning to classrooms, I would say that, if we are indeed concerned about identity (or what Mr.Ikeda calls the Greater Self, the one living in harmony with the cosmos), we need to come to terms with the multiplicity of competing interests that there are, along with the diversity of possible selves. It is difficult for me to view some of the differences and conflicts among some of the newcomers we are seeing today as signs of lesser selves now prey to the forces of divisiveness. Granted they do not find themselves in harmony with the cosmos, granted they find more discordance than harmony; but their unease and discontent are often warranted. More often than not in the case of an anti-immigration fervor, for instance, or cruel treatment of women, or the burning of Black churches there arise fundamental doubts about the harmony of the cosmos. I find myself doubting whether, indeed, we will pass through what Makiguchi saw as the four phases of competition, ending in the humanitarian, that somehow or another this is a necessary direction for the human race.

We do come together, it would seem, in a concern about instrumental rationality, technicism, and an emphasis on knowledge rather than wisdom. Like Mr.Ikeda, Dewy, Merleau-Ponty, and the others I have listed, I believe in sensitizing people (most especially in this technological age) to the dangers of separating the gathering of knowledge from moral considerations. We are, I should think, too close in time to the tragedies of Hiroshima and Auschwitz to forget the assaults both carried through against the very life-blood of eastern and western civilizations. I often think that the pedagogies we devise should serve as blood transfusions to compensate somehow for what was spilled so drastically a half century ago.

Understanding, wisdom; these should take the place of merely technical knowledge, for what is so blandly hailed as information today. Yes, I agree with our speaker about regard for the natural environment, about human rights (which, even now, are not universally accepted and which cannot be proved to have an objective existence on the earth and beyond). I would hope, in Dewey s sense and Arendt s, that even in the schools we can appear before one another in a public space, not only to find ways of repairing what is wrong, but to bring into being what Dewey called a great community, what Hannah Arendt called a common world. Speaking of education and about ways the world is continually being renewed by birth, she wrote;

> *Education is the point at which we decide whether we love the world enough to assume responsibility for it and by the same token save it from that ruin which, except for renewal, except for the coming of the new and*

> *young, would be inevitable. And education, too, is where we decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands their chance of undertaking something new, something unforeseen by us, but to prepare them in advance for the task of renewing a common world.*

There is a continuity here, perhaps even an identity, between her talk of education and what many of us would choose to say about world peace. Love, responsibility, renewal: these may be watchwords used by Buddhists and secular westerners like me. It is a matter of discovering and acting on what we have in common, remembering that democracy is always (as Dewey said) a community in the making. Using our imaginations, we can keep envisaging, reaching out towards a community that might grow until in time it becomes a world community a community of ongoing learning, a community of passion and peace.

Global Citizenship and Soka University of America (SUA)

Mitsuko Matsumoto

The mission of Soka University of America is to foster a steady stream of global citizens committed to living a contributive life.

Daisaku Ikeda
Founder, SUA

Daisaku Ikeda founded Soka University of America in Aliso Viejo (SUA), a crystallization of his Soka school system and model for future Soka education schools, with the vision of fostering global citizens. I have had the privilege of being a member of SUA s first graduating class, together with over one hundred fellow students from eighteen countries. Through my experiences at SUA, I was able to establish a firm foundation and commitment to live as a global citizen. I believe that SUA actualizes what Ikeda envisioned in his address, *Education toward Global Citizenship*; based on the founder s spirit, this institution fosters individuals who demonstrate global citizenship in their hearts, through their actions, and by their dedication.

First of all, I believe SUA has arranged its educational environment to help students develop the heart of global citizens, based on the three essential elements of global citizenship:

- *The wisdom to perceive the interconnectedness of all life and living.*
- *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.*
- *The compassion to maintain an imaginative empathy that reaches beyond one s immediate surroundings and extends to those suffering in distant places.*[11]

The liberal arts program of SUA is constructed with the hope to raise a *whole person (a person with a well-rounded character)* who possesses, in Ikeda s words, wisdom to perceive the interconnectedness of all life and living. [12] Through using an interdisciplinary perspective, we avoid the danger of becoming specialized machines, incapable of thinking holistically, especially about global issues. For example, in our Physics class, we first learned about the birth of physics in Greece, in connection with religion, art and philosophy; we learned that physics arose from people s spiritual endeavors to seek the meaning of life, not in contradiction to religion.

The courage to overcome cultural differences develops through daily experiences at SUA. The student population is international; half of the 102 members of our first graduating class of SUA are from eighteen countries. The fact that all of the students are required to live on campus[13] helped us overcome cultural differences. The hallways and living rooms of the dormitory became our classrooms as well. Often at night we would meet in these places, talking about our cultures, world peace, classes, or trivial matters. In this way, we established profound friendships that helped us cultivate the courage to face and overcome differences. Another opportunity for students to develop this courage is SUA s study abroad program; every student is required to study abroad for a semester. I studied Spanish and went to Barcelona, Spain. The experience of getting to know a real language, culture and, most importantly, people at first hand broadened my perspectives and capacities as a human being.

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[11] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education: A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 100. Also see p.3 in this journal.

[12] Ibid., 100

[13] There are some exceptions, depending on the situation of a particular student.

Both the curriculum at SUA and the atmosphere of friendship in the school community help students to develop compassion with imaginative empathy. *Core I*, the first course students take at SUA, is a good example. We were exposed to great ideas and thinkers of the world, such as Aristotle, the Bible, and Confucius. By reading these great works, we were inspired to view our selves as a part of humankind. At the same time, we became friends with people from all over the world, awakening our awareness of and compassion for people in other countries. Furthermore, the diversity of student body enabled us to make connections between our academic studies at SUA and the implications of this information to real life.

The second component of global citizenship in Soka education is action. In his address, Ikeda emphasized the importance of taking action in local communities, based on the beliefs of the founder of Soka education, Tsunesaburo Makiguchi. Elsewhere, Ikeda writes:

> *The place where we are right now is the arena for our activities as global citizens. Good citizens who contribute to their local communities are simultaneously good citizens of the global community. Praying and working for the welfare and happiness of individuals in our immediate environment is directly connected to the happiness of all humankind.*[14]

Based on this belief, every moment at SUA was a class in global citizenship how we treated our friends and professors, how we attended classes and learned from them, what we did to the environment and how we contributed to the community. One component of SUA s academic program, the Learning Cluster, is an opportunity for students to bridge theory and practice by proposing, researching and modeling constructive approaches to local, regional and global issues together, with members of the faculty. For example, a group of students and I visited Ever Green College to learn about their educational practices. We reported our findings to the SUA community, and the professor we worked with incorporated some of these ideas into his pedagogy.

Lastly, the third component of global citizenship commitment is fostered by upholding the founding spirit of Soka education. Ikeda states, The proud mission of those who have been able to receive education must be to serve, in seen and unseen ways, the lives of those who have not had this opportunity. [15] The last portion of SUA s mission statement, global citizens committed to living a contributive life, is essential to the definition of global citizenship in Soka education; global citizenship is not a state of luxury, but requires serious commitment and heavy responsibility. Ikeda, in his address to SUA s first commencement in May, 2005, stated: Soka University of America is a university of, by and for the common people. It embodies the intense desire and expectation on the part of the world s ordinary citizens that you will grow into people capable of contributing to the realization of peace. [16] Global citizens are not elite or special people, but every individual can be and is a global citizen. I believe our mission of being SUA students is not to become elite, but, as ordinary citizens, to demonstrate the power of an individual with a commitment to bring hope to the world. By showing how much one individual can do, we would like to empower each and every human being.

Makiguchi himself exemplified the spirit of global citizenship through his legacy. He died in prison during World War II, fighting against Japanese militarism that exploited education as a means to drive citizens into nationalism and war. Makiguchi demonstrated his commitment to justice and peace, dedicating his life to humanistic education. Makiguchi s disciple, Toda, and Toda s successor, Ikeda, have devoted their lives to actualizing Makiguchi s vision. I believe that because of their selfless dedication, SUA has succeeded in producing committed global citizens and will continue to do so as long as this spirit is alive. Following the examples of Makiguchi, Toda and Ikeda, I am determined

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[14] Daisaku Ikeda, New Years Message, *World Tribune*, January 2006.

[15] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education*: *A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 100. Also see p.4 in this journal.

[16] Daisaku Ikeda, Commemorative Address, First Commencement Ceremony, *The University of the 21st Century-Cradle of World Citizens* (California: Soka University of America, 2005) 12.

to live as a global citizen who can contribute to world peace. In particular, through my study of Peace Education, I would like to make contributions to the field of education in a global arena.

The Art of Education and Global Citizenship in a Local Community

Jiyoung Ko

In February, 2004, I started my teaching career at an elementary school in the Bronx, New York City. At first, I found that teaching was such a struggle for me: each day was full of new challenges and dramas. It was amidst this hardship that I first read Daisaku Ikeda s 1996 speech at Teachers College. My encounter with the philosophy of Soka (value-creating) education expressed in Mr. Ikeda s speech had a significant impact on me. I found Soka educational philosophy greatly applicable to my everyday life as a teacher.

In his address, Mr. Ikeda quotes Tsunesaburo Makiguchi, a Japanese educator who developed the system of value-creating pedagogy:

> *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 to the throne of learning. They should not be masters who offer themselves as paragons but partners in the discovery of new models.*[17]

This passage struck me and led me to reflect upon my way of teaching and my role as a teacher in a classroom. I asked myself, Have I tried to truly understand my students? Have I not focused only on classroom management and lesson plans? After giving it a great deal of thought, I came to realize that I had never put myself in their shoes. I had not been genuinely sympathetic and compassionate towards my students. It became clear that, behind all this, there lay my discriminatory attitude towards students: I never thought of them as equal to myself. In my perception, I was a teacher sitting up and looking down on my students. It was an awakening that Makiguchi s remark brought to me, and I felt ashamed as a teacher.

The concept of global citizenship introduced to me by Mr. Ikeda is also impressive. One of the challenges that I had at school was to overcome cultural, racial and socioeconomic barriers. Due to differences in cultural background, for instance, my students and I had difficulties in understanding each other. I felt hopeless and helpless on these occasions. In retrospect, what I needed was to possess the qualities of global citizenship, which would have allowed me to view others, transcending national and cultural differences. It is striking that, over a hundred years ago, Makiguchi recognized the importance of the local community as the place where global citizens are fostered. [18] I now believe that my local workplace is indeed the place for me to grow as a global citizen who is capable of respecting and appreciating differences, rather than shunning them. Mr. Ikeda states, Our daily lives are filled with opportunities to develop ourselves and those around us. Each of our interactions with others dialogue, exchange and participation is an invaluable chance to create value. [19] He goes on to say, We learn from people and it is for this reason that the humanity of the teacher represents the core of the educational experience. [20]

Since teachers have a tremendous effect on students lives, their personality and educational philosophy are crucial. A teacher is the most important element of the educational environment, [21] and can be a great guide, motivation or hope for their students. Nevertheless, nowadays schools train teachers by simply focusing on teaching methodologies and classroom management skills. Such excessive emphasis on technicalities and lack of humanistic philosophy degrades the quality of the relationship between teachers and students. This results in building a heartless, business-like relationship between them.

Some of Mr. Ikeda s remarks relating to education are highly philosophical, and this seems to be missing from today s education for teachers. I have only been taught specific teaching methods and skills in the teacher training that

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[17] Tsunesaburo Makiguchi, *Zenshu*, vol. 6, 289. Quoted in Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education: A Buddhist Vision for Teachers, Students, and Parents* (Santa Monica: Middleway Press, 2001), 106. Also, see p.5 in this journal.
[18] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education*: *A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 104. Also see p.5 in this journal.
[19] Ibid., 105
[20] Ibid., 105
[21] Ibid., 106

I have received. As I studied education, I drew from textbooks the best ways for me to be an effective teacher. I believe that there are four essential skills to teaching well. They are: good lesson plans, classroom management, effective communicative ability and caring for students. Caring for my students as an essential quality is one of my four priorities as a teacher. I intuitively knew the importance of caring for students and forming good relationships with them. However, I had not realized its significance until I read Mr. Ikeda s address.

Admittedly, abstract teaching philosophy alone will not suffice to deal with each unique situation and guide each student. Improvement of teaching ability is always in demand. Therefore, I would like to continue to gain knowledge, such as how to promote a learning community within a classroom, and how to deal with unmotivated or unhappy students. At the same time, however, one should not forget that the successful development of these skills largely depends on an educational philosophy of humanism.

Mr. Ikeda states, Makiguchi argued that humanistic education, education that guides the process of character formation, is a transcendent skill that might best be termed an art. [22] This remark led me to realize that what I was desperately seeking was humanistic education a holistic view of education that consists of both technical and spiritual aspects of teaching. Through Mr. Ikeda s speech, I was able to learn the art of education, which has allowed me to become a better, more humanistic, educator.

[22] Ibid, 105

Articles

Global Networking Program for Inter-collegiate Peace Education

Tsuneo Yabusaki

PART I: THEORETICAL FRAMEWORK

Introduction

If the path for peace is to be truly secured and promoted by peoples across nations, education holds the key to achieving this end. This paper presents the *Global Networking Program,* which was designed for undergraduate Peace Studies students from different countries to deepen their understanding of other perspectives on peace and to form a global network for peace building at an individual level. It is expected that students will have a clear vision for peace and a strong sense of agency for peace building through inner dialogue, group conversations and cross-cultural discussions as well as interdisciplinary courses infusing teaching curricula with peace concepts.

The concept of global citizenship is deeply embedded in this program. Daisaku Ikeda provides a tangible model to promote global citizenry inspired by Buddhist philosophy. His humanistic approach to education places a high value on empowering each individual to see her/himself as a global citizen and take action for peace in her or his respective environment.[23] Ikeda s idea that peaceful and dynamic inner-transformation within individuals leads to mobilizing society toward peace is the foundation of this program.[24]

Furthermore, theories upheld by peace educators such as Betty Reardon are integrated into this program, hoping to encourage students to analyze types of violence inherent in social structures and systems. If peace education is for each student to become an active citizen and to truly transmute a culture of violence into that of peace in both local and global contexts, it will be necessary for this pedagogy to problematize social constructions that hinder efforts for peace. Accordingly, this program deals with structural violence while investigating the roles of the United Nations and nongovernmental organizations (NGOs) as peace educators.

Educators who teach at a college level are the primary audience of this paper. The first part of this paper talks about the theoretical framework of the *Global Networking Program* and discusses its rationale, key concepts and pedagogy. The second half deals with the contents of the program, introducing a general description of the proposed course outline.[25]

Rationale

We live in a world with many problems that stand in the way of a culture of peace. This is particularly so when given the amount of conflict, chaos and division that continues to loom in the global community. It is in this context

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[23] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education*: *A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001). Also see pp.2-6 in this journal.

[24] Ikeda writes, A great human revolution in just a single individual will help achieve a change in the destiny of a nation and further, will enable a change in the destiny of all humankind. *The Human Revolution,* Book One: Volumes 1-6 (Santa Monica: World Tribune Press, 2004), viii.

[25] It should be noted that this program is highly ambitious and experimental, meaning that there are a number of administrative, financial and technological limitations that have to be resolved in order for this program to be implemented. In addition, the program contains only a general description of the course contents, and not specific assessment and evaluation components. Nevertheless, we believe that it is important to map out the possibility of peace education becoming an interdisciplinary foundation for education on both national and international levels. In essence, this program unit is something that we wish to put into practice in the near future.

that peace education must play a significant role in nurturing a culture of peace, both locally and globally, by holistically problematizing a set of interrelated issues, such as the military complex, economic exploitation, pollution of the environment, gender/racial/ethnic discrimination, HIV/AIDS, and conflicting social and cultural ideologies.

The rationale behind the *Global Networking Program* is the belief that an individual s inner-transformation for peace changes her or his behavior in a way that positively affects the person s immediate environment and, ultimately, society at large. Prominent non-violence thinkers and activists, such as Mahatma Gandhi, Martin Luther King Jr. and many others, unequivocally demonstrate that a deep-seated commitment to non-violence manifests itself as non-violent resistance not only for the its own sake, but for achieving greater justice in society.[26]

Therefore, from the standpoint of peace education, what needs to be stressed is an education that draws out each student s inherent humanism and aspiration for peace. In addition, the progress of the formation of a global network among ordinary peoples should also be facilitated. A grassroots network is crucial because it is flexible while maintaining and complementing the nexus of differing strengths and capabilities that transcends national boundaries, which governments and institutions often struggle to cross over in their attempts to create peace.

With this perspective in mind, the *Global Networking Program* is designed to achieve the following general objectives.

1. *To nurture students humanistic values, knowledge and skills for peace.*
2. *To encourage students to form a global network for peace.*
3. *To foster global citizens who take action to transform their society toward peace.*

Key Concepts

Transformation and Global Citizenship

The theoretical framework of the *Global Networking Program* consists of the integration of two key concepts: (1) transformation and (2) global citizenship.

First of all, Reardon describes the transformational approach[27] in *Comprehensive Peace Education*:

> *The goal of the transformational approach is to make violence unacceptable, not only in interactions among individuals but also in interactions among nations... The changes sought are behavioral and institutional but also, and primarily, changes in thinking and in the formation of values.*[28]

This transformational approach provides a future-oriented vision for peace in which a transformation is required by both individuals and social systems. Moreover, it puts an emphasis on the formulation of humanistic values such as empathy, trust and coexistence within individuals as the fundamental premise for achieving peace. This conceptualization of transformation is particularly important because it *situates* students at the center of learning, and thus enables them to be agents for social transformation. It is crucial that the connections between issues in local communities and problematics on a global scale are constructed in a meaningful way to students lives, for it is in this counterpoint that students find their own roles in the peace-building processes. The notion of transformation in relation to the pedagogy of the *Global Networking Program* will later be discussed.

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[26] This point is clear in *Peace Education* by Ian M. Harris and Mary L. Morrison: Inner peace does not mean merely a state of inner being which ignores the reality of human suffering. Rather, holistic peace is seen as encompassing an individual compassion for human need, coupled with a sincere attempt at identifying with and helping to transform the suffering of others *Peace Education-2nd ed*. (Jefferson: McFarland & Co., 2003), 134.

[27] Betty Reardon, *Comprehensive Peace Education* (New York: Teachers College Press, 1988).

[28] Ibid., xl.

Secondly, global citizenship is key concept. One of the core inquiries in peace education is how to encourage students to develop a conscientiousness that enables an individual to care for people in the world whom she or he has never met. The concept of global citizenship can offer answers to this inquiry. Ikeda suggests in *Education toward Global Citizenship* that global citizens posses the following characteristics:

- *The* wisdom *to perceive the interconnectedness of all life and living.*
- *The* courage *not to fear or deny differences; but to respect and strive to understand people of different cultures and to grow from encounters with them.*
- *The* compassion *to maintain an imaginative empathy that reaches beyond one s immediate surroundings and extends to those suffering in distant places.*[29]

This view of global citizenship derives from Ikeda s insight into the notion of a *bodhisattva*. In Mahayana Buddhism, a bodhisattva is characterized by compassion in which one seeks enlightenment both for oneself and others and the one who finds satisfaction in devoting oneself to relieving the suffering of others and leading them to happiness [30] In other words, a bodhisattva in a secular sense refers to a person who acts out of immense compassion and wisdom for the sake of not only her/himself, but primarily for others, fighting with courage against injustice in the midst of society. It is beyond the scope of this paper to further delve into the notion of bodhisattva. However, it should be safe to say that these elements of global citizenship *wisdom*, *courage* and *compassion* are the ones that have universal appeal, and therefore, students transcending cultures can have a common idea as to what a global citizen embodies. Furthermore, it seems that these characteristics are the core human values sought for in the aforementioned transformational approach. Therefore, the *Global Networking Program* regards these characteristics of global citizenship as its primary objectives.

For this reason, this program is designed to facilitate transcultural interface-dialogue because it encourages students to form an on-going global network that can nurture a sense of global citizenship in their academic experiences. The capacity to extend compassion from within to distant others can be learned; it requires committed daily practice and should be anchored to students resolve to create peace. Therefore, it is crucial that students find the meaning of global citizenship in the respective and situated social contexts in which they are embedded.[31]

In essence, the integration of the two key concepts fits well into the purpose of peace education, which is cogently articulated by Reardon as follows:

> *[T]he general purpose of peace education is to promote the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structures and the patterns of thought that have created it. This transformational imperative must be at the center of peace education.*[32]

This purpose is far more holistic and global than the utilitarian or modernist notion of education with perspectives limited to national development and driven by economic/political incentives. In other words, peace education strives to problematize whole global systems, including the system of state sovereignty, so as to make violence unacceptable.

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[29] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education*: *A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 100. Also see p.3 in this journal.

[30] According to *The Soka Gakkai Dictionary of Buddhism*, *bodhi* means enlightenment and *sattva*, a living being. (Tokyo: Soka Gakkai, 2002), 49.

[31] Ikeda writes on this matter in *Soka Education*: To be meaningful, education for global citizenship should be undertaken as an integral part of daily life in our local communities. Ibid., 104. Also see p.5 in this journal.

[32] Reardon, x.

The United Nations as Peace Educator

The holistic approach to peace education taken by this program regards the United Nations as a peace educator. Putting aside the long-standing debate as to the politicization of the organization, it is the UN that has been setting the norms, ideals and standards for protecting human rights and promoting a culture of peace the spirit embodied in the UN Charter[33] and the Universal Declaration of Human Rights.[34] In addition, the UN has been providing legitimacy by which the discourse of creating peace through education is generated in a global arena. This gives a strong incentive and rationale for peace education.[35] For example, the *Cyberschoolbus* project, which not only spreads awareness for peace, but also provides an interactive forum for students and teachers from around the world to exchange ideas, is one of many such efforts by the UN, functioning as a peace educator. Furthermore, the UN has served as a contributive body, producing valuable knowledge about and for peace through research and studies. Since it is pedagogically important for students to have experiences in practicing peace knowledge while learning[36], the *Global Networking Program* requires students to investigate the role of the UN in peace building and put their findings to use in their internships.

The Role of NGOs in Peace Education

The relationship between peace education and peace movements is vital in creating a culture of peace, as acutely stressed by Harris and Morrison: Educators need a strong and active peace movement to raise concerns within the public sphere. Without the support of a vigorous peace movement and well planned action steps, many of the efforts of researchers and educators might well stay hidden. [37]

One way for committed citizens groups to mobilize their networks to tackle local and global problems is through creating a strong UN-NGOs collaboration. The UN as an institutional peace educator is as much a learner as an educator. [38] This is clear when observing the UN s efforts to promote peace education in response to the growing

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[33] The United Nations, *Charter of United Nations.* Available from World Wide Web: (http://www.un.org/aboutun/ charter/)

[34] The United Nations, *Universal Declaration of Human Rights.* Available from World Wide Web: (http://www.un.org/Overview/rights.html)

[35] A landmark policy statement which set the standard for education for peace came in 1974, as *A Recommendation Concerning Education for International Understanding, Cooperation, and Peace and Education Relating to Human Rights and Fundamental Freedoms*. Reaffirming the responsibility of the United Nations, and that of UNESCO in particular, to support the member states to ensure education for peace, the recommendation provided the major guidelines for educational policy. Later, the *Report of the World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development, and Peace* in Nairobi, 1985, explicitly states in paragraph 255: Peace Education should be established for all members of society, particularly children and young people. Values, such as tolerance, racial and sexual equality, respect for and understanding of others, and good-neighbourhood should be developed, promoted and strengthened. Moreover, the *Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy* in 1995 consolidated the general principles of peace education, which was further put into practical terms in the *Declaration and Programme of Action on a Culture of Peace*, which attempted to provide the definition of a culture of peace. Such effort within the United Nations system came to fruition as it designated the *International Decade for the Culture of Peace* (2001-2010).

[36] On this matter, Reardon states that [i]t is important for peace education to integrate knowledge into a curriculum that will put it to practical use in the struggle for peace, for it has been produced in the actual day-to-day struggle for peace. Ibid., 38.

[37] Harris and Morrison, 83.

[38] A set of recommendations made by Sanàa Osseiran and Betty Reardon for making the United Nations advance further in the field of peace education includes: (1) Collaboration between UNESCO and NGOs in helping national ministries of education to provide teacher training for peace education, (2) NGOs versed in various approaches to peace education to teach UN staff how their work has contributed to the resolution of specific problems, (3) Education of UN staff so as to liberate them from competitive national visions, (4) A peace education fund, to which individuals and NGOs contribute monthly, which would be used for peace education in areas of conflict or for education of UN staff, and (5) Mechanisms for state accountability, such as: calling attention to national legislation that

initiatives by many NGOs, peace activists and educators in civil societies.[39] The underlying assumption in facilitating stronger collaboration with citizens groups is that this *humanizes* the UN; the UN can better represent and better serve the peoples of the United Nations [40] when the voices of NGOs are heard. In other words, these collaborative efforts restructure the UN so that the *face of the peoples*, rather than that of the states, is emphasized and brought to the surface.[41] Therefore, the *Global Networking Program* provides students with opportunities, through internships, to participate in peace efforts and movements conducted by NGOs.

Pedagogy

In the *Global Networking Program*, the methodology employed to raise and deepen critical thinking is based on the integration of critical pedagogy[42] and cooperative learning, both of which emphasize internal dialogue as well as dialogue with the outer world.

First, according to Giroux, critical pedagogy is not merely a set of practices and methods, but cultural politics in educational processes, which offers both a particular version and vision of civic life, the future, and how we might construct representations of ourselves, others, and our physical and social environment. [43] In other words, when applied to peace education, critical pedagogy not only encourages students to use imagination for peace, but also empowers them in various social stratifications to influence, shape and transform society. For instance, one of the fundamental objectives of critical pedagogy is to foster individuals who acknowledge unequal and unjust power relations and to enable them to become skilled citizens who carry out social transformation on their own.

Therefore, critical inquiry in peace education is highlighted when students de-contextualize, say, militarization and delve into ways to accomplish peace starting from their local contexts. Then, they further re-contextualize militarization to the extent that they problematize the global military complex. The following are examples of specific inquiries that identify violence on interpersonal as well as international levels.[44]

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contradicts the spirit and principles of the Charter, and making known those states that have not ratified conventions and treaties or have not adhered to those they have ratified. The United Nations Role in Peace Education. *The Future of the United Nations System: Potential for the Twenty-First Century* (New York: United Nations University Press, 1998), 428-429. In addition to those recommendations, we would like to propose a *World Summit for Peace Education*, perhaps sponsored by UNESCO, where peace NGOs, educators, administrators, philanthropists and representatives from states gather and discuss challenges and possibilities of peace education, creating a worldwide-grassroots initiative for education for peace. This summit would further encourage the United Nations to create mechanisms for state accountability the point also mentioned in Osseiran and Reardon s recommendations.

[39] Harris and Morrison point out that [i]mbedded in the UNESCO program for a Culture of Peace is the recognition of the increasing role of citizen s groups, or nongovernmental organizations (NGOs), which are energizing the United Nations system. Ibid., 23.

[40] The United Nations, *Charter of United Nations,* Preamble.

[41] This point is unequivocally expressed by Secretary-General Kofi Annan: In the 21st Century I believe the mission of the United Nations will be defined by a new, more profound, awareness of the sanctity and dignity of every human life, regardless of race or religion. This will require us to look beyond the framework of States, and beneath the surface of nations or communities. We must focus, as never before, on improving the conditions of the individual men and women who give the state or nation its richness and character. Throughout my term as Secretary-General, I have sought to place human beings at the center of everything we do from conflict prevention to development to human rights. Securing real and lasting improvement in the lives of individual men and women is the measure of all we do at the United Nations. We can love what we are, without hating what and who we are not, *Nobel Lecture Speech* delivered at Oslo, December 10, 2001. Available from World Wide Web: (http://www.un.org/News/Press/ docs/2001/sgsm 8071.doc.htm)

[42] Although there are not single working definitions of critical pedagogy, it generally refers to educational theory and teaching and learning practices that are designed to raise students *critical consciousness*, which is the necessary first step to identifying social injustice and transforming the society at large by actively engaging in democratic processes.

[43] Henry Giroux, Critical Pedagogy and the Postmodern/Modern Divide: Toward a Pedagogy of Democratization, *Teacher Education Quarterly* (Winter 2004): 33.

[44] These inquiries are introduced in the course, *Pedagogy of Peace Education: Theory into Practice,* at Teachers College, Columbia University (April 1, 2005).

- Who decides?
- Who benefits?
- Who is included?
- Who is excluded?
- Who is sacrificed?
- Who compensates?

Here, it should be noted that two types of peace are generally discussed with respect to peace education: negative peace and positive peace.[45] Both concepts of negative and positive peace are integrated into this program.

Second, in this program, students produce a number of group projects through cooperative learning. Students from different countries are to meet at least once in a semester via multimedia conference, through which they learn in local as well as transcultural settings simultaneously.[46] This should encourage students to develop communication skills in alternative modes, such as in different languages and through the use of media/information technologies. This development is particularly relevant in peace building, given the complex global problematic that demands students to be more competent in intercultural/linguistic communications.

Moreover, this cross-cultural dialogue should encourage students to develop strong global partnerships as a part of acquiring peace knowledge, skills and attitudes. Here, all three pedagogic objectives knowledge, skills and attitudes are equally important in the *Global Networking Program* (see Figure 1).[47] This program, however, puts a particular emphasis on nurturing humanistic values and attitudes as mentioned earlier. This is because it is the inner-workings of human beings, such as *wisdom*, *courage* and *compassion* also the characteristics of global citizenship that guide the way knowledge and skills are employed.[48]

Finally, an inspirational and reflective environment with a sense of *learning community* is an integral part of peace education. Therefore, it must be mentioned that peace educators are the first and foremost resource for education for peace. Essentially, peace knowledge, skills and attitudes are transmitted through humane interaction in educational processes. Peace educators, hence, have a noble responsibility to their students to exemplify the embodiment of non-violence and deep commitment to action for peace.

The Transformative Framework of the Global Networking Program

The theoretical framework of this program we have discussed so far is schematized as follows (see Figure 2). This diagram shows that *the fundamental change in human values and behavior towards peace through education is the basis for both the transformation of the social structures and the collective human condition that allows violence*. The necessity of this fundamental transformation towards human values that respect life and peace resonates with Ikeda s

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[45] Put succinctly, negative peace refers to strategies for peace that are reactive, preventive and past-oriented, as opposed to those for positive peace which are active, creative and future-oriented. Examples of negative peace are: conflict resolution, war prevention and nuclear disarmament. On the other hand, areas that positive peace deals with include: environment and resources, universal human rights and social justice. It should be mentioned that the demarcation of negative and positive peace doesn t necessarily imply that one has a higher place than another. Rather, they complement each other. This point is important because holistic problematization is necessary to meet the complex demands of conflicting world orders to achieve peace. (cf. Reardon, *Comprehensive Peace Education.*)

[46] In order for this program to be truly interactive, a live-video-interface conference is most desirable. There are many organizations that provide cyberspace interactive forums, such as iEARN (http://www.iearn.org/ index.html) and SRI-International (http://wwgw.sri.com).

[47] Figure1 is based on the visual summary of objectives by David Hicks. *Education for Peace* (New York: Routledge, 1988).

[48] This stance is also taken by Hilkka Pietilä and Jeanne Vickers: Peace education must ensure not just training in the practices of mediation, negotiation, and conflict resolution i.e., knowledge and skills but concern for producing people with an understanding of and reverence for life and the values of non-violence, humanity, and nature, and of the practices required for the encouragement of corresponding behavior and policies. The UN System in the Vanguard of Advancement of Women, Equality, Development, and Peace, *The Future of the United Nations System: Potential for the Twenty-First Century* (New York: United Nations University Press, 1998), 278.

educational philosophy, as eloquently stressed: [t]he human being is the point to which we must return and from which we must depart anew. What is required is a human transformation *a human revolution.* [49]

In short, humanizing society through peace education is the focal point of this program. As Swee-Hin clearly points out:

> *[P]eace educators would uphold that good education does not merely promote objective understanding of social issues and problems. Most crucially, it should also lead learners to act actively and nonviolently to humanize their social, cultural, and political environment.*[50]

Peace education must support students to nurture hope that restoring humanity within ourselves can restore humanity in the world.

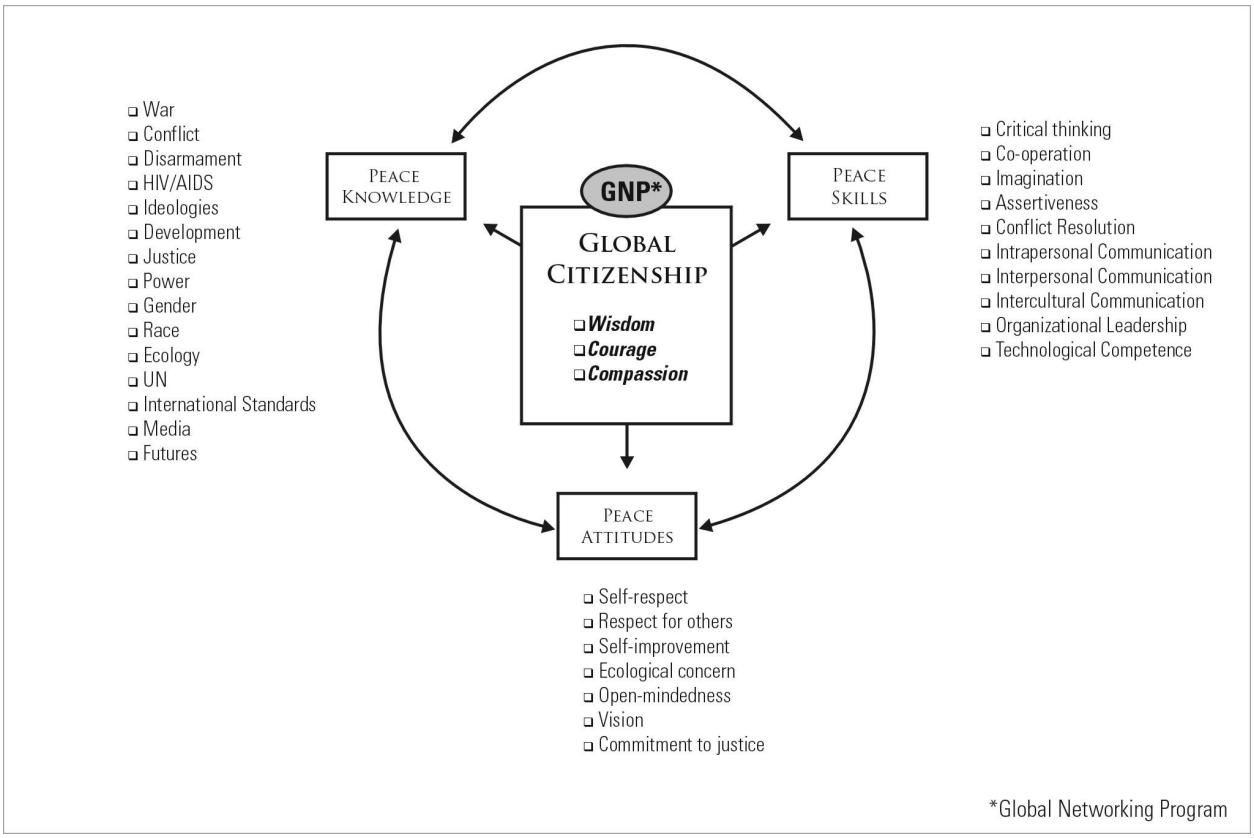

Figure 1 ***The Pedagogic Objectives of the Global Networking Program***

[49] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education: A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 99. Also see p.2 in this journal.

[50] Toh Swee-Hin, *Peace Education: A Framework for the Philippines* (Phoenix: Phoenix Press, INC, 1987), 31.

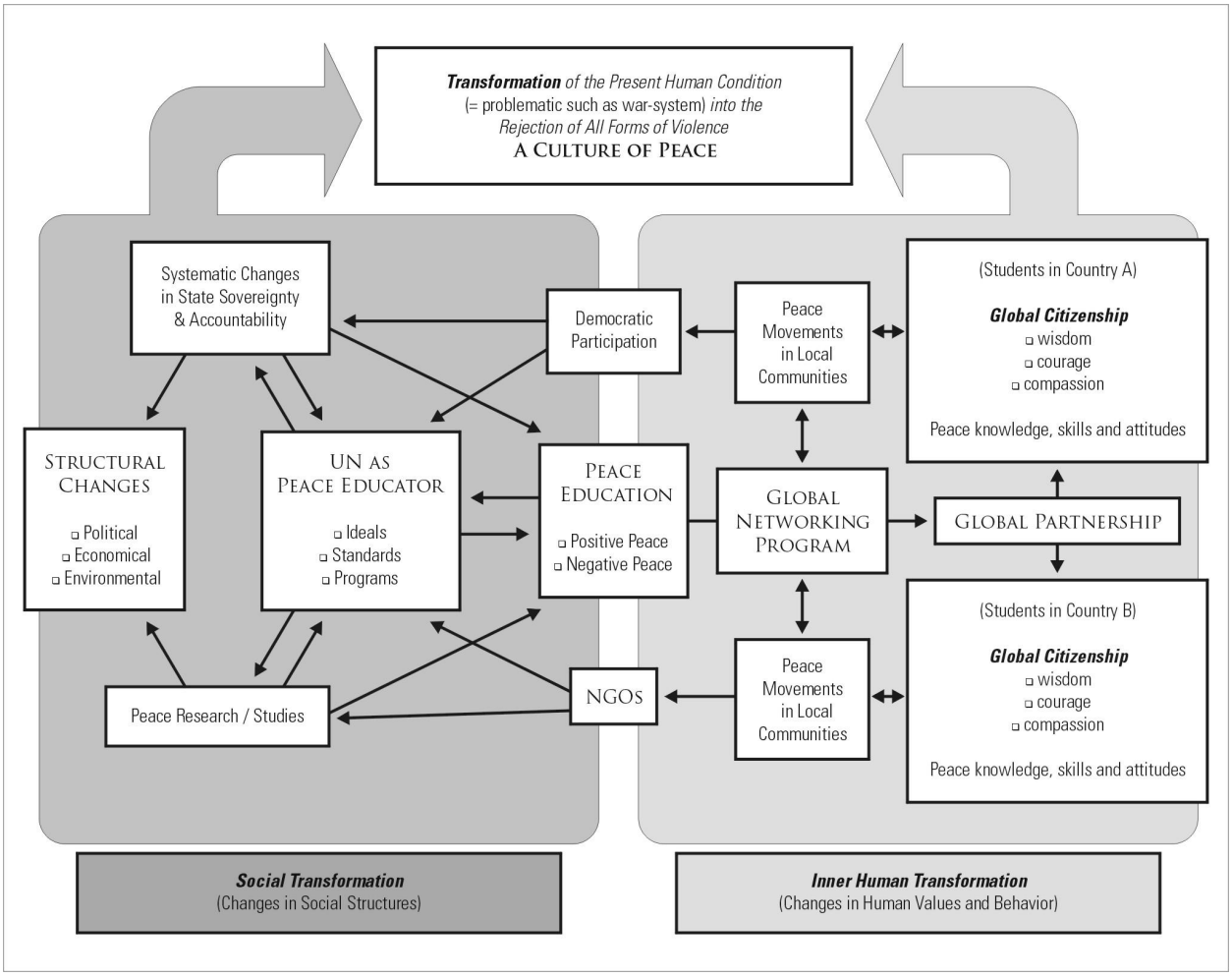

Figure 2 ***The Transformative Framework of the Global Networking Program***

PART II: PROGRAM OUTLINE

Target Group / Time Frame

- The target group of the *Global Networking Program* is undergraduate students majoring in Peace Studies in two host universities from different countries.[51]
- The time frame of this program is four semesters long (two years), in which students are to complete two courses each semester. A semester-long internship and a semester-long study abroad program are included. Students are also to simultaneously take other courses besides the courses provided by this program to fulfill each university s graduation requirements.

[51] This program can be implemented by more than two colleges simultaneously when resources are available.

Course Contents and Concentrations

The followings are the proposed course contents of the *Global Networking Program* that reflect the action plans from the United Nations *Declaration and Programme of Action on a Culture of Peace*, adopted by the General Assembly in 1999.

Course I. Defining a Culture of Peace
Course II. Applying Peace Concepts to Problematics
Course III. Democracy and Citizenship for Peace
Course IV. The Interrelatedness of Problematics
Course V. Media Literacy and Peace Building
Course VI. Art and Peace Building
Course VII. Study Abroad: International Progress to Peace
Course VIII. Grassroots Initiatives for a Culture of Peace

These contents should be organized in a way that, upon completion of this program, students will be equipped with extensive knowledge and practical skills in the concentration areas that they selected according to academic interest.[52] Furthermore, students should be able to see the nexus of their concentrations with an array of issues introduced in each course. One possible way to arrange the course contents is illustrated in the following diagram (see Figure 3). This simple diagram seeks to capture a holistic approach to problematics an approach that emphasizes the concept of *interrelatedness*. The crucial point of interrelatedness is to identify that one course content is a part of the whole. This is to imply that no issue that students will investigate exists on its own, separated from other issues that surround it in context.

The areas of concentration in this program are listed below. Each student is to select one of the concentrations in the second course and keep this focus throughout the program.

- *Human Rights and International Law*
- *Democracy and Governance*
- *Gender and Violence*
- *Children and Violence*
- *The Ecosystem and Violence*
- *Economic and Social Development*
- *HIV/AIDS and Health*
- *Militarism / War and Conflicts*

[52] Students will investigate their concentrations in relation to the particular topic introduced in each course. For example, for a student whose concentration is *Gender and Violence*, she or he will focus on *Media Literacy* from a gender perspective in *Course V*.

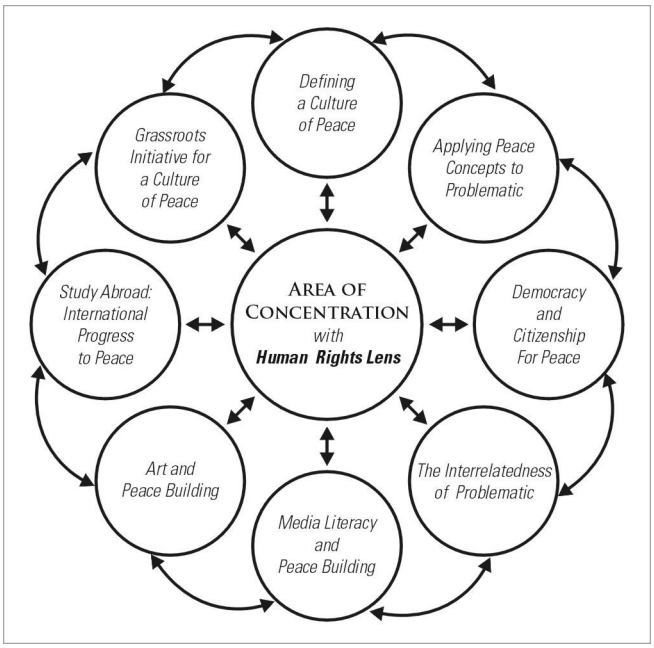

Figure 3 ***The Interrelatedness of the Course Contents***

Here, it must be pointed out that the concentration *Human Rights* should be regarded as the core component of the entire course contents. This arrangement assumes to provide students with a *human rights lens* through which to examine various issues that are introduced in each course. With an extensive understanding of human rights standards and their implications, students will be able to critically analyze and challenge problematics from a standpoint of the dignity of human life.

Course Outline

In the following course descriptions, (*independent)* indicates the section that should be held in each university independently; whereas, (*interface)* indicates the section that is to be collaborated by the two universities via a multimedia conference.

Course I. Defining a Culture of Peace

Objectives: Students will use discourse to define and recognize implications in describing a culture of peace through specified content. Students will gain holistic/multiple perspectives on peace and an understanding that there are many ways to create a culture of peace. Students will learn the fundamental concepts and theories of peace education, peace studies and peace research. Students will begin to form a global partnership by sharing their views and deepening an understanding that the conceptualization of peace can vary, depending on the social contexts in which people are embedded.

1. Historical Analysis of Peace: *(Independent)*

a. Students will conduct a dialogue on the definition of peace and examples of creating a culture of peace within their home country.

b. Students will analyze multiple documents and texts on peace, and write short reflective essays throughout the semester.
c. Students will learn international instruments and standards, such as the Universal Declaration of Human Rights (UDHR) and the Declaration and Programme of Action on a Culture of Peace.
d. Students will conduct a historical/contextual analysis on the UDHR with regard to its universality vs. regionality.

2. Peace within Oneself: *(Independent)*
a. Students will keep a journal throughout the semester, recording inner thoughts portraying conflict and peace, analyzing what factors may have provoked such thoughts.
b. Students will conduct a dialogue on values, theories, skills, practices and concepts that reflect inner peace as well as peace in global contexts.
c. Students will e-mail one thought to the instructor.

3. Peace within Local Community: *(Independent)*
a. Students will be given a semester-long group project that will examine conflict in a case study. They will identify models or approaches through which conflicts can be overcome and peace can be cultivated.
b. Students will present their project, and discuss the root causes of the conflict studied.

4. Developing a Global Learning Community: *(Interface)*
a. Students will conduct the first multimedia teleconference, introducing themselves to each other.
b. Students will explore ways of creating a global learning community. Students will also discuss the possibility and difficulty of creating a global partnership for peace.
c. Students will explore a culture of peace in a global context, sharing their own definitions of peace. Students will also discuss the characteristics of global citizenship they ought to possess.

Course II. Applying Peace Concepts to Problematics

Objectives: Students will gain extensive knowledge of their concentration areas, i.e. *Human Rights and International Law, Democracy and Governance, Gender and Violence, Children and Violence, Economic and Social Development, Ecosystem and Violence, HIV/AIDS and Health, Militarization/War and Conflicts*. Students will begin to develop an understanding of the challenges in applying peace concepts to problematics by conducting contextual analyses of their selected concentrations.

1. Identifying the Concepts and Theories of Peace on Specific Issues: *(Independent)*
a. For the first six weeks, students will discuss assigned readings that focus on their areas of concentration.
b. Concurrently, students are to decide on a topic of focus, working with the program professor, the professor in their field of concentration and the professor with expertise in research methods.

2. Identifying Social Institutions and Structural Violence: *(Independent)*
a. Students will identify the roles of the following institutions in each country: technology, science, politics, religion, economics, physiology and family/social.
b. Students will explore the roles and impacts of social institutions, and their direct/indirect implications in the following structural violence: Democracy and Governance, Gender and Violence, Children and Violence,

Economic and Social Development, Ecosystem and Violence, HIV/AIDS and Health, Militarization/War and Conflicts.

c. Students are to produce reflective papers that illustrate the impact of the institution in creating a culture of violence.

3. Identifying Social Institutions and Peace Building: *(Independent)*

a. Students will explore the role and impact of social institutions in peace building.

b. Students will identify the mechanisms or steps taken by the social institutions to implement peace building, within the realm of students concentration areas.

c. In groups, students will have presentations on initiatives taken by the institutions to tackle social issues.

4. Cross-collegial Conference: *(Interface)*

a. Students will conduct a multimedia teleconference and report their findings.

b. Students will discuss alternative approaches to the local/global issues raised, and propose action plans.

Course III. (1) Democracy and Citizenship for Peace
(2) Internship: Practical Application

Objectives: Students will identify their role as individual citizens in peace building. Through examining democracy building in multiple countries, they will begin to discover models of citizenry development and peace movements. Students will identify the role of NGOs in peace building. They will use the internship program to investigate the role of the individual and the influence of that role on society. Students will gain skills and practical understanding of their concentration areas. They will learn how to interact within the system of an organization, and develop action plans to promote peace within this content.

1. Democracy and Citizenry: *(Independent)*

a. Students will examine the meaning of democracy and citizenry in political and philosophical theory.

b. Students will read texts showing examples of successful and failed policies that were implemented for democratization in their host country and selected developing countries.

c. Student will discuss democracy and citizenry in relation to individuals efforts and roles in creating a culture of peace.

2. Global Peace and Citizenry: *(Independent)*

a. Students will discuss the gap between the efforts for peace by international institutions on a global-structural level and the movements for peace by committed individuals and groups on a grassroots level.

b. Students will investigate the role of NGOs in peace building.

c. Students will investigate specific case studies of non-violence movements and resistance.

d. Students will investigate how the United Nations has been contributing to creating and maintaining a culture of peace, and the challenges that it faces in this endeavor.

e. Students will furnish a final paper on a specified case.

3. Internship: *(Independent)*

a. Students will commit to a semester-long internship within their fields of contents-concentration in a local community minimum commitment of fifteen to twenty hours per week of apprenticeship/internship.

b. Students are required to develop a presentation and succinct report exploring the role of self and its impact on the institution.

4. Cross-collegial Conference: *(Interface)*
a. Students will conduct a multimedia conference and report their findings on global peace and the role of citizenry.
b. Students will discuss alternative approaches to local/global institutional issues.
c. Students will report on their internship experiences and continue to discuss the possibility and difficulty of creating a global partnership for peace.

Course IV. The Interrelatedness of Problematics

Objectives: Students will gain a holistic perspective on a set of obstacles to peace in multi- contexts. They will also be able to read about problematic issues through a human rights lens and see the interconnection of other local/global issues. Students will recognize the roots of a variety of global problems from multiple perspectives.

1. Identifying the Roots of Violence: *(Independent)*
a. Each week, the professor will introduce forms of social and psychological violence perpetrated in the local/global community. Students will investigate the implications of social and psychological theories in relation to violence.
b. Students will examine forms of violence and how they are manifested in their concentration areas. Students will work in groups to examine a case study on their assigned topic and propose policies for educational practices and a means of opposing violence.
c. Students will analyze and identify reasons for domestic/regional/global conflicts.

2. Identifying the Connections between Problematics: *(Independent)*
a. Students will discuss with the professor the human rights standards, examining their relation to a variety of global problems. The professor will disseminate course readings discussing the challenges of supporting human rights and humane treatment in their host country and selected cases.
b. Each week, a student-group will present a topic of discussion, formulate question and produce a one-page report on statistical information about their findings on the selected cases. Each group will propose human rights exercises that parties in conflict can practice in order to change values with regard to humanity and humane treatment.
c. Students will investigate an application of human rights to institutions that will promote global peace building.
d. Students will conclude this section by articulating the definition of humanity that reflects human rights standards.
3. Cross-collegial Conference: *(Interface)*
a. Students will conduct a multimedia conference and report their findings.
b. Students will discuss alternative approaches to a variety of global problems through a human rights lens.

Course V. Media Literacy and Peace Building

Objectives: Students will be able to recognize the relationship between media/information technology and its unprecedented role and power over culture. Students will acquire media literacy and gain an understanding of how the media can be used in peace building.

1. Media History: *(Independent)*
a. Students will discuss what kind of media is most accessible as well as popular in their communities.
b. The professor will assign texts on the history and development of the media in their country. Students are to examine the transformation of the messages and culture of the media throughout history.
c. Students will be divided into groups to discuss the media s role in promoting peace in both local and global settings.

2. Media and the Market Economy: *(Independent)*
a. The professor will discuss the media and economics. Students are to examine the proprietors of the media source and how much power (physical as well as cultural capitals) they possess.
b. Students will examine the media structure in their country, its relation to market economy and its implications in both structural violence and peace.

3. Developing Media Literacy: *(Independent)*
a. Students are to assess the media source, e.g., TV, newspapers, magazines, Internet, films, shows or articles being disseminated in the society, and formulate an analysis of the messages and values instilled within their country.

4. Applying Media Literacy to Peace: *(Independent)*
a. Students will then commit to follow and collect data on the media. Students are to dismantle, dissect and analyze the source and how the media can promote peace building in a global context.
b. Students are to present a media segment and demonstrate the ways peace is/can be promoted.

6. Cross-collegial Conference: *(Interface)*
a. Students will conduct a multimedia conference and report their findings.
b. Students will discuss alternative approaches to a variety of global problems through media literacy.

Course VI. Art and Peace Building

Objectives: Students will be able to examine art through a human rights lens, and they will explore the ways art tackles conflict and creates peace. Students are to utilize the models or examples introduced to develop artistic peace practices.

1. Art in Paintings: *(Independent)*
a. The professor will introduce students to historical paintings that relate to conflict.
b. Students will discuss the reasons why the artists may have created those particular images for the world to see.
c. Students will identify and discuss the artists perspectives on conflict and peace.

2. Art in Music: *(Independent)*
a. Student will explore multiple compositions, examining the historical context of military, conflict and protest music, e.g., Native American, Classical, African, Indian, Asian, Gospel, Rock n Roll and Hip Hop.
b. Students will explore how music has been employed for promoting a culture of peace in both local and global contexts.

3. Art in Movement: *(Independent)*
a. Students will explore multiple forms of dance from different cultures, using dance as an art form of conflict or peace.
b. Students will study one form of dance and produce a paper on the cultural, political or historical context of dance in relation to promoting peace.

4. Art in the Written Word: *(Independent)*
a. Students will investigate multiple writings, exploring the matters of conflict and peace written by victims of conflict.
b. Students will identify human rights violations expressed in the writings through a human rights lens.
c. Students will discuss and identify ways in which these writing can be utilized in creating a culture of peace.

5. Art in Photography and Cinema: *(Independent)*
a. The professor will present segments of films and photos that reflect a variety of global problems.
b. Students will discuss the images and contexts of the pieces through a human rights lens, and identify human rights violations.
c. Students will conduct research on the directors/photographers and present in groups on the impact of an image or scene from a film relating to conflict and peace.

6. Cross-collegial Conference: *(Interface)*
a. Students will conduct a multimedia conference and report their findings.
b. Students will discuss the role of art in global peace building.

Course VII. Study Abroad: International Progress to Peace

Objectives: Students will use a study-abroad opportunity to see the impact they can make on building a culture of peace in transcultural settings. Students will synthesize all the peace knowledge, skills and practices acquired in this program in global settings. Students will also gain a first-hand experience and understanding of international peace movements. Students will have substantive knowledge about the United Nations as a peace educator. It is anticipated that students will develop/strengthen a sense of global citizenship through real-world applications.

1. Students will commit to a semester-long study-abroad project within their areas of concentration. *(Independent)*

2. Students will continue communications with local NGOs that have formal consultative status with the United Nations, and are working in their concentration areas.

3. Students will design a portfolio of work abroad, reflecting on their experience in creating a culture of peace. Work is to be published online. *(Independent)*

4. Students will read the online publications by their counterparts in another country and give feedback through a multimedia conference: *(Interface)*

Course VIII. Grassroots Initiative for a Culture of Peace

Objectives: Students will demonstrate a strong sense of global citizenship and a planetary consciousness in their interface dialogue and group projects. Each student will have a strong sense of responsibility as a contributive member in creating a culture of peace. Students will be able to not only act upon a variety of problems in both local and global contexts, but also encourage others to participate in efforts to create a culture of peace.

1. Grassroots action plans: *(Independent)*

a. During the first half of the course, student-groups will propose action plans for local peace building in their areas of concentration, consulting with NGOs and the United Nations.

b. All students are required to participate in peace movements in one form or another to promote peace in the social contexts in which they are imbedded.

2. Global network for peace: *(Interface)*

a. During the second half of the course, students from both universities will propose action plans for global peace building in their concentration areas, consulting with NGOs and the United Nations.

b. Student-groups will publish their work in academic journals.

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On the Establishment of an Independent Education Department

Hiromasa Nakano

1. Introduction

As one field of public policy, education is inevitably affected by political interests. In his address at Teachers College, Columbia University, in 1996, Daisaku Ikeda shared his idea that educational affairs should be dealt with in a department independent of politics and special interests in order to avoid partisan intervention. He stated:

> *I have long believed that education must never be subservient to political interests. To this end, I feel that education should be accorded a status within public affairs equivalent even to that of the legislative, executive or judicial branches of government. This proposal grows out of the experiences of my predecessors, the first and second presidents of the Soka Gakkai, who fought consistently against political control of education.*[53]

Ikeda seems to be concerned with the possible exploitation of education within particular political contexts. He articulates his grave regret that, during the Second World War, the Japanese military government misused education, indoctrinating children with nationalistic values that later drove Japan to atrocious acts.

Inspired by Ikeda, in this paper I shall adopt his basic idea and apply it to the context of today s Japanese educational system. I will point out several negative implications of Japanese educational policies caused by certain political interests. After that, I will propose a possible way to prevent political intervention in educational policies.

2. Consequences of political intervention in education

In this section, I will introduce two cases where political intervention caused negative consequences in education. While these took place in Japan, a nation with a centralized government structure, I believe the mechanism that lies behind them is applicable to other countries, such as the United States, which exercises federalism.

2.1 Negative effects by frequent policy change

In Japan, The Ministry of Education, Culture, Sports, Science and Technology (MEXT) creates Courses of Study, school curricula for compulsory and higher education in all municipalities. However, in 1976, the Central Education Council of MEXT criticized the curricula for their overemphasis on development of such skills as memorization and accumulation of factual knowledge. As a result, the government changed the compulsory educational curricula in 1998[54]. The core premise of the reform was to implement a five-day school week[55] and a thirty percent reduction in the required study materials to be covered. In addition, it also gave each school broad latitude in selection of study

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[53] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education: A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 108. Also, see p.6 in this journal.

[54] Ministry of Education, Culture, Sports, Science and Technology, *The New School Curriculum Guideline*, Government of Japan, http://www.mext.go.jp/b_menu/shuppan/sonota/990301.htm

[55] Before this reform, the Japanese school week was six days long.

materials and establishment of targets to be attained. Originally, this reform aimed to allow children to acquire various abilities without the frustrations of cramming. This reformed curriculum was called relaxed education policy and came into operation in 2002.

However, in 2004, the Organization for Economic Co-operation and Development and the International Association for the Evaluation of Education Achievement reported poor academic performance of Japanese elementary and junior high school students[56]. After this news, MEXT Minister Nariaki Nakayama ordered Ministry officers to reassess the relaxation policy[57]. A poll by *Mainichi Shinbun*, a newspaper, showed that 56% of the Japanese population opposed reassessment of the new policy, while teachers claimed that frequent changes in educational policies would disrupt teachers and schools[58]. This disagreement between policymakers and educators caused a dilemma. On the one hand, a significant number of teachers were reluctant to accept the abrupt change of the new system. Lawmakers, on the other hand, tended to implement whatever reforms and policies the public seemed to expect, even if uncertain that a reform would be entirely beneficial in the long term. This example shows how politicians tend to embark on frequent and shortsighted educational policymaking in order to accomplish drastic results that appeal to the general public and secure their own interests.

2.2 Negative effects of partisan politics

In Japan, the fiscal problem of local governments has become a contentious issue. In 2004, the total municipalities debt amounted to 1.85 trillion dollars, which is 1.22 trillion dollars more than in the year 1991[59]. Facing strong criticism to balance the national budget, in 2004 the central government decided to reduce grants and subsidies to its municipalities. However, the education subsidy is comprised of 8 percent of the total 180 billion dollars allocated for municipal grants. The Ministry of Internal Affairs and Communication, which is in charge of local finance policies, attempted to reduce the subsidy and replace it with municipal tax revenue. However, MEXT was strongly against the reduction, claiming that it would lead to inequalities in the quality of education, meaning disparity in the allocation of educational resources among municipalities[60] as in the U.S.

This case depicts how education policy is being undermined by the intervention of government agencies with separate missions and conflicting political interests. As a result, in 2005, this subsidy was tentatively reduced by 3.8 billion without much discussion on the future of Japanese education.[61]

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[56] Organization for Economic Co-operation and Development, *First Results From PISA 2003*, Organization for Economic Co-operation and Development, http://www.pisa.oecd.org/dataoecd/1/63/34002454.pdf
International Association for the Evaluation of Educational Achievement, *TIMSS 2003 Highlights*, Lynch School of Education, Boston College, http://timss.bc.edu/PDF/t03_download/timss2003_ir_press_packet.zip

[57] Ministry of Education, Culture, Sports, Science and Technology, *Greeting by Minister of MEXT on the 47th general meeting of Central Council for Education*, Government of Japan,
http://www.mext.go.jp/b_menu/shingi/chukyo/chukyo0/gijiroku/001/05021501/001.htm

[58] Satoshi Kido, Over 60% people criticize Relaxed Education, *Mainichi Interactive: Politics*, Mainichi Shinbun,
http://www.mainichi-msn.co.jp/seiji/etc/yoron/20050328-2.html
Atsuko Kusanagi, Who is in charge of the failure in Relaxed Education, *Society*, News web Japan,
http://kodansha.cplaza.ne.jp/broadcast/special/2003_10_22/content.html

[59] Ministry of Internal Affairs and Communications, *System of Local Government Finance*, Government of Japan,
http://www.soumu.go.jp/c-zaisei/zaisei.html

[60] Japanese Government, Liberal Democratic Party and Komei Party, *The reform of local tax and finance*, Government of Japan,
http://www.keizai-shimon.go.jp/minutes/2004/1126/item2.pdf
Shigeki Kurokawa, Reduction of subsidies in the reform of local tax and finance, *For the easy understanding of Economics*, Yomiuri Shinbun, http://www.yomiuri.co.jp/atmoney/special/47/naruhodo166.htm

[61] Asahi.Shinbun, Fight between MEXT and MIC against the reduction of subsidies for public education, *Educations*, Asahi Shinbun,
http://www.asahi.com/edu/news/TKY200508260239.html

3. Establishment of an Independent Education Department

To prevent these negative effects, educational policies should be shielded from political interference in order to achieve long-term goals. One might think that not only educational but also other policymaking processes ought to be free from such negative influence. The realm of education, however, deserves special attention, as it is a critically important factor in the future of children, and thus society. In his speech, Daisaku Ikeda maintains: Education is a uniquely human privilege. It is the source of inspiration that enables us to become fully and truly human, to fulfill a constructive mission in life with composure and confidence. [62]

For this reason, I assert that it is essential to establish an independent educational system for the sake of the future of our society.

3.1 Policy Proposal

To achieve independence from political intervention, the administrative structure that the Federal Reserve Bank Board of the United States employs seems to be worth considering. I propose that a nation establish an education department analogous to this board. Such an independent education department should report to a top committee composed of a chairman and several committee members who oversee every aspect of the department. Congress would appoints the chairman and committee members for a fixed number of years without any power to recall its appointed members. Congress would delegate all policymaking to the committee, including fiscal policies. An education department under the control of this committee would help make and enforce policies. This new committee should have its own budget and fixed tax revenue for department operations.

The advantage of this system is that it allows an education department to have independent decision-making authority and thus seclude political interference preoccupied with short-term gains. Admittedly, however, such a fundamental structural reform of an existing government is an arduous task. It is, at least, unlikely to occur without great effort to gain public support and increase people s awareness about the importance of education.

4. Conclusion

In conclusion, I will describe types of political intervention that should be avoided and educational policies that will be desirable in the future.

The two examples mentioned above have one thing in common: political intervention in education that serves as a tool for individual lawmakers to achieve political agendas, such as gaining short-term public approval or protecting partisan interests. One of the principal aims of establishing an independent education department is to prevent these kinds of interventions.

Education fosters future generations. Hence, education requires special attention separate from other concerns. When the policy of educational independence is realized, we will be able to provide sound education that is purely devoted to nurturing hopeful future generations, ensuring them a brighter future.

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[62] Daisaku Ikeda, Education Toward Global Citizenship, *Soka Education: A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 98. Also see p.2 in this journal.

Economic Development in Harlem

Mitsuaki Tomita

Introduction

In the last few decades, many economists and politicians have advocated economic development as one way to eradicate poverty. For example, through studying cross-country time series data on health and income per capita, Lawrence Summers, the former chief economist of the World Bank, once declared that wealthier is healthier. There is no doubt that when walking through Harlem in 2005, the neighborhood looks very different than it did decades ago. Harlem at that time was characterized as an area of poverty and frequent crime. Now, it is a vibrant and prosperous part of New York City.

Despite positive progress through economic prosperity, the idea of economic development, especially in an age of globalization and free trade, is not without opposition. Opponents of globalization and free trade point to social problems that undermine human dignity and degrade the environment, such as the unregulated use of child labor and high levels of pollution in developing countries. In developed countries, such as the United States, globalization poses different challenges for communities such as Harlem. Throughout the United States, many jobs requiring less than a high school degree are moving to developing countries with lower labor costs.

According to one report published by John Kasarda, New York City lost half a million jobs between 1970 and 1986.[63] The growing trend of globalization creates an environment where education and training become critical qualifications to compete in the market; in contrast, decades ago, unskilled workers could survive with decent wages in manufacturing jobs.

The question is how to alleviate the growing inequality between the haves and have-nots. Although many landlords in Harlem benefit from economic development because of higher property values, the lower socioeconomic classes who lack adequate education or training do not earn enough to remain in that community. What can policy makers do to support more humane economic development where all members of society can prosper together?

Introduction of Empowerment Zone

In 1993, Congress passed the Empowerment Zone legislation adopted by the Clinton Administration and the Department of Housing and Urban Development. According to this legislation, there are six urban empowerment zones which have been designated in the United States. Each zone will receive 100 million dollars over a period of ten years for social services and funding for business improvement districts (BID) to achieve better access to capital. Furthermore, the legislation provides additional tax benefits for the businesses in the zone that hire residents from the same Empowerment Zone.

According to the Upper Manhattan Empowerment Zone, their organization created and retained 2,400 jobs and approved twenty-nine projects that invested in culture and enhanced capital access to small businesses in the community, just in first year.

[63] John Kasarda, The Jobs-Skills Mismatch, *The City Reader*, ed. Richard T. LeGates and Frederic Stout (London and New York: Routledge, 1996): 305-310.

Far From Over

Despite some success, numerous sociologists oppose the idea of the Empowerment Zone, calling it a ghetto confinement mechanism. By definition, ghetto is a neighborhood or district in which members of a particular ethnic or racial group are forced to live by law or as a result of economics or social discrimination. Many believe that Empowerment Zones stigmatize residents from participation in the economic and social mainstream. Despite this opposition, others believe that the Empowerment Zone encourages viable businesses to remain in the community through better capital access and tax breaks, creating jobs that provide stepping stones to more lucrative careers for people who normally would not qualify for such opportunities.

In the age of globalization, while the United States evolves from a manufacturing to a service-oriented country, the Empowerment Zone only provides temporary support for spatially designated areas. The trend of globalization and growing inequality will continue until leaders from different areas, including business and politics, take comprehensive measures to create a humane environment where all people have equal opportunities and can live with dignity.

Fundamental Concepts of Peace Education

Aaron Bluestein

In my first semester of studying peace education, I ve learned that there is no panacea that can suddenly make an ego/ethnocentric person empathic and eco-sensitive. In order to achieve its ultimate goal of building a world in which all people have full enjoyment of all human rights and in which the need for violence is either significantly reduced or eliminated, peace education needs to be a multi-pronged attack across disciplines.[64] In this paper I will discuss my understanding of the field, some key components and methodologies, and how my personal experience influences the way I see its present day implementation as discussed in the relevant readings.

I came to Teachers College to study peace education with a specific question in mind: how can we concretely teach people of all ages, races and religions that the suffering of one is the suffering of all? As an English as a Second Language instructor of students aged nine to sixty-two from more than fifty countries, I learned that the Kobe earthquake affected my Japanese students, and my Spanish students were affected by the Madrid train bombings. But neither group was affected by the other s trauma if at all. I began to wonder if there might be a defense mechanism that protects us from truly feeling the pain of others. Is there a primordial reaction in response to a real, perceived threat to our existence? Can empathy be learned?

In *Peace Education,* Ian Harris answers:

> *Peace educators teach caring and empathy, not just a rational understanding of the problems faced by others. This caring applies not just to other human beings but also to the planet, with an appreciation of the ecological balances that support life. Students must experience the sound of the earth crying, the pain of people who suffer in war, and the agony of people repressed by militarism. In this way peace education emphasizes the sacredness of life.*[65]

Using Harris's metaphor, how can we teach children and adults to experience the sound of the earth crying? How do we concretely implement values of peace education in seemingly unrelated mathematics and biology lessons, and in our daily lives no matter what occupations we might choose?

Two experiences that opened my eyes to the true interconnectedness of us all and that brought me here were: volunteering for a Human Rights in Today s World photography/panel exhibit in a museum in Rome and an Ecology and Human Life exhibit at the Boston Peace Research Center for the 21st Century. At the Human Rights exhibit, images, captions and theatrical performances of gruesome HR violations stunned me. Two plays that traced the history of genocide throughout centuries and across the world made me realize that the atrocities that take place far away can happen anywhere since they are a manifestation of humanity at its worst. At the Ecology exhibit, I saw images of dying birds and other marine life in Argentina. They were the victims of the Exxon oil spill in Alaska, continents away. Whether these events happen on our doorstep or ten thousand miles away, they can and will affect us even if we ignore them.

Peace education morphs to address the most urgent conflict at any given place and time. The tree of Peace has several solid branches: In International Education, students learn about other cultures in order to develop tolerance that contributes to peaceful behavior. Disarmament Education and Human Rights Education use the Universal Declaration of Human Rights as a base; Development Education educates students about the plight of the poor and structural

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[64] Betty Reardon, *Comprehensive Peace Education* (New York: Teachers College Press, 1988), 26.
[65] Ian M. Harris and Mary L. Morrison, *Peace Education* (Jefferson: North Carolina, 2003), 35.

violence. Environmental Education teaches students about the planet s plight, its social and ecological problems. [66] Lastly, given the fact that conflict is everywhere, Conflict Resolution Education is crucial, so that students can learn to use peaceful, non-violent means to solve conflicts.

Whichever venue, the educator s goal is to facilitate agency and encourage global citizenship through mutual respect and the basic rights of life. Some examples of these rights are equality, dignity and tolerance of all women, children and men. Facilitating agency means empowering students to feel that they can make a difference, instilling hope and teaching them the necessary skills to take action.

Many of us think of peace as simply the absence of war. The concept of positive vs. negative peace proves us wrong. One might think that peace in any form would be positive. In *Comprehensive Peace Education,* Betty Reardon explains the clear distinction. She claims that violent conflict occurs because most people, even high-level political leaders, are ignorant of other modes of conflict resolution.[67] She and Harris explain negative peace in its simplest sense as an absence of direct, organized, physical violence. This can be achieved through Arms Races, or a so-called Peace through Strength. [68]

Reardon describes positive peace as a society in which all people have full enjoyment of all human rights and in which the need for violence is either significantly reduced or eliminated. In this case, there is an absence of structural violence. The violence of social structures in which we live can be as dangerous as direct conflict. Reardon states that achieving global justice through global social and economic change is necessary for real peace. But ours is a society which values strength, power and arms. We build up our military so that no nation can topple us. She continues, Since education for negative peace is sometimes seen as unpatriotic, education for positive peace can be seen as a challenge to our way of life. [69] Clearly one of the major obstacles in achieving a society in which positive peace presides is that the people in power do not want one.

Regardless of which type of peace we work towards, action and change are the goals; as Reardon states, For the realm of negative peace, that change means, at a minimum, severely reducing the likelihood of war, and optimally it means the abolition of war. [70]

It is naive to think of a positively peaceful utopia as a conflict-free society. According to Harris, no society is conflict-exempt. Students need to learn the values of global citizenship and humane relations. If we teach values towards positive peace, students will learn these values. This is not an overnight movement; it must be geared toward our posterity and the future of the world.

In the pedagogical component of the movement, however, Harris mentions a major obstacle when he asserts that teacher-centered learning is part of the structural violence that is an inherent aspect of U.S. education. Students are taught not to question teachers. Instead, educators must encourage students to be informed on public issues. Educators need to learn to be facilitators, not just dogmatic authority figures.

Freire and Giroux teach us that empowering students to learn has to be our ultimate goal. In order to truly provide students with agency, we need to revolutionize the structure of learning. Students must take an active role in the learning process, contribute to curriculum, and be proactive. We, as educators, must be humble and allow ourselves to learn from each other and our students. Two things happened in the early years of Highlander that are very important. We all agreed we had to start learning from the people we were working with, and that we had to learn from each other. [71]

Giroux asserts that neoliberalism (our society s prioritizing towards free market enterprise at all costs) is the

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[66] Harris and Morrison, *Peace Education*, 69.
[67] Reardon, *Comprehensive Peace Education*, 17.
[68] Harris and Morrison, *Peace Education*, 17.
[69] Reardon, *Comprehensive Peace Education,* 32.
[70] Ibid., 24.
[71] Miles Horton and Paulo Freire, *We Make the Road by Walking: Conversations on Education and Social Change* (Philadelphia: Temple University Press, 1990), 41.

culprit of the transformation of education into a commodity. He contends that learning isn t just processing knowledge but transforming it in the struggle for individual rights and social justice. Students need to know how pedagogy can affect politics and vice versa. Giroux s Critical Pedagogy must address real social needs, have a passion for democracy, and provide the conditions for expanding democratic forms of political and social agency. For critical pedagogy to be effective and truly democratic, it must question the practices in public and higher education.

Giroux states that politics should be about ethics, not power. The importance of pedagogy is to teach people not to become politically powerful and then abuse that power, but to educate people to know their democratic rights. We need to reexamine the relationship between pedagogy and politics. Critical Pedagogy is essential in peace education because we cannot make the social and economic changes necessary for global justice unless we eliminate structural violence. A foundational pillar of this structural violence is our top-down education system. Through Critical Pedagogy, educators (ideally from similar backgrounds to their pupils) can empower their students by giving them an active role in the learning process and opening their eyes to ways to make the social changes necessary towards peace. If we provide students with the skills, knowledge and authority, they can question the political system of a nation and fight social injustices. Once they learn how knowledge is related to the power of both self-definition and social agency, they will be more motivated to learn.

Pedagogy can never be treated as a fixed set of principles and practices; it needs to be adaptable and appropriate for each situation. As Freire discusses in *We Make the Road by Walking*, it must respond to the conditions, formations and problems that arise.[72] Educators should mold their pedagogy to the task at hand. Students must not be the depositories of the teachers lectures as in Freire s concept of Banking Education. Using Critical Pedagogy, we can effectively cover all of the branches of peace education. Math instructors can use statistics to illustrate how certain social problems, such as teenage pregnancy, drug use and violent crimes affect certain socio-economic groups and have students brainstorm solutions to these problems. Earth science teachers can use ecology to introduce Environmental Education.

The concept of Social Literacy comes into play here.

The development of self-knowledge and self-awareness is integral to the concept. Participatory methods and authentic dialogue are essential to this development. Social literacy is different from simple literacy. Many institutions engage in literacy work without placing emphasis on social awareness. They may use nominally participatory methods but in a vertical hierarchy of teacher-student roles that really serves to reinforce the structural social relationship of domination and dependence.[73]

In *El Puente*[74], we see a modern, functional school system in which Critical Pedagogy and Social Literacy come alive. In Professor Bajaj s Zambia study we also see the disparate responses of students from the two different schools. The students who were exposed to the progressive system, with smaller classes and student-centered pedagogy, felt much more empowered and hopeful of the future.

Personally, I have begun to reflect on my behavior regarding two aspects of my life: food and interpersonal relationships. I have a passion for healthy and fresh food. Because I enjoy trying so many foods, sometimes I throw away things I do not finish.

In the words of Ibrahim Abdil Raimey, coordinator of Peace and Disarmament at the Fellowship of Reconciliation, the largest evil is the separation between wealth and poverty; 30,000 people die in poverty every day while forty-seven billionaires possess greater wealth than 40% of the entire world. Mr. Raimey s comment echoed what I had begun to

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[72] Horton and Freire, *We Make the Road by Walking*, 72.

[73] Jaime Diaz, Peace Education in a Culture of Violence Disarming: Discourse on Violence and Peace, *CODECAL* (Bogot: Arena, 1993): 70-104.

[74] El Puente was established in 1982 in the Williamsburg neighborhood of Brooklyn, New York, as a response to youth violence in the community. El Puente is Spanish for "the bridge," symbolizing the program's commitment to helping young people and their families make connections to build "a bridge from hope to social action" based on a young person's interaction with his or her family, school and community.

perceive through my studies. I have since adopted a don t-throw-away-anything approach to eating. I asked Mr. Raimey, In light of the subject of our talk (faith and social responsibility in a pluralist society), as spiritual leaders in a privileged society, how can we get the powers that be to care about the hunger and suffering of others and mobilize toward action which will achieve the Millennium Development Goals[75] and lessen the gap between the forty-seven billionaires and the 40% of the world that is poor ?

His answer echoed Jeffrey Sachs s comments in a recent talk that I attended at Columbia University. They both spoke of taking action on a grass roots level. Mr. Raimey spoke of centers of worship as places where these movements can take place. Mr. Sachs said that it should be universities. Both mentioned how 0.7% of the GNP of the developed world is all that is needed to eradicate poverty in at least 50% of the developing world. What it comes down to is that we cannot wait for politicians to make the changes that we want; we have to make the road by walking. This is the overwhelming answer to many of my questions. Whether we are successful in making others more empathic or not, fundamentally, peace education must be education for action. We need to educate for practical, achievable change. [76]

Studying peace education has caused me to observe more closely my own behavior towards others. I step back and watch my own social interaction under the microscope of a peace educator. How do I channel my anger towards social injustices? Father Koopercamp, a priest at the Human Dignity Conference, said that anger is not an entirely negative emotion as we can use our anger against injustice to fuel our fire to take action.

As a Buddhist and now a student of peace education, one might think that I naturally treat others with respect and compassion. But when anger turns up in spite of a solid spiritual practice, what am I to do with it? The Lotus Sutra seems to teach that, instead of pointing fingers, I should look inward in order to find not only the solution to my present problems, but also to see how the causes that I have made may have put me in that particular situation. *Esho funi* is an important idea in Buddhism. It means two but not two. This is the concept of the oneness of the self and the environment. This could be the missing piece in the puzzle of peace education. It begins with the individual truly believing he is part of the whole. When larger problems are addressed from this perspective, we are treating the cause and not the symptoms. When violence, illness and hunger occur, if we treat their causes, not just their effects, we will achieve positive peace. We have to walk to make the road and it is a long one.

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[75] The Millennium Development Goals (MDGs) are the world's time-bound and quantified targets for addressing extreme poverty in its many dimensions income poverty, hunger, disease, lack of adequate shelter and exclusion while promoting gender equality, education and environmental sustainability. They are also basic human rights the rights of each person on the planet to health, education, shelter and security.

[76] Reardon, *Comprehensive Peace Education*, 24.

Architecture Based on the Philosophy of Nichiren Buddhism

Gyoung-Nam Kwon

Concept of Humanistic Architecture

Our lives and architecture are inseparable. Human beings cannot live without buildings, and buildings are meaningless without humans. Since architecture indeed plays a crucial role in our lives, a serious attempt to establish a genuine theory of architecture is merited. The aim of this essay is to introduce an architectural philosophy by synthesizing Buddhist principles and architectural practice. Buddhist concepts can help architects to design what I shall call *humanistic architecture*: An architecture that can bring value in people s lives. The first half of the paper deals with the theory of humanistic architecture, and then I will focus on the morality of a humanistic architect.

Architecture is defined as the art and science of designing and building. And buildings shelter human beings. Therefore, architecture ultimately impacts humans, and it should provide people with both aesthetic value and functional convenience. But what does it mean to say that architecture is humanistic, or that an architect works toward that end? The answer lies in the purpose of human life. And my answer is that all people ultimately desire true happiness in their lives. Every activity seems to be devoted to the realization of happiness. I claim that humanistic architecture ought to serve that end, that is, human happiness. Let us now discuss how Buddhist principles can help us lay the theoretical foundations for a humanistic architecture.

Principle I: The Oneness of Life and its Environment

For architects, the buildings that they design are just like their own children. Architects pour their hearts and skills into their designs. A building will inevitably be a reflection of its designer. In short, a building and an architect are not two independent entities, but are inextricably interdependent. Such an inseparable relationship between the self and the product is an example of an essential Buddhist concept, the oneness of life and its environment. This principle means that individuals and their environment are not separable. Life manifests itself in both a living subject and an objective environment. [77] The environment is the shadow of the individual. Nichiren Daishonin writes, The ten directions (eight cardinal points and up and down) are the environment, and living beings are life. To illustrate, environment is like the shadow, and life, the body. Without the body, no shadow can exist, and without life, no environment. In the same way, life is shaped by its environment. [78]

Principle II: The Ten Worlds

What is the nature of life, then? According to Buddhist theory, states of life can be broken down into ten basic categories called the Ten Worlds. The basic definition is as follows:

> *One way that Buddhism explains life is through a concept known as the Ten Worlds. These are ten states or conditions of life that we experience within ourselves and which are then manifested throughout all aspects of our lives. Each of us possesses the potential for all ten, and we shift from one to another at any moment,*

[77] *The Winning Life* (Santa Monica: World Tribune Press 1998) 31.
[78] Nichiren, *The Writings of Nichiren Daishonin*, ed. and trans., The Gosho Translation Committee. (Tokyo: Soka Gakkai 1999) 644.

according to our interaction with the environment. That is, at each moment, one of the ten worlds is being manifested and the other nine are dormant. From lowest to highest, they are Hell, Hunger, Animality, Anger, Humanity, Heaven, Learning, Realization, Bodhisattva, and Buddhahood.[79]

According to *The Soka Gakkai Dictionary of Buddhism*, the description of each condition is roughly as follows.[80] (1) Nichiren Daishonin states that rage is the world of hell. [81] A person is said to be in the state of hell when she or he is miserable, trapped in a cycle of anger and suffering. (2) The state of hunger refers to a human s bottomless desire for such things as food, profit, pleasure, power, recognition or fame, in which one is never truly satisfied. [82] (3) The world of animality represents those who lack rational thinking, and whose behaviors are driven by instinct. (4) The state of anger, also known as the state of animosity, indicates the condition of a person who is dominated by ego, aggressiveness and competitiveness. (5) A person with the life condition of humanity is said to act reasonably and harmoniously with her or his surroundings. (6) Those who are in the state of heaven, also known as rapture, are joyful due to satisfaction or pleasure. The joy in this state is a temporary one. (7) In the state of learning, one dedicates oneself to creating a better life through self-reformation and self-development by learning from the ideas, knowledge [83] (8) The world of realization is the condition where one perceives the impermanence of all phenomena and strives to free oneself from the sufferings by seeing some lasting truth through one s own observations and effort. [84] (9) The world of bodhisattva is a state of compassion in which one thinks of and works for others happiness... [85] (10) Buddhahood is a state in which one attains an absolute spiritual freedom and strength so that nothing can depress or hamper one in activities aiming at one s highest ends.

In essence, based on these two principles the oneness of life and its environment and Ten Worlds human beings have a range of states of life that are reflected in their surroundings:

[W]hichever of ten worlds an individual manifests internally will be mirrored in his or her environment. For example, a person in the state of Hell will perceive the environment to be hellish, while a person in the world of Animality will perceive the same environment as a jungle where only the strong survive. From this standpoint, one s environment stretches out to encompass the whole dimension of space. Our enlightenment is therefore not confined to ourselves but exerts an influence on our families, communities, nations, and ultimately all humanity. The principle of the oneness of life and its environment is the rationale for asserting that the Buddhist practice of individuals will work a transformation in society.[86]

These principles of life can be applied to the realm of architecture, as Nichiren Daishonin writes, environment is shaped by its body. [87] The relationship between life and its environment is mutually influential, and as explained above, life is present in all areas of space.

In other words, from a Buddhist perspective, any portion of space can be regarded as an entity that possesses different life-like conditions. The characteristics of a building, its life condition, influence human beings positively or negatively. Therefore, one of the important goals in designing buildings is to create a space that breathes, lives and shines like the life state of Buddhahood. This aim can be realized by an architect who imbues a space with a high life

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[79] *The Winning Life*, 24-28.
[80] Soka Gakkai, *The Soka Gakkai Dictionary of Buddhism* (Tokyo: Soka Gakkai, 2002) s.v. Ten Worlds.
[81] Nichiren, *The Writings of Nichiren Daishonin*, 358.
[82] Soka Gakkai, *The Soka Gakkai Dictionary of Buddhism*, 686.
[83] Soka Gakkai, *The Soka Gakkai Dictionary of Buddhism*, 687.
[84] Soka Gakkai, *The Soka Gakkai Dictionary of Buddhism*, 687.
[85] Soka Gakkai, *The Soka Gakkai Dictionary of Buddhism*, 687.
[86] *The Winning Life*. 31-32.
[87] Nichiren, *The Writings of Nichiren Daishonin*, 644.

condition. Thus, the first and foremost priority of an architect is to raise his or her own life condition to Buddhahood. As a result, he or she can create a space based on the spirit to respect human life.

Considering that the highest aim of architecture is to bring happiness to human beings, an architect s aspiration should be to lead people to the state of Buddhahood by creating humanistic architecture.

Human Revolution: The Spirit of the Architect

It has become clear that the inner state of an architect is a major key in designing and creating humanistic architecture. An architect s life condition, indeed, plays a significant role in urban planning, for it is reflected in his or her architectural work. Therefore, an architect ought to polish his or her state of life in order to make humanistic architecture. Nichiren Daishonin puts an emphasis on the inextricable relationship between one s life state and one s environment by stating, If the minds of living beings are impure, their land is also impure, but if their minds are pure, so is their land. There are not two lands, pure or impure in themselves. The difference lies solely in the good or evil of our minds. [88] Therefore, it is crucial for architects to make efforts to improve their life states.

This idea refers to the Buddhist notion of human revolution, the concept that the inner transformation of an individual can inevitably change the whole environment. This idea is succinctly captured in Daisaku Ikeda s writing: A great human revolution in just a single individual will help achieve a change in the destiny of a nation and further, will enable a change in the destiny of all humankind. [89]

Whether an architect can create humanistic architecture depends primarily on her or his human revolution. It is, thus, a mistake for an architect to merely pursue fame or recognition, instead of the happiness of people. Fame and material benefit should not be the only parameters of success. Instead, when one works for the sake of others and their happiness, one s success and well-being will naturally follow.

In this regard, Daisaku Ikeda once stated that art is not just outward appearance and form. Art is a spirit itself. If there is a glow in an artist s spirit, he or she is a real master, whether famous or not. This is also true for an architect.

In conclusion, the aforementioned Buddhist principles provide a sound foundation of architectural theories to design humanistic architecture. It is my concern that there is a trend among some architects to only pay attention to the commercial aspects of architecture, while other architects seem to be overly fascinated by fads and flamboyant form. Even though it is a good to discover unique methods of design or new theories in order to produce more creative buildings, sometimes architects forget to base their work on human life. Today s architecture needs to return to its prime point, namely, the human being. There needs to be a philosophy and culture of humanism in the realm of architecture. We have to put an end to architecture for its own sake and create architecture for human beings. What matters most is whether architecture can enhance people s happiness. This can be achieved through each architect s human revolution and development of true compassion. Architects, through their work, can profoundly touch people s lives.

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[88] Nichiren, *The Writings of Nichiren Daishonin*, 4.

[89] Daisaku Ikeda, *The Human Revlution*. Vol.1, (Weatherhill 1982) viii.

The Aesthetic in Moral Education

Gonzalo A. Obelleiro

The epistemological work of John Dewey in *Experience and Nature* and *Art as Experience* sheds light on the fundamental aesthetic quality of all experiences. In this paper, based on Dewey s epistemology I explore possible connections between the aesthetic experience and the ethical. To conclude, I propose Buddhist ethics as a powerful example of moral education grounded on the aesthetic and as a model of ethical action that takes place *in experience*.

The Aesthetic as the Meaningful.

A work of art presents things *as if* they were something else. Van Gogh s sunflowers are meaningful in that they present the sunflowers of empirical reality *as* if they were like he depicts them. If the work of art was just that, the only possible reaction would be: So what? Heidegger writes: The work of art is something else over and above the thingly element [art as an object, as a thing] it is an allegory [t]he work is a symbol. [90] In Dewey s words: Immediacy of existence is ineffable. [91] The work of art is not present there, nor does it present itself; it *re-presents*. Because the work of art represents something other than itself, it has meaning. The meaning resides in the difference between the empirical represented object and the aesthetically created representation. There is no need for this difference to be of conspicuous, expressive character. Even the most accurate iconic symbol, a tri-dimensional installation that represents empirical objects with the objects themselves, abides to this principle. The meaning of the installation is in the differences with respect to the represented object, in its framing, location, arrangement, and so forth. There is no need for the empirical, represented object to be physical[92] either. An abstract Kandinsky oil painting is meaningful only insofar as it represents something other than itself, such as feelings or concepts.

The difference between the empirical object and its artistic representation is the *as if*. The *as if,* as a rhetorical move, reveals an otherwise hidden aspect of the empirical object. Kandinsky s *Composition VIII*, assuming that it is a representation of, let us say, the experience of listening to Mussorgsky s *Pictures at an Exhibition* (this is pure speculation, just for the sake of illustration), would reveal the structure of crossing straight lines into grids and the accents of circular shapes in bright colors in rhythmical arrangement as a possible way to perceive *Pictures at an Exhibition*. One can intuitively see or imagine the sharp lines crossing the canvas in all directions as the rhythmical patterns that the strings and percussion develop in increasing complexity over time and the circles in full color with sometimes sharp, sometimes blurry, edges as the melody carried by the metals and the woods, respectively. By means of colors, shapes and arrangement in two-dimensional space, the sounds of *Pictures at an Exhibition* gain a new meaning when seen through the lens of Kandinsky s *Composition VIII*. Is the empirical sound of the oboe a red circle? Obviously, it is not. However, once we see it *as if* it were a red circle, our experience of it is transformed. The work of art, in this case Kandinsky s painting[93], opens up imaginative possibilities, in this case the possibility of seeing music as colors and forms.

As I stated before, meaning resides in the necessary difference inherent in representation. But representation does not necessarily need to be through conventional systems of representation, such as artistic or linguistic. I am

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[90] Martin Heidegger, The Origin of the Work of Art in *Poetry, Language, Though.t* translated by Albert Hofstadter (New York: HarperCollins, 2001) 19.

[91] John Dewey, *Experience and Nature* (Oxford: Oxford University Press, 1997), 74.

[92] I refer to Dewey s broad definition of empirical, which includes all objects of experience, even thoughts and feelings: A naturalistic metaphysics is bound to consider reflection as itself a natural event occurring *within* nature because of traits of the latter. (*Experience and Nature*, 62)

[93] Even though Mussurgsky s *Pictures at an Exhibition* is in itself a work of art too, here it only functions as an empirical object.

talking about a much more primal act of representation, the act of re-presenting experience to one s own consciousness as a meaningful unity of experience. Let us say I am on the bus going to Professor Greene s apartment for class. I am looking out the window, thinking of how some trees have already lost all their green while others are still in the process, and how the facades of the buildings change as we drive from Harlem down Fifth Avenue. In the seat next to me, two ladies are talking. Provided that my hearing functions properly, their conversation is part of my experience. However, it is only so in strictly acoustic terms, for my regard is turned entirely away from it, out into the city landscape. Soon, without realizing it, I lose interest in the objects of contemplation outside the window and fall into an inchoate experience of the environment, as Dewey would put it: Oftentimes things are experienced but not in such a way that they are composed into *an* experience. [94] Perceptions of things and events are simply presented to my consciousness as themselves, therefore carrying no meaning. Then, that conversation between the two ladies was nothing but a humming in the background of my experience, which goes: Hmmmm niaaamm burumm rummbu (humming sounds) Hummm, burumm buruummm, Maxine Greene

Wait a minute! I think something catches my attention. They mentioned Professor Greene s name! All of a sudden, I have a conflict: Why did they mention Professor Greene? How do they know her? Are they students in the class? What are they going to say next? I keep on listening, full of anticipation; I find out that they are in fact students at Teachers College and that they both wanted to take Professor Greene s course this semester but could not. My conflict is resolved; all of my questions are answered. To culminate the experience, I notice that the three of us are getting off at the same stop. I wonder if they know that they will be walking in front of Professor Greene s apartment as they cross the street. A fresh breeze greets me as I step off the bus; I find some delight in the silent connections between places and people, and the miraculous fact that one has revealed itself to me. I have just had what Dewey calls *an* experience. He explains: An experience has a unity that gives it its name that meal, that storm, that rupture of friendship. The existence of this unity is constituted by a single quality that pervades the entire experience in spite of the variation of its constituent parts. [95] This unifying quality is aesthetic, and it is the difference of representation where the meaning of the experience resides. The inchoate experience of the environment is the environment merely presenting itself to my consciousness. The moment the sounds Maxine Greene reach my ears, they surely present themselves to my consciousness. However, as I recognize a conflict inherent in them, as that conflict demands a movement back to harmony through resolution, I re-present them to my consciousness as something else than what they are, as carrying a potential meaning. Mere inchoate experience becomes *the* experience of seeing Teachers College students who want to study with Maxine Greene, completed to its fulfillment when the conflict is resolved. *That* experience possesses unity in its aesthetic quality as a meaningful representation of an empirical object (a section of inchoate experience). The meaning comes from the act of re-presentation itself and its inherent difference with the empirical object.

The Aesthetic, the Intellectual, and the Ethical.

It took two paragraphs to illustrate how what Dewey calls *an* experience, or any instance of meaning, takes place through a process of aesthetic re-presentation that is completely analogous to artistic representation. I will take it, then, as a point well established. By this, the often-separated realms of aesthetic and intellectual experience collapse into one, more refined, notion of experience. I could not put it as eloquently as Dewey, when he writes: Esthetic cannot be sharply marked off from intellectual experience since the latter must bear an esthetic stamp to be itself complete. [96]

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[94] John Dewey, *The Aesthetic in Experience*, 46.
[95] Ibid., 48.
[96] Ibid., 49.

Now it is time to introduce a third dimension of experience: the ethical. The aesthetic operates as appreciation. As the examples of Kandinsky s *Composition VIII* and my experience in the bus show, the aesthetic quality of representation allows us to appreciate empirical objects as a meaningful unity. Also, according to Dewey, the intellectual operates as knowing, and it refers to the instance when we take reflective distance from experience and identify the stable, the general and the recurring. These aspects of experience identified in knowledge become instrumentalities to find meaning in the precarious and evanescent. In turn, the ethical operates as judgment and action. It is our reaction to the meaning of empirical reality. It seems to me that each of these three dimensions functions as a necessary pre-condition for the next one. We can, as Dewey tells us, have inchoate experience of the empirical world. This meaningless, merely biological experience is a necessary condition to have *an* experience marked by a unifying aesthetic quality. An intellectual experience, in turn, must bear an esthetic stamp to be itself complete, [97] as Dewey says. Finally, the ethical experience, the experience of assigning value-judgment to the empirical by means of thought or action, presupposes both the aesthetic and the intellectual, for value-judgment occurs only in *an* experience and in response to certain necessary minimal knowledge of the object of judgment.

This is supported by what Dewey calls experience as double-barreled, an expression borrowed from James. Dewey writes: It is double-barreled in that it recognizes in its primary integrity no division between act and material, subject and object, but contains them both in an unanalyzed totality. [98] This means that the two sides of the experience, the *experiencing* of the subject and the *experienced* object, are of a single nature. Because of this shared nature, interactions between thing and thought are accounted for in the same way that interactions between things or between thoughts are. Dewey puts it negatively when referring to what he calls the non-empirical method that makes the separation of subject and object ontological: [I]t has upon its hands the problem of how it is possible to know at all; how an outer world can affect an inner mind; how the acts of mind can reach out and lay hold of objects defined in antithesis to them. [99] The implication of a notion of experience as an unanalyzed totality is that thinking can and does effect change in the world. Of course, the extent of the impact of thoughts on the physical environment depends on various factors, but it is always a matter of degree. At least potentially, all thoughts have an impact on the world. The fact that this is the case is sufficient reason to include an ethical dimension as integral aspect of experience.

It might seem that I have simply identified how specific aspects of experience related to each of the values of Beauty (the aesthetic), Truth (the intellectual) and Good (the ethical) correspond to ways in which we interact with the world. This would be nothing but a truism. However, what makes the difference is the central role that is given to the aesthetic. If any experience is defined as a unity by its aesthetic quality, it follows that the same is true for intellectual and ethical experiences. In other words, the distinction between the aesthetic, knowledge and value-judgment is not of kind, but of degree of degree of involvement with reality.

The Aesthetic in Moral Education

The pedagogical implication of this assumption is that, by developing a refined aesthetic sensitivity in the broadest sense, one can deepen, enrich and improve both intellectual and ethical experiences. In other words, ways to develop aesthetic sensitivity (in the narrow sense that applies to the appreciation of fine art) might be analogous and serve as a model for ways to develop intellectual and ethical sensitivity (as the capacity to recognize and produce knowledge and value-judgment, respectively). The Buddhist tradition of moral education is entirely based on this principle.

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[97] Ibid., 49.
[98] John Dewey, *Experience and Nature* (Carbondale: Southern Illinois University Press, 1988), 18.
[99] Ibid., 19-20.

When considered through any particular ethical framework, the Buddhist canon appears surprisingly heterogeneous, bordering on incoherent. At times, the Buddha speaks of refraining from taking life of any kind, while at other times proscribes aggressive means against those who disturb the Buddhist order. Most of the time, the rules of conduct proposed by the sutras are not intended to embody ethical behavior in themselves. They are intended as forms of discipline and as training for the disciples. However, in sharp contrast to the rigidity of the precepts, the Buddha himself displays great flexibility and freedom in action.

There is no system to Buddhist ethics in the strict sense. The ethical in Buddhism is expressed in the life of the Buddha himself. Perhaps it could be conceived as a form of virtue ethics. However, instead of the virtues being enumerated and defined by the ethical system, they are embodied in the Buddha s behavior and defined by it. The enlightened condition that functions as grounds for the Buddha s behavior as ethical is attained through discipline and practice, not by mere intellectual understanding of the definition of ethical virtue. In fact, the Buddhist cannon is composed, almost in its entirety, by stories of the life of the Buddha, not by dissertations on morals by the Buddha. Pedagogically, the expectation is that the student develops a particular sensitivity to perceive the heart of the Buddha underlying all of his actions in the stories. Understanding the Buddha s intentions *is* understanding his enlightenment. The assumption is that the heart of the Buddha remains the same whether he is offering warm words of encouragement, lying, cruelly showing indifference to a disciple s suffering or engaging in deep meditation. Once the disciple understands that heart, she or he attains ethical sensitivity. The disciple does not need any rules of conduct to guide her or his behavior; simply maintaining the discipline of Buddhist practice is enough to keep the sensitivity alive.

Moral education in Buddhism corresponds to a process analogous to aesthetic education. The process by which we learn aesthetics is, primarily, by direct experience of the work of art. Here, with aesthetic education I refer to the educative function that Susan Sontag ascribes to the critic: The aim of all commentary on art now should be to make works of art and, by analogy, our own experience more, rather than less, real to us. The function of criticism should be to show *how it is what it is*, even *that it is what it is*, rather than to show *what it means*. [100] Sontag explains that what is needed in order to appreciate art is a kind of sensitivity and that the educative task of the critic is to awaken the sensory faculties of the spectator of art, precisely because all the conditions of modern life its material plenitude, its sheer crowdedness conjoin to dull our sensory faculties. She exhorts us to recover our senses. We must learn to *see* more, to *hear* more, to *feel* more . In place of a hermeneutics we need an erotics of art. [101] As it has been established, the aesthetic, the intellectual and the ethical are not different kinds of experience, but are one and the same experience with different degrees of involvement with the empirical world. Ethical action, in this framework, means a full, meaningful experience of the world at the deepest degree of involvement: by means of an ethical response to the environment based on values, an involvement that is transformative.

Since the aesthetic and the ethical are two aspects of one kind of experience, for an authentic ethical response to the world, as well as for an authentic aesthetic experience, there is a sensitivity that needs to be awakened. The Buddha is referred to as the awakened one. This does not mean that he is awakened to a kind of truth beyond the realm of experience. It simply means that his aesthetic, intellectual and ethical sensitivities are awake. He understands his experience at an ethical level, which allows him to respond accordingly. This analogy between aesthetic and moral education sheds light on the futility of trying to define fixed rules and principles about any of them.

If anything, as both John Dewey and Tsunesaburo Makiguchi[102] would say, the value of rules and principles is only instrumental, in order to make sense of experience, and should never take the place of experience itself. In Makiguchi s theory of value, this is evidenced in the fact that he replaced the value of Truth by Benefit, a clearly pragmatic move that may have borrowed from Dewey or Peirce, both of whom he admired greatly. The value of a moral

[100] Susan Sontag, *Against Interpretation* (Oxford: Oxford University Press, 1997), 255.
[101] Ibid., 255.
[102] Makiguchi is an interesting figure for this investigation because he was at once Buddhist (certainly in ethical matters) and epistemologically very close to Dewey.

education based on the idea of developing an ethical sensitivity, analogous to the kind of aesthetic education implied in Sontag s position on art criticism, is that it is an education for ethical action that takes place *in experience*. As such, it can account for the infinite possibilities of multiplicity and complexity inherent in all experience, which is where moral education tends to fall short: we usually understand the theory, but only in theoretically simplified circumstances. When it comes to a real life moral situation, we do not know how to apply any of what we have intellectually understood about ethics.

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Free Will and Threefold View of Buddhism[103]

Naoki Ohira

Western philosophical tradition has long been concerned with the question of free will. Yet, the problem of free will is far from settled. One of the reasons seems to be the fact that there is no decisive evidence that suggests that human beings are either free or unfree. The aim of this paper is not to argue for or against the possibility of free will. Rather, I attempt to show the illegitimacy of any philosophical proposition about freedom of will for epistemic reason. I shall do so by presenting a picture that combines Kant s epistemology and Buddhist metaphysical view on human beings in order to argue that it is impossible to make any legitimate claim about the issue due to the epistemic limitation (according to Kantian epistemological standard) of human beings.

i. Determinism and Kant's Struggle

One of the biggest challenges to free will arises from a deterministic view of the world, which stems from materialism and Newtonian mechanics in particular. The basic claim of the theory is that what exists is nothing but material particles: matter is the only constituent of the universe. And those particles are subject to the strict law of nature that is expressed by the simple formula of Newton s second law of motion, *F=ma*. By plugging appropriate values into each variable of the formula, one is able to figure out how particles behave. In other words, given the positions, velocities and intrinsic properties of all particles in the world at any given time, there could be only one particular way in which these particles behave at any given moment in the past and future. That is, if *F=ma* is true, one can tell in principle exactly where these particles are going to be at all times in the future, and exactly where they were at any given time in the past.

According to this theory, for instance, whether you stop reading this article right away, continue to read another paragraph, or read through until the end, is completely determined by the laws of Newtonian mechanics. That is to say, given the material compositions of yourself and your surroundings e.g., your brain s neural activities and your mental state, as well as the room temperature, sound vibrations, and spread of the particles of ink on this sheet of paper the action you take in the following moment is all determined according to *F=ma*. In other words, one might think that one could choose to do otherwise at any given moment, but, according to Newtonian mechanics, this is not the case because one s character traits, desires and thoughts are physical and, thus, are entirely dependent on the arrangement of physical particles: they are subject to the laws of Newtonian mechanics.

It is undeniable that Newtonian mechanics has been enormously successful. Wholly accepting the worldview suggested by the theory, however, necessitates that one pay a high price, namely, freedom of will. The consequence is a serious moral implication: human beings are not to be held accountable for their actions.[104]

Deeply bothered by such an implication, Kant undertook a serious philosophical project to show that human beings have free will. Although his conclusion seems unsatisfactory, it should be useful to introduce Kant s arguments and epistemological view since, as is explicated later on, they provide useful ideas about what science is and the limit of human epistemological capacity.

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[103] This paper only concerns Mahayana Buddhism, not Hinayana Buddhism. By Buddhism, I refer to Mahayana Buddhism throughout this paper.

[104] At its heart, the free will problem is a moral issue. The basic idea is as follows: if the world is deterministic, so are one s behaviors. One s acts, whether moral or immoral, are not under one s control, and hence one is not responsible for them. Therefore, one should not be held accountable for one s acts. To defend the freedom of will is to argue that human beings do act freely. If free will holds, then one is morally responsible for one s acts since the acts are not governed by the deterministic laws of nature, but are in fact chosen by one s will.

To show the possibility of free will is a particularly daunting task for Kant precisely because he believes on the one hand that the world is deterministic every object must obey the natural law of causality and yet, on the other hand, he claims that human beings as rational agents can still act freely. In order to defend his claim, Kant makes a crucial philosophical move to argue for the possibility of free will in Solution of the Cosmological Idea of Totality in the Derivation of World Events from Their Causes of *Critique of Pure Reason*.[105] He introduces transcendental idealism and offers a unique twofold worldview, in which we as empirical beings are not free in the phenomenal world as we are subjected to the laws of nature, but we as rational agents are transcendentally free in the noumenal world. And it is this transcendental freedom that, claims Kant s theory, makes us practically free in the phenomenal world.

This concept is based on Kant s idea that the world is comprised of both phenomena and noumena.[106] Accordingly, he argues, a human being also has both phenomenal and noumenal dimensions. The phenomenal self (*empirical character*) resides in the phenomenal world, and, hence, is subject to the natural laws of causality. On the other hand, the noumenal self (*intelligible character*) belongs to the realm of noumena, and it is beyond spatiotemporal and causal orders. A human being is noumenally independent of the natural laws. And, Kant maintains that phenomena are the manifestation of noumena. In terms of practical philosophy, moreover, he holds that a rational being is practically free merely by virtue of being rational (having possession of noumenal self). That is, one is transcendentally and practically free because one s noumenal self is free; conversely, he says, the annulment of transcendental freedom would simultaneously eliminate all practical freedom. [107] It seems that it was necessary for Kant to introduce the notion of transcendental freedom in order to support both determinism and freedom of will two diametrically opposing views at the same time.

I mentioned Kant s theory for both metaphysical and epistemological reasons. In terms of metaphysics (though he is commonly said to have epistemologized metaphysics, and this was his main point), his dualistic worldview exhibits both similarities and differences to that of Buddhism. More importantly, the epistemological criteria of science that Kant set forth provide a premise based on which, in light of a Buddhist worldview, I shall question the validity of the claim that human beings are not free. Let us now turn to the discussion of Mahayana Buddhist principles.

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[105] Immanuel Kant, *Critique of Pure Reason*, trans. Werner S. Pluhar (USA: Hackett Publishing Company, Inc., 1996), A532/B560-A537/B565.

[106] Kant, *CPuR*, B294-B315.

By *phenomena*, he refers to the objects that we empirically cognize. Phenomena are the way they appear to us through our faculties. By noumena he refers to *things in themselves* that are beyond our epistemic ability; noumena may be only understood conceptually. According to Kant, the noumenal world lacks spatial and temporal attributes, or, more precisely, we necessary perceive things in the spatiotemporal array due to the structure of our cognitive system. Hence, the noumena or *things-in-themselves* never appear to us (Kant, *CPuR*, A528/B556).

Kant scholars disagree in their interpretation of the phenomena-noumena. One view says that there are two distinct kinds of objects: objects of appearance and of non-appearance. The other view, which is more common today, takes phenomena and noumena as two different aspects of (or ways of regarding) one underlying entity. According to this view, noumena are the objective truth and are the cause of phenomena, i.e. the way, in which noumena appear to us (Eric Watkins. *Kant and Metaphysics of Causality*. New York: Cambridge University Press, 2005. 327).

As Kant puts it, phenomena are the beings of sense while noumena are the beings of understanding. He states, the senses represent objects to us as they appear, but the understanding represents them as they are (Kant, *CPuR*, A258/B313). When we look at a table, for instance, we represent it as a combination of its sensory properties (e.g. color, shape, and size) in space and time, and it is brought under the concept of table. However, according to Kant, we do not perceive the table in the way it really is: the table *in itself* is utterly independent of its appearance and beyond our epistemic capacity.

[107] Kant, *CPuR*, A534/B562.

II. Threefold View

Mahayana Buddhism views the fundamental nature of the world as threefold reality. This principle is called three truths[108] or *san-tai* in Japanese.[109] According to this principle, any object is said to be composed of three factors: the truth of non-substantiality (*ku-tai*), the truth of temporary existence (*ke-tai*) and the truth of the Middle Way (*chu-tai*). *The Soka Gakkai Dictionary of Buddhism* defines them as follows:

> The truth of non-substantiality means that phenomena have no existence of their own; their true nature is non-substantial, indefinable in terms of existence or nonexistence. The truth of temporary existence means that, although non-substantial, all things possess a temporary reality that is in constant flux. The truth of the Middle Way means that the true nature of phenomena is that they are neither non-substantial nor temporary, though they display attributes of both. The Middle Way is the essence of things that continue either in a manifest or a latent state. These three are inseparable aspects of all phenomena.[110]

The key here is that, Buddhism views all objects as events or occurrences as opposed to the static existence of matter. Daisaku Ikeda states, Buddhism views matter from the dimension of the phenomenal as opposed to the purely material. [111] Human beings are no exception.[112] According to this principle, the empirical existence of the human being is considered as a temporary event. Moreover, the ultimate entity of a human being is, strictly speaking, neither non-substantiality (*ku*) nor temporal existence (*ke*); rather, it is its ceaseless existence as the Middle Way (*chu*) that sometimes remains latent, and at other times manifests as a phenomenon. And, again, the truth of the Middle Way (*chu-tai*) means that the true nature of all things is neither non-substantiality nor temporary existence, but exhibits the characteristics of both. [113] Yet, the three are inseparable aspects of all phenomena. [114]

In this picture, the counterpart of temporary existence (*ke*) is the bodily existence or corporeal component of a human being. And, the mind part of a human being corresponds to non-substantiality (*ku*). However, unlike dualism, and monism for that matter, there is the aspect of the Middle Way (*chu*) that underlies both body and mind. In Buddhism

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[108] The principle is also translated threefold truth, triple truth or three perceptions of the truth.

[109] As is discussed later in this paper, it is critical to distinguish the *san-tai* of *en yu* from the *san-tai* of *kyaku-ryaku*, which is taught in the tradition of Hinayana Buddhism. In this paper, I deal only with the *san-tai* of *en yu*, and I will henceforth refer to it simply by *san*-tai three truths or threefold truth, unless noted otherwise. For further explanation, refer to p.91 and pp.364-365 in *Nichiren Daishonin Gosho Jiten* (1976). (s.v. en yu no san-tai and san-tai)

[110] *The Soka Gakkai Dictionary of Buddhism*, s.v. three truths.

[111] Daisaku Ikeda, Katsuji Saito, Takanori Endo, and Haruo Suda, *The Wisdom of the Lotus Sutra*, vol. 1, (Santa Monica: World Tribune Press, 2000), 200.

[112] A Buddhist principle called the ten factors of *life* links the three truths to the three aspects of human beings. Regarding the first three factors, Nichiren writes:

> First, *nyoze-so* is the aspect (*so*) in one s physical figure and it is named either *Ojin-Nyorai*, *Gedatsu*, or *ke-tai*. Secondly, *nyoze-sho* is the nature (*sho*) of one s mind and it is termed either *Hoshin-Nyorai*, *Han nya* or *ku-tai*. Thirdly, *nyoze-tai* is one s Self (*tai*) which is called *Hosshin-Nyorai*, *chu-dou*, *Hossho* or *Jakumetsu*. [Nichiren, Jyunyoze-ji, *Nichiren Daishonin Gosho Zenshu* (Tokyo: Soka Gakkai, 1952), 410, quoted in Daisaku Ikeda, *Science and Religion* (Tokyo: Soka Gakkai, 1965), 170-171.]

The ten factors are defined as follows:

> Briefly, the ten factors are as follows: (1) Appearance: attributes of things discernible from the outside, such as color, form, shape, and behavior. (2) Nature: the inherent disposition or quality of a thing or being that cannot be discerned from the outside. T ien-t ai characterizes it as unchanging and irreplaceable. The nature of fire, for instance, is unchanging and cannot be replaced by that of water. He also refers to the true nature, which he regards as the ultimate truth, or Buddha nature. (3) Entity: the essence of life that permeates and integrates appearance and nature. These first three factors describe the reality of life itself. (*Dictionary of Buddhism*, s.v. ten factors of life.)

[113] Ibid., s.v. Middle Way.

[114] Ibid., s.v. three truths.

the Middle Way is essential as it indicates the true nature of all things, which cannot be defined by the absolutes of existence or nonexistence. It transcends the extremes of polar and opposing views, in other words, all duality. [115]

III. Human Being as Entity of *Life*

In fact, the threefold truth also speaks of the Buddhist view on *life* which is the fundamental furniture of the world. Based on the principle of the threefold truths, a human being is regarded as an entities of *life*, or a dynamic phenomenon that undergoes a cycle of birth and death. [116]

Although a human being as a *life* entity repeats emergence (birth) and submergence (death), *life* itself is eternal, according to Buddhism. And it is *life* that persists throughout the process of birth and death. From the perspective of the three truths, for instance, when I was born, my *life* entered into the state of *ke*. Upon my death, so goes the theory, my *life* will enter the state of *ku*. What persistently exists throughout the cycle even before and after my present lifetime is what Buddhism calls *life*. *Chu*, then, refers to the *life* that manifests both life and death.

More concretely, my *life* takes a visible form as *ke-tai* while I am alive. After my death, my *life* is said to submerge into the *life* of the universe where it recharges energy in order for me to live the next life. This is analogous to the cycle we go through on a daily basis: we wake up in the morning, do daily activities and go to sleep in order to reenergize ourselves, so that we can live through the following day. While I am in the state of death, I do not exist in an ordinary, empirical sense, but I do exist from the standpoint of the Buddhist view of *life*. Daisaku Ikeda once likened *life* to a wave in the ocean. A wave is visible and identifiable in its physical form; but once it submerges into the ocean, although it is not apparently present, it definitely does exist in the water.

IV. Fabric of the World

According to Buddhism, *life* is essentially what there really is on the most fundamental level of the world. Buddhism also states that the three truths of *ku-ke-chu* are not distinct from one another, but one single entity in their essence. This is the notion of non-duality or mutual inclusiveness of the three truths.

Such a view is similar to the concepts of space and matter in modern physics.[117] According to Einstein s general theory of relativity, space is a field filled with energy, and the emergence of matter comes about when the concentration of energy reaches a certain point. In this sense, matter is not a distinct entity from space; rather, it is derived from the field of energy, depending on the state of energy present in the field.

Similarly, Buddhism does not make a sharp distinction between non-substantiality (*ku*) and temporary existence (*ke*). This view is evident in such notions as *oneness (or non-duality) of body and mind* (*shiki-shin funi*)[118] and *mutual possession of the three truths* (*en yu no santai*)[119]. The latter notion means that one truth contains the other two within it, or one potentially possesses the other two. Because non-substantiality contains temporary existence, and vice versa, the distinction we see between space and matter, at commonsensical level, is not of kind, but of state of an underlying entity, *life*. The continuum view of space and matter in physics accords with the worldview suggested by Buddhism.

The following analogy[120] might be helpful to illustrate this view on space (absence of matter) and matter. Suppose there is a handkerchief smoothed out. The flat surface of the handkerchief is a field in physics and, roughly speaking,

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[115] *Dictionary of Buddhism*, s.v. Middle Way.
[116] Ikeda and others, *Wisdom*, 200.
[117] This claim has been put forth by Daisaku Ikeda in his *Kagaku to shukyo* (238-294) and elsewhere.
[118] *Dictionary of Buddhism*, s.v. oneness of body and mind
[119] Soka Gakkai, *Nichiren Daishonin Gosho Jiten*, ed. Daisaku Ikeda, (Tokyo: Seikyo Press, 1976), s.v. en yu no santai.
[120] I owe this analogy to Gonzalo Obelleiro who authors The Aesthetic of Moral Education, which is included in this journal.

non-substantiality in Buddhism. Now, suppose the handkerchief has a tangle. This tangle can be regarded as matter in physics or as a living being. In other words, the states of the handkerchief flatness and tangled-ness are analogous to space and matter, whereas the fabric of the handkerchief corresponds to the fabric of the world, i.e., the *life* of the universe. Extrapolating the handkerchief analogy to a human being, one could say that the birth of a person corresponds to the emergence of a tangle in a handkerchief; the passing of the person corresponds to the flattening of the tangle and the return to a flat state of the handkerchief. That is, just as the tangle submerges into the fabric of the handkerchief, when a person dies, he or she as a *life* entity is said to submerge into the *life* of the universe. Such an illustration of human existence depicts the Buddhist idea that the empirical existence of a human being is an event.

V. Epistemic Limitation

Now, let us bring Buddhist metaphysics and Kantian epistemology together into a single picture. Applying the metaphysical worldview of the three truths (*san-tai*) into the handkerchief analogy, the flat state or flatness of the fabric, tangles, and the handkerchief itself correspond to non-substantiality (*ku*), temporary-existence (*ke*), and the Middle Way (*chu*), respectively. In this framework, the laws of physics that concern the nature of the physical world deal with the appearance and disappearance of tangles, while Buddhism offers a worldview that encompasses the handkerchief in its entirety.

The following fact concerning fields of study that deal with living creatures (e.g., biology, biochemistry and medicine) indicates the Buddhist notion of *life*, which is albeit beyond the reach of science. These sciences only deal with physical aspects of living beings, but not *life* itself. Biologists, for instance, investigate the mechanisms of physical chemistry. They explain how plants grow from seeds through nutritious processes. In the case of animals, they examine the process of fertilization and the formation of embryos. However, they do not clarify where *life,* in the Buddhist sense as opposed to the creation of living creatures, comes from. For this reason, one can reasonably say that science negatively illuminates the reality of *life* by leaving it unexplained.

It is very difficult to offer an account for the appearance and disappearance of a *life* entity in scientific terms precisely because *life* is beyond the scope of science. This example tells us that scientific explanations of living beings only deal with the aspect of their temporary existence (*ke*) in the Buddhist outlook of the world. The reality of *life* is left unexplained. In a strict Kantian sense, science has no means of directly investigating *life*. Buddhism, by contrast, is primarily concerned with *life*. As Daisaku Ikeda succinctly puts it, we could say that Buddhism is an all-encompassing body of wisdom focused on the totality of life, while science is focused on temporary aspects of existence. [121] However, lack of empirical access does not necessarily preclude the possibility of the existence of an unknowable realm just as Kant does not deny the possibility of the noumenal world.

VI. Conclusion

To be sure, Buddhism has its own epistemological view. However, taking Kantian epistemology for granted for the sake of discussion and applying it to Buddhist worldview suggests that there is a realm beyond the reach of human epistemic capacity.

In order for us to comprehend the reality of a human being in its entirety, we have to know, not only about the physical aspect, but also about the nature of *life*. In the handkerchief analogy, it means that we must know about the fabric and why the states of the fabric are the way they are in order to know the nature of the world in its totality. This, however, is utterly impossible, according to Kant s epistemological standard. Given that a human being is an entity of

[121] Ikeda and others, *Wisdom*, 203.

life that has three dimensions of reality to it, the same epistemological criteria needs to be met for us to have genuine knowledge about human beings, let alone the freedom of will. Hence, it is a mistake to determine whether human beings are free merely based on scientific knowledge. Indeed, it is impossible to make truthful propositions about the freedom of will and, hence, they are bound to lack epistemological invalidity.

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