Revisiting the Concept of Dialogue in Global Citizenship Education

Namrata Sharma

Abstract

This paper argues the need to revisit the concept of dialogue in teaching global citizenship education. The ontological paradigm underlying the perspective of the 'self' and 'other' is explored in key policy documents in UK and within some of the debates on citizenship education in general. Often the argument made is that the 'self' and 'other' have scarce understanding of one another's knowledge and values. Hence various policies and documents suggest the need for more knowledge of the 'other'. An innovative approach, as this paper explores, is to take a qualitative and heuristic approach to knowledge and values, such as found within the philosophy of Japanese thinker, Daisaku Ikeda. This paper emphasises the need for an intervention that can bring together the 'self' and 'other' in dialogue to facilitate the individual self's growth and development within such interactions. In relation to this three key concepts in Ikeda's writings, which are, 'the oneness of self and environment' (*esho funi*), 'Human Revolution' (or individual change), and education for 'Global Citizenship' are discussed here, and the implications of this study for citizenship education is made based on the author's previous work and teaching.

Keywords: Dialogue, Citizenship Education, Humanism

Introduction

Issues of citizenship have been given a thrust within the policies, programmes, and curriculum of most modern nation states. The terms 'global' and 'international' are also increasingly associated with citizenship education. Stearns (2009) distinguishes between these expressions, presenting that the term 'global' transcends 'international' in that the former privileges not only a study of the nation state, and analytical skills attached to cultural tradition and institutional frameworks, but also 'an appreciation of the kinds of forces that bear on societies around the world – including the United States, and how these forces have emerged' (*ibid*:15). In terms of the educational agenda as well, Stearns argues that 'global' is more encompassing than 'international'. Stearns points out that in the UK the term 'global education' has

many linkages since the 1970s and 1980s, such as peace education, development education, environment education, education for the future, and related fields. Common to each field is its concern about the state of the planet, and citizenship education across various countries has started to address key issues in relation to this.

On the other hand, there have been debates around why the term 'global' may represent the dominant discourse within a world of unequal power relations (see Andreotti, 2007; Dobson, 2005; Shiva, 1997).

Some universities, alternatively, have linked their institutional strategies for 'internationalisation' to fostering students as 'global citizens'. The University College of London is one such example.[1]

Further, the term Global Citizenship Education (GCE) itself has been found to represent different meanings. Tully's (2008) work for example recognises two forms of GCE, the 'modern' and the 'diverse' forms. Humes (2008) meanwhile mentions the various discourses on citizenship, and in particular on 'global citizenship' that he identifies as contrasting views held by business corporations (such as Hewlett Packard) versus charitable organisations (example UK-based charity Oxfam) (*ibid*: 47-50).

Whilst recognising some of these debates in policy and practice around 'citizenship education' and 'global citizenship education', this paper argues that underlying the notion of citizenship itself we can find ontological perspectives of the 'self' and the 'other'.[2] The paper compares the example of the Crick Report in the UK to a less widely known Eastern viewpoint of Daisaku Ikeda (a Japanese thinker), and makes references to other relevant discussions. The rationale for choosing the Crick Report, amongst others, is that my research on citizenship education has largely been conducted in England. Further, Crick's report discusses contemporary issues relevant to modern, democratic nation states, including for instance, the education of youth in a multicultural society. This provides a good comparison to Ikeda's ideas, which addresses issues concerning the 'self' and 'other' in modern society.

Also, it should be noted here that, in Japan, there is no single consensus or national policy document on citizenship education like the Crick Report. Various studies are available on the different politics, interpretations and controversies surrounding citizenship education in Japan since the end of the Second World War (see Ikeno ed, 2011).

The overarching aim of this paper is to contribute to the debate of global citizenship education by bringing into the fold some of the less commonly known perspectives which are nevertheless considered here as being equally important to rethinking the role of dialogue in citizenship education.

Investigating Ontological Paradigms: Crick Report and Ikeda's View

The Crick Report recommendations (drafted in 1998) led to the introduction of citizenship education as a compulsory element of the school curriculum in England and Wales. The report engages with several vital issues related to citizenship. Sections 1.9, 5.4 and section 10 of the report draw up guidance on the discussion of controversial issues that may arise in the promotion of pupils' Spiritual, Moral, Social and Cultural (SMSC) development. But in summing up, the report states:

> Schools can only do so much. They could do more, and must be helped to do so; we must not ask too little of teachers, but equally we must not ask too much. Pupils' attitudes to active citizenship are influenced quite as much by values and attitudes in schools as by many factors other than schooling; by family, the immediate environment, the media and the example of those in public life. Sometimes these are positive factors, sometimes not. (Crick, 2000a:9)

The Crick Report is a carefully written document that provides useful tools as guidelines for teachers engaging with controversial issues related to Personal, Social and Health Education (PSHE), Spiritual, Moral, Social and Cultural Education (SMSC), History, Geography, and English. However, as I have argued in a previous work (Sharma, 2008:153-154), the report does not look at the complexities of engaging with values that arise from the personal domain that have to do with intercultural education. It advocates that students adopt 'a willingness and empathy to perceive and understand the interests, beliefs and viewpoints of others' (Crick, 2000a:57) but does not deal with the issue of challenging and if necessary developing one's own values and beliefs through such interaction, such that can form the basis of a heuristic education.

Humes (2008) identifies both individualistic and collectivist elements in citizenship education which he states can also be seen as a 'problem' with the Crick Report:

> On the one hand, it means that the discourse of citizenship connects with the experience of many different people in widely different situations. On the other hand, if it becomes subject to divergent interpretations, it runs the risk of becoming an example of vague, feel-good rhetoric, a term that can mean everything and nothing. (*ibid*:45)

The Crick Report has generated enthusiasm and led to several discussions on citizenship education in England (see Pearce and Spencer, 1999). It has also received several critiques, for example, on its failure to address race, gender, and inequalities that widen the gaps between the various sections of British society (see Osler, 2000). One of the outcomes of these various debates has led to the development of the Ajegbo Report (DfES, 2007) which has made certain contributions to citizenship education, but has also come under some criticism. As Osler (2008) notes,

> Following the 2005 London bombings, there is widespread public debate about diversity, integration, and multiculturalism in Britain, including the role of education in promoting national identity and citizenship. In response to official concerns about terrorism, a review panel was invited to consider how ethnic, religious and cultural diversity might be addressed in the school curriculum for England, specifically through the teaching of modern British social and cultural history and citizenship. The resultant Ajegbo report proposes a new strand on 'identity and diversity: living

> together in the UK' be added to the citizenship education framework. While the report gives impetus to teaching about diversity, it does not strengthen the curriculum framework proposed in the Crick Report. It fails to adopt a critical perspective on race or multiculturalism or adequately engage with young people's lived experiences of citizenship within a globalised world. (*ibid*:i)

It can also be argued that, although both the Crick and Ajegbo Reports aim to address education in a multicultural society, neither of them offers clarity on the relation between the 'self' and the 'other'. The former vaguely refers to the moorings of the individual's family and community, but does not, for instance, engage with related issues; whilst the latter contributes to a discussion of values in a diverse society, but fails to recognise the politics of living together with the 'other' (see Crace, 2007).

In my previous work (Sharma, 2008), I had contrasted the Crick Report to some of UNESCO's concerns of *Learning to Live Together* within the 21st century politics, with the example of the Delors Commission of 1996. The findings of the Delors Commission, which has been given a greater thrust after 9/11, refer to six major paradoxes of globalisation, and the educational challenges this poses for people to live together in the 21st century (see UNESCO, 2001:15-17).

For example, one can argue that a significant problem within most nation states is an increase in the number of insular communities that have mushroomed that serve to perpetuate double standards, and in some extreme cases even nurture terrorism. Bauman (1989) refers to this state, in general terms, as our global 'risk society' (*ibid*:230). These communities attract the youth by empowering them with a sense of mission for which they are even prepared to sacrifice their own life. These and other related issues of social concern are the macro politics of education which affects citizenship education. Alongside there are the micro politics of education that need to be addressed, such as the sense of alienation and disempowerment that pose challenges for the youth.[3] The role of the institution is of particular relevance, which I will engage with in further detail in the ensuing section.

In 1936, a conference on *Learning to Live Together* took place in Utrecht, which was centred on the need for morality underpinned by religious values, in an age in which industrial and scientific development had begun to raise concerns about the breakdown of communities and values (Rawson, 1936). Based on similar concerns, in another previous work (Sharma, 2002), I had juxtaposed the 'reductionist' Newtonian-Cartesian paradigm, with the 'holistic' views of selected thinkers from the East and West so as to find a more cohesive understanding of values. As stated in this writing,

> The central flaw of scientific/industrial development is that it envisages the human being as a cog in a materialistic machine and as a tool to meet its ends. In the words of Fritjof Capra: 'Matter was thought to be the basis of all existence, and the material world was seen as a multitude of separate objects assembled into a huge machine. Like human-made machines, the cosmic machine was thought to consist of elementary parts. Consequently it was believed that complex

> phenomena could always be understood by reducing them to their basic building blocks and by looking for the mechanisms through which these interacted. This attitude, known as reductionism, has become so deeply ingrained in our culture that it has often been identified with the scientific method' (Capra, 1983:32). The 'reductionist' worldview, whose imprint predominates in contemporary education, has acted to alienate human life from its natural and social environment. (Sharma, 2002:99)

In this study I contrasted the 'reductionist worldview' to the philosophies of Tsunesaburo Makiguchi, Mahatma Gandhi and John Dewey. In this paper I will concentrate on highlighting some of the ideas of Makiguchi's present successor Daisaku Ikeda, who is also the founder of the Soka or Value Creating Schools and Universities in Japan and abroad. Further, Ikeda is the President of the Soka Gakkai organisation, which is a lay Buddhist movement that was initiated by Makiguchi in 1930, but with Ikeda's leadership has now become a worldwide movement with a membership of over 12 million households.

In contrast to the above mentioned reductionist paradigm, Ikeda proposes a cosmic view that I would like to elaborate upon in this paper as an example of an innovative perspective that can facilitate our re-examination of the role of dialogue in global citizenship education.

For instance, whilst acknowledging the contribution made by Descartes to modern European philosophy, Ikeda notes that, 'Cartesianism, while it may provide for the untrammelled autonomy of the individual, is almost entirely devoid of reference to an 'other'...' (1991a:2).

Central to understanding Ikeda's cosmic view is the concept of 'dependent origination'. In his words,

> One of the most important Buddhist concepts, dependent origination holds that all beings and phenomena exist or occur in relation to other beings or phenomena. Everything is linked to an intricate web of causation and connection – and nothing – whether in the realm of human affairs or of natural phenomena – can exist or occur solely of its own accord. In this view, a greater emphasis is placed on the interdependent relationships between individuals than on the individual in isolation. (Ikeda, 1991b:4)

Although Western observers such as Henri Bergson and Alfred Whitehead have noted the interrelatedness, Ikeda states that, 'The deeper essence of Buddhism, however, goes beyond this to offer a view of interrelatedness that is uniquely dynamic, holistic, and inner-generated' (*ibid*). This concept of interrelatedness, as Ikeda emphasises, does not take away from the individual identity.

> The 'greater self' elucidated in Mahayana Buddhism is another expression for the kind of openness and expansiveness of character that embraces the sufferings of all people as one's own, always seeking amidst the realities of human society ways of alleviating pain, and augmenting the happiness of others. I am convinced that only the solidarity of such natural human nobility will break down the isolation of the modern 'self', opening horizons of new hope for civilization. (Ikeda, 1993:6)

The interrelatedness of the 'self' and the 'other' can also be better illustrated through the Buddhist concept of *esho funi* which describes the relationship between the 'self' and its 'environment'. As Ikeda explains,

> Buddhism regards life and its environment as two integral aspects of the same entity. The subjective world of the self and the objective world of its environment are not seen in opposition, or as a duality. Their relationship is one of inseparability and indivisibility. Nor is this unity of self and its environment a static one in which these two realms merge as they come objectified. The environment, which embraces all universal phenomena, cannot exist except in a dynamic relation with the internally-generated activity of life itself. For us, in practical terms, the most important question is how to activate the inner sources of energy and wisdom existing within our lives. (*ibid*:5)

Ikeda (1991b) suggests the ushering in of an age of 'soft power' which can be achieved through 'strengthening of the inner resources and processes of the individual' (*ibid*:1). As a tool to achieve this inner positive potential, Ikeda finds dialogue to be of key value. He attributes Shakyamuni (Gautam) Buddha's ability to be a 'peerless master of dialogue' because of his ability to observe within the hearts of people 'the arrow of a discriminatory consciousness, an unreasoning emphasis on difference ... such as ethnicity and nationality' (Ikeda, 1993:2). He further explains that,

> The conquest of our own prejudicial thinking, our own attachment to difference, is the guiding principle for open dialogue, the essential condition for the establishment of peace and universal respect for human rights. (*ibid*:3)

Ikeda also acknowledges that dialogue sometimes has to be quite strict to 'break the grip arrogance has on another' (*ibid*).

Here we need to acknowledge that there are other novel philosophies as well that expound the relation between the 'self' and the 'other' that can create substantive forms of dialogue. Martin Buber's significant contribution in this endeavour in terms of the 'I-Thou' relationship and its function in promoting dialogue between equals as distinguished from the 'I-It' relation, is also of significance (see Morgan, 2007). Paulo Freire and other critical pedagogues who have emphasised the need for dialogue in education also deserve to be recognised. Due to the constraints of this paper, and for the reason shared earlier, this work concentrates on a less widely known Eastern philosophy and its proposed contribution to citizenship education.

In addition to the above discussed cosmic view that is central to Ikeda's ontology, a key focus in his work is given to 'humanism'. Ikeda makes a distinction between his own understanding of this term as compared to the individualist humanism that had been developed in the West over the course of the Renaissance and the Protestant Reformation. He states,

> While these different forms of humanism succeeded in liberating humanity from its medieval thraldom to the Absolute, humanity thus liberated found itself trapped by its own egotism, by what Buddhism calls the 'lesser self'. Humanity has thus come to be ordered about by the dictates of desire and its gratification. The ills that result take the form of the complex of problems facing

> humanity already referred to: the unravelling of social and community ties, environmental degradation, the growing gap between rich and poor. The depth of the crisis gripping our post-ideological world is powerfully symbolized by the emergence of a wide range of fundamentalism. (Ikeda, 1997:4)

Given the limitations of this paper I will not go into the details and debates on humanistic ideologies but aim to suggest instead that Ikeda proposes (what he calls) a 'new humanism'[4] to move beyond the present impasse. He asserts that,

> Ideology, which in one form or other has been at the heart of modern humanism, tends to emphasize dualism and conflict, producing discrimination and rejection of others. Cosmologies, in contrast, seek to include and embrace others; tolerance is inherent in cosmology. (*ibid*)

To overcome mistrust Ikeda proposes a 'holistic, or even cosmological humanism, one that regards the life of the individual human as extending out to and embracing the entire cosmos, and therefore meriting the most profound reverence' (Ikeda, 1997:5). Ikeda seeks in 'education' the 'means by which to actualize a universal respect for the sanctity of life' (*ibid*). He maintains that,

> What our world most requires now is the kind of education that fosters love for humankind, that develops character – that provides an intellectual basis for the realization of peace and empowers learners to contribute to and improve society. (Ikeda, 1997:5)

The Context for Dialogue and Development within Educational Institutions

Ikeda's predecessor Makiguchi had developed his educational theory from 30 years of classroom teaching. Makiguchi's work titled Soka or Value Creating Education Pedagogy was a manuscript designed for the lifetime happiness of the students (Bethel ed, 1989). Further explaining Makiguchi's theory Ikeda states,

> He (Makiguchi) further believed that true happiness is to be found in a life of value-creation. Put simply, value-creation is the capacity to find meaning, to enhance one's own existence and contribute to the well-being of others, under any circumstance. (Ikeda, 1996b:2)

Based on the Value Creating or Soka philosophy, Ikeda has established several educational institutions in Japan and abroad. In a study that culminated from my decade-long engagement with the Soka Schools in Japan, founded by Ikeda (Sharma, 2008), I concluded that the students are heavily impacted by the normative values of the institution, such as peace and global citizenship. Makiguchi, who is also regarded as a founder of this institution, makes a contribution through his example of being relentless in his advocacy for peace during the Japanese war, for which he eventually lost his life. Further, with Ikeda's vision, there is a significant effort made within the 'outside curriculum activities' to enable students to engage with their local community, as well as have the opportunity to interact with world dignitaries and leaders on a regular basis. These visitors comprise of people from various backgrounds across the globe, many with whom Ikeda has conducted and published dialogues.

Document one (sixth paragraph) of the Soka School document[5] containing the school's mission statement, suggests that this institution's aim is to 'foster global citizens,' described as 'people of talent who possess courage, wisdom, and compassion,' and who can 'contribute to the world.' Details of this can be found in Ikeda's speech delivered in Columbia University that engages with the concept of 'global citizens' at length and identifies it with the Buddhist term Bodhisattva (Ikeda, 2001b:102)[6]. Ikeda lists the 'essential elements of global citizenship' as:

- 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 such 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.

As I had previously explored in another article, the term *Bodhisattva* is key to Ikeda's Soka Education system and suggests the description of a global citizen to be 'a human being endowed with courage, compassion and wisdom who, as an active citizen, concentrates on the positive transformation of one's own life, and therefore transforms one's nation and humanity' (Sharma, 2007).

One of the powerful contributions of these institutional values is the sense of mission and trust that students experience within the Soka Schools (Sharma, 2008). One of the practical outcomes of this is that unlike most schools in Japan, there has never been any reported account of bullying within the Soka Schools, and students have a sense of ownership of their school (as found through my observational studies and interviews conducted between 1996-1998, and 2002).

Further, Ikeda's philosophy is shared within the lay Buddhist movement, the Soka Gakkai, which has also been actively engaged in Japanese politics through providing political endorsement to the Komei Party. This is a radical step in Japanese politics, since the Komei Party has been the only political party in governance with the Liberal Democratic Party, the latter having dominated Japanese politics since the country's independence in the mid-twentieth century. My research argues that although the Soka Gakkai member's role in Japanese politics has lead to dilemmas in terms of the several contradictions between their normative values and real world politics, it has arguably however, also contributed to the political education of its members (Sharma, 2008).

It can also be argued here that the key contributions made by Ikeda's philosophy in real world education, society, and politics in Japan are down to two points. First, the individual is given top priority in Ikeda's philosophy. As he states,

> ...the root cause of all these problems is our collective failure to make the human being, the consistent focus and goal in all fields of endeavour. The human being is the point to which we must

> return and from which we must depart anew. What is required is a human transformation – a human revolution. (Ikeda, 1996:2)

Stemming from Ikeda's ontological perspective, whilst the 'other' plays an important role in the construction of the 'self', the premise for creating change begins with the individual. The responsibility of the individual towards the 'other' is a function of 'cosmological humanism', that is, a sense of reverence to the web of interdependent relations that exists between individual human beings. In practical terms, and this brings us to the second point of the success of Soka institutions, there is a great deal of thrust on accountability within the leadership of these institutions which is of particular significance. Fisker-Nielson's (2005) anthropological study of Japanese politics indicates Komeito's thrust on social and welfare policies, as my long-term study of Soka Schools shows an emphasis on student-centred learning (Sharma, 2008).

The concept of interdependence itself is not entirely new, and has been a topic of discussion key to development education. For example, Andreotti and Warwick (2007) illustrate that the United Kingdom government Department of International Development (DFID)[7], states that going beyond an attitude of compassion and charity towards the 'South' is key to a better-informed understanding of this concept and the connections between global processes and people's everyday lives. However, Andreotti and Warwick also argue that the term 'interdependence' here can be interpreted in many different ways. These interpretations define the goals and approaches in educational processes, therefore unpacking assumptions and examining implications are extremely important for informed citizenship education decisions (*ibid*:4).

Dobson also challenges the concepts of a 'global citizen', 'interdependence' and 'world-wide interconnectedness' that often accompany unexamined notions of a common humanity in global citizenship education (Andreotti, 2006). He addresses the grounds for global citizenship and the notions of a 'global citizen' and 'interdependence', and proposes that the answer should be framed around political obligation for doing justice; and the source of this obligation should be a recognition of complicity or 'causal responsibility' in transnational harm based on a moral obligation to a common humanity, rather than on a political responsibility for the causes of poverty (Dobson, 2005). Elsewhere Dobson makes a distinction between being human and being a citizen: being human raises issues of morality; being a citizen raises political issues (Dobson, 2005).

Further, a greater attention needs to be given to education that enables students to take action based on understanding the 'other', and to develop one's own values and perspectives through the process of dialogue.

Various studies suggest that students across different countries are interested in contributing to positive world change, which institutions need to recognise and

develop. For example, recent research in UK higher education has shown that a vast number of youth are interested in creating change for social justice (Ahier *et al*, 2003). Previous research on global and sustainability issues for engineering graduates from a sample taken across both old and new universities in UK showed that youth are genuinely concerned about the impact of climate change and global poverty (Bourn and Sharma, 2008). This is similar to the results of an internal study done by a team at the University of Nottingham on issues concerning Corporate Social Responsibility for business graduates (Murphy and Sharma, 2009).

It therefore becomes a moral responsibility for educational institutions to nurture the minds of students to contribute to the betterment of their societies, for instance in tandem with the UNESCO adage that war resides in the minds of people, and it is there that the sentinels of peace must be constructed. The role of institutions and the care they provide for students is of particular importance as Noddings points out,

> We really cannot care for people at a great distance without some means of direct contact. *Caring for*, as I have described it (Noddings, 1984, 2002), requires us to respond to the expressed needs and to monitor the effects of our actions and react anew to the responses of those we care for. This does not mean that we cannot *care about* many people for whom we cannot care directly. *Caring about* requires us to work toward the establishment of conditions under which caring for can flourish. (Noddings, 2005:7)

As Noddings mentions, it is also caring for the future. '...learning how to conduct ourselves as global citizen-carers is a major educational task' (*ibid*).

Similarly, as Hicks (2002:18) suggests, learning in schools and the establishment of Higher Education is still considered a cognitive affair with some attention given to attitude and values. This he argues is because of the Enlightenment heritage. Instead he suggests that global issues and other fields related to the exploration of the human condition have cognitive, affective, and existential dimensions. This raises the crucial question about the role of education in promoting empowerment and action for change, as also suggested by Huckle, Jones, Kaza, Macy, and other such thinkers (*ibid*).

As White suggests, whereas some schools give an undesirable message to students such as 'this institution doesn't trust you, respect you, and so on ... it is a sociological truism that the culture of institutions, to a large degree, shapes, for good or ill, the aspirations, habits, and dispositions of those who work in them' (White, 1996:5).

In order to develop the context for dialogue within citizenship education, there needs to be not only a facilitation of verbal communication, but also of equal importance is the role of educational institutions to facilitate students' experience in sustained engagement with their local community activities, (such as are done by the students in Soka Schools) (Sharma, 2008:116).

Further, for a human centred education, the knowledge within the curriculum has to be non-centric. As argued previously (Gundara and Sharma, 2010), if the curriculum remains exclusive and largely represents the knowledge of the dominant groups in society, it will not be seen to be relevant by those people who come from subordinated and minority groups. An intercultural approach to citizenship education therefore would be first for the curriculum itself to be inclusive of the knowledge of all groups. Only then can genuine dialogue be initiated within the classroom.

Reflections and Conclusion

These are some issues that arise in rethinking global citizenship education from a range of perspectives that are not currently represented within most policies and programmes. Citizenship education should not just be limited to political education, but needs to generate some of the philosophical discussions that enable students to understand the expansiveness of their own lives from a cosmological point of view. Further, there is scarcely any space for self-reflection within school education, and limited opportunities for students to explore the philosophies, values, and beliefs of one another, particularly of those that belong to subordinate groups. Hence the need for a qualitative approach to knowledge and values of the 'other', going beyond a quantitative approach, as suggested by Haydon (1997:142) and others who advocate the need to know more about the 'other'. As I stated in a recent work,

> It must however be argued that knowledge on its own is not enough. Let us take for instance the case of the recent terrorist actions in UK. We now *know* that most of the suspected terrorists were British born Pakistani Muslim youth. We also know that there is a need to be tolerant towards the British Muslim community as the *Jehadis* have been barbaric even to those 'within.' However, is this knowledge enough to avoid racial tension and scepticism about the 'other'? (Sharma, 2008: 154)

Going beyond the present superficial approach to our interrelatedness, a study and discussion of science and philosophies across cultures can be taken as topics of discussion within citizenship education. At present too much focus in education is being given to the achievement and attainment of grades within schools (see Dore, 1976). On the other hand, thinkers like Nussbaum, for example, explain some of the merits of studying philosophy to citizenship by allowing learners to open up their minds.

> When we ask about the relationship of a liberal education to citizenship, we are asking a question with a long history in the Western philosophical tradition. We are drawing on Socrates' concept of 'the examined life', on Aristotle's notions of reflective citizenship, and above all on Greek and Roman Stoic notions of an education that is 'liberal' in that it liberates the mind from the bondage of habit and custom, producing people who can function with sensitivity and alertness as citizens of the world. (Nussbaum, 1997:8)

In Soka University America (SUA) in California, which is founded by Daisaku Ikeda, a core curriculum based on Makiguchi's Value Creating Education allows students

to engage with philosophies that explore human relationships with nature, society, and the universe.

Also, by studying the lives of thinkers like Ikeda and others, who have been engaged in their respective societies, students can reflect on their strategies, behaviours, and beliefs as citizens (Sharma, 2008), as in a recent module that I designed and which is being used for teacher education within the Post Graduate Certificate in Education (International) studies at the University of Nottingham in U.K. In this module *Makiguchi and Gandhi*, the lives of both thinkers are studied as examples of two Asian thinkers and their respective contributions to citizenship education in Japan and India. One of the concepts teachers are able to explore in this module is the notion of interdependence, for example challenging the common assumptions of our 'connectedness' to exploring Eastern ontological paradigms that are based on theories of interdependence as cited earlier in this paper. (The module makes use of video links from teachers.tv and other such resources.[8])

As shown in this module, within the United States of America, UK, India, Japan, there is a great deal of emphasis on enabling students to perceive their connectedness to global issues, and also to empathise with other people and cultures. While this is positive, the teachers engaged in this study are asked to question whether this is enough and what needs to be done. To facilitate this activity, selected examples of schools in the lineage of Makiguchi and Gandhi, that aim to become models of change, are studied in this module. These examples demonstrate specific ways in which the schools attempt to actualise normative values within the hidden curriculum.

Also, previous studies (Sharma, 2008), shed light on Makiguchi's and Gandhi's strategies, behaviours and beliefs as a citizen, and we need similar studies on other such thinkers, who were interested in the transformation of their own societies. This sort of future research should therefore question the key contradictions and paradoxes that can be identified in a grounded or 'situated' analysis of the thinker's ideas and value systems. (What were their personal histories? Who were they influenced by? In what context did they frame their ideas?) These are the kind of ideas I had previously tested out in the Masters in Higher Education course at the University of Nottingham, in which students produced interesting results from similar studies on other thinkers like Kant, and so on.

To conclude, Makiguchi, Gandhi, Ikeda, and other such innovative thinkers did not provide a single, linear and reductive prescription for the needs of their respective societies, but instead, contended with the complexity of their respective social and educational contexts. So, how far can we as educators enable students to become active citizens through their classroom experience remains one of our main challenges. There are great advantages of learning from the contradictions and dilemmas faced by dissidents and their movements, although as Humes (2008)

argues, there are potential dangers linked with teaching GCE, for instance that it may become 'too politically charged' (while discussing economic and environmental issues). However, as he rightly suggests, on the other hand, we would end up doing disservice to young people by excluding controversial issues which are necessary for them to engage with and prepare to be part of the wider world.

There are challenges in teaching controversial topics that allow for students to engage with the 'other'. Also, the task of bringing together different forms of knowledge and values in the classroom for discussion and learning is not an easy task.

However, the aftermath of events like 9/11 in New York, 7/7 in London, and 27/11 in Mumbai, and the present financial scams and corruption shown to take place across most parts of the world necessitate that now more than ever, students should be fostered with greater care and trust within their educational institutions. They need to be equipped with self-reflection and critical understandings in the classroom through facilitated dialogue that leads to the individual's development. This could combat some of the growing challenges of the 21st century.

Dr. Namrata Sharma *is a research scholar in education and has authored books and articles on innovative pedagogies concerning human rights and citizenship education in India, Japan, and the UK. During her Master's in Education (Tokyo), and Ph.D. (London), her work concentrated on Soka Schools in Japan and selected Gandhian institutions in India. As a Post Doctoral Fellow in London, and Research Fellow in Nottingham, her work has engaged with intercultural issues that affect the status and empowerment of youth; as well as research into the use of technology in learning and teaching in higher education. She presently resides in the U.S.*

Notes

1 http://www.ucl.ac.uk/global_citizenship/public/UCL.htm

2 The terms 'citizenship education' and 'global citizenship education' are used as and when it is appropriate to the discussion of this paper. For instance, Ikeda's notion of education for 'global citizenship' is explained, while examples of UK policy documents on 'citizenship education' are discussed.

3 For a more detailed engagement with related issues see Sharma, 2008.

4 For example, in the title and content of his work (Ikeda, 1996b).

5 The home page for the original document has recently been renewed, which was previously available at: http://www.soka.ed.jp/kyoiku/s030413.html accessed on 4th February 2004.

6 In Mahayana Buddhism, practised by the Soka Gakkai, the term Bodhisattva depicts a state of life that lies within every human being. It emphasises an ideal of human behaviour. It is a state of wisdom, compassion and courage by which one can overcome the restraints of egoism and work for the welfare of self and others (see www.sgi.org).

7 DFID engages with Britain's aid to poor countries.

8 One such example is a video clip on teaching citizenship post 9/11 in the US in which the teacher undertakes an interesting activity to show students how they are connected through several global issues that face humanity today. http://www.teachers.tv/video/31355

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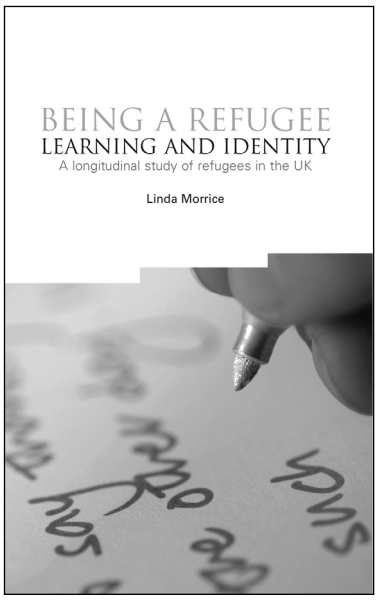

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Dr Linda Morrice is Lecturer in Continuing Education in the Centre for Community Engagement at the University of Sussex.

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