

**THE 9TH
ANNUAL
S O K A
EDUCATION
CONFERENCE
FEBRUARY
16TH & 17TH
2 0 1 3**



Soka University of America

"WHAT IS THE PURPOSE OF LIFE? IF ONE WERE TO EXPRESS THIS IN JUST A WORD, IT WOULD HAVE TO BE 'HAPPINESS.' THE PURPOSE OF EDUCATION MUST THEREFORE ACCORD WITH THE PURPOSE OF LIFE."

- TSUNESABURO MAKIGUCHI

9th Annual
Soka Education Conference
2013

Soka University of America
Aliso Viejo, California
February 16th & 17th, 2013
Pauling 216



SOKA EDUCATION
STUDENT RESEARCH PROJECT

Table of Contents

Introductory Letter	SESRP	1
What is Soka Education?	SESRP	2
The 10 th Anniversary Soka Education Conference 2014	SEC10 committee	3
Conference Program		4
Keynote Biography	Peter McLaren	6
Speaker Biographies		7
Panel on Critical Pedagogy		10
Workshops		11
<i>From a Philosophy to a Methodology: Implementing Soka Pedagogy in Math Instruction for At-Risk Youth</i>	Ryan Hayashi	14
<i>A New Physical Education: The Philosophy of Children's Fitness Centers</i>	Simone Barclay	33
<i>For SUA to Survive the 21st Century as a University for the People: Learning from the History of a Pre-War Japanese Liberal Arts School, Kyusei Dai Ichi Kōtō Gakkō</i>	Yu Hirano and Satoshi Inuzuka	43
<i>Soka Education goes Civic: Creating a Value Creative, Engaged Culture</i>	Menelik Tafari and Dr. Carlos Valverde	56
<i>The Ensemble in Educating Cosmopolitanism</i>	Elaine Sandoval	71
<i>Tsunesaburo Makiguchi's Naturalistic Value Theory</i>	Dr. Ryo Chonabayashi	90
<i>Implementing Queer Theory and Gender Variation into the Public School System Using Soka Pedagogy</i>	Natalie De Leon	107
<i>Soka Education and Digital Education Technologies: Massively Open Online Courses</i>	Leonard Bogdonoff	133
<i>Education of Life: Perspectives toward Global Contribution of Soka Education</i>	Emiliano Bosio	147
<i>Literary Genres Matter</i>	Jean Marcus and Garrett Braun	158
Acknowledgements	SESRP	167

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

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Dear Reader,

Thank you for participating in the ninth annual Soka Education Conference taking place on February 16th and 17th, 2013. It is our pleasure to present this conference booklet which shall serve as a document and summary of our 2013 conference, as well as a source for further Soka Education research and inquiry.

For a third year running, the Soka Education Student Research Project (SESRP) has decided to hold the conference without a theme, allowing the Soka Education community the creative freedom to explore many different facets of value-creation education. Some of the topics you will find in this booklet are Queer Theory and Soka Education, the importance of physical education, utilizing a music ensemble to teach cosmopolitanism, student-centered online education, Naturalistic philosophy and Makiguchi's value theory, a comparative study of SUA and a pre-war Japanese liberal arts school, and much more. As shown by the range of topics this year, we can proudly say the humanism of Soka Education is expanding its branches into many diverse fields of research.

Following tradition, the conference will present the work of students and scholars both within and outside of the SUA community. However, this year, more than any other previous conference, we are happy to present many affiliates of Soka University in Japan (SUJ). Kazuhiro Iguchi (workshop facilitator) and Emiliano Bosio (presenter) are students of SUJ, Tamiko Terabayashi (workshop facilitator) is a professor at our sister school, and Ryo Chonabayashi (presenter) is a graduate. Such collaboration between our two networks is only natural as we are all on the same eager path to research, understand, and share the ideas of Soka Education. Of course our own SUA students, alumni, and faculty will be represented, in addition to new friends of our community.

This year's keynote speaker is Peter McLaren who comes to us from the Division of Urban Schooling, the Graduate School of Education and Information Studies, University of California, Los Angeles. As his biography notes, Professor McLaren is a leading scholar of critical pedagogy and has written on other topics such as revolutionary multiculturalism, critical ethnography, cultural studies, and Marxist theory. We expect Professor McLaren to provide this year's conference with a fresh perspective on Soka Education and to challenge our community in new ways, offering a more critical approach to how we view and implement value-creation education.

In line with Professor McLaren's research and teaching interests, we will have SUA faculty speak on critical pedagogy and their own teaching practices here at SUA. It is not often as students that we get to hear our professors speak on education in such a context and we are very fortunate and excited for such a panel, the first of its kind at a Soka Education conference.

We sincerely hope that the diversity and range of topics being presented at this year's conference offers the opportunity for all participants to gain the inspiration and understanding of humanistic education that we feel this world so desperately needs. Please enjoy this booklet and all its contents.

Thank you for all of your contributions!

Sincerely,
Soka Education Student Research Project

What is Soka Education?

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

- Daisaku Ikeda, Founder of Soka University of America



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

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

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

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

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

The **purpose** of SESRP is:

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

The **objectives** of the SESRP are:

- *To establish Soka Education as an acknowledged field of research*
- *To develop a centralized source and venue for information and discussion on Soka Education*
- *To build and maintain relationships with other institutions to promote Soka Education*



SOKA EDUCATION CONFERENCE 2014

February 15-16, 2014

Celebrating 10 Years of Soka Education Conferences

2014 marks the 10th anniversary of the Soka Education Conference. By this time, undergraduates will have organized 10 comprehensive international conferences tenaciously investigating the nature of Soka Education. These conferences have attracted renowned keynote speakers, and they have helped define distinct strands of Soka Education research such as comparative investigations, teaching and pedagogy, translation, and conceptual development. Further, they have provided a venue for emerging research and practitioner communities.

This all speaks to the character of SUA students ever since the university's founding and to the robust nature of the educational ideals shared by the SUA-community. Next year, we will continue to investigate these ideals, and celebrate their development over the past ten years. For this purpose, the SEC10 committee has been established consisting of SUA students, faculty and alumni.

In the SEC10 committee, we are planning several additions to the normal conference procedure: editing an anniversary publication with the best SEC papers from the past years and invitation of former keynote-speakers as well as more scholars central to the field. With this momentous 10th anniversary Soka Education conference, we want to be able to articulate the direction into which Soka Education research is heading. Both looking at our efforts of the past ten years as well as into the future, defining the purpose of these conferences and the fundamental essence of Soka Education becomes crucial. We are transitioning from a more introspective application of Soka Education on the SUA campus to how it really applies to the global community. We believe that this upcoming tenth conference will solidify what Soka Education stands for and how we can act as catalysts to implement it.

We hope you will participate in this celebration. Please save the dates February 15-16, 2014, and spread the word to people who might be interested. If you wish to know more or want to contribute to the SEC10, please write us at sokaec10@gmail.com.

Sincerely, the SEC10 committee

Soka Education Conference 2013 Program

Day 1: Saturday, February 16th, 2013

Time	Event	Speaker
10:00 – 10:10	Opening Words	President Danny Habuki
10:10 – 10:20	Introduction of SESRP	SESRP
10:20 – 10:50	From a Philosophy to a Methodology: Implementing Soka Pedagogy in Math Instruction for At-Risk Youth	Ryan Hayashi (c/o 2012)
11:00 – 11:30	A New Physical Education: The Philosophy of Children's Fitness Centers	Simone Barclay (c/o 2012)
11:30 – 13:00	Lunch Break <i>Bookstore opening hours</i> <i>Cafeteria closes at 12:30</i>	<i>Cafeteria</i>
12:30 – 13:00	Optional: Community input for the 10th anniversary of Soka Education Conference in 2014	SEC10 committee
13:00 – 13:30	For SUA to Survive the 21st Century as a University for the People: Learning from History of a Pre-War Japanese Liberal Arts School, Kyusei Dai Ichi Kōtō Gakkō	Yu Hirano (c/o 2013) Satoshi Inuzuka (c/o 2014)
13:40 – 14:10	Soka Education goes Civic: Creating a Value Creative, Engaged Culture	Dr. Carlos Valverde and Menelik Tafari (c/o 2012)
14:20 – 15:30	Panel on Critical Pedagogy with SUA Professors	Ryan Caldwell, Aneil Rallin, Phat Vu Facilitator: James Spady
15:30 – 15:45	Break	<i>Outside Pauling</i>
15:45 – 17:15	Keynote Presentation: Occupy Education and Beyond	Professor Peter McLaren
17:15 – 17:30	Closing Words	Jay Heffron

Day 2: Sunday, February 17th, 2013

Time	Event	Speaker
12:30 – 12:40	Opening Words	SESRP
12:40 – 13:10	The Ensemble in Education Cosmopolitanism	Elaine Sandoval (c/o 2011)
13:20 – 13:50	Tsunesaburo Makiguchi's Naturalistic Value Theory	Dr. Ryo Chonabayashi (UK)
13:50 – 14:05	Break	<i>Outside Pauling</i>
14:05 – 14:35	Implementing Queer Theory and Gender Variation into Public School System Using Soka Pedagogy	Natalie De Leon (c/o 2013)
14:45 – 15:15	Establishing a Baseline for Understanding Soka Education and Education Technologies	Leonard Bogdonoff (c/o 2011)
15:15 – 15:30	Break	<i>Outside Pauling</i>
15:30 – 16:30	Workshops	<i>(see page 10-12 for more details)</i>
	1. Putting our Bodies into the Classroom	Academic Department (SUA)
	2. Learning of Life that Fosters Global Citizens: Understanding Soka Education from Educational Practice	Professor Tamiko Terabayashi and Kazuhiro Iguchi (SUJ)
	3. Free Schools and Areas of Confluence with Soka Education	Melissa Riley Bradford (Sudbury School)
16:30 – 17:00	Education of Life: Perspectives toward Global Contribution of Soka Education	Emiliano Bosio (SUJ)
17:10 – 17:40	Literary Genres Matter	Jean Marcus Garrett Braun (c/o 2011)
17:50 – 18:00	Closing Words	Elaine Sandoval, Kristi Wilson

Keynote Speaker: Professor Peter McLaren



Professor McLaren is a renowned scholar and activist who is considered to be a major exponent of social justice education and critical pedagogy worldwide. His writings have been translated into more than twenty languages. This year he was given numerous awards which include The Central New York Peace Studies Consortium Lifetime Achievement Award in Peace Studies, the First Annual Social Justice and Upstander Ethics in Education Award presented by the Department of Education, Antioch University, Los Angeles, the Paulo Freire International Social Justice Award presented by the Paulo Freire Research Center, Finland, and The Ann-Kristine Pearson Award in Education and Economy presented by The University of Toronto's Center for the Study of Education and Work. He was also awarded the title, Honorary Chair Professor at Northeast Normal University in Northeast China.

Professor McLaren was recently inducted as an American Educational Research Association (AERA) Fellow, Class of 2012. This award was presented for Professor McLaren's "outstanding career achievement across the themes of educational studies, social and economic justice." This past year Professor McLaren was also chosen as the inaugural recipient of the Social and Economic Justice in Public Education Award presented by the Marxian Analysis of Society, Schools and Education SIG of the American Education Research Association.

Professor McLaren is the author and editor of nearly 50 books and hundreds of professional publications on education and social justice. He received his Ph.D. in education from the University of Toronto, Canada, and has also received three honorary doctorates. He is currently Professor in the Graduate School of Education and Information Studies, University of California, Los Angeles. Instituto McLaren de Pedagogia Critica y Educacion Popular, an organization that offers doctorates in popular education in Ensenada Mexico has been named in his honor. Professor McLaren lectures worldwide.

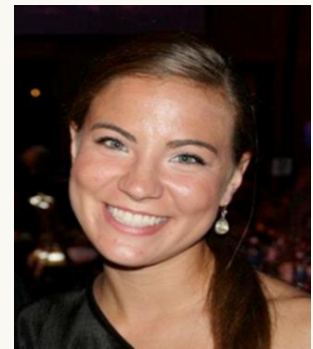


Speaker Biographies

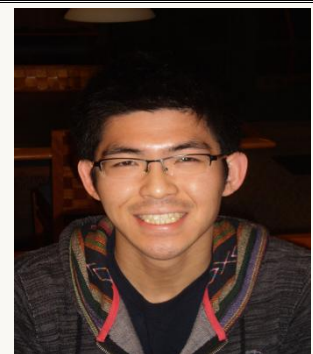
Ryan Hayashi is currently a high school mathematics teacher in Anthony, New Mexico. As a member of the Teach for America program, he teaches at an alternative school called Desert Pride Academy. The school serves students who have had various struggles in the traditional educational setting. He is currently working to incorporate elements of Soka Education, critical pedagogy, critical thinking, and creativity into his Algebra I and Geometry classes. He recently graduated from Soka University of America this past May 2012 as part of the 8th class. His research interests include humanistic education, culturally relevant teaching, social justice math pedagogy, and education for disadvantaged minority populations.



Simone Barclay was born and raised in Newport News, Virginia and was part of the class of 2012 at Soka University of America. After graduating, she moved to Manhattan Beach, CA and has been working in a Children's Fitness Center since last June as a Lead Teacher for children from ages 6 months to 13 years. She plans to attend graduate school in the fall of 2014 to continue her studies in the areas of critical pedagogy and cultural studies. Her research interests include hip-hop as pedagogy, experiential education, education reform, cultural studies, Soka Education, and critical pedagogy.



Yu Hirano is currently a senior at Soka University of America. After receiving public education in Japan for 10 years, he moved to Cupertino, CA along with his family at the age of 16. He then attended local high school for 2 years and community college for 3 years before coming to SUA. He has been fond of studying history since the age of 12, and this passion brought him to SUA for improving English and Chinese skills and gaining different perspectives on historical subjects. After SUA, he hopes to continue his education in the field of modern Japanese history in Japanese graduate school.



Satoshi Inuzuka is an undergraduate student at Soka University of America (SUA). He was born in Atsuta mura, Hokkaido in 1992 and raised in Hachiōji, Tokyo. His life dramatically changed when he got to know Dr. Ikeda at Tokyo Soka High School. Thanks to Dr. Ikeda's encouragements, Satoshi determined to change his early life, which is marked by suffering in weak health and school bullying, and to live a contributive life. At SUA, he encountered many great professors and friends, and the world widely opened up for him. Today, he has two major ambitions: to be a musician (singing and composing) and to be an expert in the field of modern Japanese history (since 1945). He recognizes that pursuing two huge dreams at the same time is extremely difficult, and he should have fortitude and will need extraordinary efforts to achieve his dreams. But he thinks that SUA is such a great environment which makes all that possible. Satoshi is very excited by the great challenges ahead.



A recent graduate of SUA, **Menelik Tafari**, is a dedicated educator, community activists and an established Trainer of Trainers and Facilitators. He is currently establishing ShareChange, a non-profit organization for civic, interpersonal (intercultural), and advocacy education. His research falls within the fields of cultural studies, simulation and gaming, generative design and applied anthropology.



A 15-year veteran high school teacher, **Dr. Carlos Valverde** currently serves as English teacher and Director of Student Activities at Culver City High School. He created and teaches the Intercultural Literature course as a 12th grade English elective. The course critically examines contemporary as well as historical issues of cultural diversity within the US. In 2010, Dr. Valverde completed the first auto ethnographic doctoral dissertation at Loyola Marymount University, "Toward a Pedagogy of Compassion: Extracting Educational Principles of Education from Teaching a High School Multicultural Literature Class," in which he demonstrates how the frameworks of intercultural competence, value creation, and compassion within the teaching practice, manifested into transformative learning experiences for students.



Born and raised in San Jose, California, **Elaine Chang Sandoval** is currently a Sistema Fellow at New England Conservatory in Boston. She is learning to launch and manage programs inspired by El Sistema, a movement of social action through music education programs begun in Venezuela which has expanded across the world. She graduated from Soka University of America in 2011 with a concentration in the humanities, and completed her masters in ethnomusicology at the University of Oxford in 2012. Elaine hopes to contribute to the Sistema field by encouraging cosmopolitanism in music education and developing fieldwork-based programming. Her other interests include applied ethnomusicology, music transmission in different cultures, and multicultural music education.



Ryo Chonabayashi received his PhD in philosophy from Cardiff University (UK) in 2012. He also received his MA in philosophy from University of Bristol (UK) in 2006. He was educated in Tokyo Soka Junior High School and Soka High School and his first degree in humanities is from Soka University in Japan which he received in 2005. His primary research interest is in metaethics, and he is currently working on the following issues: moral explanations, naturalistic moral realism, moral progress, and the ethics of belief.





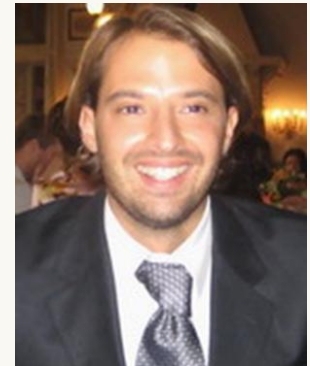
Natalie de Leon was born and raised in Las Vegas, NV, and went to a low-income high school. Natalie was recruited for the soccer program and will graduate in May 2013. Although the future is a bit uncertain, Natalie has focused her undergraduate career on gender studies, Queer Theory, educational reform, and Soka Education. She has gained experience in a variety of fields: co-founder of Queeriosity in 2012 (one of SUA's first gay-straight alliance-type clubs); Lesbian panelist speaker for Parents, Families and Friends of Lesbians and Gays' (PFLAG's) Speakers' Bureau; participated in other numerous non-profits such as OC Equality; and spoken for FAIR Education Act at Capistrano Unified School District. She hopes to use her experiences and education to create a useful and viable pedagogy to include her identity and others like her in humanity.



Leonard Bogdonoff is currently a freelance web developer living in New York. He was a part of Soka University's seventh entering class. Leonard worked as a front-end web developer at iTalki, a small edtech startup in Shanghai, China, as well as Converse Asia. Leonard's undergraduate interests included street art, digital privacy, and social dynamics on online networks. Leonard occasionally blogs at Lkbcc.com.



Emiliano Bosio is a M.A. candidate in International Language Education at Soka University of Japan (SUJ) and will graduate from a one year Intensive Japanese Course at SUJ in March 2013. Currently an English Teacher at M&G Communication School in Tokyo where he is actualizing the principles of Soka Education and is also an English Facilitator at the WLC Soka University of Japan. He graduated from the University of Milan with a Bachelor in Letter & Philosophy and Major in Cultural Heritage Science – History & Development of Media. Emiliano is the cofounder of the Soka Education International Group (SEIG) at SUJ; a group of international students devoted to studying and actively promoting an international perspective of Soka Education. His academic interests include Global Citizenship, Peace Studies, International Education, Education Management and Social Media.



Jean and Garrett are both SUA alumni. Garrett is lost finding himself somewhere in El Salvador, helping to bring history to the hands of a small community. He could not be reached for further comment. Jean is still hiding behind words. Now those words are from a different alphabet and a different time.



Panel on Critical Pedagogy

James Spady is an Associate Prof. of American History at Soka University of America. His areas of research are in colonialism/colonization, race, the history of learning and pedagogy, and Early North America. He has worked at Soka since 2006. A former community and labor organizer on the East Coast, Dr. Spady continues to work with community organizations here in California, especially Chicanos Unidos. He is a former board member of La Escuela Freire, a public charter school project in Santa Ana, CA



Ryan Ashley Caldwell is a sociologist whose main areas of research are gender, sexuality and power. She analyses these topics looking at war crimes, drag, and sexuality practices and using social theory and feminism. Her recent publications have highlighted that institutions and norms reinforce power-knowledge such as how certain practices and value creations are given meaning over and above others, and where certain identities are left under articulated. In future scholarship, she hopes to show how these ideologies can be challenged so that thinking about gendered bodies and identities, in light of institutions and normative identities, are be a possibility.



Associate Professor of Rhetoric, Writing Studies, and Humanities at Soka University of America, **Aneil Rallin** previously held appointments as Assistant Professor of English at York University in Toronto and Assistant Professor of Literature and Writing Studies and Director of General Education Writing at California State University, San Marcos. His wide-ranging research and teaching interests traverse the intersections and collisions among the fields of rhetoric and composition, critical pedagogy, experimental writing, cultural studies, queer theory, postcolonial theory, feminist theory, and critical animal studies.



Phat Vu received his B.A. at Williams College and Ph.D. at Cornell University. He taught at the College of the Holy Cross and at Wellesley College before coming to SUA in 2000. At SUA, he has taught a variety of courses (Physics, Core I, Core II, Modes, Learning Clusters) and has been recognized as a Professor of the Year (six times) by students.





Workshops

Workshop 1: Putting our Bodies into the Classroom

This workshop will engage participants in activities that intend to expand the concept of Soka education into a more holistic framework that is not only mental/intellectual, but also physical/embodied. Besides actually performing a few embodied practices as a group, we will also touch upon the importance of learning with/through the body and discuss the cognitive functions associated with a healthful lifestyle.



(From left to right: Ben Walder, Ginevra Geracitano, Ana Paula C. Pitta)

My name is **Ben Walder** and I am from San Diego. I am part of the class of 2013 here at SUA. I enjoy listening to and playing music, I am an avid hiker and intend to continue my education in the field of Chinese medicine.

My name is **Ginevra Geracitano** and I am part of the class of 2013 at SUA. I was born and raised in Rome, Italy. I am interested in lots of things, among which are international politics and conflict resolution, classical music and fashion.

My name is **Ana Paula C. Pitta** from Portugal and I am part of SUA's class of 2013. I love to dance: all kinds of dance styles, from classic ballet to salsa. One of my future goals is to work in the field of education and children's rights.

And we are this year's **Academic Department** chairs at SUA. As the Academic Department we represent students to the faculty and administration on various academic affairs. The Academic Department plays a giant role in Soka culture, from working with professors to hiring new faculty, advocating new classes, new languages, and much more.

Workshop 2: Learning of Life that Fosters Global Citizens: Understanding Soka Education from Educational Practice

This workshop will begin by understanding Soka Education through actual classroom practice. Father of Soka education, Tsunesaburo Makiguchi was a school-teacher (and principle) himself. Therefore, Soka education was created amidst actual teaching experience. The classroom practice this workshop will examine is from a grade 5 (age 11) elementary school integrated curriculum course taught by Ms. Terabayashi (conductor of the workshop). The topic of the course focuses on 'life'. Learning about life is the fundamental key that connects to understanding crucial issues such as bullying, environmental issues, to even war. The aim of this integrated lesson focuses on how to teach children to deepen their sense of life, and then applying what they have learned to understand further how to respect life for themselves and others. Makiguchi introduced a slogan for developing a new educational pedagogy, which was identified as 1) start from experience, 2) place value as the aim, and 3) take economics as a principle. This workshop will explore examples of actual classroom practice through the lens of Makiguchi's slogan that expands to understanding other Soka education theory.



Tamiko Terabayashi is currently an associate professor at Soka University Japan's Graduate School of Education. Before this she has experienced working as an elementary school teacher for over 30 years. Her field of study ranges from primary education, integrated curriculum, lesson study, science and cosmology. She currently lives in Tokyo and has come to SUA to join our SESRP conference.



Kazuhiro Iguchi is currently a graduate at Soka University of Japan studying in the International Language Education (TESOL) program education. He comes from a Japanese family background and was raised in Toronto, Canada. His field of research includes language education, comparative education, Steiner Education, and Soka Education. Kaz has experienced learning from a variety of educational contexts including, Canadian public education, Steiner education at Toronto Waldorf School, and Japanese language program, education major, and now a ILE graduate student at Soka University, Japan. Based on his experiences, Kaz has dedicated his work to share and create value from the diversity of culture and various approaches to education he has encountered. After graduating, Kaz plans to work as a teacher applying what he has learned from these values.

Workshop 3: Free Schools and Areas of Confluence with Soka Education

In his September 29, 2000 address "Serving the Essential Needs of Education", Daisaku Ikeda mentions innovative approaches such as "free schools" in his call for creativity and experimentation in education. In a time when increasing standardization and regimentation is the dominant education paradigm, free schools such as Sudbury model schools are gaining momentum in the United States. These schools are completely age-mixed and are run democratically by the students and staff. In the place of a prescribed curriculum, learning occurs naturally through daily life. In this workshop, Tallgrass Sudbury School staff member Melissa Bradford and 2011 Sudbury graduate Cassie Bradford will present how Sudbury schools work and describe their areas of confluence with Soka education values such as dialogue, respect for the student, and value creation.

Melissa Riley Bradford



After seven years of teaching eighth grade in the public school system, Melissa has spent the last fifteen years exploring nontraditional education approaches such as democratically-run free schools and unschooling. In 2008 Melissa founded Tallgrass Sudbury School in Riverside, IL, a completely age-mixed school for students aged five through nineteen where the curriculum is completely student-driven and the rules are made and enforced democratically by students and staff. Melissa is currently pursuing her doctorate at DePaul University College of Education in Curriculum Studies with a focus on Soka Education, and is an adjunct faculty member at Joliet Junior College.

From a Philosophy to a Methodology: Implementing Soka Pedagogy in Math Instruction for At-Risk Youth

Ryan Hayashi

Class of 2012

Introduction

From a Philosophy to a Methodology: The Past and Present

At its present stage of development, the Soka Education movement faces at least two major challenges. The first is the issue of inadequate translation of primary sources into the English language. The second challenge is the task of translating the educational philosophy of Soka into an educational methodology. This paper will explore the latter task in the context of secondary math education in public schools.

In its current state, Soka Education is a philosophy of education. It does not yet encompass a comprehensive methodology. Originally, Makiguchi hoped for *The System of Value-Creating Pedagogy* to encompass a total of twelve volumes. The first four were intended to provide a general overview of his philosophy of education while the following eight would explore the practical methods of implementation. However, in the end he was only able to publish the first four volumes (“For Students” 174). In addition, many of his notes, lesson plans, etc. were confiscated by the government during WWII and are yet to be found. Thus, although we have a good understanding of Makiguchi’s general educational philosophy, the details of the concrete implementation he envisioned remain unclear.

Makiguchi and Toda did publish works in which they outlined specific teaching methods and programs. However, these works have not yet been translated into English. In addition, of the four volumes of *The System of Value-Creating Pedagogy*, there is one entitled “Educational Methodology¹” in which Makiguchi discusses teaching methods. However, at the end of that chapter, Makiguchi explains that, “Everything in this book up to now has in a sense been preface. We now must undertake the formulation of a comprehensive plan for value-creating

¹ This is the title in Dayle Bethel’s translation.

learning” (183). This statement demonstrates that Makiguchi believed that the majority of Soka Education – the methodology - was yet to be developed. Unfortunately, he was unable to accomplish this task during his lifetime.

Thus, the project of Soka Education remains unfinished. It is up to the alumni of Soka Schools and other Soka educators to complete this task. Researcher Masayuki Shiohara believes that “Makiguchi entrusted future generations with the mission of conducting further research on Value-Creating Pedagogy” (“For Students” 174). Makiguchi himself believed that teaching methods must be developed by teachers themselves rather than educational scholars or theoreticians. Thus, it is the responsibility of current Soka educators to create the methodology that Makiguchi could not complete.

Desert Pride Academy

I am currently teaching mathematics at an alternative high school called Desert Pride Academy in Anthony, New Mexico. The community in Anthony struggles with issues of severe poverty (\$8,000 per capita median income), violence, gangs, drugs, discrimination, and immigration. Furthermore, I am teaching at an alternative school for students who have dropped out, been expelled, are involved with gangs and drugs, girls who are pregnant, etc. Almost none of them have been successful in the traditional public schooling system. Few of them enjoy school and even fewer enjoy mathematics. My job is to get them interested in Algebra I and Geometry. It is quite the tall task.

As a first year teacher, putting the theory of Soka Education into practice has proven to be much more difficult than I initially imagined. Social contribution, value creation, and happiness are great ideas on paper. The difficulty comes when striving to implement these ideals in reality. For example, how do you teach the concept of solving equations in a way that fosters contributive citizens? How do isosceles triangles figure into value creation? If I have learned anything in my first year, it is that putting the abstract principles of Soka Education into practice is not easy.

A Roadmap

In the introduction of the paper, I have discussed the historical background and present circumstances regarding Soka Education methodology. In Part One, I will introduce three essential principles of Soka Education: value creation, social contribution, and self-directed learning. I will also begin to discuss the benefits of introducing these three principles into public mathematics education. In Part Two, I will comment on the failure of our current educational system to do so. In Part Three, I will present concrete proposals of how the principles could be implemented in a high school mathematics classroom. In Part Four, I will share observations and insights I have come to in my own efforts to do this. And in Part Five, I will argue that fostering creative, contributive, independent young people is essential in the context of our current social problems and the present rate of technological growth.

Part One: Definitions

The three essential ideas of Soka Education that I have chosen to explore are value creation, social contribution, and self-directed learning. Makiguchi's reference to these three principles throughout *The System of Value-Creating Pedagogy* demonstrates their central role in his educational philosophy.

Value Creation

Value creation – the literal translation of “Soka” – is the act of combining skills and knowledge in order to create something new. Makiguchi explains the idea in the following way: “creation reworks the ‘found order’ of nature into an order with special benefits for humanity . . . when someone brings together previously unrelated things to the manifest benefit of humankind or builds upon earlier works to increase their relevance, that is called invention, origination, or creation” (57).

Creativity is therefore the foundation of value creation. One must be able to perceive the connections between seemingly unrelated things in order to combine them into a creation that is beneficial. Poets do this when they create metaphors. For example, Shakespeare compares the beauty of a lover's eyes to the light of the moon. Einstein, who highly valued imagination, exercised creativity when he equated the seemingly unrelated ideas of energy and mass in his famous equation $E=mc^2$. Value creation entails recognizing relationships and connecting seemingly isolated ideas for the benefit of humanity.

Consequently, Soka Education emphasizes the importance of connections and relationships over the memorization of isolated facts. A history or math course based on the memorization of dates, events, theorems, equations, etc. fails in this respect. The goal of a teacher should be to help students perceive relationships and develop a comprehensive conceptual framework in which all concepts are linked. Makiguchi also proposed unifying all the academic subjects around the central theme of community studies in *Research into Community Studies as the Integrating Focus of Instruction*. By emphasizing relationships between both concepts and subjects, he hoped to equip students with a deeper, interdisciplinary understanding of the world necessary to solve complex, real-world problems.

Makiguchi's successor, Josei Toda, emphasized the development of students' reasoning skills over instruction in procedures needed to solve particular problems. He published these ideas in his work *Guidebook to Mathematics through Reasoning based on the Principles of Value-Creating Pedagogy*. In this book, he argued that the central goal of mathematics education should be to develop students' reasoning skills:

In teaching children how to solve applied problems, the main focus should be on fostering the student's reasoning ability. It is not a learning in which we teach the way to solve a question or in which a student simply commits an answer to memory. Rather, it is a learning to enable the student to think how to solve a

question. There is value in thinking, and the effect of learning this field comes from acquiring the habit to think. (“The Ideas and Practices” 155)

Toda, like his teacher Makiguchi, valued problem-solving, conceptual learning, and reasoning skills over rote memorization.

Social Contribution

Once students develop creativity, what is it that they should create? Makiguchi believed that students should use their learning to create that which benefits society as a whole. The relative worth of different creations is determined by the degree to which it enhances and improves the life of both the individual and society at large.

Teaching students to perceive connections not only fosters a creative spirit; it can also breed a desire for social contribution. Makiguchi explains that:

once aroused to the awareness of how society provides for everyone’s happiness, these same [students] will not only be encouraged to consider the ways and means of living in harmony with others but actually come to cherish the moral laws of social existence and realize there really is no better route to their own happiness than through being a productive participant in their society. (28)

Thus, teaching students about the symbiotic social and natural relationships that characterize our lives will breed a “social consciousness” and a desire to contribute. Makiguchi also believed that the development of one’s capacity to create value for oneself and one’s society is a central factor in happiness. The value creator leads a happy, fulfilled existence.

Self-Directed Learning

The third essential principle of Soka Education is self-directed learning. Makiguchi explains the idea as follows:

The aim of education is not to transfer knowledge; it is to guide the learning process, to equip the learner with the methods of research. It is not the piecemeal merchandizing of information; it is to enable the acquisition of the methods for learning on one’s own; it is the provision of keys to unlock the vault of knowledge. It does not consist in pilfering the intellectual property amassed by others through no additional effort of one’s own; it would rather place people on their own path of discovery and invention. (168)

Soka Education does not aim to force-feed students facts discovered by intellectuals of the past. Rather, it aims to equip them with the skills and mindsets to make their own discoveries. Its goal is not to produce automatons, but independent, life-long learners.

Makiguchi fiercely criticized a Japanese school system that saw the transfer of knowledge as its sole purpose. He went as far as to refer to it as “one of the oldest and most primitive schemes ever invented by humans” (6). To illustrate his point, he compared this method of teaching to that of “fishing people who have always fished with poles and know nothing of nets; farmers who continue to work the soil with a spade and hoe passed down from previous generations, never thinking to improve their tools” (6). If education is based on imitation, the student can never surpass the teacher. If this is the case, society will never progress in any meaningful way.

Part Two: The Problem

To what degree does America’s system of public education foster creativity, an altruistic spirit, and autonomous learners? In this section, I will show that America’s public schools have failed miserably in all three respects.

Self-Directed Learning

Our present system of mathematics education often follows an instructional method referred to as “direct instruction.” The teacher begins a class by demonstrating a concept or skill and doing a few example problems. Afterwards, the student practices the skill that the teacher has modeled. This method is also referred to with the derogatory term “drill and kill.” In a powerful essay criticizing our current system of mathematics education, math teacher Paul Lockhart condemns this outdated style of teaching:

The main problem with school mathematics is that there are no problems. Oh, I know what passes for problems in math classes, these insipid ‘exercises.’ Here is a type of problem. Here is how to solve it. Yes it will be on the test. Do exercises 1-35 odd for homework.’ What a sad way to learn mathematics: to be a trained chimpanzee. (9)

In direct instruction, teachers reduce mathematics to the mindless memorization and execution of rules. Lockhart laments that the “rich and fascinating adventure of the imagination has been reduced to a sterile set of ‘facts’ to be memorized and procedures to be followed” (5). For example, in a typical math class, a teacher might start a unit on triangles by introducing the formula for the area of a triangle. Rather than allow students to discover this formula on their own, they receive it from the outset. After memorizing it, they then practice it repeatedly.

In this model, students do not have the freedom to make their own discoveries, formulate their own mathematical arguments, or think independently. They play a passive role. They are not the active, self-directed learners that Makiguchi envisioned. This one-way transfer of information is akin to the “banking method” of education that Paulo Freire opposed and the “force-feeding” of students that Tsunesaburo Makiguchi so strongly condemned.

Value Creation

Students cannot possibly develop a spirit of creativity if they play a passive role in the learning process. Creativity requires intense effort. In addition, public schools' present emphasis on facts over relationships stifles students' creativity. As mentioned earlier, the act of creation requires the ability to connect seemingly unrelated ideas. Our educational establishment has made this difficult to accomplish by de-contextualizing math concepts from other math concepts, other subjects, a historical backdrop, and any real-life application. Math now exists in fractured isolation.

The first problem is that the math curriculum isolates concepts into distinct units and lessons. Students typically practice particular skills in isolation. Rarely are they asked to use a variety of different skills in conjunction to solve a complex problem. Thus, they do not have the opportunity to exercise creativity by creating their own unique synthesis of diverse skills and ideas.

Secondly, traditional curriculums isolate mathematics from other subject areas. Lockhart criticizes this practice by asking the following question: "What other subject is routinely taught without any mention of its history, philosophy, thematic development, aesthetic criteria, and current status?" (9) In works such as *Research into Community Studies as the Integrating Focus of Instruction*, Makiguchi also criticized the isolation of academic subjects. He argued that this artificial division of courses ensures that students will never understand the interdisciplinary, organic relationships between English, Math, History, Science, etc.

Lastly, teachers isolate math concepts from their problem context. For example, as mentioned earlier, the area of a triangle is often given as the starting point of a lesson. But formulas like these were discovered by mathematicians who underwent an intense process of curiosity, struggle, and discovery to solve a particular problem. In simply stating facts as a given, teachers remove the product from the creative process underwent to create it. As a result, students are doing precisely what Makiguchi argued they should not: "pilfering intellectual property amassed by others through no additional effort of one's own" (168). This robs students of the opportunity to benefit from experiencing discovery and invention themselves. It also divests math concepts of all interest and meaning because they are no longer an outcome of a creative struggle.

The direct instruction method of mathematics education completely de-contextualizes math concepts. As a result, students are not taught to perceive any type of connections or relationships. Consequently, they do not develop creativity.

Social Contribution

The possibility of introducing positive social values into math curriculum is often dismissed by those who argue that mathematics is a value-neutral subject. What moral quality can be found in the objectivity and impartiality of arithmetic? As a result of this outlook, math education often neglects the task of developing the social consciousness that Makiguchi promoted.

The claim that mathematics is ethically neutral is problematic for a number of reasons. Firstly, math educators teach real-world applications that most definitely have a moral quality. Educational scholar Fatma Tutak presents a powerful example from Nazi-era Germany: “How much poison gas is needed to kill...?” (65) The choice of what applications to teach contains a value judgment. The idea of a value-neutral math class contains another contradiction. As social justice math teacher Jonathan Osler comments, “Our classrooms are politicized spaces before we even walk in the door because political parties in our country are dictating what should and should not be happening in our classrooms. What we’re supposed to teach, and how we’re supposed to teach it, has been predetermined by someone with a political agenda” (13). As Paulo Freire reminds us, education is always political. The decision to teach math in a neutral way does in fact carry implicit values. For example, it places an emphasis on math as an abstract, intellectual practice rather than a practical tool. An ethically-neutral classroom simply does exist.

In a value-creative math class, students would learn to use mathematics to benefit society. Unfortunately, in public schools such an idea seldom exists in practice, if even in theory. As a result, teachers and students fail to understand the potential of using mathematics as a tool for social contribution.

Part Three: Methods of Implementation

I have presented the problem(s). Now, I will explore the variety of ways that the implementation of Soka pedagogy in mathematics education could actualize the ideals of value creation, social contribution, and active learning. In doing so, I will introduce the perspective of the field of “social justice mathematics” as well as the ideas of scholars promoting an active, problem-solving approach to learning.

Social Contribution

Soka Education shares common aims and methods with critical pedagogy. Makiguchi wrote about helping students develop a social consciousness so that they could contribute to society. Paulo Freire shared the same goal of creating a society based on the values of equality, social justice, and prosperity for all. However, he differed from Makiguchi in that he emphasized the examination and transformation of oppressive social relationships. In Freire’s opinion, this is the most effective way to accomplish the task. Another difference is that Soka Educators have not yet actualized their ideals in math education in any substantial way. On the other hand, educators from the tradition of critical pedagogy have begun to translate their theory into practice in the field of “social justice mathematics”. For this reason, Soka Education can learn much from efforts to implement critical pedagogy.

Social Justice Mathematics

The aim of social justice mathematics is to teach students to use math as an analytic tool to better understand, critique, and positively transform social inequalities. Social justice math

teacher Eric Gutstein summarizes the aim as teaching students to “read and write the world” with math. He explains that “reading the world with mathematics means to use mathematics to understand relations of power, resource inequities, and disparate opportunities between different social groups and to understand explicitly discrimination based on race, class, gender, language, and other differences” (“Teaching and Learning” 45). After students develop this understanding, they write the world with math using it as a tool to advocate for positive social change.

Social justice mathematics - like the broader movement of critical pedagogy from which it was born – emphasizes power relations as an important analytic lens. It recognizes that historically, those in power have often used math as a tool to control and oppress people. Math is behind social phenomena such as the recent housing crises, the development of nuclear weapons, economic inequality, and a myriad of other examples. In contrast, social justice math and Soka Education share the goal of teaching students to use math as a tool to create a world of social justice.

The field of social justice mathematics excites me because researchers and teachers have begun to successfully implement their ideals in concrete ways. Eric Gutstein provides us with many examples in his book *Rethinking Mathematics: Teaching Social Justice by the Numbers* as well as *Reading and Writing the World with Mathematics*. In these books, Gutstein writes about the integration of real-world projects into his class. For example, in one of these projects, students find the area of a circle and use it to calculate the density of liquor stores, community centers, and movie theaters in their city. They can then compare these figures to those of wealthier and/or poorer cities. This can then open up a discussion about why there are so many more liquor stores in low-income areas. After completing the project, students might present their findings to their friends, family, and community members at a school event.

Social justice math projects like these actualize the ideals of Soka Education in a number of ways. Most importantly, they teach mathematics in a way that helps students develop Makiguchi’s “social consciousness.” Such a model of math education fulfills the ideal of fostering a desire to give back to society. Secondly, social justice math accomplishes Makiguchi’s hope of integrating the various academic subjects. In the liquor store project, students use math, history, and English to talk about a social issue that they experience in their own community. This project perfectly fulfills Makiguchi’s proposal of uniting all the subjects around the central theme of community studies. And lastly, a social justice approach makes math relevant and gives meaning to the numbers. It does so by relating abstract ideas to social issues that students directly experience.

Social justice math teachers recognize that the introduction of value judgments into curriculum is not only desirable, but inevitable. As Gutstein notes, the attempt to teach math devoid of political context “provides no experience for students to be able to use analytical tools (like mathematics) to make sense of and attempt to rectify unjust situations. These all contribute to disempowering school experiences for students, and, in my view, are thus political acts, though not necessarily conscious” (“Reflections on Teaching” 70). Avoiding political discussion necessarily makes mathematics abstract and removed from reality. Since education is always

political, teachers should recognize this fact and overcome their hesitancy to situate mathematics in a political context.

Similarly, Makiguchi supported the idea of integrating political discussion and social values into math class. This is demonstrated by his reference to arithmetic as a course “intended as general guidance in value creation” (194). He also believed that teachers should not be afraid to take a political stance. He went as far as to argue that the “moral element” is the “most basic of all criteria for a teacher” (108). Educators must be willing to share their own political stance. At the same time, they must also create a space where alternative perspectives are valued and respected.

Despite their commonalities, there are also differences between social justice mathematics and Soka Education mathematics. As mentioned earlier, critical pedagogy aims to develop a contributive spirit by exposing students to social inequalities. In contrast, Makiguchi believed teachers could foster a desire for contribution by a different means:

It is the faith of the educator that, once aroused to an awareness of how society provides for everyone’s happiness, these same persons will not only be encouraged to consider the ways and means of living in harmony with others but actually come to cherish the moral laws of social existence and realize there really is no better route to their own happiness than through being a productive participant in their society. (28)

Makiguchi emphasized presenting students with the beneficial, rather than detrimental, aspect of social relations. Therefore, a Soka Education math project might ask students to use math as a tool to examine how the social and natural environment *positively* contributes to their lives in some unique way.

Value Creation and Self-Directed Learning

In a Soka mathematics classroom, the goal would be to foster creative individuals who actively engage in the learning process. In the previous section, I argued that traditional math classes fail in this task for two reasons. The first issue is the over-emphasis on the memorization and repeated execution of particular skills. This teaching style turns students into passive recipients of knowledge. The second issue is a de-contextualization of math concepts from other math concepts, other academic subjects, a problem context, and students’ experience. This stifles creativity. A Soka Education mathematics class would reconnect each concept to a larger context and aim to build a comprehensive conceptual framework of mathematical knowledge. Put simply, it would emphasize relationships over isolated facts and actively engage students in problem-solving.

As mentioned earlier, a social justice approach can contribute to the development of students’ creative potential in a number of ways. Activities such as the liquor store project help students build connections by asking them to use a variety of computational, linguistic, and

analytic skills to examine an issue that they have personally experienced. Such projects connect math skills to other math skills, other subjects, and students' personal lives. In doing so, they fulfill Makiguchi's proposal of interdisciplinary education, personally relevant education, and value-creative education.

Other mathematics teachers with progressive and humanistic approaches have much wisdom to share regarding fostering mathematical creativity. One such individual is Paul Lockhart. In an article entitled "A Mathematician's Lament," he presents a cogent and compelling argument that powerfully condemns our current system of mathematics education.

We can best understand some of Lockhart's arguments when considering the difference between "direct instruction" and an inquiry-based, constructivist approach to teaching. In the direct instruction model, teachers transmit knowledge, concepts, and procedures for students to practice. In an exploratory or inquiry-based approach, teachers present students with a question or problem and guide them towards a point of understanding.

Lockhart argues that the direct instruction method inhibits curiosity, creativity, and active learning. It does so because it isolates mathematical concepts from the background problem from which they arose. The answer precedes the problem. As a result, there is "no chance for them to even get curious about a question; it was answered before they could ask it" (13). Since there is no prolonged engagement with an interesting problem, there is no room for curiosity to grow.

Furthermore, the direct instruction method forgets the importance of the problem-solving process. As Lockhart explains, "Mathematical structures, useful or not, are invented and developed within a problem context, and derive their meaning from that context . . . There are no 'facts' per se; everything is relative and relational. It is the story that matters, not just the ending" (17). By emphasizing the isolated fact, teachers reject and implicitly devalue the line of reasoning used to arrive at the solution. But the "why" is just as important as the "what!" The process is just as significant – if not more so – than the product! This point is similar to that made by Toda; the development of mathematical reasoning skills is the central goal.

What then should teachers do? Lockhart encourages math educators to reconnect process and product by engaging students in the active problem-solving of complex mathematical questions. Teachers can also introduce the historical context of mathematicians such as Pythagoras or Thales who grappled with similar problems. If students are pushed to actively problem solve, "specific techniques and methods will arise naturally out of this process, as they did historically: not isolated from, but organically connected to, and as an outgrowth of, their problem-background" (16). This approach also gives students the freedom to think about a problem in their own unique way. There are an innumerable number of distinct ways to think about any single math problem. In direct instruction, the student is only exposed to one of these methods – the one that the teacher models.

Once students struggle with a problem and get frustrated, they will actively seek the techniques needed to arrive at a solution. The creative struggle has stimulated their curiosity. As they strive to answer the question, they will surely make many mistakes. But once they reach the

moment of realization, they have had a meaningful learning experience. The solution is now a result of their own efforts. It is no longer a handout from the teacher.

The inquiry-based approach actualizes Makiguchi's aim of fostering creativity and active learners. Rather than repeatedly executing isolated skills, students must figure out on their own how to connect different skills and ideas in a unique way. In short, they must think creatively. Furthermore, they are no longer the passive recipients in a lifeless process of data transmission. They are actively creating their own understandings and solutions. The teacher has actualized Makiguchi's call to place students "on their own path of discovery and invention" (168). Students have become self-directed, active learners. As Lockhart explains – and I am certain Makiguchi would concur – "mental acuity of any kind comes from solving problems yourself, not from being told how to solve them" (14).

An experienced teacher once told me that if you are working harder than the kids, they are not learning. Teachers should not lecture at length or exert any tremendous amount of energy during instruction. Rather, they should give students the opportunity to work hard and guide them through their engagement with rigorous content.

The Question of Relevance

As a first year teacher, I developed a deep-seated conviction in the necessity of making math relevant to my students. If the content is not relevant, why learn it? Thus, I exerted tremendous energy to connect abstract mathematical concepts to my students' everyday lives. The field of social justice mathematics also recognizes the importance of relevance and attempts to actualize it in a unique way. Makiguchi, too, considered the best way to deal with the fact that "abstract ideas relate poorly to young minds" (200). His conclusion was similar to my own: teachers should strive to connect abstract concepts with "all the things, both tangible and intangible, with which children have had to become familiar in their own home environment – stimuli they can in no way escape or forget – and connect all other material to those things" (201).

For a while I struggled to relate parallel lines, transversals, and square roots with the lives of disadvantaged, Hispanic youth. This struggle made me question the possibility of bridging the exceedingly immense gap between the lives of my students and the abstractness of Algebra I and Geometry. And amidst all of these thoughts, I read the following passage from Lockhart:

The saddest part of all this 'reform' are the attempts to 'make math interesting' and 'relevant to kids' lives.' You don't need to make math interesting – it's already more interesting than we than handle! And the glory of it is its complete *irrelevance* to our lives. That's why it's so fun! Attempts to present mathematics as relevant to daily life inevitably appear forced and contrived . . . Algebra is not about daily life, it's about numbers and symmetry – and this is a valid pursuit in and of itself . . . We don't need to bend over backwards to give mathematics relevance. It has relevance in the same way that any art does: that of being a

meaningful human experience . . . People enjoy *fantasy*, and that is just what mathematics can provide – a relief from daily life, an anodyne to the practical workaday world. (9)

Wow. How do we come to terms with these competing perspectives? On the one hand, I agree with Makiguchi and Gutstein’s claim that it is important to connect math with students’ personal experiences. Doing so increases relevance and gives them a concrete context in which they can ground more abstract ideas. It is also important if we hope to teach students to use their mathematical capacities to create value in society. At the same time, I have personally experienced that many of my attempts to make abstract principles relevant were “inevitably forced and contrived.” And I recognize that students can still develop creativity, curiosity, intellectual independence, and problem-solving skills even if problems are devoid of any real-world context. So, perhaps teaching math abstractly is not a practice to be categorically rejected.

Would Makiguchi approve of this compromise in principle? In *Community Studies*, he proposed a program that would help students understand the abstract principles of every subject by connecting them to students’ direct observations in the community. So some degree of personally-relevant context is most definitely important. But once students understand the principles, I see no reason why a teacher could not move away from concrete examples for the sake of fostering creativity and problem-solving skills. Mathematics is unique because it is exceedingly abstract – perhaps more so than any other subject. Lockhart makes a good point in stating that relating ideas back to the real-world is often difficult and contrived. In addition, he keenly notes that math’s abstract nature is not only a difficulty to be overcome; it can also be an asset to be leveraged.

Perhaps what my students need most – amidst the painful, harsh reality in which they find themselves – is for someone to take them to a place of wonder. There is value in that too, is there not? In Makiguchi’s theory of value, there are three types of value: beauty, benefit, and good.² Social justice mathematics represents the actualization of “good” because it teaches students to use math as tool for social contribution. At the same time, Lockhart’s abstract, inquiry-based approach realizes the value of “beauty.” In a section on the concept of “aesthetic value,” Makiguchi explains that intangible things can produce beauty too: “humans are subject to the same order of appreciative feelings toward actions, occurrences, and ideas as they are toward things, so I see no reason to dismiss these from consideration as aesthetic objects” (82). Therefore, the appreciation of abstract mathematical concepts can also produce the aesthetic value of “beauty.” This is supported by Lockhart’s notion that mathematics is a beautiful and enchanting *art* of ideas, patterns, and numbers (3). And Makiguchi’s conclusion is the same as Lockhart’s; aesthetic value is important because it helps “people find comfort and alleviate

² Beauty refers to the value of aesthetic pleasure produced by sensory perceptions. Benefit refers to the value that contributes to the well-being of individuals. Good refers to the value that contributes to the collective life of society.

fatigue by breaking the monotony of their everyday life, diverting their minds, and raising joy in place of melancholy” (83).

Part Four: Putting the Theory into Practice at Desert Pride Academy

I would now like to briefly discuss my own efforts to implement the ideas explored in this paper. As a first year teacher, I am at the very beginning of my journey. I have just recently begun experimenting with implementing the ideals of Soka Education and social justice mathematics into my classroom. For this reason, the discussion in this section is not meant to be comprehensive or thorough in any way. I would simply like to share some initial observations that I have made as I have begun to put the theory into practice.

As I mentioned in the introduction, my students face a great number of obstacles to their educational achievement. Some of these challenges include severe poverty, widespread drug abuse, intense gang activity, teenage pregnancy, racial discrimination, failing schools, rampant violence, and a number of other issues.

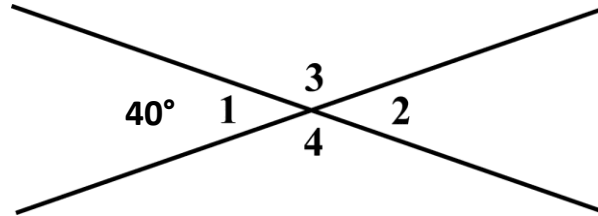
During my first semester, I gave my incoming students a 5th grade California standardized math test as a diagnostic. A large majority of them scored “not proficient” on this test. Although in high school, most of my students are at a middle school or even elementary school math level. This is the result of a variety of social and educational circumstances and cannot be seen as the consequence of any one factor. At the same time, it is clear to me that the traditional form of mathematics education has not served my students well by any means.

When I was in high school, my mathematics teachers generally taught with traditional methods. Going into my first year of teaching, I was influenced by this experience. Initially, I too taught in this way. But after a while, an inner sentiment of dissatisfaction made me realize that neither I nor my students were happy with the class. But due to a hectic schedule, I did not have time to switch things up by redesigning my curriculum.

This spring semester, I have tried to begin gradually implementing the activities and methods discussed in this paper. For example, I recently taught a 2-day lesson adapted from a project designed by Eric Gutstein on the US expenditures on the wars in Iraq and Afghanistan. The project helped students understand the massive size of the \$1.4 trillion we have spent on the wars by asking them to calculate the time it would take to count that many \$1 bills³. The second day, students created their own plans of alternative ways that the local community could have spent the money. The project was effective in opening the door to some interesting conversations on military spending. Although we were able to engage in a very meaningful dialogue, the math needed to accomplish the assignment was fairly simple. In other words, I struggled to help students analyze a social issue while maintaining a high level of mathematical rigor. Do not get me wrong: these two tasks are not mutually exclusive by any means. I would simply like to note that this balancing act is an issue that social justice math teachers should be consciously aware of.

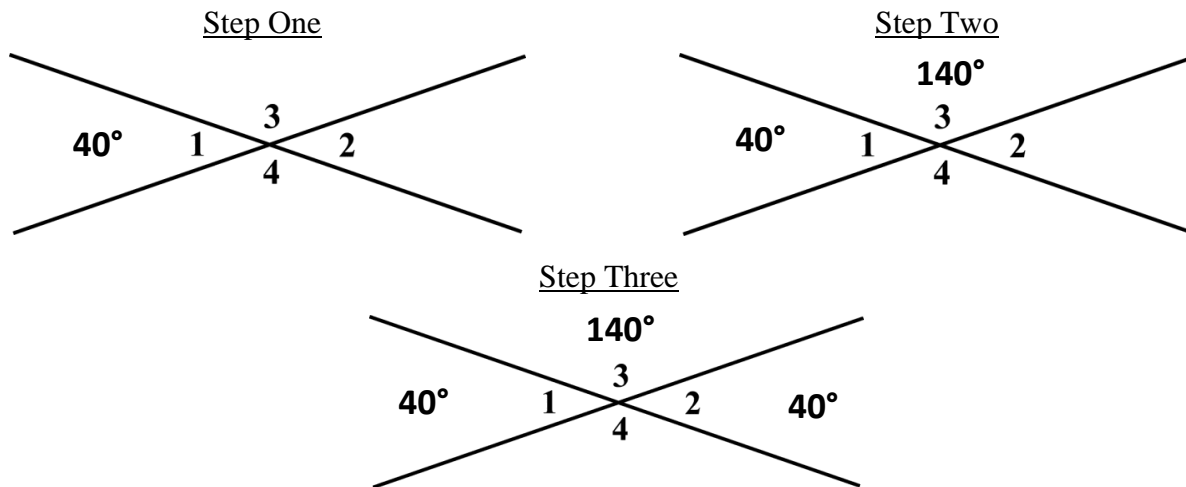
³ At the rate of counting \$1 every second, it would take approximately 44,000 years.

I have also begun to implement more of an inquiry-based approach when teaching my daily lessons. For example, last week I taught the concept of vertical angles⁴ in Geometry class. In the fall of 2012, I taught the idea with the direct instruction method. I began the lesson by telling the students that vertical angles are always equal. For example, in the picture below, angle 1 and angle 2 both measure 40 degrees.



I then had them practice finding the measure of the opposite angle for a variety of different images. How boring! How monotonous! This is the mindless, repeated execution of meaningless tasks that Makiguchi warned against; the type of teaching method that would produce automatons.

This semester, I started the same lesson by giving students the measure of angle 1 and *asking them* to find the measure of angle 2. They had to come up with a convincing proof. They could not simply argue that the two angles appeared to be equal. After a while, some students arrived at the following conclusion:



In step one, students are given the fact that angle 1 measures 40 degrees. In step two, they figure out that angle 3 is 140 degrees. They can do so because they know that together angle 1 and angle 3 form a straight line, and a straight line measures 180 degrees. If the total of the two angles is 180 degrees and angle 1 is 40 degrees, then angle 3 must be 140 degrees. With the same logic, they can determine that angle 2 is 40 degrees.

⁴ Vertical angles are the angles across from each other that are created when two lines intersect. Their measure is always equal.

It is a simple example. But the slight difference in the two ways I presented the content made a world of difference. My first lesson asked students to repeatedly practice executing a procedure given to them. The second lesson, in contrast, asked them to discover the fact for themselves. It actualized Lockhart and Makiguchi's proposed practice of allowing students to make their own creative discoveries. It pushed them to actively problem-solve. In addition, students had to utilize a previously-learned concept to accomplish this task: the idea that two angles forming a straight line add up to 180 degrees. In short, the lesson required students to build connections, exhibit creativity, and learn actively. They discovered a mathematical concept as a result of grappling with its problem context. The experience demonstrated Lockhart's point that "people learn best when the product comes out of the process" (13). Although I do not have any empirical data to back the claim, I believe the students better learned the concept the second time around.

The students responded well to the inquiry-based approach. One reason is that it gave them the room to approach problems in their own unique way. For example, some students argued that if you were to reflect the left side of the image toward the right side, you could create a mirror image. Therefore, angle 1 must be the same as angle 2. By recognizing diverse solutions to a single problem, educators allow students to solve a problem in the way that makes the most sense for them. In other lessons, I have seen students come up with many creative solutions that I never even considered.

During the vertical angles lesson, the majority of the students actively struggled to accomplish the task. They appeared to be much more engaged than in the previous, data-transmission-based lessons. And when some of them reached a moment of realization, I too shared the satisfaction that came with their creative breakthrough. This is one of the major advantages of a problem-solving approach. There are no "Ah-hah!" moments in direct instruction lessons.

To be sure, there are many challenges in implementing Lockhart's inquiry-based teaching method. In my context, many of my students lack the basic math skills needed to solve more complex problems. Therefore, I may sometimes need to provide them with a review of basic concepts. I may also need to provide them with more guidance if I hope for them to successfully arrive at a solution. In addition, the success of this approach is largely dependent on student investment. Students must struggle and persevere through a problem to learn. If they give up quickly or are easily distracted from this task, success will not occur. For this reason, a good classroom culture and effective classroom management skills are essential and foundational.

Initially, negative student reactions are to be expected. This is especially true when considering that the majority of my students have never been challenged in this way. They have experienced the data transmission model for most – if not all – of their education. Now, they must think for themselves. Responses such as, "Why don't you just tell us the answer?" are typical. But such obstacles should not deter educators from the task; they should simply serve as reminders of how backward and horrendously ineffective the method of direct instruction truly is.

I believe that the teaching methods discussed here will be effective for any student population. At the same time, I think that they are especially essential for disadvantaged youth. I have already mentioned the formidable challenges that my students face on a daily basis. Some of them only come to school for the free lunch – a lunch that many of them describe as even worse than jail food. Other students are involved in gangs and experience violence regularly. One of my students stopped coming to school because a rival gang started shooting up his house every day. Another student told me that he has been convicted of three felonies; the first was when he was only 14. A 13 year old girl in middle school has just become pregnant. If you were faced with these harsh realities, where would quadratic equations, y-intercepts, and geometric proofs fall on your lists of priorities?

The truth is that traditional mathematics education has very little purpose, meaning, or value in my students' lives. Yes, they will need to master it if they hope to perform well on New Mexico's standardized tests or college admissions tests. But does it contribute to their development as a human being in any meaningful way? I fear not. This is why I passionately argue for the introduction of Soka Education, social justice pedagogy, and a problem-solving approach into mathematics education. Doing so would benefit young people – especially at-risk youth – in significant ways. It would teach them to use math as a tool to benefit society, equip them with creative thinking skills, and for a short time take them away from their harsh reality toward a place of curiosity and wonder.

Part Five: Our Current Historical Moment

If we consider the circumstances of our present historical moment, it is clear that the capacities of creativity, social contribution, and self-directed learning are becoming increasingly essential. We live in a world of complex, interconnected problems. In the 21st century, political disputes, ethnic conflict, environmental concerns, a scarcity of resources, over-population, and a number of others issues will become exceedingly interrelated. Only those individuals with the ability to perceive connections and synthesize ideas to create new, innovative solutions will be able to solve the problems of the future. Without young people who can think creatively, our future is bleak.

What is the value in schools' present emphasis on standardization of tests, curriculum, standards, etc.? Standardization, which emphasizes conformity, is diametrically opposed to creativity, which emphasizes individuality and original thought. There is little room for creative interpretation or production on standardized tests. Advocates of the present system often defend these practices in the name of economic objectives. But if you ask business leaders, they will say that they do not desire workers who can only perform a limited number of specific tasks. Rather, they want people who can think creatively and innovate.

Soka Education's emphasis on creativity and conceptual relationships is also supported by recent discoveries in the field of neuroscience. Mental connections between different ideas form physical connections in the brain in the form of neural pathways. Educational neuroscience researcher David Sousa explains this process as follows: "The more connections that are made,

the more understanding and meaning the learner can attach to the new learning, and the more likely it is that it will be stored in different networks. This process now gives the learner multiple opportunities to retrieve the new learning” (84). Makiguchi had a similar understanding of the relationship between conceptual learning and neural networks. In *Community Studies*, he writes that

Our brains contain innumerable conceptions. That we are able, as needed, to recall and put these to use in our daily lives is due to the fact that they form a complex and interpenetrating network, with different concepts invariably sharing points of contact. While this image of a network is just that, an image, from our present-day level of knowledge of psychology the existence of such a network would seem to be an indisputable fact. Society is marked by innumerable gradations of wisdom and folly, sharpness and dullness; the fundamental condition for these differences would seem to be the degree to which the connections between concepts have been ordered and organized in the brain. (Gebert 6)

In the same work, Makiguchi defined the central role of teachers as assisting students in integrating new ideas into their pre-existing conceptual framework. Neuroscience shows us that Makiguchi’s emphasis on building connections improves understanding, the development of meaning, and the retention of knowledge.

In the context of the immediate access to information provided by the internet, what use is the memorization of facts? At any time, I can use the internet on my smartphone to look up any fact that I want. Considering this, it becomes clear that rote memorization has no purpose in our present moment. The essential skill students *do need* is the creative capacity to sort through this massive sea of available information to identify important ideas and synthesize them into valuable-creative innovations. Rather than creating automatons, let us leave mechanical, monotonous, toilsome tasks for calculators and computers.

The 21st century also calls for self-directed learners. Today, knowledge and technology are changing at a rapid pace. And the pace of change will only increase more in the future. For example, much of the content learned by computer science majors will be obsolete within 5 or 10 years. For this reason, what society truly needs are people who have learned how to learn. What we need most are self-directed learners. As Makiguchi explains, we need “to equip the learner with the methods of research. [The purpose of education] is not the piecemeal merchandizing of information; it is to enable the acquisition of the methods for learning on one’s own; it is the provision of keys to unlock the vault of knowledge” (168). Makiguchi wrote these words in the context of early 20th century Japan. Today, his point is even more relevant and crucial amidst the accelerating transformation of our society.

The truth is that few of the students in our nation’s math classes will become mathematicians. That is the reason why teachers should help students to develop the creativity and problem-solving skills that will serve them well regardless of their future path. In this paper, I have demonstrated that Soka pedagogy, critical pedagogy, and an inquiry-based pedagogy

provide concrete methods for fostering the creative, intellectually independent young people our world so desperately needs.

Conclusion

In the beginning of the paper, I mentioned that Makiguchi viewed the entire body of his work as a “preface” (183). I argued that it is therefore up to the Soka educators of the present age to build the methodology that Makiguchi could not build – to put the theory into practice. This paper has been a presentation of my initial efforts to contribute to this task as a first-year math teacher in Anthony, New Mexico.

The implementation of Soka pedagogy will surely differ according to context. Soka University of Japan is indeed quite different than Soka University of America. Because Soka Education respects individual diversity and utilizes students’ cultural capital, there is no single one-size-fits-all model of implementation for all locations. At the same time, there are universal principles of methodology that teachers can discover and utilize by reflecting on their experience. Makiguchi illustrates this idea by comparing the field of education to the field of medicine. He explains that a doctor uses the universally valid principles of science to remedy a cold, regardless of differences among individual patients (166). Likewise, there are universal principles of teaching methodology that can effectively apply to all students.

The current task of Soka educators is to begin identifying some of these principles. We should do so while documenting our unique efforts to implement Soka Education as teachers of a variety of subjects in a variety of cultural contexts. Much of our efforts to translate the theory into practice will proceed by trial and error. Makiguchi describes the process of developing a Soka methodology as follows: “New ideas must be given the benefit of methodical trial. They must be tentatively accepted and tested in faithfully conducted experimentation before any decision is reached. If born out, so much the better; if found wanting, there must ensue a painstaking analysis of the causes of failure” (176). By examining and comparing our successes and failures, Soka educators can begin to construct a Soka methodology. We must accomplish the task that Makiguchi could not accomplish in his lifetime. In addition to the issue of translation, this will be the central task of those who wish to expand Soka Education into the 21st century.

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A New Physical Education: The Philosophy of Children's Fitness Centers

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In all of my research on critical pedagogy there has been little discussion about the importance of physical education in creating capable and democratic citizens. Physical education is a fundamental arena through which children not only develop physical capacities, but social, emotional and cognitive skills. As Zeigler states in his *Principal Principles* of physical education, “developmental physical activity is an important means whereby the individual can [fully evolve] as a living organism... physical activities in exercise, sport, play, and expressive movement demand full attention from the organism... and therefore involve complete psycho-physical integration” (116). This important correspondence between developing humanistic children and physical education is due to the intellectual constructs, cognitive development, and social interactions that result from engaging in structured and unstructured physical play. Physical fitness games and free play can provide opportunities for language development through following instructions, as well as teach social skills such as taking turns and sharing. The range of effects of physical education is extensive because it provides a crucial arena for self-awareness within social interaction, and in turn, the potential for developing life-long values in children.

In order to narrow down the vast field of physical education for the sake of this paper and the ideas I am going to discuss, I would like to focus my analysis on the ideas of one children's fitness center, which I will refer to as CFC. Within CFC, I want to focus on a specific age range, from about 6 months to 4 and half years. The age range poses interesting complexities in the world of critical pedagogy because it includes children who are unfamiliar with the structure of traditional school settings, and, more remarkably, are experiencing some of the first social interactions of their lives with peers their own age. In addition to this, many of the children in the earlier ages of this range have little or no speaking skills, which gives new meaning to discussions on agency and experience through the lens of critical pedagogy and Soka Education.

Moreover, the connections that these children have with their social and economic environment as well as their understanding of it, is rather limited because of the narrow scope of their previous life experience. Teachers within this environment at CFC are trained to provide a range of developmental activities that would benefit not only those who lack basic fine and gross motor skills, but also those who have never learned to use their voice in public situations or have never had a previous social interaction with peers. The emphasis on social and emotional development is where the foundation for community, democracy, and a sense of justice can be laid.

The curriculum and pedagogical practices of classes at CFC for these age ranges varies greatly due to the difference in physical, social, cognitive, and emotional development. For ages 6 months to 4 and half years, there are four different age groups that are broken down by varying milestones. For the youngest age group, 6 months to 14 months, we begin class with a circle time that involves the introduction of each student and their parent, a warm-up, a song, a dance, and a practice skill that a parent will help with, such as headstands or backflips. After circle time, we break into a free play period in which we construct adventures meant to target a specific developmental aspect of the child. One week we may build a structure of stairs across the gym so that a child may work on coordination, balance, and gross motor skills while another week we may set up a circus tent with parachute and fill the inside with puppets so they can use imaginative play. During this free play we bring out two or more skills stations that work on an aspect of climbing, tumbling, hanging, or agility. After this, we move onto swings and rides for children that also focus on imagination, strength, and in some cases, simple aspects of building trust and confidence. Following the activity on the swings, children are brought to the middle of the room with assorted toys to play by themselves and with teachers in a setting where they can learn to be comfortable in social environments separate from their parents. The last two elements of the class are a game and a puppet show. The next age group ranges from 14 to 22 months and involves a similar structure with the exception that the separation time between children and their parents is not spent playing with baby toys but rather with assorted toys that vary from week to week, including puzzles, puppets, balls, and books. The next age group, from 23 months to about two years and ten months adds another element that the previous two age groups are missing. Between the swings and separation from parents, we bring out an object, such as a cone, koosh ball, or ball-pit ball and manipulate it in different way in order to build coordination, balance, imagination, and even fine motor skills.

The next two age groups are from about 2 and 10 months to 3 and a half years old and from 3 and a half to 4 and a half years old. These two age ranges are very unique in that children have made much greater strides in their independence, and social development becomes a much larger focus. The class for early 3 year olds changes radically from classes for the earlier three age groups. Free play is lessened and structure is implemented. Instead of being allowed to choose skill stations as they please it becomes an organized activity where the children are taught to sit on mats and wait for their names to be called out in turn. We also move beyond separation time and swing time into more complex manipulation skills and games. The largest difference is

the direct interaction that this age group has with the teachers of CFC and the introduction of a question at circle time that is asked directly to the child. This class is viewed as a transitional class from younger age groups into the class for 3 and a half to 4 and a half year olds, which is also the first time the children are completely independent of their parents. This class is defined by its independence and the structure is completely different from that of the younger children's classes. Circle time is short and is just an introduction and a question, followed by an age-appropriate warm-up. After warm-ups there is a relay that is designed to target specific physical skills, but also social skills such as following directions and waiting your turn in line. The remainder of the class is very similar to the younger classes with skills stations, manipulations of an object, and a game, but free play is much shorter for children of this age group. Ultimately the curriculum is designed to encourage confidence, independence, and physical development, while simultaneously setting the stage for a future in a structured school setting.

Many of the aspects of CFC classes and Soka Education are in rhythm. They have similar guiding philosophies and goals in the nurturing of children. The major ways in which CFC tries to fulfill its educational philosophies comes from its implicit focus on experiential, child-centered education, the strict training guidelines for teachers and a very specific use of language. These techniques are all means through which to help them find joy, excitement, and even humor to connect students to their learning environment and help build their confidence. Many of these ideas are also present in Soka Education (Ikeda 10), however, there are aspects of Soka Education that could further expand CFC's philosophy and vice versa. I think that one of the most influential contributions that Soka Education could make to CFC's philosophy would be connecting the joy, confidence, and self-awareness of children to that of their community and context (Ikeda 223). In addition to this, the physical nature of CFC's pedagogy could bring great expansion to Soka Education. However, we must also recognize that we should strive to place the philosophy of CFC and Soka Education in a framework that is critical and committed to breaking down barriers of difference and intolerance. Acknowledging difference is crucial in order to build healthy individuals and communities and develop social skills and emotional foundations based on humanism.

The primary goal of both CFC and Soka Education is the happiness and well-being of the child through student-centered, experiential education. The home page of the CFC's website, answers the question 'Why CFC?' with the response that, "Our facilities, programs and services empower youngsters by helping them acquire the skills, confidence and positive self-image needed to become healthy young adults. We are committed to nurturing children, treating them with understanding and positive reinforcement, maintaining a supportive and noncompetitive atmosphere, and making learning fun and exciting" (anon.). It later states that the ultimate objective is "Independence, self-discipline, social skills and even a sense of humor, all of which lead to an increased feeling of self-worth" (anon.). This echoes the purpose of Makiguchi's Soka Education where Bethel explicitly states, "the realization of happiness is the primary purpose of education" (Bethel 17) and goes on to express that "where there is individual growth and fulfillment, there will be prosperity, enrichment, and health within the society as a whole"

(Bethel 19). Both philosophies are tied to the idea that children should be nurtured to grow and become happy. In addition to this, both philosophies recognize the importance of the individual and individual achievement and make students the center of this process of creating value and self-worth. The empowerment of the individual child is achieved through building self-esteem, confidence, and happiness. As Ikeda believes, “Efforts to instill confidence and trust in students are more important than the institution or the methodology” (219). Whether it is Soka Education, CFC’s philosophy, or a traditional educational setting, we must place confidence building and happiness of students as the primary mission of education.

Makiguchi believed that principles in Education should be extracted from the experience of the student and not imposed from above by teachers (Ikeda 10). CFC is inherently experiential in that these early ages, especially for the children from six months to almost three years old, are actually creating some of their first life experiences by doing. For each age, we set guidelines for physical development milestones based on the age of the child, however since we have the opportunity to do pre-gymnastics skills with each child, we can challenge a child according to their own individual skill level. This allows us to remove a blanket style of teaching where each child must perform a skill in the same way. If a child brings more skill experience to the classroom, we challenge them according to what they bring. If one of our skills of the week is balancing on the balance beam and a child has already accomplished this, we will adapt by either showing them a new way to mount the beam or by teaching them a new walk, such as a dip walk. Physical education relies on the idea that you learn and gain experience by doing and in the setting of the CFC, children are encouraged to create knowledge and fundamental intellectual, social, and cognitive constructs as they experience them (Ramstetter, Murray, Garner, 519). These are the places that more complex experiential education will be built upon in later settings. In addition to this, the experience that children bring to the classroom is not just physical, but also derives from the cultural and social context that they are raised in. Many of these children have had exposure to Disney films and superheroes in addition to ideas about food, music, and movies. The responsibility of the teacher in this setting is to be connected to the culture of children to make them feel joy and excitement in the classroom setting. One of the skills we do for children in this age range involves manipulating a different object every week, such as a hard Frisbee, ball-pit balls, cones, etc. This allows us to work on fine motor skills, coordination, and other physical skills but also things like creativity and imagination. We might pretend that the hard frisbee is filled with our favorite cereal and eat from it or that a two-foot rope is a tail while we gallop like a horse or that a scarf is a superhero cape while we fly around the gym. For children of this age, the experience that we value in the classroom is cultural experience, and through this we make the children excited about what they are doing.

There are ways in which CFC utilizes the range of experience of younger children, especially from age three to four and a half, to allow them to find their voice and create a contributive space for their own experience in the classroom. When bell hooks had a dialogue with Ron Scapp in her book Teaching to Transgress, he states that “When one speaks from the perspective of one’s immediate experiences, something’s created in the classroom for students,

sometimes for the very first time. Focusing on experience allows students to claim a knowledge base from which they can speak” (148). At CFC this is done through circle time. Every class begins with circle time, where students are encouraged to say their own names. However, in our classes for children from about two years and nine months and older, we also ask them a question about their lives. They can be as simple as ‘What is on your shirt’ to slightly more complex questions, where they might have to reference something outside of our immediate physical proximities, such as ‘What is your favorite pair of shoes’ or ‘What is your favorite restaurant?’ The time for telling everyone else in the class their name and a bit of information about their own lives allows the child to hear their own voice and recognize the voices of others. This small act of community teaches patience, listening, waiting our turn, and respect for others, while also allowing the very young child to not only bring to the environment their own outside experience, but also to find value and importance in understanding aspects of their own lives. As hooks states, “to hear each other (the sound of different voices), to listen to one another, is an exercise in recognition.” (41) It is a moment for them to be self-reflective and acknowledged in the presence of their peers and even begin to understand difference in community. Matthew Lipman’s Philosophy for Children also acknowledged the power of group exchanges, such as circle time, where he describes talking and being listened to by peers as “a very intoxicating experience, you see, and their self-esteem rises and that’s one of the things you want to happen in the classroom because there is a correlation between an ability to learn and self-esteem.” (Lipman) If the goal of CFC and Soka Education are both to create empowered, confident, and happy individuals, then experiential education, even in a small arena such as circle time, allows space for these qualities to emerge.

The teacher in both Soka Education and CFC is paramount to the success of the learning process and creation of a student-centered learning environment built upon happiness and confidence. Soka Education views teachers as the most fundamental elemental of the educational environment (Ikeda 118). As he states, “Recognizing each student as a unique personality and transmitting something through contacts between that personality and the personality of the instructor is more than a way of implanting knowledge: it is the essence of education” (170). We know that physical settings and that physical interaction play a huge and powerful stage for development of other areas of a child’s life, including social, emotional and cognitive interaction. (Basch 627; Ramstetter, Murray, Garner, 519) Because all of these aspects of a young child’s life are just beginning to develop there should be a great sense of responsibility on the part of the teacher to be committed to instilling humanism, compassion, and justice within these arenas of a child’s life. At this age emphasizing humanistic values is crucial because it cannot be done by explicitly telling, it must be done through intentional actions. CFC outlines both a four and eight week training plan for teachers, depending on the amount of previous experience with children. In addition to this, teachers go through a review process, as much as possible, after every shift to look at how they upheld different elements of CFC’s philosophy within each class. These elements include smooth transitions, fun for children, teacher’s connection and expertise with children, fun and teamwork for teachers, and safety, among other things. As Giroux states,

“Practices, techniques, and methodologies do not speak for themselves, and they are meaningless unless they are subjected to critical interrogation and examined both through specific theoretical frameworks and the theoretical values they attempt to legitimate, particularly when used to support dominant modes of authority, teaching, and learning.” (Giroux “Dumbing Down” 370) CFC requires teachers to critically interrogate their classroom practices and review how they can be improved. The criticality of it may be diminished since the review can only be done within the bounds of appropriate CFC pedagogy, or as we call it the “CFC way”, however, it is remarkable to have such a requirement of being self-critical in a teaching environment and this aspect should not be forgotten.

Language is also a key factor in building the confidence and self-esteem necessary to help children grow in the right direction and feel a fundamental connection to their sense of self and their learning community. In the case of CFC, language poses a unique aspect of the teaching process for a few reasons. One reason being that many of the children have no or limited language speaking abilities, including a lack of physical development in the vocal chords and a limit to their vocabulary. In addition to this, the pedagogy of CFC offers strict guidelines for specific diction in the classroom. Their training guide states a selective word choice when talking to children and provides reasons why. For example, their rules for disciplining tips says, “Use the word “when” vs. “if.” The word “if” can be challenging to a young child. Children are at that testing age and will test constantly. (e.g., Saying, “When you sit on the mat, you get your turn.” The child will be more apt to cooperate with you instead of challenge what you are requesting.)” (anon.). Also, much of the CFC’s literature gives very specific directions for language use in all cases, through circle time warm ups, announcements, and gymnastics and skill instruction. Through this the child begins to recognize the specific language of the CFC environment and in many cases this language is some of the first that the child begins to recognize and repeat. The constant repetition of language in these areas, besides helping the child develop their own language skills, also creates a comfortable community where kids can feel a sense of belonging that comes about from sharing language and phrases with other children and teachers. After a child has been part of classes for a period of time and moves to the class for ages 2 years and nine months to 3 and a half they become attached to and recognize the language of CFC. For example, if I ask a child to use his “airplane arms” he understands. Also, when we go over the play time rules, because we use the same series of questions with the same answers, they can find joy and in the group repetition of the answers.

The shared language of CFC between teachers and students, among other things, also allows for a sense of humor in the classroom. By utilizing the repetition of language, the subversion of it becomes more noticeable to students, which allows us to create humor. For example if a teacher is named Mark, he may forget his name and ask the students. Since the students have formed a close relationship with the teacher, they might yell out his name as Mark, which he may pretend to mishear as “shark” then get scared and comically run away. By having a set structure and use of language, the subversion of it allows for a complexity in humor. Humor is also found in many places in the CFC curriculum. So much so, in fact, that humor is written

explicitly into the programming in the form of “schticks”. Basch states that “Research, as well as common sense, dictates that if students enjoy physical education, they will be more inclined to participate actively and to be engaged” (629). Part of the efficacy of CFC’s programming is determining exactly how age-appropriate and enjoyable it is and this includes humor. Teaching styles and skills are tailored very differently for a two-year old and a three-year old because of the vast disparity in their intellectual, social, and emotional development, and humor is no exception. Much of the other arena’s for humor come from slapstick comedy, such as falling, running into other objects, making humor intractably tied to the physical surroundings. These slapstick comic interjections, or “schticks,” are part of the pedagogical techniques of maintaining the very short attention span of the three- and four-year old students, but also reveal that there can be great joy and pleasure in the learning process. As bell hooks states, “the classroom should be an exciting place, never boring” (7), and only through doing this may we instill a love of learning and a love for the ideals that CFC hopes to promote.

While these three aspects of experiential education, teacher training, and use of specific language are the foundation of CFC’s transformative pedagogy and Soka Education, the major contribution that Soka Education could add to CFC’s philosophy would be that of connecting the development of the individual to their community. Zeigler states that “a completely integrated psycho-physical activity should correspond ethically with the avowed ideals and standards of society” (Zeigler 116). Indubitably, CFC upholds certain social and cultural practices and standards, but there is potential for this connection to be expanded in many ways. In addition to this, Soka Education unwaveringly supports the significance of this connection (Bethel 19). CFC certainly does not operate within a cultural and societal vacuum, but concern for individual welfare is not considered as concern for societal welfare. Introducing this kind of recognition would not necessarily alter the fundamental structure of the curriculum, but it could change things such as the songs, dances, or puppet shows to show a greater inclusion of diversity and difference to reveal to these children what may exist outside of the world of their home and CFC. For example, there is only one song out of the one hundred we maybe use in the curriculum that includes Spanish counting, however much of the culture of Southern California is influenced by the Spanish, specifically Mexican, language and culture. Plus, it is also the native language of many of the children’s caregivers. We negate the presence of this by our lack of inclusion. Ikeda states that we should have “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” (219). The inclusion of a greater range of cultural difference would allow these children to grow in different ways and connect them more fully to their surroundings and context.

If physical education is tied to social and emotional development in children, and also upholds goals of happiness and growth, then we must recognize the importance of the application of critical pedagogy. As Giroux states, “Theory is the condition that enables teachers and students to be self-reflexive, to develop better forms of knowledge and classroom skills, and to gain an understanding of the contexts in which they teach and learn”(Giroux “Dumbing Down” 371). Unless the practices and methodologies of physical education are critically

interrogated and examined through appropriate theoretical lenses, we could be in danger of continuing to legitimize an oppressive mode of teaching and learning. This is especially true in this case of early childhood physical education where social and emotional developments are not the hidden curriculum, but rather, are the specific objectives of the educational process. As bell hooks states, “Liberatory pedagogy really demands that one work in the classroom, and that one work with the limits of the body, work both with and through and against those limits” (138). If bell hooks believes that our work as teachers must reflect our passion for justice and love of freedom, how do we do this with the pedagogy of CFC and in what ways are we already doing so? What kind of values can we express and uphold? How can these fitness centers develop the foundation for humanism, empathy, and democracy even in children that are seemingly too young, through a subject, physical education that has had little connection to critical pedagogy? The physical benefits of this sort of education are seemingly undeniable, but the social, emotional, and cognitive development are what make physical education an interesting platform for critical pedagogy.

I believe the most promising interjection of critical pedagogy into the classroom begins with the presence of the teacher. In most classroom settings, whether in CFC or in a traditional setting, teachers are bound by a strict curriculum and pedagogy. However, the individual personal interactions that teachers have with a student may be the most critical opportunity to open up a space for dialogue, empathy, and humanism in a child’s life and connect them to a greater understanding of their community and context. When children are fighting over a toy or a child hits another child, we may be slightly bound by a preset pedagogical form, but the diction we choose and the compassion we show is dependent on the teacher. The teacher can choose to teach empathy and concern and humanistic values, or they can just choose to mechanically solve problems. The teacher may choose to help a child think critically about a situation through asking questions, or they may just tell them what would be socially appropriate. For example if a child runs into another child during a game or play and hurts him or her, I can choose to tell the child to say sorry, or I can ask the child if he realized what he did, if he can understand how it might have hurt another child, or if he thinks he should apologize because maybe it would hurt him too in that situation. We must ask ourselves ‘What is justice to a young child?’ I believe it is grounded in the complexities and moral dilemmas that many of them face upon their first time interacting with each other and the objects around them. They learn how to share space; how to watch for others and objects when they are moving; how to compromise; how to acknowledge the presence of another human being. Each experience they are having might very well be unprecedented. They build their social knowledge about interactions after watching others respond to situations. As Ikeda states, “Value-creation is not something distant and removed from our lives. Any revolution or reform begins with the things closest or of most immediate concern to us. We must not run away from the problems that confront us in our daily lives, but rather take them on with courage” (223). As teachers then, it is especially important that we take great care in every interaction we have with a child. Teachers have the responsibility of bringing



self- awareness to any situation, allowing the child to see who they are and how their actions affect the community of learners.

While CFC and Soka Education both provide transformative arenas to contribute to the happiness of the individual child, I have concerns about the honest and radical space of the CFC classroom. Can we make the CFC classroom one that is based on a critical pedagogy through the application of Soka Education and other theories? As Giroux states, “innovative theory does not necessarily constitute a radical approach to pedagogy” (Giroux “Disturbing Pleasures” 116). Just because the CFC classroom has subversive and influential elements, does not make it inherently radical. Radicalism relies on the personal commitment that each individual teacher makes to the success of the child and classroom, despite the constraints of curricular and pedagogical boundaries. Should we view these classes and centers as something that may be necessary to facilitate physical health and the health of the community, especially if we use it as a platform for critically shaping the democratic citizenry and compassion of a child? Can we turn these children fitness centers into places that are accessible for children from all socio-economic backgrounds and ethnicities? These centers are private businesses that are successful and flourishing because they are in communities that can afford the luxury of private gymnasiums to assist in early childhood development. These questions are at the root of a critical application of pedagogy to CFC meaning that the potential for continued development of a CFC curriculum and pedagogy from its already student-centered foundation is endless.

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For SUA to Survive the 21st Century as a University for the People: Learning from the History of a Pre-War Japanese Liberal Arts School, Kyūsei Dai Ichi Kōtō Gakkō

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Class of 2014 & 2013

Soka University of America (SUA), located in Aliso Viejo, California, opened its doors as a private four-year liberal arts college in May 2001. The rationale for its educational system is explained by the founder Daisaku Ikeda in his message “SUA – Light of Hope for the Future” (August 2, 2000): “SUA...will begin as a four-year liberal arts college. This is a traditional university structure, focused on fostering well-rounded, capable individuals, as well as developing knowledge in specialized fields of learning....I hope [SUA] will advance with the noble spirit to produce people who, when they leave its doors, will dedicate themselves to the cause of peace and human happiness.”¹ Ikeda’s expectation for the liberal arts college echoes other educators. The Pew-sponsored Higher Education Roundtable of college presidents, for instance, stated that “it is the liberal arts college that best retains the language and imagery of education as a social compact between a community and its individual members....In this setting, acquiring knowledge is defined...as a basis for assuming the mantle of social responsibility, of making constructive contributions to the community and larger society of which one is part.”²

¹ Daisaku Ikeda, *For the Leaders of the 21st Century: Founder’s Memorable Remarks* (Aliso Viejo: Soka Student Government Association, 2005), 110-111.

² Pew Charitable Trusts, *Policy Perspectives* (vol.5, no.4, 1995), 2A, quoted in Victor Ferrall, Jr., *Liberal Arts at the Brink* (Cambridge: Harvard University Press, 2011), 22.

However, despite the general agreement on the humanistic value of the liberal arts college, some schools fail to defend humanism when tested by history. One example dates back to a pre-war Japanese liberal arts school, the First Higher School [*Kyūsei Dai Ichi Kōtō Gakkō* 旧制第一高等学校(1884-1950)]³ in Tokyo. The school or *Ichikō* was the most prestigious higher educational institution in imperial Japan. The *Ichikō* students were guaranteed admission to the Imperial Universities, and thus, as a form of preparation for the advanced studies, received a three-year liberal arts education to become well-rounded individuals. However, *Ichikō*, while aspiring to shoulder the burden of nation building, alienated itself from society and promoted elitism. Moreover, as diligent learners of Western and Eastern humanisms, *Ichikō* students still did not actively resist the military government. Consequently, the *Kyūsei Kōtō Gakkō* system, including *Ichikō*, was denounced as harmful to society and abolished by the post-war Japanese government. The history of *Ichikō* serves as a significant warning for SUA which shares many similarities with the former. Therefore, for SUA to survive this century as a university for the people, it is imperative to understand SUA's differences from *Ichikō* – political independence and internationalism – and to have a correct understanding of its institutional vision, which was based on the philosophy of Soka Education.

While it might seem surprising to compare these schools given their different historical and social backgrounds, *Ichikō* and SUA share many comparable features. Both schools draw inspiration from the western tradition of the liberal arts college and put emphasis on philosophy and foreign language education. *Ichikō* and SUA are also similar in promoting small class size, residential life for all students, and autonomy of the student body. Furthermore, a strong sense of social responsibility is a distinct characteristic of *Ichikō* and SUA. Through these means, they try to meet their expectation as liberal arts institutions; that is, to produce well-rounded individuals who can effectively deal with an increasingly complicated human society.

The Historical Development of *Ichikō*

The institutional history of *Ichikō* describes how elitism developed within the school. *Ichikō* was established by the Meiji state in 1884 as the first national college. Ichi means “the first” and Kō means “high school.” Located in central Tokyo, *Ichikō* annually accepted only several hundred students who scored the highest in the national exams. At the beginning of *Ichikō*'s history, its students were respected by the public as “simple and sturdy”⁴ spirited young men who had a strong will for social commitments. However, in time, due to some major social changes and the school's restricted position as a national public college, *Ichikō* gradually became poisoned by a deep-rooted elitism which changed the school into an ivory tower standing afar from the ordinary people.

In the 1880s, at the beginning of the Meiji period, the Education Minister Arinori Mori proposed the establishment of a new school system that was aimed at “fostering the individuals who will stand above the society. The individuals' personality as well as academic ability should be well-trained.”⁵ Mori clearly distinguished education from academics and thought that the new schools should be the place for general education rather than specialized studies. This newly proposed school system had two distinct functions: “the first role [was] as an independent liberal

³ Donald Roden, *Schooldays in Imperial Japan: A Study in the Culture of a Student Elite* (Berkeley: University of California Press, 1980), 51.

⁴ Yō Takeuchi, *Gakureki Kizoku no Eikō to Zasetu* (Tokyo: Chūō Kōron Shin Sha, 1999), 215.

⁵ Samon Takahashi, *Kyūsei Kōtō Gakkō Zenshi* (Tokyo: Jichō Sha, 1986), 266.

arts college, and the other role [was] as a preparation school for advanced studies in the imperial universities.”⁶ Many people opposed Mori’s plan of introducing liberal arts education because the contents taught at the liberal arts college were considered useless in real society. Especially at the end of the nineteenth century, the time of the “rich country, strong army” era, general education was commonly avoided whereas practical education that contributed to the growth of national production was encouraged. Despite the general opposition, Mori’s strong belief in the importance of the liberal arts education, which was endorsed by his experiences of visiting some boarding schools in France, passed the bill and the new school system was established.

The curriculum of the school system that included *Ichikō* was based on the liberal arts education, with emphasis on foreign language education and philosophy. Foreign language courses and Humanities subjects such as history and ethics composed “about 80 percent of the whole curriculum.”⁷ The foreign language classes were mostly in Western languages like French, German, and English. Most foreign language textbooks used in *Ichikō* were the original texts written in Western languages and were directly imported from European countries, showing the Meiji state’s eagerness to catch up with these industrialized nations. In addition to being a liberal arts college with an emphasis on language education and philosophy, *Ichikō* had two other distinctive features that made this school stand out in history: the self-governance of the dormitories by the students, and the activities of the student-governed organization called *The Society of School Friends* [Kōyūkai 校友会].

As stated before, the educational principle of *Ichikō* was not to cram knowledge but to foster students’ virtues. In fact, the third principal of the school, Hiroji Kinoshita, created a set of standards called *The Four Disciplines* [Shikōryō 四綱領]. The Four Disciplines emphasizes virtues such as “humbleness, knowing shame, friendship, etiquette, quietness, healthiness, and cleanness.”^{8,9} In order to develop these virtues, Principal Kinoshita spoke at a school meeting, “it is vital to be strictly separated from the outside world. We need to be resolute and always remember that “if you go outside of the campus even one step, everyone else is enemy.”¹⁰ This was the beginning of *Ichikō*’s “theory of seclusion [rōjōshugi 籠城主義]” or monasticism¹¹ that lasted to the very end of its history. The rationale for establishing this unique policy was “to keep students away from the bad and spoiled culture outside...Otherwise it [was] difficult to foster an atmosphere of *Kinken Shōbu*”^{12,13} Even though students could not freely go outside, they were given complete freedom of self-governance in their dormitories. Students “made their own rules, elected dormitory representatives...they also governed the food and commercial issues by themselves as much as possible.”¹⁴ This became famously known as *Ichikō*’s *Jichi* (self-governance), which later was recognized as *Ichikō*’s motto. Under the well managed self-governance, *Ichikō* gradually became a good place for students to foster their friendships.

⁶ Ibid., 1070.

⁷ Takeuchi, *Gakureki Kizoku no Eikō to Zasetu*, 251.

⁸ 自重、廉恥、親愛、公共、辞讓、静肅、摂生、清潔

⁹ Takahashi, *Kyūsei Kōtō Gakkō Zenshi*, 536.

¹⁰ Ibid., 191.

¹¹ Roden, *Schooldays in Imperial Japan*, 57.

¹² 勤儉尚武 like a diligent and simple-spirited Samurai

¹³ Ikuhiko Hata, *Kyūsei Kōkō Monogatari* (Tokyo: Bungei Shunzhu, 2003), 70.

¹⁴ Takahashi, *Kyūsei Kōtō Gakkō Zenshi*, 567.

The other unique characteristic of *Ichikō* was an organization called *Kōyūkai*. By definition, *Kōyūkai* was “an organization which [governed] the activities that [supported] the school’s education of the entire individual, supplementing the fields that [could not] be provided in formal class settings.”¹⁵ In other words, all types of extra-curricular activities were governed by this group. *Kōyūkai*, like the dormitories, was also governed by students. *Ichikō* students actively participated in club activities. Especially, sports clubs such as baseball, judo, and kendo were popular throughout *Ichikō*’s history. Immediately after its establishment, *Kōyūkai* began publishing a magazine. The high quality of the study presentations and academic papers in the magazine demonstrated standards “as good as published popular literatures, compositions, and journals.”¹⁶ Leading Japanese writers of the early twentieth century, like Ryūnosuke Akutagawa, Kan Kikuchi, Yūzō Yamamoto, and Yoshiyo Toyosima, published their writings in this magazine as students of *Ichikō*.

Professors of *Ichikō*, especially those who were there during the pioneer years, were respected for their noble personalities. As *Ichikō*’s education put emphasis not on relaying knowledge but on fostering good individuals, most professors were men with high virtues as well as specialists in specific academic fields. One student stated: “At *Ichikō*, many professors do not care about their own honors or profits. They have dignified and unique personalities. They seem really happy just to be able to teach at this school.”¹⁷ During the pioneer years, the school had two great principals who students highly respected: Kōzō Kanō and Inazō Nitobe. Principal Kanō was appointed the president of *Ichikō* at the age of thirty-four. He was an erudite scholar who grew up in a family of Confucius scholars. One student mentioned later that “Principal Kanō came to school very early every morning, doing his job with all his might, and even did some jobs of the servants.”¹⁸ He served as the president for ten years and advanced *Ichikō*’s monasticism even further. Another prominent principal of *Ichikō* was Inazō Nitobe, later vice-secretary general of the League of Nations. At the time when he became the president of *Ichikō*, Nitobe had already possessed rich international experiences. He often invited students to come to his house for conversations. Nitobe’s rich experiences brought a liberal atmosphere to *Ichikō*. His ideas of “sociality,” which stressed the importance of learning from experienced men, opened a new way for *Ichikō*’s further development upon its solid traditions.

The period under principals Kanō and Nitobe (1898-1913) can be considered to be the golden age of *Ichikō*. Under the solid disciplines of *Shikōryō*, the tradition of self-governance, and the care of notable professors, *Ichikō* students could grow up as well-rounded, capable individuals and develop their strong will to commit themselves to society. As a matter of fact, *Ichikō* produced “1771 politicians...and 220 diplomats,”¹⁹ and many of them made great contributions to pre- and post-war Japanese society. Teiyū Amano, an *Ichikō* alumnus and the last principle of the school, later recalled: “Every *Ichikō* alumnus says, ‘how fun our lives at the dormitories were!’ We had the happiest time in our lives there. We not only gained knowledge, but also were given lifelong friends.”²⁰ The lyrics of “*Aa Gyokuhai ni Hana ukete* 嗚呼玉杯に花

¹⁵ Ibid., 177.

¹⁶ Ibid., 180.

¹⁷ Ibid., 420.

¹⁸ Ibid., 391.

¹⁹ Takeuchi, *Gakureki Kizoku no Eikō to Zasetu*, 140.

²⁰ Takahashi, *Kyūsei Kōtō Gakkō Zenshi*, 1062.

うけて,” a student song which was the most popular among *Ichikō* students, clearly expresses their positive and strong will to contribute to society. The following is the first verse of the song:

From our vantage atop Mukōga Hill	嗚呼（ああ）玉杯に花うけて
We the stalwarts of the five dormitories,	緑酒（りよくしゅ）に月の影宿（やど）し
Our ambitions soaring to the sky,	治安の夢に耽（ふけ）りたる
Gaze down upon a vulgar world	栄華（えいが）の巷（ちまた）低く見て
Which revels over moonlight reflections	向ヶ岡（むこうがおか）にそそり立つ
Of cherry blossoms in its sake cups	五寮の健児（けんじ）意気高し
And which is addicted to the dreams of ordinary life. ²¹	

While the above verse has a glimpse of elitism, the second and third verses strongly show the students' desire to fulfill their social responsibility.

Around the time when the Russo-Japanese War ended, there were certain changes in student consciousness at *Ichikō*. Before the war, Japan was a weak nation that needed rapid economic development. However, Japan's victory over Russia in 1904 gave the Japanese the impression that Japan also became one of the most powerful nations in the world. Thus, the social demand for rapid economic development had significantly declined. In addition to the global situational changes, the number of high schools in Japan almost tripled. Formerly, *Ichikō* students were exclusively considered as “promising elites who will contribute to the nation;”²² however, as the number of students increased sharply, the social role of *Ichikō* students became ambiguous. These changes in the circumstance led many *Ichikō* students, the top public school students whose fates were once determined by the success of the country, to an identity crisis. *Ichikō* students in the pre-1904 era cherished “common practices in the dormitories, and respect for collaborative sports.”²³ On the other hand, after the Russo-Japanese war, “the ideas of individualism”²⁴ started spreading in the student body. Debates between traditional communalism and individualism were constantly fought in the dormitory rooms. One symbolic episode of the era was the suicide of a first year *Ichikō* student, Isao Fujimura. The impact on other students was huge; “one-hundred and eighty five more youths” followed his death “during the following four years.”²⁵ All of them dived into the *Kegon* waterfall in the northern Tochigi prefecture. For many of them, the anxiety associated with their unstable personal identity was one of the main causes of death.

Consequently, the fundamental contradiction of *Ichikō*, which once was compensated by the students' strong will for social commitment, started being emphasized: “Why isolate young men who were destined for leadership positions from the very society they would lead?”²⁶ *Ichikō* could maintain its privileged academic environment mainly because only less than 0.1% of the population could attend the school. The graduates gradually formed an intellectual “class” which ordinary people could not easily join. People who failed to enter the elite class lost

²¹ Roden, *Schooldays in Imperial Japan*, 137.

²² Naoki Inose and Yō Takeuchi, *Appendix of Gakureki Kizoku no Eikō to Zasetu* (Tokyo: Chūō Kōron, 1999), 6.

²³ Takahashi, *Kyūsei Kōtō Gakkō Zenshi*, 459.

²⁴ Ibid.

²⁵ Ibid., 445-446.

²⁶ Roden, *Schooldays in Imperial Japan*, 72.

“almost all the opportunities to be mentally or emotionally connected to the former class.”²⁷ The appearance of school elites as a social class increased the ordinary people’s opposition to *Ichikō* students. This situation, unfortunately, encouraged more *Ichikō* students to identify themselves as chosen elites. Individualism became dominant on campus, and a greater number of graduates became interested in getting lucrative jobs such as businessmen and bankers instead of becoming public officers like politicians and diplomats. In this way, ordinary people, who once respected *Ichikō* students for their strong sense of social responsibility, lost any reasons to support the growing elitist group.

As Japan headed toward World War II, the military government gradually increased its control over the students’ activities at *Ichikō*, beginning with the ban on the model parliament in 1907. The school reformed its curriculum and introduced new classes such as moral education which aimed to increase the students’ patriotism. The role of the *Kyūsei Kōtō Gakkō* system, as defined by the national law, was changed from “to cultivate students’ virtue” to “to make them learn a way of being a citizen of the emperor’s nation.”²⁸ The allocated time for foreign language education in *Ichikō* also rapidly decreased. During the Meiji period, foreign language classes composed “about half of the curriculum,” but in 1943, the amount was reduced to “less than twenty percent of the curriculum.”²⁹ Nevertheless, for the most part during the war, *Ichikō* could maintain its school autonomy; yet, *Ichikō* students also did not organize any anti-war activities. The students strived against the destructive military state only to maintain their monasticism and school traditions. One *Ichikō* student mentioned that “*Ichikō* students were calm and not in a hurry. They were not excited for the war, an uncivilized action...but there was no active anti-war movement as well.”³⁰ In this way, despite their advanced intellectual abilities in speaking and writing, *Ichikō* students could not raise their voices to alleviate the suffering of the common people. This was the limit of *Ichikō* students, those attending the public school, whose liberal arts education failed to foster their courage to act for anti-war humanism.

When the Japanese educational system was reformed after the war, people could find no persuasive reasons to preserve *Ichikō* for post-war democracy. Therefore, the committee for educational reform that consisted of Japanese educators agreed to abolish the entire *Kyūsei Kōtō Gakkō* system. Teizō Toda, one of the committee members, said, “as we are building a new democratic nation, we should not maintain the idea that here [*Ichikō*] raises a small number of educated people and there [other schools] keeps the inferior of the population.”³¹ Even Masanori Ōshima, an alumnus of *Ichikō*, supported the abolition, stating that the good aspects of *Ichikō* were lost in time.³² Therefore, in 1948, the government formally decided to merge *Ichikō* into Tokyo University. Despite *Ichikō*’s earnest appeal to remain as the general education branch of the university, the school was divided into departments. Thus, in spite of the high expectation and much effort at the beginning, *Ichikō*, as a liberal arts school, could not survive the twentieth century as a citadel of humanism.

²⁷ Takeuchi, *Gakureki Kizoku no Eikō to Zasetu*, 31.

²⁸ Takahashi, *Kyūsei Kōtō Gakkō Zenshi*, 897.

²⁹ Hata, *Kyūsei Kōkō Monogatari*, 104.

³⁰ Takahashi, *Kyūsei Kōtō Gakkō Zenshi*, 955.

³¹ Ibid., 1059.

³² Ibid., 1060.

SUA as a Liberal Arts College

If liberal arts education was adopted by the Meiji officials to produce elites for their enterprise of nation building, SUA's liberal arts education has its origin in the founder Ikeda's deep concern for the mutual alienation between intellectuals and the masses, a cause of social oppression and authoritarianism. In discussing this topic during their dialogue between 1971 and 1974, Ikeda and a British historian Arnold Toynbee agreed that excessive departmentalization of higher education alienated the specialist and the public from each other. Ikeda then suggested that "[to] solve the difficulty, it is now essential for learning to follow the reverse course; that is, it must become generalized instead of specialized and inclusive instead of divided. The world of learning must deemphasize the ivory-tower attitude and emphasize closeness with the people whom it must serve."³³ This sentiment is a backbone of Ikeda's educational vision, while echoing his remark in 2000: "In all areas of university education, but especially liberal arts, we need to end the tight demarcations among departments and adopt an organic and interdisciplinary approach."³⁴ SUA, as a liberal arts college, represents the culmination of Ikeda's effort to create a more "generalized" and "inclusive" education, producing individuals with a commitment to the people and a comprehensive understanding of society.³⁵ The mission of SUA is thus stated as: to foster a steady stream of global citizens committed to living a contributive life.

In this effort, SUA offers an interdisciplinary and cross-cultural curriculum, with a focus on philosophy and foreign language education. The Core courses (CORE 100 The Enduring Questions of Humanity and CORE 200 The Enduring Questions in Contemporary Contexts), which every student must complete to graduate, can be considered as classes for philosophical inquiry. Core is central to SUA education, as these courses explore various topics related to the school's mission statement and provide the foundation for other classes.³⁶ CORE 100 looks at the central questions that Eastern and Western cultures have posed about the meanings of life, and assigns readings such as *The Upanishad: Breath of the Eternal*, Confucius's *The Analects*, and Plato's *Symposium* and *Phaedrus*. CORE 200 examines how these ancient questions are still addressed in the contemporary context, and students learn from great individuals like Edward O. Wilson, Rene Descartes, Jean-Paul Sartre, David Hume, and Francis Fukuyama. CORE 100 and CORE 200 are mostly taught by professors, whose specialties are not in the field of philosophy, thus making philosophic inquiry central to their lives as well.

Foreign language education is another important component of the SUA student experience. All students must complete four semesters of foreign language courses in the Language and Culture Program (LCP) and go on a semester of study abroad in order to graduate.³⁷ Students can choose from four languages – Chinese, French, Japanese, and Spanish – and have many options for their study abroad destination. Language courses are offered from introductory to advanced, and LCP professors also teach separate courses on the historical, cultural, and social aspects of these countries. SUA has a strong on-campus support system, as the language tables are, for example, available for the students to speak their language during

³³ Arnold Toynbee and Daisaku Ikeda, *Choose Life: A Dialogue*, ed. Richard Gage (New York: Oxford University Press, 1989), 82.

³⁴ Daisaku Ikeda, *Soka Education: A Buddhist Vision for Teachers, Students and Parents* (Santa Monica: Middleway Press, 2001), 89.

³⁵ It is important to note that Ikeda, while proposing the overall direction for the educational principles and campus culture, is involved in neither administrative works nor curriculum building process.

³⁶ *Soka University of America Undergraduate Catalog, 2012-2013* (Aliso Viejo: Office of the Register, 2012), 58.

³⁷ SUA was the first university to add study abroad experience to the requirement for graduation.

lunch time. The Office of Study Abroad and International Internships also provides the students with full support for their preparation for and learning during their study abroad experience. Moreover, Soka's foreign language education is enhanced with a large population of international faculty members and students. Together with the Core curriculum, the foreign language education at SUA plays a central role in fulfilling the mission of the school.

Other aspects of SUA which contribute to fostering well-rounded, capable individuals include small class size, residential life for all students, and autonomy of the student body. Today SUA offers a 9:1 student/faculty ratio (average class size of 13) and thus promotes student-centered education. Small class sizes enable a seminar course setting where students can actively engage in learning and build strong relationships with each other. As SUA admits only slightly over 100 applicants each year, the size of the student body is significantly smaller than other American liberal arts colleges in which the "student enrollment is typically between 1,000 and 2,500."³⁸ The university is thus designed to facilitate dialogue and interaction between students and learning from personal experience. Soka's residential life further enriches this aspect. SUA currently sustains eight residential halls and requires all students to live on campus.³⁹ This policy aims to "foster an environment conducive to the development of, and an appreciation for, multicultural perspectives, and to support a living environment where residents are enabled to develop meaningful relationships with a diverse population."⁴⁰ These ends are met by, for example, having roommates or attending community activities.

As the young founders of the university, SUA students have actively participated in the school operation, mainly through the undergraduate student government called the "Soka Student Union (SSU)". For example, officers of the Academic Department (est. 2001) have attended the Representative Assembly on Curricular Decisions (RACD) to represent the students' voice, met regularly with the Faculty Executive Committee (FEC), and contributed to the addition of the Environmental Studies concentration (2009), French language to LCP (2011), and the option to declare a Double Concentration (2011).⁴¹ The Academic Department also takes responsibility for organizing student lunch meetings with faculty candidates to submit student evaluations to the Dean of Faculty for the faculty selection process, and hosts the Learning Cluster forum to introduce its purpose and possibilities to the fellow students. The Environmental Department (ED)⁴² also takes a leadership position for creating a better academic environment. For instance, ED organizes the Tup-a-ware Campaign, created the Eco-Wing,⁴³ plants native plants on campus, and hosts movie screenings. Besides SSU activities, SUA students also play the leading role in operating annual school events such as the Halloween Fair and the International Festival. As SUA received the 10-year Western Association of Schools and Colleges (WASC) re-

³⁸ Victor Ferrall, Jr., *Liberal Arts at the Brink* (Cambridge: Harvard University Press, 2011), 13.

³⁹ "Undergraduate students are required to live on campus, however, individuals who desire to live off campus may petition the Office of Residential Life in the Office of Student Affairs prior to the beginning of a semester" (from *Soka University of America Student Handbook, 2012-2013*).

⁴⁰ *Soka University of America Student Handbook, 2012-2013*, 25.

⁴¹ Tyko Shoji, "Academic Department Newsletter," First Issue, 2011.

⁴² The Department was established in 2008 by student initiative. It was built out of Green Planet Club which had existed since the first year of SUA. (from SSU Minutes on the Student Forum of November 8, 2010)

⁴³ The Tup-a-ware Campaign is an ED initiative to reduce the amount of paper-made to-go boxes by selling reusable plastic containers that are washed and made available by the Soka Bistro. The Eco-Wing is an ED initiative to turn a wing of the residential halls more environmental friendly.

accreditation in 2010, the Strategic Planning Committee of the university is looking for more student participation in planning Soka's future development.⁴⁴

In regard to the residential community, SUA students have an opportunity to participate in governance through the SOKA Residents Council (SOKARC). The main responsibility of the SOKARC is "to provide input on housing policies and coordinate educational and social activities to complement academic development as well as recommend hall improvements."⁴⁵ Hall representatives are elected by the residential community and supported by the Assistant Director of Residential Education. Past achievements included negotiation of laundry prices, coordination of residence halls naming, and creation of a multi-faith room policy, overnight guest policy, and respectful hours policy.⁴⁶ Thus, SUA students actively participate in the operation of both the school and the residential halls.

Another apparent feature of SUA is a strong sense of social responsibility that is clearly expressed in the institutional vision. Recalling the mission of SUA to foster a steady stream of global citizens committed to living a contributive life, the university mottos declare: be philosophers of a renaissance of life; be world citizens in solidarity for peace; and, be the pioneers of a global civilization. Likewise, the university principles state: foster leaders of culture in the community; foster leaders of humanism in society; foster leaders of pacifism in the world; and, foster leaders for the creative coexistence of nature and humanity. Key words like "contributive life" and "leaders of pacifism" describe the extent to which the university, the founder, and the benefactors expect students to dedicate their lives to the wellbeing of the people.

Certainly, SUA students have positively responded to this expectation. The chorus of a SUA student song "On the Path of Peace," for example, reads: our footsteps in the present will be paths of peace one day / meeting the eyes of others, humanity embraced / our hearts create momentum; our hands provide the way. This song thus articulates the students' strong desire to work with the people and to pioneer the path of securing peace in human society. The students' post-graduate choices also support this point. According to *WASC Progress Report 2007*, popular graduate programs of the first three SUA classes are education, economics, regional studies, conflict analysis, public policy, urban planning, and law.⁴⁷ SUA graduates are also currently working in "law, business, education, nursing and medical practices, at the World Bank, Peace Corps, and United Nations."⁴⁸ Because the school is still very young, it is too early to decide if SUA graduates as a whole have been able to fulfill their social responsibility. However, the above evidences suggest that the culture at SUA is likely to nurture the students toward benefiting others through their own skills and knowledge.

Analysis of *Ichikō* – SUA Comparison

Ichikō and SUA have many comparative features. Both schools were established as liberal arts schools, following Mori's and Ikeda's intentions to produce well-rounded, capable individuals. Both Mori and Ikeda recognized philosophy and foreign language education as central to their school curriculum, and in this way they thought residential campuses were most

⁴⁴ Taeko Iwamoto, "SSU Minutes on the Student Forum of November 8, 2010." (available on Portal)

⁴⁵ *SOKA Residence Hall Guide, 2011-2012*, 33.

⁴⁶ *Ibid.*, 34.

⁴⁷ Tomoko Takahashi, "Appendix E Alumni Attending Graduate School," in *WASC Progress Report 2007*.

⁴⁸ *Soka University of America Undergraduate Catalog, 2012-2013*, 7.

suitable to facilitate the students' growth through collaborative community life. Both *Ichikō* and SUA students are also given the opportunity to exercise their self-governance. *Kōyūkai* and SSU serve this purpose. Furthermore, *Ichikō* and SUA students share a strong sense of social responsibility. Thus, if the former's *Aa Gyokuhai* describes the students' resolution to shoulder the burden of nation building, the latter's *On the Path of Peace* expresses the students' will to become the pioneers for establishing peace in the world.

However, as a private university with a diverse student body, SUA also largely differs from *Ichikō*, a public school with only male Japanese students. Certainly, this difference makes SUA more capable of fulfilling the humanistic goals of liberal arts education. The special nature of private universities is summarized by the founder Ikeda, a leading educator, as the following:

Fundamentally, the purpose of private universities is to create an opportunity for the free, spontaneous pursuit of knowledge, unhampered by government controls. In a free university, it is possible to develop human beings capable of considering the future of humankind as a whole and of maintaining a universal viewpoint. It is the special function of a private university to send out into the world young people free of narrow nationalism or racial contentiousness, who can think broadly enough to act on a world-encompassing stage, and who can work for a revolution in our troubled and hectic society.... [Because of these freedoms in study,] it is the duty of a private university to avoid being caught up in evanescent trends and to sponsor long-range research of the widest possible scope.⁴⁹

The diverse student body and mandatory study abroad program further enhance the strength of SUA as a private university, by helping students become internationally-minded. The diversity increases their appreciation for pluralism, enabling them to escape from narrow-mindedness and ethnocentrism. Study abroad program also exposes them to different cultures and help them notice social injustice and unfairness that are caused by uneven power relations between states.

Nevertheless, these features are not completely invulnerable against the emergence of elitism within the student body. For instance, if the students only study for their own personal success and forget the appreciation for their privileged environment, SUA will just create another group of international elites. Thus, even if their learning processes are "unhampered by government controls," they may fail to "avoid being caught up in evanescent trends" of their society. If this is the case, SUA may not be able to survive the coming centuries as a university for the people, contrary to its founding purpose. In order to prevent this scenario, it is imperative for SUA community members to have the correct understanding of the school's institutional vision. The institutional vision, composed of the mission statement, the university mottos, and the university principles, contains the founding spirit and also serves as the starting point for each individual. If SUA community members always reflect on the institutional vision, the university as a whole will naturally come to stand out as the school which works for the benefit of humankind.

⁴⁹ Ikeda, *Soka Education*, 168-169.

Soka's Institutional Vision

In order to have a better understanding of SUA's institutional vision, a careful examination of SUA's mission is warranted. The mission statement – to foster a steady stream of global citizens committed to living a contributive life – while expressing the school's strong desire to serve the common people, may still lack clarity for those who are unfamiliar with the philosophy of Soka Education.⁵⁰ The terms such as “global citizens” and “a contributive life” can be interpreted in a variety of ways, each lending a different meaning to the mission statement. This makes it necessary to examine these terms in the context of the works of Tsunesaburo Makiguchi (1871-1944), the founder of this educational philosophy.

In regard to “global citizens,” Makiguchi would argue that understanding the local community is the precondition for the development of global citizenship. In *Research into Community Studies as the Integrating Focus of Instruction* [Kyōju no Tōgōchūsin to siteno Kyōdoka Kenkyū教授の統合中心としての郷土科学研究], Makiguchi proposes “community studies” to be taught at schools as the core curriculum. The primary role of this subject is “the organization of children's conceptual world” so that they have a better understanding of their own community. In this way, community studies aims to create “leaners who understand and protect the dear community which nourished them, and who gladly reciprocate the blessings they received [and] eventually [to] lead to sprouting of a lofty quality which will sympathize with and contribute to the society, nation, and humanity.”⁵¹ Thus, Makiguchi would consider global citizens not simply as those with a global vision, but as those who cherish the local community and understand it through its connection with other parts of the world.

Makiguchi's thought on “a contributive life” can be understood through studying *The System of Value-Creating Pedagogy* [Soka Kyoikugaku Taikei 創価教育学体系]. In this work, he divides human activities into three categories: dependent life, exchange life, and contributive life. Because humans as social beings live in reciprocity with other members in the community, superb education for Makiguchi aims to develop social consciousness within students and guide them to happiness through helping them maximize their creative capacities for the benefit of their community.⁵² When leading this contributive life, in his view, “one is primarily concerned about giving to society and does not expect to receive compensation....Persons who thus contribute to society without thought for their own lives will receive respect from society. Even though they may not receive corresponding financial support..., their effort is compensated in some form that guarantees their existence in the world.”⁵³ Makiguchi also defines this form of participation in social exchange as “true social interaction” or “enlightened living as leader or contributor with total self-awareness.”⁵⁴ Thus, from Makiguchi's point of view, the term “a contributive life” in SUA's mission statement means the life of selfless dedication to the prosperity of the local community.

⁵⁰ The centrality of this philosophy to SUA is frequently underscored by the founder Ikeda, as he refers to it in his messages to the 2nd entrance ceremony (2002), the 1st commencement ceremony (2005), the 5th student festival (2005), the 10th student festival (2010), and on many other occasions.

⁵¹ Tsunesaburo Makiguchi, “Chapter 3 The Aims and Roles of Community Studies,” translated by Ryan Hayashi, Takako Masui, Ritsuko Rita, and Satomi Ueno, in *8th Annual Soka Education Conference* (Aliso Viejo: Soka Education Student Research Project, 2012), 49.

⁵² Dayle Bethel, *Education for Creative Living: Ideas and Proposals of Tsunesaburo Makiguchi* (Ames: Iowa State University Press, 1989), 5.

⁵³ Ibid., 46.

⁵⁴ Ibid., 47.

Besides the mission statement, focused reading of the university principles is necessary. The correct understanding of the word “leader” is crucial, as it is used for all the principles. An image of a leader is clearly described in Ikeda’s message to SUA’s first graduate school commencement ceremony, held at the Calabasas campus on December 20, 1995. Introducing the following as the “three invaluable directives for life left to us by Mr. Makiguchi,” Ikeda writes:

Never peddle your knowledge, nor force it meaninglessly on others. Rather, be truly sagacious leaders who proffer the “keys of wisdom” which enable others to unlock the treasure houses of knowledge. Be people of character, who partake of the joys and sufferings of your fellow citizens, and who can create the harmonious coexistence, the mutual prosperity of self and other, of the individual and the community. Never be satisfied with passive goodness. Be a person of courage and mettle who clearly debates and distinguishes right and wrong, and who takes bold and committed action for good.⁵⁵

This image of a leader surely echoes Ikeda’s message to the 5th Student Festival (2005): “...you are among the first in a never-ending line of leaders that will stand in common cause with ordinary people, working for the sake of global peace and progress.”⁵⁶ Therefore, the “leader,” which the university principles envision is not somebody who orders others around from the top of a hierarchy, but somebody who takes initiatives to empower others and help them realize their fullest potential in every respective place. In addition to the above image, as the university provost Tomoko Takahashi said, the “leader” means an individual who leads one’s own life, not always following others.⁵⁷

Conclusion

The history of *Ichikō* challenges the liberal arts college’s premise that its education is always contributive to society. *Ichikō*, as a liberal arts school, produced well-rounded but self-serving individuals, especially during its later years, and could neither prevent the state from leading into World War II (thus destroying the nation itself) nor fight for the commoners who were oppressed under the totalitarian government. *Ichikō* was thus abolished by the post-war Japanese government and ended its life as being unsuitable to the new democratic society. Therefore, in order for SUA to survive the 21st century as a university for the people and not to follow the tragic path of *Ichikō*, SUA’s community members have to find their starting point somewhere else rather than the premise of the liberal arts education, and this can be SUA’s institutional vision, which becomes clearer by interpreting it through Makiguchi’s pedagogy. This is the reason why the correct understanding of the institutional vision and the philosophy of Soka Education is important for all of those who study and work at SUA.

⁵⁵ Daisaku Ikeda, *Message from the Founder* (Calabasas: Soseikai, 2004), 31.

⁵⁶ Daisaku Ikeda, *To the Leaders of Tomorrow* (Aliso Viejo: Soka Student Union, 2009), 16.

⁵⁷ Tomoko Takahashi. Interview by author. informal conversation. Aliso Viejo, January 15, 2013.

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ShareChange: Soka Education goes Civic

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Class of 2012

“Of the uncompleted beings, man is the only one to treat not only his actions but his very self as the object of his reflection...” – Paulo Freire

Introduction

As the Co-founder and current Director of Program and Staff Development for ShareChange, I’ve had the great pleasure of designing the first iteration of a training process for our facilitators and researchers. We are dedicated to investing humanistic (experiential, interpersonal, intercultural) education and participatory [citizenship, global citizenship, and advocacy) education into the processes of schooling. We acknowledge that power is inherent within interpersonal dynamics, and that to transform them, we must engage each other, which is what our programs facilitate. Our interpersonal education programs utilize encounters and reflections to develop self-awareness, and shatter ignorance, arrogance and biases which inhibit interpersonal and inter-group understanding. This program ideally takes place in a retreat setting, or adopted and internalized school-wide, on-site and/or with a retreat atmosphere. Our civic education programs occur within the classroom setting and intend to teach students about the basic decision-making processes of their community and nation. These programs culminate with service learning projects to alter pressing issues in the school-community. Finally, our advocacy education programs develop local affinity groups through which students lobby for public policy changes and develop media campaigns to improve the quality of life in their living-learning communities. These programs are deeply informed by participatory pedagogies. Our programs are generative, meaning that the content and outcomes are directed by the participants, and our facilitators are trained to utilize distinct generative processes.

Before the training of staff, in particular facilitators and researchers, we’ll have Beta tested two pilot programs. After the staff training, we’ll be ready to pilot the third, which requires a prepared and knowledgeable staff. We are currently piloting our civic education program at Venice High School, and will be piloting our interpersonal education program for Culver City High School’s Human Relations Ambassador Project, facilitating the development

of community projects in the process. And our hope is to finalize a relationship with the UCLA Center for Community Learning by running an environmental advocacy program for them during the summer, which would be our opportunity to evaluate the skills of our staff and finalize Beta tests on programs and trainings.

We see our work as an endeavor into public pedagogy, utilizing cultural studies and anthropology to develop a critical education that is rooted in the culture, experience, and knowledge that learners bring. This is our experiment to link learning to social change within and outside of the traditional sites of school. Most of the generative processes our facilitators are trained to use, engage experience by facilitating learners' reconstruction of it and providing an opportunity to create value for themselves and their community. Through generative programming, we're able to critically engage the lived experience and the knowledges of youth, and help them collaborate to enact their social agency. We provide a platform for what Foucault might have called 'an insurrection of youth knowledges.'

Training Process

Our facilitator training process has four stages of development: delegate, trainer, facilitator, and eventually facilitator-trainer. Because it takes at least two years to develop facilitator-trainers, our staff will be transitionally trained by outside professionals for up to the first five years. The first process in their training is their primary experience, where they will participate in our interpersonal (intercultural) education program as delegates. Through deep and critical inquiry, and constructive consideration of multiple viewpoints and perspectives, we intend to provide a space where the mature nurture the immature to grow from encounters with those of other cultures and communities, develop interpersonal relationships and move past stereotypes and biases which inhibit interpersonal and inter-group understanding (Nagda, 2003) (Ikeda, 2001) (Dewey, 1998) (Rogers, 1989). Once they've experienced a program for themselves, we will begin training them to develop facilitative habits and skills until they are ready to re-train each other. Once comfortable as Trainers, able to implement and teach particular skills and (generative) processes, we'll begin to deepen their familiarity and understanding. These processes include:

- the Interaction Method, which is a system to improve the quality of meetings
- the Experiential Learning Cycle, a model to facilitate a conversation-based reconstruction of experience, or debrief
- the Framework for Analysis, which is my synergy of the facilitative processes of the Student Advisory Board on Education (SABE) and the theoretical process for cultural action outlined in *Pedagogy of the Oppressed* (the Framework also informs a generative research process we'll use for evaluating our programs)
- an iterative process for the design of critical media

While mastering these processes, we will introduce critical theory, readings in Simulation and Gaming, humanistic education, play theory, and quantitative, qualitative and generative research methodologies which we'll be utilizing in an analysis of our work, to investigate the impact of the program on policy and people. After we train staff and pilot the advocacy program, we will begin to synthesize an autoethnographic work to engage our praxes of facilitating learning and change. We'll analyze interviews, written reflections, press releases and any other generated media from the program.

Through the autoethnography, we engage and reconstruct experience through critical reflection on the daily interactions and interpersonal experiences of facilitators (teachers) and learners (students) within authentic settings, and our effect as cultural change agents. Praxis permits the examination of the ethical manifestations of the teacher that allow for successful interactions. Opening a discourse on global citizenship and value creation requires a commitment to extend the boundaries of empirical research. To reach this end, researchers must exercise a shared commitment to expand our knowledge of the human learning experience, possess a willingness to engage in active research, and a firm desire to share it with others. Succinctly put, our staff training program flows in this manner:

- Equity program
- Developing facilitative skills
- Generative design
- Generative research
- Prep, Run, Debrief, Evaluate
- Synthesize and share autoethnography to start new conversations

The continued development of humanistic, value creative, global citizenship education programs is a response to the growing diversity of societies around the world. While these pedagogical models aim toward greater global ideals, the heart of these approaches relies on the active and engaged examination of experience by learners, and facilitators of learning and change engaging full praxes through critical reflection and sharing.

Power and Subversion

Our programing is a subversive act because it “transfers power from the teacher to the student” (Rogers, 1989m pg. 328). This type of student-centered education legitimizes youth voices and raises community consciousness. In his “Two Lectures,” an essay included in *Power/Knowledge*, Michel Foucault discusses how dominant and subjugated knowledges construct power. When speaking on the ‘local character of criticism,’ Foucault states, that criticism is “an autonomous, non-centralised kind of theoretical production... whose validity is not dependent on the approval of the established regimes of thought” (as cited in Michel Foucault, *Power/Knowledge*, 1980, p. 81). These ‘non-centralised’ knowledges perform the needed task of criticizing the dominant discourse, or perform what Foucault characterizes as an

‘insurrection of subjugated knowledges.’ These subjugated knowledges fall under two categories: deviant, automatically dismissed because of the message’s outlying position, or disqualified because of their messengers. With sparse response, feedback or evaluation, these “naïve knowledges, located low down on the hierarchy,” (as cited in Foucault, 1980, p. 82) become invisible, negated due to silence, subaltern even, because silence delegitimizes voice. Youth knowledges usually fall into the ‘disqualified’ category; immediately ignored because the message ‘must come from naiveté’ or negated because of the common conception of youth as simply incapable; cognizance need not be considered. We’ve created a culture that subjugates and dominates the knowledges of youth.

Our response to this episteme is to offer a ‘thirdspace,’ a space of subversion, hybridization, and blasphemy (bhabha, 1994), where the insurrection of subjugated youth knowledges form the course content through which *they* critically engage their lives and shared reality. We offer a platform for authentic sharing, and collective and individual cultural action. Looking exclusively at our advocacy education program through the lens of Gayatri Spivak’s “Can the Subaltern Speak?” we can further expand the political implications. In her essay, Spivak argues that the only way the problem that has forced a group into the realm of the subaltern may be addressed, is through “the concrete experience of the intellectual, the one who diagnoses the episteme” (as cited in Spivak 1994, p. 69). As public intellectuals, we have diagnosed and are offering a solution to an episteme of our communities: in providing an opportunity for youth to struggle for their own representation, we teach them to be their own advocates, how to mobilize themselves and take responsibility for altering the cultures of their peers and communities. They each hold each other accountable to improve their shared quality of life. If “democracy must be learned by each generation,” then a political education is necessary for the health of a participatory democracy. No representative is needed to report on the ‘non-represented’ subject, it is the ‘non-represented’ themselves who are given the opportunity to struggle.

When students are given authority over the course content, when their relationships become fodder for personal growth, when relationships are fostered between facilitators of learning (teachers) and learners (students), and they are able to lobby for their own ideas, subversive practices are taking effect. “This process of learning represents a revolutionary about-face from the politics of traditional education” (as cited in Rogers, 1989, p. 329). Humanistic education, as defined by Carl Rogers, is inherently subversive because of its learner-centered approach (Rogers); coupled with the platform of a thirdspace and the critical participation of youth, leaves us with a forceful insurrection of youth voices. “It is through the re-appearance of... these local popular knowledges, these disqualified knowledges, that criticism performs its work” (as cited in Foucault 1980, p. 82).

Reconstruction of Experience and the Disruption of Continuity

We provide a platform for the insurrection of youth knowledges through the reconstruction of experience, active experimentation of learning and exercise of agency. In *Social Space and Symbolic Power* (1989), Bourdieu expands upon Durkheim's *social reality*, and argues that we all live in social space and have our own 'natural' point of view in this space. Our location in space, which is a social construction, is internalized in our continuum or continuity of experience (Dewey, 1997). Displacing, segmenting, subverting and problematizing, agents' continuity or positions in space illuminates new insight, higher clarity and renewed perspective. Social space is structured through schemes of perception and appreciation (appropriation) inscribed in language itself, meaning that our social realities, or interpersonal power dynamics, are inscribed in language itself. Because of reality's 'semantic elasticity' (Bourdieu), there are a plurality of ways to name experience and a plurality of 'legitimate visions' of the world advocated in language.

The act of reflecting, naming and renaming, or reconstructing experience, segments continuity. By problematizing a learner's positionality in social space or continuity of experience at the point of reflection, we open the doors to social agency. Reconstruction of experience also provides a platform for a deeper self-awareness and awareness of others through sharing. Being able to reflect upon ourselves is an essential aspect of our humanity that allows us to grow and develop further. As Paulo Freire said, "man is the only one to treat not only his actions but his very self as the object of his reflection (Freire, 2000)." It's this act of thinking about thinking coupled with interpersonal interaction that alters participants' relationship to their experience and others.

Debriefing and Mindfulness

The conversational process we use to facilitate a reconstruction of experience, or debriefing, is informed by *Experiential Learning: Experience as the Source of Learning and Development* (1984) by David A. Kolb. In this groundbreaking framework David Kolb provides psychological bases for understanding how reflecting on experience, ours and those of others, transforms experience into knowledge that informs future action. His experiential learning theory (ELT) "portrays two dialectically related modes of grasping experience – apprehension (concrete experience) and comprehension (abstract conceptualization) – and two dialectically related modes of transforming experience – intension (reflective observation) and extension (active experimentation) (p. 3)." Kolb later proposed the use of this theoretical model for conversational learning, suggesting that "conversation is a meaning making process whereby understanding is achieved through interplay of opposites and contradictions (Baker, Jensen and Kolb, 2002, p. 3)." In the ELT, which can be seen in Table 1, the learning process:

is portrayed as an idealized learning cycle or spiral where the learner 'touches all the bases'—experiencing, reflecting, thinking, and acting—in a recursive process

that is responsive to the learning situation and what is being learned. Immediate concrete experiences (experiencing) are the basis for observations and reflections. These reflections are assimilated and distilled into abstract concepts (thinking) from which new implications for action can be drawn. These implications can be actively tested and serve as guides in creating new experiences. (Yeganeh, Bauback and Kolb, 2009, p. 5)

A good debrief is an opportunity to share, cross-fertilize, and to generalize learnings from all who participate (Crookall, 2010). Reflecting on our experience and those of others in the context of our social space, then generalizing learning and experimenting with new knowledge, is the process Kolb and his cohorts describe as the Experiential Learning Cycle.

In addition to being a natural process for learning, the debriefing is also a form of mental training that exercises mindfulness, developing intra- and inter-subjective awareness (self-awareness and empathy), while anchoring the mind in the present moment. Mindfulness is a state in which an individual focuses on present and direct experience, is intentionally aware and attentive, and accepts life as an emergent process of change (Yeganeh, Bauback and Kolb, 2009). “Mindfulness is a technique in which one pays attention to his or her present emotions, thoughts and body sensations, such as breathing, without passing judgment or reacting” (“Why Meditation Works”, 2012). The naming, or reconstruction of experience, is an exercise in mindfulness: “when you put feelings into words, you’re activating [the] prefrontal region [of the brain] ... hitting the breaks on your emotional responses” (“Why Meditation Works”, 2012). The focusing skills that are part of mindfulness make it possible to unveil what we are thinking and feeling to accept it, let it go, and finally transform it. While focusing on how we behave in the context of our interactions with others, we are shifting activity of the brain to an approach state, enlightening us to (1) view a situation from several perspectives; (2) see information presented in the situation as novel, (3) attend to the context in which we perceive the information, and (4) create new categories through which this information may be understood (Yeganeh, Bauback and Kolb, 2009). This form of mindfulness develops social and emotional intelligence enabling us to sense the internal stance of another person, sense their intentions and imagine what an event means in his or her mind by examining the way we think, feel and behave during interactions with others (Siegel, 2010). The debriefing is a value-creative practice utilizing experience and its reconstruction as content to develop learning, self-awareness and empathy from interpersonal encounters. This process stands at the core of our interpersonal education program.

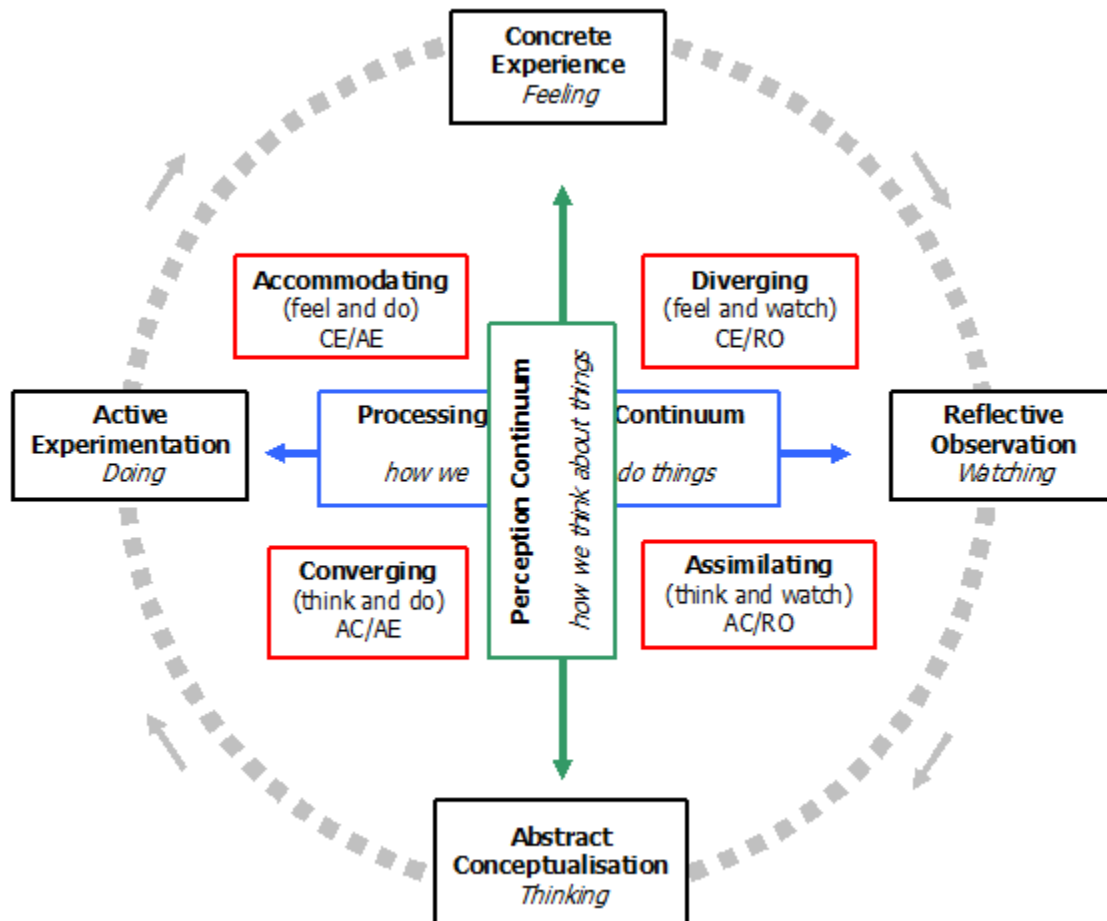


Table 1: David A. Kolb's learning styles and Experiential Learning Cycle. © Concept David Kolb

Advocacy education is public pedagogy

Another way we provide a platform for the insurrection of youth knowledges is by utilizing the reconstruction of experience to inspire and enact social agency. The advocacy education program, our participatory or civic education program, began as an autoethnographic work I conducted in 2009 analyzing my experience as a facilitator for that year's Student Advisory Board on Education (SABE) conference. This annual conference, sponsored by the California Association of Student Councils (CASC) has been at the forefront of youth advocacy for over 60 years. Each year, students from all across California travel to Sacramento to analyze the current state of public instruction and present their feedback to the State Board of Education. The piece was a reflexive cultural analysis of CASC and the program itself. After analyzing the process, I came to two primary conclusions: the first was that the program would be more successful if it was localized and if students weren't solely 'begging' for cultural change, but took responsibility and held each other accountable for exercising their social agency; the second was that somehow, during the few years of my participation, I witnessed the facilitative process

we used independently evolve to mirror Paulo Freire's cultural action program expounded in chapter 3 of *Pedagogy of the Oppressed*. This was a validating moment for the wisdom of youth. I synthesized the analytical framework we will use for our advocacy education program using the conclusions made from the critical analysis of the SABLE program and Paulo Freire's cultural action program. The primary objective for this program is to prepare a new citizenry for pluralistic democracies by preparing a participatory citizenry to realize their own power as transformative democratic agents (Nagda, 2003).

Cultural action and community consciousness

Like Freire's process, our program also begins with a community-study. During this initial point, our trained researchers are to develop materials to help all of our program workers and delegates understand the context of the site of future cultural action. This is directly followed by dialogues where community members name their experience, what they perceive others are experiencing, and provide their projection of alternative futures. Freire originally implemented this process as a literacy project in Brazil to teach indigent populations how to read and write using their spoken language. In describing, naming, reconstructing experience, Freire identified that they were describing their 'thematic universe,' the complex of their 'generative themes,' or the common themes of their experience. Freire believed that the investigation of the thematic universe inaugurates education as the practice of freedom, because through this investigation, experiences, continuity and positionality, are problematized and an understanding of generative themes is elucidated so that individuals may extrapolate "the situations that limit them: the 'limit-situations'" (Freire). In response to the challenge of limit-situations, we enact 'limit-acts,' actions directed at negating and overcoming, rather than passively accepting the 'given' (as cited in Freire, 200, p. 89). Limit-acts are political by nature, cultural action with the intent to alter positionality in social space and reach untested feasibilities, an alternative future.

Limit-acts and Cultural action fall within the 'Solution Space' of the Framework for Analysis. To help participants grasp these concepts, we use the phrases 'Possible Solutions,' and 'Implementation of Policy, Programs, and Collective Action.' The insurrection of youth knowledges within this program come in the form of public policy advocacy and the development of media campaigns to alter the knowledge, attitudes and behavior of participants' living-learning communities. After the plans for social agency have been enacted, we arrive at an alternative future, and start the process anew.

Cultural action develops from community consciousness answering the invitation, 'What will we create together?' According to Peter Block, community develops from a commitment to the exercise of agency to create a shared alternative future, or to return to Freire's term, to reach untested feasibilities. This is why, as a critical element for our communal transformation project, participants publicly name a possibility to be "heard and witnessed by others... at a moment when something is at stake" (Block). Both Block and Freire build upon the ontological argument that people "have the capacity to change the community story, to reclaim power to name what is

worth talking about, to bring a new context into being” (Block, 2008). To change the world, to bring a new context into being, “one has to change the ways of world-making... the vision of the world and the practical operations by which groups are produced and reproduced” (Bourdieu, 1989, p. 23), this means that “the alternative future we speak of takes form when we realize that the only powerful place from which to take our identity may be the conversation that we [are a community]” (Block, 2008). This is a resounding argument for the mobilization collaborative cultural action. The reconstruction of experience in the context of Freire-inspired affinity groups creates value for the community by inspiring commitment to an idyllic, shared mission (Makiguchi), and enacting social agency to see it come into fruition.

Theoretical Framework

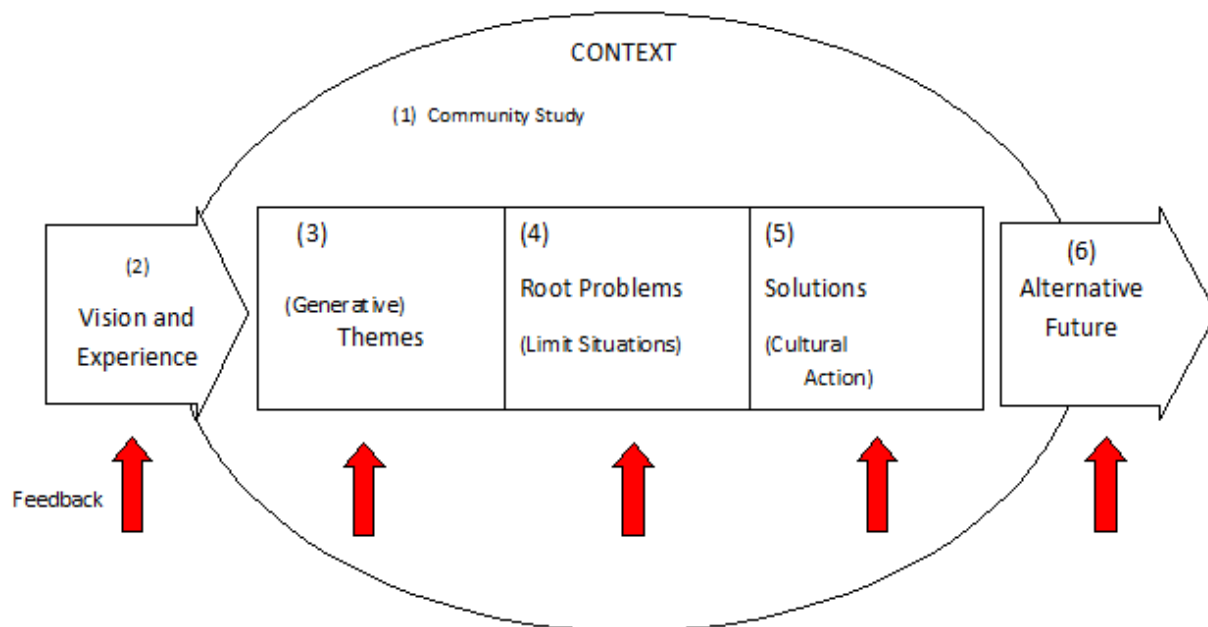


Table 2: Adapted process for reconstruction of experience and cultural action.

Intercultural and Global Citizenship Education

The growing cultural diversity and the changing racial and ethnic landscape have given rise to many new challenges for educators. In the United States, increased diversity of local environments such as schools, businesses, and communities, have added a new dimension to the way in which individuals interact with others within these changing societies. While cultural diversity today has become more complex, socially and politically, the very nature of citizenship opens a needed discourse among educators.

Daisaku Ikeda (2005) contends that humanistic education that promotes global citizenship must transcend national boundaries. He explains that education must highlight the interconnectedness of all life and lead to the formation of a global ethic. A public pedagogy of global citizenship requires educational approaches that focus on the interpersonal development of individuals through cultural knowledge, experience and understanding. Whereas many traditional cultural diversity approaches highlight the differences among groups, there are a growing number of humanistic, interpersonal or *intercultural* educational approaches that attempt to bridge these differences by drawing attention to common cross-cultural principles. A number of social psychology theories of group interaction also support the importance of commonality within inter-group dynamics (Alport, 1954; Brewer & Kramer, 1985; Gaertner & Dovidio, 2000; Hewstone & Brown, 1986; Grant-Thomas & Orfield, 2008). This suggests that the pedagogical development of humanistic educators for global citizenship must rely on drawing from the social constructions that emerge through dialogue, reciprocity, and relational teaching within an intercultural context.

Pragmatically, as humanistic educators insist on the promotion of greater global and cultural awareness, social justice, and compassion, the pedagogical practices that inform such lessons can become treasure troves of knowledge and wisdom that invite closer examination from scholars. This suggests that greater transparency into the actual daily interactions between educators and students within an intercultural, justice-oriented setting helps reveal the complex nature of human interaction and learning. Not only is it important to understand educational practices by individual teachers, it is vital that further discourse include the role of the teacher's ethical orientation and its effect on the learning process; specifically, examining how value is produced, or created, from educational encounters. Hence, to further develop humanistic approaches for global citizenship, educational scholars must further enhance, and be willing to attempt, new research methodologies that examine praxis.

Value creation as an ethical orientation for educators

Ikeda (2001) called for a paradigm shift away from “viewing education as serving the narrowly defined needs of a society to a new paradigm that sees society serving the lifelong process of education” (p. 35). Accordingly, education in the twenty-first century must address the needs of society by building a society that serves the fundamental needs of education. For Ikeda (2001), educational reform requires “shifting from an emphasis on factual knowledge alone to the development of intellect and wisdom” (p. 82). To construct such a strategy, Ikeda framed his educational thought by expanding the concept of *value-creation* first expounded by his mentor and revolutionary Japanese educator, Tsunesaburo Makiguchi (1871-1944).

Makiguchi's educational philosophy essentially sought “the full development of human personality... mind-body unity—a harmony of part to part and part to whole” (as cited in Bethel, 1989, p. xv). His philosophy argued that education itself must coincide with the larger purpose of life, and for Makiguchi, this purpose was the attainment of lifelong individual and collective

happiness (Bethel, 1973, 1989; Gebert & Joffee, 2007). As an educator, Makiguchi demonstrated “an impassioned drive to study and create change, a deep empathy for students, a willingness to take risks, and a desire to construct pioneering theories to explain sociological phenomena”(as cited in Hansen, 2007, p. 69). With courage, integrity, hope, and compassion, Makiguchi developed his ideas and theory of value-creation through a strong commitment toward educational praxis. Makiguchi advocated the importance of praxis using an experience-centered teaching approach. He believed that teachers needed to assess their own “cases of success and failure by analyzing their daily teaching experiences” (as cited in Ikeda, 2001, p. 10) as a way to extract principles of education.

Praxis and teacher research

Praxis, according to Freire (2006), is “reflection and action upon the world in order to transform it” (p. 51). In the scholarly attempt to define and understand praxis, the field of teacher research provides classroom teachers and researchers greater insight into the relationship between theory and practice. According to Cochran-Smith & Lytle (1993), teachers are uniquely situated to conduct interpretive research into teaching by nature of their jobs. The phenomenal nature of classrooms, through the lens of a facilitator of learning, sets teacher research apart from the type of research that examines education from the outside in. Teacher researchers are:

Uniquely positioned to provide a truly emic, or an insider’s, perspective that makes visible the ways that students and teachers together construct knowledge and curriculum. When teachers do research, they draw on interpretive frameworks built from their histories and intellectual interests, and because the research process is embedded in practice, the relationship between knower and known is significantly altered. (p. 43)

Thus, to critically examine teacher praxis within a value creation framework requires informed inquiry, critical and practical self-reflection, and a desire to share from one’s experiences. One potential starting point in praxis inquiry is utilizing the auto-ethnographic methodology of research.

Autoethnography as inquiry and shared practice

In addition to being utilized in the debriefing, or conversational learning process, and the processes for cultural action, facilitators will use autoethnographic reconstruction to engage a complete praxis: theory, action (practice), and reflection (research). The genre of autoethnography originated from a movement that extended the traditional notions of empirical inquiry and analysis. Using Tierny (1998), Holt (2003) contends that autoethnography is “intended to confront dominant forms of representation and power in an attempt to reclaim marginalized representational spaces” (p. 16). The use of personal experience through a reflexive

process of cultural interaction provides scholars with data to look deeper into social experience. Holt (2003) expands, “By writing themselves into their own work as major characters, autoethnographers have challenged accepted views about silent authorship, where the researcher’s voice is not included in the presentation of findings (e.g., Charmaz & Mitchell, 1997)” (p. 2). In developing new and creative frameworks and models in humanistic and global citizenship, autoethnography provides a viable platform of inquiry and analysis.

Autoethnographies are “ethnographic in their intent” and make use of basic ethnographic approaches such as data collection, data analysis/interpretation, and reporting (Chang, 2008). Although the autoethnography movement challenges the dominant recognition of empirical research by liberating researchers from the limitations imposed through its very dominance, the ultimate goal is “cultural understanding underlying autobiographical experiences” (Chang, 2008, p. 49).

Autoethnography generates cultural knowledge. In terms of classroom and program research, the actions, practices, words, beliefs, attitudes, and interactions between facilitators and learners are all part of the culture generated or as what Schulman (1986) describes as the “classroom ecology” of an educational setting. Furthermore, Cochran-Smith & Lytle (1993), maintain that “teacher researchers are both users and generators of theory” (p. 17). For this reason, the self-narrative, story-telling feature for facilitators through autoethnography goes far beyond mere narration, but rather, demonstrates the intricate process of cultural analysis and interpretation by the teacher, or facilitator, within different contexts. In teacher research, questions that teacher-researchers often generate “emanate from neither theory nor practice alone but from critical reflection on the intersection of the two” (p. 15). Most educational researchers recognize that sites of learning are complex sites of socio-historical, political, psychological, and cultural interaction. The meanings that are derived from within these contexts by teachers and students constitute the learning process. As educational researchers often attempt to analyze and interpret knowledge and theory from the outside in, I argue, that teacher research through autoethnography offers a way to derive information from the inside out: “Rather than laws about what works generically in classrooms, we need insight into the particulars of how and why something works and for whom it works within the contexts of particular classrooms” (Cochran-Smith & Lytle, 1993, p. 15).

As a research vehicle to look deeper into transformative, value creating learning experiences, autoethnography exposes the intersubjective elements of praxes in facilitating learning and change. It is a method of intentional self-reflexivity that reveals the true nature of relational teaching by authentic means and helps identify pedagogical practices that are meaningful and successful. It offers us, not only new ways of research, but new ways of interacting with research. If done correctly, it can even inspire readers in ways that traditional research does not.

Conclusion

The continued development of humanistic education, global citizenship, and value creation is a response to the growing diversity of societies around the world. While these pedagogical models aim toward greater global ideals, the heart of these approaches relies on the active and engaged examination of praxes in facilitation of learning and change. This requires the exploration of the daily interactions and interpersonal experiences of facilitators and learners within authentic settings. In addition, praxis permits the examination of the ethical manifestations of the educator that allow for successful interactions. Furthermore, opening a discourse on global citizenship and value creation requires a commitment to extend the boundaries of empirical research. To reach this end, researchers must exercise a shared commitment to expand our knowledge of the human learning experience, and possess both a willingness to engage in active research, and a firm desire to share it with others. We must also embed the practice of reconstruction of experience so that we may learn how to create value with our students, and create an alternative future alongside each other.

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The Ensemble in Educating Cosmopolitanism

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Abstract

This paper discusses the music ensemble as a space for educating cosmopolitanism. Motivated by the challenge of the currently globalizing El Sistema¹ movement to be responsive to diverse communities, it proposes that the fostering of cosmopolitan sensibilities becomes a central objective in music education which seeks social transformation. Aligning with this goal promotes a potential point of intersection between music education and the aspiration of fostering global citizens which is foundational to Ikeda's philosophy of Soka education.² Using the concept of homology from the discipline of ethnomusicology and examples of applied ethnomusicology which use ensembles to enact social change, the paper emphasizes the ensemble as a "school of social life"³ which indeed has the potential to cultivate citizens with cosmopolitan attitudes. Finally, the paper proposes educational practices which enable the music ensemble to promote these values, based on Hansen's definition of cosmopolitanism as "the capacity to fuse reflective openness to the new with reflective loyalty to the known."⁴

¹ El Sistema is a movement of social transformation through music education programs begun in Venezuela in the 1970's by musician and economist Jose Antonio Abreu. In the past few years, El Sistema has instigated the growth of programs inspired by its philosophies across the world, including over fifty programs in the United States, the networks Sistema Europe and Sistema Africa, and programs across Asia and Latin America.

² Ikeda, Daisaku. *Soka Education: A Buddhist Vision for Students and Teachers*. Santa Monica: Middle Way Press, 2010. 21-22

³ Abreu, Jose A. "Kids Transformed by Music." TED Talks. Caracas. Feb. 2009. Web. 1 July 2012.
<http://www.ted.com/talks/lang/en/jose_abreu_on_kids_transformed_by_music.html>.

⁴ Hansen, D. T., 2010. Chasing Butterflies without a Net: Interpreting Cosmopolitanism. *Studies in Philosophy and Education*, 29(2), pp. 151-166.

Introduction and Context

In this paper, I will discuss the music ensemble as a space for educating cosmopolitanism, and outline some specific educational strategies directed toward this end. This endeavor is motivated by my work in the El Sistema movement, which strives for social change through ensemble-based music education. Since El Sistema was founded in Venezuela in 1975 by Jose Antonio Abreu, programs inspired by its philosophy have spread rapidly throughout the world, reaching especially dynamic growth in the past few years. Abreu is said to have founded El Sistema in response to the immense class stratification of 1970's Venezuelan society, which he understood from his vantage as a government economist. He often speaks of the orchestra as a "school of social life,"⁵ wherein marginalized youth can experience inclusion in a creative community. Quoting Mother Teresa, Abreu shares the sentiment that, "The most miserable and tragic thing about poverty is not the lack of bread or roof, but the feeling of being no-one."⁶ He believes that playing in an orchestra and being included as a contributive member of a society can potentially ameliorate and transform the feelings of marginalization encountered by young people struggling with poverty.

This globalizing movement faces questions of adaptation – what programmatic changes need to be made in El Sistema-inspired initiatives as they develop in new communities and in the twenty-first century? The fundamentally social objective of El Sistema requires constant critical renewal in order to ensure active responsiveness to the specific needs and culture of a particular community. El Sistema-inspired programs are aware of the need to be responsive to local contexts, and proudly present themselves as having their community in mind. Yet apart from such ideological ideals, curricular programming on the ground is remarkably uniform – usually, not much sets the practices of one El Sistema-inspired program apart from another, and programs have received criticism for replicating certain pedagogical practices without due consideration of *why* they use them.⁷ Furthermore, while El Sistema describes itself as revolutionary for putting goals of social change above those of musical excellence, it is difficult to pinpoint what aspects of El Sistema practice differ from more general practices of public school music education or other pedagogical traditions. El Sistema practitioners struggle to define what aspects of their classroom practices evidence the goal of social justice, especially when questioned by public music educators who have rightfully begun to feel threatened by the immense attention El

⁵ Abreu, Jose A. "Kids Transformed by Music." TED Talks, Caracas. Feb. 2009. Web.

⁶ Ibid.

⁷ The perfect example is the paper violin, which was an arbitrary response to a lack of instruments in one of the Venezuelan El Sistema programs. To get students involved, the teachers helped them in building paper mache instruments with which to learn basics of instrument care and good posture. Programs in the US bought into this practice as being distinctly El Sistema, and many programs use the paper violin to start students as well. However, others have questioned whether this practice is necessary when real instruments are actually available.

Sistema is receiving.⁸ Furthermore, most El Sistema teachers come from a public music education background themselves, and there is a current need to support teacher training that would put more emphasis on the social needs of the students. A program driven by social objectives must do more to actively align pedagogy and curriculum with its community.

I believe that renewing El Sistema for the twenty-first century and in countries such as the United States requires it to respond foremost and directly to the definitive and ever-evolving globalization process. In the highly multicultural contexts of most communities around the world, young people need education that supports their navigation of diverse cultures while also emphasizing the celebration of local and familiar experiences of culture. Paul Gilroy uses the effective trope “roots and routes” to illustrate that the intricate “routes” we now experience in our lives due to globalization and technology expose us to new cultures which are just as significant as our complex “roots” of tradition and heritage.⁹ Timothy Rice points out that

[P]eople inhabit a world that is ‘fragmented’ and ‘deterritorialized’; ... they possess unprecedented opportunities for geographical, economic, cultural, and social mobility untied to ostensibly traditional ethnic, national, gender, and class identities and categories; and... life ‘routes’ are becoming as or more important than ‘roots.’¹⁰

Thus a major need for young people in a society such as the contemporary United States is to learn how to respond to cultural diversity and understand their place in a complex world. The concept of educational cosmopolitanism responds directly to this need and provides a framework for the development of educational practice that supports a heterogeneous and globalizing society. As one of the foremost scholars on cosmopolitanism, David T. Hansen, describes,

Cosmopolitanism is a name for an orientation toward self, others, and world. In this orientation, a person or community juxtaposes reflective openness to new influences with reflective loyalty toward the tried and known. Put another way, cosmopolitanism is a name for an outlook toward the challenges and opportunities of being a person or community dwelling in a world of ongoing social transformation. The concept helps frame a way of life that is responsive rather than merely reactive to events. It is a way of life in which persons are participants in pluralistic change rather than passive spectators, or victims, of such change.¹¹

⁸ As was demonstrated in the teaching track of the recent *Social Action through Music* symposium, held in Philadelphia December 3rd-5th, 2012, where this topic was of central concern.

⁹ Gilroy, Paul. *The Black Atlantic: Modernity and Double-Consciousness*. N.p.: Verso, 1993.

¹⁰ Rice, Timothy. "Reflection on Music and Identity in *Ethnomusicology*." *Musicology* 7 (2007). 19-20.

¹¹ Hansen, D. T., Burdick-Shepherd, S., Cammarano, C. & Obelleiro, G., 2009. Education, Values, and Valuing in Cosmopolitan Perspective. *Curriculum Inquiry*, 39(5), pp. 587.

Supporting young people as they respond to the challenges of globalization is thus one of the objectives that should be pursued by music education. Returning to El Sistema – how can the model of the music ensemble specifically support the educating of cosmopolitanism? Drawing upon the concept of homology from the discipline of ethnomusicology, as well as examples of work in applied ethnomusicology that use the ensemble to enact social change, I illustrate the ensemble as a “school of social life” which cultivates citizenship, or a sense of agency *within* and responsibility *to* a community. I then propose music education practices which might transform ensemble-based music education into a site specifically directed at educating cosmopolitanism.

Musical Homology

When examined from the discipline of ethnomusicology, the ensemble can be seen as an especially potent space that manifests social relationships and cultural values, ultimately rendering it a tool for learning more than just music. Such ideas arise from the concept of homology, the relationship between musical structures and social structures. The comparisons between musical culture and community figure prominently in ethnomusicological research because they offer a unique lens into a culture’s defining social values. As the sociologist Alfred Schutz suggests, “[i]t can be hoped that a study of the social relationships connected with the musical process may lead to some insights valid for many other forms of social intercourse...”¹²

Homology is especially apparent when considering the community of a musical ensemble in relationship to its society. As Georgina Born describes it, “music produces its own diverse socialities in the guise of the intimate microsocialities of [...] the social relations enacted in music ensembles...”¹³ The practice of collective music-making is central to humanity and nearly every culture has developed the ensemble as a primary mechanism of musical performance. If the social relationships of an ensemble are so intimately intertwined with the social relationships of a society, we might consider the potential of reversing this homology and applying the ensemble to the shaping of society. Benjamin Brinner states that musical relationships “may offer a different way of being and acting together, even serving as a catalyst for social change.”¹⁴ Thus, ethnomusicological theory offers incisive considerations to those who might build a community starting from the ensemble. This notion resonates closely with Abreu’s description of the ensemble as a “school for social life,” and there are in fact several examples of ensemble-based initiatives that have launched with the specific intention of creating an impact on their community.

¹² Schutz, Alfred (1964). ‘Making music together: a study in social relationship. in Arvid Broderson (ed.), *Alfred Schutz: Collected papers II: Studies in Social Theory* (The Hague, Nijhoff), 159-78.

¹³ Born, Georgina. “Music and the Social.” In *The Cultural Study of Music: A Critical Introduction*, edited by Martin Clayton, Trevor Herbert, and Richard Middleton, 266. 2ndnd ed. New York: Routledge, 2012.

¹⁴ Brinner, Benjamin. *Knowing Music, Making Music*. Chicago: University of Chicago Press, 1995. 286.

The Ensemble in Applied Ethnomusicology

The discipline of applied ethnomusicology¹⁵ involves the process of changing theory into practice, of turning ethnomusicological research into initiatives that use music culture to enact social transformation. The International Council for Traditional Music states that “[a]ppplied ethnomusicology is the approach guided by principles of social responsibility, which extends the usual academic goal of broadening and deepening knowledge and understanding toward solving concrete problems.”¹⁶

While the following are not all necessarily self-described applied ethnomusicology initiatives, there have been several projects that use the idea of the ensemble as a microcosm of society to transform communities. One such project is the West-Eastern Divan Orchestra, a youth orchestra founded by Edward Said and Daniel Barenboim to promote positive relationships between Arab, Jewish, and other Middle Eastern young musicians. Through rehearsals and touring as a symphony orchestra, young musicians of different backgrounds and political and religious beliefs have the opportunity to seek common ground through mutual musical aspirations. In addition to the West-Eastern Divan, there are several professional ensembles which have arisen from the Israel/Palestine conflict not only to “lead the way for other collaborations between Jews and Arabs,”¹⁷ but also to musically bridge their cultures by fostering new styles which embrace multiple traditions. These ensembles are examined by Benjamin Brinner in his monograph *Playing Across the Divide* and include Bustan Abraham, Alei Hazayit, and groups led by the singer Yair Dalal.¹⁸ Another notable initiative is the Azra Project, founded by ethnomusicologists Kjell Skyllstad and Svanibor Pettan in 1994. Seeking to improve the experience of Bosnian refugees in Norway, the Azra ensemble not only brought together musicians of both Norwegian and Bosnian tradition but also conducted research on these folk traditions (at risk of being influenced by propaganda or destroyed following the war) and educated youth and community in both musical styles.¹⁹

However, these efforts for fostering community collaboration through the ensemble face several challenges. Their tangible influence on the community is not typically documented or evaluated, and only a small segment of the population actually partakes in the activities.²⁰ Much critique of the West-Eastern Divan Orchestra argues that the ensemble only serves a symbolic

¹⁵ Also called “public” ethnomusicology or “engaged ethnomusicology.” See Averill, Gage. Preface. *Music in the Post-9/11 World*. Ed. Jonathan Ritter and J M. Daughtry. N.p.: Routledge, 2007. xvii. Print.

¹⁶ Harrison, Klisala, Elizabeth Mackinlay, and Svanibor Pettan, eds. *Applied Ethnomusicology: Historical and Contemporary Approaches*. Newcastle: Cambridge Scholars Publishing, 2010. 1-3.

¹⁷ Brinner, Benjamin. *Playing Across the Divide: Israeli-Palestinian musical encounters*. Oxford: Oxford University Press, 2009.

¹⁸ Ibid.

¹⁹ Skyllstad, Kjell. “Creating a Culture of Peace: The Performing Arts in Interethnic Negotiations.” *Journal of Intercultural Communication* 4 (2000)

²⁰ Several more issues regarding the use of music in conflict transformation are elucidated in Bergh, Arild, and John Sloboda. “Music and Art in Conflict Transformation: A Review.” *Music and Arts in Action* 2, no. 2 (2010): 2-17.

purpose; it has been questioned whether social change can be achieved by bringing together only limited numbers of classically trained young musicians of the highest caliber.²¹ One of the young violinists of the West-Eastern Divan states,

Let's face it, as classical musicians, we don't have much of an influence on anything... But if other professionals – doctors, scientists, footballers, car mechanics, whatever – would “Divan” themselves, then we'd be getting somewhere; then we could start to make a difference. What if there was a great taxi driver exchange? If you took all the drivers from, say, Jerusalem, and exchanged them with all the drivers in Amman, who knows what would happen?²²

He points out that true change arises from collaborative experiences involving an entire community at the grassroots level. Indeed, lasting social transformation will come about when applied ethnomusicology transitions into music education that reaches large segments of a community (especially the younger generation) and has consistent and extensive activities. This is where El Sistema is exciting, as a movement that has based itself upon the concept of the ensemble as a “school of social life,” and reaches hundreds of thousands of young people and their families on a daily basis.²³ Nonetheless, all of the aforementioned initiatives demonstrate the possibility of a music ensemble being used to shape a community.

The Ensemble as a “School of Social Life”

Ultimately, the ensemble creates impact on a community by offering a transformative experience to each individual involved. Music-making in an ensemble setting enables students to develop in several ways. Abreu's statements about El Sistema indicate three major factors that make an ensemble-based education desirable. First of all, the ensemble gives students a sense of affiliation. Abreu states that, “social problems all stem from a sense of exclusion. If you look at the world, you see that exclusion in some form or other is to blame for the explosion of social problems everywhere.”²⁴ In an increasingly fragmented society, the sense of belonging to a group is a significant need for young people, and is something the ensemble readily provides.²⁵

²¹ Willson, Rachel B. “Whose Utopia? Perspectives on the West-Eastern Divan Orchestra.” *Music and Politics* 3, no. 2 (2009) Accessed June 10, 2012. http://www.music.ucsb.edu/projects/musicandpolitics/archive/2009-2/beckles_willson.html.

²² Guy Braunstein, quoted in Cheah, Diana. *An Orchestra Beyond Borders*. N.p.: Verso, 2009. 236.

²³ Having evolved over the past three decades, El Sistema in Venezuela has grown to include programs in every state and both rural and urban communities. It has risen in political ranks and is now funded directly by the office of President Hugo Chavez. With such immense and visible support from the government, El Sistema can be argued to now be at a point where it directly affects large populations of young people.

²⁴ Smaczny, Paul, and Maria Stodtmeier, dir. *El Sistema: Music to Change Life*. 2008. DVD-ROM.

²⁵ Nicki Hedge and Alison MacKenzie used Wolff and de-Shalit's concept of affiliation and qualitative evidence to argue that the 2011 London riots resulted from a sense of dis-affiliation amongst London youth, who were seeking

Secondly, the music ensemble enables another form of inclusion, cultural inclusion, in traditions the students might not normally have access to; through ensemble music-making, they are able to expand their cultural capital.²⁶ I find this concept of cultural capital expounded by Bourdieu to be problematic; it is based on the idea that oppressed groups in society can change their social standing in part through playing into existing cultural norms and tastes practiced by the elite classes.²⁷ However, Abreu argues, “Material poverty shall be conquered by musical richness. Social justice and cultural justice are aspects of one dimension;”²⁸ I believe that his ideological development of El Sistema was in part influenced by the concept of cultural capital.²⁹

Finally, and perhaps most significantly, the ensemble awakens the young student to their potential to contribute to a wider society. This idea manifests the concept of value creation as we understand it in Soka education, where happiness is derived from the ability to create aesthetic beauty, personal gain, *and* social good. Tsunesaburo Makiguchi emphasizes the relationship between a student’s happiness and their personal sense of responsibility and capability to contribute to society. He states, “Human dignity arises from value creation”³⁰... the purpose of education is to enable children to become responsible, healthy cells in the social organism, to contribute to the happiness of society, and, by doing so, to find meaning, purpose, and happiness in their own individual lives.”³¹ A student’s participation in the ensemble teaches them that they hold the artistic power to create a pleasurable aesthetic experience, and furthermore, that they hold a responsibility for the functioning of the collective group. Making music collectively implies having a specified and crucial social role, cooperating with other’s needs in mind, and taking responsibility for one’s community.³²

Defining Cosmopolitanism

If the ensemble can both inform the development of a community and empower individuals, what kind of community and which values should we strive for? What goal should

to join a larger cause. (Hedge, Nicki, and Alison MacKenzie. "Riots and Reactions: Hypocrisy and Disaffiliation?" Philosophy of Education Society of Great Britain. Oxford. 31 Mar. 2012. Reading./ Wolff, Jonathan, and Avner de-Shalit. *Disadvantage*. Oxford: Oxford University Press, 2007. Print. 54.)

²⁶ To use the concept put forth by Pierre Bourdieu and Jean-Claude Passeron in

Bourdieu, Pierre, and Jean-Claude Passeron. *Reproduction in Education, Society, and Culture*. N.p.: Sage, 1990.

²⁷ Burawoy, Michael. "Pedagogy of the Oppressed: Freire Meets Bourdieu." *Conversations with Pierre Bourdieu: The Johannesburg Movement* (2011) Accessed June 10, 2012. <http://burawoy.berkeley.edu/Bourdieu/6.Freire.pdf>.

²⁸ Efe, Copenhagen. "Escenas." *El Nacional* 1 Sept. 2009 [Galarzon] . Web. 16 Jan. 2010.

²⁹ For example, Candace Allen refers to Abreu’s description of popular salsa music in Venezuela as “emblematic of his country’s ills of chaos, crime, and addiction.” (Allen, Candace. *Soul Music: The Pulse of Race and Music*. London: Gibson Square, 2012. 123.)

³⁰ Makiguchi, Tsunesaburo. *Education for Creative Living*. 1936. Trans. Alfred Birnbaum. Ed. Dayle M. Bethel. Ames: Iowa State University Press, 1989. 54.

³¹ Ibid. 21-22.

³² I further discussed this connection between El Sistema and the idea of value creation in my presentation at the 2010 Soka Education Conference, entitled, “Music Education: Social Justice through Creativity and Inclusion”

ensemble-based music education pursue? Considering the need to support young people in navigating a globalizing world which I described at the outset, I turn to Soka education to provide a sense of mission. As most of us know, “[t]he mission of Soka University of America is to foster a steady stream of global citizens committed to living a contributive life.”³³ Fostering a community of contributive global citizens is an apt and natural goal attainable by music education. It resonates with the existing social outcomes of the ensemble, that young people uncover their potential to influence the lives of others by music-making in a community.

In his speech at Columbia University Teachers College, Daisaku Ikeda, the founder of Soka University of America, expands on the notion of a global citizen as being someone who has:

- The wisdom to perceive the interconnectedness of all life and living.
- The courage not to fear or deny difference but to respond 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.³⁴

These are all laudable attitudes to have and to develop in students, and most of us who have experienced Soka education continue to seek to embody these qualities in our daily lives and endeavors. However, the wider academic discourse of global citizenship has often been critiqued. Much of the resistance toward global citizenship comes from definitions that differ from those offered by Soka education. First of all, the political connotations of the word “citizen” are problematic to many – some scholars see true global citizenship as impractically (and undesirably) necessitating a world political order that would eliminate local governance.³⁵ Second, a resistance arises to definitions of global citizenship which imply a moral hierarchy that places the needs of humanity over allegiance to one’s family, neighbors, or nation.³⁶ However, I understand Soka education to be more about valuing and understanding interconnectedness than a literal attempt to acquire formal world citizenship. Ikeda’s definition points to the values a global citizen *has* rather than a description of what a global citizen *is*. In fact, in the same speech, Ikeda states that the Buddhist *bodhisattva* is in fact an “ancient precedent and modern exemplar” of the global citizen, as the *bodhisattva* “embodies these qualities of wisdom, courage, and compassion.”³⁷ This shows Ikeda’s focus on defining global citizenship by desired sensibilities, not by a world-wide political system or the sacrifice of the local. Jason Goulah and Takao Ito

³³ Ikeda, Daisaku. Soka University of America. Accessed January 27, 2013. www.soka.edu.

³⁴ Ikeda, Daisaku. *Soka Education: A Buddhist Vision for Students and Teachers*. Santa Monica: Middle Way Press, 2010. 21-22.

³⁵ Dower, N. (2000) The Idea of Global Citizenship - A Sympathetic Assessment. *Global Society*, 14 (4), p.553.

³⁶ Parekh, B. (2003) Cosmopolitanism and global citizenship. *Review of International Studies*, 29 (1), pp. 12.

³⁷ Quoted in Goulah, J. & Ito, T., 2012. Daisaku Ikeda’s Curriculum of Soka Education: Creating Value Through Dialogue, Global Citizenship, and “Human Education” in the Mentor-Disciple Relationship. *Curriculum Inquiry*, 42(1), pp. 67.

fully clarify this point by stating that “Ikeda’s view should not be confused with one of advocating a ‘world government.’”³⁸ In this reading, the definitions of global citizenship emphasized in Soka education actually resonate more completely with the discourse of educational cosmopolitanism, which focuses on the *sensibilities* that should be fostered in education.

Hansen describes cosmopolitanism as the soil from which the tree of a global citizen might grow.³⁹ Foundational moral attitudes, combined with a sincere sense of responsibility as an inhabitant of an interrelated system are prerequisites to global citizenship. Hansen emphasizes that “it is important not to reify the idea of a cosmopolitan sensibility... A cosmopolitan sensibility is not a possession, not a badge, not a settled accomplishment or achievement. It is an orientation that depends fundamentally upon the ongoing quality of one’s interactions with others, with the world, and with one’s own self.”⁴⁰ Ikeda’s definition similarly emphasizes “striving” and “maintaining” as the ongoing practice of a global citizen. For the remainder of this paper, then, I will use the term cosmopolitanism, with the understanding it is inclusive of the global citizenship goals of Soka education.

Defining cosmopolitanism as “the capacity to fuse reflective openness to the new with reflective loyalty to the known,”⁴¹ Hansen builds upon the idea of “rooted cosmopolitanism” described by Anthony Kwame Appiah⁴² in contrast to Martha Nussbaum’s assertion “that persons should conceive themselves as citizens of the world and should regard their moral obligations as applying to all persons equally with no automatic higher regard for compatriots.”⁴³ Appiah argues that cosmopolitanism in which “local affiliations are derivative or tributary”⁴⁴ is unreasonable, and emphasizes cosmopolitanism which is rooted in the daily experience of one’s local community. The idea of rooted cosmopolitanism is quite similar to Ikeda’s ideas on global identity. In a dialogue with the historian Arnold Toynbee, Ikeda states,

As civilization has advanced, the life basis of modern man has expanded to worldwide limits; that is to say, the land in which one lives today is the entire world. Consequently, the feeling that the earth is one’s homeland and a love of all mankind must take the place over the narrow patriotism of the past. When world-

³⁸ Ibid. 72.

³⁹ Hansen, David T. Personal conversation. 25 Oct. 2012.

⁴⁰ Hansen, D. T., 2008. Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies*, 40(3), pp. 302.

⁴¹ Hansen, D. T., 2010. Chasing Butterflies without a Net: Interpreting Cosmopolitanism. *Studies in Philosophy and Education*, 29(2), pp. 151.

⁴² Appiah, Anthony K. *Cosmopolitanism: Ethics in a World of Strangers*. New York: WW Norton, 2006.

⁴³ Hansen, D. T., 2008. Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies*, 40(3), pp. 292.

⁴⁴ Ibid.

embracing patriotism gains precedence, national patriotism will sink to the level of loyalty to a locality.⁴⁵

Ikeda's "loyalty to a locality" is remarkably similar to Hansen's use of "loyalty to the local" which defines the rootedness of his definition of cosmopolitanism. In fact, in their analysis of Ikeda's definition of global citizenship, Goulah and Ito refer to it as "anticipating" Appiah's notion of rooted cosmopolitanism.⁴⁶ One should maintain loyalty to one's community, but patriotism should be "world-embracing," allowing for "openness to the new."

Musical "Openness to the New"

Taking Hansen's definition of cosmopolitanism as involving both "openness to the new" and "loyalty to the known," I will develop some ideas of practices which may be used to teach cosmopolitan sensibilities. To begin with, if cosmopolitanism engages "reflective openness to the new," an integral aspect of music education should involve exposure to new and unfamiliar traditions. Having the experience of newness in the music classroom can be extended into the student's daily lives, supporting them as they navigate encounters with other "new" cultural experiences. However, this argument for exposure to diverse cultures is not necessarily an argument for multicultural music education. First of all, cosmopolitanism and multiculturalism are not synonymous. While multiculturalism emphasizes the inclusion of a plurality of cultures, particularly in order to protect cultures from domination by others, it also views culture as static.⁴⁷ Cosmopolitanism, on the other hand, allows for "hybrid culture-in-the-making,"⁴⁸ for growth and sharing between cultures. As Obelleiro indicates, "[w]hile multiculturalism emphasizes the protection of cultural integrity from external influence, cosmopolitanism underscores cultural exchange and interconnectedness."⁴⁹

Furthermore, despite attempts which began in the United States in 1967,⁵⁰ multicultural music education has not widely been pursued, mostly for practical reasons. J. Scott Goble seriously problematizes the practice of multicultural music education, pointing out that, "No teacher is adequately familiar with the languages, social and religious customs, and political dimensions of the musical traditions of all world cultures, let alone their complex technical aspects, to teach them all with comprehensive understanding."⁵¹ While multicultural music education usually becomes stuck trying to include all cultures or is criticized for only being able

⁴⁵ Goulah, J. & Ito, T., 2012. Daisaku Ikeda's Curriculum of Soka Education: Creating Value through Dialogue, Global Citizenship, and "Human Education" in the Mentor-Disciple Relationship. *Curriculum Inquiry*, 42(1), pp. 71.

⁴⁶ Ibid. 73.

⁴⁷ Obelleiro, Gonzalo A. "Cosmopolitan Perspectives on Ethics and Values." *Unpublished*.

⁴⁸ Hansen, D. T., 2008. Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies*, 40(3), pp. 293.

⁴⁹ Obelleiro, Gonzalo A. "Cosmopolitan Perspectives on Ethics and Values." *Unpublished*.

⁵⁰ See Mark, Michael L. *Contemporary Music Education*. New York: Schirmer Books, 1996.

⁵¹ Goble, J S. *What's So Important About Music Education?* New York: Routledge, 2010. 6.

to offer shallow understanding, an emphasis on the cosmopolitan goal can help teachers and curriculum-makers make decisions based on seeking the experience of newness.

Enabling the experience of the “new” does not require a completely multicultural music education in the traditional sense. By merely working with a couple cultures that are unfamiliar to all of the students in an ensemble, or even just taking the time to point out the differences in the cultural contexts of another music culture, the student still learns the navigation of newness which can be applied to quotidian life. “Openness to the new” is developed because cosmopolitanism encourages the desire to learn from other traditions.⁵² Fostering this willingness does not require having exposure to all music cultures. Rather, it merely entails a positive experience of newness that encourages one to continue seeking out cultural encounters in all aspects of one’s life.

Musical “Loyalty to the Known”

Besides fostering “openness to the new,” rooted cosmopolitanism also emphasizes the importance of maintaining “loyalty to the known.” This aligns with Paulo Freire’s originating work on critical pedagogy. In *Pedagogy of the Oppressed*, Freire decries the “banking model” of education, wherein the teacher holds knowledge that is deposited into the until-that-point empty brain of the student.⁵³ Freire argues instead that the process of education must respect what knowledge and experience the student already possesses, and must become a process of dialogue between student and teacher that is focused on the needs and issues of that student. As Michael Burawoy describes it, Freire’s is a “pedagogy that starts out from lived experience.”⁵⁴

Thus, music education which emphasizes a loyalty to the known and originates in “lived experience” must be responsive to the local music culture of a community, the musical roots and routes the student is already familiar with. Unfortunately, music education programs which seek “loyalty to the known” are a rarity. Despite an emphasis on social justice, El Sistema has overwhelmingly focused on classical music, in a complete divorce from the lived realities of its students. Its more recent move in Venezuela to the inclusion of folk music is said to be only part of a political bid for governmental support. However, Hansen emphasizes that “[cosmopolitan education] would support multicultural educational projects to the extent that these engage the young with their community’s historic traditions and current trajectories.”⁵⁵

⁵² Hansen, D. T., 2008. Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies*, 40(3), pp. 289.

⁵³ Freire, Paulo. *Pedagogy of the Oppressed*. New York: Continuum, 1970.

⁵⁴ Burawoy, Michael. “Pedagogy of the Oppressed: Freire Meets Bourdieu.” *Conversations with Pierre Bourdieu: The Johannesburg Movement* (2011) Accessed June 10, 2012. <http://burawoy.berkeley.edu/Bourdieu/6.Freire.pdf>. 2.

⁵⁵ Hansen, D. T., 2010. Cosmopolitanism and Education: A View From the Ground. *Teachers College Record*, 112(1), pp. 17.

A fascinating model of programming music education that embodies the local community, however, is found in the Center for Traditional Music and Dance (CTMD) in New York City. With a mission to “preserve and present the performing arts traditions of New York’s immigrant communities through research-based educational programming, public performances, and community partnerships,”⁵⁶ the CTMD’s Cultural Community Initiatives develops music education and outreach programs based on the desires of the local community. They ensure this through a process that begins with fieldwork to identify the artists, educators, and leaders of a community, as well as working closely with immigrant families to learn what traditions they desire their children to stay connected with even while being raised in the United States. Programs then develop curriculum that employ those previously identified local artists and educators, and work with other local institutions that offer like-minded social and educational services. CTMD’s programs then evolve into stand-alone non-profit cultural institutions that continue to offer their communities a variety of music traditions.

Inspired by CTMD, I believe that music education that strives to maintain “loyalty to the known” necessarily originates from a process of ethnographic fieldwork that truly and sincerely uncovers the familiar music culture, needs, and extant institutions of a community. This process might be difficult and not always successful – Lucy Green shares a study in which second generation students at a London primary school were hesitant to share their musical interests and habits even when questioned.⁵⁷ Nonetheless, a fieldwork-based process working to identify the story of local music culture remains a desirable pursuit in designing musical curriculum which reflects a student’s “lived experience.”

The Teacher’s Role

Besides the inclusion of music cultures and traditions that reflect both “openness to the new” and “loyalty to the known,” the way music is taught is central to teasing out cosmopolitan sensibilities. For example, despite my previous examples, I would not argue that classical music doesn’t have a place in cosmopolitan music education, although it might not necessarily represent the “new” or the “known.” Teaching cosmopolitanism through classical music, however, would look drastically different from the way music education occurs now. Hansen speaks at length about a teacher’s role in bringing out cosmopolitan sensibilities. Offering social and cultural contextualization of musical traditions can help students to develop cosmopolitan outlooks through their understanding of music. Hansen gives the example of a teacher working with Spanish *flamenco* music in class. Besides merely giving the students the opportunity to

⁵⁶ Center for Traditional Music and Dance. Accessed January 27, 2013. <http://www.ctmd.org/>.

⁵⁷ Green, Lucy. “Music Education, Cultural Capital, and Social Group Identity.” In *The Cultural Study of Music: A Critical Introduction*, Martin Clayton, Trevor Herbert, and Richard Middleton, 215. New York: Routledge, 2012.

listen to or perform *flamenco*, the teacher urges them toward cosmopolitanism by asking questions such as:

What is the history of this form of music? What kind of instruments does it deploy and what are their histories? Of what materials are these instruments made? Who makes them? With respect to the origins of flamenco, to what in human life and/or in nature might it be a response? In what ways—call them ludic, if you will—do traditions of flamenco respond to particular human joys, sufferings, values, aspirations, and the like? How do those responses, in turn, help us think about how we express our own joys, sufferings, concerns, and hopes through music and perhaps art in general? Might the responses embedded in flamenco tradition suggest ways of reconceiving or even reconstituting our cares and desires?⁵⁸

In short, a teacher can help to contextualize music culture by encouraging the critical questioning which might urge cosmopolitanism, or the qualities Ikeda emphasizes of understanding interconnectedness, striving to learn from different cultures, and maintaining an imaginative empathy. This also relates to the aforementioned point made by Freire that education should be a dialogue between teachers and students regarding the encounters and issues in daily life.

Furthermore, many forms of music which may be brought into the educational experience are the result of hybridization, a sharing and growth of culture that is encouraged in cosmopolitanism. As such, asking these types of questions can bring out the cosmopolitanism inherent in such traditions. For example, *reggaeton*, one of the most “known” music cultures in my community growing up, is truly a transnational music. It has a simultaneously multi-sited birth and is “without any single specifiable place of origin;”⁵⁹ it represents the syncretism of Jamaican reggae, hip hop from New York, and a variety of other music and dance traditions from Puerto Rico, Panama, the Dominican Republic, and Cuba. Many well-known songs demonstrate the desire for *pan-latinidad* (a sense of unity among Latin Americans)⁶⁰ while simultaneously emphasizing national affiliation. *Reggaeton* represents musical cosmopolitanism in Martin Stokes’ definition which involves “how people in specific places and at specific times have embraced the music of others, and how, in doing so, they have enabled music styles and musical ideas, musician and musical instruments to circulate (globally) in particular ways.”⁶¹ The

⁵⁸ Hansen, D. T., 2008. Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies*, 40(3), pp. 303.

⁵⁹ Flores, Juan, quoted in Rivera, Raquel Z., Wayne Marshall, and Deborah P. Hernandez, eds. *Reggaeton*. N.p.: Duke University Press, 2009. x.

⁶⁰ Kattari, Kim. "Building Pan-Latino Unity in the United States through Music: An Exploration of Commonalities between Salsa and Reggaeton." *Musicological Explorations* 10 (2009): 105-36

⁶¹ Stokes, Martin. "On Musical Cosmopolitanism." *The Macalester International Roundtable* (2007). 6.

syncretic processes of the genre itself are representative of cosmopolitanism; facilitating dialogue about and exploration of the tradition in the classroom can help to foster cosmopolitan understanding.

Ensemble Types

However, it is not enough to learn merely *about* a variety of music cultures. As previously described, it is the process of music-making in the ensemble that trains a student as a citizen. How can the ensemble specifically be used in cosmopolitan education? This question returns to the idea of homology previously discussed. Ethnomusicology shows us that music cultures demonstrate a multitude of manners of social interaction in the ensemble. Sometimes, these structures carry negative connotations; for example, the symphony orchestra has been criticized by Jacques Attali⁶² and Christopher Small⁶³ for representing the dominance and hierarchy of post-western industrial societies. Thus, using the orchestra in such programs as the West-Eastern Divan and El Sistema has garnered criticism based on questioning what social values are in fact being emphasized.⁶⁴ I am keen to avoid the hazard of asserting that some musical structures might be socially “better” than others. However, exploring music in a variety of ensemble types might urge students to critically contemplate different ways in which they themselves might inhabit the world as creative citizens.

Hansen states that

[t]he cosmopolitan idea invites the teacher to draw out from curriculum... the ways in which subject matter expresses the human quest for meaning... the quest for meaning opens a growing person to the address of the world, as if the latter were asking her or him:

- What do you make of me?
- How is it for you being *in this place* rather than in some other kind of cosmos?
- How are you dwelling here?
- What relations do you have, and what relations are you creating, with the world around you?⁶⁵

⁶² Attali, Jacques. *Noise: The Political Economy of Music*. Manchester: Manchester University Press, 1985.

⁶³ Small, C. (2006) Musicking - the meanings of performing and listening. A lecture. *Music Education Research*, 1 (1), pp. 9.

⁶⁴ See, for example, Willson, Rachel B. "The Parallax Worlds of the West-Eastern Divan Orchestra." *Journal of the Royal Music Association* 134, no. 2 (2009): 319-347. And Tunstall, Tricia. *Changing Lives*. New York: WW Norton and Company, 2012. Print., quoted by Baker, Geoffrey. "Research El Sistema (blog post)." Accessed January 27, 2013. <http://geoffbakermusic.wordpress.com/el-sistema-the-system/el-sistema-blog/researching-el-sistema/>.

⁶⁵ Hansen, D. T., 2008. Curriculum and the idea of a cosmopolitan inheritance. *Journal of Curriculum Studies*, 40(3), pp. 296.

If the ensemble is a “school of social life” and a microcosm of the larger world, these questions can be applied to a student’s experience in the ensemble, and the student can begin to critically reflect on their role as a citizen. Following the experience of making music in a variety of social settings, the student can enact different forms of citizenship while pursuing questions which help them better understand and relate to others in their world.

Personal Interlude and Conclusion

In order to animate the theoretical framework and suggestions I’ve just described, I would like to now share some of my own musical experiences. Growing up biracial and in a very multicultural household, I definitely identified with the feeling exclusion in the way that Abreu describes, although my sense of isolation did not stem from poverty. I was raised in San Jose, California, the second most culturally diverse city in the country⁶⁶ but I never felt as though anyone else faced quite the same challenges of navigating culture that I did, and I continued to feel as though I did not fit in. It was not until middle school, when I joined my school music ensemble and discovered my potential to be a contributive member of that community, that I could really experience inclusion.

Since then, I actively played in a variety of music ensembles, including symphony orchestras, wind ensembles, pit bands, and chamber groups. Most of these experiences were generally in classical western music, which was simply what was available to me. I have made some other forays into other music culture’s ensembles, however, which have drastically changed the way I understand music as well as my own identity in the world. I would not say that I ever received a multicultural music education, in the sense that I was never exposed to a broad diversity of music until I was in college, taking courses in ethnomusicology. However, I would say that my experiences, while quite arbitrary, could be representative of a cosmopolitan music education. In high school, I was able to study traditional *folklorico* dance from Mexico, which was always in the ensemble mode. Using Christopher Small’s definition of music as encompassing dance,⁶⁷ this was one of my first experiences of ensemble music-making in a non-classical culture. Then, in graduate school, I joined the Javanese *gamelan* ensemble which was organized jointly by the university and city. Through these experiences, in combination with my experience as a classical musician, my fascination regarding different modes of citizenship in different cultures grew. Furthermore, learning *folklorico* represented a “loyalty to the known,” or my “roots,” while *gamelan* served to expand my “openness to the new.” By practicing all of these different music traditions, including classical music as a foreign “route” that became a “known” early in my life, I learned to navigate many different cultures and consider the social contexts of music. I strongly believe that it was largely through my musical experiences that I

⁶⁶ City of San Jose. "Cultural Connection: Cultural Plan for 2011-2020." (2011): 7.

⁶⁷ Small, C., 2006. Musicking - the meanings of performing and listening. A lecture. *Music Education Research*, 1 (1)

was able to develop those qualities of wisdom, courage, and compassion described by Ikeda, as well as the ability “to fuse reflective openness to the new with reflective loyalty to the known.” Music-making in a variety of ensembles was, and continues to be, a fundamental part of the development of my cosmopolitan sensibilities.

I strongly believe that the pursuit of cosmopolitanism is a fundamental need in education today, specifically education which seeks to help students navigate the challenges of a globalizing society. Music education, particularly music education in the ensemble, can serve as a particularly rich site for teaching cosmopolitan sensibilities and raising citizens who can maintain a rooted and “reflective openness to the new with reflective loyalty to the known.” Such an education holds other remarkable ramifications. Encouraging cosmopolitan sensibilities can translate into an understanding of interconnectedness which can help students comprehend values such as ecological sustainability. For example, fostering the “wisdom to perceive the interconnectedness between all life and living,” a wisdom surely cultivated in the ensemble experience, could potentially direct attention to issues of sustainability in our world today. The ensemble mechanism can serve peacebuilding in communities ridden with conflict by bringing together those of different cultural backgrounds to collaborate creatively. An ethnography-based process of curricular development can help education become more relevant. Expanding the diversity of music traditions in education can support the preservation of cultural traditions at risk of being lost with the flows of immigration, technology, and globalization. It can also mean the fostering of new syncretic forms of music in the future.

Of course, enacting ensemble-based music education with cosmopolitan goals is not without its challenges. In order to maintain “loyalty to the known,” further work needs to be done to strengthen the process of identifying relevant curriculum based on field research. Most imperatively, new models of teacher training need to be developed to support music teachers in involving multiple music traditions and in cultivating cosmopolitan inquiry. Moreover, teaching other music cultures will necessitate increased knowledge about transmission and learning practices in different music cultures, a field of inquiry in ethnomusicology which remains limited.⁶⁸ Nonetheless, examples such as El Sistema demonstrate the potency of ensemble music education in contributing to social transformation, and initiatives such as the CTMD and the Azra Project are inspirational evidence of the possibilities of bringing diverse music cultures into education for social change. Ensemble music education with a clear mission of cosmopolitanism will serve the development of societies through the individual transformation of its students. Furthermore, such initiatives allow the humanistic philosophy of Soka education to manifest in the practical contexts of music. My vision is for movements such as El Sistema to take on cosmopolitanism as an educational objective in order to raise future generations of students with the sensibilities they need to thrive in our globalizing world.

⁶⁸ See Schippers, Huib. *Facing the Music: Shaping Music Education from a Global Perspective*. Oxford: Oxford University Press, 2010.

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Tsunesaburo Makiguchi's Naturalistic Value Theory¹

Ryo Chonabayashi

1. Naturalistic Value Theory

Tsunesaburo Makiguchi attempts to establish a system of pedagogy which employs empirical methods used in science, such as observation, experiments and inductive reasoning.² Makiguchi's attempt is based on his thought that pedagogy is a branch of applied science. Makiguchi construes applied science as investigating the relation between causes made by humans and their effects and its aim is to reveal the causal laws between those causes and effects.³ According to this account of applied science, pedagogy is regarded as a branch of applied science since its aim is to investigate educational methods which reliably cause the success of education. Medicine is also categorised as applied science since its aim is to investigate reliable ways which cure patients.⁴

Makiguchi makes a similar claim for establishing his value theory. Makiguchi says that he attempts to study the problem of value from an empirical view point⁵. He also says that he attempts to establish a theory of value from a sociological view point.⁶

One reading of these indications is that Makiguchi held the view on value according to which value can be investigated by empirical methods, the methods employed in other branches of science.

Makiguchi's naturalistic approach to value theory is interesting from the perspective of the contemporary philosophical debates. Many notable contemporary philosophers argue that the nature of value can be known not only by traditional philosophical methods such as conceptual

¹ I thank Simon Hoffding and Elaine Sandoval for their useful comments on an early draft of this paper. I also thank Professor Koichi Miyata for allowing me to use his translation of Makiguchi's *Philosophy of Value* (『価値論』) in this paper.

² Tsunesaburo Makiguchi, Kazunori Kumagai, ed., *The Complete Works of Tsunesaburo Makiguchi*, vol.5, (Tokyo, Daisan-Bunmei-Sha, 1982), (hereafter referred to as *The Complete Works*) pp. 5, 49, 61-2.

³ *The Complete Works*, p. 49, 60.

⁴ *The Complete Works*, p. 37.

⁵ *The Complete Works*, p. 212.

⁶ *The Complete Works*, p. 322.

analysis but also by empirical methods, and value theory can be developed in the way the established scientific theories have been developed.⁷ Since Makiguchi appears to be holding a similar naturalist idea on value theory, the examination of Makiguchi's value theory might provide a useful inspiration for the contemporary defenders of naturalistic value theory.

In this paper I undertake this project on the naturalistic aspects of Makiguchi's value theory. The focus of this paper will be on Makiguchi's *Philosophy of Value* (『価値論』)⁸ which is the second volume of his *System of Soka Pedagogy* (『創価教育学体系』). Situating Makiguchi's theory in the contemporary metaethical debates, my investigation shows a possible tension between Makiguchi's naturalistic approach to value theory and what he actually did in his *Philosophy of Value*. This internal tension in Makiguchi's work might be a problem for him: some theoretical commitments he made in *Philosophy of Value* may be incompatible with some of his basic claims concerning value. If so, his overall theory has to be inconsistent in an important way: even some of the main claims he made are not tenable because of what he actually did in his work. In the concluding part of this paper, I will discuss how we could deal with this possible tension.

2. Contemporary Metaethics

We make many evaluative statements by using sentences such as

(1) Daniel's character is good.

Sentences which contain evaluative terms such as 'good' or 'bad' may be called *evaluative sentences*. What is supposed to be stated by evaluative sentences? Some philosophers think that evaluative sentences such as (1) are used to express the utterer's non-cognitive states such as approval or certain kinds of emotion toward the event in question. According to this view, (1) can be understood as follows.

(2) The utterer of (1) has certain kinds of non-cognitive states, such as approval or emotion, toward Daniel's character.

⁷ See Nicholas Sturgeon, "Moral Explanations" in David Copp and David Zimmerman, eds., *Morality, Reason and Truth* (Totawa, NJ, Rowman&Littlefield, 1985), pp. 49-78, "Moore on Ethical Naturalism", *Ethics* 113 (2003), pp.528-556, Richard Boyd, "How to be a Moral Realist", in Geoffrey Sayre-McCord, ed., *Essays on Moral Realism* (Ithaca, N.Y, Cornell University Press, 1988), pp. 181-228, David Brink, *Moral Realism and the Foundations of Ethics* (Cambridge, Cambridge University Press, 1989), Peter Railton, "Moral Realism", *the Philosophical Review* 95 (2), pp.163-207.

⁸ I use the term *Philosophy of Value* following Koichi Miyata's translation of 『価値論』. See Miyata's translation project at his website: <http://hw001.spaaqs.ne.jp/miya33x/paper11.html> (accessed: 18/01/2013).

The view which articulates (1) by (2) is called *non-cognitivism*.⁹ According to non-cognitivism, the function of the term ‘good’ in (1) is to express the utterer’s certain attitude toward Daniel’s character. Since the function of evaluative terms is to express the utterer’s attitude, non-cognitivism implies that evaluative sentences are not truth-apt. We can ask whether it is true that the utterer who says (1) has a certain attitude toward Daniel, but we cannot ask whether it is the case that Daniel’s character is good regardless of the utterer’s attitude toward Daniel.

Some philosophers think that non-cognitivism is false and hold that evaluative terms such as ‘good’ stand for evaluative properties. For those philosophers what is supposed to be stated by (1) is the presence of an evaluative property, namely the goodness of Daniel’s character. This view is standardly called *cognitivism*.

Cognitivism implies that evaluative sentences can be true or false. For instance, the cognitivist holds that (1) is true if the goodness of Daniel’s character exists regardless of the attitude the utterer of (1) has.

Philosophers who are cognitivists disagree on whether there are any true evaluative sentences. Some philosophers think that evaluative sentences such as (1) are supposed to refer to the presence of evaluative properties but all evaluative sentences are systematically false since there are no evaluative properties. This view is called *error theory*.¹⁰ Some philosophers think, unlike the error theorist, that there are true evaluative sentences and the evaluative terms in those sentences successfully refer to evaluative properties. This latter view is called *evaluative realism*. The evaluative realist needs to argue for the claim that we have reason to believe in the existence of those evaluative properties.¹¹

If we situate Makiguchi’s value theory in this sketch of contemporary metaethics, to which metaethical theory would Makiguchi be sympathetic?

3. Makiguchi as an Evaluative Realist

In *Philosophy of Value*, Makiguchi often mentions that emotion plays an important role in evaluation. For instance, he writes,

An entity which has a relatively stronger relation with the subject stimulates the subject’s concern, makes the subject pay attention to it, and does not allow the subject to have an observer-like attitude to it and perceive it clearly due to its

⁹ Recent defenders of non-cognitivism include: Alan Gibbard, *Wise Choices and Apt Feelings: a Theory of Normative Judgment* (Oxford, Clarendon Press, 1990), Simon Blackburn, *Essays in Quasi-Realism* (Oxford, Oxford University Press, 1993), *Ruling Passions: a Theory of Practical Reasoning* (Oxford, Clarendon Press, 1998).

¹⁰ A classic of error theory is John Mackie’s *Ethics: Inventing Right and Wrong* (London, Penguin, 1977). A more recent defender of error theory is Richard Joyce, *The Myth of Morality* (Cambridge, Cambridge University Press, 2001).

¹¹ The defenders of naturalistic value theory listed in the footnote 7 are all evaluative realists while there are some evaluative realists who do not take a naturalistic stance on value. See Russ Shafer-Landau, *Moral Realism* (Oxford, Oxford University Press, 2003), Ralph Wedgwood, *The Nature of Normativity* (Oxford, Oxford University Press, 2007), Derek Parfit, *On What Matters*, vol.1 and vol.2 (Oxford, Oxford University Press, 2012).



having some relation with the subject's life. So, human beings subjectively correspond to such a thing with emotion, rather than objectively perceiving it. The emotions of pleasure and suffering are the manifestation of such correspondence, and we would have the attitude to choose one of the emotions of love, grudge, hate, want, avoidance, and so forth further [when we were evaluating something]. As the result [of this procedure], the judgement of value appears, such as of beauty or ugliness, goodness or evilness and so forth.¹²

This passage can be taken as a non-cognitivist claim. In the quote Makiguchi says that when we make evaluative judgements we have certain emotions toward the issue in question, and value judgement 'appears' as the result of our having those emotions. If what he means here is that having certain kinds of emotion *is* value judgement, non-cognitivism must be Makiguchi's view.¹³ But another passage in *Philosophy of Value* suggests a different position. Makiguchi writes,

In the same way the property of being real is given to an object by human cognition, relations are a property given by humans on the basis of the cognition of the facts about the relations between human life and relevant phenomena. In sum, what we call 'the evaluation of value' is an activity of giving.¹⁴

This passage might be read as an error theorist claim. In this quote Makiguchi says that value is given by human cognition and Makiguchi's statement here can be read as the claim that there is no value prior to human cognition. Makiguchi also says that evaluation is 'an activity of giving' and this claim can be read as a fictionalist claim. Fictionalism is one version of error theory. The fictionalist claims that there is no reality of value but we can make a fiction which tells us of

¹² *The Complete Works*, p. 274. The quotes from Makiguchi's work are translated by the author unless there is a further note. The words in '[]' are the supplements the author add to the original text. Also, Makiguchi's original Japanese sentences are put in the footnotes. Here is what Makiguchi writes, 「然るに相対的に主観との関係によつて対立する実在は主観の生命の消長に何等かの関係を有するが為めに、吾人の関心を促し、注意を集め、冷静なる傍観的態度に於て凝視することを許さぬものである。故に人間は第三者として之を客観するよりは、より強く主観的の感情を以つて対応する。快苦の感情はその反映した現れで、進んでは愛憎憎悪、欲求忌避等の何れかの一を選ぶべき態度を取る。その結果が利害、美醜、善悪等、価値の判定となつて表れる」。

¹³ In the section quoted here Makiguchi discusses 'absolute entities' and 'relative entities' and argues that truths concerning absolute entities are 'unchanging' and 'universal' while truths concerning relative entities are relative to the conditions of the subject who makes the judgement. With this distinction, Makiguchi seems to be saying in this section that evaluative sentences can be only relatively true or false. But the expressivist reading does not allow Makiguchi to make this move: if evaluative judgement is one's having certain kinds of attitude toward the thing in question, evaluative sentences cannot have even relative truths since one's attitude toward the thing is not propositional and we cannot ask the truth or falsity of the judgement.

¹⁴ *The Complete Works*, p. 292, 「実在性が人間の認識によつて附与されると同様に関係性も人間生活と関係事実の認識に基き人間によつて附与された属性である。所謂価値の評価とは附与作用を云うのである」。

certain valuable relations between the subject and the object. Such fiction is made by us, and this fiction tells us which relations are valuable and how we ought to live. If this is what Makiguchi meant in the quote, Makiguchi's view is one version of error theory.

My own impression is that Makiguchi is sometimes not careful to choose words in order to accurately state his own position and some of the sentences in his writings can be read in the way he did not intend.¹⁵ The quotes above are examples of such cases. Nevertheless, he kept his real position consistently: his real view seems to be one version of evaluative realism. In the introduction to *Philosophy of Value*, he writes,

It is strange that my book *The Geography of Human Life* is related to the problem of value. In that book, I tried to study the phenomena concerning the relationship between earth and human life to discover the law of cause and effect between them. It was nothing but the study of value phenomena. You can understand it clearly when you see that I analyze the concept of value in this book and define its essence as the relation-power between an evaluating subject and its object. Though I did not use the term "value" in that book, I was almost arriving at it unconsciously.¹⁶

Here Makiguchi is saying that his earlier book, *The Geography of Human Life*, was an attempt to investigate the causal relation between 'earth' and human life, and this causal relation is the phenomenon of value. He also defines value as 'the relation-power between an evaluating subject and its object'. These statements may indicate that Makiguchi's view on value is that value is a certain kind of causal property between human life and its environments.

A natural consequence of this view is evaluative realism. If evaluative properties are causal properties, evaluative sentences which make use of evaluative terms must be either true or false depending on the existence of the causal evaluative properties indicated in those evaluative sentences.

Koichi Miyata's paper 'The Truth Aptness of Evaluative Propositions' (「価値命題の真理性」) is preceding research on Makiguchi's metaethical views and he also claims that Makiguchi consistently held an evaluative realist view. Miyata draws our attention to the fact

¹⁵ Miyata also mentions this issue. See his "The English Translation of *Philosophy of Value*: The Translator's Preface", (「英訳『価値論』訳者前書き」), *Soka University Journal of Humanities* 21, (2001), (『創価大学人文論集第21号』)

¹⁶ *Complete Work*, p. 206, 「尚ほ不思議なのは拙著『人生地理学』との関係である。人生地理学は地人関係の現象を研究対象と為し、その間に於ける因果の法則を見出そうとしたもので、全く価値現象を研究して居たのである。それは今本書に於て価値概念を分析し、遂に其の本質を評価主体と対象との関係力なりと定義したのによつても判然しよう。即ちその当時は価値といふ名称にまでは至らなかつたとはいへ、すでに薄膜一重の所に接近して居た」。 This is Miyata's translation:
<http://hw001.spaaqs.ne.jp/miya33x/paper11-4%20author.html> (accessed: 18.01.2013).

that Makiguchi kept holding his evaluative realist view not only in his *Philosophy of Value* but also in his *The Outline of the System of Soka Pedagogy* (『創価教育学体系概論』) and *The Introduction to Soka Pedagogy* 『創価教育学緒論』.¹⁷ Here is what Makiguchi wrote on this point in *Philosophy of Value* and more or less repeated in his other work.

When evilness, ugliness and loss, are expressed [in sentences], they are true if there are facts which are equivalent to [the instantiation of] them [i.e. evilness, ugliness and loss] while they are false if there are no such facts. In the same way, when goodness, beauty and gain are expressed [in sentences] they are false if there are no facts which are expressed while they are true if there are facts which are expressed. Evaluation does not play any role in assessing the truth or falsity of those expressions [concerning value]. We are merely judging the existence of objective facts and there is no room for subjective and emotional elements.¹⁸

Although Makiguchi does not explicitly say that evaluative properties are causal in this quote, the quote clearly shows that Makiguchi held the view that evaluative sentences could be either true or false depending on the existence of facts which make those sentences true. Given the fact that Makiguchi kept this idea in other writings as well, I conclude that it is plausible to assume that Makiguchi's official view is one version of evaluative realism.

4. Reductionism

The evaluative realist needs to defend the idea that evaluative sentences are truth-apt and some evaluative sentences are true. One way to defend the truth aptness of evaluative sentences is to reduce evaluative facts to non-evaluative facts. This reduction of evaluative facts to non-evaluative facts may be followed by the reduction of evaluative sentences into non-evaluative sentences whose truth value can be assessed with no serious difficulty. Call this position *reductionism*.¹⁹ According to reductionism, evaluative sentences such as (1) can be restated by a sentence which does not contain an evaluative term. For instance, (1) can be restated as follows:

¹⁷ Koichi Miyata, 'The Truth Attribute of Evaluative Propositions' reprinted in his *Did Tsunesaburo Makiguchi Surpass Kant?* (『牧口常三郎はカントを超えたか』) (Tokyo, Daisan-Bunmei-sha, 1997), p75.

¹⁸ *The Complete Works*, p. 226, 「悪でも醜でも害でも、それを表現する名に相当するだけの事実があれば、それは真実であるし、事実でなければ虚偽である。それと同様に善でも美でも利でも、之が表現の事実でないならば虚偽であり、表現通りの事実であるならば真実であつて、此の場合に於ける真偽の概念に毫末も評価の意味はない。純粹に客觀的事実の存非を判定して居るだけで、主觀的感情要素は毫も含まれて居ない」。

¹⁹ I use the term 'reductionism' which includes both metaphysical reductionism and semantic reductionism. Instead of 'reductionism', Miyata uses 'naturalism' and 'definist theories' to characterise Makiguchi's theory in his paper. The latter is the term used by Frankena in his *Ethics: second edition* (New Jersey, Prentice Hall, 1973) which is Miyata's source. I avoid using the term 'definist' since Frankena's term is currently out of fashion in the contemporary metaethical debates. I also avoid using the term 'naturalism' since there are some naturalistic theories of value which are not committed to the reduction of the evaluative to the non-evaluative.

(3) Daniel's character tends to increase people's pleasures.

In (3), the predicate in (1) 'is good' is restated by a predicate 'tends to increase people's pleasures' which does not contain an evaluative term. The reductivist claims that the meanings of (1) and (3) are the same, and the truth of (1) can be assessed by observing the causal effect of Daniel's character traits.²⁰

Miyata claims that Makiguchi held the following reductivist account of value.²¹

(R) P is valuable = P is instrumentally useful for either (1) the satisfaction of someone's desire(s), or (2) at least one individual's flourishing.²²

How did Makiguchi reach this reductive analysis of value? First, Miyata indicates that Makiguchi took value as instrumental value.²³ Makiguchi's rationale for this claim is that people generally use the term 'value' in this way and the analysis of such usage of the term requires us to conclude that any entity is valuable only if it is useful for achieving some end. Makiguchi writes as follows:

²⁰ As some early opponents of reductionism pointed out, such as G.E. Moore, there may be different versions of reductionism. For instance, it might be argued that (1) can be restated by using some religious terms. Theories which provide (3) as the account of (1) may be called naturalistic reductionist theories due to their reliance on empirical facts while theories provide reductive sentences by using religious terms may be called theological reductionist theories. In this paper, I leave this complication out and use the term 'reductionism' to refer to naturalistic reductionism. See, *Principia Ethica* (Cambridge, Cambridge University Press, 1903), section 25.

²¹ In "The Truth Attribute of Evaluative Propositions" Miyata uses three terms, 'justification' (正当化) (p. 85) 'resolution' (導出) and (p. 86), 'restate' (言い換える) (p. 88) to explicate Makiguchi's reductive theory. He writes, 'Makiguchi defines value as an entity which is useful for life's flourishing. We can experience [which entity is] useful for life's flourishing as a matter of fact, so the idea is that value can be deduced from [empirical] fact by resolution' (pp. 84-5), 'Above I claimed that Makiguchi's theory of value is not committed to the dualism of fact and value. Rather, it is one version of naturalism according to which the evaluative can be justified by the factual' (p. 88). If the issue is about justification, the following characterisation of intuitionism Miyata gives is misleading. He writes, 'the intuitionist ... holds that ultimate foundational evaluative judgements cannot be justified by any fact, rather these are accepted intuitively' (pp. 85-6). In response, the intuitionist would say that the fact that he has the foundational intuition that murder is in any case wrong justifies his moral judgement that murder is wrong and intuitionism is not committed to the idea that any fact does not justify our moral judgements. Of course, the intuitionist would say that foundational moral propositions cannot be deduced from other non-evaluative propositions. I take that the issue Miyata (and Makiguchi) is concerned about is how evaluative statements can be restated by non-evaluative statements which can be empirically verified. I focus on the issue of the reductive analysis of evaluative sentences instead of the issues of justification and deduction.

²² Miyata, "The Truth Attribute of Evaluative Propositions", p. 84. There is a question on whether Makiguchi was committed to one version of subjectivist theories of value according to which a state of affairs is valuable if and only if someone's desire(s) is satisfied, or to one version of objectivist theories of value according to which a state of affairs is valuable if and only if at least one individual is flourishing. Miyata discusses this issue in detail in his paper and concludes that the latter theory is required for Makiguchi's evaluative realist claims. See his paper, especially, pp. 77-84. My discussion on the naturalistic aspects of Makiguchi's theory is not affected on our answer to this question so I leave the issue unanswered here.

²³ Miyata, p. 86.

The concept of value is generated only when the ideas of the purpose and the means are in conflict. If a method is useful for achieving a purpose, we ordinarily call the method valuable in its relation to the end and this way [of using the term 'value'] is accepted by me and other people and used in general. From this I think we can conclude that this is the universal sense of the term which is used in its ordinary usage and there is no exceptional use of the term [which does not fit this universal sense].²⁴

Second, Miyata draws our attention to the fact that Makiguchi held an empirical claim that all human beings aim to attain happiness.²⁵ Makiguchi writes:

Is there any further ideal in life other than attaining happiness? If there is any, what is it? I suppose if there is an opposition [to the claim that happiness is the only ideal in life] it would be due to disagreements on what the concept of happiness includes. Or it would be due to the misunderstanding that the essence or parts of happiness are its whole.²⁶

Miyata claims that Makiguchi's rationale for (R) is that this empirical fact is grounds for (R). A policy is good if it is useful for achieving at least one individual's happiness or wellbeing since this is what all human beings actually desire. From these, Miyata concludes that Makiguchi held (R) and Makiguchi's theory may be classified as a reductivist theory.

5. Two Kinds of Reductionism in Contemporary Metaethics

Miyata is right on the point that Makiguchi was a reductivist who thinks that evaluative sentences can be restated by non-evaluative sentences and this is why Makiguchi held that evaluative sentences are truth-apt. To put it another way, Makiguchi would say that facts about value could be reduced to non-evaluative facts, such as facts about people's happiness or wellbeing, and this is why we can ask the truth value of evaluative sentences.

But here is a further question we need to ask: what sort of reductionism was Makiguchi committed to? Different versions of reductionism take significantly different approaches to value

²⁴ *The Complete Works*, p. 287, 「目的と手段とが観念の対立する場合に於て初めて価値の観念が発生する。目的を達するに都合の好い手段は、この目的に対して価値があるとすることは吾々の日常の普通の事で、人も吾も無意識に承認し通用するところである。従つて吾人の日常通用する此の語の普遍的意義と断定して殆ど除外例はないことであらうと思われる」。

²⁵ Miyata, p. 87.

²⁶ *The Complete Works*, p. 127, 「幸福以上に人生の理想はあるであらうか。幸福以外にももしも人生の理想があるとせばそれは何か。恐らくはそれは幸福概念が包含する内容の見解の相違するによつて現はれたものではないか。若くは幸福の要素又は部分を全体と誤解するに基づくものではないか」。

inquiry so it is necessary to answer this question in order to explicate the detail of Makiguchi's naturalistic value theory.

There are two reductivist positions in contemporary metaethics. The two positions suggest different ways to find the reductive base of the evaluative, namely different ways to find non-evaluative entities to which value is reduced. As we have seen Makiguchi's thought is that a thing is valuable if and only if it is instrumentally useful for either the satisfaction of someone's desire(s), or at least one individual's flourishing. The question we are asking now is *how* we reach this view on value.

The first group of reductivist theories is called synthetic reductionism. According to synthetic reductionism, we can find the reductive base of the evaluative *a posteriori* in the same way we find the reductive base of various scientific entities, such as chemical, biological and psychological properties.

In the past people were ignorant of the chemical composition of water. Gradually the scientists investigated water's internal structure, and finally discovered that its chemical structure is H₂O by observation, experiments and inductive reasoning.

The synthetic reductivist thinks that the nature of value can be also known in a similar empirical way. Suppose you want to know what is valuable for improving your bad mood caused by a hot weather. You may start with a hypothesis that drinking some liquid is valuable for improving your bad mood. You then drink milk but your mood does not change. Next, you try 7-Up, and you now feel good. You can now revise your hypothesis: drinking only certain kinds of liquid, such as 7-Up, is valuable for improving your bad mood, not milk. In this procedure, you do some sorts of experiments by drinking milk and 7-Up, observe your reaction, and revise your hypothesis. This procedure of investigating value is structurally similar to how the nature of water has been investigated by empirical methods.²⁷

Another version of reductionism takes a different approach to value inquiry. The second version of reductionism is called analytic reductionism. According to analytic reductionism, we can find the reductive base of the evaluative through some forms of conceptual analysis.

Conceptual analysis is a traditional philosophical method. It is a way to break up a concept into its simple or ultimate constituents by just thinking about or understanding the concept. Here is an example of conceptual analysis. You may analyse the concept of 'brother' into 'male sibling' by thinking about or understanding the concept of 'brother'.

The analytic reductivist thinks that we can analyse the concept of value in a similar way. By thinking about the concept of value, we may be able to find the reductive base of the evaluative. When we think of or understand the concept of value, we might be able to analyse it into 'a thing towards which we have a positive attitude', 'a thing we do not wish to diminish', and so forth. In this way conceptual analysis might provide us with a reductive account of value by breaking up the concept of value into some non-evaluative notions.

²⁷ See Railton, pp. 179-180.

To which version of reductionism would Makiguchi be sympathetic? It seems what Makiguchi did in his *Philosophy of Value* suggests that he should be sympathetic to analytic reductionism, not synthetic reductionism.

Recall Makiguchi construes value as instrumental value by referring to how the term ‘value’ is used in society. Makiguchi suggests that we first refer to how people in society generally understand and use the term ‘value’. This investigation might provide us with a list of evaluative sentences which are accepted as plausible in society. Such a list might include the following sentences.

- a. My knife is really good since it can cut even big vegetables.
- b. The laptop I recently bought is very good since the operating speed is very high.
- c. The recent government’s policy for improving the unemployed rate was not good since it failed to reduce the number of unemployed youth.

From such a list of evaluative sentences, we may find ‘the universal sense’ of the term ‘value (or good)’. In this part of the procedure Makiguchi appears to be conducting a sort of conceptual analysis. That is because what he is doing here is to find the conceptual entailment(s) of the evaluative sentences accepted in society: he is trying to find the universal sense of the term ‘value’ which is explicitly or implicitly used in all plausible evaluative sentences in the list.

This procedure of finding the universal sense of value is structurally similar to the theory recently suggested by Frank Jackson.²⁸ According to Jackson, to find the reductive base of an entity, we first gather platitudes of the term which is used to describe the entity. The term we are now concerned with is ‘value’, so Jackson would say that we first gather the network of opinions, intuitions, principles and concepts about the term ‘value’ which enable us to have sensible discussions about value. This network of platitudes can be called *folk value theory*. Folk value theory tells us which situations described in non-evaluative terms warrant our describing them in evaluative terms.²⁹ Secondly, we attempt to find ‘the interconnections between matters described’ in evaluative terms.³⁰ What is done at this stage of inquiry is the conceptual analysis of the term ‘value’. We attempt to find the sense of the term ‘value’ which is implicit in the network of platitudes concerning evaluative issues. Those platitudes are not just one individual’s opinions about value. Rather they are the platitudes of the wider public. By finding the conceptual entailment(s) of such platitudes of the public as a whole, the general sense of a term in question can be found.

The method Jackson is suggesting here may be regarded as a sophisticated version of conceptual analysis. The object of conceptual analysis in Jackson’s theory is the platitudes of the wider public, not one individual’s opinion about value.

²⁸ Frank Jackson, *From Metaphysics to Ethics* (Oxford, Oxford University Press, 1998).

²⁹ Jackson, p. 130.

³⁰ Ibid.

In the similar way, Makiguchi suggests that on the basis of our knowledge of the way the term ‘value’ is used in our society, we can know the universal sense of ‘value’. This process of knowing is, I insist, conceptual analysis. What Makiguchi suggests here is that we can find the universal sense of ‘value’ by analysing how people use the term. In such analysing, one needs to find the common assumptions which are implicit in people’s use of the term ‘value’. Finding such common assumptions is finding the conceptual entailments of the evaluative statements accepted in society.

There is more textual evidence which indicates that Makiguchi should be sympathetic to analytic reductionism.

The investigation of the meaning of the term ‘value’ accepted in our society is only the short cut to clarify the concept of value. In other words, we have to ask what the content of the concept we express by using the word ‘value’, and we must start with the thought that answering this question is the aim of our investigation.

...

[To clarify the concept of value], instead of analyzing the content of the concept that you have configured on its own subjectively, or doing the anatomy of or analysing it which is claimed and used by a particular business person, from a purely objective stand point in the strict sense, we must perceive the meaning of the term ‘value’ which is accepted in our society in the fairest way, and grasp its essence.³¹

In these passages Makiguchi emphasises the importance of knowing the general sense of ‘value’ which is implicit in people’s usage of the term ‘value’. As we have seen, conceptual analysis is required for knowing the universal sense of a term which implicitly or explicitly governs the way people use it. Makiguchi wrote we have to ‘grasp [the] essence’ of the term ‘value’, and I insist that for grasping such essence we have to conduct a sort of conceptual analysis employed in Jackson’s theory.

6. Possible tension

The claim that Makiguchi’s theory is significantly similar to Jackson’s analytic reductionism may be good news. If my interpretation is not inaccurate, it can be said that Makiguchi was

³¹ *The Complete Works*, p. 284-5, 「価値の概念を明にするには吾々の社会に通用して居る価値といふ詞の意味を吟味するのが唯一の近途である。即ち吾々が価値といふ言葉によつて表現して居る概念の内容は何であるかを先ず問題とし、之に答へるのを目的として出発しなければならぬ・・・自分が主観的に勝手に構成した概念の内容を分析するのではなく、又特別な営業者等の主張して居る若くは使用して居る概念の内容を分析解剖するのでもなく、厳密な意味に於ける純客観的の立場で、吾々社会に通用して居る価値という語が、何を意味するかを最も公正に見極めて、その本質を捕捉しなければならぬ」。

suggesting an interesting metaethical position in early 20th century which is still worthwhile being discussed since some leading contemporary philosophers attempt to defend a similar position.

But good news is not all this claim conveys. We might have to receive one piece of bad news about Makiguchi's theory. The claim might reveal a possible tension between Makiguchi's theory of value he outlines in *Philosophy of Value* and his basic approach to the problem of value.

Remember Makiguchi defines value as a causal property between the subject and the object and attempts to study the problem of value 'from an empirical view point'. I insisted earlier that Makiguchi's these statements suggest that he appears to be holding the idea that the nature of value is known by empirical methods in the similar way the established scientific theories had been developed.

If this is a right interpretation of Makiguchi's approach to the problem of value, Makiguchi's approach should accept a sort of 'progress' in our inquiry into value which is similar to progress we see in science. In the past, people used to think that the atom is the fundamental entity and it has no internal structure. But the scientists discovered that the atom is in fact divisible and there are subatomic particles. Given this discovery, we now think that the atom is not the fundamental entity and it is in fact divisible. Arguably, it is plausible to think that this discovery and the revision of the atomic theory are regarded as progress in science. Such progress is possible due to the methods employed in science and the nature of the entities postulated in scientific theories. By empirical methods scientists gradually reveal the causal structure of the world. By revealing the causal structure of the world, scientists discover that the atom is divisible and different parts of the atom are causally related to various entities. If value is a causal entity and its nature is investigated by empirical methods, a sort of progress in theory of value analogous to the progress of science needs to be expected.

The upshot of the basic approach Makiguchi held toward the problem of value is as follows.

The Methodological Thesis [call this (M)]

(M) The nature of value is known by empirical methods.

The Definitional Thesis [call this (D)]

(D) Value is a causal entity.

The Progress Thesis [call this (P)]

(P) There is progress in value theory analogous to the progress of science.

The possible tension I would like to show is this: (D), (M) and (P) may not fit Makiguchi's commitment to analytic reductionism in *Philosophy of Value*.

First, analytic reductionism gives conceptual analysis an essential role in the investigation of the nature of value and this aspect of analytic reductionism may not fit (M). (M) is saying that the nature of value is known by empirical methods, not by conceptual analysis.

Secondly, if (D) is true, it will be questionable whether conceptual analysis is sufficient for revealing the causal nature of value. The way an entity causally relates to other phenomena in the world cannot be known by conceptual analysis. The conceptual analysis of the electron cannot tell us how the electron is causally relevant to other entities: to know the way the electron is related to other entities we need to conduct experiments and observe how the electron behaves in those experiments. In the same way, the conceptual analysis of value may not tell us how evaluative entities are causally related to other entities in the world.

Finally, there may be two difficult problems concerning the relation between (P) and Makiguchi's commitment to analytic reductionism.

The first problem concerning (P) is that Makiguchi's analytic reductivist tendency in *Philosophy of Value* does not fit the image of progress in science. As I indicated in the example of the electron above we cannot make progress in science by conceptual analysis. But in *Philosophy of Value* Makiguchi appears to be holding that by conceptual analysis of how the term 'value' is used we can know the reductive base of value. Even if there are some progressive features in this way of investigation,³² these features do not fit the image of progress in science which employs empirical methods. So what Makiguchi suggests in *Philosophy of Value* may not fit (P).

The second problem concerning (P) is that Makiguchi's commitment to analytic reductionism may not fit his thought on the progress of value theory. Referring to the work of Auguste Comte, Makiguchi indicated the possibility of progress in ethics. Makiguchi indicated that through developing value theory, people would start thinking and acting in accordance with the thought that our egoistic motive should be transformed into more altruistic motive, and this is an image of the progress of ethics Makiguchi appears to be holding.³³ Makiguchi mentioned a similar thought in *The Geography of Human Life* when he indicated the notion of 'humanitarian competition'.³⁴ If these indications of Makiguchi's image of the progress of ethics and his basic approach to the problem of value are taken together, the following image of the progress of value theory would follow.

Makiguchi's thought on the progress of value theory [call this (MP)]

(MP) The progress of value theory reveals forms of life, the social structures and policies which are conducive to people's happiness or wellbeing.

The problem is that (MP) may not fit Makiguchi's analytic reductionism. This is due to the worry that analytic reductionism might have to accept some cases in which (MP) is not possible.

³² Perhaps, contra to what Makiguchi thought, we might find that people use the term 'value' not only when something is useful for achieving an end but also when we take something as having some special importance not in relation to other ends but due to its own nature, namely its intrinsic nature. Makiguchi's analytic reductionism could expect this sort of progress in value theory.

³³ *The Complete Works*, pp. 365, 368 and 370-1.

³⁴ *The Complete Works of Tsunesaburo Makiguchi*, vol.2 (Tokyo, Daisan-Bunmei-Sha, 1997), p. 399.

Suppose our investigation reveals that in the past the people in a particular area used the term ‘value’ in the way a valuable thing is that which is willed by God. The investigation also reveals that if situations were willed by God they were described as valuable even if many people were harmed in them. In this case, the conceptual analysis of the term ‘value’ would not go further. The conceptual analysis would just reveal that a thing which is willed by God is valuable *no matter what*. This is problematic from the perspective of (MP). (MP) should imply that whatever the way the term ‘value’ is used at one point in human history the investigation of value gradually reveals how best we achieve happiness or wellbeing. From this perspective, it can be said that a simple theistic understanding of value described above is inferior to an altruistic understanding of value. But, as I insisted, there are some cases in which mere conceptual analysis might not allow us to make progress in value theory in such a way. Thus, (MP) does not fit the implication of Makiguchi’s analytic reductionism.

7. Solutions?

In the previous section I claimed that there is a tension between Makiguchi’s theory of value he outlined in *Philosophy of Value* and his general naturalistic approach to the problem of value. My claim was that (M), (D) and (P) may not fit Makiguchi’s version of analytic reductionism.

Suppose I am right on the point that there is an internal tension in Makiguchi’s theory as a whole. How should we deal with this tension?

One suggestion is to not take the textual evidence for Makiguchi’s commitment to analytic reductionism as his real statement. More textual evidence might show that Makiguchi’s real project was to show how experience, not conceptual analysis, deepens our knowledge of value. Makiguchi later developed the thought that the rightness of religion can be proved on the basis of empirical facts about the way people’s religious activities contribute to their wellbeing. Makiguchi’s key idea in this line of thought is that religion should contribute to people’s gaining certain goods and it is an empirical matter whether certain religious activities contribute to people’s gaining goods. Makiguchi’s development of this line of thought might be evidence for Makiguchi’s strong commitment to (M), (D) and (P). If we can find more textual evidence for Makiguchi’s commitment to (M), (D) and (P), the passages which suggest his commitment to analytic reductionism may be ignored in the same way some sentences in his writings which suggest incompatible metaethical positions can be safely ignored.

This solution may be a doubled edged sword. On the one hand, this solution keeps some of Makiguchi’s essential ideas such as (M), (D) and (P), and we only need to get rid of the parts in which Makiguchi appears to be holding analytic reductionism. But if we accept this solution, we might lose grounds for another of Makiguchi’s basic thoughts on value, namely that all values are instrumental values. This basic thought is supported by Makiguchi’s claim about the universal sense of the term ‘value’ accepted in society. If we get rid of parts of *Philosophy of Value* which suggest analytic reductionism, we also have to reject Makiguchi’s thought that the universal sense of the term can be found by the analysis of how the term is used in society. This

implies that Makiguchi loses his grounds for the claim that all values are instrumental values. Makiguchi needs to give another argument for the claim but, at least in *Philosophy of Value*, I cannot find any other argument for it. Thus, the solution is a doubled edged sword.

The second solution I could think of is to eliminate the tension itself. It might be argued that even if Makiguchi's theory is analytic reductionism Makiguchi's theory could still embrace (M), (D) and (P). First, (M) can be embraced because even if analytic reductionism is accepted the careful empirical investigation of how people use the term 'value' is needed and the position's embracing such empirical investigation might enable the position to be compatible with (M). Secondly, there is no logical inconsistency between the truth of analytic reductionism and (D) and in the end of the investigation we might be able to conclude that the universal sense of how people use the term is compatible with (D).

The most difficult part of this solution is to find the compatibility between analytic reductionism and (P). One difficulty I indicated in the previous section was that there are cases in which conceptual analysis does not generate a sort of progress in value theory which Makiguchi appears to be holding. But it might be argued that my previous argument for this particular difficulty can be rejected. There might be some common ways in all languages which govern people's use of evaluative terms. Furthermore, such common usage of the term 'value' might strongly suggest that typically a situation in which many people are achieving certain good is described as more valuable than a situation in which only one individual is achieving some good. If this is how the term is generally used in all linguistic communities in the world, inquiry into the universal sense of the term will provide us with a sort of progress in value theory which Makiguchi held.

There are some recent studies on common moral principles which govern our moral judgements regardless of how we are brought up.³⁵ Such empirical studies might support this solution: if we have a common conception of morality, there must be a common conception of value, and the investigation of the universal sense of 'value' may advance into the altruistic direction regardless of how each individual is brought up.

Jackson also claims that even in science conceptual analysis is necessary for finding the reductive relation between fundamental physical properties and higher-order properties. Jackson would say the conceptual analysis of the term 'water' plays an important role in finding its reductive base, namely H₂O.³⁶ This claim can be taken as the claim that conceptual analysis plays an important role in the progress of science. If we could develop a line of thought for value theory analogous to Jackson's defence of the role of conceptual analysis in the progress of science, we might be able to eliminate the tension in Makiguchi's theory: conceptual analysis is

³⁵ Marc. D. Hauser, *Moral Minds: How Nature Designed Our Universal Sense of Right and Wrong* (New York, Harper Collins, 2006), c.f., Frances Kamm, *Intricate Ethics: Rights, Responsibilities and Permissible Harm* (New York, Oxford University Press, 2007), p. 8n.

³⁶ Jackson, pp 58-60.



indeed needed for the progress of value theory and value theory advances by conceptual analysis in the way Makiguchi hoped.

There might be different options which are better than the two I suggest. A more careful reading of Makiguchi's writings might settle the issue.

8. Conclusion

I attempted to show a possible tension between Makiguchi's general approach to the problem of value and the theory of value he outlines in his *Philosophy of Value*. One reading of *Philosophy of Value* suggests that Makiguchi was committed to one version of analytic reductionism and Makiguchi's commitment to analytic reductionism might be incompatible with Makiguchi's general stance on value. Two possible ways to resolve the tension were suggested though I concluded that a more careful reading of Makiguchi's writings is needed to settle the matter.

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Queer and Soka Pedagogy: Creating Safer Schools and Classrooms

Natalie de Leon

Class of 2013

INTRODUCTION:

“A single lion will triumph over a thousand sheep; a single person of courage can achieve greater things than a thousand cowards.” –Tsunesaburo Makiguchi

Growing up in both private and public education, I was the kid that was afraid of using the bathroom during school and consequently I developed many health problems. I was the kid that ditched P.E. class as much as possible in order to avoid the locker rooms and gender policing. I was the kid that could navigate the quickest ways in and out of school and knew where everyone was in order to avoid certain people if it was at all necessary. I never identified with my designated gender (or felt feminine). I was always a “tomboy” and my mother always hoped I would grow out of that “phase” (but I think she finally faced facts and accepted that I am forever going to be her homosexual, masculine, gender-studying daughter.) Since January 2010, I have been continuously studying anything I can find about gender studies and Queer Theory as well as Soka Education and Pedagogy because I have been fascinated with it since my acceptance to Soka University of America in August 2009. Surprisingly enough this paper in addition to my capstone (a beautiful requirement for seniors to write their lives away in order to graduate) combines the two.

This topic and research is particularly personal to me because I hope to demonstrate to anyone who reads this paper why it is so vital to implement Queer Theory using Soka Pedagogy into our school systems. I hope to also demonstrate how using this theory and pedagogy will help prevent any gender-bender and gender-different student from going through what I went through in school by creating a safe place for them in our classrooms and schools. I make a connection between two subjects that may appear to be on different spectrums, but I have found that Queer Theory and Soka Pedagogy surprisingly fit together like lost puzzle pieces.

Soka Pedagogy is particularly close to me because of my undergraduate attendance at Soka University of America (SUA), and through my research on Soka Education and Pedagogy, I have been reading about inclusiveness and the cooperation that must exist between all. I have found mention of many different groups: big, small, elite, majority, minority, but I never hear about the one group I particularly identify with and belong to. This gap has inspired me to be one of the first to write a paper that discusses Queer Theory using Soka Pedagogy. In this paper I link Queer Theory with Soka Pedagogy's main components: the purpose of education, experiential learning, value creation and student based education. Within each explanation of the main components of Soka Pedagogy there are connections that interlink Queer Theory within Soka Pedagogy that will help the reader understand the significance of why this needs to be implemented into the school systems. I take you on a personal and academic journey throughout this paper to help show how Queer Theory and Soka Pedagogy have been explained. I give personal experiences that help give human experiences and experiential learning in order to demonstrate a learning point, which experiential learning (learning based on one's experiences) is a key component to Soka Pedagogy.

At SUA we highly value dialogues and discussions with each other and do so on a daily basis during dinner, while socializing and other occasions. I love to discuss about what should change and what should not, debate about our different beliefs and policy views and other valuable topics, but I want to take it yet another step further. At the end of this paper I will introduce the beginnings of my research to create suggestions, guidelines and ideas for teachers and administrators of schools and districts to create a classroom and environment using this theory. I hope to create a theory that many will find useful and applicable allowing for flexibility and creativity by teachers and administrators.

QUEER THEORY:

"In recent years 'queer' has come to be used differently, sometimes as an umbrella term for a coalition of culturally marginal sexual self-identifications and at other times to describe a nascent theoretical model which has developed out of more traditional lesbian and gay studies. What is clear...is that queer is very much a category in the process of formation. It is not simply that queer has yet to solidify and take on a more consistent profile, but rather that its definitional indeterminacy, its elasticity, is one of its constituent characteristics." –Annamarie Jagose

At first I was hesitant to use the word 'queer' in the title because I had this *strange* fear that if I used it, 'queer' would immediately turn people away from reading my paper, given the history of the word itself. But as I continued my research and discover more and more writers that wrote about Queer Theory, I realized that 'queer' was the *perfect* word for me to use in my title. Annamarie Jagose, author of *Queer Theory: An Introduction*, says that 'queer' is a "coalition of culturally marginal sexual self-identifications" (Jagose 2004:1). Judith Butler,

known as one of the founders of Queer Theory with her book *Gender Trouble*, says that gender is ‘beyond gender’ because it is a performance, an identity and a behavior (Butler 2004). I think that the commonality of these explanations is nicely summarized in Jagose’s statement that ‘queer’ has a “definitional indeterminacy, its elasticity, is [queer’s] constituent characteristics” (Jagose 1). Queer theorists never argue to settle for its determined definition because as Butler puts it, “normalizing queer would be, after all, its sad finish” (Butler 1994:21). The term ‘queer’ relies on its elasticity and flexibility.

Queer Theory lacks a definition. It comes with themes and components that have to be explained in detail. Jagose says, “For part of queer’s semantic clout, part of its political efficacy, depends on its resistance to definition, and the way in which it refuses to stake its claim, since ‘the more it verges on becoming a normative academic discipline, the less “queer theory” can plausibly be’” (Jagose 1; Halpein, 1995:113). Even with a lack of definition it does focus in on a power struggle that has existed over time but has never been the focus of academic work until recent decades. Queer Theory focuses the “power-struggle microscope” towards the power struggle over the autonomy of our bodies against the cultural codes engrained in the sexed body, gender and sexuality. In this way, the term ‘queer’ has been redefined and reappropriated from its historical negative meaning.

Queer Theory then focuses on critiquing the normalizations of sex, gender and sexuality that society has constructed to be figuratively marginalizing to everyone in society. However, because Queer Theory is a ‘zone of possibilities’ (Edelman, 1994:114), it is an inclusionary theory that allows those excluded by heteronormativity, a dominant social code in today’s society, to finally be included in terms of gender, sex and sexuality understandings. This does not mean that heteronormativity is not valued as a means for identity; but instead, that heteronormativity is no longer understood as the central norm for understanding identity itself.

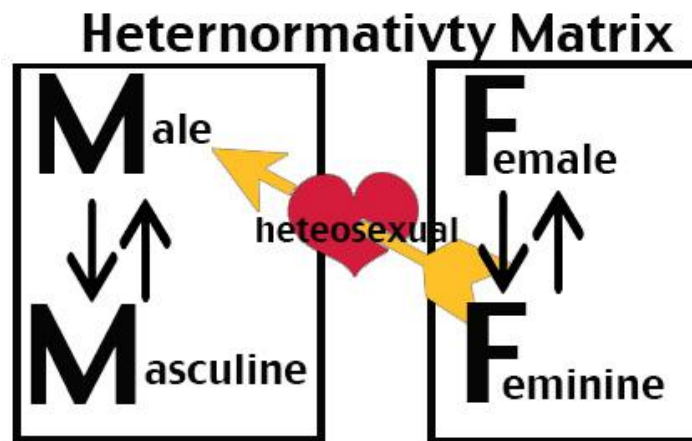
Due to the protests and rejections of the inclusion of lesbians, gays, bisexuals, intersexed, and transgendered persons (LGBT) within schools, Queer Theory is neither just about gay/lesbian or even LGBT studies nor is it the ‘gay agenda’ or a ‘gay movement’. Instead, it is the inclusion of groups that are considered ‘abnormal’ or ‘strange’ by society and their cultural codes of sex, gender and sexuality. Queer is thus the questioning of the norms of society and the reorganizing of those at the margins in an attempt for value and voice to be given to these individuals.

Heteronormativity

There are many traditions and habitual practices in societies that are embodied as cultural codes. Heteronormativity is known as many different things amongst queer theorists; it is also called the heterosexual matrix (Butler 1990), heterosexism, gender binary (Rich 1980), heterosexual binary, sex=gender paradigm (Rubin 1984), and many other things. Judith Butler (1990) defines heteronormativity as the idea that there are only two types of people, female and

male, that can only act in two types of ways, masculine or feminine, and their sexuality is either heterosexual or straight; no one's valued identity is outside of these two. It was blatantly obvious that this existed when I was introduced to Queer Theory for the first time in 2011, but I realized that no one else seemed to notice outside of my class and others that had studied these theories. Although some audiences are harder to convince than others, heteronormativity is a social construction that has been embedded within our cultural codes.

Below is how I demonstrate to classes what heteronormativity is:



This explains a lot of things that are in our immediate environment. For example, why colors are gendered with children: boys are blue and girls are pink; and why toys are gendered: boys play with action figures, swords and Legos and girls play with Barbie's, kitchen sets, and anything co-aligned with feminine behavior. It can also demonstrate how culture influences science. For example, Emily Martin (1984) explains that sperm fertilizes an egg and that the egg sits there, passive, waiting patiently for the sperm to actively penetrate and dominate the passive egg; yet she also shows that there are strong elements of heteronormativity tied in the common explanation (Martin 1991). Many gay and queer people do not align with the guidelines of heteronormativity so they stand out more than others and people 'fear' homosexuality; this is why gay bashing and bullying occur. Although it is not just GLBT individuals who question heteronormativity as even heterosexual individuals do not identify with the rigid constructions of the heterosexual matrix.

There has been a near complete obliteration of LGBTQ (Q is for queer or questioning, I prefer queer) and intersexed people from the history of humanity. LGBTQ people have a long history of achieving great and admirable things in the course of history. There have been accounts of many homosexual men dating back to Plato's era, including Plato himself, Socrates and Alexander the Great. Even some of the great American heroes that have shaped American culture have been acclaimed homosexuals or bisexuals such as Ralph Waldo Emerson, Walt Whitman, Susan B. Anthony, and Emily Dickinson. But what lacks in history classes, books, the

media, and education journals are accounts of any of these people being LGBTQ, resulting in giving children from kindergarten to college no role models to look up to.

The Sexed Body

The sexed body, also known as the rhetoric of one's biological sex, questions what constitutes as "female" and "male" and how our bodies (our biological sex) are socially constructed. When discussing the sexed body I will be referring to the large amount of literature about the false autonomy that we are led to have over our sexed body and because our bodies are really owned by culturally constructed codes, it consequently allows for the marginalization and normalization of heteronormativity. Anne Fausto-Sterling best points out these arguments in *Sexing the Body* (2000).

If we were to look at our own lives and pick out what aspects or things we value the most, there would definitely be some things that would have more value than others. If we were to look at society as a whole and pick what society values most, we could pick out common elements to agree upon. Judith Butler writes in *Undoing Gender*, that,

"Bodily autonomy, however, is a lively paradox. I am not suggesting, though, that we cease to make these claims. We have to, we must. And I'm not saying that we have to make these claims reluctantly or strategically. They are part of the normative aspiration of any movement that seeks to maximize the protection and the freedoms of sexual and gender minorities, of women, defined with the broadest possible compass, of racial and ethnic minorities, especially as they cut across all the other categories." (Butler 2004:21)

Butler explains that our idea of autonomy (or self-government) over our bodies is a figment that society has constructed for us; but it is not something that we must do away with because it is something that humans must have. However, the way that our current cultural codes are objecting our bodies is oppressive and dubious. They subject our body to stamp cultural codes that group us into identities that we may not identify with (like me with the feminine gender), whether that is based on race, sex, ethnicity, gender, sexuality, abortion, rape, body image or anything else cultural and society attaches to our bodies. Because our bodies are objects to this system, we must decide to take ownership and change the way we view our bodies, which will change the way we view gender and sexuality as well. Quoting Butler she says, "we struggle for rights over our own bodies, the very bodies for which we struggle are not quite ever only our own. The body has its invariably public dimension; constituted as a social phenomenon in the public sphere, my body is and is not mine." (Butler 2004:21)

Being that heteronormativity is engrained in our society, it has allowed for the marginalization of all sexed bodies to occur. Heteronormativity has created a guideline that specifically distinguishes that there are only two types of people: male and female. Because this guideline is a part of our culture, we are all surprised to hear that there is a third sex,

“intersexed.” Intersex is a human being that is ambiguous to male and female and may have more female or male characteristics or the same. We are led to believe that there are “pure” males and “pure” females. Heteronormativity created the idea that “pure” males and females interlink sex and bind it with gender, which implies that in order for you to be a biological male you must act a certain way and vice versa This may help clarify the matrix that explains heteronormativity.

Queer Theory argues that heteronormativity has marginalized the sexed body (our biological sex) into only two types of categories that no human being can really fit into and that has completely erased the complete existence of a third sex: intersexed. Queer Theory wants to acknowledge the existence of intersexed people and no longer force humans into categories of two boxes. A queer theorist would create a visual aid that looks like this to demonstrate how Queer Theory views the sexed body and biological sex (Rich 1981).

Biological Sex including Intersex



Gender

Every time I have to write papers for school (which is more frequent than you think) I have a very strategic way of going about it. In the stage of outlining for this section, I realized that I was scrambling to find a definition for ‘gender’ and I was very surprised that I did not write one in my notes. So as I continued my search for this definition going through my sources and my notes, I read a quote from Butler saying, “To conflate the definition of gender with its normative expression is inadvertently to reconsolidate the power of the norm to constrain the definition of gender.” (Butler 2004:42)

According to heteronormativity gender is two ways that a person can behave or act: masculine or feminine. With this guideline there is only space for two types of standards for human beings across the world. So when referring to gender we are talking about the behaviors, acts, and performances that help identify ones gender. Heteronormativity interlinks gender with our biological sex, so males can only act in a masculine way and females can only act in a feminine way. What is constituted as ‘gender’, ‘masculine’ and ‘feminine’ defined by

heteronormativity, can easily be found by a Merriam-Webster dictionary search, which is a general reflection of dominant culture:

Gender:

a : [SEX](#) <the feminine *gender*>

b : the behavioral, cultural, or psychological traits typically associated with one sex

Masculine:

a : [MALE](#)

b : having qualities appropriate to or usually associated with a man

2: of, relating to, or constituting the gender that ordinarily includes most words or grammatical forms referring to males <*masculine* nouns>

Feminine:

a: [FEMALE](#)

b: characteristic of or appropriate or unique to women

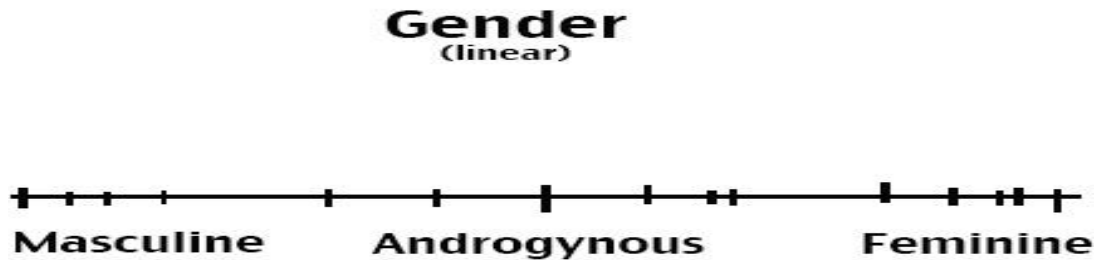
<*feminine* beauty> <a *feminine* perspective>

c: of, relating to, or constituting the gender that ordinarily includes most words or grammatical forms referring to females <a *feminine* noun>

The dictionary definitions of ‘gender’, ‘masculine’ and ‘feminine’ have something in common that heteronormativity does with gender and one’s sex, presuming that our gender is innate to human beings according to our biological sex. Heteronormativity defines masculine behaviors that are associated with our stereotypical thoughts of ‘boys’ or ‘men’, with behaviors such as tough, active, athletic, dirty, smelly, aggressive, rugged, breadwinners, emotionless, fearless, a male that will shine to be the princess’s knight in shining armor, or her abuser and owner, either one happens quite frequently in heteronormative societies. Femininity, defined for us by Merriam-Webster dictionary, would be feminine characteristics constituted by heteronormativity, which would look like fragile, passive, homemakers, mothers, nurturers, beautiful, sexy, quiet, submissive and other qualities that society may insist upon females. Examples can be seen in Disney’s Princesses series and any television show that has a female character that needs a male in her life to make life better than it originally was.

What Queer Theory does to explain gender is that it breaks the link between biological sex and gender. If we look back to Merriam-Webster’s definition of gender, we see the cultural codes that are embodied in our perspective of gender. This is why queer theorists fight to break out of these normalizations that exist; it creates binaries and boxes that are not descriptive of actual lived human experiences. Queer Theory breaks the connection that heteronormativity makes between sex and gender, completely separating the two terms so that they do not create

anymore cause and effect on each other. Queer Theory allows for biological sex and gender to be more than just two, distinct, exclusive groups. It allows for infinite possibilities or something that queer is defined as, a “zone of possibilities” and separate entities that do not define one another (Edelman, 1994:114).



Heteronormativity also defines gender within relationship to masculinity and femininity. Judith Butler explains that, “a norm operates within social practices as the implicit standard of *normalization*.” (Butler 2004:41). Heteronormativity operates as the normalization and as an effect of heteronormativity, gender is a norm instituted in our society. Butler further says that, “Norms may or may not be explicit, and when they operate as the normalizing principle in social practice, they usually remain implicit, difficult to read, discernible most clearly and dramatically in the effects that they produce. For gender to be a norm suggests that it is always and only tenuously embodied by any particular social actor.” (Butler 2004:41) So because gender is a norm and operates like a small, city government, Butler says that the norm has a ‘govern intelligibility’, which allows for the normalizing process of that norm into society. Anything that would be considered outside that norm would still be “defined still in relation to it. To be not quite masculine or not quite feminine is still to be understood exclusively in terms of ones relationship to the ‘quite masculine’ and the ‘quite feminine’.” (Butler 2004:42) This explanation has been constant in a lot of studies about gender, keeping it in relationship to the system (heteronormativity) that is corrupting it (gender) in the first place. Butler then goes on to explain what gender is and I find it very important that you read straight from her words to understand what she is trying to say:

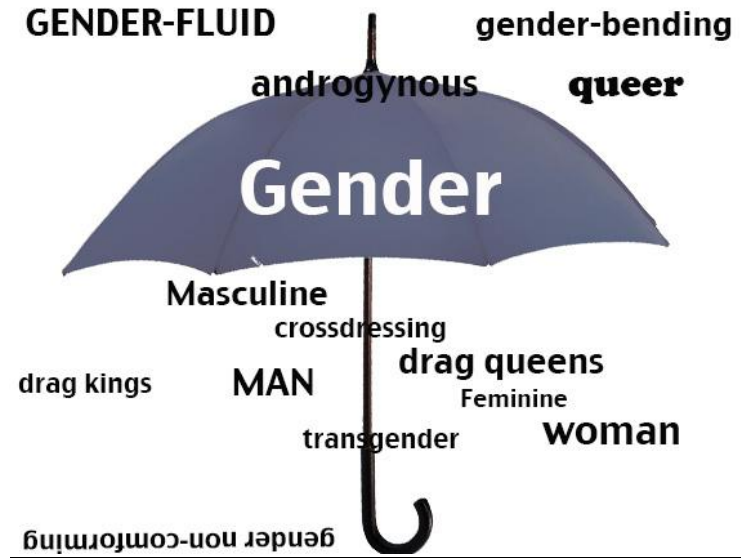
“To claim that gender is a norm is not quite the same as saying that there are normative views of femininity and masculinity, even though there clearly are such normative views. Gender is not exactly what one “is” nor is it precisely what one “has.” Gender is the apparatus by which the production and normalization of masculine and feminine take place along with the interstitial forms of hormonal, chromosomal, psychic, and performative that gender assumes. To assume that gender always and exclusively means the matrix of the “masculine” and “feminine” is precisely to miss the critical point that the production of that coherent binary is contingent, that it comes at a cost, and that those permutations

of gender which do not fit in the binary are as much a part of gender as its most normative instance. To conflate the definition of gender with its normative expression is inadvertently to reconsolidate the power of the norm to constrain the definition of gender.” (Butler 2004:42)

What Butler said in that text is that assuming that gender strictly abides by masculinity and femininity disregards everything else that is associated with gender, which actually involves many different performances and identities.

The present solution to keep ‘gender’ segregated from masculinity and femininity because gender is a performance, a behavior, an act that someone creates a human identity around. “To keep the term ‘gender’ apart from both masculinity and femininity is to safeguard a theoretical perspective by which one might offer an account of how the binary of masculine and feminine comes to exhaust the semantic field of gender.” (Butler 2004:42) With drag queens and kings, cross dressers, intersexed individuals, transgendered persons and other “gender-benders” making appearances in humanity, Butler makes the point that their mere existence shows that gender is beyond the “masculine/feminine, man/woman, male/female,” binaries that conflate the understanding of gender (Butler 2004:43). Gender is more than a strict relationship with biological sex, masculinity and femininity, than we perceive it to be. Heteronormativity is “a restrictive discourse on gender that insists on the binary of man and woman as the exclusive way to understand the gender field performs a *regulatory* operation of power that naturalizes the hegemonic instance and forecloses the thinkability of its disruptions.” (Butler 2004:43)

I struggled with settling with the model that was simple to explain to people that are first learning and having a hard time grasping the concept, but I wanted to create something, not quite a definition, but a visual aid that can help people really grasp the concept. I kept reading hoping that something would spark me, a connection that I could implement. Luckily, this past semester I took my university’s physics class that had a main theme of “everything is interconnected, it’s just the connections that are hidden and when we uncover those connections, we become great.” (Professor Phat Vu) That same theme is highly explosive in this paper. Queer Theory and its elements have a connection that make them beautiful and help them make sense. For me (through all my research) this connection is the ‘zone of possibilities’ concept that is constantly tied with all the explanations for the key concepts. I decided that I was unhappy with the explanations that put it in a “linear” perspective and I adopted a term that would help me explain ‘gender’ in a way that I am happy and proud of. I like to call ‘gender’ an umbrella term.



Gender is the umbrella and around it are performances (Butler 1990) (such as anything to do with drag queens and kings); identities (such as masculine, feminine or androgyny or anything you want to identify as); and anything that gender should, ought, is, is not and queer should be. The way I envision it is almost as if every individual has their own “gender umbrella” and they can individually determine where whatever they want goes and for whatever reason. This is the way that I am most satisfied with for it so flexible and elastic, as Queer Theory is described to be as it represents all of the “possibilities” of gender that one can conceive.

Sexuality:

Sexuality is the touchiest out of every subject that has been talked about so far in this paper. But it is just as important, if not more important, to clarify and explain what sexuality is. Gayle Rubin even said that it is vital to talk about sexuality back in 1984 in her essay, *Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality*, stating, “The time has come to think about sex. To some, sexuality may seem to be an unimportant topic, a frivolous diversion from the mere critical problems of poverty, war, disease, racism, famine or nuclear annihilation. But it is precisely at times such as these, when we live with the possibility of unthinkable destruction, that people are likely to become dangerously crazy about sexuality.” (Rubin 1984:143)

Sexuality has been a strong political battleground in the United States and for centuries the battle over sex, our bodies and sexuality has been a continuous fight amongst Americans. Dating back as far as 1664, the first ban of interracial marriage occurred and the fight for the ban and illegalization of interracial marriage would continue until 1967. In 1873, Gayle Rubin speaks about the first Comstock Law that was put into legislation banning the distribution, advertisement, possession, the make and the sale of pornography put into action by Anthony Comstock. Then there is the current gay equal rights movement that has been occurring in our country since, “Before Stonewall and After Stonewall” before and after 1969. Gayle Rubin talks

about the political talk and writing and that it reveals complete ignorance on sexology because of the lack of availability of the topic in schools and because of the negative ideologies that sex has in our culture. (Rubin 1984:154)

Rubin also says that sexuality is at all times a product of human activity, so it will always be an object of social construction. Like many queer theorists, when she discusses sexuality she prefers to make, “an assumption that sexuality is constituted in society and history, not biologically ordained.” (Rubin 1984:149) In Michel Foucault’s work *The History of Human Sexuality*, his main argument is shaped around his understanding that sexuality is also a social construction, “But twilight soon fell upon this bright day, followed by the monotonous nights of the Victorian bourgeoisie. Sexuality was carefully confined; it moved into the home.” (Foucault 1978:3) Sexuality is as much a human creation as the cell phone we use every day, the clothes that we wear, the fact that we even wear clothes and even “modes of oppression.” (Rubin 1984:149)

This social construction of sexuality has predominantly made it a norm of heteronormativity. It is a common view (one I have had for the entirety of my life and still battling to get rid of) that sexual practices tend to have a “sex negativity” stigma attached to it (Rubin 1984:150; Foucault 1978)). This means that anything that has to do with sex or our bodies has a negative stigma that is attached to it. We believe in heteronormativity as the norm for a sexuality, which in turn creates a ‘sexual value hierarchy’ (Rubin 1984:151). At the top, alone, is the married, reproductive heterosexual couples; second, unmarried monogamous heterosexual couples; under them is most other heterosexuals; and floating around (invisible like air, I imagine) at the very bottom, there is solitary sex, much like the homosexuals and any one else that heteronormativity considers ‘sexual deviants’. (Rubin 1984:151)

Commonly, many make a distinct connection with sexuality and sex. Sex is a component of sexuality but only one part of it, where ‘sex’ does not capture everything that sexuality encompasses. When speaking on panels for PFLAG’s (Parents, Families and Friends of Lesbians and Gays, a support and activist group) Speakers’ Bureau (the education part of PFLAG that reaches out to high schools and colleges, speaks to students and answers any questions they have), many people that I have spoken with explain sexuality not just about the sex, but mostly about the ‘emotional attraction’ you can have for someone else. You can have sex with a lot of different people in many different ways, but there are only certain people that you are really emotionally attracted to. This seems to be the difference between action and understanding.

With this hierarchy and common view on sexuality, we see the link between sexuality, our bodies (reproduction) and gender that heteronormativity makes (which is that your heterosexual, monogamous and vanilla or nothing). Queer Theory fights to break sexuality away from the two components, allowing for the ‘zone of possibilities’ to be available for sexuality also. Quoting Rubin, she says, “It is difficult to develop a pluralistic sexual ethics without a concept of benign sexual variation. Variation is a fundamental property of all life, from the simplest biological organisms to the most complex human social formations. Yet sexuality is

supposed to conform to a single standard. One of the most tenacious ideas about sex is that there is one best way to do it, and that everyone should do it that way.” (Rubin 1984:154)

Very similar to gender, I like to think of sexuality as an umbrella term that allows flexibility and possibilities for each individual to define their ‘sexuality umbrella’, as long as it continues the theme that Queer Theory explicitly has and that is to allow for any possibility to happen.



“Most people find it difficult to grasp that whatever they like to do sexually will be thoroughly repulsive to someone else, and that whatever repels them sexually will be the most reassured delight of someone, somewhere. One need not like or perform a particular sex act in order to recognize that someone else will, and that this difference does not indicate a lack of good taste, mental health, or intelligence in either party. Most people mistake their sexual preferences for a universal system that will or should work for everyone.” (Rubin 1984:154)

QUEER AND SOKA PEDAGOGY

“Clearly our society has moved into an era where identities need to be celebrated and seen as valuable tools that positively contribute to our globalized world; human differences should not simply be acknowledged but also destigmatized and used in positive ways.”

—Jeffery D. Zacko-Smith and G. Pritchey Smith

Growing up I had no clue who I could possibly be and never understood why I everyone felt so different about me when I felt I was just like them. I was raised in the Church of Latter-Day Saints, popularly known as Mormons, so I obviously was never exposed to homosexuality or gender variation at home. I grew up with the rise of the internet and the public school system is never a place to turn for a LGBTQ student. It is safe to say that I had no clue what I was until someone asked me for the first time if I was gay in middle school (which I quickly dismissed

until I was 17 years old). It was not like I was not a well-liked kid growing up, but I also had the heteronormative mentality because I was constantly called a “he/she” or an “it” until kids learned more vocabulary (the more vulgar vocabulary). Because of the constant torment, I did not make sense to myself and I was extremely unhappy. I was unhappy to the point that in seventh grade, suicidal ideation was contemplated every night before going to bed. Kids made fun of me there, teammates not wanting anything to do with me in fear that I would want “to be lesbian” with them; and girls gender-policed me when it came to using the bathrooms and locker rooms. But because that was my experience, I valued heteronormativity, the lifestyle of “normal” and I was just a whole lot of confused. I pretended to be a male and I didn’t care if everyone thought I was male. It was a lot easier than going through a standard procedure of investigation when meeting new people (i.e., “Are you a boy or a girl?”). School was almost a constant place that induced fear and panic in me at all times. School was the last priority on my list and all I cared about was my friends, soccer, and where the next party was. My dreams of playing college soccer were almost impossible to me because of my torn shoulder and the anticipation of surgery my senior year. But in August 2009 (after my surgery with my shoulder held close to my body by a sling) I received a letter from the “Athletics Department of Soka University of America”. It was one out of a couple letters that I received to play college ball but the only one that I was slightly interested in. When receiving that letter and visiting the school multiple times, I knew that SUA was going to be the place that would change my life and that letter and this random school fueled me enough to get a 3.5 GPA and graduate with an honors degree and acceptance to SUA.

There are many aspects of SUA that helped change my life (perhaps a whole other papers worth) and more specifically by helping me understand what the purpose of my education is for. I am fueled and energized to continue the fight for LGBTQ equal rights and to educate an ill-informed public about people like me and those that have been outcasted by social norms. Every time I read about another LGBTQ youth suicide, it is a constant reminder of why my research is important and why, despite how defeated I feel, I keep working. I became familiar with these issues because SUA allows for students and teachers to create classes, which allows for a well-rounded education. I took Learning Cluster (a three week winter block class) which was a class based on Queer Theory that was available to me my sophomore year. Because I was offered a well-rounded education I was able to explore my fascination and passion for this topic on and off-campus by participating in non-profits off-campus and creating Queeriosity in 2012 (a gay-straight alliance club on campus). I was able to compile two years of research and a lifetime of experience into one paper and a thesis to help prevent students and children from going through what I went through in school, using an education pedagogy and system that works because I learned to love to learn and to understand the vital importance of education because I was able to go to SUA and witness it work in my life. Although I am only one person that is guaranteeing that this system works, there are a growing number of Soka students and advocates, who are a diverse group of people that can say the same for their education.

My concept is a fairly new one because no one has written a paper exclusively using Queer Theory and Soka Education and Pedagogy. But you teach, enjoy and do your best work

when it is something you know. Consequently, due to life, my choices and decisions, these are the things that I know. I hope my passion and life will demonstrate the importance of both to you.

Soka Education

Through a quick understanding of its creation and the foundations of Soka Education, I will be able to help you understand what Soka Education is theorized to be and I will be throwing in personal experiences and journeys within each explanation also to help demonstrate two things: first, that this pedagogy has worked; and two, to also help me teach through experiential learning.

Tsunesaburo Makiguchi, who was an educator and philosopher, founded Soka Education. From life experiences going through the education system and then later teaching in it, he took extensive notes of his reflections as an educator, which would later become the basis of the book *Education for Creative Learning*. Daisaku Ikeda, founder of Soka University of America (SUA) and student of Josei Toda - a student of Makiguchi - learned from Toda and devoted his life to, “creating dialogue with educational, political, and cultural leaders around the world for peace with the same conviction as Makiguchi and Toda” (www.sersp.org).

Soka is translated into “value creation” from Japanese to English. Soka Education has not had a determined definition by anyone yet, but has been used to create schools that are based on humanistic education. From the SERSP website, “At the core of Soka Education, however, is the creation of value, as the name implies. At the level of aesthetics, economics, and morals, one individual can learn to create, rather than simply find value. In every circumstance an individual can create value depending on their response to the given situation, creating a positive relationship between human life and objects” (www.sersp.org).

There are elements that Makiguchi points out in his book *Education for Creative Learning* and from Daisaku Ikeda’s *Soka Education* that link Soka Education and aspects of Queer Theory. Specifically I will be discussing the purpose of education and how that should be focusing on student happiness (student based education); what education should be doing/teaching; how experiential learning is the solution; and value creation - which relates with both of the previous foundations of Soka Education. These elements of Soka Education share common key concepts of Queer Theory, such as being flexible, inclusionary and indeterminate. This also helps me explain the importance of why Queer Theory needs to be in education and the schools.

With this discussion, I hope to spark more discussion on what the education system should really be looking like and why it is failing. I hope that this will take it beyond the scope of just Queer Theory, but include it with other changes to help our students get the education that they deserve.

Purpose of Education & Why Children Should be That Purpose:

Makiguchi says, “No arrow can be expected to hit the mark if the target remains obscured, yet this is precisely what has happened in education – and the ones who suffer most directly from the blind and ill-devised teaching practices resulting from this lack of attention to purpose are the children.” (Makiguchi 1871:17) Back in the 1800s Makiguchi realized that the Japanese education system had lost focus: it focused on militaristic agendas and political interests. His words, although referring to Japan, are relevant to the current school system in the United States. Karl Weber, editor of the complimentary book to *Waiting for ‘Superman’* (a documentary on the failing American public school system) states,

“School systems around the country have made countless attempts to improve the overall quality of education, pursuing a wide variety of strategies. Families and communities have turned to private schools, charter schools, magnet schools, parochial schools, home-schooling, and a series of other attempted remedies. Major national efforts such as the No Child Left Behind legislation spearheaded by President George W. Bush and Senator Edward M. Kennedy have been mounted. Hundreds of billions of dollars have been thrown at the problem. Yet in the aggregate, the problems the Coleman Report and *A Nation At Risk* identified have not been alleviated. In fact, by most measures, they have only gotten worse.” (Weber 2010:4)

In the view of Soka Education, the education school system has lost sight of the purpose and the reason why we even have an education system in the first place. The purpose of education should be the individual student’s happiness. Makiguchi explores happiness as the purpose of education and says, “Some people may resist accepting happiness as the purpose of education because they consider it a selfish, personal goal, but as we examine it rationally as a social phenomenon in the following sections, we will find a broader definition of happiness that is a responsible goal of life.” (Makiguchi 1871:23) Happiness, as described by Makiguchi, is a common feeling that there is some sense of meaning in one’s life and that phenomenon creates happiness not to be an end but a “sense of *becoming*.” (Makiguchi 1871:23)

Through my years of attending at SUA I was asked when I became an upperclassman, “If you were a freshman or an underclassman, what did you wish that your upperclassmen would’ve told you?” My answer usually revolves around, “Use your freshmen year to find your niche and what you are really good at here at SUA. Find what you’re interested in and not interested in academically. Take different classes with different professors. Then find what you’re interested in (and not) with extracurricular activities such as clubs, departments, leadership roles, performing, jobs, committees, event planning, and all that SUA allows you to do. Then once you find it, run with it and make goals for graduation and even past graduation.” SUA is more than an academic challenge and growth; it is a life journey and trial. It challenges what you believe in and makes you explore and research to reaffirm your beliefs and values. You will have

discussions with your friends about it and you want to be educated about the topic you engage in discussion. SUA is a crazy ride.

I use ‘for living, of living, and by living’ as a driving force to help me go through Soka Education and also as the main connector to Queer Theory. Education is created *for* human beings *by* human beings and teaches humans *of* their own kind, humanity. “The true goal of education should be the cultivation of individual character on the basis of respect for humanity.” (Ikeda 2010:162) I interpret the *of living* to be the inclusion of all people because in order to have peace in the world there must be an acceptance and cooperation amongst all people. Therefore, this would be the inclusion of all groups that are not currently included in education. Daisaku Ikeda quotes Victor Hugo who devoted himself to creating the autonomy of education, saying, “Light that makes whole. Light that enlightens. All fruitful social impulses spring from knowledge, letters, the arts, and teaching. We must make whole men, *whole* men.” (Ikeda 2010:164)

What/How Education Should be Doing/Teaching

I ended the last section with a quote from Hugo Victor saying that this light should make *whole* men. The light, since he devoted his life to education, can be interpreted as education and by whole men, a society- conscious human race. Education should be based on human reality and society, meaning it must deal with real life situations in addition to academics. If education based its pedagogy on human experiences, that would help create a more socially conscious student and a collective society. This is what Ikeda specifically calls “experiential learning”. Ikeda links Dewey in Makiguchi in two quotes:

1. “In-school education should be closely connected in practice with actual social life so that it can transform unconscious living into fully conscious participation in the life of society.”
2. “...a school should be a ‘genuine form of active community,’ ‘a miniature community, an embryonic society.’ The essential aim of education implied here is the continuous, lifelong growth of an individual.” (Ikeda 2010:18)

Soka Education urges that pedagogy strategies begin to use experiential learning to help engage their students in their education. The role of the teacher needs to be able to be creative because “learning may be described as innovative, investigative as well as creative.” (Ikeda 2010:19) An example was my Writing 301 class. I never really enjoyed writing classes because it was a dull, strategic process. But luckily I was able to take this Writing 301 class with a professor that I knew was going to engage my writing creativity. The three writing assignments all had themes but permitted flexibility for students to create something with total creative autonomy. Directions for one assignment looked as such:

Assignment 3

We should all be sure that we don't fall into the unthinking habit of using a genre because it is customary, because we have had success with it, because we think someone else expects it or because it is what we wrote the last time we wrote. We should use genre—the entire range of genres—to help us explore our subject.—Donald Murray, *A Writer Teaches Writing*

1750-2500 words Choose one of the following—

A) Compose a critically reflective piece on travel, using any travel(s) you have undertaken as a starting point for your reflections. Your critical piece (account/narrative/reflection/ meditation) should be informed by the texts/ideas you have encountered in this course, and should not just be an uncritical recounting of your travels. You may develop your piece in any of the following genres: blog, story, essay, memoir, mixed genre text, play, screenplay, website, journalism, travelogue, diary.

B) Compose a critical document about how the texts you have encountered in this course could shape and influence how you travel when you embark on future travel(s). Your critical document should be informed by the texts/ideas you have encountered in this course, and should not just be an uncritical projection of your travels. You may develop your document in any of the following genres: blog, story, essay, memoir, mixed genre piece, play, screenplay, website, journalism, travelogue, diary. (Aneil Ralin)

I found myself actually looking forward to attending this class, writing and doing workshops. It was not the typical checklist of grammar errors and content rubrics. Our workshops were discussions with each other: jokes, debates, disagreements, agreements, and a good time. This method helped me be comfortable with going outside the norm of writing, especially when it came to academic writing. He empowered me to use my voice, not my academic voice.

Something great that this professor also did (and another reason I wanted to take his course) was that he included readings having to do with queer studies. That made me excited that I had the option to take more than just two professors that I knew were going to include queer people in his curriculum. Education excludes and almost erases LGBTQ people from the history of humanity. Students, much like myself, grow up in the education system with no knowledge that there are gay and queer people; they feel out casted for eighteen years of their lives. Luckily with the rise of the Internet, this is not as much of a problem as it used to be, but there still are a lot of negative stigmas and lack of education about LGBTQ classifications. The lack of education about LGBTQ people results in bullying and gay bashing that sadly leads to many LGBTQ youth suicides.

Education should be providing a well-rounded education that provides opportunities of

academic experimentation of students in order to find their ‘niche’ (or happiness). When I say I want to include the LGBTQ into the school curriculum to provide a well-rounded education, it means to erase the exclusion that has banned LGBTQ and groups, theories and studies that have also been excluded for their relationship to LGBTQ (Queer Theory, feminism, etc.)

Value Creation

Through our experiences, we learn our personal views of what is valuable and not valuable to us. Many philosophers and scholars deal with the argument of ‘truth versus value’, including Makiguchi and Judith Butler. Both agree that we value certain things and some of things we value so much, we view the value we created as something “natural”. “It is a common human trait not to like what we perceive as bad, ugly, or detrimental, but this says nothing about the truth or falsehood of things we regard. It will not do to call a waterfall a river; that would be a false label. On the other hand, the reality of the waterfall goes unchanged regardless of what we call it. It is what it is. Only the verbal description is in question, and that is either accurate or misleading.” (Makiguchi 1871:58)

Judith Butler (2004) argues the same principle but based on bodies of humans. Butler believes that humans value certain things; this includes human life and bodies. She discusses the way humans value other human lives based upon how society places normative value upon one’s body. In other words, she asks the question of “Who counts and whose lives count as human life?” (Butler 2004:17) based on the cultural codes that are engraved into society. There are certain codes that lead humans to create ethics and morals over who is higher on the hierarchy based on race/ethnicity, gender identity and sexual identity for example. Since we have this value placed upon physical indicators on our bodies of who we are (skin color, stereotypical ethnicity identifications, behaviors, etc.) certain lives are not valued if they do not abide by the norms of society.

Both, Makiguchi and Butler (2004), agree that humans possess this way to create value in their life by going through experiences. Makiguchi believes that the main source of this value creation is in school. Regardless if educators are aware of it or not, they are the main teachers to their students when it comes to creating value in their daily lives. Value is created every day in the classrooms and the hallways, whether the value being created is negative or positive. Butler takes it a step further and argues that there are certain human lives that are valued more than others in society and that is largely based on their bodies. She talks about the queer community and says, “... there are other losses that inflict us, other diseases, moreover, we are, as a community, subjected to violence, even if some of us individually have not been. And this means that we are constituted politically in part by the virtue of the social vulnerability, at once publicly assertive and vulnerable.” (Butler 2004:18) Butler argues that the lack of value placed on the love that the LGBTQ community has for their significant others, resulted in their victimization by the society that surrounds them. This is from a lack of education to the public, which

Makiguchi claims to be the primary source of where value is created. “With value, we have something else to turn to, for behind it there is concept of subject-object relationship. Value cannot be proven through intellectual activity. The strength of the relationship between subject and object that quantifies value must be tested in actual practice. Only then can we know for sure how much the object affects us.” (Makiguchi 1871:58)

THE APPLICATION:

The students in our schools are still suffering and there is need for something to be done now and something that can be applicable over time. Devising and coming up with a program or a system that uses Queer Theory and Soka Pedagogy has been extremely challenging because the academics talking about this topic in particular have theories and statistics, but there is rarely ever any kind of talk of what this invention would look like if we were to use it in the schools. The way I have started to create something applicable is by taking things that are already there, such as resources, and making them more available and also creating a program that can actually be used by teachers and administrators. I call them “Short Term Action” and “Long Term Action”.

What Guidelines Would a Queer Pedagogy Fall Around?

In order to create something applicable on the basis of Queer Theory and Soka Pedagogy, it would have to follow under some guidelines to carve an entrance for those wanting to use it. In a paper written by Suzanne Luhmann, *Queering/Querying Pedagogy? Or, Pedagogy Is a Pretty Queer Thing*, she writes about what a Queer Pedagogy may look like. She understands pedagogy as the critic of “mainstream education as a site for the reproduction of unequal power relations” and queer as “critically against the practices of normalization at stake in the study of sexuality.” (Luhmann 2009:142) Combining queer and pedagogy would make the understanding of queer pedagogy as, “the very basics of pedagogy and its appeal to rational subjects capable of toleration or consolation through accurate representation.” (Luhmann 2009:143) Creating a queer pedagogy would be the inclusion of all groups into the school system. One way SUA does this is by exclusively have one month designated for different groups. October is Coming Out Month for the LGBTQ community. Luhmann does not explain specifically how to implement this queer pedagogy but does give the guideline that it must be an inclusionary pedagogy. She argues that we must move to ‘queer’ our classrooms in order to help society rethink the stereotypes of gender and sexuality. “Rather than exploring, presenting, and manifesting self-esteeming queer subjects, a queer pedagogy aims at the infinite proliferation of new identifications. In this way, learning becomes a process of risking the self, much like Foucault (1982) suggests: ‘the target ... is not to discover what we are, but to refuse what we are.’” (Luhmann 2009:151) Queer pedagogy is much like when you are trying to pick a major for college. Your freshmen year is the year you usually explore classes that look interesting. You find some that you love and some that you definitely hate. You keep taking target classes in that specific topic. Then the more you

learn and educate yourself, you have a major and then even a senior thesis. It is the ability to have numerous opportunities to drive you towards a certain goal.

Schools have their own culture and society within them. Our students spend a majority of their life at their school, about seven hours of just regular school hours and that does not include after-school and extracurricular activities. Every school has a different culture within in them and the students are in a highly socialized place. Makiguchi quotes Emile Durkheim who wrote, “education is the systematic socialization of a minor.” (Makiguchi 1989:29) Because our schools have become one of the main environments that children learn social skills, education must strive to make an increasing socially conscious student. (Makiguchi 1989:29) Jeffrey D. Zacko-Smith and G. Pritchey Smith, authors of *Recognizing and Utilizing Queer Pedagogy*, believe the same thing as Durkheim and Makiguchi saying, “Our schools are at least partially responsible for cementing societal norms and for defining what is considered ‘normal’...” (Smith 2010:3) Children are socially interacting with other students constantly, in classes, hallways, and social networking sites; while teachers and administrators are constantly disciplining children when they come to perceive that their behavior is punishable. Teachers and administrators are the authority figures that enforce on children what is right and what is wrong. Marla Morris, author of *Queer Life and School Culture: Troubling Genders*, explains that teachers need to understand their students, especially their queer students and colleagues. If they do not understand or have a clue about the life of a queer student, there is no way that they could possibly help them. These teachers may accidentally project “pre-judgments and rigid gender expectations onto people who are different from themselves.” (Morris 2005:8) Because the main authority figures that teach cultural values lack knowledge and understanding of queer life, being queer in the school system is “out-right dangerous,” and, “School culture, a reflection of society at large, is complicit in kids’ suicides.” (Morris 2005:11) Zacko-Smith and Smith recognize the same thing, that school has its own culture and it is a reflection of society as a whole. They say that if education was viewed through such a lens, “educators understand to be either upholding the status quo or to be defining/redefining what is classified as ‘normal’ in their classrooms, and thus in the larger society as well.” (Smith 2010:3) It is vital to be able to understand the queer student and peer in order to have a cohesive and safe place for our children to attend to school because there are always queer and different students that go through hell and back when they are attending school.

Short Term Action

There are already many movements out there that are trying to protect our children, such as, the Gay-Straight Alliance network (GSA), Gay, Lesbian and Straight Education Network (GLSEN), The Center, Parents, Families and Friends of Gays and Lesbians (PFLAG) and many others. But these resources are not being allocated and available for our youth to use, unlike other available information at the schools. Youth have to turn towards the internet and other places to find help for their confusion about their identity, and those places maybe harmful and

dangerous to them. My first proposal is to help our students by having the information and education from these organizations readily available for our students when they are in need of information about their identities. Brochures and information pamphlets on other information are available around the school, this should also include pamphlets and information that GSA, GLSEN, PFLAG and other information sources for LGBTQ youth. Having these tools displayed for anyone to take already expresses the way the administration feels towards queer students. The students will feel that the adults at the school accept who they are and can turn to them in times of trouble or need. This will result in students feeling safer in their schools, which could encourage students to want to go to school instead of fearing it.

I then suggest that universities and undergraduate institutions have their GSA clubs create a partnership with the local schools by helping and supporting the creation or the improvement of their GSA clubs. This creates role models of fellow queer students for the students if their school may not have many in the staff. It also helps the students have someone who understands what they are going through because they have similar experiences. Creating safe school environments where the students feel safe and supported is vital and can be easily implemented within the school just by displaying information and supporting the school's GSA.

Long Term Action

Most of the short term action helps out middle to high school students, while the younger children are starting to begin to socialize and understand their own identity. I have pictures and memories from when I was about five-years old and I wanted to be the red Power Ranger, not the pink or yellow ones (which were the two female characters on the TV show). It was not only just the red Power Range but it was Cyclops from X-Men, Superman, Robin from Batman, and many other masculine male characters that I grew up with. I started to understand my gender identity beginning around the age of two. There is a constant battle between my mother putting me in feminine clothing and me wanting to be in masculine clothing in my pictures. There are many more children that have this ongoing fight when living under the supervision of their parents and live in a school culture where being anything other than heteronormative made you a target for bullying. I do not believe that there is such a thing as “age appropriateness” when it comes to implementing Queer Theory into schools, especially into elementary and middle schools. Queer Theory is not just about sex, as demonstrated previously. Queer Theory (and Soka Education) promotes and emphasizes differences, not to marginalize them, but to celebrate them, with regards to biological sex, gender and sexuality. All three components of Queer Theory have to do with someone's interpretation of their own identity.

Soka Education also calls for interdisciplinary education that helps create a socially conscious student (Makiguchi 1871:29). Gender and woman studies are becoming increasingly popular fields being studied in undergraduate and graduate education, this type of education should start becoming available before a student attends college. Many newer colleges have been

emphasizing that humanity is diverse and that we should be exploring and educating ourselves on this diversity, or as SUA says, strive to become a “global citizen”. These core values that these institutions have should be available for exploration and implementation in the public school education system. Weber, editor of the participant guide of *Waiting for “Superman”*, says that, “For the good of all Americans, that inequality must change – and education is the most obvious and natural place to make that change possible.” (Weber 2010:9)

My long-term action proposal is to change the way that educators view their role. Educators must understand that they are responsible for the creation of value in their student’s life. They serve as role models of what is constituted as good and what is bad. Educators must also understand that in their role as the authority figure that disciplines the students, when they punish a student they must realize what for and to not have discriminating behaviors toward students who have not done anything wrong. This goes further when a student is in need of protection, they must understand why, especially queer students. Many queer students, especially living in less liberal areas, go through torment and bullying to where there is large concern for their safety. When the problem is addressed, many administrators ignore that there is a problem occurring, further harming the student. We must fight to educate the people that are interacting with the children of our future about every type of person and how to handle a situation in which the priority is the student.

In doing this, I separate Queer Theory for each grade level. For pre-school through elementary school (pre-school through fifth grade in the United States) there will be a large emphasis on creating a gender-neutral and safe classroom and school culture. Middle school (sixth through eighth grade) would continue its health classes but with the guidelines of Queer Theory’s understanding of biological sex. High school (ninth through twelfth grade) will continue the implementation of gender and biological sex in addition to sexuality.

Pre-school through Fifth Grade

This is the time where teachers are teaching basic education, such as the alphabet, math, colors, and sciences; but this is even more of a time where teachers are the main discipliners in a student’s life. They reward and punish for good and bad behavior, teach basic socializing skills, and a lot of emphasis on keeping the boys separated from the girls (which already begins to create this opposite feeling for the two). I suggest that teachers and administrators understand and implement Queer Theory’s interpretation of gender in their schools. This is where I had the most problems with bathrooms and receiving the “Are you a boy or a girl?” question was a daily routine. Elementary school really is a place where the students separate the boys and the girls, what they can and cannot do. For example, girls play jump rope and on the jungle gym, while the boys play kick ball, flag football, and four square; the girls are the ones that giggle in the corner and the boys are the ones that always play all the games during recess. I remember this because I always had to be the best in order to even be allowed to play with the boys. Teachers and

administrators have to eliminate this divide amongst masculine and feminine activities that can only relate to the students' biological sex. Teachers and administrators need to begin to notice if a boy is not being allowed to play with the girls or vice versa, for a girl wanting to play with the boys.

This separation of boys and girls in elementary school is so distinct and apparent everywhere. Many teachers give the girls pink passes or pink paper while the boys will receive this colored blue; separating the students into boys and girls lines (my most embarrassing moment in elementary school); and the separation of bathrooms. There is no need to automatically assign these heteronormative gender roles to students at the ages of five through eleven. As educators, we already send the message of how feminine and masculine should look like and if the student does not identify with that, there is no other option than embarrassment and sadness.

In addition to making a gender-neutral environment for the students, there has been the creation of queer-friendly children books that have been banned from most, if not all, schools. Some students may have homosexual parents or will meet someone that has homosexual parents. This should not be something strange or abnormal to students, or something that makes them an outcast. There should be children's books available to the students that have both heterosexual, homosexual and sexual variance within the books. This would help include many students and their families. Some of these book titles are: *Heather Has Two Mommies*, *And Tango Makes Three*, *Papa, Papa, and Me*, *Mama, Mama and Me* and many other titles are available for use for the classrooms.

Middle School

Middle school already has a health class around seventh grade in order to graduate and move on to high school. Although the problem with these health classes is the language that is used by the textbooks and the teacher because within these texts are gendered language that strongly tie with heteronormativity. Even in my university level health class there were long connections between biological sex and gender behavior that made me cringe every time I had to sit and listen to it. There is no emphasis or even understanding that these studies are highly influenced by culture, which is also something many professors at SUA teach in a course throughout our undergraduate career. We are led to believe for about a decade of our lives (if not all) that the connection between our sex, gender and sexuality has to abide by heteronormativity and if not, you are abnormal and do not fit within society; which queer theorists believe is a false and constructed culture normative. This leads back all the way to basic health class. We need to review these health class textbooks and make sure that there is no link between teaching someone's biological sex and someone's gender behavior. Then there needs to be an understanding of how society tries to take ownership of our bodies through advertisements and cultural codes, so our students can empower themselves to be comfortable in their bodies. This

also will help address problems with teenage eating disorders. This help creates the health class to be a multi-dimensional class that addresses science about our bodies and also the sociological view of how society owns our bodies that concerns all of our teens.

High School

High school health curriculum already addresses the fact that high school students are sexually active by providing information about Planned Parenthood clinics and having safe sex, but the problem is that the education is all directed towards heterosexual students that there is nothing available for homosexual students. This can cause unsafe sex because there is such thing as safe sex practices for gay and queer people. We need to start presenting information for the queer and gay students, not just the heterosexual students. Many may argue that they do not want their students influenced by homosexuality but the fact is many students question their sexuality at least once in their life, they were going to experiment whether they were taught or not. This is the inclusion of educating homosexual students in addition to heterosexual students. There is no exclusion of any sides of the picture or even in between.

Administrators and faculty should always be supporting their students in the creation of a Gay-Straight Alliance club on campus. The GSA then can take more steps in creating their school to becoming a safer place like celebrating LGBTQ History Month, Pride Day, Day of Silence, Harvey Milk Day and other LGBTQ holidays. Allowing for this visibility will allow for students to understand that their school has zero-tolerance for hate and discrimination towards queer students and tell the queer students that they are a more accepting to school towards identities.

I am still in the process of conducting qualitative research (interviews and surveys) to create a more thorough system that educators can use in their schools. These are the bare skeletons of something that will hopefully be breathing within the next couple of months. There are many programs and legislation out there that are trying to help protect our queer students, such as GSA and ACLU which have advocate training programs in California to help those who support California's SB48 (FAIR Education Act, the inclusion of disabled and LGBTQ persons in history curriculum) and provide support for this legislation at the district level. Although many of these efforts are focused in California, this is the beginning to reach out to the rest of the United States. We should be a model for the rest of the education system and use the efforts that are being given to protect our children in their school.

Conclusion:

When living in a world that continues to strive to advance in technology, we can no longer ignore that we are all interconnected and share similar experiences now (with social networking and the internet). We can no longer exclude or harass a group of people that celebrate a different identity than those that chose a different identity for themselves. We have

witnessed too much death and fear to continue to be a society that creates that kind of danger for its own people.

There are too many youths (especially LGBTQ) that suffer from depression and attempt/commit suicide due to the lack of attention given to homophobia in our society. It is sad that when I googled “LGBTQ youth suicides”, there were pages of different names, places, and ages of LGBTQ suicides. I only have a proposed solution but it is something to help protect children in schools. It is not a cure all solution to the problems with education but it is an opportunity to try to make students feel safer at school, which would create a safe space for them to want to be at, which potentially could help raise attendance in schools.

Many, if not most people understand hardships within a lifetime, but not as many people can understand the excruciating persecutions that LGBTQ people have in this world that hates them because of the way they feel emotional attraction. Science and academics can only theorize where homosexuality and gender variation come from (usually in a very heteronormative way). But the fact is, regardless of the origin, LGBTQ people are a part of humanity.

I hope that I can make it clear that there is an existence of LGBTQ people and that we need to start to begin initiatives that protect that very same community by educating an ill-informed public with further qualitative research to help design a program. This program would abide by Queer and Soka Pedagogy and would allow for teacher and administrator creativity in how to implement this program into their schools and classrooms. We cannot ignore the suicide epidemic that has been created by gay-bashing and bullying in our schools and in our society.

Everyone perceives everything in a different way. We understand, learn, communicate, love and live differently. Humans are diverse in more ways than just the physical appearance, they all have a perceived reality of what they believe is the truth. Education should help promote and celebrate the diverse human race that we have, instead of creating value on a system that is obsolete and harmful to today’s children. We are not all the same; we are different in every way. But that is the beauty of life and humanity: diversity.

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Soka Education and Digital Education Technologies: Massively Open Online Courses

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Class of 2011

1.0 Introduction

This essay looks at the strengths and weaknesses of the new tools available for teachers and students in digital education technologies. The growing educational technology industry declares its solution to student-centered learning, but is criticized for stifling teacher creativity and mechanizing the learning process. The emphasis on student-centered learning, which runs through both Tsunesaburo Makiguchi (1871-1944) and Daisaku Ikeda's (1928-) writings, is reviewed to help understand where the newly emerging Massively Open Online Courses are and aren't student-centered. Reflection is required both by those interested in applying digital technologies to existing problems, but also those who are unwilling to consider the possibility of improvements through change to existing systems. Considering the shifts in pedagogy which come with greater technology influenced in the learning process, this essay articulates that the benefits gained from implementing technology are crucial for our modern educational institutions, but should be carefully implemented without disrupting existing healthy systems.

2.0 Digital Technology, Education, and Soka

This essay broadly defines technology as “the processes by which an organization transforms inputs of labor, capital, materials, and information into products and services of greater value”.² In this definition, technology has been consistently and effectively used by educators and educational institutions for centuries. Everything from books to telephone systems would fall into this category. This essay looks at the applications of emerging digital technologies to the education sector in the 21st century. The technologies of interest are those which utilize computers and the World Wide Web by responding to modern demands. Specifically, I will be talking about the impact of Massively Open Online Courses, further referred to as MOOCs.

¹ I would like to sincerely thank the SESRP and Soka University of America for making the discussion on Soka Education and technology possible. I would like to also offer my appreciation to Daisaku Ikeda, Josei Toda and Tsunesaburo Makiguchi for paving the way for Soka Education in the present day. Additionally, I would like to offer thanks to those individuals who assisted me in encouragement, guidance, research, writing, and review.

² Christensen, Clayton M., Michael B. Horn, and Curtis W. Johnson. 2008. *Disrupting class: how disruptive innovation will change the way the world learns*. New York: McGraw-Hill. pg. 11.

Education refers to the process of learning, both with and without institutional support. As Makiguchi states:

“The aim of education is not to transfer knowledge; it is to guide the learning process, to enable the acquisition of [the methods of] research. It is not the piecemeal merchandizing of information; it is to enable the acquisition of the methods for learning on one's own; it is the provision of keys to unlock the vault of knowledge.”³

In this sense, education is defined not by the building or a student's demographic, but that of all learning to enrich a student. We will look specifically at the colleges in the United States, but consider the implications for international and K-12 schools. The United States is particularly appropriate for this discussion because its own schools suffer from budget cuts, unprepared students, low-levels of student motivation, and growing class sizes.⁴ In this discussion, MOOCs will be examined in the context of issues in the United States schools.

Soka Education is a philosophy established by Makiguchi's experience as a school teacher and administrator. Makiguchi established his educational philosophy based on his firm belief that the purpose of education should be for the happiness of the learner. In this sense, Makiguchi clearly saw happiness as the ability for individuals to live in harmony with society. He wrote, "Individual well-being entails cooperative and contributive existence within society."⁵ Makiguchi's belief was that education was the drive to help empower and encourage students to lead a contributive life. Rather than prioritizing content based on the influence of a nation state, educational institution, or temporary trend, Makiguchi believed education should embody the interest of both the student and society.

Today, the Soka Education pedagogy has been the driving force behind a global network of “Soka schools”, institutions embodying Soka philosophy. Presently, led by the efforts and writings of Ikeda, who was responding to his mentor Josei Toda, Soka Education is developing as a rich educational philosophy emphasizing the happiness of the learner and the responsibility to contribute back to the world.

2.1 Defining Student-Centeredness

Many universities as well as K-12 institutions have learning environments that claim to be student-centered. Student centered describes a structure of accessible services, administrative policy, employment opportunities following graduation, and student community⁶. Similarly, the focus of Soka Education extends beyond the classroom space. Among some programs, schools highlight their student centered classrooms, policies, services, and post-graduate programs. Studies understanding student centered colleges sometimes substitute the term with ‘learning

³ Makiguchi, T. (1983-1988). Makiguchi Tsunesaburo zenshu [Collected works of Tsunesaburo Makiguchi]. Vols. 1-10. Tokyo: Daisan Bunmeisha. vol. 6, p.285; in Bethel, 1989, p. 168.

⁴ Labaree, David F. 2008. “*The Winning Ways of a Losing Strategy: Educationalizing Social Problems in the United States.*” *Educational Theory* 58 (4) (November): 447–460. doi:10.1111/j.1741-5446.2008.00299.x. <http://doi.wiley.com/10.1111/j.1741-5446.2008.00299.x>.

⁵ Makiguchi, T. (1983-1988). Makiguchi Tsunesaburo zenshu [Collected works of Tsunesaburo Makiguchi]. Vols. 1-10. Tokyo: Daisan Bunmeisha, vol. 5, p.129.

⁶ Blimling, Gregory S., and Elizabeth J. Whitt. 1999. *Good practice in student affairs: principles to foster student learning*. San Francisco: Jossey-Bass Publishers.

centered'. In this case we must articulate that learning technologies, particularly those which are mobile based, touch on all areas mentioned above. The technologies themselves are fluid and widely applicable to the context of the student. In this sense, student-centeredness and technology are in themselves closely united.

3.0 Extending Access to Education

Traditionally, teaching has been one of the many professions limited by a teachers ability to work against a fixed set of time. In other words, teachers are paid for teaching class sessions. The world's first students existed in a period where the ability to learn was dependent on having an educated person to learn from. Therefore, the number of students who could learn was restricted by the number of students a single teacher was able to teach. Further, with the development of the printing press, the knowledge of a learned person could be documented and disseminated through people who could read. Reflecting on the development of Soka Education, Makiguchi and Toda both published textbooks to empower students with quality learning materials.⁷ Traveling further into the future, we arrive at a period where a brilliant scholar would travel the world to lecture. The knowledge of a significant intellectual may be documented in written essays and books, but the texts themselves still could not compare to the in-person lectures which were made available to the few.

Each communication technology innovation increases the number of persons who can access quality learning experiences. Arguably, each change alters the delivery of learning experiences, possibly for the worse. Makiguchi states:

“Just as an artist realizes his/her ideal on canvas or in marble, educators should offer to the impressionable minds of children an ideal of life as well as the capacities necessary to realize that...Educators, regardless of their actual success or failure, must be able to envisage being a paradigmatic personality of the first order in society.”⁸

Any quality learning opportunity is better than no learning opportunity, but the impression a teacher makes on a student is great. Our newer modes of communication, such as the internet, have developed and extended the reach of an individual teacher. Through the internet's feedback, it allows us to identify those who are most effective.

The internet and new multimedia tools⁹ are exactly the digital technologies which allow teachers to reach larger number of people. Most importantly, the people who previously could not have access to high quality learning materials are now able to access learning materials which were previously not available. The application of communication technologies to educational materials extends the number of people able to access previously inaccessible learning opportunities.

⁷ Tsunesaburo Makiguchi published “Jinsei Chirigaku” (The Geography of Human Life) in 1903 and Josei Toda published *Suirishiki shido sanjutsu* (A Deductive Guide to Arithmetic) in 1930.

⁸ Makiguchi, T. (1983-1988). Makiguchi Tsunesaburo zenshu [Collected works of Tsunesaburo Makiguchi]. Vols. 1-10. Tokyo: Daisan Bunmeisha, col. 6, p. 32

⁹ Multimedia tools are defined broadly, but specifically referring to video content, games, interactive content, and learning programs.

4.0 Massively Open Online Courses

One of the exciting innovations for schools is the Massively Open Online Classrooms that colleges around the world have begun to offer. While the idea of online classes or distance learning is not a new phenomenon, the process of using well recognized brand name schools to widely distribute lessons is new. Companies such as edX¹⁰, Coursera¹¹, as well as a number of other private enterprises are striking partnerships with colleges to offer their courses online. The partnership universities, such as Harvard, MIT, and Berkeley, are offering completely free courses to anybody with an internet connection. In addition to American universities, well recognized universities from around the world have begun making MOOC available.¹² These courses are a compilation of recorded lectures, quizzes, and assignments. The lectures are sometimes actual recorded in-class lectures, from the hosting university. Other times, courses are recorded solely for the purpose of the MOOC course. The method of distribution raises questions of how beneficial the MOOCs are for student's learning experience.

The motivation behind universities developing online courses are not always the same as the motivations behind students seeking quality education. While presently, the popularly acclaimed MOOCs are offering completely free courses, future profit motives exist.¹³ A university's costs incurred for holding an online class is exponentially smaller than that of an actual classroom. The value created by a teacher is expanded when effectively able to teach tens and thousands of students rather than hundreds. Additionally, the number of students a teacher is able to serve is no longer restricted to the classroom size. Oppositely, this shift in the ability for a teacher to be free of classroom size restrictions may be the balance needed to help improve teacher salaries. The ability for a teacher to teach a larger group of students can allow teachers to be paid respective to the teaching ability and attracted audience. Regardless of the motivation, the practices used by these online courses have historically not been equivalent to in-class lectures or lessons. This is especially true when compared to intimate seminar based courses.

4.1 Social Element

The MOOC courses are currently based on pedagogically proven methods to engage the student in online learning environments. The online video lecture classes are interspersed with quizzes between topics, evaluating if students understood the core content as they are learning. Additionally, contrary to popular belief, the online courses encourage student interaction in the classes. Discussions, peer-grading, as well as out-of-class group projects are common parts of the classes. Learning platforms, such as Coursera and edX have created discussion threads for every

¹⁰ edX's course selection can be viewed here: <https://www.edx.org/>

¹¹ Coursera's course selection can be viewed here: <https://www.coursera.org/>

¹² A listing of all courses from Stanford, MIT, Harvard, etc. offered via Coursera, Udacity, edX, Canvas Network, & others can be found here: <http://www.class-central.com>

¹³ Publicized contracts between Coursera and universities explain their profit model. The documents can be found in the following links.

The contract between Regents of University of Michigan can be found here:

<http://www.gilfuseducationgroup.com/wp-content/uploads/university-of-michigan-coursera-fully-executed-agreement.pdf>

The contract with the Illinois Senate Task Force with Coursera can be found here:

<http://www.gilfuseducationgroup.com/wp-content/uploads/university-of-illinois-coursera-taskforce.pdf>

The contract with University of Toronto can be found here: <http://www.gilfuseducationgroup.com/wp-content/uploads/university-of-toronto-coursera-agreement.pdf>

quiz. The discussion threads allow students who do not understand a quiz to ask questions, while more experienced students can help answer the questions.

Courses are taken alone on a computer, but students are not completely socially isolated. The opportunity for discussion spurs conversations based on the lecture content. The physical isolation is offset by requiring students to engage with the classmates, rather than passively listening to the lecture. For example in the Coursera system, students are required to complete group projects for full class credit. The group projects require students to connect with other classmates, based on geographic proximity, and collaborate on a class topic related project. These various modes of quizzing, discussion boards, and in-person class projects are applying a variety of effective pedagogical methods to the online platform.

The grading of written assignments is a social process in some courses. Peer-grading has been improved and used to provide students with qualitative feedback. While peer-grading is not always necessary, it offers a mechanism for students to get individualized feedback. The social interaction is crucial for students as it helps to develop their character. Makiguchi makes this point stating:

"What we can create, however, is value and value only. When we praise persons for their 'strength of character,' we are really acknowledging their superior ability to create value."¹⁴

While Makiguchi's quote emphasized the relationship between students and teachers, it can also be applied to interactions between students. For students to help one another recognize the value they can create, they must interact. Rather than solely interacting with programmed lecture quizzes, students have opportunities to write essays, submit project proposals, and produce content with value creative evaluative techniques. The variety of assignment and grading mechanism offers flexibility in teachable topics.

4.2 Class Quality

Online learning, compared to in-class or one-to-one tutoring, raises questions of learning quality. While the method of a one-on-one teacher is definitely of high value to a student, it is an exclusive experience. Falling costs of government subsidies for schools and growing number of students seeking to enter higher education are reducing the number of quality learning opportunities available for the majority of students. As a result, it is crucial to discover an inclusive alternative to the exclusive one-to-one or small classroom learning experiences. Without claiming that online classrooms are equal, we can confidently state that the value behind online classrooms is a question worth researching.

Online courses seek to discover and implement the highest quality teaching experiences. In 2010, the United States Department of Education issued a detailed report showing that online learning methods are, on average, at least as effective as face-to-face learning.¹⁵ The online courses seek to overcome the problem where students forget the concepts not learned because

¹⁴ Makiguchi, T. (1983-1988). Makiguchi Tsunesaburo zenshu [Collected works of Tsunesaburo Makiguchi]. Vols. 1-10. Tokyo: Daisan Bunmeisha, vol. 5, p. 13; in Bethel, 1989, p. 6.

¹⁵ Means, Barbara. 2009. Evaluation of evidence-based practices in online learning a meta-analysis and review of online learning studies. Washington, D.C.: U.S. Dept. of Education, Office of Planning, Evaluation and Policy Development, Policy and Program Studies Service. <http://bibpurl.oclc.org/web/35320>.

they do not review the content. By providing students with immediate feedback, through quizzes, students know whether or not they understood a concept. The method, referred to as Mastery Learning, was one of the methods shown in a seminal paper seeking to provide students in group learning environments a learning experience equal to that of one-to-one tutoring.¹⁶ Grounded in proven methods of pedagogy, the online courses and providers are seeking out teaching methods that are known to be the most effective for students. This could be thought of as a scientifically proven student-centered method.

5.0 Positive Points

The positive points for MOOCs are emphasized in greater detail, but should be considered as points of discussion. The past generation has seen a significant increase in investment for digital educational technologies. Large scale data analysis tools, growing adoption of mobile devices, and the use of server-side applications have created new places for technology to impact schools. The improvement of internet quality and availability of computers raises the question about how schools will utilize digital technologies. Predictions estimate that technology will continue making learning experiences more student-centric.¹⁷

5.1 Non-Consumption

MOOCs greatest benefit is its ability to provide high quality learning resources to people who otherwise don't have access. Students in less privileged communities have the fortune of accessing lessons produced by leading intellectuals. By having high quality research universities offer free courses; anyone with an internet connection can access courses online. The audience of effective teachers is no longer reserved for a few who have the financial means to attend top universities. Courses are accessible to students who seek out learning opportunities. Privileged students also benefit from a wider selection of courses that are otherwise not offered in their schools. In this way, MOOCs are inclusive to learners.

Criticism about MOOCs assumes online courses are limited in teachable subjects. One misconception is that online courses only lend to teaching technical skills. MOOCs, such as Coursera, presently offer courses such as poetry and other humanity based classes. This is particularly important as schools have begun eliminating programs that do not directly influence assessment scores due to budget cuts. By having courses such as "Modern & Contemporary American Poetry"¹⁸ and "Introduction to Philosophy"¹⁹ means that students have "full[y] developed personalities".²⁰ Rather than penalizing students for picking small schools with limited programs, MOOCs opens up the potential for students to expand the courses available to them.

¹⁶ Bloom, Benjamin S. 1984. "The 2 Sigma Problem: The Search for Methods of Group Instruction as Effective as One-to-One Tutoring". *Educational Researcher*. 13 (6): 4-16.

¹⁷ Christensen, Clayton M., Michael B. Horn, and Curtis W. Johnson. 2008. *Disrupting class: how disruptive innovation will change the way the world learns*. New York: McGraw-Hill.

¹⁸ "Modern & Contemporary American Poetry" was taught by Professor Al Filreis, from the University of Pennsylvania, on Sep 7th 2013.

¹⁹ "Introduction to Philosophy" was taught by Professors Dave Ward, Duncan Pritchard, Michela Massimi, Suilin Lavelle, Matthew Chrisman, Allan Hazlett, Alasdair Richmond, from the University of Edinburgh, on Jan 28th, 2013.

²⁰ Ikeda, Daisaku. "Serving the Essential Needs of Education," *Soka Education: A Buddhist Vision for Students and Teachers*. Santa Monica: Middleway Press, 2001. p.81

In “Disrupting Class,” Clayton Christensen points out how online learning resources provide learning opportunities where they would otherwise not exist.²¹ Christensen explains how rural, suburban, and urban schools have unique reasons for not being able to provide a wide spectrum of classes. Whether related to number of available certified professionals, the number of students, or shrinking budgets, each domain suffers. Because of institutional issues, schools are unable to provide all the courses students would benefit from taking.²² On the other hand, MOOCs and other educational resources can provide high quality learning experiences. In other words, students’ determine the services they will receive, rather than school budgets and administrative policy decisions. Christensen specifically states that these digital technologies move schools toward a “student-centric” educational system.²³

5.2 Learning Analytics

Beyond pedagogy, the use of digital resources for teaching naturally allows for in-depth learning analytics on students. Learning analytics are a huge value to MOOCs, but alone are a powerful mechanism for teachers and students. The learning resources’ effectiveness can be pinpointed to exact points through data generated from records of view counts, quiz completion rates, discussion board posts, and other touch points. Through the analytics on class activity, the highest quality content can be identified. Makiguchi urged teachers to engage in collating, analyzing and distilling their own experiences in order to “inductively establish principles”²⁴ that could be fed back into their daily praxis.²⁵ The digital educational tools conveniently offer many angles for quantitative measurement and improvement. This data driven method of improvement is highly student-centered.

One of the major benefits for having high quality assessment data generated by students is the ability to rid alternatively disruptive modes of assessment. Standardized tests, college examinations, and other modes of assessment used to qualify students could hypothetically be eliminated when students are regularly being assessed. Makiguchi expressed his own distaste for the modes of testing which do not benefit student learning. He stated:

“I am driven almost to distraction by the intense desire to prevent the present deplorable situation--ten million of our children and students forced to endure the agonies of cutthroat competition, the difficulty of getting into good schools, the ‘examination hell’ and the struggle for jobs after graduation--from afflicting the next generation. I cannot afford to attend in any way to the vagaries of praise or censure, the opinions and judgments of the world.”²⁶

²¹ Christensen, Clayton M., Michael B. Horn, and Curtis W. Johnson. 2008. *Disrupting class: how disruptive innovation will change the way the world learns*. New York: McGraw-Hill. p. 97.

²² Ibid. p. 91

²³ Ibid.

²⁴ Makiguchi, T. (1983-1988). Makiguchi Tsunesaburo zenshu [Collected works of Tsunesaburo Makiguchi]. Vols. 1-10. Tokyo: Daisan Bunmeisha. 1983-1988, vol. 5, p. 17.

²⁵ Andrew Gebert, Monte Joffee T. 2007. “*Value creation as the aim of education : Tsunesaburo Makiguchi and Soka education*” Ethical visions of education: philosophies in practice. Editor Hansen, David T. New York: Teachers College Press.

²⁶ Complete Works of Tsunesaburo Makiguchi, (in Japanese) Daisan Bunmeisha, Vol 5, pg 8.

In this sense, the regular modes of assessment would allow for a natural means to regularly attend to student's proficiency. This would also provide students regular feedback on their own mastery. Having regular high quality feedback would allow students to be proactive about their education.

Teachers can also assess their own progress as teachers through feedback from the data students generate. While teacher assessment can be viewed as a threat to job security, data driven assessments can provide teachers with an objective point of self-reflection. For teachers creating resources for online courses or in-class teachers using online resources, the record of data generated by student activity can help teachers make calculated decisions on selecting resources and identifying effective methods of teaching. The emphasis on data generated is used as a guide to assist teachers. Data can benefit teachers' approach to helping students learn when used as an objective measurement of effectiveness. Having data to reflect upon and having real-time feedback about student progress would allow teachers to intelligently respond to the student needs.

5.3 Opportunities of Scale

Niche course topics can be taught on MOOCs without concerns about having enough students enrolled. No longer are schools restricted to teaching topics which can fill classes. By having a global audience for potential classes, very specific topics can be taught to individuals spread out around the world. The idea of having a potential audience of thousands lends for teachers to focus on specific topics which interest only a few. Even students who wish to participate in small scale classrooms can expand their selection of learning opportunities by also participating in MOOCs. Liberal arts students could access highly specialized courses to gain exposure to otherwise unavailable courses in their smaller institutions. These new platforms position students to draft learning experiences appropriate to their personal desires.

Additionally, students from many backgrounds bring a wider spectrum of experience to classes. The innate diversity associated with a global audience lends for rich discussion and opportunities for collaboration. While it is known that students have different ways of learning,²⁷ the cost for serving specific needs can be distributed across a larger group. Auditory, visual, or experiential learners can ironically be served in mass. The opportunities associated with a global scale allowed classes to serve students' needs, rather than forcing students to operate in a restrictive learning space. Again, these tools offer means for personalizing learning opportunities while connecting a wider spectrum of people together.

6.0 Negative Points

The use of digital technologies in education must be viewed on a case-by-case basis. The danger in blindly ignoring new technologies results in missing opportunities for improving student-experiences. Similarly, wide adoption and investment into digital educational technologies across all levels of administration, faculty, parents and students can create irreversible damage. For one, the opportunities for students to spend time in schools are irreplaceable. The semester in which a school fails to properly integrate new technologies can permanently impact a student's learning pathway. Obviously, investment into premature trending industries can result in large scale waste. Still, huge technology investments have been made

²⁷ Gardner, Howard. 1993. *Multiple intelligences: the theory in practice*. New York, NY: Basic Books.

without any quantifiable results²⁸. Additionally, the purchase into digital tools without sufficient staff training can equate a wasted investment.

6.1 Barriers

MOOC content, alongside digital educational technologies, have barriers of access. As long as a student has internet connection, the student is able to access the tools available to them out of the classroom. Within class, the students require not just an internet connection, but a computer for every student. On the other hand, it should not be ignored that these barriers are great for many school districts in the United States and in the world. Optimally, all students who desired to learn would have a computer at home and a fast internet connection, but this is by no means the case. Schools that have the technology themselves are also not always able to utilize the tools available. The amount of money spent on acquiring hardware for classes, often as a result of grants, do not consider the budgets needed for teacher training and maintenance. Again, these barriers of entry are great enough for normal users that the plethora of available resources will never be used.

6.2 Piecemeal Learning

Tools like MOOCs that allow students to pursue knowledge based on their interests can leave them with incomplete knowledge. By providing a wide array of MOOCs to students, learning can lose its empowering value. Instead of seeking personal fulfillment and deeper understanding of the world, students may gravitate toward mechanical consumption. Makiguchi and Ikeda have explicitly said, alongside other educational scholars, that quality education is a holistic development of the self. While additional tools exist to help guide students, the course selection process lends to specialization without balance. Considering Makiguchi, education should be about creating opportunities for students' empowerment and creation of value.²⁹ MOOCs, as a tool for accessing educational materials, should continue consideration of the potential for piecemeal learning.

6.3 Motivation to Complete

The isolated approach to MOOCs can be empowering for driven students, but oppositely can leave them unmotivated to engage in courses. MOOC critics draw attention to data around on-time assignment submission, quiz completion rates, effective group formation, and class completion. Tucker Balch, a teacher from Georgia Tech, publicized the results of his MOOC. Of the 53,205 students who enrolled, by clicking “sign me up,” 53% watched a video, 26% took a quiz, and 12% submitted the first homework assignment. In Balch’s class, the completion rate was 4.8%.³⁰ Of those 4.8, 18% took a quiz and 39% submitted the first project. The user demographic for MOOCs are already educated college graduates. Again, using Balch’s course

²⁸ In 2005, Kyrene School District made a \$33 million investment into classroom technologies. Since the investment, scores in reading and math have stagnated in Kyrene, even as statewide scores have risen. http://www.nytimes.com/2011/09/04/technology/technology-in-schools-faces-questions-on-value.html?pagewanted=all&_r=0

²⁹ Goulah, Jason. 2009. “Makiguchi in the ‘Fractured Future’: Value-creating and Transformative World Language Learning.” *New York* 45 (2): 193–213. doi:10.1080/00131940902762243.

³⁰ Data was pulled from Tucker Balch’s blog “Augmented Trader”. Tucker is a professor at Georgia Tech. <http://augmentedtrader.wordpress.com/2013/01/06/about-mooc-completion-rates-the-importance-of-investment/>

statistics as reference, the mean student age was 35 years old. Of the students who completed courses, over 40% held Master's degrees. These numbers reveal that while the MOOCs have great value for uneducated students, they currently attract degree holding individuals.

Comparing the MOOC completion rate against other academic institutions is difficult because the influencing variables are significantly different. The MOOC courses being analyzed are currently free. The average completion rate for MOOCs is approximately 5%.³¹ Balch's course is normal. In "Predictably Irrational," Dan Ariely writes "Zero is not just another price, it turns out. Zero is an emotional hot button."³² Having free courses means students registering have no consequence for signing up and similarly are not committed to completing the registered course. Students are not enrolling in a university which is monetarily and intellectually expensive. There is no comparable consequence for failing a MOOC. The associations with free can make the statistical comparisons misleading, but regardless the factors behind motivation should be considered.

6.4 Physical Interaction

Possibly the most obvious downfall for MOOCs is the lack of physical interaction with a teacher. While social opportunities exist through digital office hours, email, and discussion boards, the personal relationship with a teacher is incomparable. In an essay titled, "An Outspoken Advocate for Educational Reform," Ikeda writes, "Students' lives are not changed by lectures but by people. For this reason interactions between students and teachers are of the greatest importance."³³ MOOCs cannot offer the same level of personal connection to a teacher. With exception to edge cases, where professors travel the world meeting students while teaching, teacher-student relationships are nowhere as intimate. Considering the current state of MOOC enrollees, relationships with other students is sometimes equally beneficial to learning students.

Research shows that MOOCs' value is significantly improved through the hybrid methods of teaching, involving both in-person instruction and access to online lecture resources. This shift in teaching methodology, of using online resources with in-class teachers, is still a new pedagogical approach. A 2010 US DoE report, subtitled "A Meta-Analysis and Review of Online Learning Studies," showed that hybrid classes are considerably more effective than either in-class lessons or online lectures alone. The hybrid classroom would provide high quality learning materials and human interaction. The necessity for interaction is also in line with writings by Makiguchi on education. Makiguchi wrote, "The only value in the true sense is that of life itself. All other values arise solely within the context of interactions with life."³⁴ The emphasis toward dual forms of content, also known as blended or flipped classrooms, are methods leveraging the limited amount of time students have with teachers. These hybrid methods use students' free time at home as content consumption opportunities, and use in-class time for extensive discussion or practice of learned topics. Beyond the high quality resources, increasing the hours spent learning are positively impactful on students themselves.

³¹ Statistics are quoted from Ronald Voorn & Piet Kommers.

<http://procommotion.wordpress.com/2013/01/10/about-mooc-completion-rates-what-are-the-right-metrics/>

³² Ariely, Dan. 2008. *Predictably irrational: the hidden forces that shape our decisions*. New York, N.Y.: HarperCollins Publishers.

³³ Ikeda, Daisaku. "Education Toward Global Citizenship," *Soka Education: A Buddhist Vision for Students and Teachers*. . Santa Monica: Middleway Press, 2001. p.118

³⁴ Sharma, N. 2008. *Makiguchi and Gandhi: Their Education Relevance for the 21st Century*. University Press of America. p.59

7.0 Conclusion

Soka Education's philosophical framework for teaching and learning is appropriate for the newly emerging educational technology field. This paper's goal was to help draw attention to a field that is quickly emerging with good intentions. The growth and social cause makes it attractive to educators, entrepreneurs, and investors. Having such a great impact on the students, it must be carefully traversed. In references to evidence oriented progress, Makiguchi states:

“We must strictly avoid following ideologies of uncertain origin that cannot be substantiated by actual proof—even if they may be the most time-honored tradition—and thereby sacrificing the precious lives of others and ourselves.”³⁵

The education technologies too must be scrutinized to ensure they are being implemented for the correct reasons. While MOOCs and other tools may benefit schools in reducing costs and increasing profits, the fundamental question should revolve around how they improve a student's learning opportunity.

The digital technologies emerging in the education space are seeking to improve student-centered learning opportunities, but the educational technology space is not new. In the past five years, investors funding emerging private educational technology enterprises have quadrupled.³⁶ These investments are spurring ventures such as MOOCs, but are still building profit-seeking entities. As a result, the driving forces behind Soka Education are invaluable for reflecting on the purpose of education technology companies. Traditionally disruptive technology companies must be extremely careful in their disruption of existing educational markets. While emerging digital technologies can undoubtedly offer value to improving student experiences, many systems are already healthy.

The MOOC field is targeted at student-centeredness in a way that is in line with Soka Education. Just as the MOOCs themselves are not innately good or bad, their application must be continually considered. Companies like Udacity and Coursera are already holding classes that are eligible for actual college credit in American universities.³⁷ The MOOCs will help colleges reduce the cost of classes, expand course selection for students, and continue growing the discussion on the application of digital technology to education. The digital tools redefine

³⁵ Makiguchi, T. (1983-1988). Makiguchi Tsunesaburo zenshu [Collected works of Tsunesaburo Makiguchi]. Vols. 1-10. Tokyo: Daisan Bunmeisha. 1983-1988, col. 10, p.26.

³⁶ National Venture Capital Association reports the venture capital investment into educational technology companies jumped from \$100-million in 2007 to nearly \$400-million last year. Kevin Carey wrote on this topic in the Washington Monthly. The article, “The Siege of Academe,” can be found here: http://www.washingtonmonthly.com/magazine/septemberoctober_2012/features/_its_three_oclock_in039373.php?page=all

³⁷ On February 7th, 2013, Coursera announced the first five Universities offering undergraduate credit courses through their program. The credits are being provided by University of California, Irvine, Duke University, and University of Pennsylvania. Coursera's announcement can be seen here: <http://blog.coursera.org/post/42486198362/five-courses-receive-college-credit-recommendations>

On January 15th, 2013, Udacity announced a partnership with San Jose State University to pilot three online courses at an “affordable tuition rate and for college credit.” Udacity's announcement can be found here: <http://blog.udacity.com/2013/01/sebastian-thrun-udacity-announces-for.html>

“student-centeredness” by allowing students to personalize their learning experiences in ways less prone to budget and institutional capacity.

8.0 Future Research

Future research should further analyze the following points from the perspective of Soka Education: MOOC course rights,³⁸ digital resource copyright clearance,³⁹ hybrid teaching pedagogies, the usage of other multimedia tools for student learning, and the efficacy of video based learning materials.⁴⁰ These topics could each be the basis for extensive research to further the field of student-centered education using digital technologies.

9.0 Final Note

Due to the nature of the topic, this paper cites websites and blogs. Because the educational technology industry and MOOCs have undergone so many changes in the recent weeks, it is difficult to find great quality resources. It should be noted, all websites quoted were either from recognized publications, academics, or white papers.

³⁸ Levine, Pamela Beth (Stanford University, School of Education), and MediaX) Russell, Martha G (Stanford University. 2012. *Course Rights in Cyberspace*. MediaX. Stanford.

³⁹ Russell, Martha G, and X Media. 2012. “*Addressing the Copyright Law Barrier in Higher Education –*” (June).

⁴⁰ C., Krauskopf, K., Hesse, F.W., Pea, R. Zahn (2010) *Digital video tools in the classroom: how to support meaningful collaboration and critical advanced thinking of students?* , 503-523. In New science of learning: Cognition, computers and collaboration in education.

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Education of Life: Perspectives toward Global Contribution of Soka Education

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Dedication & Acknowledgments

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We did it! My heart rejoices in humbly contributing to the advancement of Soka Education worldwide.

I. INTRODUCTION

No matter what one's vision of a future society is, society's survival is determined by the education that the society provides its citizens. This paper is part of a larger research project, which aims at investigating, defining, contextualizing and extracting the importance of teacher–student relationships. The primary objective, in my research, is to investigate how the

student and educator relationships can inspire the establishment of new Soka educational realities, especially in areas where they do not exist yet, for example in Europe. This will be at this time explored through the example of the original student-teacher relationship of the University of Bologna (1088-present), the first higher-learning institute established in the Western world. The University of Bologna was founded in 1088 by students who recruited their teachers. Well-known Italian scholars, writers, and philosophers such as Dante Alighieri (1265–1321) and Petrarch (1304–1374) spent a period of study in Bologna. In a 2003 essay, Daisaku Ikeda, founder of Soka University, reflects on the beginnings of the University of Bologna, stating:

“What is a university? The Latin *universitas*, the root of the English word “university”, refers to a cooperative association of students. The first universities in the West, dating back to medieval Europe, were gatherings of eager, youthful seekers of learning.”¹

Doctor Ikeda adds: “The core of the university as an institution, then, is neither buildings nor administrative policies nor noteworthy scholars. It is the students, gathering together with a burning passion to study, that are the heart and soul of the university.”²

Next, he concludes: “Italy’s hallowed University of Bologna, one of Europe’s most venerable universities, was founded in the 11th century when young people with a powerful desire to learn gathered from all over Europe and formed a society of students, hiring professors to teach them”³.

Framing this history in relation to Soka University, he continues, “[Soka University] is a student-centered university, and a university dedicated to the welfare of ordinary people”⁴.

II. THE NEED TO IDENTIFY A VALUE- CREATING EDUCATIONAL STUDENT-TEACHER RELATIONSHIP FOR FUTURE GENERATIONS

The University of Bologna was run, controlled and funded by students. The foundation of the University of Bologna offers some extreme examples of what in modern times we define as a “Bottom-Up” relationship. Does the medieval University of Bologna model work today? Regardless of that fact, what I am investigating in this study is the root of what I identified as an “Inverted Pyramid Educational Relationship”, which means that the most important people in a school or university are its students⁵.

¹ Ikeda, Daisaku (2003, December 1). 第二の草創期 [Soka University’s Second Pioneer Age]. Seikyo Shimbun [Newspaper].

² *Id.*

³ *Id.*

⁴ *Id.*

⁵ Ikeda, Daisaku. *Soka Education: For the Happiness of the Individual*, Santa Monica: Middle Way Press, 2010. 152.

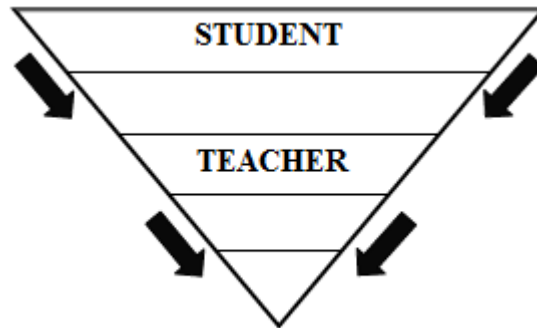


Figure 1: University's of Bologna Student-Teacher "bottom-up" representation. "Inverted Pyramid Educational Relationship" Bottom (Student) – Up (Teacher)⁶

While reflecting initially on the goal of my Soka Education research, I realized that in what I named as "*The Era of Global Realization of Soka Education*", we have many "*Friends of SOKA*" - authors and thinkers who with their own precious works are contributing to implement value creating education for future generations. For example, *Pedagogy of the Oppressed*, written by educator *Paulo Freire*, proposes a pedagogy with a new relationship between teacher, student and society. I noticed many parallels between Freire's conception of student-teacher relationships in his work, and the relationships at the original University of Bologna. There are two points about Freire's educational philosophy that I would like to stress before returning to the origin of the University of Bologna.

The first involves value-creating dialogue. Freire believed that the teacher has as much to learn from the student as the student from the teacher. It is impossible to really help peasants in remote areas if one does not learn from them directly the true nature of their situation. So the students play the role of teacher too. This constitutes an example of bottom-up student-teacher relationship. Freire writes:

"Only dialogue, which requires critical thinking, is also capable of generating critical thinking. Without dialogue there is no communication, and without communication there can be no true education. Education which is able to resolve the contradiction between teacher and student takes place in a situation in which both address their act of cognition to the object by which they are mediated. Thus, the dialogical character of education as the practice of freedom does not begin when the teacher-student meets the students-teachers in a pedagogical situation, but rather when the former first asks himself what his dialogue with the latter will be about. And preoccupation with the content of dialogue is really preoccupation with programme content of education"⁷.

⁶ Bosio, Emiliano. "Inverted Pyramid Educational Relationship", my own definition/representation, Jan. 2013.

⁷ Freire, Paulo. *Pedagogy of the oppressed*. [New York]: Herder and Herder, 64 (1970).

The second aspect of Freire's work that I would like to highlight involves global education. He believed that the role of education is to raise the consciousness of the people, so that they can better understand their situation and do something positive about it. Freire states:

“There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes ‘the practice of freedom’, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. The development of an educational methodology that facilitates this process will inevitably lead to tension and conflict within our society. But it could also contribute to the formation of a new man and mark the beginning of a new era in Western history.”⁸

Now, let us begin this journey.

III. THE SOUTHERN-EUROPE BOTTOM-UP UNIVERSITY SYSTEM

The word university derives from the latin "universitas magistrorum et scholarium" which means "community of teachers and scholars". Two structures were used to run universities in the medieval ages. The top-down or teacher-run university system was in use by the Northern Schools of Europe, for example, Cambridge, Oxford, and Paris. The bottom-up or student-run university system was embraced in Southern Europe, specifically Bologna. Northern Europe was civilised and organized. The government knew that people wanted to learn, and the government could do something about it. They created colleges, where the professors were paid by the government, and the students were under the professors. The teachers of these schools set the policies, and the students were meant to follow them, no matter what they were (*bottom-up system*).



Figure 2: Geography of European Medieval Universities (Medieval Age)⁹

⁸ Freire, *supra* note 5, at 14, Foreword by Richard Shaull.

⁹ Meus – Museum of European Student, Geography of European Medieval Universities, University of Bologna. Web. 26 Nov. 2012

In the south, things were dissimilar. Society was in turmoil. Each region was a city-state with its own government. The students created a form of self-regulation, and set up their own university system. They paid professionals to teach them; the teachers were contracted by the students. The students set the rules, and could fire a teacher if they broke those rules (*bottom-up system*)¹⁰. In southern Europe, the universities being formed were student run. The structure was entirely guarded by the student corporation. They elected representatives, paid the professor's salaries, and made rules for their teachers. These regulations would include the number of teaching hours and the content delivered by the instructors. The students who were running the university were not the young, eighteen- or nineteen-year olds seen in the university systems today; they were much older, and generally had experience in liberal arts.

These universities were run by "post-graduate" students, one could say. This institution was not a classic university, or built like one. The power in the university was not enforced by politics, but rather by the wealth of the students and on the criteria of how well the students thought the professors taught. The professors relied on the students for their salaries. If the students did not like the professor, they would withdraw their fees¹¹. The professors were scholars in their subjects, and as long as they followed the rules of the students, they could stay¹². The University of Bologna was one of these essentially student-run universities¹³.

IV. THE QUASI- ANARCHISTIC STUDENT-TEACHER RELATIONSHIP AT THE ORIGIN OF THE UNIVERSITY OF BOLOGNA

The University of Bologna arose spontaneously, through the interactions of students and teachers. In the 12th century, Bologna was a centre of intellectual and cultural life. Students came to Bologna from all over Europe to study with famous scholars. The professors were freelance, and offered courses on their own, charging whatever the students were willing to pay. Professors had to "battle" for students. Students would only pay the professors if they thought the professors' class was valuable and value creating. The students organized into unions called *universitas*, and they had to bargain with the professors, who in turn were organised in corporations. The teachers were hired by the students to give instruction and the lectures were either "ordinary" or "extraordinary." The ordinary lectures were reserved for the doctors, and the extraordinary ones were given by a student as a part of his preparation for the *baccalaureate*. The students had power over the professors, even the power to fire a professor

¹⁰ Jackson, Steve N. "The Thin Tweed Line: The Rise of Literacy." DHC 261: The University. Black Hall 151, Ellensburg, WA. Web. 23 Nov. 2012.

¹¹ Jenkins, Scott. "The Specre of '68, Student Activism and the 'student University'" Modern Medieval. 21 Nov. 2011. Web. 24 Nov. 2012.

¹² Jackson, *supra* note 1, at DHC 261.

¹³ University of Bologna. "Our History." Università Di Bologna. Alma Mater Studiorum, 2004. Web. 26 Nov. 2012.

if the professor's lectures were not to the students' liking¹⁴. These individual professors were not originally organized into a university. If a professor was a miserable teacher or charged too much, his students would switch to a different professor.

V. THE ORIGIN OF THE WORD *UNIVERSITY*: INTERNATIONALIZATION AS AN INPUT TO ESTABLISH AN ACADEMIC STRUCTURE.

Bologna soon became crowded with foreign students. But being a foreigner in Bologna had its disadvantages. Foreigners were considered 'Aliens' and subject to various sorts of discriminations. For example, aliens were held responsible for the debts of their fellow countrymen - if Olivier, an English merchant, owed money to Rodrigo, a Bolognese native, and Olivier left town, then innocent bystander Robert, another English citizen, would be required to pay to Rodrigo the money owed by Olivier.



Figure 3: Portraits of a student – University of Bologna (Medieval Age) ¹⁵

The foreign students therefore began to band together, for mutual insurance and protection, into associations called "*nations*," according to their various nationalities; one "nation" would be composed of all English students, another of all French students, and so on. If any student needed assistance the other members of his "nation" would come in to help. Each was willing to pledge a contribution to the group for this purpose, in exchange for the assurance that he would himself be able to draw on these pooled resources in time of need.

In time, the different "nations" found it useful to spread the risk still more widely by combining together into a larger organization called a *universitas*. This was not yet a university in the modern sense. The closest English equivalent to the Latin *universitas* is "corporation." The *universitas* was essentially a cooperative venture by students, the professors were not part of the *universitas*. The *universitas* was democratically governed. Regular business was conducted by a representative council consisting of two members from each

¹⁴ Long, Roderick. "A University Built by the Invisible Hand." Roderick T. Long's Home Page. Apr.-May 1994. Web. 25 Nov. 2012.

¹⁵ Museum of European Student , Portraits of a student – University of Bologna (Medieval Age). Web. 26 Nov. 2012

"nation," while important matters were decided by the majority vote of an assembly consisting of the entire membership of the universitas. The universitas adjudicated internal disputes and provided welfare relief to its members.¹⁶

Once the universitas had been formed, the students now had available to them a means of effective collective bargaining with the city government. The students were able to exercise considerable leverage in their disputes with the city because if the students decided to go on "strike" by leaving the city, the professors would follow their paying clients and the city would lose an important source of revenue. Thus the city, in recognition of the rights of foreign students, granted the universitas civil and criminal jurisdiction over its own members. Although the universitas was a purely private organization, it acquired the status of an independent legal system existing within, but not strictly subordinate to, the structure of city government.¹⁷

VI. FROM UNIVERSITAS TO UNIVERSITY

How did the universitas of Bologna become the University of Bologna? The students, organized into a universitas, could control professors by boycotting classes and withholding fees. This gave the universitas the power to determine the length and subject-matter of courses, and the fees of professors. Soon professors found themselves being hired and fired by the universitas as a whole, rather than by its individual members acting independently. At this point we can finally translate universitas as "University."

As employees of the student-run University, professors could be fired if they didn't begin and end lectures on time, or if they didn't finish course material by the end of the course. A committee of students was assigned to keep an eye on the professors and to report any misbehaviour. The members of this committee were officially called the *Denouncers of Professors*.



Figure 4: Ancient University lecture – University of Bologna (Medieval Age)¹⁸

¹⁶ Harold J. Berman. *Law and Revolution: The Formation of the Western Legal Tradition*. Harvard University Press, Cambridge, 1983.

¹⁷ T.Long, *Ibid*.

¹⁸ Museum of European Student , Primordial University lecture – University of Bologna (Medieval Age). Web. 26 Nov. 2012

The professors were not completely powerless. They formed a collective-bargaining association of their own, *the College of Teachers*, and won the right to determine both examination fees and requirements for the degree. A balance of rights thus emerged through negotiation: the obligations of professors were determined by the students, while the obligations of students were determined by the professors. It was a power-sharing scheme.¹⁹

VII. THE POWER-SHARING SYSTEM

In 1220, the University of Bologna changed. The government began to pay for the salaries of the professors, and the professors guaranteed that they would stay at Bologna, which created continuity and stability in the university²⁰. This converted the University of Bologna into a publicly funded university. The professors were now dependent on the city government rather than the students²¹. The students, however, got to make rules in which the teachers had to follow. The teachers had to swear loyalty to the student rectors and agree to abide by all the rules the student government made. If the professor failed to fulfil one or more of the rules, they would be fired. The rules included things such as the professor starting class late, or going over allotted class time; falling short of creating syllabus in the allotted time of the course or, leaving the town of Bologna for a day without permission. The rules were established by the city and the student body²². This was the ultimate power-sharing system. Bologna was later a research university²³. The communes tried to favour the students over the teachers at Bologna. The teachers were to make a pledge that they would not teach outside of the University of Bologna's walls. Their occupancy was secure, only if they limited themselves to the teaching of students at Bologna. The university was run by students and professors until the Napoleonic Era, where the Rector was reintroduced. Consequently, the university became more organized. The Rector is elected every four years, and is the head of the university²⁴.

VIII. CONCLUSION

The purpose of this first step in my research was to examine a crucial example of student-teacher relationship in the Western history. The following questions guided the study:

¹⁹T.Long, Ibid.

²⁰Net Industries. "University - The Creation Of The University." [Http://science.jrank.org](http://science.jrank.org). Net Industries, 2012. Web. 26 Nov. 2012.

²¹T.Long, Ibid.

²²De Foix, Isabelle. "A tale of two medieval universities: Bologna and Paris." Scholar76.tripod.com. Jan. 1996. Web. 18 Nov. 2012.

²³Pace, Edward. "The University of Bologna." *The Catholic Encyclopedia*. Vol. 2. New York: Robert Appleton Company, 1907. Web. 26 Nov. 2012.

²⁴Monaco, Fabio. "Nine Centuries of History." Unibo.it. Rector of University of Bologna. Web. 25 Nov. 2012.

What factors influence the success of an academic institution? Could the student-teacher relationship influence the establishment of a new and successful educational system? The realisation of the importance of student-teacher relationship in the context of the development of the University of Bologna, and its axiomatic impact on the academic European tradition, gave me the background and the inspiration to develop the following suggestions toward the future global contribution of Soka Education into new realities.

First, there is a need of educators and academic staff who are trained to develop a deep understanding of a student-teacher relationship-we need teachers to convey, in an exciting and dynamic way, the importance of knowledge acquisition and discipline so that students can be positive agents of change in the world and fulfil their own dreams.

Second is the necessity of accurately studying the history and tradition of former cultures, of being eternal students of history, of letting former cultures and traditions guide us to see the flaws and recognize the short-comings of our own age, yet being able to appreciate and find new and novel ways of thinking, being and living together.

Third is the need to continuously share personal experiences regarding the student teacher-relationship within the realities of Soka education, but also to figure out ways to incorporate the experiences of those who are interested in and are currently applying Soka education within different academic realities and social contexts. In this way, it is possible to build connections with similar educational philosophies.

Fourth is the aim to creating new contexts where these experiences can be shared and new creative dialogues can take place.

Lastly, a strong and unshakable conviction in ourselves as eternal teachers and students is necessary to pioneer “*The Era of Global Realization of Soka Education*”.

Nevertheless, a deep knowledge of the guidelines offered by the Founder of Soka University Daisaku Ikeda, and of how to apply and contextualise them is crucial. In a poem entitled “Education” that was published in the January, 1975 issue of the Soka Gakkai monthly study journal *Daibyakurenge*, Doctor Ikeda writes:

*“Children are not possessions.
They are possessors,
and the shared treasure of all humanity.
Education based on respecting children
will be the driving force for social change.*

*It is easy to educate others,
hard to educate oneself.
Staying on the correct course in life as long as you live
and continuing to educate yourself is
the path of human revolution.*

*Even a small piece of advice
can cause the biggest turning point in someone's life.
A careless snide remark
can cause a hurt that never heals in someone's life.
Education and guidance
must start by carefully considering others' feelings.”²⁵*

My paper will further in the future observe the impact that the student-teacher relationship has on student academic outcomes and behaviour within society. Additionally, it will explore the ways in which educators should plan to improve their interactions with students, in order to allow for creating value learning.

²⁵ Ikeda, Daisaku [Education]. Daihyakurenge [Newspaper]. January 1, 1975.

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Soka Education as Literary Genre

Jean Marcus Silva and Garrett Braun

Class of 2011

Categories have been both a problem and a solution in human thought. Heraclites says that logos is the only category and the only object, while others remain its expression. (Costa, 2002, p. 51) Plato considers only ideas as a sufficient category to describe the universe. (Plato, p. 247c) Aristotle demonstrates that categories were in the things themselves when he called it substance. (Aristotle, *The categories*, pp. 1a 24-26) Foucault, quoting Borges, ridicules categories for being completely arbitrary and void of further significance (Foucault, 1970, p. xvi).

Literary genres, on the other hand, while clearly being a category, have avoided this discussion from the beginning. Aristotle defines the core understanding of genres in his *Poetics* and it hasn't changed since. (Aristotle, *Poetics*, pp. 1449a10-13) Drama, comedy, tragedy, satire, play, epic poems (genres proposed by Aristotle) have been taken for granted by critics for millennia. There are only minor discussions on vocabulary and style. Even further: several theorists render genre useless for the discussion of literature because it doesn't produce any value besides egotistical attributions. (Culler, 2007, p. 1) Do we have a better way to understand literary genre? Might we have a remote hope to produce better candidates for categorizing texts?

This paper is the very attempt to not only define genre, but to put it in the perspective of the text itself. First we will dabble on the definition of genre but not for too long. We will then try to present previous identities of genre, discuss the perils of taking literary genre for granted, and illustrate how it can actually change social reality. We won't present any distinction between non-fiction and fiction, but we will state here, clearly, that there is a difference and that difference is far more dangerous than you can ever imagine.

Then we will go deep into the reading of Makiguchi's *Education for Creative Living*, comparing our reading to earlier readings of it by different scholars to try to help define a better suited genre for Makiguchi's seminal book. It may be possible we will interpret Soka Education described in the book as a literary genre itself. We can comfortably say for a fact (and we hope you, dear reader, will see it clearly in the end, as well) that Soka Education can indeed be a genre.

What is literary genre?

Rather than being a passive literary attribute, each distinct genre is an active, even physical, journey to reach a universal set of intentions. But the power of genre remains hidden because it is often taken for granted from the first play writers of Greece to our current literary critics and marketing mongrels. Therefore most of the theories on genre assume genre as being an inherent characteristic of a book. Aristotle categorizes literary genre as:

Epic poetry and Tragedy, Comedy also and Dithyrambic poetry, and the music of the flute and of the lyre in most of their forms, are all in their general conception modes of imitation. They differ, however, from one another in three respects- the medium, the objects, the manner or mode of imitation, being in each case distinct. (Aristotle, *Poetics*, p. I)

The subjectivity of these aspects remained somewhat hermetic and detached from the text itself, as if literary genres existed in themselves. A text was a drama because it was always a drama and not because it might have been interpreted as such.

It is not difficult to encounter such definition of genres in our daily lives, when we share among each other our current readings we usually inquire: "What kind of book is that?" The usual answers are forms of a literary genre, give or take the trendy literary forms of the time. This automatically fixates the medium so the objects and the manner of imitation are inherent in the books. We are reading a romance.

There are extensive works regarding what genre means in terms of heritage but we have no desire to dig further into it. For further research, we suggest the introduction to *Genre Theory* by Professor Daniel Chandler on his website¹. There you will find several ways of dealing with the problems of taxonomy; the mode of imitation put by Aristotle. Here we will concentrate on a literary genre being an expression; a mode of reading.

The text is not inherently anything. There is nothing in the text that cannot be interpreted otherwise. We often recall "The Death of the Author" by Barthes, but what he was indicating is that the idea of a perennial and godlike entity never existed. (Barthes, 1988, p. 152) But the author is also genre. Genre is merely the junction of the writer with the reader—and that marriage was always arbitrary. Foucault startles us in the preface of his *Order of Things* when he describes his reading of *Maestro* by Jorge Luis Borges. Here Foucault recounts his reading of an elaborate and arbitrary categorization of animals from China²:

This book first arose out of a passage in Borges, out of the laughter that shattered, as I read the passage, all the familiar landmarks of thought—our thought, the thought that bears the stamp of our age and our geography—breaking up all the ordered surfaces and all the planes with which we are accustomed to tame the wild profusion of existing things and continuing long afterwards to disturb and threaten with collapse our age-old definitions between the Same and the Other. (Foucault, 1970, p. xvi)

Playfulness aside, the idea of arbitrary genres is not new, but to perceive it as a way of reading a book, rather than what the book is in essence, is still alien to canon and academia. After all, if genre isn't inherent in the text and is merely someone's reading of it, how will we provide evidence, how will we distinguish it from opinions?

In a very pragmatic way, genres are formally set, but they are not inherent in the text. They are rules rather than essence. Therefore, an agreed reading of a text is, in fact, what a literary genre is. There is nothing that prevents us from reading the text otherwise. But, for the

¹ <http://www.aber.ac.uk/media/Documents/intgenre/intgenre.html>

² The Celestial Emporium of Benevolent Knowledge's Taxonomy

same reason we accept the language we have, we don't suddenly acquire personal symbols and sounds because no one would understand us. Literary genres remain the same for everyone and carry consistency.

What genre does is transform a given set of rules used in order for us to read a book in a way that is widely accessible by everyone. Time is often scarce, so close and slow reading of a book might be subordinated to more immediate problems. We accept that genre exists, and we play-out those same archetypes in our daily lives, without thought. By doing so, we perpetuate genre forward as rigid and unchanging. Therefore it is crucial that literary genres are well developed and remain open for further construction through time.

A practical way to exercise the power of literary genre as a reading device is to transcend the imposed genre by reading the instruction manual of the book: the introduction. Often neglected, the introduction gives hints on how to read a text—what the author intended and whether there were other authors we should also be reading to give us a better understanding of the work. Most academic non-fiction books provide extensive introductions. There you find a method for reading the book. Often, the publisher provides his or her own suggestions about the reading, as well.

But further implications of genre are that it defines a market and enables readers to take part in the discussion only equipped with common sense knowledge. And it is a very dangerous crossroad to take because the market requires control and common sense doesn't engage in critical thinking. It is another incentive to remain distant from the more orthodox meanings of literary genre.

Our attempt now is to read carefully Makiguchi's *Education for Creative Living*, with special attention to the introduction and chapters one and two. To begin, we seek to find the instructions for reading it instead of considering it a radical or revolutionary pedagogy, far from that actually.

What you will see and observe is a very pragmatic materialistic approach to education. In the end of the paper we will define a reasonable number of concepts, such as “mental economy,” as the prescriptive part of the literary genre. But furthermore we will uncover what we call the Soka Education literary genre: a way of seeing other texts and the universe based on the work of Makiguchi.

We must take the opportunity to lament the fact that we didn't have access to a proper copy of *The Geography of Human Life*, as we don't read Japanese and the English translation is incomplete. We believe it would have been quite instrumental in shaping this reading of Makiguchi.

Education for Creative Living

Introduction

I will repeat here. The introduction of any book is often regarded as useless; a collection of the author's self-indulging thoughts. Things he thought people ought to understand about him and about his project that he cannot produce any evidence for. But through that egotistical (meaning, from the ego) revelation, the intention of the writer comes forth.³ The introduction as

³ This would be a too long of a discussion to carry on. I suggest reading the Canon of Shun on the Book of Documents, in particular the concept of 詩言志。 Another option is Stephen Owen's Reading in Chinese Literary Thought, in particular chapter one.

a guide is instrumental to the understanding of Soka Education as a literary genre, as we will discover through examining *Education for Creative Living* up close.

In his introduction, Makiguchi lays down five objectives for his educational reformation: Modernization (efficiency, organization, simplification, etc), adoption of the scientific method for pedagogy, the implementation of evaluation for teachers, the realization of an education grounded in social reality, and the development of the school as a microcosm of society. (Makiguchi, 1999, p. 11)

We could interpret Makiguchi's goals for education in many ways: He could have been urging education to ground itself on the scientific method, otherwise mass education would have no bearing. We could also interpret these goals as Makiguchi's desire to continue progress in the form of the corporatization of education, to follow the progress of society.⁴ But Makiguchi himself argues vehemently against pedagogy as untested ideals, and he should be judged by the empirical application of his theory and not the goals he set for himself.

How, then, did Makiguchi come to be known as a radical educator on the vanguard of our current times? Wasn't his radical spirit set against an ideological and historical situation that no longer exists? Why still call him radical? Does his reformation still make sense in terms of radical transformation? That will remain as speculation on our part. But what we will see is that *Education for Creative Living* provides a much more interesting take on the meaning of education that is essential to understanding Soka Education as a genre (as in a way of reading a book.)

Makiguchi describes himself as a mere miner of ideas and that society would judge if what he was doing was relevant or not. (Makiguchi, 1999, p. 12) The relevance of this passage is twofold. One: this statement of being a miner sounds very close to one of Makiguchi's countryman: Nishida Kitaro. This provides us with more evidence about his cultural background. Two: the justification of empirical examination of his own thesis is necessary, in the form of collecting evidence on the success of his ideas in society. He left his theory to scrutinize itself.

The gesture of considering one a mere vessel of an idea is similar to Heraclitus depositing his finished work at the feet of the statue of Artemis and then disappearing from existence (Costa, 2002, p. 5); it ensures the idea is not being forcibly exercised and that it survives the scrutiny of society itself. When it comes to events like this, when one casts one's work to the wind, it is interesting to notice that both Makiguchi and Heraclitus understood their works as seminal, and therefore couldn't hold themselves to any existing literary genre and their readings should in all accounts be a close reading. (Not that the other authors do not desire their works to be closely read, but for the purpose of *Education for Creative Living* and *the Fragments*, no other way of reading would be possible.)

Another interesting parallel to Makiguchi as a miner is when Paulo Freire was called an evangelist by his critics in the original Portuguese version of *Pedagogy of the Oppressed*. (Kirkendall, 2010, p. 2) Freire declares that his theory is just the calling of the oppressed to break the infinite vicious cycle of the relationship between oppressor-oppressed. He is a mere vessel. (Freire, 2005, p. 23) Makiguchi's attempt could be seen as a similar effort.

But this repeated egoless savior behavior—Heraclitus, Nishida, Makiguchi, Freire—tells us something significant. The relationship between idea and empirical experience is not comprehensive to human thought. The only way to come about it is indirectly, through

⁴ The 19th century was the adoption of industrial education; therefore the 20th century would be the advent of education as corporation.

adaptation. That is what these thinkers attempted with their works. They cast their ideas to the wind so people appropriate it (being that this appropriation is an "invisible" action and hard to account for evidence) to generate their own results. These thinkers thought this was the only way to cope with our lack of sensibilities regarding the ontological truth about essential versus empirical things.

As we hope you are following us, this is taking us to a really bizarre understanding about literary genre. The meditation in the previous paragraph on essential versus empirical is exactly what Soka Education is when it comes to pedagogy, but it could be extrapolated to any ego activity (reading, writing, loving) or interaction.

Makiguchi's rules for reading the text didn't stop in the introduction. They continued on into the first and second chapters.

First and second chapters

For someone who was set on evidence and a connection to empirical experience, Makiguchi makes himself ambiguously clear on the opposite side of the spectrum: "On education, as in any other human endeavor, the ends justify the means." (Makiguchi, 1999, p. 35) That is the very beginning of chapter one and it is a refreshing twist to his educational theory. We must have an ideal as an ends for an education project, but that end is never clear.

This is where Makiguchi shines. His practical corporative tendencies do not clash with idealism; instead they merge into a common ground. He is hinting to us that there is a different meaning to empirical evidence in his idea of education, and therefore to see the world in such a way, or to read a text with such care, requires understanding of what that evidence is.

The empirical evidence of a text is simply what is written. Nothing else should matter. The author's intention, influences, history, bibliography, etc.—all that is not in the text—does not matter.

Making a parallel with Locke, Makiguchi seems to dodge the simple concepts of empiricism. For Locke:

It would be sufficient to convince unprejudiced readers of the falseness of this supposition, if I should only show (as I hope I shall in the following parts of this discourse) how men, barely by the use of their natural faculties, may attain to all the knowledge they have, without the help of any innate impressions, and may arrive at certainty without any such original notions or principles. (Locke, 1836, p. 8)

So it would be safe to ask Makiguchi, what is this superior goal of sorts that would be the end of his empirical inquiries? And Makiguchi has a strong bickering with theories that cannot be tested in social reality. (Makiguchi, 1999, p. 37) We can only resolve Soka Education as a literary genre if we can find the source of this disparity and what it means.

We thought that it would be interesting to understand the difference between Makiguchi's pedagogy and Marx's historical materialism. Because, so far, what Makiguchi is proposing is a form of materialism. Sadly, it is difficult to find a scholar interested in Makiguchi's materialism, especially in English, something that seems extremely important for understanding his philosophy. But Makiguchi is kind and presents us with the fundamental difference in his theory: happiness.

Happiness

If you look into commentaries about *Education for Creative Living* it is clear that happiness is an important signpost pointing the way for the reader toward his philosophical crux, but its distinction is never entirely clear. The problem is that happiness deals with the subjective emotions of individuals.⁵ The student must be happy, right? But what does that mean? Besides a few clear parts regarding how the physical health of the student is fundamental for a happy academic life, the other terms in chapter three and four are mostly prescriptive. An ill intended critic could say that Makiguchi is practicing the very thing he bloats: theories without real connection to the empirical world.

But observing *Education for Creative Living* as a source to find what would be the Soka Education Literary genre gives us clues to what he means about happiness. It is clear that happiness is subjective to the individual and these individual characteristics can never be objectively tested. But happiness generates effects on the social reality of a student. So it was very interesting to notice that the care for society and community, initially a jump from Makiguchi's ideas of materialism, is his attempt to find evidence of happiness among individuals. (Makiguchi, 1999, p. 44)

It would be natural to assume his Japanese heritage created his focus on community and society in his theory. But his ideas, as with many of the other 19th Century Japanese philosophers, were more aligned with the ascending materialism coming from Germany. Community, to Makiguchi, was proof of individual happiness. Now it is very obvious why community was something incredibly important, but for very different reasons than we imagined (being Japanese that is.) Why was it only clear to see it after understanding Soka Education as a literary genre?

Makiguchi's materialism is easily forgettable in the shadow of his concepts regarding happiness or value. But if we were to take his own theory as a literary genre, we would have to take into account some sort of evidence on the part of the reading. So far it has only said that reading would lead people to happiness, that happiness is personal and could not generate any visible evidence. Society is a mere reflection of his national background. We are close to reaching the jump of the cat on Makiguchi's theory when he presents the meaning of happiness and what that represents in society as evidence.

In a very elegant phrase, Makiguchi shows the entire power of his argument in an elegant strike: "We still don't know how someone's personality develops, but it is obvious that humans aren't born with predetermined goals. Much less humans are entirely exempt of any finality." (Makiguchi, 1999, p. 36) There is something about happiness that is not only an individual event but it is also partly of created finality.

Happiness, for Makiguchi, itself cannot be measured, but the results of happiness can be measured in society. The individual's happiness reflects on society itself. Therefore, it shouldn't matter what this happiness is as long the individual is in fact happy. (Makiguchi, 1999, p. 37) Now, literary genre provides us with the other part of the puzzle, because for the act of reading, individuality means to appropriate a text besides what the literary genre is or the commentaries about those are. Therefore happiness is just another way of describing an appropriation of a social reality. The flavor of Soka Education as literary genre is becoming delicious!

⁵ I would add citation, but I would rather advertise a few websites that provide amazing resources on Soka Education, and where I found my basis of how people talk about Makiguchi. <http://www.sesrp.org>
<http://www.tmakiguchi.org/> <http://www.ikedacenter.org/>

What does it all mean?

In practice, Soka Education means that the student will appropriate his own reality and that it will provide happiness for him. What is appropriation? We can never know.⁶ As educators we must provide students the resources they need in order to appropriate their reality in a way conducive to creating happiness. The importance of viewing the classroom and schools as a microcosm are the evidence of that appropriation. The cycle of education is clear and it is a theory that can be tested too. Makiguchi would be happy.

But this paper is not about how to read Makiguchi, it is to offer the idea of Soka Education as a literary genre. And this is what we have so far: Soka literary genre happens as a literary appropriation that generates value. Similar to Soka pedagogy that requires happiness (appropriation) to generate value in society, Soka literary genre has to create value, as well. The trick here is to avoid the problem of defining it through the terms of “genre” itself.

As stated before, genres are, in essence, ways of creating a set of common reading rules that delineate the content of one book over another. But Soka genre is closer to being a critical close reading of something rather than something that enables common sense to strive so people with little time or little intellect can have a chance to read it too. How to cope with it?

Soka literary genre

Another question to try to answer is this: What is the difference between appropriation and subjectivity? Makiguchi's response to that would be: value. For Makiguchi a subjective goal in life is limited because you choose a very specific aspect (money, travelling, etc) to be your goal but it doesn't generate any value beyond appropriation. Happiness, in his vocabulary, is mutant and ever changing in us and thus creates value because it doesn't limit the people. (Makiguchi, 1999, p. 41)

Therefore, the idea that value creates a nice concept for this "common sense" to be possible on a literary genre that relies on personal readings is: Heritage. And it is better than calling it common sense because heritage brings a sense of passing something valuable to the generations close to you.

So it is a game of heritages we play with other segments of our life: money, culture, etc. When it comes to Soka literary genre, it is very interesting to notice that the personal reading of a certain text, and its appropriation in lived experience, will generate value in society. That value is that which is passed on through indirect actions such as: eating together, talking about sex, deciding where to go for vacations, understanding about guns, etc.

So here the materialism of Makiguchi becomes something more organic. Perhaps we might call it organic materialism. We are not entirely sure but it would be an interesting concept to think about. But this still presents a problem regarding the interaction of people. If we each have different readings of something, a discussion will follow in which we will hold very distinct views. That doesn't sound very healthy.

For Makiguchi, the resolution of this dilemma comes from two very interesting concepts: mental economy and material comfort. (Makiguchi, 1999, p. 45) They are pretty much what they sound like. Mental economy is making sure your mind is not worn and material comfort is mostly defined by Makiguchi as health. It is Makiguchi's understanding of the material capacity

⁶ It is worth noting that the word appropriation does create problems because it feels that once you appropriate something, you have it. That is not the case. Appropriation here is an ever changing event.

of our bodies and minds and that his theory is anything but radical. It is an infinite care for a human being.

Mental economy in terms of a literary genre is an understanding that your personal reading is not more valuable than someone else's reading. Quite the contrary. There is no value in your reading over someone else's reading. Those are simply the stages of appropriation. The value comes after that. And material comfort is the independence for you to be able to read something for yourself. Only you can make the appropriation.

So...how do we read something under the scrutiny of Soka literary genre?

How to read

There isn't much of a mystery from here. What Makiguchi says about happiness is the connection between the person and the book, the idea and social reality. It is the appropriation of something by someone. To read a book is to experience something new, without restrictions of other variables. But, as it is impossible not to be struck by other influences, what Makiguchi attests is that society is the reflection of that appropriation, therefore we shouldn't even worry when we are appropriating to be virgin of experiences (as it is impossible) because all those accounts are in place. We have to have that in mind when we are reading though.

It is important to notice that the appropriation cannot be judged in any moment. It is a personal event that we have no evidence to attest. Using Makiguchi's vocabulary: there shouldn't be a judgment on the happiness of a person, we have to judge the value that happiness brings to society. The reading will generate a value; the way you work, talk to friends, think about life. And that value is the only thing that can be judged. It is the ultimate evidence.

Make an experiment. Pick a book you know by heart and read it anew, without the literary genre attached to it. Appropriate it, and don't listen to the market telling you how to appropriate it, or what you should appropriate. It is refreshing. You can do it with anything in your life really. That way you can practice Soka Education in any aspect of your day. Appropriate every moment.

A personal note from Jean Marcus

I would like to make public that it was Oleg Gelikman who taught me how to appropriate a text. Before that I would read as convention dictates. His classes and mentorship were fundamental for my understanding of the text.

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