Glorious Future of Youth Through Global Education And Peace Creation

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Abstract

This research aims at exploring the relatively unknown philosophical approach of Soka education and its facility to promote well-being and social justice, by examining possible equivalence with the internationally well-known Capability Approach framework.This paper specifically explicates how value creation and happiness in education transforms the young community in to social transformers. The study concludes that the aim of Soka education is the happiness of oneself and others, as well as society as a whole, and peace for all humanity.

Introduction

Students spend at least one-quarter of their waking hours in schools, most of it in classrooms, one of the most proximal and potentially dominant settings for influencing children and youth. Students' relationships with teachers either generate developmental change provide social and relational supports. In this sense, relationships between teachers and students replicate a classroom's capacity to promote development, and it is precisely in this way that relationships and interactions are the key recognizing engagement. From the perspective of the NRC report, relationships are a mechanism or medium through which settings engage developmental processes.

Emotional Climate In Classrooms

Classrooms are, by their very nature, social places. Teachers and children laugh and play together, share stories about their lives outside of the classroom, and work together to create an environment in which all learning occurs. The classroom climate can be described along positive and negative dimensions. Positive climate encompasses the degree to which students experience warm caring relationships with adults and peers and enjoy the time they spend in the classroom. Negative climates are those in which students experience frequent yelling, humiliation, in interactions with teachers and peers.

Teacher Student Relationships In Classrooms

Conceptualizing and Measuring Teacher-Student Classroom Interactions to help organize the diverse literatures that inform conceptualization and assessment of classroom processes.Teaching Through Interactions (TTI) framework, a theoretically driven and empirically supported system for conceptualizing, organizing and measuring classroom interactions between teachers and students into three major domains they are emotional supports, classroom organization, and instructional supports. This framework recognizes that the starting point for understanding contextual influences on development is to identify that development occurs through interactions between the capacities and skills of the person and the resources available to them in various settings, and that this process is very vibrant. Conceptualizing and Measuring Teacher-Student Classroom Interactions to help organize the diverse literatures that inform conceptualization and assessment of classroom processes.

Overview Of Soka Education

Soka education and the Capability Approach (CA) both provide important perspectives for promoting welfare and social justice. Soka education is comparatively unknown outside of Japan, while the CA is well-positioned internationally. A comparison of the two perspectives has been undertaken. Diverse practical applications of Soka education illustrate how its principles are actualized in advancing social justice issues. Although little empirical research on Soka education has

been conducted to date, it is suggested that further exploration of this approach be pursued to investigate its assertions concerning value creation, happiness and well-being.

Soka education was developed by Japanese educator Tsunesaburo Makiguchi (1871–1944) and his protege, Josei Toda (1900–1958) in the early part of the twentieth century. Toda's disciple—Daisaku Ikeda—a leading Buddhist philosopher, peacebuilder and educator, has further advanced Soka education over the past 40 years. Soka philosophy and educational theory was initially found in the 1930s against the backdrop of Japanese industrialization, development and growing militarism. Makiguchi strongly opposed the purpose of Japanese nationalist education at that time, which was apparently a platform for political training and support of Japan's war efforts. Makiguchi believed that education is the key to eventually securing individual and societal wellbeing and that happiness was ascertained through a transformational process of creating value in one's personal life and in one's contacts with the environment.

Soka (value-creating) education takes the human being as most important element, and it respects the life of dignity and fulfillment of humanity in each individual. Furthermore, Soka education aims raising self-reliant person who can create value and can contribute the society. According to Dr. Ikeda, education is not simply the transmission of knowledge. It is not simply the development of talent. Education is a process of becoming fully human. He says that the human being is the point to which we must return and from which we must depart anew. In addition, Ikeda highlights the significance of trust between teacher and student, and he said that the teacher's depth of character is crucial in education. He emphasized interaction between teacher and student. In Dr. Ikeda's lecture titled "Thoughts on Education for Global Citizenship" in Columbia University, Teachers College in 1996, he highlighted that the teacher is the most important facet of the educational environment. This faith of Makiguchi is the unchanging spirit of Soka Education.

Makiguchi, Toda, and Ikeda have strong peace orientations. Dr. Ikeda emphasizes the importance of education in society, and he proposed the new paradigm of "Society for Education," not "Education for Society." It means that the world peace will be created by making the good society that facilitates to accomplish good education. Education is the only way to become truly human, and the only way to change the society. Dr. Ikeda therefore gave the highest potential priority to the work of education. Dr. Ikeda fulfilled the vision of a network of Soka schools from kindergarten to university. Soka junior and high school was founded in 1968, as the first school in Soka school system. The core practices of Soka education can be currently found in the 18 schools of the Soka school system: six kindergartens in Brazil, Hong Kong, Japan, Korea, Malaysia, and Singapore; two elementary schools in Japan and one in Brazil; two junior high schools and high schools in Japan and one in Brazil; Soka Junior Women's College in Tokyo; Soka University in Tokyo; and Soka University of America in the United States. Both Kansai and Tokyo Soka High Schools (2015 and 2016, respectively) have been selected by the Japanese Education Ministry as two of 56 schools in the "Super Global High Schools" project.

Value

Soka education considers the creation of value as the sine qua non of life's existence. Daisaku Ikeda writes "Our daily lives are filled with opportunities to develop ourselves and those around us. Each of our interactions with others is an invaluable chance to create value". The creation of value is seen as both an individualistic and communitarian activity, and, in fact, one process cannot occur in isolation, or to its fullest potential, without the other. Moreover, Soka education sees value creation as a process of life-enhancing "social self-actualization " that occurs regardless of one's personal circumstances. Ikeda notes that, according to Makiguchi, what ultimately defines value "is whether something adds to or detracts from, advances or hinders, the human condition.

Value, from the CA perspective, is also primarily concerned with advancement of the human condition. In order to live a life of value, or a life that one has reason to value, opportunities or

substantive freedoms must be secured for individuals that allow them to make reflective and informed choices. Such is the process, according to the CA, of transforming a life that one has the potential to live, or is capable of living, into a life that one can actually live. Wood and Deprez (2012) comment that Sen strongly believes that the most basic human right is one's ability to "invent" oneself to live a life of value. The notion of inventing a life of value has a great deal of affinity with Soka education's concept of human revolution. Ikeda states that, "Bringing the creativity of life to its fullest flowering is the work of human revolution" (as cited in Goulah, 2010b, p. 264).

Value creation

The distinctively unique term Soka was born of discussions between Makiguchi and Toda that centred on the concept of value creation, with Toda's suggestion of the Japanese neologism, soka, from kachi sozo (Ikeda, 2009, underscores added for emphasis). Makiguchi's theory of value was largely influenced by two schools of modern European thought: nineteenth-century British educational utilitarianism and its views on happiness as the ultimate aim of human behaviour, and neo-Kantianism. From the Kant school of thought, Makiguchi principally examined perspectives on happiness and the philosophy of value, seeking "to clarify the concept of happiness in terms of value". From Kant's view that happiness is a state intuitively sought after by human beings, Makiguchi proclaimed that helping children attain happiness in life was the goal of education .

Happiness

Soka education, the belief of happiness is inextricably linked to that of value creation, in the sense that the recreation of value leads to a life of happiness. Debates over the meaning of human happiness have persisted for centuries, and they will not be reproduced here for fear of minimizing the considered attention it requires. Suffice to say, as the commonly understood meaning of happiness is that of a highly subjective, and often momentary internal state of being, it is a challenging notion to grasp. Consequently, applying metrics to the concept of happiness has also proven difficult, if not controversial, particularly where it relates to quantifying, with any degree of accuracy, notions of well-being and quality of life.

Makiguchi believed that happiness was the purpose of life and education, his consideration of the relationship between value creation and happiness requires exploration to achieve a more complete understanding of Soka philosophy and education. Human happiness to Makiguchi was not born of the shallow ego-centred, approach to life we tend to envision when conceptualizing this term. His views on happiness somewhat parallel Aristotle's ideas on Eudaimonia often translated as human flourishing.

Review of Literature

Walker (2005) offered a succinct overview of the CA framework by positioning it as a human development approach that focuses on expanding people's freedom and well-being, based on choosing a life that they have reason to value, and that they are actually able to achieve—as opposed to simply what resources they are able to access. Similarly, Soka education is concerned with expanding individual capacity or capability through an interactive process called human revolution, which functions to enhance one's wellbeing.

Walker (2006) brings into focus the meaningfully interconnected relationship between agency and well-being by locating agency as the ability to pursue goals that a person values as important for the life she or he wishes to live.

Unterhalter and Walker (2007b) state that Sen endorses the view that people should develop the ability to not only help themselves, but to also influence the world.

Gebert and Joffee (2007) reported that scholarly research and ensuing publications focusing on concepts of Soka education are starting to appear from educators in a number of countries. The fairly recent growth in the internationalization of Soka education is a reflection of Makiguchi's ideas on the important function of education in human development, in that he believed a key purpose of education

was to cultivate global-minded individuals who could be empathetically engaged with the world, while at the same time maintain their roots at the local community level.

Kotan (2010) believed that a robust argument could be made for using happiness to indicate whether the combination of various functionings—as well as the extent and nature of people's actual freedom—is of consequential value to their lives.

Van Ootegem and Spillemaeckers (2010) concluded that, while reported happiness should not be the solitary variable in evaluating well-being, they do concede that "being happy" should be given due consideration as a functioning or capability.

Goulah (2010a) relates that Makiguchi held the belief that individuals become happy when they are contributing to the development of society through their participation in the joys and sorrows of daily life, and that school is the primary forum for cultivating this humane value creating way of living.

Ikeda (2010) echoes this sentiment with his long-held belief that education should be a character-building vehicle for developing the spirit to embrace and augment the lives of others. Correspondingly, the CA engenders a similar altruistic and humane outlook.

Krogsrud Miley, O'Melia, and DuBois (2012) explored an appropriate structure for exploring how the principles of Soka education translate into practical applications for social welfare. Applications of Soka education to well-being and social justice Examples of Soka education's capacity to empower people to create value in their own lives and for the betterment of society are illustrated in this section. Based on generalist social work practice

Wood and Deprez (2012) suggested that education's responsibility to students is to provide opportunities to help them develop broad-based skills required for enhancing their capacity and freedom in order to choose agentive and valued lives for themselves, as well as to contribute to expanding capacity and freedom in the lives of others.

Goulah (2012a) adds that the fundamental objective of Soka education is the development of people who are committed to the ideals of peace and the sanctity of life.

Goulah and Ito (2012) suggested that, while numerous university-affiliated institutes in South Asia have been established to research both Ikeda and Soka education, and while still limited in the number of English-language publications, academic research on Soka education and Ikeda's perspective is beginning to materialize. It is with this appreciation of the currently existing limitations of English-language access to materials on the subject matter that an exploration of Soka education will be undertaken.

Conclusion

This paper aims at exploring the relatively unknown philosophical approach of Soka education and its facility to promote well-being and social justice, by examining possible equivalence with the internationally well-known Capability Approach framework. For the most part, there appears to be a fairly strong similarity between the two perspectives. Given the CA's authoritative standing in the domain of social welfare, I would argue that this resonance provides certain credibility to the principles and practices of Soka education for advancing well-being and social justice. The research also investigates how instructors and students perceive the value of their experiential learning courses framed within Makiguchi's Theory of Value.

Both perspectives place a strong emphasis on the promotion and sustainability of individual wellbeing and social betterment. Soka education primarily concerns itself with the notion of value creation, and imagines its approach as one that encourages individuals to pursue lives of creating the greatest value for themselves and for others, regardless of one's circumstances. In doing so, a progression of socio-personal transformation, referred to as human revolution, transpires in the life of the individual and, by virtue of the interconnectivity of individuals with their surroundings, this process in reality contributes to societal transformation.

Lastly, I would like to complete with the quote from Dr. Ikeda, in his book titled "The New Human Revolution." The begining point and fundamental nature of Soka (value-creating) education is the spirit to treasure each student's individuality so that they can become happy and enjoy a glorious future. Education does not exist for the sake of the nation, for business, or for religion. The aim of Soka education is the happiness of oneself and others, as well as society as a whole, and peace for all humanity (Ikeda, 2006, p.341).

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