

# The Idea of a Socially Responsible Global Citizen and its Ethical and Philosophical Basis

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**Abstract:** An idea of *a socially responsible global citizen* is required to the emerging global community in order to make it with diversity, sustainability, prosperity, equity and justice. The ethical basis and qualities of *a socially responsible global citizen* could be provided through introducing some ideas and philosophy consisting of *responsible well-being* by R.Chambers and philosophy of *value creation, global citizenship* and *creative coexistence* by D.Ikeda. Ultimately a comprehensive framework for understanding *a socially responsible global citizen* is provided, which consist of the four domains: the view of the world and human life, core values and principles, qualities of a global citizen, and an envisioned and realized global community.

**Keywords:** *socially responsible global citizen, value creation, responsible well-being, creative coexistence*

## I Introduction

Globalization brings a mixture of opportunities and challenges to all nations. Particularly new historical opportunities for development in this decade, which the emerging market countries are well responding to, has led a multi-polarization of global economy and therefore has been strengthening a global-wide competition for market and resource acquisition. Moreover this ICTs-driven globalization has propelled cross-border knowledge exchanges and innovations, and the emergence of *global knowledge society* which leads an increasing great demand and expectation for higher learning worldwide. Now the higher learning institutions must cope with this irresistible force of globalization and satisfy massive knowledge-seeking demands of students, nations, and global companies.

The national strategy for economic and technological development and higher education is regarded as a key for success and survival in the competitive global economy.

However, while the competition among the global firms is strengthened and the massive financial resources fueled by excess liquidity are flowing in and out among currencies and markets, the interdependence among nations has been expanded and deepened increasingly to share the common fate of prosperity or ruin.

We are living in competition but in interconnectedness simultaneously in the global age. To pursue to win exclusively will lead to widen the gap between winners and losers and exacerbate imbalances and distortions in the global society, and ultimately result in the turbulence and collapse of own coexistence basis. The higher learning institutions have to contribute to nurture global citizens as a mission and responsibility of highest education seats, who can lead

and construct the global community with diversity, tolerance, prosperity, and Justice. *A socially responsible global citizen* should be pursued as a new vision of human beings required in the global community in the making.

The paper will clarify an ethical and philosophical basis of *a socially responsible global citizen* through introducing the ideas of *responsible well-being* (Chambers 1997), *global citizenship*, and *creative coexistence* (Ikeda 1996, 2001) in the perspectives of *value creation philosophy*, and the activities of Soka University. Ultimately a comprehensive framework to understand the vision of a socially responsible global citizen will be presented.

## II Contradictory Nature of Globalization

The great increase of economic activity and mobility across national borders, which has been accelerated through the development of ICTs, has led to an emergence of new political and economic competition not only among nations and global companies but also individuals for international markets and financial, natural, human and knowledge resources. This dynamic process of economic globalization poses us a set of problems and tasks which are extremely hard to settle and overcome through the lone efforts of individual nations and institutions, as well as new opportunities to unite together isolated peoples, institutions, resources and various cultures and bring about a deeply interlinked and interdependent global community.

### II.1 Outcomes and problems of globalization

We can recognize the several outcomes and problems of globalization.

First, one of the problems that globalization presents us with is the

intensification of the inequality between winners and losers. It, of course, produces a lot of new opportunities for gain. However, as long as the current widespread disparity in politico-economic power continues to exist both within national borders of every developed and developing country and between the developed and the developing economies, the ability of technological innovation, human resource endowment, educational opportunities and so on to bring equal benefit to all parties is minimized. If the status quo continues to persist, the result of the game is apparent. The wealth and resources of the world tend to be concentrated among particular individuals, social classes and nations, and in the centers of global economy. Higher education as a part of services or public goods is not an exception in the globalization process and global commercialization.

Second, another problem globalization introduces is the tendency to move toward abolishing the diversity of the international community; thereby, imposing a set of predominant economic and political principles, norms, and values which have been formed and accepted by the people of commercialized societies on the people of the "developing" societies. The cultural, social and economic institutions and heritages of the local communities of developing nations, which has developed from their local socio-ecological backgrounds, are pressed to change or eliminated by the borderless impact of globalization.

Third, the emergence of *the global community*, facilitated by the innovative ICTs, on one hand, firstly has encompassed fully the developed countries endowed with densely laid information infrastructure and networking systems, and recently has been incorporating the emerging countries such as China, India, Russia and Brazil and so on. On the other hand, this emergence still excludes most

of the people in developing areas with poorly equipped information infrastructures. Such a predicament leads to "a distorted and divided global society," which is neither desirable nor worthy of being called "*the global community*."

Last, globalization driven by ICTs and economic motives has ceaselessly propelled cross-border knowledge exchanges and innovations, and the emergence of *global knowledge society* which leads an increasing great demand and expectation for higher education worldwide and rather in developing countries. Now the Higher learning institutions must, on the one hand, cope with this irresistible force of globalization and satisfy massive knowledge-seeking demands of students, nations, and global companies, but, on the other hand, have to contribute, to nurture global citizens as a crucial mission and responsibility of highest education seats, who can lead and construct the global community with diversity, tolerance, prosperity, and Justice.

## II.2 Contradictory nature of globalization

These emerging outcomes which globalization brings about are a mixture of opportunities and challenges for all nations. Particularly new historical opportunities for development, which the emerging market countries are well responding to, has led a multi-polarization of global economy and therefore has been strengthening a global-wide competition for market and resource acquisition. The national strategy for economic and technological development and higher education is regarded as a key for success and survival in the competitive global economy.

However, while the competition among the global firms is strengthened to establish the industrial supply and value chains in the global-wide, the interdependence among nations has been deepened

outstandingly to share the common fate of prosperity or ruin. Economic interdependence as well as trans-nationality in production, consumption, finance, knowledge, and information is reflected in every economic and political phenomenon such as the world financial crisis in 2008 originally caused by the sub-prime loan for the poor in the United States, and the damages in Japan's production base by the Tohoku earthquake in 2011 which halted the world production of automobile and electronics, and "Arab spring" of spreading democratization in Middle East in 2010 and 2011, and financial and debt crises of some EU member-countries in 2010 and 2011, and so on. All of these crises cannot be regarded as "someone else's problem" — "fire on the opposite shore" in a Japanese saying — for the global society.

We are living in competition but in interconnectedness simultaneously in the global age. To pursue to win exclusively will lead to widen the gap between winners and losers and exacerbate imbalances and distortions in the global community, and ultimately result in the turbulence and collapse of own economic and coexistence basis. "*A socially responsible global citizen*" should be conceptualized as a new vision of human beings for the emerging globalized community.

### III *A socially responsible global citizen:* its ethical and philosophical basis

#### III.1 Rationale of a new vision of a global citizen

*A global citizen* inherently should be *socially responsible*. However "*a socially responsible global citizen*" makes sense significantly. To enjoy individual freedom and claim human rights has been legitimized as securing a person being human especially during the last half of a

century. Globalization has been driven by infinite expansion of freedom in economic activities, which almost is regarded as a human right, through eliminating the restrictions over trans-border economic activities. The subjective entity pioneering global-wide economic expansion and enjoying this infinite economic freedom and human right has been conceived as "a global citizen."

However several objective and restrictive forces are compelling us to change such an idea on global citizenship. First, the environmental reservation has been recognized as one of crucial tasks for our human-beings. Particularly the environmental crises including the global warming, the soil degradation, the deforestation, the water and food shortage, the atmospheric pollution, and the biodiversity loss and the energy and resource shortage and so on, are serious threats to the survival of human-beings.

Second, the ideas of human freedom and right have been diffused to all nations in developing regions, which ironically means the diminishing and restricted freedom and rights of the developed countries who have been exploiting the local natural resources and labors in the developing countries. In relation to the above global-wide task of the environmental reservation, The developed countries have been, ironically too, put in a responsible position for persuading to the developing countries a restrictive exert of freedom and right of economic development and supporting them for the *sustainable* development.

Third, as a result of economic globalization, anybody in the global age can hardly sustain her life without participating in the global-wide interdependent economic network and system, which means that we all are responsible for sustaining and improving the global interconnected community.

Fourth, and last, the development of the ICTs networks covering over almost the globe enables us to share and experience virtually everything happened in every time and everywhere, which has caught us in the on-going facts of our global society and evoked any action or feeling of joy, angry, sorrow, sympathy and responsibility and so forth.

These emerging forces are demanding a new vision of global citizens who can lead a desirable global community. One of the ideas on desirable global citizens might be *a socially responsible global citizen*. However, we must be engaged in clarifying the required qualities of a *socially responsible global citizen* as an agent to create the desirable and sustainable global society. We would like to introduce some ideas on a global citizen in order to give a conceptual substance and an ethical and philosophical basis to *a socially responsible global citizen*.

### III.2 *Responsible well-being* by R. Chambers

The term of *responsible well-being* was coined by Robert Chambers (1997; 2004) for calling our attention to the personal dimension of economic development. Chambers challenges to change the way of thinking and living in the individual level and the way of policy-making in the governments and international organizations through reorienting our interests and efforts for development to review and change the our life reflectively. A person's well-being achievement entails personal responsibility to other person's quality of life.

As shown in table 1, *Responsible well-being*, the overarching end, is attainable only through keeping the two basic principles of equity and sustainability. "When well-being is qualified by equity and sustainability it becomes responsible well-being (Chambers 1997)." Well-being is supported by the two means of livelihood and capabilities. The two basic principles of equity and sustainability



"qualify livelihood to become livelihood *security*, and well-being to become *responsible* well-being (Chambers 1997)."

Chambers (1997) defines *well-being* as the experience of good quality of life which is open to "the whole range of human experience, social, psychological, and spiritual as well as material." *Livelihood* means "adequate stocks and flows of food and cash to meet basic needs and to support well-being (Chambers 1997)." *Capabilities* are defined as "what people are capable of doing and being (Chambers 1997)", and as a means to livelihood and well-being. Equity, for Chambers (1997), means the principle that "*the poor, weak, vulnerable and exploited should come first,*" and includes human rights, intergenerational and gender equity. Lastly *sustainability* means that "*conditions and change must be sustainable – economically, socially and environmentally*(Chambers 1997)" for the present and future generations.

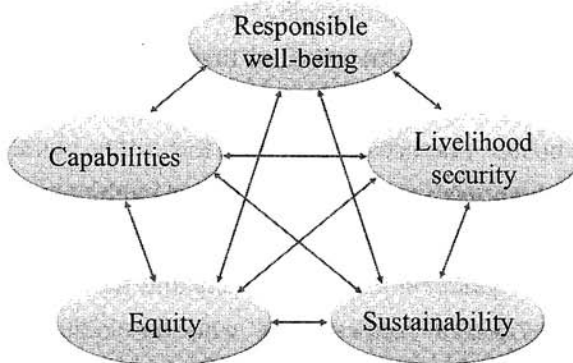


Table 1 The web of responsible well-being by Chambers(1997)

Chambers (1997) insisted that "the word 'responsible' has moral force in proportion to wealth and power: the wealthier and more powerful people are, the greater the actual or potential impact of their actions or inactions, and the greater the scope and need for their well-being to be responsible."

The idea of *responsible well-being* proposed by Chambers questions us how we have achieved our well-being in the interdependent local and global setting, and how our achievements of well-being harm or sacrifice others' quality of life, and therefore, how we will change our own beings and behaviors with responsibility for the creation of a desirable global community. The Chamber's idea of *responsible well-being* can be thought to provide some of significant quality and ethical basis of *a socially responsible global citizen*. However we have to study further on the quality of a global citizen through introducing the perspectives of Soka philosophy.

### III.3 A global citizen in the perspective of Soka philosophy<sup>1</sup>

Soka philosophy, which has laid the foundation for Soka University, in my view, consists of several strands of philosophy on life and practices: (1) the Buddhist philosophy based upon Nichiren Buddhism; (2) Soka pedagogy and value creation theory formulated by the first president of Soka Gakkai (Association), Tsunesaburo Makiguchi (1871-1944); (3) the beliefs, practices, and actions toward the creation of peace and a social and human revolution advocated by the second president of Soka Gakkai, Josei Toda (1900-1958); and (4) the philosophy and thoughts of the founder of Soka University and the third president of Soka Gakkai, Daisaku Ikeda (1928-), who has realized all of the aspirations of the first and second presidents, and has further developed the Soka philosophy and movement. All of these strands of philosophy and thoughts are brought together in the philosophy and beliefs of Daisaku Ikeda and the work of Soka Gakkai International (SGI).

The founder of Soka Gakkai, Makiguchi, was born in rural Japan in 1871 and died in prison in 1944 during World War II, at age 73, as one of

Japan's few anti-war martyrs. As an educator and author, he dedicated much of his life to developing a progressive philosophy of education and to reforming Japan's educational system. He believed that the purpose of life is the creation of value which enables the individual to attain happiness.<sup>2</sup> In this light, the purpose of education for Makiguchi must be "the lifelong happiness of learners". Makiguchi further believed that "true happiness is to be found in a life of value creation (Ikeda 1996)." Value creation is "the capacity to find meaning, to enhance one's own existence and to contribute to well-being of others, under any circumstance (Ikeda 1996)." Ikeda, the founder of Soka University, notes that "Makiguchi looked beyond the limits of the nation-state to new horizons of human community, and had a vision of global citizenship, people capable of value-creation on a global scale(1996)."

Ikeda points out the essential elements of "global citizenship":

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

The core of the Buddhist worldview is formed by the "all-encompassing interrelatedness" or the "interdependence and interpenetration of all phenomena," which can provide a basis for the concrete realization of these qualities of wisdom, courage and compassion.<sup>3</sup> According to Buddhist teachings, a person who embodies these three qualities is called a *bodhisattva*. Ikeda insists that

"the bodhisattva provides an ancient precedent and modern exemplar of the global citizen (Ikeda 1996)." The practice of the *bodhisattva* consists of encouraging the development of the ultimate potential for good within all people. Therefore the *bodhisattva* embraces a profound faith in the inherent goodness of people. Simultaneously, the practice of the *bodhisattva* consists of an unshrinking confrontation with the fundamental darkness of life, which is equally part of human nature and causes destruction and divisiveness.<sup>4</sup>

Ikeda defines "goodness" as that which moves us in the direction of harmonious coexistence, empathy and solidarity with others; in contrast, the nature of evil is to divide people from people and humanity from the rest of nature (Ikeda 1996). Evil in human nature drives people to an unreasoning attachment to difference and blinds us to human commonalities. This "pathology of divisiveness" is not confined to individuals but constitutes and controls "the deep psychology of collective egoism, which takes its most destructive form in virulent strains of ethnocentrism and nationalism (Ikeda 1996)." The struggle to rise above individual and collective egoism and to "live in larger and more contributive realms of selfhood constitutes the core of the bodhisattva's practice (Ikeda 1996)." Thus, Ikeda is convinced that "education should be a vehicle to develop in one's character the noble spirit to embrace and augment the lives of others (Ikeda 1996)."

Ikeda proposed "*creative coexistence*" as a key concept on international society in the global age, while criticizing its passive, self-content and ignorant nature of the cultural relativist view: "While enmity, contradiction, and discord may seem to be an unavoidable aspect of relations between humans, our individuality and character will shine with a brighter beauty to the extent we persevere and transform these conflicts. It is through this process of forging our own character that

the bonds between people can be restored and rejuvenated (Ikeda 2001)."

He proposed, with the purpose of facilitating and coordinating the process of shaping the kind of global ethics that must undergird global citizenship, to incorporate the following issues as integral elements of education at all levels (Ikeda 1996): (1) Peace education, in which people learn the cruelty and folly of war, to instill the practice of non-violence in human society; (2) Environmental education, to study current ecological realities and means of protecting the environment; (3) Developmental education, to focus attention on issues of poverty and global justice; and (4) Human rights education, to awaken an awareness of human equality and dignity.

## **VI Roles of higher learning institutions in the global age and Soka University's experience**

### **VI.1 Roles of higher learning institutions in the global age**

H.V. Ginkel (2007), the former Rector of the United Nations University, Tokyo, pointed out that "Our world is becoming ever more globalized and knowledge-based," and that "the increasing knowledge-intensiveness of society and science itself" as well as globalization is dominating more and more the agenda of the universities. "Higher education, once seen as the privilege of the elites, is now viewed by the most nations as an indispensable tool for shaping, directing and promoting economic growth and even beyond that to secure the future of our societies."

The emergence of "knowledge-intensive society," behind which there is economic transformation into the knowledge intensive economy from the work-intensive economy and the capital-intensive

economy, has pushed higher education to be highly knowledge intensive.

While admitting the above increasing progress of globalization and knowledge intensity of our society, Ginkel (2007) calls our attention to a crucial and indispensable mission of higher education and science, that is, its contribution to "next generations of locally rooted, but well-informed global citizens capable of jointly ensuring peace and progress" "As increases in scale and globalization progress further, as well as the knowledge-intensivity of our society, we need good academics, and citizens who are adequately prepared to contribute to bridging frontiers, in order to create a better future."

Ginkel (2007) also indicates correctly, as a third process going-on with a profound impact on higher education besides globalization and knowledge intensity in our society, "*the growth of a Culture of Peace*, the prevalence of tolerance and harmony." Higher education institutions are confronted with and questioned about the direction on many new dilemmas and paradoxes. One of the major issues is cultural diversity. In our interconnected and diverse world, "we have many neighbours, nearby and faraway, who often come from very diverse backgrounds." In order to promote better understanding, we need to increase and choose precise information about other peoples, cultures and societies. And he insists that "one must be prepared to engage actively in dialogue; unconditionally and with a truly open mind." Ginkel (2007) urges universities to "grow into international platforms for dialogue; platforms for opening, analyzing and exchanging new ideas."

Soka University's experiences and learning system would reflect one of the best international platforms for dialogues and creative coexistence.

## VI.2 Experiences of Soka University

### Founding principles

Soka University of Japan was founded in 1971 by Daisaku Ikeda. Ikeda put forth the following founding principles: "Be the highest seat of learning for humanistic education"; "Be the cradle of a new culture"; and "Be the fortress for the peace of humankind."

The first principle means the mission of Soka University to nurture a creative individual who is able to freely employ knowledge in order to bring forth the wisdom to creatively confront the challenges of our ever-changing global society.<sup>5</sup> The second principle reflects the mission of Soka University in the perspective of human historical development of civilization. An integrating philosophy that embraces and brings order to the diversity of human culture is required today in our increasingly interdependent world. Such philosophy firmly grounded and rooted in our universally shared humanity, can provide the basis for the development of a global culture and civilization. Soka University aims "to be a cradle for the creation of a global culture based on the solidarity of global citizens—a solidarity of creative humanity."<sup>6</sup>

The last principle comes from the founder's strong belief, which is clearly declared in his novels, that "Nothing is more barbarous than war, nothing more cruel (Ikeda 1972)," and "Nothing is more precious than peace, nothing more brings happiness (Ikeda 1995)."

### International exchanges

Soka University is one of the most active Japanese universities in promoting international academic exchanges with the foreign universities covering all five continents, such as Soka University of America, University of Delaware, Soka Ikeda College for Women and University of Delhi in India, University of Sao Paulo, Beijing University,

University of the Philippines, Nanyang Technological University, Moscow State University, University of Bologna, University of Ghana, and University of Sydney. It has, as of March, 2012, exchange agreement with 135 universities and institutions in 46 countries and regions: of which 78 universities are in the Asian region including China, ASEAN countries, India, Sri Lanka, Nepal, Korea, Taiwan, and Mongolia; 4 universities are in Oceania; 18 universities are in Europe and Eastern Europe including the U.K., Germany, France, Spain, Austria, Italy, Russia and Bulgaria; 14 universities are in North America including the U.S. and Canada; 12 universities are in Latin America including Argentina, Cuba, Bolivia, Dominica, Mexico, Peru, and Paraguay; and 9 universities are in the Middle East and Africa including Egypt, Turkey, Israel, Senegal, Ghana, Kenya, and South Africa. Based upon these agreements and private applications, about 300 students from 46 countries are currently studying at Soka University. In return, Soka University sends about 120 students as an exchange student annually to those foreign universities.

Soka University students also have opportunities to participate in short-term language and cultural study courses at the University of the Philippines in Manila, Nanyang Technological University in Singapore, Shanghai University in China or the Rabindra Bharati University (Kolkata) and Soka Ikeda College for Women (Chennai) in India, or in the peace and human rights study program at Hong Kong University in China and so on. The number of short-term language study course is more than 20 and about 300 students totally participate in those short-term courses annually. The students who participate in and completed these intensive study courses are given credits for equivalent courses offered by Soka University.



### **Japan Studies Center**

Soka University has established the Japan Studies Center in 2011 to further enhance the quality of education and service for exchange students and non-degree international students. Upon the establishment of this center, students from all over the world now have opportunities to attend various undergraduate courses.

Non-degree International Students can select and attend the regular undergraduate courses of their interest offered at Soka University on a semester basis in the program. The learning opportunity is extended to study with numerous exchange students from our international exchange partner institutions all around the globe. Those who wish to pursue graduate study at our university can also receive support for graduate career at this program.

Exchange students that come from our international academic exchange partner institutions of more than 40 countries/regions around the world. Exchange students studying at Soka University can attend courses in Japanese language and Japanese culture, society, economics, and politics offered by the Japan Studies Center. Students who have a high proficiency in Japanese language can take courses offered by the faculties of the undergraduate program. Moreover, students proficient in English have the opportunity to take some of the courses of the Japan Asia Studies (JAS) Program conducted in English in the departments of Economics and some of the Japan Studies Program (JSP) courses offered by the faculties of the undergraduate program. Exchange students' course performance is evaluated on Soka University's standard evaluation scale and reported to their university in their home country. Their home university determines whether or not they will recognize the credits a student has earned at Soka University.

Prospective undergraduate students from abroad are to attend the Preparatory Japanese Language Program and receive two semesters of training on Japanese language and preparation for Examination for Japanese University Admission for International Students (EJU). Students in this program can apply for the international student admission to our university and enroll as fulltime undergraduate students. Since Soka University opened the preparatory Japanese language and cultural studies course in 1976 for the international students, more than 2,600 foreign students have studied the course.

#### **Japan-Asia Studies (JAS)**

Japan-Asia Studies (JAS) program was established in the department of Economics in 2009.

JAS provides an excellent opportunity for international and domestic students to study together. One of the most important aspects of fruitful international experience is the level and content of diverse students engaging in meaningful dialogues. JAS courses are all interactive in nature, where project-based learning is one of its core principles. Students engage in group work of research and presentation to facilitate maximum interaction and exchange. Students per class range from 5 to 15 students, where each student will get to know each other well. Through interactive classes, discussions based on critical thinking will be strongly encouraged by all faculty members. JAS prepares the study tour for the participants including exchange students, Japanese students, faculty, and staff in each semester. The tour presented an excellent opportunity to see the juxtaposition of modern and traditional Japan in its path of dynamic economic growth.

The academic year at Soka University begins in early April and ends in late January. The first semester is from early April to late July; the fall semester is from mid-September to late-January. JAS courses

can be taken either during one of the semesters or both. Different set of courses are offered each semester, with a few exceptions. A student may choose any course of their interest in a given semester. The courses can be grouped into 5 major subject areas: (1) Japanese Economy, (2) Economic Theory and Statistics, (3) Japan in Asia, (4) Japan in the World, and (5) Business in Japan and Asia. A Certificate of Completion is presented to those students who have successfully completed 16 or more credits within JAS courses. The student may choose to complete these courses in one or more semesters.

### VI.3 A comprehensive understanding of a *socially responsible global citizen*

In this section, a comprehensive framework to understand a socially responsible global citizen and her role in building the global community will be presented on the basis of the above normative analyses and philosophical views. It is shown in table 2, consisting of the four domains of (1) a comprehensive view of the world and human life, (2) universal values and principles those are followed and pursued in the global age, (3) the qualities of a person who is living her life in the global age, namely, *a socially responsible global citizen*, and (4) the global society and community in the pursuit.

The first domain is related to the view of the world including human life and society and the environment. We have two views: an individualistic and divisive view in which the world is collectives of dependent existences and phenomena, and their interactions, and the other one is an interdependent and interconnected world view in which nothing can be existed without others. We employ the second one, otherwise the core values and principles of responsibility, equity and social justice etc, which a socially responsible global citizen should embrace, are seems to be drawn out.



**Table2 Comprehensive framework of understanding of a socially responsible global citizen (composed by the author)**

The second domain is on the core values and principles in the global age majorly represented by responsibility, equity, justice, autonomy, and tolerance.

The third one is on subjective quality of a socially responsible global citizen, who has been required to be equipped with the wisdom, the courage, and the compassion. In addition, she should be well-informed, skillful and competent so as to build a creative coexistent global community. The fourth is on the real global society which a socially global citizen should tackle with to change to the better one, and the achieved global society with equity, justice and prosperity.

## V Conclusion

We are living in competition but in interconnectedness simultaneously in the global age. To pursue to win exclusively will lead to widen the gap between winners and losers and exacerbate imbalances and distortions in the global society, and ultimately result in the turbulence and collapse of our own coexistence basis. The higher learning institutions have to contribute to nurture global citizens as a mission and responsibility of highest education seats, who can lead and construct the global community with diversity, tolerance, prosperity, and Justice. A *socially responsible global citizen* should be pursued as a new vision of human beings required in the global community in the making.

### 〈Notes〉

- 1 "Soka" means "creation of value", which is a Japanese word coined by both T. Makiguchi the first president of Soka Gakkai and J. Toda the second president.
- 2 On Makiguchi's philosophy of education, please see the following URL and writing: <http://www.tmakiguchi.org/>, and Dayle M. Bethel ed.(1989) Education for Creative Living: Ideas and Proposals of Tsunesaburo Makiguchi, translated by Alfred Birnbaum, Ames: Iowa State University Press.
- 3 Ikeda(1996) quotes the beautiful metaphor in the Buddhist canon for the interdependence and interpenetration of all phenomena. "Suspended above the palace of Indra, the Buddhist god who symbolized the natural forces that protect and nurture life, is an enormous net. A brilliant jewel is attached to each of the knots of the net. Each jewel contains and reflects the things of all the other jewels in the net, which sparks in the magnificence of its totality."
- 4 Ikeda (1996), by quoting the practice of Srimala, a woman in the Buddhist

canon, summarizes practice concretely: Encouraging others by addressing them with kindness and concern, through dialogue (Skt.priyabacana); Giving alms, or providing people with the things they require (Skt. dana); Taking action on behalf of others (Skt. artha-carya); Joining with others, working together with them (Skt.samanartha).

5 <http://www.soka.ac.jp/en/about/statement.html>

6 <http://www.soka.ac.jp/en/about/statement.html>

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