10TH
Annual

SOKA

EDUCATION CONFERENCE

February 18-19, 2012

SOKA UNIVERSITY OF AMERICA

PAULING HALL ROOM 216

SOKA UNIVERSITY
OF AMERICA

8ᵀᴴ ANNUAL SOKA EDUCATION CONFERENCE 2012

SOKA UNIVERSITY OF AMERICA
ALISO VIEJO, CALIFORNIA
FEBRUARY 18ᵀᴴ & 19ᵀᴴ, 2012
PAULING 216

Soka Education Conference 2012 Program (Pauling 216)

Saturday February 18th, 2012

Time	Event	Speaker
9:00-9:30	Continental Breakfast	*Please enjoy Coffee, Bagels, and Fruits outside*
9:30	Opening Words	**Dr. Danny Habuki** (President of SUA)
9:45	Introduction of Soka Education Student Research Project	**SESRP Members**
9:50	Critical Play: A Tool for Communal Inquiry and Agency	**Menelik Tafari** (c/o 2012)
10:20	Exploring the Validity of Videogames as a Source and Tool for Value Creation	**Aaron Freedman** (c/o 2012)
10:50	Exploring the Creation of Soka and Steiner Education: A Comparative Study of Tsunesaburo Makiguchi and Rudolph Steiner	**Kaz Iguchi** Guest Presenter from Soka University
11:20	Lunch	*Please enjoy lunch in the cafeteria*
12:45	Keynote Introduction	**Kasia Grycuk** **SESRP Coordinator**
12:50	Keynote Speaker	**Judith R. Accardi, Psy.D** *Executive Director of Play Mountain Place*
1:50	Break	*Please enjoy refreshments outside*
2:00	An Ecology of Human Life	**Yui Takishima & Nate Maynard** (c/o 2012)
2:35	Makiguchi Translation: Research into Community Studies as the Integrating Focus of Instruction	**Ryan Hayashi, Ritsuko Rita, Takako Masui, & Satomi Ueno** (c/o 2012)
3:05	Break	*Please enjoy refreshments outside*
3:20	Panel: From Theory to Praxis	**Dr. Dana Garuprasad** *(Farm School, Aliso Viejo)* **Dr. Shivani Burrows-Goodwill** *(Waldorf School, San Diego)* **Cornelia Kull** *(Anneliese School, Laguna Beach)*
4:50	Closing Words	**Dr. James Spady**

Sunday February 19ᵗʰ, 2012

Time	Event	Speaker
TBA	Alumni Breakfast	**All Alumni, Students, Keynote, Presenters**
12:30	Welcome Back	**Dawn Minette** (c/o 2006)
12:45	The Compatible and Complimentary Principles and Functions of Positive Psychology and Soka Education: Empirical Measures of Happiness and Global Ethos	**Koichi Yoshikawa** (c/o 2005)
1:20	Special Interest Workshops	**José Ramon Montero** **Dr. Tomas Crowder-Taraborelli** **Simone Barclay** (c/o 2012) **Menelik Tafari** (c/o 2012)
2:10	The Use of Education: Montaigne, Nietzsche, and Makiguchi	**Alessandra Aristimuño** (c/o 2013)
2:45	Break	*Please enjoy refreshments outside*
3:00	Soka Education in the Light of Virtue Ethics and Phenomenology	**Simon Hoffding** (c/o 2008) **(& Gonzalo Obelleiro** c/o 2005)
3:50:	From George Orwell to Media Literacy: Soka Education for Informed Media Consumers	**Jihii Jolly** (c/o 2011)
4:25	Closing Words	TBA

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Dear Guests, Faculty, Staff, and Students of Soka University of America (SUA),

Our eighth annual Soka Education Conference will take place on February 18th and 19th, 2012. For a second year running the Soka Education Student Research Project (SESRP) has decided to hold this year's conference without a theme to allow students the creative freedom to explore many different facets of value-creation education. From this plethora of various ideas, we were able to draw on several important themes related to Soka Education.

The conference will present the work of students and scholars both within and outside of the SUA community. Mr. Menelik Tafari and Mr. Aaron Freedman look at the subject of experiential education focusing on how tools such as video games and community play can create valuable learning. Mr. Ryan Hayashi, Ms. Ritsuko Rita, Ms. Takako Masui, and Ms. Satomi Ueno present us with their own analysis and translation of a chapter of Makiguchi's "Community Studies." Ms. Yui Takishima and Mr. Nathaniel Maynard will explore the relationship between Soka Education and environmental education. Mr. Kaz Iguchi will present us with a comparative pedagogical study of Tsunesburo Makiguchi and Rudolf Steiner, both of whom championed the cause of humanistic education in their respective societies during WWII. Mr.Koichi Yoshikawa has looked at the complimentary principles and functions of positive psychology and Soka Education, focusing on the ideas of happiness and Global Ethos. Ms. Alessandra Aristimuno writes about the works of Montaigne, Nietzsche, and Makiguchi and the purpose of education from the view point of these three great thinkers. Mr. Gonzalo Obelleiro and Mr. Simon Hoffding explore Soka Education in the light of Virtue Ethics and Phenomenology and Ms. Jihii Jolly has chosen to focus on Media Literacy and the role of Soka Education in encouraging informed media consumerism.
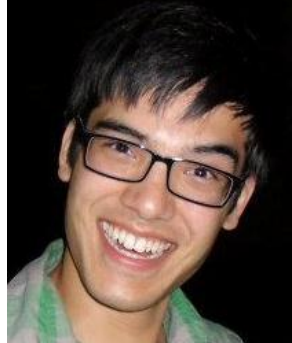
This year we will also hold a panel with three leading educators: Dana Garuprasad from the farm school in Aliso Viejo, Dr.Shivangi Burrows-Goodwill from the Waldorf School in San Diego, and Cornelia Kull, an SUA alumni currently working at the Anneliese School in Laguna Beach. These local educators will form a panel to discuss the various practices of humanistic education within their institutions. Our workshops and special interests groups will also be facilitated by various SUA students, faculty, and outside educators, with the goal of providing smaller groups to discuss more specific aspects of Soka education.

This year we are honored to welcome keynote speaker Judith R. Accardi, who for over 25 years has been a mentor, teacher, Assistant Director, Co-Director, and the Program Director in both the preschool and elementary school programs of Play Mountain Place in Los Angeles. Since 1999, Mrs. Accardi has been the Executive Director and overall School Director of the school. In all of these roles, she has led many workshops and seminars in Humanistic Education, Peaceful Parenting Support and Education, Communication Skills, and Non-Authoritarian Conflict Resolution. She is also a Licensed Clinical Psychologist in private practice. We feel Mrs. Accardi's in-depth experience in the educational arena will be a great source of learning for students and faculty alike and further our discussion and understanding of Soka Education within the broader context of humanistic education.

We sincerely hope that this conference will inspire SUA to seek connections between Makiguchi's pedagogy and the ideas emanating from local educators to form a greater network of like-minded pedagogists. We also hope that while furthering our research into the ever evolving meanings of Soka Education, we will also be able to explore its applicability in a variety of different fields. It is our intention that the conference will open SUA to the local community and allow the participants to engage in dialogue with the representatives from the alternative schools in our most immediate environment. In doing so, the conference will serve as an important opportunity to understand and renew SUA's mission among students and faculty for the purpose of fostering capable people committed to living contributive lives.

Thank you for all of your contributions!

Sincerely,
Soka Education Student Research Project

Menelik Tafari, a current senior at Soka University of America, has spent the last eight years working with various community action programs, organizations, and networks to facilitate intercultural encounters and the civic participation of youth. His research stands at the point where experiential, civic, interpersonal and intercultural education intersect with play theory and game studies. He characterizes his work as ethnographic analysis of the play culture of intercultural and civic games. In his most recent work he uses the terms ethnoludic and ethnoludology, derived from ethno-, indicating race, people or culture, and ludic, of or relating to play, to describe this methodology.

Aaron Freedman is currently a senior at Soka University of America who is writing his capstone in the Humanities, between the disciplines of game studies and literature. He is originally from the Twin Cities in Minnesota, and studied abroad in Tokyo, Japan. Outside of class (and sometimes in class) he enjoys playing video games, drinking tea, playing billiards and Go, watching YouTube videos, and writing about his research on his blog (www.massivelyimmersive.com).

Ryan Hayashi is a current senior at SUA and proud member of both the class of 2012 and SESRP. His interests and passions include spoken word poetry, Soka Education, literature, hip hop, philosophy, writing, Soka conversations, teaching, learning and appreciating the joys of life. In the future, he hopes to work as an educator and a writer to help bring the spirit of humanism to American society.

Ritsuko Rita is currently a senior at Soka University of America. She received public education in Japan for 12 years and enrolled in SUA in 2008. She has been a part of SESRP since her freshmen year and was a coordinator in her junior year. Her interest in education, especially English education in Japan started to grow when she met Dr. Jason Goulah at the Soka Education Conference in 2011. In Fall 2011, she took Cultures of Learning with Dr. James Spady and translated a portion of Tsunesaburo Makiguchi's writing. She is now working on her capstone about English education in Japan from the perspective of Makiguchi's pedagogy. After SUA, she hopes to pursue graduate studies in Teaching English as a Second Language.

Takako Masui is currently a senior at Soka University of America. Originally from Tokyo, Japan, she recently returned from her study abroad experience in Harbin, China. She has been receiving Soka Education from elementary school until now. Her experiences in Soka elementary school, middle school, high school as well as her study abroad in China inspired her to further pursue Soka Education and the influence it can have on society. After SUA she hopes to work in Japan.

Satomi Ueno is currently a Senior at Soka University of America. She is from Japan, but stayed in Australia for 4 years during elementary school. After returning to Japan, she attended a public junior high school and Soka High School in Tokyo. At Soka, her concentration is in Social and Behavioral Sciences. She is particularly interested in early childhood education, which began from her internship experience at a preschool during sophomore year. She hopes to pursue her career in early childhood education after she graduates from Soka.

Judith R. Accardi, Psy.D. For over 25 years, the main focus of Dr. Acardi's professional life has been at Play Mountain Place in Los Angeles. She has been a Mentor Teacher, an Assistant Director and the Program Director and Co-Director in both the preschool and elementary school programs. Since 1999, she has been the Executive Director and overall School Director. In all of these roles, Dr. Acardi has led many workshops and seminars in Humanistic Education, Peaceful Parenting Support and Education, Communication Skills and Non-Authoritarian Conflict Resolution. She is also a Licensed Clinical Psychologist in private practice.

Yui Takishima joined Soka University of America as part of the first class of Extended University Bridge Program in 2007 and later became part of the undergraduate class of 2012 at the same university. At the age of ten, being deeply distressed by decreasing population of Siberian tigers and panda bears in the eastern Eurasia Continent due to habitat loss, she decided to devote her life to nature conservation. Since then, she has been exploring a variety of environmental studies in Tokyo and California. She also sought to see the reality of nature conservation during her study abroad experience in Ecuador, South America and became involved in a Fair Trade NPO, Fundación Runa as an intern. Now her career interests include ecosystem conservation and the United Nations Environment Program. She hopes to continue her education in the field of biodiversity conservation and management in graduate school.

Nate Maynard was born and raised in San Diego next to the Pacific Ocean. This instilled in him a long lasting dedication to environmental protection. At Soka University of America he began actualize his passion for nature by researching exotic tropical fish species and their ecological interactions both in the United States and abroad.

Kazuhiro Iguchi grew up in Toronto, Canada. He graduated from Toronto Waldorf High-School, which is founded upon unique principles of German educational philosopher Rudolf Steiner. After graduating from High School he entered Soka University's Intense Japanese Language Program Bekka Course. He is currently a senior undergraduate student at Soka Universiy of Japan, majoring in Education. He is interested in comparative education and educational methodology, especially focusing on educational principles of Steiner and Soka Education. During his time in Japan he has had the opportunity to work part time as an interpreter, translator and teacher assistant.

Dana Garuprasad is currently a teacher at the Farm School in Aliso Viejo, California. She received her B.A (English/Theatre), B. ED. and Masters of Education with an emphasis in early literacy. Educator Dana Garuprasad previously taught in multi-age classrooms in Canada and in the Primary Years Programme (International Baccalaureate Organization) in Texas. She was also part of the Grove Street Teachers' Co-op, a grassroots organization devoted to progressive education for seven years. Additionally, she has helped plan and deliver professional development for teachers in the areas of mathematics.

Shivani Burrows-Goodwill, M.Ed., spent 15 years in the Waldorf school system as a teacher for Grades 1-8. She currently works with inner-city students as a bilingual classroom teacher at the Harriet Tubman Village Charter School in San Diego. She received her M.A. in Latin American Studies at the Institute of Latin American Studies, London University and her M.Ed. in Curriculum Design at Lesley University. In 2009, she was awarded teacher of the Year at the Harriet Tubman Village Charter School and also completed her dissertation entitled *Making the margin visible: Out-of-school literacy practices among Mexican heritage English learners in an English only district* at University of California, San Diego, La Jolla, California. Dr. Burrows-Goodwill is also a teaching consultant for the San Diego Area Writing Project at UC San Diego, a program dedicated to the improvement of critical learning through the effective teaching of writing.

Cornelia Kull is a member of SUA's first graduating class (2005). A German national, born and raised in Switzerland, she studied English as a second language at UC Santa Barbara before attending SUA. At SUA, her concentration was in the Humanities, she studied abroad in Japan, and her senior capstone was on the Swiss pedagogue, Pestalozzi. She is currently in her 7th year of teaching at Anneliese Schools, a private nursery to 6th grade school in Laguna Beach, as well as working on her California credentials with the CalStateTEACH program.

Koichi Yoshikawa is doctoral candidate in School Psychology at the University of Connecticut. He graduated from Soka University of America as part of the first graduating class, received his first MA in Second and Foreign Language Education from Soka University of America as part of the final graduating class of the Calabasas campus, and received his second MA from the School Psychology Program at the University of Connecticut. Koichi is a former teacher with experiences working with elementary to college level students, including students at Soka schools and students in juvenile detention facilities. His research interests include video self-modeling, intelligence, happiness, depression, and problem behaviors.

José Ramon Montero has taught Spanish language, literature and culture at Culver City high school in Los Angeles for the past 13 years. He received his masters of education at Universidad Nacional in Madrid, Spain and has received additional training in Conflict Transformation by Peaceful Means at Transcend Peace University in Romania, as well as training in an Intensive Programme in Multicultural Education at the University of London, and Curriculum Design, Theory and Practice at the University of Southern California, to name of few. Educator Montero is an advisor to the school's Peace Club, has taught classes in Peace and Conflict Resolution, and has implemented school-wide projects and activities that focus on the topic. He is currently writing his dissertation for an Ed. D in Multicultural Education.

Tomás Crowder-Taraborrelli currently teaches Latin American Studies at Soka University of America, where he is also working on a manuscript entitled *Documentary Film and the Condor Years.* Dr. Crowder-Taraborrelli previously taught at the University of San Francisco where he founded the film collective *Cine Campesino* and made two documentaries in Honduras. He was a fellow in the Humanities at Stanford University, California, where he did research on the role of cinema in the investigation of crimes against humanity and founded the Stanford Film Lab(2004-2008). He has given lectures and workshops on film and is one of the editors of the groundbreaking anthology *Film and Genocide* (University of Michigan Press, 2011).

Simone Barclay was born and raised in Newport News, Virginia and is part of the senior class of 2012 at Soka University of America. Throughout her time at Soka, she has been able to explore and write about alternative educational methods due to her many engaging classes, powerful learning cluster experience in India, and diverse internships and volunteer opportunities. She has been developing a passion for progressive and critical pedagogies that she hopes to bring to educational settings in the future. As a member of Hip Hop Congress, she helped to organize the 2010 and 2011 conference Elements of Change, which allowed her to promote social justice and education through the positive messages within hip-hop music. Her research interests for her Capstone include the importance of experience in pedagogy and curriculum and she looks forward to be able to develop alternative pedagogies that can overcome and revolutionize the crippling educational system in America.

Alessandra Aristimuno was originally born in Brazil but has lived most of her life in Venezuela. She is currently a junior at SUA, and recently got back from study abroad in Japan. She is not sure what she wants to do for graduate school yet but one thing is for sure: she wants to continue applying all that she has learned at SUA everywhere she goes. The things she most enjoys are travelling, getting to know people from different places having meaningful dialogues with them, watching the stars while contemplating the universe and the web of life, reading, being with kids, and laughing as hard as she can.

Simon Hoffding is a graduate from the class of '08. After leaving SUA, he went to Liverpool, North England to further pursue his interest in philosophy doing an M.A. program. A year later, he returned to his hometown, Copenhagen, Denmark, beginning a second M.A. in philosophy while hunting for open Ph.D. spots. He has a burning passion for phenomenology and especially for questions pertaining to the constitution of the Self, of intentionality, and of perception of time and space. He also spends time studying and trying to apply Soka Education, so he really looks forward to this 2012 Soka Education conference. In his spare time, he plays the cello, cooks, listens to all kinds of music, goes for a run, and even goes bird watching.

Gonzalo Obelleiro is a graphic artist and a doctoral student of philosophy and education at Teachers College, Columbia University. In his native city of Buenos Aires, Argentina, he pursued studies in art, architecture and design. In pursuit of wider intellectual interests, he joined the first graduating class of Soka University of America, where he discovered his passion for philosophy and developed a commitment to education as a means for personal enlightenment and social change. His current work focuses on the educational philosophies of Daisaku Ikeda and John Dewey in relation to the ideas of value creation and cosmopolitan education.

Nozomi Inukai graduated from Soka University of America in 2011 and is currently working as an English teacher in a private tutoring school in Japan. She spent all four years at SUA in Soka Education Student Research Project, engaging in Soka education studies. Her research interest lies in understanding the origins of Soka education through Makiguchi's writings as well as applying Ikeda's human education to actual curriculum. In May 2012, she will be attending Claremont Graduate University, pursuing a Masters in Education and her Multiple Subjects Credential.

Jihii Jolly is a proud member of the lucky 7 class of 2011. During her four years at SUA, she studied the humanities, fell in love with journalism, and worked on The Pearl for a very long time. Her capstone was on the potential of literary journalism in a new media age. A New York native, she is back in the wonderfully inspiring city and working on a number of journalism and publishing projects before pursuing graduate studies in journalism. She's fascinated by the analog to digital shift in communication and loves to write about it. Check out her work at http://jihiijolly.wordpress.com!

SOKA EDUCATION
STUDENT RESEARCH PROJECT

Critical Play: A Tool for Communal Inquiry and Agency

Menelik Tafari

Class of 2012

The subject and title of this study is "Playculture: an ethnoludic praxis in intercultural and civic education". For this course of study I present a unified framework for designing, experimenting, and critically analyzing what are commonly referred to as 'simulations,' professionally called 'structured experiences,' and academically recognized as 'serious games.' Serious games are games or simulations designed explicitly for an educational purpose and to have a social impact. The particular frameworks for transforming the world, or praxes, that I intend to develop, facilitate critical engagement of intrapersonal reflection, intercultural encounters and democratic participation. These games are social simulations performed in the public space of schools and communities with the purpose of disrupting experience, impelling critical reflection and inspiring individual and collective agency. The study is divided into three sections; (1) a theoretical framework for the design and debrief of serious games for intercultural and civic education; (2) an ethnographic study of a playculture of these games for change; and (3) a discussion on the future of serious games and public education. The methodology developed for this study includes: a theoretical framework for how the agency, or playculture, of games transgress into social space to subvert social dynamics and structures; an iterative process for designing games for critical play; a discussion on civic, multicultural and intercultural education which form the ethical core of these games; and an examination of the processes for post-game analysis, or debrief. This paper represents the first section of the study: a theoretical framework.

As an endeavor into public pedagogy (Giroux, 2004), I aim to inspire democratic sentiments and transform public space into a critical thirdspace for interpersonal and intercultural dialogue. To accomplish this, these games: hone participant's abilities for deep and critical

inquiry through constructive consideration of multiple viewpoints and perspectives; and prepare a new citizenry for our increasingly pluralistic democracies through emancipatory processes, for them to realize their own power as transformative democratic agents (Nagda, 2003).

In "Social Space and Symbolic Power" by Pierre Bourdieu, the author expands upon Durkheim's *social reality*, to discuss the space of positions agents hold in their social networks and how their positionality is based upon social capital. In the text, social space is compared to geographic space, but "[social space] is constructed in such a way that the closer the agents, groups or institutions which are situated within this space, the more common properties they have; and the more distant, the fewer. Spacial distances… coincide with social distances (Bourdieu, 1989)." Each agent's 'natural' point of view becomes invisible if not problematized, because they are taken from a certain point, or 'determinate position' within social space. But social space is not constructed by an individual it is a collaborative and social enterprise. Because social space is structured through schemes of perception and appreciation (appropriation) inscribed in language itself, which expresses the state of relations of symbolic power, "objects of the social world can be perceived and expressed in a variety of ways, since they always include a degree of indeterminacy and vagueness, and thereby, a certain degree of semantic elasticity (Bourdieu)." The same can be said with the way vision and division of the social world can be uttered and constructed. The polysemic and dialogic nature of social space and its relations provides a base for symbolic struggles over the power to produce and impose 'legitimate visions' of the world (Bourdieu). In addition to being represented on paper, social space is also the space where interaction between agents takes place. To complement Bourdieu, I include the idea of social agency, or the capacity of individuals to exert power within the structures of social space to reproduce, subvert or transform the conditions of their social reality from Anthony Giddens' *The Constitution of Society*.

In *Critical Play: Radical Game Design*, Mary Flanagan argues that critical play, defined as a careful examination of social, cultural, political, or even personal themes through the use of play, creates playculture that disrupts and alter the dynamics of social space. This form of play is meant to be disruptive and even subversive, turning upside down, uprooting, and overthrowing the rule of law, rule, system, structure, condition. This disruption "is a creative act that shifts the way a particular logic or paradigm is operating (Flanagan 12)," and it is through the disruption of experience that critical play disturbs the players' sense of comfort with their current dynamics in social space. As Clark Abt states in *Serious Games*, "the autonomy of human wills and the diversity of human motives result in gamelike forms in all human interactions, and in this sense all human history can be regarded as gamelike in nature (Abt, 1970)." Play is primary to the generation of culture because cultures of play, or playculture, overflow into culture (Flanagan, 2009). Whether taking the form of free or structured play, playculture performs "as a site for production and consumption of culture, community, language, commerce, work, and leisure, playculture is what can be termed a 'thirdspace,' which homi bhabha in *The Location of Culture* calls the space of subversion, hybridization, and blasphemy (Flanagan, 2009)." According to Brian Sutton-Smith, play has the "freedom to make the world contrary in almost any way [we]

wish," and the socially produced thirdspace of playculture employs this possibility for social and political transformation (Sutton-Smith, 2011) (Flanagan, 2009). Thirdspace is the social space for play and struggle. Serious games can be seen as an extension of critical play.

Designed to produce playcultures that transgress into public (physical) and social space to address real-world issues and foster critical thinking, scholars have conceived of serious games as social simulations performed in schools and communities (Flanagan, 2009). When introduced and performed in public space, these games become public pedagogy, disrupting and subverting every day experience. Serious games "encourage imaginative freedom to experiment with alternative solutions, while at the same time offering a realistic set of constraints on less practical responses to problems (Abt 28)." To ensure effectiveness, serious games require a debriefing, or to use Dewey's term, a 'reconstruction' of experience, defined as a "post-game discussion analyzing the limitations and insights offered by the game and the performance of players in representing and solving their problems effectively (Abt 31)." Designing serious games requires careful attention to the game as a system. The motivating conflict, the reaction and interaction of players, its effectiveness, interpretation of rules, and defining an ending state each require the same iterative design process necessary to design any game (Salen and Zimmerman, 2004) (Flanagan, 2009). According to Flanagan, there are six rough steps in the cyclical development process called iterative design:

- *Setting a design goal (also known as a mission statement).* The designer sets the goals necessary for the project
- *Developing the minimum rules and assets necessary for the goal.* The game designers rough out a framework for play, including the types of tokens, characters, props, and so on.
- *Developing a playable prototype.* The game idea is mocked up. This is most efficiently done on paper or by acting it out during the early stages of design.
- *Play/Alpha testing.* Various players try the game and evaluate it, finding dead ends and boring sections, and exploring the types of difficulty associated with the various tasks. The final step in the design process is to conduct a Beta test, which is performed when the design is provisionally set.
- *Revise.* Revising or elaborating on the goal, the players offer feedback, and the designers revamp the game system to improve it.
- *Repeat.* The preceding steps in the process are repeated to make sure the game is engrossing and playable before it 'ships' or is posted to a website.

The iterative design process is well known; research has shown that iterative cycles can help designers facilitate feedback (Ulrich, 1997), including the discussion and evaluation of embedded social issues, while keeping the creation of a game more dynamic (Flanagan, 2009)." In making anything, however, there tends to be a gap between what was intended and what actually is created, which is why for this study I use the terms 'desired outcomes' and 'actual outcomes to discuss the gap in intention and outcome. Also, to keep the discussion simple when dealing with the design of these games, I employ the terms 'objective conditions' and internal

conditions from Dewey's *Experience and Education*. The 'objective conditions' of an experience are its limiting features that provide a platform for operation, which includes the rules, motivating conflict, and ending state. While the objective conditions provide a space of possibility for the experience, the 'internal conditions' denote the thoughts, feelings and perspective of the players. In theory each serious game has desired outcome(s), objective conditions (rules, processes, etc.) which define the space of possibilities and a reconstruction of the experience (which segments the experience). In practice, each serious game has actual outcomes, internal conditions within each player, encounters and interaction, and playculture. While this study does not incorporate the design of a serious game due to time constraints, the iterative design process is important to keep in mind when critically examining serious games.

To understand the various forms that serious games may take, I will present five examples of experiential activities while using two categorical spectrums to make sense of them; the last example is Star Power, the principal game for my experiment. (This framework is in no way an attempt to develop a typology of games.) The two spectrums I employ concern the developer's, or facilitator's, control over the objective conditions of the game (control), and the level of psycho-social risk (risk) it invokes. Free play, while not considered a serious game, anchors the extreme point of the control spectrum because it has no design and exerts no control by a facilitator. While free play is always open to critical play, because it does not actively discuss a topic it has a neutral level of risk. Simple games, or warm-ups, include (organized by level of risk) sing-along songs and energizers (similar to the ice-breaking activities you imagine would happen at a children's summer camp), mixers (which include activities with a little more interaction between participants, usually physical), and incorporations (which have up to the same level of physical interaction and delve a little deeper into the lived transcripts of participants). Simple games anchor the extreme point of the control spectrum. Simple games, which have a neutral to low level of risk, are defined by their high control of objective conditions, as seen in their narrow 'space of possibility' for play. This is also the reason why simple games rarely utilize critical play or require a debriefing. During the experiment simple games will be used to open participants' willingness to continue playing and sharing with each other because "by playing together, people form close communities and develop a group identity and a sense of belonging (Flanagan, 2009)." Finally, simple games build upon people's ability to be goofy around each other. I believe that those who feel comfortable being goofy around each other are more likely to feel comfortable thinking critically or creatively with each other.

Drama therapy is one of the best examples of frameworks that utilize experiences to facilitate interpersonal interactions and experiential learning theories to inspire participants' critical engagement with their social world. Their effectiveness is defined by their use of critical play. In *The Living Stage: a Step-by-step Guide to Psychodrama, Sociometry, and Experiential Group Psychotherapy* by Tian Dayton, she describes the framework and processes of the therapeutic theatre of psychodrama, a therapy which utilizes role playing for patients to enact, investigate and gain insight into their lives. Psychodramatic therapy also incorporates sociodrama which, similarly to psychodrama, aims to develop spontaneity and creativity, but

deals explicitly with enacting socio-cultural dynamics. As part of the process of these therapies, warm-up exercises are used to develop *tele*, or connections between participants, and a general sense of community. A 'sharing,' which is another way to say debrief, closure, or reconstruction of experience, is also utilized to continue the healing process and further integrate insight and learning from the enactment. These techniques also enact alternative pasts and futures for this endeavor. In drama therapy, the space of possibility for play is limited only by our experiences. Psychodrama, seen as an experiential activity that incorporates critical play, operates on a low level of control and facilitation by the professional therapist, or director, but an extremely high level of risk, which is why it is used to treat patients who have experienced emotional trauma or abuse. The experiment will possibly include a sociodramatic element where participants' would develop what I call an *iteration*, which is an enactment of an alternative reality, or future active experimentation with learning (cultural action).

To concretize the discussion, I'd like to present the Circle Game, an activity devised by the Anti-Defamation League's *A World of Difference Institute* for critical analysis. The breakdown of the activity can be seen in Table 1. The desired outcome, or rationale of the Circle Game, is "to provide an experience which demonstrates how it feels to exclude others as well as how it feels to be excluded by others." The directions, which define the objective conditions of the experience, are simple; they facilitate an encounter between the volunteer and the group that asks for the group to purposefully, and blatantly exclude the former. These conditions only narrow the space of possibility slightly; they do not structure the dynamics between the group members nor organize the methods that would be used to exclude the volunteer. While control here is moderate, the level of risk this serious game employs is high, but not as intense as those of drama therapy. Finally, if the activity is followed explicitly, the debriefing will be extremely static and fail to incorporate a discussion about the possibility of alternative futures or cultural action. I will expand on this final point later in the discussion.

Before delving further into these examples, I'd like to frame a discussion on the reconstruction of experience. The polysemic and dialogic nature of social space and its relations provides a base for symbolic struggles over the power to produce and impose 'legitimate visions' of the world (Bourdieu). Reconstruction of experience provides a platform for this struggle, the development of learning and commitment to future cultural action. "A good debrief… allows the individuals who were in the experience to share, cross-fertilize, and to generalize their leanings from and between all who participated in the same experience (Crookall, 2010)." Furthermore, the reconstruction of experience is a problem-posing, value-creative reflection that unveils and transforms experience through participants' naming and confrontation of their reality, altering attitudes and behavior while developing autonoetic and heteronoetic consciousness. 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 develops autonoetic and heteronoetic consciousness. The natural conversational learning process that I will be using for the debrief is informed by the

conclusions of *Experiential Learning: Experience as the Source of Learning and Development* by David A. Kolb, *Pedagogy of the Oppressed* by Paulo Freire, and Daniel Siegel's *Mindsight: The New Science of Personal Transformation.*

In his groundbreaking framework *Experiential Learning: Experience as the Source of Learning and Development*, David A. Kolb provides psychological bases for understanding how we learn. He states that "knowledge is created through the transformation of experience" (Kolb, 1984). Furthermore, he concluded that learners could construct meaning and transform experiences into knowledge through conversations (Baker, Jensen and Kolb, 2002)."

CIRCLE GAME

RATIONALE

To provide an experience which demonstrates how it feels to exclude others as well as how it feels to be excluded by others.

DIRECTIONS

1. Ask for volunteers, one for each five or six members of the group, and then instruct the volunteers to leave the room.
2. Depending on the size of the group, instruct participants to form one of more circles. (Circles of five or six are most effective.)
3. Explain to the group that the goal of each circle is to keep the volunteers from becoming part of the group. Instruct them to pick a subject and talk in a jovial, fun-loving manner. (Planning a party or special event works well.) Tell them they can use any means possible, verbal or non-verbal, to accomplish this goal. However, they cannot use physical contact with the people who will be excluded.

4. Go out to the volunteers and explain that, when they return, the goal of each is to become part of a particular circle assigned by the trainer. Bring the volunteers into the room, assign each to a different circle, and allow two or three minutes for the interaction.
5. Instruct participants to return to their seats for the debriefing process.

DISCUSSION QUESTIONS

Debrief using the following questions or your own equally appropriate ones:

a. How did you feel about being excluded by the group?
b. How hard did you try to become part of the group?
c. What techniques did you use to try and get in?
d. What verbal and non-verbal messages did the group use to keep you out?
e. As time progressed, did you feel more like giving up or more like trying harder? What conclusion can you draw from this?
f. What did your behavior tell you about yourself? Were you surprised by the way you acted?

Requires 10-15 minutes

Table 1. The Circle Game

These conclusions were the bases for the Experiential Learning Theory (ELT). This theory has become the seminal framework for reconstruction processes. His experiential learning model (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) (Baker 2002)." Kolb, along with Jensen Baker, later propose 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 2002)." In the ELT, which can be seen in Table 2, 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" (Yaganeh, Bauback and Kolb, 2009).

Freire's cultural action program, defined in chapter three of *Pedagogy of the Oppressed* shares many parallels to the ELT, but while Kolb focuses on the cyclical learning processes of individuals, Freire concentrates on how the learning processes of a community can turn into cultural (political) action. His process begins with a community-study to develop an understanding of the context of the site of future cultural action, followed by dialogue with community members where they name their experience. His framework was designed as a literacy project for the working class of Brazil, through teaching how to read and write using their spoken language. What Freire encountered was that the way they described their experience came out of their 'thematic universe,' which is the complex of their 'generative themes,' which are the common themes of their experience. The investigation of the thematic universe inaugurates education as the practice of freedom (Freire, 2000). Comparing this process to the ELT, we can see that these initial dialogues discuss the reflective observations on the concrete experiences of those in the room as well as the experiences of others in their community, and that the abstract conceptualization is parallel to the investigation of the themes of these experiences. But the processes of the program Freire outlines do not end there. These experiences are problematized so that an investigation of generative themes facilitates the community's extrapolation of "the situations that limit them: the 'limit-situations'" (Freire, 2000). It is here that "men and women respond to the challenge [of their limit-situations] with 'limit-acts'," actions directed at negating and overcoming, rather than passively accepting the 'given' (Freire, 2000). While these limit-acts are comparable to the type of active experimentation Kolb discusses, they are not just meant to transform individual experience. Limit-acts are political by nature, when enacted they serve as cultural action with the express intention of transforming the social space to reach untested feasibilities. This critical and creative process for cultural and

political action is a "constant unveiling of reality" that stimulates true reflection and action upon the world, thereby responding to the "vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation" (Freire 2000). This authentic reflection of which he speaks "considers neither abstract man nor the world without people, but people in their relations with the world" (Freire, 2000), and because this
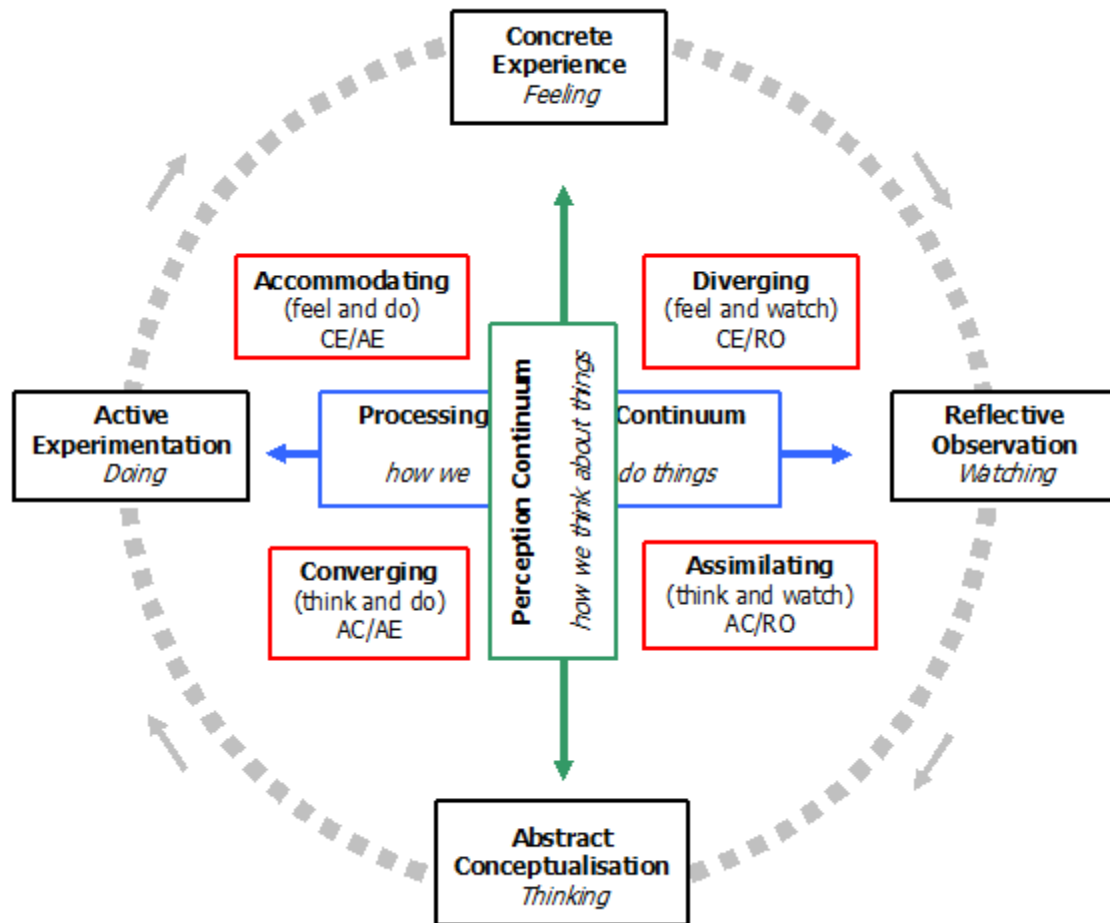
Table 2. David A. Kolb's learning styles and Experiential Learning Cycle. © Concept David Kolb, adaptation and design by Alan Chapman 2005-06, based on Kolb's learning styles, 1984

cerebration is meant to analyze man in context, those who practice it begin to "understand their daily lives as presenting concrete problems along with opportunities for transformation. They see that life (including themselves) could be different, and the more clearly they discern *why* things (and themselves) are as they are and *how* they could be otherwise, the more effective their interventions can be to enable greater self- and community-realization" (Glass, 2001). This process and the ideas that underlie it, the unveiling of reality, and understanding and exercising our agency within it, define problem-posing education and are integral for the reflective analysis of the reconstruction of experience.

These processes for cultural action that were produced developing problem-posing education are just as relevant to community-building. According to Peter Block, "the essence of

restorative community building is not economic prosperity or the political discourse or the capacity of leadership; it is citizens' willingness to own up to their contribution, to be humble, to choose accountability, and to have faith in their own capacity to make authentic promises to create the alternative future" (2008), or to return to Freire's terms, to reach untested feasibilities. Both Block and Freire build upon the ontological argument that people, citizens, "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). Bourdieu states that "to change the world, 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" (1989). 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). In debriefing processes, the conversation begins by examining the shared experience of participants, or in other words, it begins by acknowledging that we are a community.

To effectively debrief participants after each activity, I will be utilizing a facilitated methodological procedure, informed by the ideas of Kolb and Block, though primarily adapted from the program for cultural action defined by Paulo Freire (seen in Table 3). While it is not emphasized, this process is cyclical and maintains its symmetry with Kolb's ELT. Because I am conducting the experiment in a community of which I am a member, the first step, Community-Study is not as relevant, but its purpose is for program workers to achieve a clear understanding of how the complex and multifaceted forces and relations of influence of the natural and human worlds are present in the local community. During the second stage in this dialogic process, Experience and Vision, participants are asked to name their experience, the experience they perceived others had, and analyze how these experiences differ from their version of ideal dynamics. This is the point at which participants can publicly name a possibility; " possibility, when declared publicly, heard and witnessed by others with whom we have a common interest, at a moment when something is at stake, is a critical element of communal transformation" (Block). "Once we have declared a possibility, and done so with a sense of belonging and in the presence of others, that possibility has been brought into the room, and thus into the institution, into the community" (Block). The next steps are to extrapolate the generative themes of their experience and name its limits. For the purpose of this study, limit situations are defined by these criteria:

- They have a potential (or realistic) solution
- The root problem does not come down to the human living condition or something that cannot be changed
- They are not a symptom of a larger contextual problem
- And They are based on objective fact, not assumption

Finally, limit acts will be defined as commitments to future cultural action, because "possibility without accountability results in a wishful thinking" (Block). At the end of the study, I intend to compare the vision of possibility that was discussed with the future that we create.
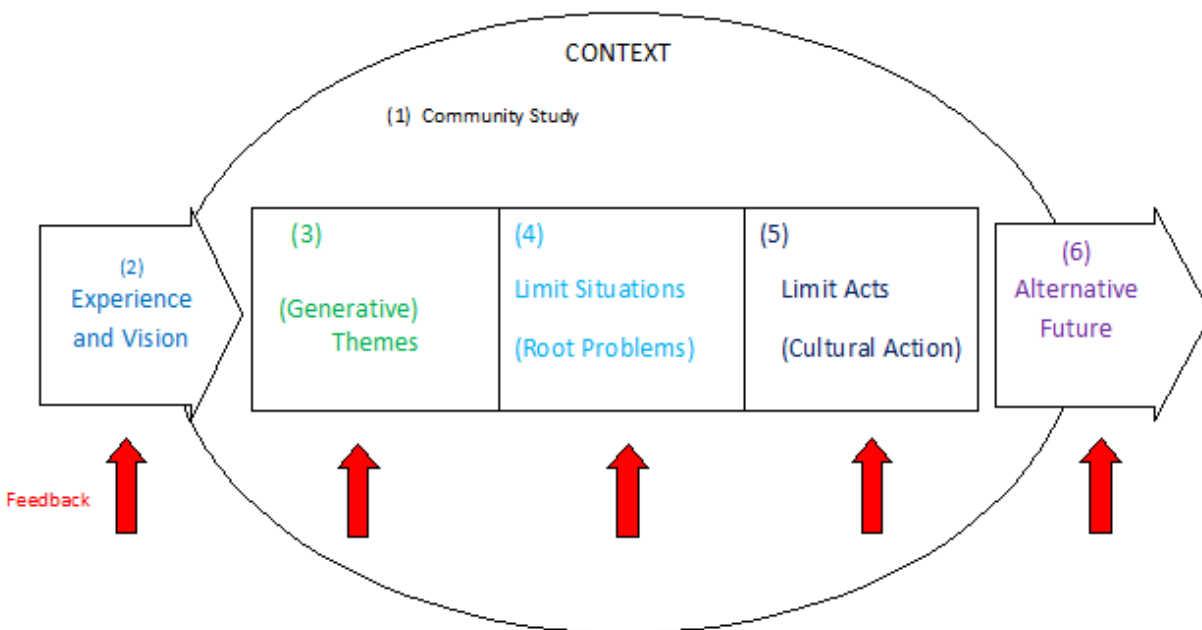
Table 3. Adapted process for reconstruction of experience and cultural action.

In addition to being a natural process for learning and a political process for cultural action, the debriefing is also a form of mental training that exercises mindfulness, and develops 'mindsight' by deepening autonoetic and heteronoetic consciousness, 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 (Yaganeh, 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 Mediation Works", 2012). The naming of experience, the beginning process of debriefing, exercises mindfulness and opens the capacity for mindsight, because "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). Strengthening the prefrontal area through mindfulness, or focusing on your mind, enhances mental and physical health (namely improving immune system function and blood pressure), creativity, and contextual learning (Yaganeh, Bauback and Kolb, 2009), and shifts activity of the brain to an approach state. When we are mindful, we implicitly or explicitly (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 eventually, and (4) create new categories through which this information may be understood (Langer,1997) (Yaganeh, Bauback and Kolb, 2009). Mindsight can be seen as a more specific form of mindfulness that allows us to examine in detail and in depth, the processes by which we think, feel and behave. "Mindsight is the basic skill that underlies everything we mean when we speak of having social and emotional intelligence" (Siegel, 2010). Through focused attention on and naming of our thoughts and feelings, mindsight "allows us to see the internal workings of our minds" (Siegel, 2010). "The

focusing skills that are part of mindsight make it possible to see what is inside, to accept it, and in the accepting, to let it go, and, finally to transform it" (Siegel, 2010). Mindsight by definition incorporates autonoetic consciousness, or our self awareness of our inward thoughts.

In fact, practicing mindsight is transformational at the very physical level of the brain; "by developing the ability to focus our attention on our internal world, we are picking up a 'scalpel' we can use to resculpt our neural pathways, stimulating the growth of areas of the brain that are crucial for mental health" (Siegel, 2010). "Neuroscience supports the idea that developing the reflective skills of mindsight activates the very circuits that create resilience and well-being and that underlie empathy and compassion as well" (Siegel, 2010). The frontal cortex makes neural firing patterns that represent its own representations, meaning that this region of the brain allows us to think about thinking. This is the reason why humans have the ability to develop mindsight. This region of the brain even has functional pathways that connect us to the social world of other brains, enabling us to further develop our mindsight through interpersonal interactions with others, or more specifically, our heteronoetic consciousness. Through mindsight we develop mental maps of those we interact with, learning the way their brains function in the same way that thinking about our own thoughts develops mental maps of our brains (Siegel, 2010). Furthermore, through mindsight we are able to exercise the nine prefrontal functions (which include (1) bodily regulation, (2) attuned communication, (3) emotional balance, (4) response flexibility, (5) fear modulation, (6) empathy, (7) insight, (8) moral awareness, and (9) intuition). Of these nine, three are essential for social intelligence and cultural action; attuned communication, empathy and moral awareness. Attuned communication is when we allow our own internal state to shift, resonating with the inner world of another (Siegel, 2010). "Resonance is at the heart of the important sense of 'feeling felt' that emerges in close relationships" (Siegel, 2010). Empathy, as defined by Siegel, is "the capacity to create mindsight images of other people's minds. These you-maps enable us to sense the internal mental stance of another person, not just to attune to their state of mind. Attunement is important, but the middle prefrontal cortex also moves us from this resonance and feeling-with to the more complex perceptual capacity to 'see' from another's point of view: We sense the other's intentions and imagine what an event means in his or her mind" (Siegel, 2010). Finally, moral awareness denotes the ways in which we both think about and enact behaviors for the social good:

> "Moral reasoning seems to require the integrative capacity of [the middle prefrontal] region of the brain both to sense the emotional meaning of present challenges and to override immediate impulses in order to create moral action in response to those challenges. This may be how the we-maps created by the middle prefrontal cortex enable us to move beyond immediate, individually focused survival needs, and even beyond the present version of our relationship maps, to a larger, interconnected whole" (Siegel, 2010).

While the experiences before the closure are intended to facilitate a degree of interpersonal depth, my hope is that the debriefing itself will provide immersive and critical engagement with another.

Reconstruction of the experience is the essential component that shapes critical play and ensures that serious games are educative. Reconstruction relies upon the polysemic nature of play to facilitate players' sharing of their internal conditions. The process I'll be using places accountability as an integral ending to reconstruction, where participants vocalize their future agency in front of their community to ensure that they may be held accountable to themselves.

Before returning to a critical reflection of the Circle Game, which is one of the games, I intend to use, I'd like to present an analysis and rationalization for the experiential flow of the entire experiment. As stated previously, the experiment will begin with simple games to warm up participants and open them to the experience of the games. These initial activities will run for around fifteen minutes and end with "The Bear of Poitiers":

Pay-Off Schedule	
4 X's	Each Group loses $1
3 X's	Wins $1 each
1 Y	Lose $3
2 X's	Wins $2 each
2 Y's	Lose $2 each
1 X	Wins $3 each
3 Y's	Lose $1 each
4 Y's	Each group wins $1

Table 4. Pay-Off Schedule for WAMAYC.

In this activity, one participant is designated the bear of Poitiers (a French town where this game is played). She turns her back on the others, who are the foresters. The latter busy themselves with their forestry tasks – woodcutting, planting, tree-felling, etc. After an interval, the bear must give vent to an enormous growl, whereupon all the woodcutters must freeze in their positions, not making the slightest movement, absolutely motionless as if their life depended on it. The bear goes up to each one of them, growling at will, using any trick she can think of to make them laugh, to make them move, to reveal that they are alive. When the bear succeeds, the forester who has given himself away becomes a second bear, and the two bears set off to do the same thing to the other foresters, who still try not to move. Eventually there are three bears, then four, and so on.

The next activity is a serious game called "Win As Much As You Can" (WAMAYC). While this game has mainly been used for small groups, I will be expanding it to include a larger delegation and add more time to develop intergroup dynamics. Directions for WAMAYC can be found in Appendix A and the Pay-Off Schedule is reproduced in Table 4 and in Appendix B. The objective conditions of this game set-up an experience similar to a game show, in which four groups attempt to 'win as much as they can' during ten rounds, where their points are based upon an aforementioned pay-off schedule. Groups decide their choice of X or Y based upon how they believe the other groups will respond. At first glance, this game is usually misinterpreted as a game of competition, but in all actuality, this serious game is about how relations of trust impact social (economic) capital. In the short term, winning as much as you can would be to take advantage of the trust between groups in an attempt to be the only X among 3 Y's, winning $3 each while the other teams lose $1. But this strategy is very quickly learned by the other groups and subsequent rounds almost always lead to this strategy turning stale, and all groups putting

down X's or the majority of the groups putting down X's. In these successive rounds conclude that the only way to consistently 'win as much as they can' is to develop and maintain relations of trust between groups, but by this time, groups find it difficult to maintain that trust, and oftentimes they take a retributive stance in response to previous rounds. Finally, to more extensively develop the group dynamics and social capital between participants, the game will be altered to include time at the beginning for introductions, possibly play a 'name game,' pick a group name, and make a group poster that they will use to identify themselves.

Another simple game will be used to pick up energy levels after the debriefing of WAMAYC, followed by the Circle Game. Continuing an analysis on this game, I'd like to focus on the reconstruction processes outlined in the breakdown. Looking at the questions meant to guide the discussion, we can see that what is delineated would not facilitate a complete revolution around the learning cycle. If we simplify the ELT to its simplest form, there are two key processes; the first is an analysis of the experience, and the second is taking learning from this analysis and applying it to life outside or after the experience. While the questions 'How did you feel about being excluded by the group?' or 'How hard did you try to become part of the group?' ask for a description of the experience, and the last questions even asks for what can be interpreted as an abstract conceptualization of the experience, or to extrapolate generative themes from the experiential analysis, these questions fail to connect the experience and analysis of the experience with what Kolb would describe as an *Active Experimentation* phase. It is important to note that the questions do form a process that asks for a description of the thoughts and feelings that surfaced during the experience followed by an analysis of what happened, providing an acquaintance with the past, but it does not facilitate a "potent instrumentality for dealing effectively with the future" (Dewey, 1998). For this reason, I will not employ these questions to facilitate the closure for the Circle Game.

After a break and another short simple game, the experiment jumps to its zenith with the simulation Star Power, designed by R. Garry Shirts for Simulation Training Systems in 1969:

> Star Power "is a game in which a low-mobility, three-tiered society is built through the distribution of wealth in the forms of chips. Once established, the group with the most wealth is given the power to make the rules for the game. Almost without exception, they make rules which secure and enhance their position of power. The other two groups generally consider these rules unfair and often label them 'dictatorial', 'fascist' or 'racist'. Sometimes there is open revolt against the Squares, other times the Circles and Triangles give up and drop out. When the frustration and conflict reaches a certain level, the director ends the game. The experience is then analyzed and discussed" (Shirts, 1969).

In the early 1960's, Shirts was asked to "design a simulation to teach campus conflict resolution. My scenario proposed that a trivial misunderstanding between a white and black student has escalated into a riot" (Shirts, 1992). But by incorporating such emotionally and politically charged themes, he realized that he made it difficult for participants to respond genuinely, which "made it impossible to get at the essence of racism: power or lack thereof" (Shirts, 1992). He changed the name of the simulation from "The Race Game" to "Star Power", and instead of

blacks and whites, he named the groups Circles, Squares, and Triangles, and gave the Squares power over the other groups. While conducting a Beta test for this simulation, he worried that trainees would find it difficult to identify with such abstract groups, weakening the simulation's emotional impact, but he stopped worrying when he noticed a Triangle questioning a Square's right to order him around. "The Square drew himself up. 'You want to know why I can tell you what to do?' he growled, shoving his badge in the Triangle's face. 'Because I'm a Square, that's why (Shirts, 1992)!"

During the first two or three rounds, participants randomly pick five chips and trade to gain the best possible score. The scoring chart, which can be seen in Table 5, shows that there are five types of chips with varied worth. To offset the scores and provide an incentive for trading, those with four or five of the same chip (Red, White or Blue) receive bonus points. Six basic trading rules apply:

1. Players must clasp hands to make a trade.
2. Only the best five chips count.
3. Chips of unequal value must be traded once hands are clasped.
4. No trading or talking unless hands are clasped.
5. If arms are folded, you do not have to trade.
6. All chips are to be hidden at all times.

After a round of trading, groups are created based upon how many points were scored. The top third become Squares, the middle third become Triangles, and the bottom third becomes Circles. Trading continues for one or two more rounds. Points earned continue through further rounds. If a Circle or Triangle earns more points than a Square, that participant moves up in the social ladder while the person they replaced moves down. After three rounds of trading and social movement, the Squares are given the opportunity to alter the rules of the game as they see fit, before another round takes place. They can offer to hear ideas for rule changes from the other groups, but these requests are more often than not, rejected off-hand. The game is stopped once it is evident that the Squares have made rules so unfair that the other two groups can't or won't continue. The game is then followed by a debriefing. Possible topics that will be brought up by the discussion include:

- Each of us may be more vulnerable to the temptation to abuse power than we realize.
- To change behavior, it may be necessary to change the system in which that behavior occurs.
- Few people are likely to participate in an endeavor if they feel powerless.
- If rules do not have legitimacy, they will not be obeyed.
- What seems fair to those in power, is not likely to seem fair to those who are out of power.

and

- Persons who are promoted rarely remember those they leave behind.

Using the visual data compiled from the experiment, as well as interviews which will be conducted a few weeks following the gameplay, I will conduct an ethnoludic analysis (ethnographic analysis of play) to survey overflow of playculture into participants' daily lives, examining their learning, their commitment to future cultural action, and the maintenance of

Scoring:					
Number of Chips:	1	2	3	4	5
Gold:	8	16	24	32	40
Green:	4	8	12	16	20
Red:	3	6	9	12+2=14	15+3=18
White:	2	4	6	8+5=13	10+7=17
Blue:	1	2	3	4+8=12	5+11=16

Table 5. Scoring chart for Star Power.

group dynamics. When interpreting the data, I will be focusing on how the space of possibility of the games was utilized, or the space of all possible actions and meanings" and how they emerged in the course of the games (Salen and Zimmerman, 2004). Two main texts will inform my ethnoludic lens: *Bowling Alone: the Collapse and Revival of American Community* by Robert Putnam, and *Steps to an Ecology of Mind* by Gregory Bateson. In *Bowling Alone: the Collapse and Revival of American Community* by Robert Putnam, the author presents his findings on the decline of social capital in the United States. Putnam makes a distinction between two kinds of social capital: bonding and bridging capital. While bonding capital occurs when people of the same or similar backgrounds interact, bridging capital takes place between people from different backgrounds and lived experience. I will be employing these terms through an intercultural/interpersonal education framework based upon providing opportunities for individuals to grow from encounters between themselves and those who share one of their communities. Part of this framework stems from Soka Education and education for global citizenship where this idea is given precedence. In an article titled "A Theory of Play and Fantasy" found in *Steps to an Ecology of Mind*, Bateson stands upon the thesis that "human verbal communication can operate and always does operate at many contrasting levels of abstraction" (1972). In this article he analyses and argues that play communicates: "These actions in which we now engage do not denote what those actions for which they stand would denote" (Bateson, 1972). With this idea in mind, I will interpret the intentions of participants, and what those intentions would mean outside and within the gameplay. But more important than the statement, 'This is play', will be the question: 'Is this play?'

Appendix A:

Directions for WIN AS MUCH AS YOU CAN

The facilitator reads the following directions aloud:

1. The title of the exercise is Win As Much As You Can. Keep this in mind throughout the exercise.
2. You will be split into four groups: A, B, C, D and each group will be given one X card and one Y card.
3. There are 10 rounds and during each round each group will pick an X or a Y. You should base your decision on what you think will be the best choice according to the pay off schedule.
4. There are three key rules:
   a. You are not allowed to talk with members of other groups unless you are told to do so. You are allowed only to talk with members of your group.
   b. Each group must agree upon a single choice for the round.
   c. You are to make sure that other groups do not know your decision until you are instructed to reveal it.

Further directions for the facilitator:

5. Divide the delegation into four groups. The facilitator will keep score. Distribute X and Y cards.
6. Now the exercise starts: Each group has 20 seconds to make a choice for round one.
   a. After 20 seconds make sure that every group has made their choice and make sure that they do not confer with other groups.
   b. Each group will reveal their choices one by one. The facilitator should start with a different group each time.
   c. Ask them if there are any questions about scoring. (The facilitator's response to any questions should always be the name of the exercise, "Win As Much As You Can!".)
7. This process continues until round five.
8. Do not share this with the delegation until they reach this round: Round five is a bonus round.
   a. All payoffs are now multiplied by three
   b. Before each group makes their choice, the facilitator must say:

"I am going to allow one representative from each group to discuss the exercise with a representative from other groups. You have about 3 minutes to do this. After the discussion you will go back to your groups and you will have 30 seconds to make a decision."
   c. After time is up, share each group's score.
9. Round six and seven are done in the same manner as the first four.
10. Round eight is conducted like round five except bonus is multiplied by five.

11. Round nine is conducted like the first four rounds.
12. Round ten is conducted like rounds five and eight except the bonus is multiplied by ten.

Appendix B:

Pay-Off Schedule	
4 X's	Each Group loses $1
3 X's	Wins $1 each
1 Y	Lose $3
2 X's	Wins $2 each
2 Y's	Lose $2 each
1 X	Wins $3 each
3 Y's	Lose $1 each
4 Y's	Each group wins $1

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Exploring the Validity of Videogames as a Source and Tool for Value Creation

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Videogames have become ubiquitous in modern technological societies. "We are now entering a ludic age; an age of play," says Eric Zimmerman, renowned game designer and instructor at New York University's Game Center (PBS Arts). You do not need to look very far to see the truth in Zimmerman's words: The New York Times and other mainstream media outlets have entire sections of their digital editions devoted to their videogame articles, and regularly publish reviews and criticisms of the hottest new games (you can find the NY Times videogames section under their Arts category, not the technology section). The names of this holiday season's "AAA" titles, a term the industry uses for big-budget games, are likely to ring a bell, even if you have tried your hardest to avoid videogames: *Modern Warfare 3*, *The Elder Scrolls V: Skyrim*, *Assassin's Creed: Revelations*, *Star Wars: The Old Republic*.

Personally, I would not be able to tell you what the latest film blockbusters were, or which upcoming films are the most anticipated. I am a poor yardstick with which to measure the popularity of videogames in comparison to other popular forms of entertainment. I have an obvious bias: I am a gamer. I rarely watch television, and watch films only slightly more often. I think you will find, however, that kids like me are not uncommon anymore.

Videogames have become part of global culture, and have spawned micro-cultures and economies with global reach. Jane McGonigal is a game designer and forerunner of games research. In her latest book, *Reality is Broken*, she aggregates statistics gathered from the most recent global surveys conducted within the last three years, and the results are staggering:

> "In the United States alone, there are 183 million *active gamers* (individuals who, in surveys, report that they play computer or video games 'regularly'—on average, thirteen hours a week). Globally, the online gamer community—including console, PC, and mobile phone gaming—counts more than 4 million gamers in the Middle East, 10 Million

in Russia, 105 million in India, 10 million in Vietnam, 10 million in Mexico, 13 million in Central and South America, 15 million in Australia, 17 million in South Korea, 100 million in Europe, and 200 million in China," (3).

Just for reference: according to the United States Census Bureau's 2010 census data, the population of the United States is roughly 309 million (U.S. Census Bureau). Almost sixty percent of the US population spends on average thirteen hours a week playing videogames. Gaming is kind of a big deal.

None of us will ever meet all of the world's gamers, but as the data suggests, gamers are becoming the majority. Based solely on the survey data that McGonigal cites, the global gaming culture is one of the most pervasive trends humanity has experienced. This trend is becoming so all-encompassing that Ian Bogost, renowned professor of game design and criticism at Georgia Tech, believes that playing videogames will become so common that the "gamer" identity will disappear altogether. Instead of gamers and non-gamers, Bogost hopes that "we'll just find people, ordinary people of all sorts. And sometimes those people will play videogames. And it won't be a big deal, at all," (154). Fortunately or unfortunately, videogame popularity has not *yet* advanced as far as Bogost hopes. In the meantime, that the brands *Warcraft* and *Modern Warfare* enjoy widespread recognition is evidence enough that videogames warrant serious critical inquiry, and whether Bogost predicts correctly or not does not change this.

Before attempting to persuade you that videogames warrant your serious consideration, however, I want to first tell you why videogames matter so much to me.

I played traditional games before I began playing videogames. When I was in elementary school, my classmates and I would play games such as foursquare, Heads-up Seven-up, tag, football, Pogs, hangman, and others during breaks, and sometimes during class. Playing these games with my schoolmates during recess and physical education provided opportunities to socialize and expend my seemingly boundless adolescent energy. At least in my case, games were a wonderful motivation: I have clearer memories of recess than I do of anything else during my elementary school days. I remember how excited I was when I could chase my friends and run around wildly. I remember how disappointing and embarrassing it was to miss a long pass when we played football. I do not need a scientific study to tell me that play was an important part of my childhood education and that it strongly influenced my seven-year-old self and even my now twenty-one-year-old self.

When I was very young, games often appeared as diversions or rewards. I am confident that anyone who has spent more than fifteen minutes with a young child knows that a surefire way to manipulate them into doing what you want is to use a game. At some point during my primary education, though—most likely when I was supposed to start taking my education seriously and start thinking about how my learning would affect my future—games became less a pedagogically endorsed school time activity and more a personal hobby. That is not to say, however, that I played games any *less* than I did before.

I was already a gamer before I knew what a gamer was. Some of you might remember the original Nintendo Entertainment System, or NES for short (also called the FamiCom, for those of you who happened to grow up in Japan). The NES, released in the Eighties, is older than I am. My mom was an avid Mario fan and I would often watch her play *Super Mario Bros. 3*. She probably beat the game at least a half-dozen times. I, on the other hand, despised games of the platformer variety, such as *Mario Bros.,* and still only have a passing taste in them. I loved playing games on the NES, though, and since my mom was a daycare provider, instead of

breaking bricks and bouncing on goombas, the other kids and I would shoot pixelated ducks in *Duck Hunt*. I imagine that Nintendo did not have a hard time selling a light-gun based game to young boys.

The Nintendo Game Boy, too, was an important part of my childhood. I had the original one: it was the size of a graphing calculator, obscenely overweight, and had an awful puke-colored LCD screen. It even had the gall to use four AA batteries! I could have cared less, however. For its time, and especially for an elementary school student, it was all I ever wanted. The first *Pokémon* games, *Red Version* and *Blue Version*, came out when I was eight, and I was irretrievably lost; I was now a gamer, through and through.

Unfortunately, videogames did not enjoy the same popularity in my primary education as traditional games did. I was allowed—encouraged, even—to play games in school, but thoroughly *discouraged* from playing videogames. My mother, avid *Mario Bros. 3* player, always berated me for playing videogames for just fifteen minutes, but never for spending the entire day outside with my friends. We undoubtedly played games when we were outside, and if I went over to a friend's house, well, we went right back to playing videogames. *GoldenEye, Mario Kart, Super Smash Bros., Perfect Dark, MechWarrior, Mortal Kombat.* Are videogames so fundamentally different than traditional games as to merit such strong discrimination?

Biases against videogames are persistent, perhaps even stronger, in today's world of *Warcraft* and *FarmVille*. For example, a few weeks ago, Owen Gleiberman, a movie review writer for Entertainment Weekly, had this to say about Steven Spielberg's new film, *Red Tails:* "It's been 26 years since *Top Gun*, but the dogfights in that absurdly entertaining Reagan-era classic have lost none of their speed-demon zap. That said, *Top Gun* lets you know that you're basically watching a videogame with actors." Gleiberman eventually makes it clear that he enjoys *Red Tails* for its more dramatic portrayal of pilots and the battles they fight. The real sting in Gleiberman's quip, however, is not that he is providing his opinion of *Top Gun* in contrast to *Red Tails,* but that the former seems like a videogame and the latter does not. *Top Gun* is frivolous in comparison, thereby warranting the simile: "you're basically watching a videogame with actors." According to Gleiberman, videogames may be "absurdly entertaining" but lack any real content or meaning.

Soka University of America's founder, Daisaku Ikeda, too, has biases against videogames. In his essay "Reviving Education," Ikeda critiques the state of Japan's education system and offers globally applicable solutions (35–60). The foundation of his critique is that education should provide students "the opportunity to develop their potential limitlessly and to lead fulfilling lives undeterred by the destructive influences in society," while also instilling values that "[resonate] with the spirituality and faith in the depths of the human heart" (37, 47). Ikeda perceives that the proper method for instilling these values is to encourage children to read books. He writes that "the means to encourage a flowering in the neglected inner lives of children will always be exposure to literature and the arts. In short, I believe the key is to be found in reading books" (50). Reading is Ikeda's preferred method of value-creation because of the kinds of dialogue that it catalyzes. Books spark both inter- and intrapersonal dialogues, i.e. dialogue between the reader and the author and dialogue amongst readers. The difficulty of reading and the amount of effort invested in reading as a result is also important. When a reader takes the time to fully comprehend a difficult work of literature, Ikeda explains, the meaning of the book becomes "part of [the reader's] flesh and blood," (52). The difficulty of understanding literature combined with its related discourse helps students to absorb values.

Reading also has a secondary purpose in Ikeda's pedagogy. He argues that instilling a love of reading in students also acts as a defense against virtual reality. "An accumulation of experience in reading can act as a buffer to shield one's inner life from the adverse influence of what is popularly termed *virtual reality*," he states (53). Ikeda lists his reasons for protecting people from the harmful effects of virtual reality: It "distorts as well as simulates" the empathic connections that people can create through "direct contact" with other people and with nature; It "numb[s] sympathetic feelings for real pain and suffering;" It blocks people ability to "think critically, to make decisions, to love and sympathize, to stand against evil, [and] to believe" (53). In short, Ikeda believes that virtual reality prevents people from functioning as human beings.

I completely disagree with Ikeda's argument against virtual reality. Ikeda wishes to empower learners with reading, yet he poorly articulates the contrast he creates between reading and virtual reality, creating an argument that lacks support and sounds dismissive. First, Ikeda invests virtual reality technology with too much power, a decision that manifests as a form of technological determinism that contradicts his humanistic standpoint. When Ikeda explains the benefits of reading, his focus is strongly humanistic: the *reader* reads, thinks, dialogues, and understands. When Ikeda discusses virtual reality, however, the human being disappears. Virtual reality "simulates," "distorts," and "conditions," while the person wastes away into an unthinking, unmoving entity (53). In Ikeda's statements, a person's ability to think critically never existed in the first place.

Any technology cannot do anything to someone without someone also doing something *to* it. We call people who use technological devices or software *users,* not receivers. James Paul Gee, a linguist and educator who has published several studies on the effectiveness of videogames in schools, responds to the misleading removal of the human user in discussions of technology by putting the user back in control. He writes: "Technologies—including television, computers, and books, as well as games—are neither good nor bad and have no effects all by themselves…Rather, they have different effects, some good, some bad, some neutral, depending on how they are **used** and the context in which they are **used**." (20–21). Technology must always be used by someone, never the other way around.

Gee's inclusion of books in his list of technological devises brings me to my second problem with Ikeda's argument. His statements on virtual reality are as applicable to books as they are to videogames. Jean Beaudrillard, herald of postmodernism, showed in his essays on simulation and simulacra that even the seemingly real experience of interacting with nature or with other human beings has become highly simulated (Simulacra and Simulation). His argument for the precession of simulacra also feels highly depressing and inhuman, however. I do not present Beaudrillard's argument as the solution to this debate, but rather as an example of how the distinction between reality and virtual reality is not as simple as Ikeda makes it appear. If Ikeda truly believes in the ability of a reader to imagine and bring to life the inert letters in a book, so too should he recognize that he or she has the same power to make the real world into a virtual reality.

I oppose the false polarization of videogames and virtual reality against books and reality. I do not need to choose between the two. I agree with Ikeda's statements about the benefits of reading—otherwise I would not be a Humanities student focusing on literature. Yet, I strongly disagree that reading should preclude or defend against a person's use of other technologies that can be equally beneficial to their wellbeing. Choosing between reality and virtual reality may not even be possible, for the two are so intertwined that the distinction is purely intellectual. Gee

makes a strong case for this, and argues that simulation is actually an inherent mode of human thought, not something inhuman that should be shunned:

> "For humans, effective thinking is more like running a simulation than it is about forming abstract generalizations cut off from experiential realities. Effective thinking is about perceiving the world such that the human actor sees how the world, at a specific time and place (as it is given, but also modifiable), can afford the opportunity for actions that will lead to a successful accomplishment of the actor's goals. Generalizations are formed, when they are, bottom up from experience and imagination of experience," (149).

When you think about how a certain event will unfold, you imagine how certain objects or people will behave based upon your experience with them. You simulate the world in your mind; you create a *virtual reality*. You make choices based on that virtual reality. Videogames, Gee concludes, enable the same process of thought through simulation through carefully designed representation and externalization that enable "the heart and soul of effective human thinking and learning in any situation," (149). Games, virtual reality, books, and nature: These seemingly separate spaces are not as different as they seem.

Misunderstandings about videogames abound among non-gamers and gamers alike. My mother likely associated the tune-in and zone-out mentality of television-watching with the visually similar act of looking at a computer monitor or television in order to play a videogame. Although my mom would not have agreed with me, I was utilizing a large portion of my intellectual ability to perform well in the videogames I played, i.e. I was thinking very hard. *Guild Wars*—a game I played for a length of time, that, suffice it to say, was significant—is a massively multiplayer online roleplaying game (MMORPG) similar to *World of Warcraft*. The game has ten different player professions that players can pair, such as Monk/Mesmer or Warrior/Ranger. Each profession has around 80 to 140 different skills, such as the Warrior's "Crushing Blow" hammer attack or the Monk's "Aegis" protection spell. You may equip only eight skills during a mission, however, and you cannot change these skills until you exit the mission. Through this simple gameplay mechanic, the *Guild Wars* forces players to optimize their builds (profession and skill choices) to accomplish their goals.

With the profession and skill system of *Guild Wars* in mind, imagine creating an entire eight-player team from scratch, as I had to do when I played competitively against other guilds (teams). Which profession combinations will be most effective? In order to make any judgments you must understand the roles of each profession combination. What weapons and armor combinations are necessary? In order to make any judgments you must know what each statistic does and how they help or hurt your team. Which skill combinations enable the proper offensive and defensive positioning most effective against the other teams that your guild will most likely compete against? In order to make any judgments you must have at least a working knowledge of the useable combinations of all of the above. Keep in mind that these only a few of the variables that influence your decisions: How will your team effectively communicate with each other? What gametype will your team be playing? What do the different arenas look like? The list of questions constantly changes.

Steven Johnson, author of several books on popular technology culture and neuroscience, agrees that games are not stupefying gamers. In his book *Everything Bad is Good for You*, he asserts that gamers are doing anything *but* zoning out when they play games. "On the simplest level," Johnson explains, "the *Zelda* player learns how to grow bombs out of flowers. But the collateral learning of the experience offers a far more profound reward: the ability to probe and

telescope in difficult and ever changing situations," (60). It does not even matter what the game is about, Johnson contends, but the *way* that games inspire problem-solving that leads to strong mental development and activity.

Our lives, as with videogames, require us to make decisions and set objectives in order to accomplish our goals. In order to play a videogame the player must actively participate. Johnson describes the structure of videogames as "telescoping," by which he means that they utilize a near-endless nested string of objectives that lead the player toward an ultimate objective, much like the many conditional judgments I had to make when I played *Guild Wars*. In order to solve the various challenges that the game poses the player must "probe" to discover possible solutions; the player makes an attempt and evaluates the result, adjusting as he or she continues. Because videogames support probing, mistakes offer learning experiences and knowledge that is immediately useful in the next attempt. Since the experience of telescoping and probing is lifelike and engaging, Johnson argues, people who play videogames are, whether intentionally or not, receiving intense training in complex task solving (42–62).

So, why are videogames not promoted as highly engaging and active enablers of learning? Sure, I may have played some *Oregon Trail* in my fourth grade social studies class, but playing that game was hardly the objective of the class. One possible explanation for the lack of videogames in schools is simple economics. In comparison to card games, for example, videogames require devices that are often expensive or technically complex. I was lucky during my primary education: my schools had good funding and always had the latest iMacs or MacBooks. Even then, videogames were thoroughly discouraged. That never stopped us, though. My friends installed bootleg copies of *StarCraft* on our school computers and we used the local school network to play games against each other. Nevertheless, even if a school has the funding to afford up-to-date PCs or Apple products, this does not guarantee that the students will be able to effectively use them. Though, I would not be surprised if the teacher, rather than the student, would need to learn how to use the technology.

While I have explained why I disagree with artificial differentiation between books and videogames to explain reality, the comparison *is* useful to discuss how their inherent designs affect the experience of their readers or players. The ability to play a videogame might not be the same as learning from one, and this points to one of the fundamental problems with using new technology, videogames especially, as learning tools. When a student wants to read something, his or her objective and the means of accomplishing that objective is the same: language. By this I mean the only way to read a book is to understand the language that the book is composed of. The reader understands the book—in other words, understands the words, sentences, and paragraphs that interact to form knowledge—as a result of their ability to understand language, not the other way around. Many books intended for language acquisition, *Green Eggs and Ham*, for example, have nonsense meanings or otherwise simplistic plots. Similarly, for people who are fluent in the English language, or even highly literate, reading the works of Shakespeare can be extremely difficult because the words are confusing, not necessarily the plots.

Unlike reading, however, the means of playing a videogame and the objective of playing a videogame are usually not the same. The ability to use a user input device, such as a mouse or a controller, must be acquired by the user. Even as a gamer, I still have difficulty using controllers, and prefer a mouse and keyboard. Learning the controls of a game and how to navigate its user interface is the necessary first step before a player can *play* that game. Moreover, a player can complete a game without understanding how to program in C++ or create 3D models in Maya, and certainly without realizing that the game is actually lines of code and electrical currents.

Using videogames as enablers of learning requires the use of complex mental and physical interactions, such as probing and telescoping along with enough familiarity with the input device of choice. Additionally, it requires a level of videogame literacy that must be accessible to both the teacher and the student (Gee, 135–136). Educators and researchers are only just starting to understand what is required to successfully use videogames in schools. People *are* developing pedagogies around playing videogame, however, which I will later give an example of.

Another possible reason why schools hesitate to use videogames as part of the curriculum is that, like my mother, other parents perceive videogame playing as a lazy, physically degenerative activity. While it is true that videogames have traditionally required minimal physical activity, this is not a significant argument against them. If taken to an extreme, any activity, even exercise, can become unhealthy. When used reasonably, an activity that does not inspire cardiovascular health is not unhealthy by default. The majority of the school day is directed towards mental, not physical development, yet it would be absurd to lodge a complaint to a school board that eighth-graders need stronger cardiovascular training during their geometry classes. That said, videogames that require physical movement, such as those on the Wii or Kinect, are gaining popularity. Whether or not these games are actually effective exercise tools depends on the player, but studies have shown that these games can be used as effective exercise regimens (Bogost 110–116).

I have focused much of my attention on the school environment and my personal experiences with games in schools, but parenting is also an extremely important influence on learning. I am not a parent myself, but I discovered an amusing story from the writers of one of the most influential online webcomics, Penny Arcade. Mike Krahulik and Jerry Holkins are as nerdy as they come. They started their webcomic about games and other geeky things back in 1998, and it has grown into a company and a brand that hosts such things as the Child's Play charity and the twice-yearly Penny Arcade Expo. A few years ago, Mike and his wife Kara had a son, Gabriel, whom they named after Mike's comic alter-ego. In November of 2010, Jerry wrote about their bizarre struggle to find a stance on Gabriel's strong interest in playing *Minecraft*. Jerry writes, "We believe, like every cognizant being, that progenitors should arbitrate the media consumption of the organisms they create. In other words, parents should parent…As a life edict, especially for enthusiasts of interactive media, it's somewhat more complex" (Krahulik and Holkins).
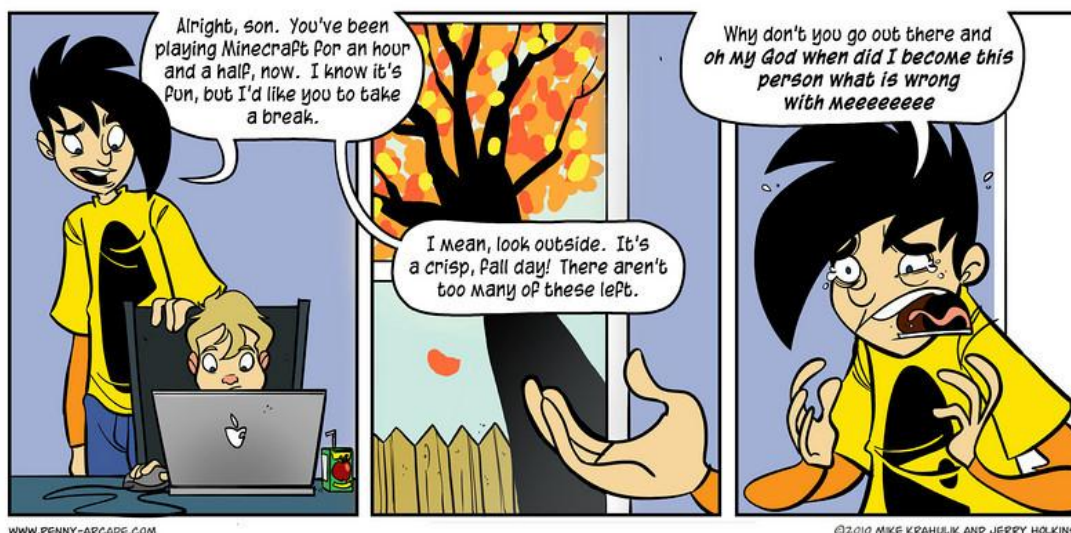
Their dilemma stems from the seemingly boundless creativity that *Minecraft* allows. In *Minecraft*, players spawn in a random computer-generated world that they must then scour for resources and survive the monsters that appear after sunset. The world is graphically simplistic—it uses a retro pixilated style—yet operationally complex, allowing players to have nearly free-reign over the world. Players can craft (combine) resources such as wood into new tools or materials, such as axes or wood planks. These crafted items enable players to collect new resources, build useful structures, or defend themselves. Referencing some screenshots of the structures that young Gabriel had created, Jerry explains, "This is how Gabriel the Younger invests his leisure hours - in the construction and demolition of imaginary worlds. You can't tell me, or at any rate I will refuse to *hear*, that this doesn't have value." The virtual world of *Minecraft* offers Gabriel the same, or even more, freedom to create and play than his parents were allowed when they were children.

Latching onto the potential of *Minecraft* to enable educative experiences, some educators are using their students' eagerness to play videogames to their advantage and have brought *Minecraft* into the classroom. Joel Levin, a computer teacher at the Columbia Grammar and Preparatory school in New York City, has been using *Minecraft* with his students to teach community building, creativity, responsibility, manners, and internet research skills. In an interview for Kotaku, a popular gaming-news blog, Levin explains that one of the important lessons he teaches his students through the game is social responsibility, since the students always play together in the same world. He explains:

> "In my classroom this is often the first time that they are coming up against boundaries—behavioral boundaries—while they are on the computer, or certainly while they are playing a game. So, they are used to doing whatever they want and not having any consequences. So, this is the first time that I'm hoping that they realize that they are responsible for their actions online, in games, and on the internet" (Totilo).

Levin often posts videos of his students playing *Minecraft*, along with tutorials for teachers wishing to learn how to use the game in their classroom. On his blog, The Minecraft Teacher, Levin also collects links and videos to other teachers who are using *Minecraft*. For example, a student in a history and geography class constructed an entire functioning city in the game in order to demonstrate that he understood the history of city development (Levin).

Minecraft in schools is interesting, but what about Soka Education? Evaluating the applicability of videogames for Soka Education is simpler than doing the same for education in general. In my experience, Soka Education is a philosophy more than anything else, and thus more easily implemented. The two words, "humanism" and "value-creation," are often referenced as its motivating principles. In his essay, "Serving the Essential Needs of Education," Daisaku Ikeda explains his motivations for founding SUA. He writes: "It is vital that we define the ideal direction for **humanistic** education…As its [SUA's] founder, I am committed to bold experimentation and full implementation of the ideals of **value-creating** education" (89). What is humanism? And what is value-creation?

Rather than hypothesize about the perspectives of my professors or fellow Soka Educators, I will offer my personal perspective as a student. I am no more a scholar of SUA's founder's writings than any other student at this school, nor do my research interests lead me to studying education or learning theory. I am a student, first and foremost, who has focused on the Humanities and literature with a research interest in videogames. In my three and a half years at SUA, I have never taken a class explicitly about humanism or value creation. Nevertheless, if

SUA is fulfilling its purpose in providing an education based around these two core principles, I should now have an understanding of them.

The primary method of ensuring that students learn these core principles is through the general education requirements. Thus, the two CORE classes we take as freshmen and sophomores. As explained by Ikeda, the SUA core curriculum attempts to engage students with four major humanistic inquiries:

> "At Soka University of America, meanwhile, every student and faculty member will participate in the Core Curriculum, a unique series of four courses focusing on central issues facing our world in the twenty-first century:
> 1. What is an individual human life?
> 2. What is the relationship between the individual and the physical environment in which we live?
> 3. What is the relationship between the individual and the human environment in which we live?
> 4. What are the global issues in peace, culture, and education?
> Each issue will be addressed from a range of perspectives – historical, multicultural, analytical and experiential – so as to provide the foundation for ongoing learning," (90).

In practice, SUA students only take two core classes, not four. But that does not change anything. The explanation of the core curriculum on the SUA website reiterates the same perspectives and goals as the original statement by Ikeda. Moreover, the four points listed by Ikeda have become the perspectives of our four concentrations. The fundamental question of the Humanities, then, is: "What is an individual human life?" For Environmental Studies: "What is the relationship between the individual and the physical environment in which we live?" For Social and Behavioral Sciences: "…the individual and the human environment…" Finally, for International Studies: "What are the global issues in peace, culture, and education?" The focus on humanism is clear, yet how these courses lead to an understanding of value-creation is not.

Ikeda provides his interpretation of Makiguchi's idea of value-creation in another essay. He writes: "Put simply, value creation is the capacity to find meaning, to enhance one's own existence and contribute to the well-being of others, under any circumstance" (100). According to this definition, I believe it would be difficult to teach or take a course on learning how to create value. Value creation seems more like a personality trait than an identifiable skill such as being able to write a five-page rhetorical analysis.

The sanctity of life is one value that Soka students are consistently told that they should have. It is in the very first sentence of the explanation of Soka University's values: "Soka University is founded upon the Buddhist principles of peace, human rights and the sanctity of life" (Soka University of America). This statement is clearly linked to Ikeda's own assertion that "education should teach youth to uphold the sanctity of life—for both self and other—so that they may create supreme value in their own lives as well as for society," (xi). This value has led to conflict. I remember informal debates erupting about whether or not students should be allowed to have Nerf-gun wars in the dormitory because of fears that this activity would appear to promote violence against fellow students. Similarly, students have questioned the value of playing Assassins, an alternate reality game in which players must take out their mark by accomplishing a predetermined task against them, while also cautiously avoiding the other players who are attempting to do the same to them. Videogames have been the subject of the same questions about play violence. Many of today's most popular videogames center on violence: the two best-selling games of the latest generation are first-person shooters (Morris).

Dismissing videogames as violent and lacking in value intentionally precludes the opportunity to discover how they can be humanistic or value-creative *through* the use of virtual violence. Marshall McLuhan, famous media theorist, chastises those that react to games with knee-jerk dismissal: "To take mere worldly things in dead earnest betokens a deficit of awareness that is pitiable" (325). John Dewey, an educator and theorist whose work Ikeda often cites, echoes McLuhan's point as well: "Perhaps the greatest of all pedagogical fallacies is the notion that a person learns only the particular thing he is studying at the time," (48). As Steven Johnson points out, many traditional games, such as chess or weiqi, rely on violent conflict. No one makes a fuss over the fact that chess utilizes a "simplistic, militaristic plot" and always ends with the usurpation of either the black or white king (40).

Videogames provide opportunities for educators, researchers, players, parents, and anyone else who is curious to understand how values can be created, understood, used, manipulated, rejected, or otherwise. James Paul Gee, whom I have quoted several times in this essay, summarizes the link between videogames, value-creation, and education very succinctly, and I will once again use his example as my own. Like Ikeda, Gee believes that one of the main purposes of education is to teach students about values so that they can make well-informed decisions throughout their lives. When students are learning calculus or biology, history or English, they must also learn how to adopt a certain set of values that a biologist or poet would have. Gee argues that games inherently provide students with the opportunity to engage with the world using a set of values that they may not understand:

> "A game like *S.W.A.T.4* is all about such identities and values. In playing the game, the player comes to realize that S.W.A.T. team members look at and act on the world in quite distinctive ways because of their values and goals and that these values and goals are supported by and integrally expressed through distinctive tools, technologies, skills, and knowledge. So, too, with any type of science, for instance" (172).

The missions in *S.W.A.T. 4* often involve violent crime, drug abuse, and domestic violence. Sometimes, if the situation spirals out of control, the player must use violence. Whatever happens, in order to play the game the player must learn how to think like a S.W.A.T. member, since the game severely punishes improper behavior. Nevertheless, the player does not necessarily need to agree with the value system that he or she enacts. Disagreeing is as important as agreeing. Fostering a person's ability to think critically about values that they do not have is as important as teaching them about values that they should have.

To answer the question of whether studying videogames or using videogames as a learning tool can be both humanistic and value-creative, my short answer is: Yes, absolutely. In his definition of value creation, Ikeda did not write that value creation is the ability to find meaning under any circumstance, *except if you are playing a videogame.* A videogame has no more power to control someone's thought or actions than a book or a movie. As a gamer, value creation and humanism will always be my responsibility and never the effect of a game. Videogames must always be *played by someone*. Although the subject matter of a game may appear to counteract the values of Soka Education, the player always has the option to think critically about the meaning of their play and to create value from it.

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Makiguchi Translation: Research into Community Studies as the Integrating Focus of Instruction

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Makiguchi's ideas about education are succinctly expressed in his book *The System of Value-Creating Pedagogy* [*Soka Kyoikugaku Taikei*]. Originally, Makiguchi hoped for this work 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 of these ideas in the classroom. However, in the end he was only able to publish the first four volumes (Shiohara 174). In addition, Makiguchi wrote many essays and papers which amount to about one volume of material (Shiohara 176).   Because Makiguchi explains his teaching practices in some of these writings, these materials could be used to study his ideas regarding methodology. Unfortunately, these works have not yet been translated into English. Therefore, although we have a good understanding of Makiguchi's general educational philosophy, in terms of the current study of Soka Education in the English language, the details of the concrete practices that he envisioned remain unclear.

For these reasons, *Research into Community Studies as the Integrating Focus of Instruction* (hereafter *Community Studies*) is important because in it, Makiguchi presents his idea of community studies as an actual program to be implemented. He includes specific proposals such as lesson plans for various subjects and advice on teaching methods. In other words, *Community Studies* is a source which researchers can use to develop an understanding of the practical application of Makiguchi's philosophy that he envisioned.

Along with *The System of Value-Creating Pedagogy* and *The Geography of Human Life*, we can consider *Community Studies* to be one of Makiguchi's major works. Therefore, it is

surprising that despite the crucial significance and relevance of this text with respect to the present state and future development of Soka education, no one has yet translated it into English. For these reasons, we decided to translate *Community Studies* over other possible writings of Makiguchi.

Through our analysis of *Community Studies,* we aim to develop a deeper understanding of the way Makiguchi envisioned the methodological application of his pedagogy. Furthermore, in line with his conviction that students can perceive universal principles through the observation of particular examples, we hope that our work can identify methodological principles of Soka education that can be applied in other contexts. Knowledge of these principles will definitely be essential for those who wish to expand the realm of Soka Education in the future.

Historical Background of Community Studies

Makiguchi was born in 1871, a period when the previously feudalistic regime of Japan had begun working towards becoming an industrial and democratic society ("Tsunesaburo Makiguchi Website[1]"). With the rapid growth of a capitalistic economy and militaristic power, imperialism emerged from Europe and the United States. Japan also strived to reach the economic and militaristic standards of the West based on land-tax reform and the establishment of an educational system which incorporated the ideas of Western learning (Gakken, 2005; Shosetsu Nihonshi Zuroku Henshu Iinkai, 2008; Takioto, Yoshiyuki, 2005; Sotozono, Toyochika, 2006; Teikoku Shoin, 2007; Yazawa, et al, 2005; Zenkoku Rekishi Kyouiku Kenkyu Kyougikai, 2007). Therefore, Makiguchi was born in a time when knowledge and social systems were undergoing rapid change.

Community Studies was first published in 1912 when Makiguchi was working at the Ministry of Education as an editor of geography textbooks ("Tsunesaburo Makiguchi Website"). This was before his conversion to Nichiren Buddhism in 1928. He had previously published his first book, *The Geography of Human Life*, in 1903, which introduced his ideas of studying geography based on its relationship to human activity. In *Community Studies,* Makiguchi's ideas about teaching and learning in the community were further developed into specific practices (Gebert 149). His later books, four volumes of *The System of Value Creating Pedagogy,* were also based on these ideas. In terms of education in Japan at that time, Makiguchi was critical of its effectiveness and criticized its inefficiency. As mentioned earlier, Japan and the entire world were rapidly changing with the development of capitalism and industrialism. The goal of Japanese education, under the influence of world affairs, was the development of citizens who would contribute to capitalism in Japan (Kubota 42). Moreover, Japanese public schools practiced traditional education in which knowledge was passed down from the teacher to the students (Kubota 42). The curriculum and lessons plans were set by the Ministry of Education. The subjects to be taught in each grade level, the textbooks to be used, the content of instruction, and the time allocated for each subject were all decided by the government ("Ministry of Culture, Sports, Science, and Technology in Japan").

The emergence of progressivism in the United States and New Education in Europe influenced Japanese educators from the early 1900s. In Japan, this movement was called the Taisho New Education Movement [*Taisho Shinkyoiku Undo* 大正新教育運動] (Kubota 38). Japanese educators were influenced by the alternative teaching methods introduced from the West. Likewise, Makiguchi was also influenced by them. In particular, Johann Friedrich Herbart and his followers, Willhelm Reain and Tuiston Ziller, are cited in his *Community Studies* several times. Although Japanese educators incorporated these new teaching methods, they were

opposed by many critics, and eventually progressivism was suppressed by the government as the country gradually headed towards war (Kubota 49).

Community Studies

Community Studies consists of 30 chapters divided into three sections: "Theory of Community Studies," "Practical Curriculum of Community Studies," and "Practical Usage of Community Studies' Materials." After we looked at the first six chapters in section one, we noticed that this section introduces the fundamental arguments that Makiguchi makes throughout the book. Then we found that chapter one, two, and three of section one mainly discuss basic concepts regarding community studies whereas chapter four, five, and six include specific ideas such as lesson plans. We decided to focus on the first three chapters, particularly on chapter three, because this chapter explains the most fundamental concepts of community studies as well as the problems in the educational world of Makiguchi's day. The aims and roles of community studies are also discussed in this chapter. The translation of the table of contents is attached (Appendix A).

Makiguchi introduces the reason that community studies is necessary by mentioning the problems of the academic world at that time. First, he argues that "Just like a weed floating on the water, each subject exists in a larger conceptual world lacking unity, isolated, scattered, and fragmented. So in order to bring those subjects into one organic system that is fused and integrated, we return to the necessity of a special subject" (3: 62). Though a student's education may cover a wide ride of subjects such as math, science, history, language etc., because these subjects are taught separately, students are unable to create connections. In order to help students integrate the subjects, a "special subject" which is community studies is necessary.

Makiguchi envisions community studies to be the center of all subjects, a focus where subjects can be integrated. Through community studies, Makiguchi hopes that the concepts acquired from early childhood until school age will be complemented and organized into an organic system and that this framework will be used as a reference point to further speculate on the vast world. Community studies can be likened to the trunk of a tree and all other subjects can be likened to branches and leaves (see Appendix B).

He further develops his critique about the disconnection between subjects. He claims:

> In other words, because subjects are divided prematurely, the foundation becomes too weak, which has resulted in the harmful effect of the inefficient use of students' energy. Thus in order to save students from this, it is necessary [for teachers] to let students study a basic, general subject for deeper understanding before proceeding to the division of subjects. (3: 62)

According to Makiguchi, all subjects are originally connected to each other. However, because teachers divide the subjects too early in a child's development, the student does not have a foundation to connect each subject. Community studies offers a point of intersection from which students' can then gain a deeper understanding of the subjects as they relate to each other. In addition, Makiguchi argues that it is important to study community studies alongside other subjects because if children studied the divided subjects before community studies, they would be unable connect each subject.

Makiguchi also argues that students are not "blank slates." On the contrary, they have valuable concepts and information to bring to the classroom. He writes:

> It is true that it seems like children's conceptual world may appear to be much less developed than that of adults, which is quite enriched. However, this is merely a superficial view which compares the child's conceptual world with that of the adult, whose knowledge includes more than that of just the community. And if [we] observe children a little more accurately, [we] will find that although they do not have enough knowledge about the vast world like adults do, children's' knowledge about each aspect of the community where they have grown up since birth is surprisingly abundant. You can find six or seven year old children who have just as much knowledge about catching dragonflies as adults have common sense. Try asking them to name all the kinds of dragonflies. These children, who can list at least five or six types of dragonflies although their parents and teachers never taught them, are not necessarily limited to those who are particularly bright. (3: 64)

In this paragraph, Makiguchi claims that to think children are blank slates is a fundamental error. He uses an example of dragonflies to show that children already have abundant knowledge before teachers and parents teach them because children are active participants and observers of their surroundings. Since they are born, they accumulate knowledge and concepts about the world by hearing, seeing, smelling, touching and eating. Thus it is necessary for teachers to acknowledge that children already are the owners, users, and—perhaps most significantly— producers of meaningful knowledge.

Based on the idea that students have a rich knowledge by the time they start attending school, Makiguchi articulates that one of a teacher's roles is to help students organize their (already existing) conceptual world. He states:

> [W]hen teachers help students organize their existing conceptual world, the thinking world which has existed in confusion will resolve itself, be synthesized and newly combined, and become a new organization; consequently, obscure impressions become clear, ambiguous relations become distinct, and eventually an interest to actively study arises. (3:65)

In regards to teaching, Makiguchi differentiates three types of teaching: bestowal (授与 [*ju-yo*]), organization (整理 [*sei-ri*]), and instruction (教授 [*kyo-ju*]). According to Meikyo Japanese dictionary, 授与 [*ju-yo*] means to give something to someone whose social standing is lower. Therefore, an English word, bestowal, was chosen for the translation for 授与 [*ju-yo*]. The definitions of 整理 [*sei-ri*] in the Meikyo Japanese dictionary include 1) to organize things in order, and 2) to dispose of unnecessary things. Makiguchi argues that the role of teachers is to make students arrange the concepts that they already have systematically. Therefore, 整理 [*sei-ri*] was translated to organization. Lastly, Makiguchi uses 教授 [*kyo-ju*] to describe another type of teaching. 教授 [*kyo-ju*] means to teach academics, technology, skills and so on. *Kyo-ju* is composed of two Chinese characters: 教[*kyo*] and 授[*ju*]. 教[*kyo*] literally means to teach or to instruct, and 授[*ju*] means bestow or passing down. The word instruction (教授 [*kyo-ju*]) is used

to indicate a general sense of instruction or teaching; therefore, it incorporates both organization (整理 [*sei-ri*]) and bestowal (授与 [*ju-yo*]).

Makiguchi values organization (整理 [*sei-ri*]) more than bestowal (授与 [*ju-yo*]) and recognizes organization as the major role of teaching. He states:

> Some seem to regard the main aim of instructing community studies as a bestowal of basic concepts, but I venture to avoid using the word bestowal and would like to say organization of basic concepts. . . . So when teachers make students organize their existing conceptual world, the thinking world which has existed in confusion will resolve itself, be synthesized and newly combined, and become a new organization; consequently, obscure impressions become clear, ambiguous relations become distinct, and eventually an interest to actively study arises (3:63, 65).

Although Makiguchi criticizes the teaching method of "bestowal," he argues that it is sometimes necessary because all children do not have the same conceptual world. In other words, children form different conceptual frameworks since their living environment, life experiences, and perceptions of the world vary. Makiguchi argues that to fill the gap in students' conceptual worlds, sometimes it is necessary to provide (bestow) them with new concepts. He explains:

> [D]epending on the circumstances there must be differences in the conceptual world, such as the [understanding of] conditions of oceans for the child living among the mountains, or the [understanding of] conditions of mountains for the child living in the town. Then, needless to say, there are occasions when it is necessary to bestow new concepts to compensate for deficiencies. (3:66)

Makiguchi also states that when it is necessary to bestow knowledge, teachers should try to incorporate actual experiences:

> In cases of bestowing fundamental concepts or arranging the conceptual world, teachers should try as much as possible to avoid indirect observation, which is using their own words, and let students always have direct contact with both artificial and natural phenomena. It should be counted as one of the unique roles of community studies, distinct from other subjects, to let students practice using their sensory organs. (3:66)

When teachers explain by using their own words, students learn the knowledge mediated through the perspective of the teachers. Makiguchi believes that such indirect observation should be discouraged as much as possible. Rather, students should engage in direct observation so that they practice using their own senses to perceive the world.

In chapter three, he provides three aims of community studies:
1) [Community studies need to be something that] gives basic concepts that are necessary as the starting point of the instructions of various subjects;
2) [Community studies need to be something that] covers necessary directions of application as the end point of various subjects[2]; and
3) [Community studies need to be something that] has capacity to fill the role as the integrating focus of various subjects (3: 63).

As a result of implementing community studies, students are expected to have the following five outcomes: 1) be able "to clearly realize the complex and multiple dimensions of power in the natural world and in human affairs in the community" (3:66); 2) be able "to observe the surrounding natural and artificial universe" (3:66); 3) be able "to perceive each thing and the beautiful and mystic relations between all things" (3:66); 4) be able to "understand and protect the dear community which nourished them, and who gladly reciprocate the blessings they received" (3:66); and 5) experience the "sprouting of a lofty quality which will sympathize with and contribute to the society, nation, and humanity" (3:67). He argues that by directly observing the local community, students will be able to develop an understanding of the relations between different objects and also the relations between the world and themselves. The interconnectedness that students find will help them develop appreciation and contributive attitudes toward their own community, society, nation, and even humanity.

Translation of Power

The translation of Makiguchi's work proved a challenge as the meanings of words vary in different language. One of the terms we found difficulty is 勢力[*sei-ryoku*], which was translated to "power." To better understand Makiguchi's thoughts behind this term, it is necessary to analyze its meaning more closely. 勢力[*sei-ryoku*] is composed of two Chinese characters: 勢 [*sei*] and 力[*ryoku*]. These two characters have different pronunciations as nouns: 勢 [*ikioi*] and 力 [*chikara*]. According to two Japanese dictionaries, *Digital Daijisen* and *Meikyo*, 勢 [*ikioi*] means: 1) strong force or power that maintains or strengthens the active movement of things and matters, especially strong force that socially suppresses others; or 2) an inevitable course of matters, whose course is uncontrollable by humans. 力 [*chikara*] can be translated as physical or imaginary power, force, pressure, capacity, skill, authority, right, or strength. The dictionary states 勢力 [*sei-ryoku*] is the *ikioi* and *chikara* that suppress others and make them follow or have them under control. Therefore, the power here is active, suppressive, and directive. We chose "power" for the translation of 勢力 [*sei-ryoku*] because the English word "power" is inclusive of all these ideas. However, it is important to analyze the original word because the various meanings and nuances behind words can be lost when they are translated. In this case, the numerous potential meanings of the word 勢力 [*sei-ryoku*] become combined into the single word "power."

Another point to keep in mind when the translated work is read is that the meaning of words may have been altered over time. When we translated Makiguchi's work, we found difficulty understanding some words because those terms are not commonly used today or because Makiguchi made up some words. There may be some words that are commonly used now but have different meanings than in the past. This can be said to be true of the English language as well. We tried our best to translate *Community Studies* as it appears. However, because it was written almost 80 years ago, the meaning of some words may be different from the way that he initially intended to use them. Scholars who wish to translate Makiguchi in the future can utilize the dictionary that he personally used. They can also utilize the footnotes of *Makiguchi Collections* as Makiguchi researchers explicate many obscure expressions that Makiguchi uses.

To understand the meaning of words correctly, it is also important to research the historical context of Makiguchi. Due to a severe censorship during war time Japan, Makiguchi had difficulty in directly expressing his thoughts. Personal interviews with Makiguchi researchers, Masayuki Shiohara and Takao Ito revealed that Makiguchi sometimes had to use ambiguous and oblique expressions to explain his thoughts to trick the eyes of censors. In addition, his position of an editor of national textbooks made it difficult for him to critique the government's educational system at that time. Therefore, the historical context of Makiguchi has to be taken into consideration.

Comparison between Makiguchi and Other Philosophers

In this section, the ideas developed thus far will be compared with similar thoughts from various educational philosophers in order to highlight points of similarity and difference from other progressive, humanistic, and critical pedagogy traditions. In *Community Studies*, Makiguchi emphasizes the importance of students developing an understanding of the relationship between the various concepts that they learn. Jacques Rancière's three principles of "universal teaching" make the same point by explaining that when you read a text, you should "compare it with everything else you have learned" (Ranciere 28). In this spirit, we will now consider the connections between the principles of community studies and other educational philosophers.

Makiguchi's idea that teachers should assist in the development of students' conceptual world is one that supports the self-directed learning of students. His frequent usage of the word 整理 [*sei-ri*]) or organization (of students conceptual framework) and 教授 [*kyo-ju*] or instructions suggests the teacher's role should be more like that of a facilitator. He also notes that that the method of 授与 [*ju-yo*], or bestowal, may be necessary but only in situations when students lack the experience of direct observation of certain concepts. In other words, the teacher plays a secondary role by helping the students develop the independent ability to integrate new knowledge into their existing conceptual framework. The only case in which the teacher plays the primary role is when the student lacks a necessary concept. Makiguchi's description of facilitation is an example of Carl Rogers' emphasis on teaching the process of learning over particular facts. Rogers writes that, "The only man who is educated is the man who has learned how to learn; the man who has learned how to adapt and change; the man who has realized that no knowledge is secure, that only the process of seeking knowledge gives a basis for security" (304). In other words, an individual can learn how to learn by developing the ability to integrate new concepts with already possessed concepts.

In opposition to an emphasis on learning how to learn is an emphasis on factual learning and memorization. In *Pedagogy of the Oppressed*, Paulo Freire describes such a model which he terms the "banking method of education." He describes it as a system in which "Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat" (72). Unlike Makiguchi's model, the student is no longer learning how to learn in this system. In fact, they are completely unable to learn on their own. They must have a teacher to provide information. The emphasis has shifted from studying concepts and their relations to studying individual, isolated facts.

Recently, there has been an increasing amount of research regarding the Direct Instruction (DI) schooling program, implemented in such places as the City Springs Elementary

School which was the subject of a PBS documentary in 200. DI instruction operates on the principles of the banking system. The teachers provide the students with facts and then test their recollection by asking questions and requiring a response in unison. This system stands in direct contrast to Makiguchi's because there is little emphasis on exploring the various relationships between different ideas, as is emphasized in community studies. For example, scenes in the documentary in which teachers asked historical questions such as "Who was America's first president?" shed light on how the DI system completely negates the importance of factors such as context and relation, and instead subjects the rich knowledge to simple factual recollection. In other words, the DI model would definitely be unable to fulfill Makiguchi's aim of helping students develop a holistic, interconnected conceptual understanding.

If the goal of education is to help students build connections between ideas and subjects, then how can this be done? In terms of integrating the various subjects, Makiguchi argues that community studies could serve the role as the integrating focus of instruction around which all other subjects could be organized. But within each individual class, what can teachers do to help students build connections? Makiguchi explains that when helping students organize their conceptual world, "teachers should try as much as possible to avoid indirect observation, which is using their own words, and let students always have direct contact with both man-made and natural phenomena. It should be counted as one of the unique roles of community studies, distinct from other subjects, to let students practice using their sensory organs" (3: 66). Makiguchi argued that educators should allow students to discover connections on their own by engaging in direct observation.

The Farm School, a local elementary school engaged in a variety of innovative educational ideas, discourages a process they call "brain robbing". The school instructs children not to tell other children the answers to questions, because this "robs" them of the opportunity to make a connection to solve the problem in their own way. Educational models based on the banking system, such as DI education, are guilty of "brain robbing". Because students are given the information by another person, they are unable to figure out a problem independently and build their own conceptual connections. As Carl Rogers argues, the only true learning is self-discovered. He explains that he has "come to feel that the only learning which significantly influences behavior is self-discovered learning, self-appropriated learning . . . truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another" (302). In other words, a teacher cannot possibly impart learning to the student, as is attempted in the banking system. The most that an educator can do is guide and facilitate the self-made discoveries of the learner.

In the process of facilitating self-discovered learning, evaluation (whether positive or negative) can often end the learning process. If evaluation is positive, the student will feel that he or she has come to the correct answer, and stop pursing additional learning. Carl Rogers explains, "We would do away with the exposition of conclusions, for we would realize that no one learns significantly from conclusions" (303). Negative evaluation can have a similar effect. At the Farm School, they avoid evaluating students' claims as correct or incorrect, and instead encourage students to agree or disagree. By avoiding evaluation, students are given the space of freedom to make claims, provide justifications, and explore implications. In other words, they are free to build the connections that Makiguchi felt were so important.

Makiguchi's claim that students are not "blank slates" but rather individuals who bring significant and relevant experience and knowledge to the classroom is another important idea in *Community Studies*. Freire criticizes those who support the "blank slate" theory, arguing that,

"In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry" (72). Freire, Makiguchi, and Vygotsky all argue that even the youngest children have already begun to develop valuable knowledge and concepts which they can bring to the classroom. Makiguchi's story of a child who is an expert on dragonflies is similar to Vygotsky's example of the baby who learns to point. Both stories illustrate that from the moment of birth, individuals begin to develop a conceptual world.

For this reason, Makiguchi argues that teachers who believe that students' concepts are inadequate are mistaken. Rather, it is the role of an educator to work with each student's unique conceptual world and experiences. For example, at the Albany Free School in New York (the subject of a documentary entitled *Free to Learn*) students are given the freedom to explore learning based on their own unique interests. In the documentary, a young boy who is interested in film-making is allowed to make his own film. In this model of education, the teacher must have an understanding of each student's individual interests and intellectual abilities if he or she hopes to be a useful guide. In Sonia Nieto's study, one of the interviewed students she interviewed, Manuel, shares that "If you don't know a student there's no way to influence him. If you don't know his background, there's no way you are going to get in touch with him. There's no way you're going to influence him if you don't know where he's been" (149). If educators understand students' previous experiences, they will be more equipped to fulfill what Dewey saw as one of the purposes of education: the integration of new knowledge and experiences with previous experiences.

Another question which has been raised during the course of this research is: what would a critical Soka pedagogy look like? In our translation, Makiguchi briefly mentions power when he explains the outcome of community studies. He states that as a result of community studies, students will be able "to clearly realize the complex and multiple dimensions of power in the natural world and in human affairs in the community" (3: 66). In learning about relationships between various elements of the natural and human world, power relationships are also important. In this sense, our translation suggests that Makiguchi's philosophy is in greater agreement with that of Paulo Freire than may have been previously known to the English world. Other than Andrew Gebert's article on *Community Studies,* the selection of Makgichi's work published in English did not include any work in which Makiguchi directly and explicitly referenced power relations. While Freire advocated studying power relations with the explicit goal of transforming them, Makiguchi's outlook appears to be a bit less radical. In Gebert's article, he mentions that Makiguchi would use the example of teachers having authority over students and being subject to the authority of administrators in order to teach power relations to students. Although Makiguchi doesn't mention that the ultimate goal is the transformation of power relations like Freire, he does suggest that it is important for students to be aware of such issues (3: 66).

Conclusion

As mentioned earlier, *Community Studies* is a very important text for a variety of reasons. It is surprising that, despite its crucial relevance for Soka education, it has never been translated into English. Although we were only able to translate one chapter of the thirty chapter work, we believe that this translation presents some very important points regarding Makiguchi's concept of community studies. Some of these points include the role of community studies as a central

subject to integrate other subjects, an acknowledgment that students come to the classroom already possessing knowledge and concepts, and an explanation that the primary role of teachers as helping students organize their conceptual framework. In addition, the translation also demonstrates that Makiguchi deeply believes that students can learn universal principles and concepts by observing the particular environment of their local community. As the current understanding of Soka Education methodology is severely lacking in the English language, we have conducted this research with the aim of making a contribution to this important field of research. It is our hope that the project will stimulate greater interest in the topic and lead to further research and translation of Makiguchi's work which will be essential for the future development of Soka pedagogy.

Translation of *Research into Community Studies as the Integrating Focus of Instruction*:
Chapter 3 The Aims and Roles of Community Studies
Translated by Ryan Hayashi, Takako Masui, Ritsuko Rita, and Satomi Ueno

As described in the previous chapters, community studies was born out of a demand from various subject areas, but can it really meet their expectations? How can it avoid falling short of the expectations? In order to answer these questions, it is necessary to consider the aim and role of community studies.

The demand from various subjects and fields share the same end point. In short, when considering today's various subjects, even though the selection of textbooks and materials for each subject has come close to completion, there is no point of settlement in regards to a child's spiritual and mental life. Just like a weed floating on the water, each subject exists in a larger conceptual world lacking unity, isolated, scattered, and fragmented. So in order to bring those subjects into one organic system that is fused and integrated, we return to the necessity of a special subject.

In other words, because subjects are divided prematurely, the foundation becomes weak, which has resulted in the harmful effect of the inefficient use of students' mental capacity[3] Thus in order to save students from this, it is necessary [for teachers] to let students study a basic, general subject for a deeper understanding before proceeding to the division of subjects.

If there is any subject that is formulated with a special role[4] based on the common demand(s) of various subjects[5], such subject accords with the community study that has been advocated by European educational reformers for a long time or with a field of knowledge known as something like community topography. Then, what on earth is the aim of this subject born with a special role that fills this demand?

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To call this community studies, direct observational studies, or to choose other denomination is another issue, but in order to analyze the role of this one subject which developed and evolved from the demands discussed before, it seems that the several points below can provide a general depiction of the role [of community studies].

1. [Community studies need to be something that] gives basic concepts necessary as the starting point of the instructions of various subjects.
2. [Community studies need to be something that] covers necessary directions of application as the end point of various subjects[6].
3. [Community studies need to be something that] has the capacity to fill the role as the integrating focus of various subjects.

It is these three points that are the goals of community study instruction.

The expected role of the community studies as a means to arrive at the above goal is the organization of the conceptual world—that was established by repetitions of similar kinds of stimulus that children, without themselves knowing, had received in the course of a long period

of time—into a systematic organization like a well-ordered organism. In short, the organization of the conceptual world is the main role of community studies.

Some seem to regard the main aim of community studies as a bestowal of basic concepts, but I venture to avoid using the word bestowal and would like to say organization of basic concepts. The reason behind this claim is that by using the word bestowal, I fear a tendency toward misunderstanding in which instruction of community studies becomes something that always has to provide interesting, rare, and new materials, as expected in other general content subjects[7]. I fear this misunderstanding not only because of the potential harm that can be inflicted by it, but also because we can see it in reality.

Primarily, to think that in students' mentality and spirituality there are no basic concepts that should be given in community studies is a fundamental error, and we have to say that it is an insulting treatment to children. It is true that it seems like children's conceptual world may appear to be much less developed than that of adults, which is quite enriched. However, this is merely a superficial view which compares the child's conceptual world with that of the adult, whose knowledge includes more than that of just the community. And if [we] observe children a little more accurately, [we] will find that although they do not have enough knowledge about the vast world like adults do, children's knowledge about each aspect of the community where they have grown up since birth is surprisingly abundant. You can find six or seven year old children who have just as much knowledge about catching dragonflies as adults have common sense. Try asking them to name all kinds of dragonflies. These children, who can list at least five or six types of dragonflies although their parents and teachers never taught them, are not necessarily limited to those who are particularly bright. In order to list all the names like this, they must distinguish the features of each object and memorize them accordingly. Except for scholars majoring in entomology, or those who have such interest, we, teachers, who are satisfied with knowing typical subjects, cannot compete with those children by any means. From this example, [we can] surmise the entire picture[8].

Of course, there should not be any doubt if you think a little more carefully because as soon as an infant is born, they use eyes to see, ears to hear, hands to touch, and feet to move; this knowledge[9] is something that has been developed over six or seven years like this. I must say that it is obvious that a foreign teacher from another community, who has spent only a few years doing academic research in school or experienced one year or one and a half years of actual teaching, would never understand [this knowledge about the community].

Therefore, it is certain that the outcome of childhood[10] – a time when children are easily influenced by outside stimuli and excel at absorbing knowledge – will be that children's basic concepts will be sufficient in order to understand various things[11] in the vast world in the future.

[Children have these basic concepts,] but it is just that the concepts are mutually isolated from each other, or that series of concepts are not as orderly and neat as us adults. [Concepts] are often scattered and disorganized; hence, irrelevant concepts randomly appear at a time of no need, whereas relevant concepts cannot be recalled at a time of need because. Such a chaotic situation is roughly what is happening inside a child's mind.

So when teachers make students organize their existing conceptual world, the thinking world which has existed in confusion will resolve itself, be synthesized and newly combined, and become a new organization; consequently, obscure impressions become clear, ambiguous relations become distinct, and eventually an interest to actively study arises. I think you can sense the approximate reason why I venture to use the word bestowal of concepts. Even as I say this, I do not mean to throw out bestowal of concepts from the role of community studies. Of

course, there are students who are bright, dull, intelligent, and foolish[12] and there are also hosts of class divisions. Furthermore, given the same type and degree of stimulus, the influence on individuals' mental capacities will surely be different. Moreover, even with children in a similar situation, due to differences such as a family's economic situation and individual's strengths and weaknesses, there can be unexpected variance in the depth and breadth of understanding. Moreover, depending on the circumstances there must be differences in the conceptual world, such as the [understanding of] conditions of oceans for the child living among the mountains, or the [understanding of] conditions of mountains for the child living in the town. Then, needless to say, there are occasions when it is necessary to bestow new concepts to compensate for deficiencies.

In short, when [teachers] instruct community studies, organization of children's existent conceptual world should be regarded as the main task. Only for the parts one's conceptual world lacks, I want community studies to bestow the new fundamental concepts by assigning additional tasks or planning field trips etc.

If the roles of community studies explained above are accomplished successfully, I believe that it will not be too difficult to fill more sublime, advanced goals. As the saying goes, "once you obtain Long, you now want Shu"[13].

I feel certain that the aims of community studies are to clearly realize the complex and multiple dimensions of power in the natural world and in human affairs of the community, how we grow and progress by being influenced by relations, and to observe the surrounding natural and man-made universe. Another aim is to perceive each thing and the beautiful and mystic relations between all things, and to observe that each of these elements mutually disperse and integrate to make us alert, joyful, worried, angry, willing to make efforts, or comfortable. On top of that, [the aim is] to make human beings, who in their natural state are like raw ore, reveal their potential and become completely peaceful, civilized beings. With faith and devotion, they will conform to the law of nature, and sincerely and passionately become a part of and contribute to society. In other words, [the aim is the] creation of learners who understand and protect the dear community which nourished them, and who gladly reciprocate the blessings they received.

[Experiences in community studies] will eventually lead to sprouting of a lofty quality which will sympathize with and contribute to the society, nation, and humanity.

Notes

1. The Makigichi Tsunesaburo Website only reveals that the copyright of website is held by Makiguchi Tsunesaburo Website Committee. The committee members are unknown. However, during a personal interview with Shoji Shiohara, Makiguchi researcher in Soka Education Research Institute, we found out that he was a part of the committee which collected the information on the website. Therefore, we use the information confident in its accuracy.

2. Community studies would be a starting point, at which students recognize the concepts they already know, and an end point, where students understand and reaffirm the relations between themselves and the world. From the concepts learned in community studies, students can more deeply understand theories based on their direct observations. The learned theories and new concepts can then be applied to other different contexts. Therefore, the concepts are recognized in the community, relevant theories and new concepts are learned in divided subjects, and those theories and concepts are applied back to the community to deepen the understanding. When the students apply the learned theories to the community again (end point) it can also be a starting point of another learning process. Therefore, it is both the starting point and end point.

3. 心力[*Shin riki*]. *Shin* means heart or mentality. *Riki* means power, energy, or ability.

4. 任務[*Nin-mu*]: role, mission, or responsibility

5. 各方面[*Kaku hou-men*]. *Kaku* means each. *Hou-men* means direction, aspect, or area.

6. See 2

7. 分化的実科教科（内容教科）[*Bunkateki-jikka-kyoka* (*Naiyo-kyoka*)]. Content subjects: subjects such as history, geography, and science, which places practical cultivation of character as the main purpose.

8. The entire picture is a general principle that children have basic concepts.

9. 事物[*Ji-butsu*]: *Ji* means things or matter, and *butsu* means things or objects.

10. Childhood here means the period before and after entering elementary school.

11. 事物[*Ji-butsu*]: *Ji* means things or matter, and *butsu* means things or objects.

12. 鋭鈍智愚 [Ei-don-chi-gu]: It is assumed that Makiguchi made up this word. Each character respectively means

13. Long and Shu are both ancient Chinese provinces. The proverb suggests that if a commander takes one province, he will then want to take another. The meaning is: once you achieve a goal, the next desire comes up; desire is limitless. In this context, the meaning would be: once a student learns something, he or she will want to learn more.

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Appendix A

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Appendix B:

Tsunesaburo Makiguchi, Research into Community Studies as the Integrating Focus of Instruction [*Kyoju no Togo Chushintoshiteno Kyodo-ka Kenkyu*] 1912. Complete Works of Tsunesaburo Makiguchi [*Makiguchi Tsunesaburo Zenshu*]. Vol. 3. Tokyo: Daisan Bunmeisha, 1982

An Ecology of Human Life

Nathaniel Maynard and Yui Takishima

Class of 2012

Introduction

Tsunesaburo Makiguchi, an educator in pre-WWII Japan and the founder of Soka education, recognizes that there are two values of natural environment—as a provider of resources that are vital to living beings and as a basis of intellectual activities. The influence of natural environment on cultures, arts, and literature is visibly present, and even technology has been developed through replicating mechanisms in nature. Recognizing such importance of nature, Daisaku Ikeda, the founder of Soka University of America (SUA), warns that environmental destruction is a threat to human rights. In line with his deep concern, SUA has set its fourth principle as "[f]ostering leaders for the creative coexistence of nature and humanity." This paper is concerned with what this fourth principle means and how this translates into extracurricular scientific research and student-sponsored environmental initiatives at SUA. The fourth principle has been put into practice as a part of the environmental studies concentration, yet its meaning in the context of Soka education has not been a center of discussion. As a first trial to refine this principle, this paper attempts to integrate Makiguchi's and Ikeda's thoughts on the natural environment. As far as its practicality is concerned, this paper presents independent scientific research and student-led initiatives as a form of environmental education that emphasizes experience-based learning for the student, creates a sense of empowerment, and benefits the community with relatively low cost. Through reviewing the environmental philosophy developed by the two founders of Soka education and current educational practices at SUA, a few suggestions on environmental education will be made as a conclusion of this paper.

On Environmental Destruction—is this crisis biological or cultural?

Eschatology is now widely discusses, particularly among environmentalists, in a slightly different way from that of traditional Christianity. In modern context, it often refers to a belief

that devastating destructions of the natural environment would lead to the end of the world. Ikeda, in his dialogue with Arnold J. Toynbee, *Choose Life*, points out that eschatology in reality seems even more hopeless than in a spiritual sense, since there will be no salvation from above (57). There is no shortage of anthropogenic environmental changes affecting human life, and the list seems only to become longer and longer. Although many have discussed whether or not these changes can be called "problems," we can no longer wait for science to prove the causation of the phenomena we are experiencing, neglecting the negative impacts increasingly exerted on us. Numerous scholars and activists have warned that the modern scientific civilization has come to the point where we cannot procrastinate in taking action against this crisis any longer, and Ikeda is not an exception.

Science has enabled us to modify the environment at a rate nature cannot recover itself, and misuses of technology have led to unwanted disasters. Water engineering, such as river embankments and dams, is a typical case where people modified the environment for their own sake ignoring natural processes and resulted in more devastating disasters. However, scientific knowledge itself is neither good nor bad, and there have been numerous cases where science provided tools to improve the quality of human life. Ikeda explains, "Knowledge alone cannot give rise to value, It is only when knowledge is guided by wisdom that value is created" (Ikeda 2005). From this point of view, the blame seems to be found in the way humans have used scientific knowledge. One may argue that it is nothing more than natural for any species to modify the natural environment in accordance with their needs. However, it seems that our innate desire to consume nature is overly freed more than in any other creatures, as Ikeda explains:

> Modern scientific-technological civilization has given virtually free rein to human greed—it is in fact a product of liberated material greed—and unless all of us perceive this fact with maximum clarity and base our judgments on this perception, we will be unable to stop the destruction of our natural environment and the possible annihilation of mankind (Toynbee and Ikeda 1989, 39).

Ikeda argues that the greed is translated into environmentally destructive activities by an erroneous view on the relation between self and the environment. As a Buddhist, Ikeda believes in a concept called *Eshō Funi*, which means that the independent life entity and the environment supporting that life are inseparable (Toynbee and Ikeda 1989, 38). *Eshō* stands for *ehō* (environment that support life) and *shohō* (independent life entity), and *funi* means inseparable; and those words together mean oneness of self and the environment. Introduction of this term in this paper does not in any way imply this concept is unique to Buddhism. Toynbee mentions that a similar concept can be found in pre-Christian Greek and Roman literature (Toynbee and Ikeda 1989, 38). Ikeda also recognizes that the way some indigenous cultures treat nature as valuable as human spirit resembles the philosophy of *Eshō Funi* (Peccei and Ikeda 1984, 55). With being that said, for the purpose of this paper, this concept will be referred to as *Eshō Funi*, as it is the term Ikeda uses in his writings. Ikeda argues that individual human beings and the environment are interconnected, and the modern environmental crisis is a result of the violation of *Eshō Funi*.

Makiguchi's thoughts help break down this idea of *Eshō Funi* and the environmental crisis. He claims that people can be categorized into three groups based on their worldviews: (1) Those who think only about the survival of themselves and base their actions on their own wellbeing, (2) those who recognize larger community outside of themselves, understand they are part of that community, and base their actions on the recognition that they are always influenced

by the outer environment, and (3) those who recognize society but view themselves as above and capable of controlling the outer world (Makiguchi 1953, 171). He explains that the majority of modern people belong to the third group and points out there are two tendencies that lead them away from *Eshō Funi*: One is separation of human beings and non-human nature; another is the human supremacy over the environment (Toynbee and Ikeda 1989, 40). Aurelio Peccei, the founder of the Club of Rome, points out that human beings have learned to reject the idea that they are "parts of the same whole" together with other wildlife and ecosystems (Peccei and Ikeda 1984, 56). In this respect, Peccei calls this series of environmental destructions in the modern age "a cultural crisis" (Ikeda and Peccei 1984, 22). He harshly criticizes the modern civilization for "not only idoliz[ing] man and exalts his mastery over the world, if not the entire universe, but also condon[ing] practically anything he does to assert his primacy and justifies any means he chooses to use to this end" (Peccei and Ikeda 1984, 22). Agreeing with Peccei's claim, Ikeda believes that this kind of view of the world—that human beings and the natural environment are
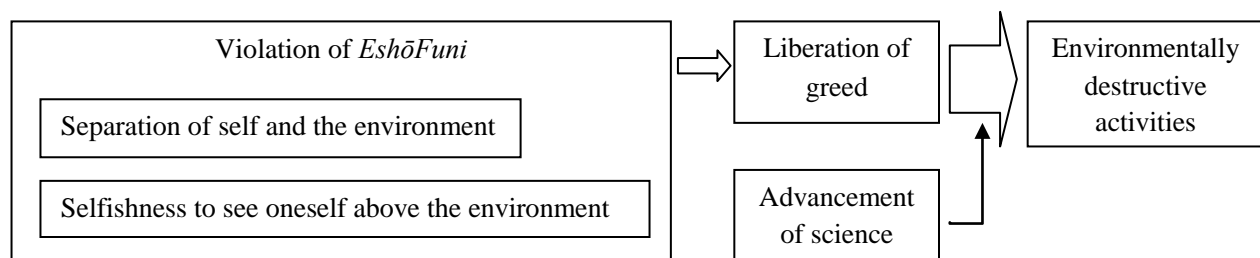
Fig. 1: Mechanism of an erroneous worldview affecting environmental destruction

"two opposed entities"—has driven people to use science as an instrument to conquer nature as shown in Figure 1 (Toynbee and Ikeda 1989, 39).

A Solution: Liberal Arts Education for Global Citizenship

Makiguchi and Ikeda seem to agree on this point that education is the key to overcoming this widespread erroneous view of the nature-human relationship. Ikeda states, in his essay on the 2002 World Summit on Sustainable Development, "If people are to take environmental issues as their personal concern, and to harmonize their efforts for our common future, education is vital. Only education can provide the driving force for such a renewal of awareness" (2010, 39). Makiguchi also calls on educational reform in *Education for Creative Living* stating, "Education can and must make people recognize the extent to which they are indebted to the society and state in which they live, not just for their basic needs and security, but for *everything* that constitutes happiness" (1989, 28). Noting the original text had been written decades before environmental movements began in Japan, it is understandable that he does not specifically mention the natural environment, and it does not seem to be misreading when we interpret the word "society" as *ehō*, or everything outside of an independent life entity, as he does not limit the dependent relationship he discusses here to a human-human relationship.

Such education focused on a "renewal of awareness" is in line with Makiguchi's well-known claim that the purpose of education is happiness. Based on his understanding that one's happiness cannot be achieved without helping others become happy, he further defines the

purpose of education as "happiness and fulfillment for all," and to achieve this goal, he states that "[education] must transform the apathy of unaware, egocentric social existence into a consciously thought-out commitment to society" (1989, 28). In *Kachiron*, he calls this transformative process as "creation of personal value." He defines personal value as the attitude of an individual toward society—whether one is living a contributive life or not (169). He further argues that personal value is ultimately defined by one's understanding of outer environment, since one cannot live a contributive life without a proper view of self and the world (1953, 171). Thus, he concludes that the aim of education is to provide students with training in proper recognition of life and creation of personal value, which would correct the wrong belief of human superiority which Ikeda is concerned with (1953, 148).

For Makiguchi, creation of personal value is to be achieved through teaching students how to create and balance the three values—beauty (aesthetic satisfaction), gain (personal gain) and good (social gain) (Makiguchi 1953, 148). While Makiguchi recognizes the realm of human

Recognition	Beauty	Gain	Good
Mathematics	Arts and Craft	Mathematics	Ethics
Science	Music	Business	Moral Education
Language/Literature	Physical Education	Economics	

Fig. 2: Contributions of some disciplines commonly taught in Japan to creation of different values based on Makiguchi's idea presented in *Kachiron*

life each value affect expands in order of beauty (part of personal life), gain (personal life as a whole) and good (lives in society), he claims that the balance of the three values are essential for human happiness. According to him, those who do not have a good balance of those three values fail to understand the relationship they have with their outer environment. And according to this classification of values, selfish greed originates in the lack of good within individuals. Thus, one of Makiguchi's goals as an educator seems to have been to help his students recognize and become able to create all three values and learn to take actions based on them. For him, all the educational disciplines contribute to recognition of the world or creation of one or more of the three values as shown in Figure 2.

This particular process of learning resembles what Ikeda calls acquisition of global citizenship, which is included in the mission statement of Soka University of America (SUA). Ikeda listed three key characteristics of a global citizen he envisioned in his lecture at Teachers College, Columbia University:
- The wisdom to perceive the interconnectedness of all life and living.
- The courage not to fear or deny difference but to respect and strive to understand people of different cultures and to grow from encounters with them.
- The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places (Ikeda 1996).

Ikeda believes education for global citizenship—education that fosters people with such characteristics—empowers people and enables them to take action despite fear of engaging themselves with society (1996).

Environmental Education within the Frame Work of Soka Education
In short, Ikeda claims that the fundamental cause of the environmental crisis is our erroneous view and attitude toward the environment, and if so, education for global citizenship is the key to a sustainable future. And thus far, such solution Makiguchi and Ikeda suggest appears to be what SUA aims for regardless of the concentrations. Now a question arises: If the global citizen Ikeda envisions upholds essential qualities for environmental leaders, why did we need the fourth principle and the environmental studies concentration to reemphasize the coexistence of nature and humanity? In fact, some claim the ideal of environmental education is that everyone regardless of their specialties builds environmental awareness. Susumu Toyama, an honorary professor of Ochanomizu Uiversity in Tokyo, categorizes environmental studies into humanics—the education of the total person in service to all mankind (Sims 1982)—together with peace studies and development studies as these areas affect all aspects of human life (Soka Gakkai Kyoiku Hombu 2007). Then, the question is what the role of the environmental studies concentration at SUA is.
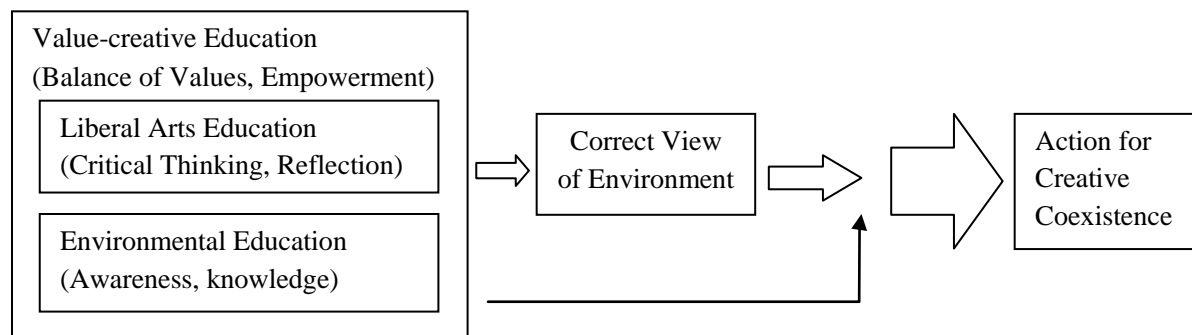
Fig. 3: Process of education being translated into action on sustainability

Ikeda breaks down the purpose of environmental education into three points: "(1) to learn and deepen awareness of environmental issues and realities, (2) to reflect on our modes of living, and renewing these toward sustainability, [and] (3) to empower people to take concrete action to resolve the challenges we face" (Ikeda 2010, 34). Liberal arts education is capable of equipping students with analytic skills in order to reflect on our lifestyles. However, without knowledge about environmental issues, they would fail to develop a proper worldview or remain ignorant about what actions are needed to achieve sustainability. Thus, it seems that the environmental studies concentration was established to provide venues for students to deepen their understanding of environmental issues in reality.

However, environmental education should not be a mere succession of scientific knowledge and skills, as Ikeda states "knowledge itself is a neutral tool that can be used for good or evil" (Ikeda 1998). In the ideal environmental education, students learn how to recognize the interdependency of nature and humanity and how to connect a local issue with that of global. Particularly, in science education, it is crucial that students understand the values of natural phenomena, investigate why they hold such values, and seek ways to create new values from scientific knowledge they have gained (Makiguchi 1997, 196). In order to achieve this goal, Akira Kato, a well-recognized Japanese educator, suggests that environmental

education should be taught in two ways: learning about the environment and learning in the environment (Soka Gakkai Kyoiku Hombu 2007). Learning about the environment refers to the classroom-setting education. Learning in the environment refers to gaining firsthand experience outside the classroom, specifically in local communities. Makaguchi encourages students to work within local communities before venturing out to do work abroad in a belief that what we learn locally can be applied into the global context (1998). In terms of environmental education, appreciating nature in local communities helps students develop the sense of interconnectedness of nature and humanity, and field studies in the local community allow students to take a close look at complexity of the environment.

To actualize his vision of education in the community, Makiguchi proposes the half-day school system. The main idea of this proposal is to consolidate school time, which traditionally has been whole day in Japanese schools, into half the time in every level of education, from elementary to university; the remaining half day is to be spent outside the classroom either being involved in productive vocational activities or pursuing further scholarly training. He sums up the idea of the system stating that "study takes place while living, and living takes place in the midst of study" (1989, 156). In this way, students learn not only to link the knowledge learned in the classroom with their real lives but also to overcome the apathy in society. At SUA, though the half-day school system has not been implemented in the way Makiguchi envisioned, students have taken initiative to expand their learning opportunities locally and globally. Here, Nathaniel Maynard, a senior student in the environmental studies concentration at SUA, reports studies and activities he has been involved as examples.

Case Study at SUA by Nathaniel Maynard:
Student-led Extracurricular Research and Policy Improvements

Soka Student Union Grant allows students to expand environmental research opportunities outside the classroom setting. I analyzed heavy metal contamination in Salton Sea (the largest most polluted lake in California) soils and fish. Originally, I developed the idea with one of my biology professors and one of my chemistry professors. The environmental problems in the Salton Sea are entirely caused by humans, and what my research focused on was the contaminated lake bed that was being exposed by reduced water levels in the sea. The lake had begun to recede because it was more cost effective for farmers to sell their water to larger cities, rather than to plant crops, and as a result less water entered the lake. Strong winds in the area could carry contamination into fields, homes, and business further degrading the already poor respiratory conditions in the area. These problems are not unique to the Salton Sea, many lakes are being degraded all over the world and face the same problems caused by unsustainable development: water diversion, increasing salinity, invasive species, and heavy metal contamination.

The strongest aspect about grant projects is it allows students to make mistakes in a somewhat controlled setting, and learn from them, before undertaking larger projects. This is especially helpful for underclassmen who are also looking for experience before they undertake capstone. It creates a record of past student projects that have been undertaken and allows students to follow the research of other students. It helps students to make judgment whether or not the project was successful, and if not, they can switch to another one. Lastly, by working in the field one becomes connected to the work one is doing on a more personal level because he or she works with people who are also facing these same problems.

Another aspect of environmental education at SUA is the close student mentor relationship, and how it relates to scientific research. At other universities research is generally undertaken at a specific research lab set up by a lead professor. At SUA, no hierarchies of labs exist, so students are allowed to assist whatever teachers that will accept them. For me this came about helping Dr. Anthony Mazeroll with field work in Cambodia, and later Peru. Doing work abroad in the field can be a challenging experience. There are very few things in the classroom that can prepare students for this. I do not recall a class experiment where you had to catch a cat because it stole some fish you were sampling. On a more serious level, the technicalities of specific fisheries techniques can be taught, but you can't really be taught how to work with local fishermen to find areas with fish. Additionally, should the student researcher make mistakes such as forgetting research notes, taking down incorrect data, or other small problems the teacher can easily correct them, and there are no serious consequences for a mistake.

The environmental committee has worked well. Already this year we have effectively developed policies for recycling on campus, a voluntary sustainable living program in the residence halls, and a native plant garden. The new recycling program developed is a good case study of the kind of efforts going on in the committee. It began with a problem, recycling was not going on in the residence halls. A student group had previously expressed interest in turning in the recycling from the residence halls to raise money for a non-profit called Free the Children which seeks to end child slavery. But with leadership transition in the club and summer, no one had restarted the recycling program. Each department assumed the other was responsible for recycling but nothing was done. To solve this we met with SUA's facilities, who is now collecting recycling from the entire SUA community and setting it aside for pickup from the club. The club also recycles in the dorms, and keeps the receipt from the recycling for the entire community, as a way to track the schools waste progress. The school can then use this information on waste to determine how to better handle waste management at SUA in the future. This kind of results is a win for every party involved. The club gets to support its cause, the facilities department has reduced cost because of reduced waste, and materials are saved benefiting the environment.

The progress on recycling was typical; ideas researched were presented to the entire committee, and suggestions were made based on the presentation. Once a consensus was reached on each proposal those responsible for the policy could begin working. The relationship also benefits sections of the SUA community that are often overlooked by the outside community. One example is SUA's facilities department which has recently undertaken a large amount of new sustainable practices such as green cleaning products, reduced energy use for heating and cooling, and new more efficient waste processing. These improvements were suggested by the committee and then developed by the department, and later progress reports were shared.

In sum, SUA has two unique environmentally based educational practices that not only actualize Soka education but are improving the community as a whole. Extracurricular research acts as a way of empowering students, as well as teaching them the necessary skills and experience that will allow them to continue to create environmental value at SUA and beyond. However, this research is currently limited by inadequate funding opportunities, and a lack of emphasis in the classroom. Since SUA already has ample scientific equipment, funding does not have to be large, only large enough for small purchases and travel costs. Also, by increasing the amount of grant opportunities it would allow students who may want to explore scientific research but have not thought of doing so previously, that opportunity. The environmental

committee continues to be a successful union of the administration, students, faculty, and others working in the Soka community. It allows for a venue where seemingly unrelated sectors of Soka can collaborate for exciting results.

Discussion on the Fourth Principle and Environmental Education at SUA

Based on the compilation of Makiguchi's and Ikeda's thoughts on the environment, the creative coexistence of nature and humanity seems to be something more than a mere survival of human race. As long as our mindset of human-nature relationship remains the same, we will have to constantly struggle to conceal environmental damages left behind. If we choose to continue this "symptomatic-treatment-like attitude" toward this environmental crisis, we may reach a point when the destruction rate becomes beyond the capacity of technology.   Thus, the fundamental cause, the violation of oneness of self and the environment, has to be addressed in order to create a long-lasting coexistence. In this regard, the creative coexistence of nature and humanity starts from developing a proper appreciation of the natural environment, and becoming leaders with such vision requires an understanding of the interconnectedness of human and non-human environment as well as knowledge about natural phenomena, which can be cultivated in field studies.

Despite all the benefits, extracurricular research between students and teachers is still a rarity at SUA. Part of this is because there are no practical incentives for teachers to work with students. They do not receive extra grant money, there is little encouragement from the administration, and it is not strongly emphasized in the curriculum. To offer more opportunities for student-teacher collaborations, the addition of special grants aimed at this kind of research is needed. In addition, if the currently offered independent studies classes gave teachers a small budget for research then teachers would have more resources to create even more elaborate projects.

The small grants for students and the larger grants for teachers can of course lead up to student guided research abroad. However, the grants available at SUA rarely offer enough money. The most notable is the Pacific Basin Research Center grant, which takes place during the summer. This is a good first step, but given the increasing amount of applicants, and the increasing complexity of the work, it is time for the grant to develop further. These research projects also help to spread awareness about Soka education into often underdeveloped communities. Thus, it is impossible not to talk about SUA while researching in abroad as a researcher from SUA. This promotes SUA and Soka education in a different, more academic manner from that of athletics, or recruitment events. In addition, these projects create opportunities in the SUA community for underclassmen to assist with research and get an early handle on research. This is crucial because there are currently too few research based science classes at SUA, and these projects can fill in the gaps.

The most critical suggestion for extracurricular research at SUA, is to not think of it as extracurricular. Like the rest of Soka education it should be integrated into environmental studies research and be considered common practice. Gaining field research skills are valuable if students wish to pursue a career in science and in conjunction with the already developed concentration, it would make it even stronger, and consider more clearly to the pedagogy of Soka education.

In conclusion, although current curriculum at SUA is in line with what the founders of Soka education envisioned in terms of fostering environmental leaders, there is still a lack of field research opportunities. Development of research grants and heightened awareness among

students based on Makiguchi's and Ikeda's philosophy are needed to strengthen research projects at SUA. In this way, Soka education and SUA will be shared in more academic settings with the local and global communities. This paper is one of the first attempts to define the meaning of environmental education in the context of Soka education. We hope that fellow young founders of Soka education will take this endeavor to the next level with their own experiences and research.

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Exploring the Creation of Soka and Steiner Education: A Comparative Study of Tsunesaburo Makiguchi and Rudolph Steiner

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This research will be a comparative study of Japanese educator and the father of Soka Education, Tsunesaburo Makiguchi (l871-1944) and German educator and founder of Steiner Education, Rudolf Steiner (1861-1925). Tsunesaburo Makiguchi was a revolutionary educational reformer in the East, while Rudolf Steiner was an educational reformist in the West. Both Makiguchi and Steiner lived at the same time and fought for similar ideals in education against their respective nationalistic military governments. Over 100 years have passed from the start of their work, and it is now time to recollect and reexamine the unique pedagogy and contributions they have left behind.

As a graduate student of Steiner education and current student of Soka Education, I have become aware that the educational pedagogy, values, and practice that these two educators developed, share a tremendously strong connection. The beginning stages of this research intended to find the correlations between Soka Education and Steiner Education pedagogy in practice. However, when examining and comparing Soka education to an alternative education so clearly and expressively distinctive as Steiner education, it became difficult to capture and compare Soka education in practice.

This seemingly simple but yet difficult challenge became the foundation of this research project. In search for this answer, I refocused my research on the origins of Soka and Steiner

education, exploring the creation of these two pedagogies. More specifically, this research tries to examine the background behind Tsunesaburo Makiguchi and Rudolf Steiner's educational philosophies through the biblical and historical background and investigate how their work developed over time.

Through the lens of comparative study we are able to not only learn from the similarities but also discover a new perspective from the differences. It is important to note that comparing is not competing nor forcefully fitting to match a particular picture, but a discovery through mutual learning. By investigating the characteristics and qualities of similarities and differences that arises, this study will provide and unravel a new understanding about Soka education and the course of Makiguchi's life on a deeper level.

Life and History of Rudolf Steiner

Rudolf Steiner (1861-1925) is the father of Steiner education and is also commonly known as the founder of Anthroposophy. Steiner was born in February 27, 1861, just ten years before Makiguchi (born 1871) at Kraljevec, Hungary (currently Croatia). As his parents were Austrian, he spends most of his childhood in Vienna and later on in his youth moves to Germany. From the age of 14, Steiner begins to have deep interest and curiosity in the world of philosophy, leading him to study a whole range of German philosophers and thinkers such as Kant, Herbart, Nietzsche and Goethe. As a college student, his studies and research on Goethe's understanding was well recognized and at a young age he becomes known as a Goethe scholar. During his period of university studies he also has the experience of becoming a private tutor of four elementary schoolboys for the course of six years. This became his first practical experience as a teacher. After he obtains his doctorate degree in Philosophy, Steiner becomes a teacher at the Workers' Educational Institute (Arbeiter-Bildungsschule), teaching adults in the working class.

Apart from his work as a scholar and teacher, Steiner becomes deeply involved in the study of spiritual science, in search of an understanding that the physical world and the spiritual world are both reality. This study gradually leads him to the development of Anthroposophy. 'Anthroposophy' meaning "wisdom of the human being" is a philosophy that Rudolf Steiner establishes about spiritual knowledge and a practice of inner development based on spiritual science. It is anthroposophy that becomes the principle of Steiner's philosophy that latter expands its activities to education, agriculture, medicine, economics, architecture, science, philosophy, religion and the arts.

In 1919, in response to economic, social and political chaos that arose from the collapse of the German Empire after WWI, Steiner proposes the need for remodeling the social state order into three different constituent elements: the cultural, the political, and the economic (Hemlenen, J. 2006). Steiner was certain that social life could only prosper if it was consciously organized. This call for social reform launched a social movement known as the Threefold Social Order. Although this movement gained many active supporters, it is eventually stopped by nationalists and entrepreneurs who are strongly opposed to change. Amidst this, Steiner was harshly criticized by the nationalists of the German Worker's Party, which later became the Nazi Party.

Despite the oppression, Steiner's movement begins to takes an unexpected turn. Emil Molt, the director of Waldorf-Astoria cigarette factory, asks Steiner if he would establish a school for the children of his employees. Steiner accepts on the account of four conditions: "1) that the school be opened to all children; 2) that it be coeducation; 3) that it be a unified twelve-year school; 4) that the teachers, those individuals actually in contact with the children, have primary

control of the school, with minimum interference from the state or from economic sources."[1] With these conditions accepted by Molt, Steiner's ideals for social reform reshape into the establishment of the independent Waldorf School (Die Freie Waldorfschule) in September 7, 1919.

As Steiner continues to widely develop his movement in education, the National Socialist German Workers' Party commonly known as the Nazi Party begins its activities with Adolf Hitler becoming leader in 1921. As the Great Depression begins and the country begins to move once again into world war, Steiner increases his educational lectures, numbering over 6000, further expanding the establishment Waldorf schools across Europe.

On March 30, 1925, Steiner passes away at the age of 64, but his work continues to flourish. This was also the same year the Nazi Party rises back into power with Adolf Hitler regaining leadership after his release from prison. After the death of Steiner, education becomes misguided towards war in accordance with the Nazi's aim to rule the German nation. The principles of Waldorf education founded by Steiner of equal and independent education for children counteracted the Nazi's injustice to human rights. Therefore, Steiner education and the teachings of Rudolf Steiner eventually became regarded as a threat to the Nazi's during WWII and were forced to shut down. However, Steiner education dynamically continued to expand after WWII to this present day, establishing over 1000 Waldorf schools in more than 83 countries, becoming the world's fastest growing independent educational movement.

Overview Comparison with Tsunesaburo Makiguchi (l871-1944)

While the basic purpose of Steiner education bases its emphasis on the dignity of human rights and equality, the unchanging aim of Soka Education can be best described as 'education for the happiness of children'. Although this may seem like a simple and universal goal for education, this has not always been the fundamental priority and achievement throughout history. In the beginning, the structure of compulsory school education in Japan, which did not change, was not exactly for the happiness of children but rather it was modeled in response to the growth and efficiency for social economic needs during the industrial revolution in the 19th century. In Makiguchi's time, Japan's nationalistic education was rapidly changing to become a tool for war and educating children to prepare for war.

With the outbreak of World War II in 1939, the Japanese nationalistic military government and Shintoism came to the height of their power, having citizens risking their lives for war in the name of a misconceived understanding of peace and justice. This is the same year when the first Value-Creating (Soka) Education Society held its first General Meeting. Makiguchi was fearless in speaking out against the injustice of Japan's war state fascism and held over 240 discussion meetings (座談会) to educate people about the freedom of thought and religion based on Nichiren Buddhism. As a result of his retaliation, Japan's military government regarded his doctrine as dangerous and persecuted Makiguchi to the point of imprisonment, where his life would end. However, his fervent cry for justice never ceased or wavered as his vision was carried on by his disciple, Josei Toda.

The historical background behind the foundation of Soka education and Steiner education shares related historical conditions. Makiguchi and Steiner's movement for social justice were both in response to war. Steiner, who lived in Austria and Germany, and Makiguchi who lived in Japan, were both at the central place where WWI and WWII took place. In a broad perspective, Rudolf Steiner's educational movement developed during the collapse of the

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[1] October 1991 issue of *Educational Leadership Magazine*

German Empire in WWI and later after his death would counteract the Nazi Party in WWII Germany. Similarly, Makiguchi fervently fought against the corruption and injustice of the nationalistic military government and worship of the emperor by State Shintoism Japan during WWII.

It is important to note that both Steiner and Soka education arose among human history's most destructive and inhumane times. The more that human rights and the happiness of children were violated by war, the stronger Steiner and Soka education shaped their values by retaliating in opposition. Ikeda mentions the following:

> Both Makiguchi and Toda firmly believed that war is a source of misery, whereas education provides a means to happiness; war tramples on life, whereas education ennobles and dignifies life; war divides humanity, whereas education brings us together; and war robs youth of heir future, whereas education opens boundless hope-filled horizons for them. Based on this conviction, Makiguchi and Toda aspired for the creation of enduring citadels of education and an educational network that would unite young people around the globe. This, they were certain, would help bring an end to war. It was their solid conviction that the triumph of education would mean lasting triumph for humankind.[2]

With this stated, it makes sense how Soka education and Steiner education were able to arise from a time of war, as they both knew that bringing forth the true potential and values of education would bring a solution to war. Soka University's Soka Education Research Institute researcher, Masayuki Shiohara makes a further important argument that if teachers followed Makiguchi's ideals of educating children for their happiness, it could not have been possible for teachers to send their students to war.

However in response to their retaliation, the military government of their countries both regarded them as thought criminals and their doctrines as a threat. For this reason, although Steiner and Makiguchi both lived at the same time, it could not have been possible for them to know each other and their work. That is why, there is great importance and value in comparing the two in the present.

Pedagogy in Practice

The essential similarities of Makiguchi and Steiner's pedagogy in practice lies in not just memorizing knowledge as fact, but learning how to apply what was learned to create value. Makiguchi writes regarding his intention for value-creating pedagogy as the following:

> "The decision to make value-creating pedagogy the theme of this book reflects the intention to pursue an organized plan of education, one that is not satisfied with the partial education of force-feeding knowledge, but education whose goal is to guide learners to a life of happiness that brings together the total experience of value, the values of beauty, gain and good."
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> (Makiguchi, 1981-88, Vol. 6, pp. 341)

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[2] Adapted translations from SGI President Ikeda's acceptance speech at the conferral of an honorary doctorate from Denmark's University College South held in Tokyo on March 21, 2009 (Seikyo Shimbun March 22, 2009)

A similarity between Makiguchi and Steiner's pedagogy is differentiating value and fact. In Makiguchi's *Theory on Value,* he explains that value is creative, while fact is acknowledging (Makiguchi, 1964). This also applies in understanding the difference between memorizing and learning. Both can be considered as acquiring knowledge but the difference lies in cultivating wisdom and creativity.

One of the commonly mentioned practices of Steiner education is not having tests or exams nor using any textbooks. In Steiner schools, students are required to summarize what they have learned from class into several pages and creatively make their own original lesson books (main lesson books). Although students acknowledge what they learned as fact, the creativity of making their original lesson books cannot be done without their own understanding of the lesson. Knowledge that is merely acknowledged can easily be forgotten if one does not understand what he or she has learned. Therefore, passive learning lacks the ability to apply what has been learned. Exams and tests also fall under this category, where the ability of what was learned is tested in a single challenge. Since the objective of the student is to score high on the exam, there is a possibility that students will memorize without understanding.

In Steiner education, students are not instructed to summarize what they have learned in a particular way, but rather, they are required to think on their own to creatively arrange what they have learned in their most expressive way. Some simply write what they have learned, or express it into a poem, draw pictures, or even write a song. Therefore, although the content of the lesson is the same, each main lesson book is made differently, capturing strong and unique qualities of each child. Thus, the process of making main lesson books provides an opportunity for each student to be creative in their understanding of the lesson. Therefore, students can be evaluated on not only what they know, but on what they were able to create from their understanding.

It is also important that students take the time necessary to understand. Steiner encourages teachers to "not put great value on whether the student cannot calculate [math], but rather it is more important to put value on students understanding later (Yoshida, 2001) ". This can also be interpreted that learning takes place and deepens not only in class, but also when what was learned matures outside the classroom. In this way, both Steiner and Makiguchi put emphasis on focusing their pedagogy on creating value, rather than teaching fact.

Another unique practice of Steiner education is the main lesson classes. Main lesson class is a special class that focuses on one main topic of a particular subject, taught consecutively for 2.5 hours every morning. The topic of the main lesson is arranged differently according to the qualities and strength of each class. The focus is not only the content itself, but also on how the students can develop and grow from the content. Particular examples of my personal main lessons were, History of Music, Human Anatomy, *Faust*, Flowering of English and so on.

Main lessons are not a lecture-style class, but with the longer time that is provided, discussions and activities are always conducted for students to further deepen their understanding. Much of lesson content focuses on students building connections. For instance, discussions usually provoke students to think how lesson content appears or can have value to actual surroundings in their life (environment). Activities provide a creative opportunity for students to make experiences with what they are learning. For instance, they can perform a skit or make a song. In this way, students can connect the content to their environment and life experiences and more deeply understand the lesson content.

Makiguchi also put strong emphasis on connecting lesson content and student's environment (community) for similar pedagogical purposes. Makiguchi's lessons often turned to the familiar environment (community) as lesson material. In his writing classes, Makiguchi

would make students write about rivers that were close by the school and have them compare the differences in writing. Through this, Makiguchi taught new knowledge by starting from the familiar and then connecting this to the reality that surrounded students. The reasoning behind this was to motivate students to think based on their interest. Interest was the key to change knowledge into value. He further wrote that, "the goal of education is to stimulate interest" (Makiguchi, 1981).

Makiguchi's shift from Education to Religious Reform

Another interesting comparison to make is the role of their spiritual philosophy and practice. Although the Steiner social movement was rooted in anthroposophy, it gradually reshaped into an educational movement in order to equally educate all children regardless of social class or status during a state crisis after Germany's defeat in WWI and later on provided human rights education during WWII. Steiner recalls how education best fitted his studies in anthroposophy as the following:

> *"If called upon to develop a system of education*, spiritual science will be able to impart everything that comes under this heading, even down to instructions about diet appropriate for children. For it is realistic in its approach to life, not vague theory, although perhaps owing to the aberrations of many theosophists it is made to appear so." (Hemlenen, J. 2006; 146)

Makiguchi's social movement, conversely, is rooted in education, although it later reforms into a religious movement. As Steiner's transition from Anthroposophy to educational movement was earlier made clear, it raises the question of when and why Makiguchi's focus changed from education to religious reform.

Makiguchi's 20-year career as a schoolteacher and principal comes to a close in 1932, just two years after the first volume of Value Creation Education Pedagogy was published. The reason for his leave was more than just ordinary retirement. Authorities and officials put pressure on Makiguchi for refusing to specially treat children who came from a higher family background. Although Makiguchi was pressured, he continued to treat all children fair and equally. As a result, Makiguchi was continuously harassed by authorities and officials, and was even forced to resign as principal from Taisho Elementary School in 1919. This harassment continued throughout his career as a teacher and principal. In 1931, Makiguchi was purposely transferred to a school (Azabu Shimpori Elementary School) that would close within a year, effectively forcing Makiguchi into retirement. This was plotted by his opponents. Even as a schoolteacher, Makiguchi's life was a constant battle against injustice.

As he was forced to retire, Makiguchi mentions to Toda the following regarding how important it was to write his value creation pedagogy as a principal:

> "Toda, there still has not yet been a single elementary school principal who has published their own pedagogy. I am not saddened for retiring as a principal from Shirogane Elementary School for my own sake, but wanted to complete this pedagogy as a principal and leave something for future principals."[3]

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[3] Josei Toda's speech for Makiguchi's seven year passing ceremony, *tentative translation by author

The importance of Soka Education pedagogy was that it is not just theory, but a theory that came from results of actual practice.

This was also just prior to Makiguchi's retirement in 1928, when he was introduced to Nichiren Buddhism from Sokei Mitani (1878-1932), a fellow principal of Mejiro Commercial School. Two years later in 1930, Makiguchi publishes his value creation pedagogy and establishes the Value-Creating (Soka) Education Society (創価教育学会), a group of educators originally formed to research value creation pedagogy and practice. Through the practice of Nichiren Buddhism, Makiguchi's pedagogy deepens even further and it eventually becomes mandatory for Value-Creation (Soka) Education Society members to practice Nichiren Buddhism.

Along with his retirement in education and the growth of Value-Creation Education Society, Japan rapidly moves towards World War II, when people's freedom of speech, philosophy, and religion became strictly limited, depriving people of the ability to freely think and misguiding them towards war. Thus the movement for spreading Nichiren Buddhism can be thought as Makiguchi's response to the critical situation of war state Japan. Nichiren Buddhism's aim for the happiness of all mankind tied in accordance with the aims of Makiguchi's education but through a different approach. Thus, in the later years of Makiguchi's life, his efforts for education began to shift towards religious reform.

Characteristics through Development

During the last years of Steiner's life, Steiner himself built two Waldorf Schools in Germany, and one each in Holland and England. Therefore, Steiner was able to directly be involved and specifically arrange the content, curriculum, teacher training, and even the architecture accordingly to his pedagogy. Since Steiner education had been shaped or modeled by Steiner, its development has been based on keeping connected with the essential qualities and characteristics of what Steiner had founded.

In contrast, the actual realization of Makiguchi's pedagogy into school systems was not until after his time. As mentioned previously, Makiguchi's pedagogy was able to further deepen after encountering Nichiren Buddhism in 1928. However, his encounter with Buddhism was merely two years before value education pedagogy (『創価教育学体系』) became published in 1930. This means that Makiguchi's pedagogy was not at its completion but in the beginning stages of much deeper development, as he encounters Buddhism. In the later years of his Buddhist practice (after he had already retired) he writes in his later writings on *Scientific Experimental Demonstrations of Soka Education Methodology* (創価教育法の科学的実験証明):

> Unless it is based on the essence of Buddhism, the trust and faith necessary to
> implement the value-creating educational method cannot be established, and we
> will not achieve educational reform. In which case we could hold hundreds or
> even thousands of conferences but not be able to realize world peace.[4]
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> (Makiguchi, 1981-88, Vol. 8, pp. 85)

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[4] 「仏教の極意に基かざれば創価教育法の真の信用は成立たず、之によらざれば教育の革新は到底出来ず。然らば千百の会議を重ねても、世界平和の実現等は到底出来ない信ずるからである。」
『牧口常三郎全集、第 8 巻　創価教育法の科学的実験証明；p. 85』

Also, due to the upheaval of WWII, his movement had shifted focus from education to religious activities. Furthermore considering finances, the time was not yet ripe for his education to be systemized. However, the development and vision of his educational movement was carried on through time from mentor to disciple.

With this understanding of its development, we must realize that Soka Education was not created by just one person but developed through a continuation of mentor and disciple relationship. That is why in order to understand the whole picture of Soka Education it is crucially necessary to understand the course of Tsunesaburo Makiguchi, Josei Toda, and Daisaku Ikeda's work.

There is, however, an argument that although there are sufficient amounts of Ikeda's work in English, which is continually being published, there are only three books by Makiguchi currently published in English which are in need for revision, and not a single English book by Toda has been published. Since Soka education has developed based on the efforts of all three men, the quantity and quality of Makiguchi and Toda's work in English is essential and in need of further improvement and revision, especially as Soka education has already begun to embark throughout the world.

Overall, it is not the concrete structured model of Soka education's pedagogy but rather the spirit and vision that has been passed on through the mentor and disciple relationship. This allows Soka education to be flexible and adapt to the conditions of its time and environment. In comparison, Steiner education maintains a unique and definite characteristic model of its pedagogy, which has commonly expanded throughout the world. Although each Waldorf School is administered independently, the defined uniqueness of its education may find difficulty in maintaining its flexibility and ability to change and reform over time. Although one may argue that Soka education lacks implementation of actual practice, it may also be said that *because* Soka education remains incomplete, it is able to keep its momentum for further development. In this way, Soka education can be perceived as a pedagogy that never ceases to flourish and be rediscovered through its incompleteness.

Conclusion

This research has provided an introduction to Steiner education and Soka Education through comparative study. However, it is important to note that this research project has not yet come to a conclusion or derived a particular result but rather has tried to demonstrate what has been brought out through the process. The basic research content of this paper are excerpts from a thesis paper that the author has published in Japanese. Thus it is also important to note that the research on Makiguchi Tsunesaburo has been done through primary sources. As the focus on this paper explored the background of Soka and Steiner education through comparison of similarities and differences, this research was able to captivate and bring alternative understanding to the characteristics and background of both pedagogies. This was a necessary step to take in order to understand the content and values of their pedagogy in practice.

The start of their educational movements came in response to the war in order to provide 'education for the people' focusing on the true purpose of education. Daisaku Ikeda writes, "The greatest cause for problems in today's education can be thought from losing sight of what purpose education is for" (Ikeda, 2006)[5]. Rudolf Steiner and Tsunesaburo Makigcuhi's aim in education lies in bringing forth the true aspect of education and demonstrating the possibilities of

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[5] *Tentative translation by author.

realizing humanistic education. At a turbulent age when the purpose of education is often misplaced, Makiguchi and Steiner's pedagogy holds much value in the present day.

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The Compatible and Complimentary Principles and Functions of Positive Psychology and Soka Education: Empirical Measures of Happiness and Global Ethos

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Class of 2005

The Compatible and Complimentary Principles and Functions of Positive Psychology and Soka Education: Empirical Measures of Happiness and a Global Ethos

In his 1996 address at Columbia University, Teacher's College, Founder of the Soka schools, Daisaku Ikeda, advocated the position that "The fundamental task of education must be to ensure that knowledge serves to further the cause of human happiness and peace (Ikeda, 2010, p. 110)." This sentiment echoes the principles of positive psychology, a paradigm shift in the field of psychology ushered in by former APA president Martin Seligman. Positive psychology redefined the goals of psychology by orienting it away from a study of human faults and frailties towards a study of human strengths, virtue, and thriving. Like Makiguchi who asserted that the goal of education is the student's "realization of happiness" (Ikeda, 2010), positive psychologist, Martin Seligman (2011) and school psychologists, Thomas Kehle and Bray (2004), have proposed compatible theories of happiness and well-being which they apply to education. They assert that education is better served by recognizing the elements of human happiness and well-being, and considering the attainment of these outcomes the goal of education. I argue that these theories of positive psychology offer empirical concepts that can be implemented to measure happiness/well-being outcomes in education, opening doors for the redefinition, measurement

and evaluation of educational programs. Similarly, the principles of Soka Education which emphasize a "global ethos" and the promotion of ideals of global citizenship offer future research directions for positive psychology as it continues to pursue a broader understanding of the elements necessary to establishing a better life for individuals and society.

I will begin my paper by introducing current educational initiatives towards data-based measures, evidenced based interventions, and research in education evaluating the effectiveness of popular interventions thus far. Additionally, I will look at revolutionary research in intelligence and epigenetics as they apply to educational outcomes and as premises to the theories of happiness and well-being that will be discussed. Next, I will present Kehle and Bray's (2004) Resources, Intimacy, Competency, and Health theory (R. I. C. H.) and Seligman's theory (2011) of human flourishing based on studies on Positive Emotion, Engagement, Meaning, Positive Relationships, and Accomplishments (PERMA) as potential empirical measures of happiness/well-being that can be implemented in the study of Soka Education. Lastly, I intend to describe the movement in psychology towards a more "ecological approach" which emphasizes the significance of the complex interaction between interconnected and overlapping systems. Here, I will propose that principles in Soka Education emphasizing a global ethic and interconnectedness, can offer insights into future research directions to broaden the scope of happiness/well-being theories by providing a theoretical basis for sustainable global well-being—peace.

Evidence Based Practice

Makiguchi, like Dewey, urged a commitment to an empirical method in education. While the use of data-based decision making, the selection and implementation of a practice based on scientific evidence, is the prominent paradigm in many fields, many organizational and school-wide decisions are based on factors such as cost, ease of use, social appeal, or testimonial evidence, as opposed to evidence of effectiveness of the educational practice or intervention (Kratochwill, Albers, & Steele Shernoff, 2004; Carnine, 1995; Lindsley, 1992). With the introduction of No Child Left Behind, the US Department of Education emphasized the role of evidence-based practice and decision making to guide decisions concerning teaching, learning approaches, strategies, and interventions. A popular component of current evidence-based practices movements is the providing of a continuum of services for the prevention and intervention of academic, social-emotional, and behavioral problems in schools, usually in the form of a three-tiered need or risk based framework (Kratochwill, Albers, & Steele Shernoff, 2004). Two such evidence-based initiatives that have gained momentum in this era include Response to Intervention (RTI) and School-wide Positive Behavioral Support (SWPBS). While these two practices are limited in theoretical scope, they reflect a trend toward the wide-spread implementation of evidence-based practice to contribute to the development of educational systems and a move away from the wait-to-fail approach.

Schools have historically been reactive, often waiting until students have reached a state of failure before beginning to address student academic, socio-emotional, and behavioral problems. At this time even programs implemented correctly fail because of their lack of connection to a sound theory and research base (Bond & Carmola Hauf, 2004). Sadly, as exemplified by the findings of Horne and Orpinas (2003) examination of bullying prevention programs, stakeholders such as educators, teachers, and policy makers may be pleased with a program, even without indication of effectiveness. Furthermore, without an evaluation of

prevention programs, practitioners will rely upon anecdotal or case study evidence to determine program effectiveness, even though recent evidence is bringing to light that many programs supported by anecdotal evidence are found not to be effective (Nation, et al., 2003). Despite the original quality of a program, without ongoing monitoring, any prevention program risks losing focus, integrity, fidelity, and effectiveness over time (Balcazar & Keys, 2003). Perhaps most disturbingly, failures of prevention programs without an evidence-base undermines prevention efforts by damaging credibility and reducing the political will to support further educational practices. Programs that have been found effective are based upon theory or research and built upon a knowledge base of evaluations that reveal the most powerful components of a theoretical model (Bond & Carmola Hauf, 2004; Haney & Durlak, 1998).

The RTI approach was introduced as a method to provide early support for students experiencing learning difficulties by using evidence-based instruction and interventions, progress monitoring, data-based decision making. The process involves a three level (or tier) support system with increasing intensity across levels. Tier 1 focuses on core curriculum instruction and intervention to address the needs of the majority of the student body. Tier 2 provides additional support in small group instruction for the remaining minority of students. The 3-6% of students that continue to have difficulties will receive intensive individualized support at Tier 3 (Buffum, Mattos, & Weber, 2010). While there are numerous critiques of RTI, it is an approach that enables students to receive additional time and support for their emotional, social, behavioral, or intellectual needs (Burns, Appleton, & Stehouwer, 2005).

Another initiative emphasizing the integration of measurable outcomes, data-based decision making, evidence-based practice and support systems for implementers in order to enhance quality of life and minimize/prevent problems is SWPBS (Sugai & Horner, 2006). In terms of prevention, SWPBS incorporates a public health model and three-tiers of intervention intensity such as in RTI. The theoretical basis of SWPBS is derived from applied behavioral analysis which emphasizes the lawfulness of behavior, the interplay between the individual and environment, and the ability to influence the individual through manipulation of the environment. Evidence should support the viability of successful implementation of a practice; and in the case of innovative practices, pilot-testing prior to full implementation. In terms of the system, the school is considered the unit of analysis and individuals in the school require supports to promote goal-directed behaviors. In terms of the process of using SWPBS, the first step is the establishment of academic and social targets endorsed by students, families, and educators; the second step is the identification of relevant evidence-based practices; the third step is the use of data to monitor current practices, justify changes, and evaluate the effectiveness of the intervention; and the fourth step is establishing formal system supports such as training and funding.

Both RTI and SWPBS reflect considerable strides towards the scientific pursuit of improving educational outcomes. Nevertheless, these approaches are limited in their scope. Since RTI is based on a model of prevention, the primary objective of RTI is the improvement of academic outcomes by focusing on improving weaknesses. This problem-centered approach is a relic of psychology prior to the popularization of positive psychology. While treating and preventing problems plays an important role in an organization, even a hypothetically complete eradication of learning problems would not necessarily result in the successful education of happy and contributive individuals. At best, treating and preventing problems would be akin to removing obstacles off a track. Although nothing would exist to stop the momentum of a train moving forward on this track, a lack of obstacles per se, would not ensure that the train would

reach its destination, let alone move forward. Undoubtedly, intervention and prevention play an important role in ensuring the well-being and success of students, however, the prevention approach and RTI does little to specifically address the qualities necessary to fuel student well-being. Likewise, SWPBS may have a component of positive reinforcement and social modeling, but such "positive" practices are limited mainly to those based on theories of applied behavioral analysis and, like the RTI model, lacks components to address issues of well-being.

In the following sections, research evaluating popular goals of education will be discussed and theories of well-being applicable to education as potential empirical measures by which to define, establish and measure educational outcomes will be introduced. Contrary to the public health model which focuses on the prevention and alleviation of academic, socio-emotional, and behavioral problems that inhibit learning, the theories that will be presented will emphasize the necessity of establishing well-being as the goal of education.

The limits of modern education

Before providing a description of the Seligman (2011) and Kehle and Bray's (2004) theories of well-being and how they apply to education, an examination of the research literature in education and well-being that serve as the premises of their arguments is essential in order to navigate the sea of scientifically and empirically unfounded and misguided assumptions that dominate popular notions concerning the determinants of an effective education and positive well-being. Of particular concern are arguments regarding effective individualized instructional methodology, the role of cognitive ability in academic and life outcomes, as well as genetic theories of intelligence and well-being.

Research on Instructional Methodologies and Learning Styles

In a review of literature on intelligence Brody (1992) concluded that the general cognitive ability of a student in any particular school predicts similar levels of academic achievement in that school. More specifically, it is the IQ a particular child possesses that determines the variations in what that child will learn in a given school and how well they will perform academically (Brody, 1992, p. 261). This argument was popularized by Gladwell (2008), in which the argument for the effectiveness of and preference for magnet schools is dismantled by demonstrating that student outcomes are predicted by cognitive ability and not by the type or perceived quality of a school.

Because there is considerable evidence that individuals differ with respect to how they prefer information to be presented to them, it is commonly assumed that effective instruction requires that lessons complement the preferences of the learner (i.e. the meshing hypothesis) (Pashler, McDaniel, Rohrer, & Bjork, 2009). The belief that tailoring instruction to preferred learning styles is intuitively appealing and influential in contemporary educational practice. It is reasonable to assume that instructional practices incorporating an understanding of individual learning preferences lead to improved learning outcomes. Despite considerable literature on the topic, few studies have utilized experimental methodology and those that did found results that contradicted the popular hypothesis (Pahler, McDaniel, Rohrer, & Bjork, 2009).

Kehle (personal communication, March 30, 2011) argues that the lack of practical utility for considering students' learning styles in instructional design is supported by previous studies. Cronbach and Snow's (1977) examination of aptitude treatment by instructional interactions

found no evidence that different instructional methods advantaged different types of learners. They were unable to find effective instructional methods sensitive to individual student differences that were independent of general cognitive ability. In fact, a closer examination of Sternberg's data reveals negligible differences in learning by instructional methodology beyond *g* or general intelligence (Hunt, 2008).

This is consistent with Jensen's (1998) description of general intelligence, or *g*, as intrinsic to learning, as evidenced by the relationship between reading comprehension (also verbal comprehension), the most crucial ability for academic achievement, and g. Brody (1992) notes that the relationship between IQ and academic accomplishment (i.e. grades) is direct, even without controlling for socio-economic status in path analyses (p. 260). General cognitive ability or *g* is overwhelmingly the strongest predictor of academic achievement and little evidence exists that it is substantially modifiable using present instructional interventions (Brody, 1992; Kranzler, 1999). Considering Lyons et al.'s (2009) findings that provide strong evidence that even decades of environmental influences do not mitigate the genetic factors associated with cognitive performance, it should be clear why instructional practices may not impact the highly heritable trait of intelligence.

While these findings are not absolute, they raise challenges that question conventional wisdom concerning the roles, objectives, and effectiveness of schools. Yet, any attempts to downplay the importance of general cognitive ability would be misguided as general cognitive ability has been repeatedly found to be a ubiquitous causal determinant in other commonly desired life outcomes beyond academic achievement, including, but not limited to, work performance, income, unlawfulness, and achieved social status (Brand, 1987; Brody, 1992; Drasgow, 2002; Gottfredson, 1997; Gottfredson, 2003; Jensen, 1998; Lubinski, 2000; Lubinski & Humphreys, 1997; Moffitt, Gabrielli, Mednick, & Schulsinger, 1981). Gottfredson (2003) goes so far as to assert that g permeates all aspect of an individual's fate (p. 294).

Cognitive ability is loaded substantially at .83 with general well-being suggesting that along with socioeconomic status, physical health, and educational attainment, cognitive ability is a major component of well-being (Pesta, McDaniel, & Bertsch, 2010). Put simply, cognitive ability is a major predictor of well-being. A hierarchical principal components analysis of the above data found that a single general component of well being emerged, explaining between 53 and 85% of the variance in the subdomains.

Thus the evidence so far appears to indicate that although intelligence is a considerable component of well-being in general, education, nor any other examined environmental variable, appears to positively impact it. If cognitive ability is a large correlate of well-being and cognitive ability is highly heritable, then does the research suggest that well-being is genetically determined? A potential answer to this question requires a look into research in well-being and genetics, as well as, the relatively new field of epigenetics.

The heritability of well-being and epigenetics

Kehle (personal communication, March 30, 2011) argues that although g interacts with happiness to a certain extent, from an egalitarian and individualistic educational perspective, happiness allows a broader definition of individual functioning and unlike general cognitive ability, may be enhanced through a carefully designed environment. Kehle and Bray (2004) reviewed the data from Lykken and Tellegen's (1996) research that suggested that around 80% of the variation in psychological well-being is attributed to genetics and noted that the data obtained

from monozygotic twins reared apart revealed a unusual phenomenon: although the genetic influence of happiness is similar to that of the genetic influence of height, happiness sometimes skipped a generation. Consequently, despite Lykken and Tellegen's (1996) conclusion that attempting to increase an individual's level of happiness is as unlikely to be efficacious as attempting to increase an individual's height, Kehle and Bray (2004) theorize that happiness may be epigenetic in nature.

Epigenetics is a relatively new field of genetics that examines non-Mendelian changes in gene expression and heritable adaptation involving experientially-based biochemical influences that result in the absence or occurrence of specific genetic expression (Devaskar&Raychaudhuri, 2007). Research in this field demonstrates that environmental influences and experiences of an individual, including developmental experiences from infancy and even adulthood, alter gene expression and thereby the behavior in successive generations (Champagne, 2009). In the context of epigenetics, genetically-based predispositions reflect interactions between genes and environmental stimuli (Champagne &Mashoodh, 2009).

Some of the epigenetic traits and triggers that have been studied thus far provide a novel perspective on the nature of psychological well-being. A longitudinal study of depression determined that, contrary to popular belief, stressful life events or genetics alone could not predict the onset of depression, but rather occurs when individuals with a particular genetic predisposition experience stressful life events (Caspi et al., 2003). Studies using rats have shown that while epigenetic changes can be enduring, these epigenetic changes are also reversible (Szyf, 2007a). A study of rats demonstrated that while rats with non-nurturing mothers developed anxious traits, when treated with a drug that removed epigenetic markers, the rat's behavior became less anxious and more like normal rats (Szyf, 2007b). It is even argued that the same phenomenon occurs in humans, such that when a child is raised in a stressful environment, the stress may trigger the development of psychological disorders such as depression, anxiety, drug abuse and even associated physical disorders such as heart disease (Meany, 2007). High levels of the stress hormone cortisol have already been found to be associated with numerous social, psychopathological, and physiological problems. Sadly, children from low socioeconomic backgrounds, family problems, and perceptions of threat are typically presented with higher long-term levels of cortisol (Chen, Cohen, & Miller, 2009).

Nevertheless, similar studies have also found that some of these children have a degree of resilience, which promotes positive adaptation in the face of adverse circumstances. The most influential variable in determining resilience appears to be an individual's subjective perception of the social environment as either anxiety provoking or reassuring. The perception of a threat may trigger biological stress responses that may alter gene expression (Kim-Cohen & Gold, 2009).

Based on this evidence, Kehle and Bray (2004) conclude that although Lykken and Tellegen's (1996) assertion that well-being is genetically determined, the fact that well-being was found to skip generations suggests that it is an epigenetic phenomenon. Since epigenetic phenomena are the consequence of environmental triggers and research literature has demonstrated that phenotypical expressions of undesirable behaviors and disorders can be reversed, there is a possibility that certain environmental conditions may positively influence phenotypical traits such as psychological well-being. Herein is the goal of Kehle and Bray's (2004) R. I. C. H. Theory.

R. I. C. H. theory

Makiguchi was convinced that the theory and practice of education should be centered on the best interest of the child (Ikeda, 2010). Likewise, Kehle and Bray (2004) postulate that in order to achieve a beneficial environment for psychological well-being, it is quintessential to understand what people want from such an environment. When asked what they want their children to have when they grow up, mothers across cultures tended to reply with responses that indicated they wanted their children to have the R. I. C. H. characteristics—Resources, Intimacy, Competence, and Health (Kehle & Bray, 2004). The initial inspiration for the R. I. C. H. characteristics was derived by Kehle and Bray's (2004) interpretation of Russell's (1930) definition of happiness. Kehle and Bray (2004) argue that these four characteristics typify a life with minimal fear, anxiety, and stress; these characteristics are essential features of an environment promoting optimal human functioning.

The first characteristic is Resources, which describes the extent to which an individual experiences a sense of control over the allocation of personal time. The more resources an individual has, the more they are credited with having a professional status and the less of a distinction between their private and public lives. For individuals with a high level of resources, work is not perceived as work. In the school environment, Kehle and Bray(2004) stress the need for students to have choices in what they learn since work that is perceived to be "busy work" or "unnecessary" reduces perceived resources and intrinsic motivation (Deci, Koestner, & Ryan, 2001). This resonates with Ikeda's (2010) proposal that school work should not feel like busy work, but should incorporate free choices and should relate to real world experiences. The more resources an individual has, the more an individual is able to allocate their resources to expanding and maintaining intimate relationships and friendships, ensuring competence, and preserving physical health. In terms of education, the concept of Resources is reminiscent of Socrates' metaphor of education as midwife and consistent with the principle of Soka Education which states that "education should encourage youth to realize their precious potential and to display their unique individuality with enthusiasm and vigor (Ikeda, 2010). While the use of external rewards is often misinterpreted as a form of manipulation or bribing that robs students of their independence, when rewards are applied properly to promote independence, they can increase intrinsic motivation to learn (Deci, Koestner, & Ryan, 2001)

The second characteristic of Intimacy denotes the ability to initiate, maintain, enjoy, learn from, and choose to allocate resources to friendships and social supports. The initiation and maintenance of such relationships requires resources, competence and health. The inclusion of intimacy into the four characteristics should not be a surprise as Bersheid (2003) notes that social relationships constitute the greatest factor for the survival of our species. Perhaps it is needless to say that humans cannot survive outside of a community and therefore have a strong need to affiliate with others. Likewise, Ikeda (2001) has proposed that schools "be a genuine form of active community, a miniature community, an embryonic community (p. 18)." It should, therefore, not come as a surprise that allowing children to develop strong, positive relationships leads to positive outcomes (Nation, et al., 2003).

The third characteristic, Competence, according to Kehle and Bray (2004), signifies competence in one's ability relative to some standard. A sense of competence is derived from enjoying resources, intimacy and physical health. I would also incorporate a sense of purpose or mission into the definition of someone with competence, such that an individual who perceives

that their particular skills, experiences and circumstances suit them or will suit them to achieve a unique and positive accomplishment or contribution.

The final characteristic, Health, refers to the extent that an individual is aware of and is committed to correlates of physical health which allows the individual to exhibit independence, intimacy, and competence.

These R. I. C. H. characteristics are interrelated such that they incorporate each other in their definitions, are relatively obtainable by all individuals, and, the improvement or diminishment of any one of them results in the improvement or the diminishment of the other three. They are also universal features that apply across the lifespan and ability levels. Thus they offer a goal for research and practice (Kehle & Bray, 2011).

Kehle (personal communication, March 30, 2011) asserts that rather than academic achievement, psychological wellness or happiness should be the primary outcome of education, as psychological wellness can function as a foundation from promoting optimal academic and social functioning, as well as foster the values of individualism and egalitarian. As all individuals can acquire the four characteristics, including children, educators should consider the R. I. C. H. characteristics when designing interventions and system-wide school policies, as well as, when considering individual student needs. For example, based on the R. I. C. H. characteristics, Kehle and Bray (2011) suggest that schools promote more opportunities for students to pursue individual interests in learning, friendship formation, honest acknowledgement of competence, and increased devotion to practices supporting physical health. Interventions can be evaluated relative to their value in promoting the R. I. C. H. characteristics. Unfortunately, at the time of this writing, no measures for the R. I. C. H. characteristics have been developed; however, doctoral students of Kehle have presented proposals for their development. When these measures become established, they will offer a new tool by which to examine and establish standards for education that reflect more than general cognitive ability, but the psychological well-being of students.

P. E. R. M. A.

Based on a revision of the Authentic Happiness Theory, Seligman (2011) has recently proposed a new Well-Being Theory. This theory espouses the increase of five elements—Positive Emotion, Engagement, Meaning, Positive Relationships, and Accomplishments (PERMA)—as essential for human flourishing, the goal of positive psychology. Flourishing here refers to the possession of positive emotions, engagement, interest, meaning, purpose, self-esteem, optimism, resilience, vitality, self-determination, positive relationships (Huppert& Timothy, 2009). Based on a wealth of evidence from numerous studies and samples of millions of people, Seligman (2011) argues that there is enough knowledge now to teach the skills of well-being and make flourishing the goal of education and the nation.

While measuring "happiness" through life satisfaction scales was an original tenant of Authentic Happiness Theory, Seligman (2011) discovered multiple flaws with the measures and the theory. "Happiness" does not refer to either engagement or meaning, yet both are aspects of well-being that we pursue. For example, while child rearing is associated with marked decreases in life satisfaction for parents, most people with children would say that being a parent is their single greatest source of joy and meaning. Likewise, a fulfilling life devoid of a hobby or interest is most likely unimaginable. The second issue is that self-reported satisfaction, the gold standard of happiness measures, is determined 70% by mood at the time of reporting and only 30%

by judgment, is biased towards extroverts, does not include meaning, does not take into consideration those with a naturally low positive affect—half the world population—and is most accurately described as a measure of cheerful mood. Lastly, Seligman (2011) asserts that positive emotion, engagement, and meaning do not incorporate factors that people choose for their own sake. Hence, the need for a modified theory became apparent.

There are five elements to the theory of well-being for achieving flourishing, all of which possess three properties: (1) it contributes to well-being, (2) many people pursue it for its own sake, not merely to get any of the other elements, (3) and it is defined and measured independently of the other elements. The first element of PERMA is positive emotion; happiness and life satisfaction are the subjective factors of positive emotion. The second element is engagement, assessed subjectively and characterized by the state of flow. The third element, meaning, is characterized by belonging to and serving something believed to be bigger than the self. The fourth element, accomplishment, is unique in that it is pursued, even if it does not entail increases in positive emotion, meaning, or positive relationships. The last element is positive relationships, a reasonable assumption based on empirical studies in positive psychology, evidence that suggests that human brains evolved for social problem solving, as well as evidence for hive emotions and group selection (Seligman, 2011).

Seligman (2011) begins his discussion of whether or not well-being can be changed by discussing the challenges facing attempts to increase well-being. One explanation for the fact that it is difficult to make lasting changes in human behavior is that we are evolved to dwell on bad events, since dwelling on good events does not offer an evolutionary advantage. Our firefighting emotions serve to isolate and resist irritants. It is because of the strong biological underpinnings for why certain individuals are predisposed to sadness, anxiety, and anger that most therapies provide only cosmetic solutions that teach people to deal with their negative state, with evidence suggesting that up to 65% of individuals receiving treatment experience symptom relief.

However, Seligman (2011) notes that the removal of negative life conditions does not imply the building of positive life conditions. While drugs and therapies provide temporary symptom relief, learning the skills of positive psychology—having more positive emotion, more engagement, more meaning, more accomplishments, and better human relations—may be the keys to surpassing the 65% threshold. Companies with over a 2.9 to 1 positive to negative statement ratio flourish, while those below that ratio suffer economically. A marriage with a 5 to 1 ratio is strong and loving, while a 2.9 to 1 ratio leads to divorce. Positive emotions not only make individuals feel better, but also indicate that psychological resources are being broadened and built for future availability. Seligman (2011) asserts that even at present, the development of these skills is teachable and that these skills should be taught at all levels of schooling.

More specifically, Seligman (2011) proposes the teaching of well-being in schools in order to address the increasing incidence of depression, to increase life satisfaction, and increase learning and creative thinking and has accumulated a large evidence base for this practice. One of the most researched depression treatment programs in the world is the Penn Resiliency Program (PRP), which aims to increase student resiliency for handling daily problems associated with adolescence, promote skills in optimism through realistic and flexible thinking, and the instruction of multiple coping skills. Many studies, including randomized controlled designs with thousands of participants between the ages of 8 to 22 have concluded that PRP reduces hopelessness, increases optimism, increases well-being, prevents clinical levels of depression and anxiety, halves the rate of severe depression, reduces conduct problems, improves health

related behaviors, and reduces self-reported rates of physical illness for at least 2 of follow-up. In another blind randomized controlled study of 347 ninth graders at Strath Haven High School, a more comprehensive curriculum that focused on building character strengths, relationships, meaning, increasing positive emotions, and reducing negative emotions found that students assigned to the curriculum experienced increased school enjoyment and engagement, increased language arts and writing skills grades, improved social skills and reduced bad conduct.

Another personality factor Seligman (2011) explores for its potential to maximize achievement, especially in academics, is GRIT. GRIT refers to a personality characteristic marked by extreme persistence. Assuming that achievement is equal to skill times effort (Achievement = Skill x Effort), and that the elements that make up skill reflect innate cognitive ability, then effort and its related elements of self-discipline and deliberate practice appear to be key variables to promote in order to maximize the achievement of children. Self-discipline, though not correlated with IQ, may account for phenomena such as the overprediction of boy's grades and the underprediction of girl's grades when making predictions based on IQ and achievement test scores. In other words, self-discipline, which is independent from intelligence, can explain why intelligence tests predict boys will earn higher grades than they do in reality and why intelligence tests predict that girls will get lower grades than what they actually earn. The log-normal curve of human achievement appears to also suggest that factors associated with genius are multiplied, explaining why top performers outdistance even excellent performers by a greater degree than a bell-shaped distribution would predict. When controlling for SAT scores, higher GRIT predicted higher grades. At West Point, GRIT predicted who completed the brutal summer training and who dropped out, as well as, predicted GPA and military performance scores, retention in the Special Forces, and even sales in real estate. GRIT has even been found to predict who makes it to the final round of the National Spelling Bee; when matched for age and IQ, finalists with above average GRIT had a 21 percent edge of making it into the final rounds. While little is known about increasing individual rate of learning and speed of thought, effort appears to be the leverage increasing knowledge and skills.

While there are far more studies of well-being with considerable implications for improving the lives of individuals ranging from children to soldiers, Seligman's theory of well-being and insight into psychological resilience offer some evidence based concepts that can be applied to the educational context as goals of education for the well-being of children and as measurable outcomes by which to measure the extent to which schools or educational practices are accomplishing the task of improving student well-being.

Both theories reflect the scientific endeavor to develop and operationalize a complex element of the human experience. They represent ideas under refinement, but this should not discourage the perceived utility of these variables. In a field under constant reform, theories of well-being offer verifiable and falsifiable measures of meaningful real life outcomes of education to use in the evaluation and development of curriculum to global educational policy initiatives.

Global ethos

Thus far, the theories of well-being that have been presented demonstrate a similar core principle to that of Soka Education: making human happiness the goal in educational endeavors. These theories may serve as pivotal tools in the effort to actualize the people-centered education that both Makiguchi and Dewey envisioned (Ikeda, 2001). However, there is a component of these psychological theories for which Soka Education may inspire greater insight and research

into sustainable well-being—a global perspective, both in terms of how educational systems should be examined and how learning should be directed.

Currently the dominant paradigm in psychological services and school psychology is still a medical model. This model has been criticized by Gutkin (2009) for framing psychological ailments as context independent disease states within the individual rather than recognizing that psychological ailments affecting thought, feeling and behavior are dependent upon the larger social context, often even being created or facilitated by the external context—hence why drapetomania, homosexuality, and depressed housewife are no longer considered mental illnesses. While there is a biological basis to many psychological disorders, it is nevertheless inappropriate to define a disorder by only such a criterion. Thus, even if homosexuality were determined to have a biological basis, it would not be reclassified as a mental illness; and even if suicidal ideation were to have no biological basis, it would be no less of a mental illness. Such a model also does little to conceptualize an effective solution to the tide of depression and other psychological disorders increasing in the childhood population. Neither does it collect the necessary data across all relevant environments in which the child functions, nor from the adults with which the child interacts. By lacking a focus on prevention and treating problems individually, this model does not possess the clout—especially in terms of trained personnel—to stem the increasing psychological needs of children in schools, let alone support increased well-being.

Gutkin (2009) instead argues for an ecological perspective that recognizes that human behavior is influenced by an interaction between individual and environmental factors, thus placing greater emphasis on intervention, consultation, case-based formative evaluation, prevention and public health roles. Within this framework, students are understood as living within micro (i.e. classroom), meso (i.e. school), exo (i.e. home), and macro-systems (i.e. community) which all influence the internal state. There are, therefore, more overlapping environments and adults to target for intervention under this perspective. This approach also emphasizes the importance of empowering other adults with professional knowledge of how to support interventions. It recognizes the need for collaborative efforts in an interdisciplinary team and coordinated action across domains of functioning.

Although the ecological perspective offers a more comprehensive and empowering approach to supporting the psychological needs of students than the traditional medical model, there is still a perspective that offers even greater empowerment for the student and serves as a model for long-term sustainable well-being. The global perspective advocated in the philosophy of Soka Education expands the scope of the student-environment interaction by considering the relationship between the student and the global community, offering an educational model for the application of psychology that is not only compatible with the ecological focuses on treatment and prevention of socio-emotional, academic, and behavioral problems, but also expands the definition of measures in well-being theories already presented in light of the potential role for all students to contribute to sustainable peace.

Inspired by the Buddhism of Nichiren who believed that humanity had the potential to transcend all differences and attain unshakeable happiness, Makiguchi had a vision of education for global citizens—people with the capacity to find meaning by enhancing their own existence while contributing to the well-being of others. Such students, by recognizing the interdependent relationships between individuals, communities, countries, and the world, are sincerely concerned for the peace and prosperity of the world (Ikeda, 2001; Ikeda, 2010). Makiguchi is said to have denounced both passive-dependent and active-independent lifestyles, while

espousing a "consciously interactive, interdependent" life of committed contribution (Ikeda, 2010). More specifically, Ikeda (2001) outlines three essential elements of a global citizen: (1) they have the wisdom to perceive the interconnectedness of all life; (2) they possess the courage to not fear or deny difference and respect and strive to understand different cultures through encounters with them; and (3) they possess empathy that extends to those suffering in distant places.

This model of a global citizen was inspired by the ancient Buddhist bodhisattvas who struggled to overcome egoism in order to expand the self with the spirit of contribution and altruism. While this pursuit may be reminiscent of Kehle and Bray's (2004) Intimacy and Seligman's (2010) Positive Relationships, it constitutes an even broader understanding of human relationships in that it encourages altruistic relationships with those outside an individual's close social network and to even unknown and possibly imagined others.

The sense of purpose and mission to help others in suffering is similar to an expansion of Seligman's (2010) description of Meaning. Because the objectives and potential roles to pursue for a global citizen are essentially limitless, this global ethos may theoretically enable each individual to pursue a unique way of living a contributive life and thereby finding meaning and purpose in their existence. Such a unique contribution may be interpreted as a compatible but expanded combination of Resources, Intimacy, and Competence under Kehle and Bray's (2004) theory.

Although the theories described in this paper may be interpreted as consistent with the greater principles of Soka Education, it is evident that the vast scale encompassing the concept of a global citizen provides a greater lens by which theories of well-being can be framed. This global frame or ethos inspires a mode of living and learning that transcends the vision of happiness as an individual, community, or even national goal. It also encourages educators and even policy makers to consider the student, not in terms of as just an individual, a part of a family unit, or part of a community, but as a member and contributor to the greater human network.

Conclusion

I have introduced current educational initiatives for evidence-based practice, research evaluating the effectiveness of popular educational interventions, and argued that current educational objectives to focus on academic outcomes predicted primarily by unchanging innate ability are misguided. Current research in well-being indicates that efforts would be better spent on focusing on student happiness. Measures of well-being can also be harnessed to evaluate and improve education oriented towards student happiness, even supporting research on Soka Education. Furthermore Soka Education's emphasis on a global perspective and global citizenship offers a new lens by which the theories of well-being can be reexamined and revolutionize the framework for how psychologist's and educator's perceive the relationship between students and their environment.

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The Purpose of Education: Montaigne, Makiguchi, and Nietzsche

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"To compose our character is our duty, not to compose books, and to win, not battles and provinces, but order and tranquility in our conduct. Our great and glorious masterpiece is to live appropriately." Montaigne (III, 13, 851)

Education is often associated with schools and universities. However, education does not depend on an institution such as a school or university. Education takes place at home, in nature, and most importantly through experience. Education used to take place in the working fields and at home, but with the rise of schools, education started to seem a much more skilled practice, and gradually, this view became stronger. Nowadays education is seen as a privilege and is treated as a monotonous set of steps with an implied typical goal: to complete a prestigious degree that will allow one to earn large amounts of money in order to live comfortably for the rest of one's life. Departing from such trivial and empty conception of education and its purpose, I strongly believe that education is meant to be a tool for developing one's character and intellectual conscience so that one can take advantage of being alive in the fullest sense and solve the various problems that one faces in the course of life. Therefore, education must be used on a daily basis for the creation of a more life-affirming world.

I believe that nowadays education is indeed used on a daily basis, but with a drastically different purpose than the one I discuss. The typical education provided at most schools does not promote intellectual freedom, spiritual examination, or sensitivity; rather, it values obedience, uniformity, and exclusion. The heavy insistence in memorization and requirement of standardized tests does not provide the tools for developing one's character—creativity, self-confidence, innovation, self-exploration— and living a humane life. In order for education to provide these tools, education ought to lead the students to develop three fundamental characteristics: judgment, intellectual conscience, and an empathetic vision of "value". An

education that ignites these values in students is the education that Montaigne, Nietzsche, Makiguchi supported, and that I argue is urgently necessary.

<div align="center">I</div>

Michel de Montaigne was a humanist. He was interested in the particularity of the individual, and his understanding of the human condition is illustrated in his famous Essays, in which he approaches diverse topics regarding human nature, ranging from earthly to complex and philosophical topics as well. Although Montaigne lived more than 400 years ago, he is a remarkably modern individual, which is clear in the topics he writes about and his approach to them as well. During his youth, Montaigne was sent to study at College de Guyenne, where he received fine education, but "an unpleasant one filled with isolation, cruel punishment, and monotonous studies" (17 Kirklighter). From Montaigne's point of view and from his own experience, education in medieval universities was a restrictive formation where pupils had to merely collect as much knowledge as they could, but were never required nor encouraged to "digest it" or appropriate the knowledge to their lives. Montaigne was very critical against this type of education, and proposes the radical idea that education should not consist of a teacher "furnishing our heads with knowledge" (Frame 851), but should aim at the formation of judgment (I.26.111), which will allow the pupil to make use of all the different pieces of information that he or she collects from various sources, including experience. Thus, judgment refers to the appropriation of knowledge and experience, which "allows one to assimilate traditions, identify unstable situations, and know how to steer through them" (1). In his essay *Of the Education of Children,* Montaigne explains that "[i]t is a sign of rawness and indigestion to disgorge food just as we swallow it. The stomach has not done its work if it has not changed the condition and form of what has been given it to cook" (Frame 111). In this example, "to disgorge food just as we swallow it" refers to pupil's memorization and recitation of a certain text, concept, or principle just as it is presented to him or her. When he says that "[t]he stomach has not done its work if it has not changed the condition and form of what has been given it to cook," Montaigne is referring to the idea that students are not really learning as long as they simply know about and memorize a determined lesson. Learning truly takes place when the pupil changes the condition and form of what has been read or heard in a classroom, and applies it to his or her life. Very often there are students who know very well a piece of literature, history, or scientific lesson, yet fail to see the core principles that lie behind such lesson, and thus fail to apply them in his or her life. Montaigne believed that simply gaining knowledge was not enough; learning must involve the "digestion," appropriation, and application of knowledge in one's own life. The process of "digestion" is what Montaigne calls judgment. How then can judgment be developed in a classroom? How can a professor "teach" his pupils to develop judgment? This idea of "teaching judgment" is nonsense and paradoxical for judgment cannot be taught; it can only be encouraged and shown through one's own behavior. For a professor, the way he or she can help his or her students start developing judgment depends on his or her capacity of judgment, his or her reasons to be teaching, and the constant emphasis on the importance of developing judgment. Fortunately, there are many professors around the world who think clearly about the purpose of education, and not only teach a specific subject, but also make the students consider the purpose of education and incorporate in his or her lessons the importance of developing creativity and sensitivity, to create oneself and develop character. Thus, although judgment cannot be "taught" as if it was a simple food recipe, it *can* be taught in the sense that

professors can emphasize the value and necessity of judgment, not only for a tangible purpose (i.e. solving a problem) but also for the sake of one's happiness and self-knowledge.

In addition to judgment, Montaigne argues that another goal of education should be adaptability, which I believe stems from the formation of judgment. Considering that there is no universal truth to which everything and everybody must abide at all times without exception, Montaigne believed that students ought to be able to change and adapt to the situation they encounter at any particular time. When Montaigne says that "a young man [should] boldly be made fit for all nations and companies, even for dissoluteness and excess, if need be," he is precisely describing what I believe to be the concept of global citizenship. In his speech at Teacher's College in 1996, Daisaku Ikeda— founder of Soka University of America— explains the concept of global citizenship. This unfathomable ideal that Soka Education aims for can be understood as the quality of "enhance[ing] one's own existence and contribut[ing] to the well-being of others, under any circumstance." Ikeda further explains that the first condition for global citizenship is the "wisdom to perceive the interconnectedness of all life and living, and 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." What Ikeda calls wisdom and courage is the equivalent of what Montaigne considers judgement and adaptability, respectively. Both of these characteristics allow people to be flexible and to a particular situation. In this sense, the concept of global citizenship stops being mere idealism and becomes a possible task. I have realized that the lack of adaptability and the overwhelming rigidity of thought that is seen in so many people is the cause of many problems on an interpersonal and international level.

II

Complementary to Montaigne's ideas, German philosopher Friedrich Nietzsche also proposes radical ideas regarding the meaning of education and of the pursuit of knowledge. In his book *The Gay Science,* Nietzsche wanted to convey that "serious thinking does not have to be stodgy, heavy, dusty, or, in one word, Teutonic" (Kaufmann 5), something he begins to do through the word choice of the title of his book *Die fröhliche Wissenschaft* – which translates as "the cheerful science" or more so as a "light-hearted defiance of convention" (Kaufnmann 5). In the first chapter of *The Gay Science,* Nietzsche introduces us to the ethical, political, and interpersonal responsibility of the intellectual when he talks about *intellectual conscience.* The creation and development of an *intellectual conscience* is an often forgotten or ignored aspect of scholarship, yet a highly important one. Without an intellectual conscience, we are honestly not much more than a brain carrying a package called knowledge or intellect, which sometimes might be more perilous than not having any knowledge at all.

Nietzsche was aware of the rapid development of science– not only the natural sciences but the quest for knowledge in general– in the 19th century and noticed that this quest was not only becoming a heartless priority for many, but it was also becoming a stiff and serious practice with no room for joy, but only search for knowledge. Nietzsche realized that "the great majority of people lack an intellectual conscience" and that unfortunately "the most gifted men and noblest women still belong to 'this majority'" (Kaufmann 76). Nietzsche understood that simply acquiring knowledge and being an intellectual for the purpose of honor and pride was not only trivial but also useless. Intellectual conscience means that we understand our responsibility for being humans; it means that we care about empathy, hope, justice, moral values. Intellectual conscience means that we develop a higher sensitivity towards our environment, our humanness,

other people, and nature; that we take responsibility of our knowledge and use it to solve the numerous problems that the human race is facing.

How then does one develop an intellectual conscience? Developing and creating an intellectual conscience depends on each individual's effort to preserve his or her own humaneness, to always wonder, ask questions, reflect; these are often repressed by the cynicism of society, but we must strive to keep them present, for if we forget our humaneness we have lost our greatest treasure. I honestly do not believe there is a set path that one can follow for developing and intellectual conscience, for it is something we must create ourselves, and the desire to do so stems from ourselves as well. I believe this motivation is different for each person; for some it comes from their parents, for others it comes from a professor or a role model, for others this motivation might stem from a profound position of empathy. In most cases, the motivation to develop an intellectual conscience comes from seeing the world as deteriorated as we have come to see it, refusing to perpetuate the chaos, and instead standing up for a life-affirming and humane world. When we ask ourselves and constantly reflect about what we *are* doing, what *should* we be doing, and what *can* we do for the world, we have begun to take steps towards developing an intellectual conscience. Doing so while also taking joy in it is the type of happiness that Makiguchi talks about when he says that "happiness of the learners [is] the authentic goal of education" (Hansen 66).

<div align="center">III</div>

Tsunesaburo Makiguchi, founder of Soka education, believed that the fundamental purpose of education should be the happiness of the learner, which would lead to the creation of value. Although the question "What is happiness?" has been ground for discussion for centuries, for Makiguchi "happiness is more than a preoccupation with one's own immediate satisfaction. A prerequisite for happiness is the development within each person of a social consciousness that enables understanding and appreciation to the extent that all humans are indebted to the society they live in" (Bethel 6). In other words, happiness refers to the joy of being alive in the first place and being so grateful for the society we live in that we want to contribute to society as much as we can. This definition of happiness takes into account that 1)human beings are social creatures; we exist within society and cannot live or survive in isolation, 2)due to our connection and interdependence with society, nobody can truly be happy without caring about it. Moreover, because we humans exist and dwell within society, whatever affects the whole also affects the individual, 3) the kind of happiness that comes from the individual self-centered satisfaction can be associated with pleasure more than happiness, and lastly 4) humans have both positive and negative instincts, and empathy is a positive one, which constitutes part of our humanity. Taking these four points into consideration clarifies why Makiguchi might have proclaimed happiness to be the goal of education and why happiness requires the development of a social conscience.

How, then, does one develop a social consciousness and what role does education play in such a task? Social consciousness is developed by identifying connections between different aspects of life, and realizing how much other people in society constantly collaborate with our life. Once this first step of seeing connections is taken, one would feel compelled to either give back to society the good one has received, or to change something in society that is clearly not life-affirming nor value creating. Education must serve as a tool of unlocking our potential, developing our character, and creating a life-affirming world. There are many ways that schools and professors can help develop a social consciousness in students; for example, school curriculums could introduce students to intellectual work of different kinds and reveal the value

of such differences. Soka University does so by having a curriculum with general education classes such as Core and Modes of Inquiry, where students are introduced to different branches of intellectual work and where they discuss the connection and importance of all different ones. Professor Philip Freeman once told me that when he teaches, he helps students see the connections between different branches of knowledge and the students; life is by providing sufficient background and history to what he or she teaches. He also said that by looking at how ideas develop, and why, we can help students to join into the development of the subject. The curriculum of schools can help students develop their social consciousness by promoting divergent thinking, empathy, critical thinking, creativity, and improvisation of thought. Education at Soka University promotes these goals not only with classes such as Modes of Inquiry or Core, but also by having a diverse population of students on campus and giving the students the opportunity to study abroad. In addition to diversity on campus and study abroad, courses like Modes of Inquiry allow the students to become aware and of the connections between his or her particular life and the whole of society and the universe; these general education courses are about the responsibility of the intellectual, which leads to an intellectual and social conscience. Diversity of population on campus and study abroad ensure the practice of Montaigne's idea of learning from other people, as well as "visiting foreign countries in order to bring back knowledge of the characters and ways of those nations, and to rub and polish our brains by contact with those of others" (Frame 112). However, it is by no means necessary to travel far in order to learn from other people. In fact, we ought to do that every day, in whatever spot of the planet we are at.

<div align="center">IV</div>

Renaissance French writer Michel de Montaigne, German 19th century philosopher Friedrich Nietzsche, and Japanese educator Tsunesaburo Makiguchi were all concerned with the uses of knowledge, and each of them proclaimed that merely acquiring knowledge is useless and that the quest for knowledge must not be the ends, but the means for a higher purpose. Knowledge must not only feed our brain, but must also feed our soul, for otherwise we are on the path of purposefully losing our humanity and becoming slaves of knowledge, which is much more dangerous to ourselves than if we never learned anything other than from mere experience. Montaigne, Nietzsche, and Makiguchi saw beyond their current age, backwards and onwards, and recognized the value and necessity of making education a gateway to happiness, wisdom, freedom. These men are much more modern and futuristic than many people in our current age; they are teachers of life. They understood the blindfold of ignorance and pride that blinds the majority of people in both their times and today, and teach us that unless we take that blindfold off, we are but walking straight towards an abyss of our own decay. We must wake up from the zombie-like condition and start taking action for the reawakening of our humanity. The alarm is ringing, and it only gets louder, for us to awake. The world is increasingly getting worse and worse, more chaos, war, greed, lies, corruption, crises of all sorts are taking place; those are blunt wake-up calls to us, and although many people are still asleep covering their ears from these various alarms, there are fortunately some of us who *do* care, who *are* awake, and who only want to wake everyone else for the sake of our race and the planet. We do not have to wait ten years, another century, or any length of time in order to wake up and help others to wake up as well. We can do so right now, as you read this essay, by letting the flame of urgency to burn inside of

us, and use that fire to try to light up other people's darkness. We must, as simple and ineffective as it may seem, share our care and hope for the world with others and not let go of our idealism. None of these three men mentioned previously nor any great leader in society did so, and they thus managed to make an impact in this world. I urge you to engage, in whatever way is most fun and enjoyable for you, in the efforts to speak up for the values you believe in, and to arduously continue these efforts throughout your life. That is the path of peace that is the realization of the mission statement of this school and of Soka Education.

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Analyzing the Development of Makiguchi's Value-Creating Education: It's Relation to Nichiren Buddhism

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Looking back at my experience at Soka schools, it seems that there exist two opposing views on the relation between Soka education and Buddhism: 1) Soka education is something created based on Nichiren Buddhism because the founder of Soka education, Tsunesaburo Makiguchi, was the first president of Soka Gakkai,[6] a lay Buddhist organization; and 2) Soka education is not rooted in Buddhism because *Soka Kyoikugaku Taikei* (*The System of Value-Creating Pedagogy*), which was the beginning of Soka education, is based on a compilation of Makiguchi's notes during his educational career mostly before converted to Buddhism. However, by looking carefully at Makiguchi's writings, these two extreme views both turn out to be incorrect. The idea of value-creating education began without the influence of Buddhism, but was later supplemented and completed by incorporating Buddhist philosophy and principles. This will be clear by comparing Makiguchi's earlier and later works on education. However, without taking into consideration Makiguchi's definition of science and religion, Makiguchi's understanding of Nichiren Buddhism, Makiguchi's focus, as well as social and religious contexts of Makiguchi's time, one may misinterpret Makiguchi's later works as being narrowed down or contradicting with his former scientific thinking. In this paper, I would like to take the above

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[6] When the organization was founded by Makiguchi, it was called Soka Kyoiku Gakkai.

stated points into consideration and analyze the relation between Soka education and Nichiren Buddhism.

Makiguchi's Life and Focus

Tsunesaburo Makiguchi was born in 1871. Upon graduation from the Sapporo Normal School (a teacher training school), he started his career as an educator in 1892 at the age of 21. Makiguchi published his fist book *Jinsei Chirigaku* (*Geography of Human Life*) in 1903, and since then, Makiguchi has published multiple books and articles, among which the most well-known work is *Soka Kyoikugaku Taikei*[7] whose first volume was published in 1930. This work was a culmination of Makiguchi's more than 30 years of experience and reflection as an educator. In *Taikei*, Makiguchi called for an educational reformation which put utmost importance on educating students for a happy life. The central concept in Makiguchi's educational philosophy is value creation, whose roots can already be seen in his first work, *Jinsei Chirigaku* (Saito, 2010). The idea seemed to have come to fruition in the second volume of *Taikei* as *Kachiron* (*Philosophy of Value*). However, Makiguchi further published educational articles in his late years, supplementing some of his previous thoughts on the philosophy of value creation. This seems to be largely due to his encounter with Nichiren Buddhism in 1928 and his deepened understanding of Buddhist principles through diligent practice. By mid-1930s, Makiguchi's focus seemed to have transitioned from a mere educational reformation to a larger social reformation which included educational reformation. The important point here is that, although Makiguchi's focus had shifted to social reformation, he nevertheless gave up or yielded his efforts for educational reformation. However, because Makiguchi saw Nichiren Buddhism as the way of life, he also started earnest endeavor to spread his religious beliefs. Because of his commitment to Nichiren Buddhism which opposed war and the militarist government that used Shinto religion to justify war, Makiguchi was detained by the Special Higher Police on charges of violating the Peace Preservation Law and committing acts of blasphemy against Shinto and the emperor. Makiguchi's endeavor of promoting peace and happiness of the people continued until he died in prison in 1944.

Definition of Science and Religion

Before discussing the influence of Buddhism in Makiguchi's educational philosophy, it is crucial to first clarify Makiguchi's definition of science and religion. Makiguchi asserted "教育学を応用科学の一として甦生せしめんとする" "to revitalize pedagogy as a field of applied science" (Makiguchi, 1982, p. 12). In Makiguchi's usage of the term, science is not so much a means to discover the absolute truth, but to constantly experiment different ways and discover what works better. He submitted his own pedagogy to experimentation as well (p. 9). It was also a way to establish the law of causality in education. This means that, under same circumstances and same processes, anyone can attain the same result (Makiguchi, 1984, p.30). Makiguchi attempted to establish a more effective and efficient method through induction from successes

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[7] Written as *Taikei* from now on

and failures in everyday classroom experiences. Therefore, what Makiguchi called "science of education" is more related to creating "value" than to discovering "truth" with which we usually associate science.

Makiguchi's notion of religion can also be quite different from what it generally believed to be. In *Taikei*, Makiguchi discussed what religious value is. In that section, Makiguchi asserted, "人を救ひ世を救ふことを除いて宗教の社会的存立の意義があらうか。人を救ふことは利的価値ではないか。世を救ふことは道徳的価値ではないか" "Besides saving individuals and saving the world, what can be the purpose of a religion's existence in society? Is saving individuals not equal to creating the value of benefit? Is saving the world not equal to creating the value of good?" (Makiguchi, 1982, p. 356). It is clear from his writings that Makiguchi strongly believed that the purpose of religion is to create benefit (something that enhances one's entire life) and to create good (something that is valuable for the society at large). Moreover, differentiating religion from theology and religious studies, Makiguchi declared that religion must work in everyday life (Makiguchi, 1984, p. 62). It seems that Makiguchi regarded religion as a philosophical backbone to direct one's way of living to value creation. Therefore, although religion is often associated with faith in god with supernatural power, Makiguchi's idea of religion might be closer to life philosophy such as Confucianism. It is crucial to interpret Makiguchi's writings that incorporate Buddhism with this definition of religion.

Earlier Stage of Value-Creating Education

Although the very root of Makiguchi's value-creating theory can be found in his earliest work, *Jinsei Chirigaku*, I would like to start with *Soka Kyoikugaku Taikei Gairon*[8] (*An Outline of Value-Creating Pedagogy*) which served as a blueprint of *Taikei*. In *Gairon*, Makiguchi has already declared the purpose of education: "創価教育学とは人生の目的たる価値創造の能力を完備する人材養成法の知識体系を意味する" "Value-creating pedagogy is a body of knowledge to cultivate people fully capable of creating value which is the purpose of life" (Makiguchi, 1984, p. 161). This statement, the main theme penetrating both Makiguchi's educational philosophy and practice, can also be seen in *Taikei*. In *Taikei*, Makiguchi differentiated cognition from evaluation as well as value from truth, and he classified value into three categories: beauty, benefit, and good (see Inukai, 2011 for detail).

Makiguchi further discussed his idea of *jinkaku kachi* (character value) in relation to value creation. Makiguchi described three types of human character: 1) "居ることを一般から希望される人。泰平無事の時には左程問題にされなくても、一朝有事の場合に、もしも彼が居ったならばと追慕される性質の人で常に社会の結合勢力として存在する者" (people who are society's unifying power, and therefore, highly valued and needed, especially in times of emergency or catastrophe), 2) "彼が居っても悪くはないが、居らぬでも大した影響はないという人。言わば殆ど仲間から存在を認められて居ない程の平凡人" (ordinary people who do not make a difference by being or not being there), and 3) "彼あるが為に困って

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[8] Written as *Gairon* from now on

居る。希わくば居らざらん事をと嫌われて居る人。その更に甚だしきは公然社会から嫌忌されて居る所の罪悪人で、常に社会を脅威するもの、即ちとかく分解的勢力として存在する者" (people who are society's dividing force such as criminals, and therefore, are wished by others not to be there) (Makiguchi, 1982, p. 373). People of positive character value are obviously those of the first category. This made it clear what kind of person Makiguchi wanted to cultivate: someone who can create positive value for oneself, for others, and for the society and the world with a clear vision and purpose of life.

In discussing the criteria of evaluation, however, Makiguchi remained somewhat ambiguous, stating that "対象の評価は実在の主観に対する関係力の測定である。即ち認識は客観的で評価は主観である" "the evaluation of an object is the measurement of the strength of relation which the subject feels toward an existence" (Makiguchi, 1982, p.239.) The only clear criterion he gave is whether the object is expanding or contracting life (p. 293). Makiguchi also declared that the value of good can only be determined by a group or society, not by individuals (pp. 337-338). Some people might interpret this statement as placing more importance on society or nation than individuals, which contradicts Makiguchi's previous statement emphasizing individual happiness. Another possible interpretation of this statement is that Makiguchi is for the war as long as the Japanese nation or society acknowledges warfare as something beneficial and valuable. These points are the weaknesses or shortages in the earlier stage of Makiguchi's initial value-creating pedagogy.[9]

The Later Stage of Value-Creating Education

Although Makiguchi was already converted to Nichiren Buddhism by the time he published *Gairon* and *Taikei*, it is not until *Soka Kyoikugaku Taikei Kogai*[10] (*Summary of The System of Value-Creating Pedagogy*), which is said to be published as a brochure around 1935, that he explicitly started to refer to the writings of Nichiren Daishonin and other Buddhist terminology and concepts. Makiguchi himself wrote in *Kogai* that his encounter with Nichiren Buddhism has completely changed his way of life:

> 創価教育学体系の研究が次第に熟し、将に第一巻も発表せんとした頃、不思議の因縁から法華経の研究に志し、そして進み行く間に余が宗教観に一大変革を来した…法華経に逢ひ奉るに至っては、吾々の日常生活の基礎をなす科学、哲学の原理にして何等の矛盾がないこと、今まで教はつた宗教道徳とは異なるに驚き…生活上に不思議なる現象が数種現はれ…言語に絶する歓喜を以て殆ど六十年の生活法を一新するに至った。
>
> When the study of value-creating pedagogy matured and the first volume [of *The System of Value-Creating Pedagogy*] was about to be published, I mystically began to study the Lotus Sutra. As its study progressed, my concept of religion drastically changed…I was surprised that the Lotus Sutra does not contradict the

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[9] At this time, although Makiguchi had already been converted to Nichiren Buddhism, he hadn't yet incorporated much of Buddhism principles into his writings.
[10] Written as *Kogai* from now on

science and philosophy which consist the basis of our life and that it is completely different from any previously taught religions…several mystic phenomena appeared in my life…and I came to completely change my almost-60-years' lifestyle with indescribable joy. (Makiguchi, 1984, pp. 405-406)

He further claimed that Nichiren Buddhism and his value-creating philosophy are in the relation of essential and its branches and leaves (pp. 410-411). In 1937, Makiguchi published *Soka Kyoiku-ho no Kagakuteki Cho-shukyoteki Jikken Shomei[11]* (*A Scientific and Ultra-Religious Experimental Proof of Value-Creating Education*), in which Makiguchi reported the results of several educator's new teaching methods by comparing statistics. Those teachers who carried out Makiguchi's experiment of value-creating education were all Soka Kyoiku Gakkai members who were also practitioners of Nichiren Buddhism. Makiguchi wrote the reason for recruiting Nichiren Buddhists for this experiment as follows:

教育成績は佳良であり、父母は欣び感謝をしても、却つて同業者の嫉妬に基づく迫害を覚悟しなければならぬやうの条件におかれて居る現在の教育制度に於ては、よくよくの篤志者でなければ、同志となり得ないので、この条件に適当な者を見出す唯一と思はれる標準として法華経に依つたのである。

(Makiguchi, 1984, p. 41)

This statement shows that social context must be taken into consideration when reading why Makiguchi had limited to Soka Kyoiku Gakkai members to carry out his plan. It also suggests how, by this time, religious activities (both personal faith and spreading Nichiren Buddhism to others) had become central to Makiguchi's life together with educational endeavor.

Now I would like to return to the following question: what are the actual changes that Makiguchi made in his later writings such as *Kogai* and *Jikken Shomei*? One new terminology that repeatedly appears in Makiguchi's later writings is *daizen seikatsu* (the life of greatest good). Although this is not used in his writings on education, in *Jikken Shomei*, a similar word *saidai kachi no seikatsuhou* (the lifestyle of creating greatest value) is used many times. Though not explicitly stated, Makiguchi implies that such a life is one based on Buddhist principles: a life of transforming one's life to create happiness as well as helping others do the same. Makiguchi further wrote that Japanese society requires "根本的なる精神からの立て直し" "a fundamental reconstruction of mentality and spirituality" (Makiguchi, 1984, p.7). As stated earlier, Makiguchi regarded religion to serve as a philosophical backbone. Thus, it is implied that Makiguchi was calling for a religious reformation in Japan.

Another change is the criteria of judging value. Makiguchi wrote in *Kogai*, "価値判定の標準等に重大なる欠陥があつたことに気付き、善悪の判定が初めて正確となる" "I realized that there was a major flaw in the criteria of judging value, and for the first time, the judgment of good and bad became accurate" (Makiguchi, 1984, p. 411). The actual change Makiguchi reached is stated in *Jikken Shomei*: when any positive value of beauty, benefit, and

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[11] Written as *Jikken Shomei* from now on

good is opposed to a greater positive value, they become ugly, loss, and bad; similarly, when negative value is compared with a greater negative value, they become of positive value (pp. 59-60). This means that, faced with a greater good, what was believed to be good can instantly become something bad. With this new criterion, even if the Japanese government asserted that warfare was "good" for the Japanese nation, when compared to a "greater good" of world peace, it would instantly become "bad."

The categorization of lifestyle is another change made when comparing Makiguchi's earlier and later writings. In *Taikei*, Makiguchi categorized human lifestyle into five types, in which the highest lifestyle is of conscious of moral value (value of good) for the aim of improving society (Makiguchi, 1982, pp. 167-168). In *Jikken Shomei*, however, Makiguchi further divided into six categories adding the highest one of not only practicing such a lifestyle but showing others how to reach the same state as well (Makiguchi, 1984, p. 43). Makiguchi also used Buddhist terminologies for the name of each category, though its content remained somewhat nonreligious.

The latter half of *Jikken Shomei* is dedicated to analyze and discuss Buddhist principles, its relation to our daily lives, as well as criteria to evaluate what a correct religion is. Although this is a part of the same text, it seems to have little direct relation to education. Rather than educational significance, this part of the text should be viewed with significance for religious research. Reading *Kogai* and *Jikken Shomei*, one should realize that these are still in the midst of change in Makiguchi's thoughts gradually leading to more religious writings in his life's latest stage.

Similarities between Value-Creating Education and Nichiren Buddhism

Although there could be various aspects of Nichiren Buddhism that led Makiguchi to believe in it, the following three points seem to be the factor that connected Nichiren Buddhism to Makiguchi's educational philosophy: dignity of life, equality, the ability to create value, and human revolution.

First, it is already stated earlier that expansion and contraction of life is the single most important factor in the evaluation process. Then, life itself should be of the utmost value. Nichiren Buddhism also asserts that life is more valuable than any other treasure in the world. In the *Writings of Nichiren Daishonin*, it is written that the treasure tower is nothing other than men and women who possess the Lotus Sutra and that those who chant Nam-myoho-renge-kyo are Buddha regardless of their social status (Nichiren, 1952, p. 1304). This statement illustrates that the life itself is of utmost value regardless of one's material possessions, fame, or social rank. Daisaku Ikeda, the current Soka Gakkai International President, wrote that Makiguchi had underlined this part in his own copy of the *Gosho*[12] (Ikeda, 2011, pp. 47-48). Thus, both Makiguchi's value-creating philosophy and Nichiren Buddhism regard dignity of life as one of the most important principles.

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[12] *Gosho* is the compilation of Nichiren's letters

Connected to the above point is the equality of all humanity. Makiguchi strongly believed that everyone's life is equally invaluable and that everyone is capable of creating value to attain happiness. Similarly, Nichiren Buddhism teaches that every single person equally possesses a Buddha nature, or the highest life state a human being can attain, whether it is manifested at the moment. Nichiren wrote that there is no difference between the Law, the Buddha, and ordinary beings. This idea was quite different from other Buddhist practices of that time in Japan, in which many regarded priests as being above ordinary people. To Makiguchi, this philosophy and practice of equality in Nichiren Buddhism might have been another factor which convinced Makiguchi to become a lay practitioner of Nichiren Buddhism.

Another similarity between Makiguchi's philosophy and Nichiren Buddhism is the belief in individual's power to create value. Throughout his life, Makiguchi believed that everyone has an infinite potential to create value, or the power to open the door to happiness. Makiguchi dedicated himself to educating girls and foreign students, believing that they, too, should cultivate the ability to attain happiness (Nishihara, 2001). Nichiren Buddhism also teaches that every single person has an infinite potential to transform earthly desires into positive value, to overcome any obstacles by aligning oneself with the law of the universe and increasing one's life force, and to reach the life state in which one can enjoy life despite any hardships. Rather than being passive and pessimistic about the circumstances, both Makiguchi and Nichiren Buddhism emphasized the importance of actively creating value for a happy life.

The final point is the idea of human revolution. Although this word itself does not appear in Makiguchi's writings, it is a core idea of the current Soka Gakkai. Human revolution means to revolutionize one's way of living from a small self trapped in one's own suffering to a greater self who can live joyfully by transforming all obstacles into value and helping others do the same. Ikeda wrote, "A great human revolution in just a single individual will help achieve a change in the destiny of a nation and, further, can even enable a change in the destiny of all humankind" (Ikeda, 1972). This idea of achieving both one's own happiness and others' happiness at the same time synchronizes with Makiguchi's belief in creating both the value of benefit and good together. It also resonates with Makiguchi's foresight that the world awaits for the age of humanitarian competition, not military or economic competition.

These comparisons cover only a small part of the vast philosophy of Nichiren Buddhism and value-creating education. However, based on these three similarities, it is only natural that Makiguchi identified his own philosophy with the principles of Nichiren Buddhism. These points provide explanation to not only why Makiguchi first came to believe in Nichiren Buddhism but also how he used it to complete his philosophy of value.

Social and Religious Context of Makiguchi's Time

Besides the analysis of Makiguchi's writing itself, it is crucial to understand the social and religious contexts of when the text was written. First and foremost, it is crucial to understand that it was gradually leading to WWII when Makiguchi wrote these publications on education. *Gairon* and *Taikei* were published when there was still an afterglow of the Taisho Democracy, an

age of seeking freedom and equality. However, in the late 1930s when *Kogai* and *Jikken shomei* was published, militarism and fascism were taking over democracy and people were under much stricter thought control. Under such circumstances, Makiguchi might have felt the need to wake people up from a deeper level than education, which he sought in religious reformation. Furthermore, although education affects only children, religion can have a deep impact on adults' way of thinking and living, which influences both home and society. The initial purpose of establishing the Soka Kyoiku Gakkai was also to reform Japanese education by educators themselves revolutionizing their way of life. Therefore, it could be assumed that Makiguchi, through religious revolution, aimed to educate all Japanese people whom he expected to improve educational system.

Another important point to be considered is what kinds of prevalent religion Makiguchi denounced as not having power to save the people. One is definitely Buddhist sects other than Nichiren Shoshu, including Zen and Nembutsu. Nenbutsu teaches that if one chants Namuabidabutsu, although this life time may be full of suffering and misery, one can surely reach the Buddha land after death. As Nembutsu spread during the Edo period, long before Makiguchi's time, people lost hope in life and many committed suicide. Rather than fight the tough circumstances and create value out of it, people just gave up and took the easy way to escape from life. To Makiguchi, who was a strong believer of individual human's power, such religious view as Nembutsu only do harm to people and society instead of empowering them. Makiguchi could not find any Buddhist sects other than Nichiren Shoshu which truly empowers each individual. Thus, sometimes using an acute tone, Makiguchi denounced other Buddhist sects from his love for humanity. The other religion most prevalent of Makiguchi's time is obviously Shintoism used by the Japanese military government to convince the Japanese people to sacrifice their lives for the Japanese nation in the warfare. Shintoism is Japan's indigenous religion, but it was not until during WWII that it was used to justify war. However, during WWII, Shintoism was infused in public education, and people were gradually brainwashed by the government that it is the greatest honor to die for the emperor and the country. This thought control makes it obvious why Makiguchi opposed Shintoism of his time.

Although Makiguchi repeatedly asserted in *Jikken Shomei* that Nichiren Buddhism is the only "true" religion, the analysis of the social and religious contexts makes such statements understandable. Furthermore, he never mentioned incorporating religious education in public schools. Therefore, it is misleading to simply conclude from the later writings that Makiguchi's thoughts became narrower or more exclusive after he embraced Nichiren Buddhism. It is also inappropriate to apply the same analysis stated above to the relationship between Buddhism and the current educational practices at Soka Schools.

Conclusion

With limited time, this paper focused on *Gairon*, *Taikei*, *Kogai*, and *Jikken Shomei* for comparison. By analyzing these texts, it became clear that Makiguchi's main theme of creating value for a happy life can be found earlier than his encounter with Nichiren Buddhism. However,

through his study of Buddhism, Makiguchi did modify his philosophy of value creation as well as shift his focus from educational reformation to transformation of individuals' entire life through religious revolution. In this paper, I emphasized Makiguchi's life, his definition of science and religion, his understanding of Nichiren Buddhism, and social and religious contexts of his time, but these are all complicated issues and other interpretation could exist. Nevertheless, I hope that this paper has contributed to at least a partial understanding of the relation between Makiguchi's value-creating pedagogy and Nichiren Buddhism. In order to fully understand the development of the philosophy of value creation and its relevance to Buddhism, other earlier and later works must also be analyzed. Furthermore, Makiguchi's value-creating education has developed along with the development of Soka Gakkai and Soka Gakkai International through the efforts of Josei Toda and Daisaku Ikeda. Therefore, the relation between what we now call "Soka education" and Nichiren Buddhism can be different from the analyses presented in this paper, but I will leave this to future research.

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From George Orwell to Media Literacy: Soka Education for Informed Media Consumers

Jihii Jolly

Class of 2011

George Orwell, in his 1946 essay, *Politics and the English Language,* samples a series of passages from political writing to illustrate several of the linguistic vices afflicting writers (103). In short, Orwell deduces that English language, especially political language, suffers from staleness and lack of precision; words are separated from meaning, and readers and listeners are left in a state of reduced consciousness. This affliction is favorable for masking political truths. Orwell writes,

> In our time, political speech and writing are largely the defense of the indefensible. Things like the continuance of British rule in India, the Russian purges and deportations, the dropping of the atom bombs on Japan, can indeed be defended, but only by arguments which are too brutal for most people to face, and which do not square with the professed aims of political parties. Thus political language has to consist largely of euphemism, question-begging and sheer cloudy vagueness...[it] is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind. (114; 120)

Consider these examples he offers:

> Defenseless villages are bombarded from the air, the inhabitants driven out into the countryside, the cattle machine-gunned, the huts set on fire with incendiary bullets: this is called *pacification*. Millions of peasants are robbed of their farms

and sent trudging along the roads with no more than they can carry: this is called *transfer of population* or *rectification of frontiers*. People are imprisoned for years without trial, or shot in the back of the neck, or sent to die of scurvy in Arctic lumber camps: this is called *elimination of unreliable elements* (114).

Orwell explains that "such phraseology is needed if one wants to name things without calling up mental pictures of them." Language suffers when the atmosphere is bad, he concludes. However, he also argues that this equation can be appropriated for the advancement of moral societies (in other words, it can be reversed). Language may reflect existing social conditions or values, but changing how we choose to use language—how we construct our sentences—can also slow the decay of social conditions, and perhaps even reverse it. Toward this aim, Orwell prescribes a set of rules for the English language:

(i) Never use a metaphor, simile, or other figure of speech which you are used to seeing in print.
(ii) Never use a long word where a short one will do.
(iii) If it possible to cut a word out, always cut it out.
(iv) Never use the passive voice where you can use the active.
(v) Never use a foreign phrase, a scientific word, or a jargon word if you can think of an everyday English equivalent.
(vi) Break any of these rules sooner than say anything outright barbarous (119).

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Last year, I wrote a paper entitled *Soka Journalism Education*, which explored the problems of objective writing. In many cases, objective writing reduces public consciousness of events and political actions in the same way as Orwell's political language. The antidote I'd proposed in my paper was to replace journalism's sterling ethic of objectivity with a new standard of "subjective-accuracy" based on Tsunesaburo Makiguchi's definition of value in Soka Education pedagogy.

This year, I'd like to refine and build upon that proposal from the perspective of the media consumer, rather than the journalist. Orwell believed that language in 1946 defended reprehensible social values and political actions. People were asleep to reality because they were inundated with words of unclear meaning and they unthinkingly proliferated those kinds of words.

In 2012, we're living through a very different literary climate. Language is no longer confined to speech and writing, but spread across a bumpy multi- and social- media landscape. We receive messages and information through television, radio, art, billboards, social networks and the various manifestations of mobile, print, and web publications.

Upon re-reading Orwell's essay, I was especially struck by his point that "indefensible" actions such as the dropping of the atom bombs on Japan can be defended "only by arguments which are too brutal for most people to face" (115). In other words, some actions are driven by values or rationales that people would prefer not to accept. When such actions are politically administered and citizens do not have control over them, it is easier to turn a blind eye, embrace powerlessness, or condemn political parties than it is accept the value that motivated the action. Thus, the ambiguous political rhetoric of Orwell's time allowed decision-makers and ordinary

citizens to live with their conscience intact despite deteriorating social or political actions.

Perhaps we can refer to Orwell's essay as an exposé of an unperceived illiteracy of his time. In this light, we suffer from an illiteracy of our own in the 21st century: media illiteracy. Though different from what Orwell describes, we too suffer from an inundation by language; the term "information overload" is quickly becoming a hallmark of our age. I'd like to focus on what I call news illiteracy—a reduced state of consciousness due to the overwhelming amount of reporting (relevant or not) that we consume.

In recent years, a new educational movement—news literacy—has emerged. Journalists become educators and teach their students how to navigate the news. This paper will review salient features of the movement and then consider how Soka Education can contribute to the movement's discourse. In part 1, I will discuss four contributing factors to news illiteracy—four types of illiteracy and the effects they produce. In part 2, I will review some examples of news literacy coursework being taught in U.S., with special focus on the program at Stony Brook University for the difficult problems it attempts to address. In part 3, I will demonstrate how the aims of news literacy, especially at Stony Brook, align with the aims of Soka Education, and therefore, perhaps Soka Education can contribute to the difficult issues faced by news literacy teachers. In part 4, I consider two specific effects of news illiteracy—disempowerment and apathy—and how Soka Education can address them by teaching students to distinguish between truth and value.

1. Twenty-First Century Illiteracy

Let's consider four consumption habits of American news consumers and the problems they produce. First: news we don't realize we consume. Dean Miller, director of the Center for News Literacy at Stony Brook University, begins his course in news literacy by asking his students to go without news for 48 hours—a news blackout. They find it nearly impossible. Graphics, headlines, and TV broadcasts are everywhere. "Students who start the course saying they are not news consumers," he writes, "usually discover the opposite. They are consumers in the worst way: passively, immersively and continually" (158).

The second problem is the precedence of biased, profit-driven, networked cable news that does not fully represent perspectives on current affairs. A study by Fairness & Accuracy in Reporting (FAIR), a national media watchdog group, states that the preeminent source of news for most Americans is still nightly network news. In large part, this is partisan, profit-powered media. The same study looked at one year's worth of nightly network news and found that the sources were 85 percent male, and 92 percent white, and among partisan sources, 75 percent Republican. More than half of the women who appeared were presented as ordinary Americans (rather than experts), compared to 14 percent of male sources. 7 percent of news sources were black, 0.6 percent were Latinos, 0.6 percent were Arab Americans, and 0.2 percent were Asian Americans. Less that 0.2 percent of sources were poor people, even though 12 percent of Americans live in poverty. Corporate representatives appeared on air about 35 times more frequently than labor representatives (Jackson 203).

Janine Jackson, FAIR's Program Director, explains the issue well:

"Without question, there have always been journalists doing vital work, both inside and outside the structures of the establishment news outlets. But for some of us, the existing news media have meant sensationalized crime, 'crack babies,' and perp walks; they've

meant political debates that rarely go beyond partisan politicking, marginalize public interest perspectives, and erase the poor. Increasingly, they've meant celebrities, diet tips, and infomercials filling up the space where news ought to be" (202).

For this reason, argues Jackson, it is a bad idea for journalism to be carried out by large corporations whose chief interest is to make maximum profit from the news they sponsor. It's also a bad idea "to have as these corporations' main or sole source of revenue advertising from other large corporations, so that the news industry's overwhelming financial incentive is to keep those advertisers happy" (203). This causes producers to selectively report stories based on corporate interests.

For example, NBC's *Nightline* chose to ignore reporting on the 1999 Seattle globalization protests at the World Trade Organization meeting. Though this is an old example, it ideally illustrates a media trend that has become the cause for newer trends in journalism: open source independent media. After the Seattle protests were neglected, the activist Independent Media Center was launched; it was an early experiment in open source journalism with content fully generated by citizen journalists. It now includes over 170 local websites on six continents (Jackson 205). Open source journalism has since developed all over the web. But, this leads us to illiteracy contributing factor number three.

Those news consumers who do prefer to seek out alternative news sources, especially on the web, run into the problem of finding sources they can trust. This has both a positive and negative to it. The positive is that we are now submerged in a burgeoning networked public sphere. Good examples of trustworthy sources—such as Propublica, which operates in the public interest—do exist and are becoming increasingly visible. There are also plenty of hyperloclal blogs and independent publications blossoming, but these developments are still in flux, so they can be difficult to trust and sustain. Yochai Benkler, co-director of the Harvard Berkman Center for Internet and Society, argues that the networked sphere just needs time to grow, decide where the most value is, and figure out how to sustain itself financially. Similarly, Jessica Clark and Tracy Van Slyke, authors of *Beyond the Echo Chamber: Reshaping Politics Through Networked Progressive Media,* write, "To make an impact in this new media landscape, media outlets are going to have to become hybrids: publishers, listeners, reporters, opinors, co-creators, community builders and more. They are also going to have to determine how they add the most value in order to break through the overwhelming chatter of our 24/7, worldwide connected media system" (248). Yet while this sphere is still in development, news consumers cannot wait for sources to become reliable. The negatives are that news organizations can have hidden interests, and what's more: the plethora of devices and formats we have at our disposal can be overwhelming. How does one manage their time? Ipad, iphone, computer, social network, Kindle, endless RSS feeds—on what device should I read what news and for how long?

Finally, given the ethnic and socio-economic diversity of the United States, entire populations of citizens face language and financial barriers when accessing news. As the media landscape changes rapidly and sources proliferate, how many sources are available in the native languages of our large immigrant populations? How can they search for reliable news in the public interest? What about consumers who are unable to afford the financial costs of subscriptions, devices or computers, and therefore choose to either ignore the news, or depend on free papers and websites? As an experiment of sorts, I spent two months last year reading only AM New York and Metro News—the free daily newspapers handed out at NYC subway stops. To no great surprise, I was grossly bored by reports on subway happenings, pages upon pages of

advertisement, and brief tidbits on world news written in no compelling way. I couldn't help but think, what must daily readers of these papers feel except apathy?

2. News Literacy's Solutions & Enduring Question

Each of these problems contributes to a citizenry that is uninformed, misinformed or, worse, apathetic. Yet, just as Orwell proposes his five rules for remedying the decay of the English language, the news literacy movement in the United States holds great promise. In most cases, it is spearheaded by journalists. Let's take a look at some of the ways these new programs address the aforementioned problems.

The first two problems—news we don't realize we consume and biased network news— are addressed by activities such as Dean Miller's "news blackout" at the Stony Brook Center for News Literacy. Another example is an activity from a news literacy program at Florida International University. In a course called "Different Eyes, Different Ears," students must adopt the news consumption habits of another student for 48 hours without making value judgments about what their classmates consume or how they consume it (Blevens 170). After awareness is instilled about their news consumption habits and what they do and do not cover, students are taught strategies to navigate problem number three: information overload.

Various online tools have also been created to help people navigate news. For example, organizations like Newstrust.net curate content from alternative publications for their readers. Another such alternative digest is Utne Reader's altwire. Similarly, curation and aggregation tools exist for readers to consume news through their social networks—either through social reading applications such as on Facebook, or by giving readers access to journalists through Facebook pages, on which readers can subscribe to personal updates and engage in conversation with journalists they like.

Another interesting program is at Florida International University, where students have created a program to alleviate language barriers in news literacy education. Inspired by their own coursework, students of news literacy designed a Spanish-speaking news literacy program for the Cuban-Nicaraguan community adjacent to campus (Blevens 168).

However, simply creating or translating content is not always enough if students don't know how to assess the reliability of a source. At Stony Brook's Dean Miller, for example, writes, "We believe students must master the reporter's skill of testing and sifting to find reliable information, if they are to take full possession of the powers reserved to citizens under the Constitution" (160). Therefore, coursework, the syllabus for which is freely available online, is focused on training students to sift through news wires and to evaluate sources to verify fact. Thus, a hopeful Miller writes, "This age of overload brings with it the means of rescue. Because the Internet allows for a two-way conversation, and because people can link online to their original sources of information, false information can be countered better than ever by light-speed verification and debunking" (165). Stony Brook's focus is put the tools to verify information sources in the hands of all news consumers.

Similarly, the News Literacy Project (NLP) is an initiative that was founded in 2008 by Arthur Miller, a former *Los Angeles Times* investigative reporter, to mobilize journalists to teach middle and high school students how to sort fact from fiction online. NLP has partnered with over twenty news organizations to match journalists with classrooms based on their curricula.

For example, a foreign correspondent might be placed in an international issues class, and feature writer might visit an English class. They teach students how to find reliable websites, how to identify viral e-mail, and how to assess YouTube videos, television news or newspaper articles.

"It's hard to find the truth," writes Dean Miller. "Harder yet to say it clearly." Yet despite criticism of citizen journalism, a new culture has emerged, of citizens of posting their own content.

> Americans by the tens of millions are writing and posting things on Facebook and Twitter and Tumblr that other people actually care about—often more than they care about the reports produced by journalism's most heralded stars. At times it can be banalities about the merits of balsamic versus cider vinegar. But in times of crisis, it can be soul defining: What is our obligation to, say, Libyan dissidents— especially those of the America-hating variety? Such material should be embraced as potentially enlightening—and yet scrutinized for credibility and transparency" (163).

For this reason, news literacy at Stony Brook goes beyond research and fact-checking. A key component of the program is to find ways to remedy the trouble people have hearing facts that don't align with their own values. The aforementioned methods help people realize they are not consuming reliable news, or a holistic picture, through mass media. This is a fairly easy door of awareness to open. The second step—showing students how to fact-check, translate news, and develop efficient consumption habits—are all fairly teachable skills as well. But what about when we don't *want* to hear the truth about national security missions, or perspectives that are different from our own?

The first step toward addressing this is by teaching critical thinking, which is a process that is already started by such activities as the news blackout or "Different Eyes, Different Ears." Though critical thinking and writing are key components of liberal arts education, Dean Miller writes that, "News literacy demonstrates a method of active and reasoned examination of received truths and wisdom [that is] missing in much of undergraduate education" (159).

At times, we just need to be encouraged to think a little *more* critically. Consider these exercises from Florida International's media literacy course. In one class, students watch "a Jon Stewart critique of a Fox News story that uses sexually charged clips of bikini-clad students on spring break as the eyewash for a story on a serial prostitute killer running lose in Daytona Beach. By questioning the connection between dead prostitutes (the spoken narrative) and partying spring breakers (the visual narrative), they learn the difference between truth grounded in fact and Colbertian 'truthiness' grounded in the artifice and fabrication of news coverage" (Blevens 169). If we are to return for a moment to the decay of social values Orwell critiques, isn't this a perfect example of how language—both visual and spoken narrative—contributes to a mentality of not empathy, but suggestive, unforgiving inference?

In another course, students are asked to select one of the WikiLeaks U.S. State Department cable postings and place themselves in the shoes of a diplomat in the country from which the cable originated. They have to then come up with a rationale for the communique and critique of the release of the document (Blevens 171). These are powerful exercises in critical thinking. (*These* are the roundtables I want see on network news after a breaking news story.)

At other times, however, our biases are so ingrained that we need to be taught how to

open our minds to new information. Miller explains,

> Merely teaching people how to find reliable information is inadequate if they can't open their minds to new information. Advances in neuroscience have documented the fragility of memory, the suggestibility of perception and the extent to which our own biases can prevent us from hearing or remembering discomforting facts, much less seeking them out. They more we learn about these reactions to cognitive dissonance, the clearer it becomes that if we don't challenge Americans about what they believe—and how they reach conclusions—they'll never know what they don't know (164).

He then provides an interesting example: A University of Maryland study of voters in recent off-year elections suggested that a majority of Americans were badly misinformed on various issues of important context to the election—such as economic recovery and the state of climate science. News analysts used a correlation between degree of misinformation and media preferences of the voters surveyed to support long-time criticism of these news networks: that those people who prefer ideologically driven news channels such as Fox News and MSNBC are badly misinformed on key issues. However, news literacy students would be able to see that critics of Fox and MSNBC used the study to confirm their (pre-decided) beliefs without considering alternative analyses—Couldn't, for example, highly partisan voters who gravitate to Fox and MSNBC be uneducable on controversial issues because of a preconceived worldview? (Miller 164)

I like this example because I stand on the side of people who criticize these biased networks, and even I would have been inclined to use the news analysts' methods to support my critique. The point though, is to show how news literacy encourages students to consider that they "may have already developed such hardened beliefs" that they are incapable of accepting a challenging set of facts. "If this impels them to embrace the habit of testing their beliefs against new facts," writes Miller, "we have succeeded" (165).

Cognitive dissonance refers to situations in which we don't even realize we have a bias, and it affects how we receive information. In other words, we don't realize we've already placed judgment on a fact. What other components might there be to our distaste for that which is different or uncomfortable? In the words of former ABC *Nightline* anchor, Ted Koppel, "We now feel entitled not to have the news that we need but the news that we want. We want to listen to news that comes from those who already sympathize with our particular point of view. We don't want the facts anymore" (qtd. in Jackson 202). This makes me wonder, even if we are taught to realize that we have biases preventing us from receiving information, how can we unlearn them? How can we *want* to unlearn them?

Perhaps there is more to be addressed in current news literacy discourse. For the purposes of this paper I will focus on two problems: disempowerment and apathy. How can we prevent news consumers from feeling disempowered or apathetic towards news stories? In the words of Frederick Blevens, a professor of news literacy at Florida International University, "By its nature, news literacy is a subject that can be strictly planned (and well-funded) or spontaneously ignited in social theater settings (low budget)" (168). Perhaps, therefore, the advancement of news literacy is a vital topic for us to consider both in and out of the news literacy "classroom". Toward this end, I turn to Soka Education to reflect upon how news literacy discourse aligns with Soka Education discourse, and how Soka Education might address the issues of disempowerment and apathy.

3. News Literacy as Soka Education

First, let's see briefly see where Soka Education and news literacy intersect. I believe they have similar aims. Firstly, I think Tsunesaburo Makiguchi, the founder of Soka Education, would very much appreciate the aforementioned news literacy exercises. Such a curriculum—an education movement directed towards the empowerment of citizens above all else—contains the very heart of Soka Education. Remember the example at Florida International where students must adopt the news consumption habits of a peer for 48 hours, without judgment? It confirms that we are not at fault for our consumption habits and blame or competition is therefore absent from the classroom. In the same way, Makiguchi stressed the equality of all students as deserving of humanistic education, no matter their social or financial background, or learning style.

He wrote, "Study is not seen as a preparation for living, but rather study takes place while living, and living takes place in the midst of study. Study and actual living are seen as more than parallels; they inform one another intercontextually, studying-in-living and living-in-study, throughout one's whole life." Media literacy seems to live perfectly in the realm of education that Makiguchi envisioned:

> 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 (qtd. in Gebert, Joffee 76).

That said, let's look at how both news literacy and Soka Education consider the importance of contribution and global citizenship. Both encourage students and readers to fully utilize their humanity. Consider Stony Brook's intended outcomes for its course: (1) Analyze the key elements of a news account, including weight of evidence, credibility of sources and of context, to judge its reliability. (2) Distinguish between news and opinion and analyze the logic/rhetoric employed in opinion journalism. (3) Identify and distinguish between news media bias and audience bias. (4) Blend personal scholarship and course materials to write forcefully about news media standards and practices, as well as First Amendment issues and issues of fairness and bias. (5) Connect current news accounts to universal concepts of community and citizenship. (6) Assess the impact of digital information technologies and place them in their historical context (News Literacy The Stony Brook Model).

Similarly, Daisaku Ikeda, Daisaku Ikeda, founder of the Soka school system, outlines the three essential elements of global citizenship: (1) The wisdom to perceive the interconnectedness of all life and living. (2) The courage not to fear or deny difference, but to respect and strive to understand people of different cultures and to grow from encounters with them. (3) The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distance places (112). How congruent the aims seem with Stony Brook's aims!

Consider also, the points Ikeda makes in his speech, *Education Toward Global Citizenship*, delivered at Teachers College, Columbia University in June 1996. He writes, "Education is a uniquely human privilege. It is the source of inspiration that enables us to become fully and truly human, to fulfill a constructive mission in life with composure and confidence... The fundamental task of education must be to ensure that knowledge serves to

further the cause of human happiness and peace" (110). He further explains, "Makiguchi believed that happiness is to be found in a life of value creation, and this can be defined as the capacity to find meaning, to enhance one's own existence and contribute to the well-being of others, under any circumstances" (112). How lofty this sounds when considering our habits as news consumers—how clear it becomes that we need to remedy our consumption habits to develop this capacity to find meaning, enhance our existence, and contribute to the well-being of others.

In their essay on Tsunesaburo Makiguchi's Soka Education, Andrew Gebert and Monte Joffee write,

> Makiguchi held that education based on awareness of the connections between human life and the natural and social environment could help develop the moral character of students. He hoped that people educated this way would construct an interdependent and harmonious world wherein military and economic competition between nations would be supplanted by 'humanitarian competition' based on a recognition of mutual interests and benefit (69).

This calls to mind Makiguchi's emphasis on the happiness of the learner, which is the crux of the reason news literacy sits at the best intersection between journalism and education—because it is the one place where the happiness of the learner is a prerequisite for a healthy participatory democracy.

Here, however, we enter dangerous territory. One critique of news literacy that already exists is that it creates a space for educators (who are oftentimes journalists with years of experience in the industry and therefore, years of opinion), to proselytize their ideas. Because much of Soka Education is centered around a worldview that upholds world peace and individual happiness—a worldview that is, sadly, not universal and not always favorable to profit-mongering institutions—offering such 'Soka' values to news literacy could be very easily attacked. An effective challenge, rather, is to offer exercises that augment the efforts already at the heart of new literacy curricula—fostering critical thinking. How can news literacy foster critical thinking in a way that makes students *want* to reconsider their biases, accept difficult information and still feel well-informed and empowered as a citizen of not only their own country, but of the world?

4. Empowerment & Apathy: Adding to News Literacy Discourse

Let's return to the more difficult questions of news literacy and think about how Soka Education can address them. As stated before, cognitive dissonance addresses situations in which we don't realize we have already placed judgment on a fact. Further information acquired is then affected by our distracted epistemological operation because we take the framework where they are being placed as a given. The habit of accepting value as if it is truth contributes to our

feelings of disempowerment or apathy—or in Orwell's words, to our unconsciousness. For this reason, learning to distinguish between truth and value could be extremely helpful.

Tsunesaburo Makiguchi, the founder of Soka Education, placed tremendous emphasis on teaching students to individually seek value in truth. He wrote, "Let us consider the possibility of establishing a science of evaluation to provide us with standards by which to weigh and set values, just as the conceptual framework of logic already offers us rules by which to recognize truth" (53). In existing news literacy curricula, students are taught to recognize truth (or fact) through logic, investigation and critical thinking exercises. But perhaps they should also be taught how to *evaluate,* that is, how to assign their own sense of value to information.

Perhaps news literacy exercises can be created that address the *reasons* people align themselves with certain narratives more than others. I think one reason we don't want to hear disheartening news is because we're conditioned to prefer comfort zones. In turn, our distaste for that which is difficult to hear leads us to apathy, bias or disinterest. Perhaps our methods of assigning value are faulty because we don't take the time (we aren't taught to the take the time) to consider the relationship between daily life, personal morals, and the thing we are judging.

First, let's understand the difference between truth and value and why it matters. Makiguchi writes,

> The cognition of truth is a yes-no proposition: This is true, and that is false, with no middle ground for passing judgment. On the other hand, the determination of value is entirely relative: This seems appropriate, and that inappropriate, in relation to our viewpoint, laying no claim to a discovery of true identity. Truth does vary with the person or the times, but values cannot be separated from people... Truth demands proof. No matter how eloquent or profuse the explanation, without actual evidence the truth of the matter must remain in question. Furthermore, the correctness of a proposition is to ascertained through careful, rational consideration, not how we feel about it... Feelings are rather the province of evaluating how we as subjects of our own emotional universe interact with things (56).

The fact is, in journalism, we do evaluate information as subjects of our own emotional universe. That's why it is difficult to accept certain viewpoints, and in many cases, that's how we decide what news to watch and from where we'd like to receive it. So far, news literacy teaches us how to verify fact based on proof, in the same way journalists are expected to fact-check their reports from sources. But the news consumer does exist in a different, very emotional realm— one in which it could be useful to consider how we assign value to information. Makguchi states, "We cannot live truth; we must live value. Life may give us access to truth, but it forges ahead on value. Life looks on at truth, but comes into contact with value" (9). *Not* distinguishing between truth in value is in fact dangerous. He further writes,

> I look at the world as it is today and find nothing so insidious as this confusion between truth and value, cognition and evaluation. Mixing the two constricts actual understanding and prevents people from assuming an attitude of clarity and responsibility toward their chosen positions. Even otherwise knowledgeable intellectuals fail to see the extent to which this indistinction permeates their everyday speech. They discuss matters quite fastidiously but take no heed as they arbitrarily pass judgment, merely couching their personal likes and dislikes in the

trappings of learning. There is no end to the ways people can be misguided in their thinking and actions (62).

Let us consider an example related to the news. I stated before that the essential problem preventing news consumers from feeling empowered or willing to consider difficult information is that we don't realize we place judgment on the information we receive. In other words, we accept the moral framework behind facts we receive without considering whether or not they align with our personal values. This in turn prevents us from receiving further information in a way that let's us assign our values to it. For example, we learn on the news that the United States decides to support Libyan rebels against evil dictator Muammar Gaddafi. He is subsequently killed and YouTube videos of his death go viral on the internet. In this case, we accepted the framework that Gaddafi was a bad man, evil to his own people and therefore, capturing and killing him is just. Thus, when we see the videos of his death (which is the 'further information' we received), we are able to ignore any moral discomfort in publicly viewing his death and rely on the framework that he was a bad man to appease that discomfort. However, upon closer consideration, did we come up with the framework that the US should support Libyan rebels in the name of democratic interests? Or did we accept that framework along with the news because even if we did disagree, we would have had no power to control his killing anyway? (Doesn't that logic sound a bit like Orwell's observation that it is easier to hear jargony long-winded reports when we we're uncomfortable with the truth behind them?)

In this scenario I see the opportunity to train ourselves to assign our own value to the first news we received (that the US supports anti-Gaddafi rebels). Do we agree with supporting Libyan rebels? Do we really understand their motivations? Have we sought out sources of information from Libyans themselves? Can we trust and verify those sources? Even if we have no direct control over the situation at large, the practice of evaluation—of considering our own values—is what counts, and this practice is equivalent to Orwell telling us to use shorter, simpler words. The practice is what wakes us up from disempowerment, from apathy, from 'unconsciousness.'

Makiguchi's writing adds an even deeper layer of insight upon the dangers of news illiteracy; he explains that if we do not know how to distinguish between truth and value, between cognition and evaluation (and practice it) our personal relationships can also become strained by rash judgment, and the general condition of society will deteriorate. This is exactly what Orwell was referring to–how poor language reinforces the intellectual poverty of society. For example, Makiguchi writes,

> There are people who side with someone solely on the basis of reputation, without actually seeing or listening or getting to know that person for themselves. Even those who are not hasty to assert their views until they have looked into the situation in some detail may gradually shift in their opinions under the sway of the general consensus... In most cases this is how public opinion prevails in society. This can prove to be the source of numerous social weaknesses. Citizens who will not even give an opening to understanding unless they already favor a particular view will mindlessly believe every word uttered by some respected figure whether what that person says is true or not (65).

On the other hand, by carefully considering a situation and confirming our cognition of the facts before assigning value to them, we can develop strong personal values. News consumption is a

useful arena in which to practice both cognition and evaluation. The challenge now, is to create exercises that we can put in news literacy classrooms, on the streets, and on our social networks, that help us to notice the difference between truth and value on a daily basis—exercises that will help us to consider how we can create value from the information we receive, and where we choose to receive it from. It'll be different for each us, because information access and the networked public sphere will continue to grow. Furthermore, a networked public sphere can allow us to create personal media diets based on our lived experiences; we can consider our biases and seek out those kinds of sources to help us become better informed on them and hopefully reconsider them.

<p style="text-align:center">*   *   *</p>

What are we ultimately trying to achieve? A news-saavy citizenry, not just of the United States, but of the world. Daisaku Ikeda writes, "Education should provide...the momentum to win over one's own weaknesses, to thrive in the midst of society's sometimes stringent realities, and to generate new victories for the human future" (116). The key point here is that power is in the hands of consumers, the citizens. It is difficult to change the institution of journalism. News literacy therefore focuses on teaching citizens to think and act like journalists. It also carries a unique space in which we can learned to identify our own biases and seek out sources to help counter them. Stony Brook is a brilliant model for this type of work, and the starting point for discourse that I hope to see proliferate. In his speech at Columbia University Teachers College, Ikeda wrote of his hope that we would see the realization of a world summit, not of politicians but of educators (120). I think a news literacy summit, or at least a larger conversation, would be an important step toward this vision.

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The **purpose** of the Soka Education Student Research Project (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*

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Mottos

Be philosophers of a renaissance of life
Be world citizens in solidarity for peace
Be pioneers of a global civilization

Foster leaders of culture in the community
Foster leaders of humanism in society
Foster leaders of pacifism in the world
Foster leaders for the creative coexistence of nature and humanity