A Model for SDGs Achievement: Dialogical Global Citizenship Education in Daisaku Ikeda Peace Proposals

文学研究科教育学専攻博士後期課程在学

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Abstract

Sustainable Development Goals (SDGs) attainability is considered a critical feature for the United Nations (UN) in this decade by 2030. This paper introduces multidimensional cosmopolitan dialogue (MCD) as a conceptual idea developed in the intersection of dialogue and global citizenship education. MCD can be employed to enhance people's engagement to achieve SDGs. The MCD elements emerged while analyzing Daisaku Ikeda's works, specifically his peace proposals sent to the UN from 2000 to 2019. For Ikeda, dialogue and global citizenship education are central to peace and can accelerate the 17 UN goals achievement. To understand the elements of MCD, a survey was conducted in four universities in Brazil and Japan (n=89). After qualitative and quantitative analysis, the universities were divided into group A and group B, the two more globalized institutions in group A. This study found correlations between dialogue and global citizenship. When students were questioned to express beliefs independently of the universities' influence, all four schools had similar results. In questions related to what extent the university has been influencing student's global perception, there was a significant difference between A and B. Regarding a better comprehension of SDGs, the minority of participants (4%) of B is learning about SDGs, compared with 61.6% of A. About appreciation for different cultures and people, 100% of A indicates a noticeable change in perception after entered the university, contrasted with only 5.8% in B. This study has demonstrated that high engagement in dialogue and global citizenship in higher education can change students' perception of the world and collaborate for SDGs achievement. The MCD elements can help to increase the quality of learning environments and amplify student's agreement and action to peace.

Keywords: Peace, Global Citizenship Education, Dialogue, Daisaku Ikeda, SDGs

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Introduction

The world has entered the sustainable development era.[1] Since the United Nations (UN) adopted the Sustainable Development Goals (SDGs) in 2015,[2] the 17 UN goals have been emphasized as a 'truly global agenda' aimed to assure sustainable peace, well-being, and prosperity for all.[3] Although some scholars criticize the SDGs,[4] and the rise of nationalism is weakening the 'multilateral institutions and processes of cooperation and interdependence between states,'[5] I am analyzing SDGs as a to-do list[6] for peace. Also, I am arguing SDGs' achievement as a platform to solve matters such as poverty, hunger, lack of access to water, climate change, gender inequalities. Notably, in an increasingly globalized, interconnected, and informed global society, this paper considers the SDGs' attainability relevant and intrinsic to peace.[7]

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[1] Jeffrey Sachs, *The Age of Sustainable Development* (New York: Columbia University Press, 2015), XII.

[2] The United Nations summit for adopting of the post-2015 development agenda was held from 25 to 27 September 2015, in New York and convened as a high-level plenary meeting of the General Assembly. See the UN SDGs documents related to SDG history, https://sustainabledevelopment.un.org/post2015/summit

[3] Nemat Shafik, "Rethinking Sustainable Development", UNICEF (2019): accessed November 21, 2019, https://www.unicef-irc.org/article/939-rethinking-sustainable-development.html

[4] David Lamper, "Testing the Global Community's Sustainable Development Goals (SDGs) Against Professional Standards and International Law," in *Consilience*, no. 18 (2017), 111-75. www.jstor.org/stable/26188797.

[5] John Doyle, "Editorial," *Irish Studies in International Affairs* 29 (2018): 2, accessed January 16, 2020, doi:10.3318/isia.2018.29.20.

[6] UN Secretary-General Ban Ki-moon, "Agenda 2030 'To-Do List for People and Planet', Secretary-General Tells World Leaders Ahead of Adoption," https://www.un.org/press/en/2015/sgsm17111.doc.htm.

[7] In the UN General Assembly resolution that launched the SDGs on 25 September 2015, the intersection of peace and SDGs is noteworthy since the preamble, "This Agenda is a plan of action for people, planet and prosperity. It also seeks to strengthen universal peace in larger freedom" (p. 1) Also, "We are determined to foster peaceful, just and inclusive societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development" (p. 2). See in PDF format 35-page document, https://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&Lang=E

António Gutérres, UN-Secretary General, insisted on December 2019: 'By the end of the coming decade, we will be on one of two paths. One is the path of surrender, where we have sleepwalked past the point of no return, jeopardizing the health and safety of everyone on this planet.'[8] The United Nations has been reinforcing that humanity must choose the 'path of hope' and not the 'path of surrender'. That is why the UN has maximum priority in resolving the SDGs in this decade, 2020-2030. During the preparation of this research, in 2019, I was moved by the same sense of urgency after I participated in significant UN SDG events in Bonn, Tokyo, and New York.[9] Everything I witnessed at these events set me on track on SDGs' attainability, as Gutérres points out, 'If we do not urgently change our way of life, we jeopardize life itself.'[10]

Agreeing on the seriousness of this theme in current times and the importance of this topic in the field of Peace Studies and Education, this paper introduces multidimensional cosmopolitan dialogue (MCD) as a conceptual idea to effectively contribute to the achievement of the 17 goals. The three MCD elements came from an analysis of education, dialogue and peace theories and theorists, specifically in Daisaku Ikeda's peace proposals submitted to the United Nations from 2000 to 2019.[11] A summary of each MCD element is presented as follows.

Multidimensional. It is related to the multidimensionality of dialogue. This research describes that global citizens can develop a multilayered identity that promotes dialogue to solve diverse and complex problems at different levels. One global citizen should learn, be educated, and be trained to promoting dialogues in (1) different personal layers: inner dialogue, family, local community, regional, national, and global dimensions or spaces. The dialogue of the global citizen aims to (2) cause social change and solving complex problems like SDGs. The global citizen dialogue also provokes an (3) expansion in the power of influence of individuals. This expansion stimulates and organizes multilayered groups of people who dedicate themselves to solving problems and promoting more dialogue. So, multidimensional is the multiple aspects of dialogue

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[8] António Guterres, "Remarks at the opening ceremony of the UN Climate Change Conference COP25," United Nations Secretary-General, United Nations, accessed August 31, 2020, https://www.un.org/sg/en/content/sg/speeches/2019-12-02/remarks-opening-ceremony-of-cop25

[9] Three biggest SDG events in 2019: (1) The Global Festival of Action in Bonn, Germany in May 2019. (2) The SDG Action Forum Japan in July in Tokyo, Japan. (3) The SDG Action Zone during the 74th General Assembly, UN Headquarters in September in New York, USA.

[10] Guterres, "The UN Climate Change Conference COP25."

[11] Daisaku Ikeda, "President Ikeda's Proposals," Soka Gakkai International: Buddhism in Action for Peace, Soka Gakkai International, accessed August 31, 2020, https://www.sgi.org/about-us/president-ikedas-proposals/

practiced by the global citizen practiced in 'multilayered identity'[12] as described as the sum of (1) +(2) +(3).

Cosmopolitan. It is a person who is rooted in cosmopolitanism, the idea that all of humankind belongs to a single moral community.[13] Cosmopolitanism originates with the Greek etymology of 'citizen of the world.'[14] Immanuel Kant, Martha Nussbaum, and Anthony Appiah are philosophers of cosmopolitanism in modern times. This research considers cosmopolitanism as analogous to global citizenship. The author systematized the main ideas of global citizenship from Ikeda's approach in which he presents courage, compassion, and wisdom as essential elements of global citizenship.[15]

Dialogue. The term came from classical Greek, dialogues. In this study, the dialogue is considered a free-flowing group conversation in which participants attempt to reach a common understanding, experiencing everyone's point of view entirely, equally, and nonjudgmentally.[16] Mikhail Bakhtin, Paulo Freire, and Martin Buber also consider the dialogue as an educational tool. Freire and Ramón Flecha exposed the egalitarian dialogue as a theory and method in the educational process.[17] Chris Harris outlines a multidimensional approach to dialogue to enable groups to take their collective ideas.[18]

Research question. Although some research has been carried out on dialogue and global citizenship from Ikeda's perspective, no studies have been found connections between his ideas

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[12] "In his 1903 work *The Geography of Human Life*, Makiguchi argued that people's identity could be developed on three levels: as a citizen of a local community in which their life is rooted, as a citizen of a national community within whose borders their social life takes place and as a citizen of a global community with an awareness of their connections with the world. He stressed that the unique potential of the individual could be most richly expressed when we fully develop this kind of multilayered identity." See https://www.tmakiguchi.org/

[13] Martha Nussbaum, "Kant and Stoic Cosmopolitanism," The *Journal of Political Philosophy* Volume 5, 1997, 1–25.

[14] Kwame A. Appiah, *Cosmopolitanism: Ethics in a World of Strangers* (New York, W.W. Norton, 2006), xiv.

[15] Daisaku Ikeda. "Thoughts on Education for Global Citizenship (Teachers College, 1996)," Daisaku Ikeda, Soka Gakkai, accessed August 31, 2020, https://www.daisakuikeda.org/sub/resources/works/lect/lect-08.html

[16] David Bohn. *On Dialogue* (Hampshire: Taylor and Francis, 1996), 145.

[17] Ramón Flecha. *Sharing Words: Theory and Practice of Dialogic Learning* (Lanham, MD: Rowman and Littlefield, 2000), 39.

[18] Chris Harris. *Hyperinnovation: Multidimensional Enterprise in the Connected Economy* (New York: Palgrave Macmillan, 2002), 135. He develops the importance of dialogue, 'In dialogue, people become observers of their own thought, which is central for multidimensional thinking.'

and SDGs. Olivier Urbain points out Ikeda that is the only one that 'makes an explicit link between dialogue and peace'.[19] Because this paper considers SDGs utterly connected to peace, it will be regarded as Ikeda's framework to investigate the 17 goals achievement. The search for a model to inspire SDG attainment originates in the following central questions: (1) Why are Ikeda's ideas essential for theorizing a dialogical model for SDGs achievement? Moreover, (2) What approach is key to achieving the SDGs as seen through the lens of Ikeda's peace proposals? The third question in this research was (3) Are students' perceptions about global issues influenced by a learning university environment inspired by dialogical global citizenship?

Dialogue, GCE and the SDGS: The current literature

This paper aims to analyze dialogue and global citizenship education as elements for achieving the SDGs by 2030. The ideas that seem most suitable to represent the intersection among dialogue, peace, global citizenship education, and sustainable development are described, in this research, in Daisaku Ikeda's peace proposals. Individuals hold a core position in Ikeda's concepts. For him, nations, citizenship, economics, international relations, social organization, philosophy, and education, must all be structured respecting each person's dignity. This core idea is seen in the Global Citizenship Education message he expounded in 1996[20] and in his vision of SDGs outlined in his UN peace proposals texts from 2000 to 2019. [21] This article then considers the three characteristics of global citizen education cited by Ikeda in 1996 (courage, wisdom, and compassion) as the main framework. to develop the MCD idea. To expand this scope and articulate how Ikeda applies his ideas in practical actions such as the SDG is necessary to analyze his peace proposals. In these proposals, he demonstrates the possibilities of SDGs achievement in the intersection of dialogue, global citizenship, and a sense of personal and collective responsibility for the planet's destiny.

Research in English about Daisaku Ikeda in the educational field has increased in the last decades. [22] Specifically about his peace proposals, this paper found five different perspectives that

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[19] Olivier Urbain. *Daisaku Ikeda's philosophy of peace: Dialogue, transformation and global citizenship* (London: I.B. Tauris, 2010).

[20] Daisaku Ikeda, "Education for Sustainable Development Proposal', Daisaku Ikeda, Soka Gakkai, accessed in August 31, 2020, https://www.daisakuikeda.org/main/educator/education-proposal/edu-proposal-2002.html

[21] Daisaku Ikeda, "Peace Proposals."

[22] Goulah 2012; Goulah and Ito 2013; Goulah and Urbain 2013; Urbain 2010; and Urbain, 2013.

can be observed and explain the aspects of courage, compassion, and wisdom as a framework. First, Ikeda argues for the importance of a peace-oriented behavior due to continuously being trained: 'cultures of peace are to be found in each individual's process of tenaciously continuing peace-oriented behavior.'[23] Education is an intrinsic part of such a process. Second, individuals strongly compromised with peace can find solutions for environmental and other global problems. That is why education for global citizenship starts with commitment and a sense of responsibility for the local community, the planet, and the next generations: 'a deep sense of responsibility for external issues even if they are far away.'[24]

Next, he claims 'individual citizens' to become protagonists for 'creative restructuring of society.'[25] Ikeda's proposal to restructure the society is based on a change in people's values and attitudes. Such inner transformation within each individual embodies the global citizenship and dialogue ideals in people's daily lives. Concluding, in his perspective, the 'resolution of global issues' is feasible 'from the perspective of protecting the life and dignity of each individual.'[26] Courage, wisdom, and compassion(CWC) are, Ikeda maintains, universal values that can change people's perceptions about themselves and the world. Thus, CWC is an ignition for dialogue and they could be core values for global citizenship education.

A shared sense of responsibility. Another important question about Ikeda's model for peace is related to what kind of thought or feeling can ignite, guide, and support people's decision to change local and global realities. In his peace proposal, I found three ideas that form what I consider a central idea from his philosophy for sustainable development: The solution for global issues begins with a personal sense of responsibility for the destiny of the planet. He points out three complementary ideas: 'shared sense of responsibility to future generations',[27] 'the ideals of humanism; whether it can be achieved depends ultimately upon the depth of our awareness and sense of responsibility'[28]; and 'building a world of coexistence based on a shared sense of responsibility for the environment and future generations'.[29] For Urbain, the dialogue is the

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[23] Daisaku Ikeda. *Peace Proposal 2010: Toward a new era of value creation [PDF file]*. Retrieved from https://www.sgi.org/about-us/president-ikedas-proposals/peace-proposal-2010.html

[24] Daisaku Ikeda. "Peace Proposal 2003," 6.

[25] Daisaku Ikeda. "Peace Proposal 2006," 4.

[26] Daisaku Ikeda. "Peace Proposal 2018," 11

[27] Daisaku Ikeda, "Peace Proposal 2009," 11

[28] Daisaku Ikeda, "Peace Proposal 2011," 10

[29] Daisaku Ikeda, "Peace Proposal 2019," 5

human interaction that unleashes the potential for inner transformation[30]. Together with a sense of responsibility aforementioned, the global citizen starts to influence people to act based on the same commitment as himself, the common good. This movement happens in all dimensions or scenarios of influence, from his inner resolve determination to be an active citizen until the family, local community, regional, and global arenas: this is the reason I am using the term multidimensional, trying to explain Ikeda's ideas of individual influencing different spaces, or dimensions. The dialogue appears in the core of such a system because dialogue 'unleashes our vast inner potential, inspiring people to work together for the peace and happiness of the entire global community' (p. 19).[31] David Krieger suggests that Ikeda's ideas about dialogue and education constitute a 'new theorem for peace'.[32]

Global citizenship theoretical foundation. This study considers cosmopolitanism as similar to global citizenship. The concept is supported by philosophers like Immanuel Kant[33] in his 'moral cosmopolitanism' and Martha Nussbaum 'world citizenship' and 'education for citizenship.'[34] Nussbaum describes the notion of an obligation of respecting strangers, mainly distant ones.

Additionally, Oxley and Morris point out the convergences of global citizenship and cosmopolitanism. The authors categorize global citizenship in four dimensions: political, moral, economic, and cultural. Three out of these four definitions are relevant to this study. For the author, political global citizenship has Kant and Rawls as critical theorists focused on the connections of the person and different polities, especially as cosmopolitan democracy. Also, moral global citizenship has the Stoics, Kant, Sen, and Nussbaum as theorists. This kind of cosmopolitanism is based on human rights ideas or the ethical positioning of people and groups to each other. J.S. Mill and Nietzsche are positioned in the core of the cultural global citizenship, focusing on the symbols that combine and separate members of societies.[35]

The idea of a moral community is relevant here. Kumar connects Nussbaum's concept of a moral

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[30] Olivier Urbain, "Daisaku Ikeda's Philosophy of Peace," 6.

[31] Daisaku Ikeda, "Peace Proposal 2002," 5

[32] Daisaku Ikeda, "Peace Proposal 2003," 15.

[33] Immanuel Kant, "*Perpetual peace and other essays* (Hackett Publishing, 1983).

[34] Martha Nussbaum, "Education for citizenship in an era of global connection," in *Studies in Philosophy and Education* 21, (2002), 301.

[35] Laura Oxley and Paul Morris, "Global citizenship: A typology for distinguishing its multiple conceptions," in *British Journal of Educational Studies* (2013): 301-325), DOI: 10.1080/00071005.2013.798393, 39

community with Ikeda's ideas: for him, Ikeda and Nussbaum claim urgent ethical obligations to world issues. As Ikeda, Nussbaum develops a view of education embedded with 'empathy for the common humanity'. Thus, Kumar agrees with compassion as a philosophical and educational element for global citizenship: 'here compassion is an integral part of the rights and responsibilities as a global citizen'.[36] It is important to note one more element, the 'sense of duty towards future generations' which amplifies one global citizenship student's scope far beyond his/her reality requiring real work in the present generation for the yet invisible next generation. The evidence presented in this section suggests that Ikeda's global citizenship education framework based on courage, compassion, and wisdom can be traced to cosmopolitan ideas and theorists. Thus, Kumar identifies such universality in Ikeda's concepts aligned with Nussbaum,

> Ikeda, along with Nussbaum, believes that global citizenship and indeed the movement for peace, culture, and education can be fostered through the medium of education. Individuals working in conjunction with various nongovernmental organizations and their initiatives help to reaffirm not only their identity as an individual, but also bring forth their sense of global consciousness and moral responsibilities. This helps to reiterate commitment at both the global, local, and community levels.[37]

Sustainable Development concepts. The essence of SDGs was developed over decades by the United Nations and countries to provide 'a shared blueprint for peace and prosperity for people and the planet, now and into the future.'[38]

The SDGs primary purpose is ending poverty in all dimensions. Such a challenge requires global effort to improve health and education, reduce inequality, and impel economic growth while preserving oceans and forests. Historically, the 1992 Earth Summit in Rio de Janeiro, Brazil, was a milestone when 178 countries adopted Agenda 21 as a plan of action for sustainable development (United Nations, 2015). In September 2000, the UN member states adopted the Millennium

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[36] Satish Kumar, "Reconciling Identity and Citizenship: A Case for Moral Cosmopolitanism in a Divided World," in *Education for Sustainable Development*, Anastasia Nikolopoulou, Taisha Abraham and Farid Mirbagheri (New Deli: Sage, 2010), 45.

[37] Satish Kumar, "Education for Sustainable Development" in *Reconciling Identity and Citizenship: A Case for Moral Cosmopolitanism in a Divided World,* ed. Anastasia Nikolopoulou, Taisha Abraham and Farid Mirbagheri (New Deli: Sage, 2010), 48.

[38] United Nations, "Transforming Our World: The 2030 Agenda for Sustainable Development," Sustainable Development Goals Knowledge Platform, accessed August 31, 2020, https://sustainabledevelopment.un.org/post2015/transformingourworld.

Declaration elaborating Millennium Development Goals (MDGs) to reduce extreme poverty by 2015 (United Nations, 2015). Then, in 2013, the 30-member Open Working Group was created to develop a proposal for the Sustainable Development Goals (SDGs) that was officially adopted in September 2015. The document launched on 15 September contains the declaration.[39] Furthermore, in topic 4 of this declaration, it is stated that SDGs are goals for all humankind.[40] Thus, the elaboration of the SDGs induced at least two significant changes: (1) to target all countries, '…not what the rich should do for the poor, but what all countries together should do for the global wellbeing of this generation and those to come';[41] and (2) include contemporary education, lifelong learning and global citizenship education as a broader and appropriate framework. Global citizenship education appears in Goal 4.7, reinforcing education as the tool for people's awareness of the goals.

The transformative power of dialogue. Following discussions on global citizenship and the essential elements of the SDGs, this section deals with dialogue. Paulo Freire points out the relationship between education and dialogue as a mechanism of improving the world around learners. For Freire, a dialogue is not just conversation but is an intrinsic part of the process of education. Dialogue is central to understand the world and it is crucial to expand awareness of the individual responsibility for local and global spheres. Freire's circles of dialogue are essential to enable learners to see themselves as an expert of their own lives. Atkinson points out three central elements in Freirean dialogue: a) critical consciousness, b) mutuality and c) belief in humanity. The author also argues,

> Freire draws on communal concepts centered on togetherness and social connection. At its core, aligned with Freire's own search for humanity there is a sense of trust, dignity and a sharing of the journey in dialogue. It has seen Freirean dialogue being revisited as people explore pathways towards social inclusivity in an era when globalization leads to ever-increasing diversity. Indeed, when global forces threaten to swamp local voices, Freirean dialogue offers the alternative of a more humanistic approach to relationships between groups.[42]

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[39] United Nations, "The 2030 Agenda for Sustainable Development."

[40] United Nations, "The 2030 Agenda for Sustainable Development."

[41] Jeffrey Sachs, *The age of sustainable development* (New York: Columbia University Press, 2015), 125.

[42] Michael Atkinson, "Paulo Freire" in *Dialogue Theories II,* ed. Omer Sener, Frances Sleap and Paul Weller (London: Dialogue Society), 128-129.

Another coherent perspective is Bohmian Dialogue, based on David Bohm, which considers dialogue as a mechanism to solve the communication crisis that impacts society. For Bohn, dialogue is far from only a conversation. It is an experience in which all participants are fully engaged, using the power of language to understand each other, without judgment. The aim of dialogue is thinking together using each one potential to find solutions for relationships and surroundings.[43]

Dialogue in Ikeda's philosophy. Dialogue, Ikeda maintains, lies in the core of inner transformation and social revitalization. When people initiate dialogues based on the sense of responsibility embodied with the global citizen's characteristics, it increases the personal power of influence and can unite people to social transformation in several dimensions: local, regional, national and global. That is the reason the MCD as a model for SDGs achievement has dialogue in its core.

According to all the arguments presented here, Ikeda's ideas have a relevant aspect in revealing a strategy that unveils each person potentialities and his/her relations with the environment that surrounds them from the smallest circles through the global dimension. This study explores the intersection of Ikeda's concepts and the SDGs in (1) dialogue, rooted in (2) global citizenship and cosmopolitan perspectives, utilized in (3) all dimensions of the individual. Such an exchange is applied to revitalize trust bonds among people, creating mutual encouragement that aims to find creative solutions in the local community. The chain of reaction from that local arena can impacts global issues like SDGs. Thus, the multidimensional cosmopolitan dialogue is presented in this research as the intersection and mutual reinforcement of 1, 2, and 3.

Dialogue, global citizenship and SDGs in Ikeda's peace proposals. This literature review concludes that Ikeda's peace proposals reveal elements to behave the parameters of the *multidimensional cosmopolitan dialogue*. This paper organized and analyzed the 600 pages of Ikeda's peace proposals from 2000 through 2019. This research has tabulated and codified the main concepts of peace proposals. Figure 1 represents concepts that appear more than a hundred times in Ikeda's proposals.

In total, the Ikeda's concepts in his proposals were codified in 29 rows of data. This analysis used the sum of the number of times the concepts appear under the most varied forms; sometimes, it

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[43] David Bohm, *On Dialogue* (Hampshire: Taylor and Francis, 1996), 24.

was grouped words and thoughts with semantic proximity with the liberty that this type of analysis allows. As a matter of comparison, it is possible to note that what I call *multidimensional cosmopolitan dialogue* (5.9%) is in the top six. Human-centered concepts (10.9%) and peace (8.6%) come first, and this is natural since Ikeda's proposals focus on the elimination of nuclear weapons (7.7%) and the implementation of a culture of peace based on the dignity of life (6.8%) and a global notion of human organization (6.2%) instead of narrow nationalism and divisionism. Ikeda does not mention the MCD, naturally, and this researcher adds the red line in the graphic to situate all MCD ideas (dialogue, global citizenship, multidimensions, and SDGs) .

Statistically, it is essential to note that Ikeda argues for dialogue in his 2001 and 2002 proposals more than 20 times. This was motivated for two facts: in 2001, because of the start of the millennium and in 2002 as an answer for the 9/11 attacks in the United States. Again, for him, the dialogue is central to the individual also for institutions. Additionally, his petition for dialogue in 2002 was only surpassed in terms of quantity by the 2005 proposal, when he proposed the adoption of one decade dedicated to education for sustainable development that was put into practice by the United Nations (2005-2014). Therefore, its proposals in 2003, 2004, and 2005 also had a high recurrence of sustainability and development ideas. A similar fact occurred with even more emphasis on the proposals from 2012 to 2017 that preceded the SDGs; it is clear Ikeda's effort to support the UN with rital elements for SDGs vision, and post 2015 with concepts and ideas for the goals implementation and dissemination (see Appendix). The year the concepts in *multidimensional cosmopolitan dialogue* appear emphatically is 2005, followed by 2016, and 2002. The sequence of MCD concepts in 2008, and 2012, up to 2015, demonstrates his perseverance toward the UN about issues that most affect humankind.

In July 2002, three years before MDGs' adoption, Ikeda submitted to the UN in July a proposal for an International Decade of Education for Sustainable Development:

> People are to take environmental issues as their personal concern and to harmonize their efforts for our common future, education is vital. Only education can provide the driving force for such a renewal of awareness. For this reason, the SGI has proposed the establishment of an international decade of education for sustainable development to follow the UN Decade for Human Rights Education from the year 2005.[44]

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[44] Daisaku Ikeda, "Peace Proposal 2002," 7.

As Ikeda proposed, the UN adopted his idea: "The year 2005 also marks the start of the UN Decade of Education for Sustainable Development, something which the SGI has called for and worked toward in collaboration with other members of international civil society".[45] Thus, the analysis of Ikeda's proposals reveals a recurrent use of dialogue and global citizenship education to increase people's ability to act in all their spaces of influence (dimensions) aiming to solve local and global issues.[46]
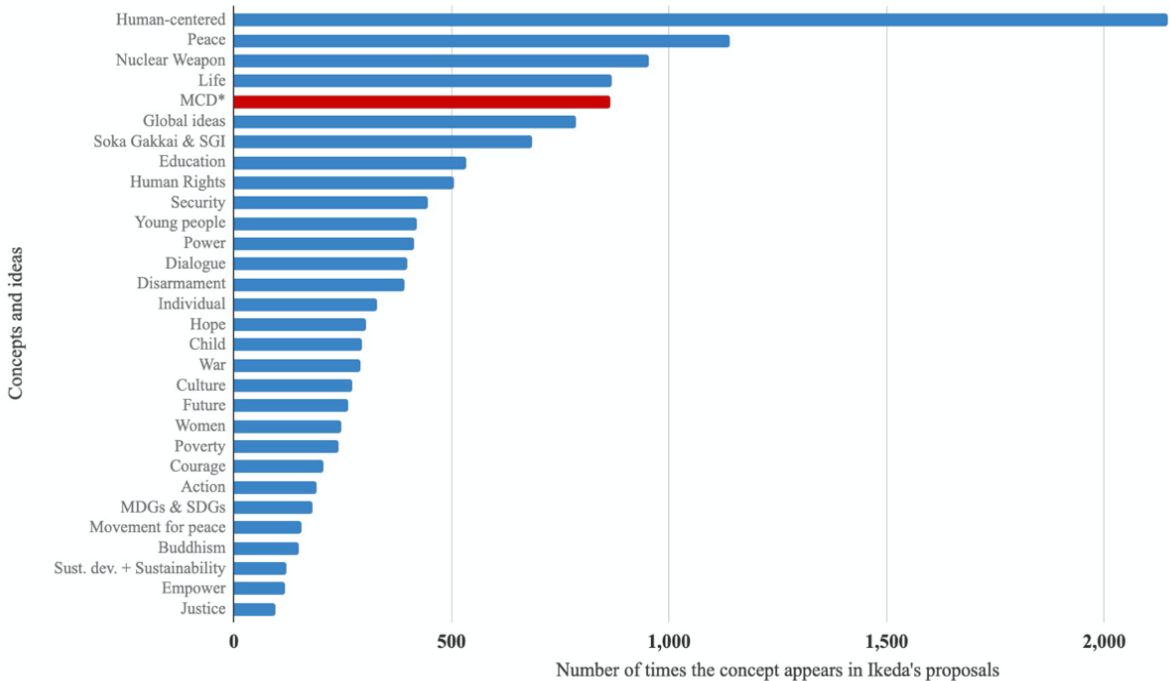

Figure 1. The 14,785 occurrences of recurrent concepts in Ikeda's peace proposals (2000-2019).

In Figure 1,obviously, Ikeda does not mention the MCD. The elements of MCD are in the graphic as a strategy of this researcher to highlight the group of ideas relevant for the thesis: dialogue, cosmopolitanism, and sustainable development.

Analyzing Ikeda from his educational philosophy and praxis, I propose that all elements in the graphic above are essential to compose the image of a global citizen Ikeda believes or a person 'who, while firmly rooted in their local communities, think about things from a global perspective and take actions for world peace.' The author points out in Living as Learning that the cultivation of

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[45] Daisaku Ikeda, "Peace Proposal 2005," 11.

[46] Daisaku Ikeda, "Peace Proposal 2009," 9.

CWC should be the leading educational goal. He provides more details to CWC as follows, 'wisdom to recognize the mutually interrelated nature of all living beings, the courage to engage fearlessly with different peoples and cultures, and the compassion to empathize with the sufferings of peoples of other countries.' [47]

Thus, the path from individual actions to SDGs achievement starts from what Ikeda defines as 'openhearted dialogue' based on CWC. Such dialogues are conducted in the local spheres focusing on people's 'global awareness.' Aware of local and global interconnection, people take actions in 'the spirit of mutual assistance and caring for others on the local level.' Ikeda concludes that such actions have the power to impact other levels and different people: 'protecting the local natural environment is the starting point for global environmental awareness.' Ikeda believes that people can be educated to develop high levels of CWC that can create changes in the local community. Lastly, as individuals become aware of 'the interrelationship between the local and the global', they can connect and influence more people and solve problems in regional, national and global levels. [48]

The methodology and methods for this study

Two primary investigations are proposed to endeavor to answer the questions of this paper. Firstly, critical discourse analysis[49] to describe and compare concepts based on relevant literature and documents. This research analyzes Ikeda's peace proposals to understand patterns and behaviors related to dialogue, global citizenship education, and SDGs. An in-depth analysis was conducted to analyze the documents. These sources were selected, organized, and coded to compare the discourses and concepts to generate patterns.[50] The in-depth analysis provides the clarification of the most recurrent concepts in Ikeda's proposals. After, this author developed the texts' conceptual labeling, organizing this in a set of codes (and categories) that provide quantitative content analysis. Secondly, to analyze research question 3, a survey was conducted to measure student's global citizenship education perceptions in higher education. Moreover, the qualitative and quantitative analysis is applied to organize and describe the results.

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[47] Daisaku Ikeda, "Living as Learning," 146-151.

[48] Daisaku Ikeda, "Living as Learning," 146-151.

[49] James Paul Gee, *An introduction to discourse analysis: Theory and method* (New York, NY: Routledge), 140.

[50] Sharon M. Ravitch, and Matthew Riggan, *Reason & rigor: How conceptual frameworks guide research* (Sage Publications, 2016), 80.

For this research, I use educational methodologies to obtain data that can be organized in knowledge to collaborate with the peace studies and the education field. The quantitative and qualitative study on university students' perceptions was designed to encompass the affective relationship with their curriculum and the indicators that measure their perception of its application to their personal development linked to global issues.

Tanner, Kelcey, and Ruzek maintain that student perception measurement is relevant in the educational field to generate data that lead to class and school improvement. Student perceptions of the learning atmosphere are reasonable indicators of classrooms' motivational aspects and these connections can strongly influence students' learning.[51]

This research survey's composition was based on the Tripod method to increase the reliability and validity of data. The method utilizes surveys to measure effectiveness in learning environments and separates questions into seven components: care, confer, captive, clarity, challenge, classroom management, peer support.[52] The preparation started with a curricular analysis of some universities worldwide to identify their level of global practices, such as the presence of Global Citizenship Programs, exchange programs, and the adoption of global strategies.

The survey was applied to measure the learning environment perception related to individual relationships with global problems, global citizenship, SDGs, other cultures, empathy for local and international people, and personal engagement to future projects. The questionnaire was filled by 93 students in four universities in Brazil and Japan. The next step was organizing these data accordingly. Quantitative and qualitative methods were applied to code, label, and understand the results.

Moreover, the choice for an online questionnaire is supported by Ramos and Carvalho. They conducted an online survey after having selected the universities. Their study aimed to measure diversity in that institution related to their degree courses, course years, classes, ages, and professional situation. The authors measured students' affective relations with each subject and expectations and beliefs.[53] This research followed a similar strategy proposing a survey that measures perceptions of themselves as global citizens and the learning environment's impact in

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[51] Tanner LeBaron, Benjamin Kelcey and Erik Ruzek, "What Can Student Perception Surveys Tell Us About Teaching? Empirically Testing the Underlying Structure of the Tripod Student Perception Survey," in *American Educational Research Journal* 53, no. 2 (2016), 1834-1868.

[52] Tripod Method, "Improving Learning Outcomes," Tripod, Tripod Education Partners, accessed August 31, 2020, https://tripoded.com/

[53] Madalena Ramos and Helena Carvalho, "Perceptions of quantitative methods in higher education: mapping students' profiles" in *Higher Education* 61, no 6 (2011), 629-647.

values and attitudes related to courage, compassion, and wisdom, the framework adopted in this research. The students were asked to select the option that best defined their feelings from a list of many words. The majority of questions were five-point rating sales (1 = strongly disagree; 5 = strongly agree).

The frame in which the methods were based turned to dialogue as a possibility in global citizenship education, considering courage, compassion, and wisdom as a theoretical framework that is articulated the ideas of this thesis.

The survey, findings and considerations

The survey sample used in this paper consisted of 93 higher degree students enrolled in four universities in Japan and Brazil. The criteria for choosing the participants were sharpened on universities focused on global citizenship, at least in that program or course that is analyzed.

There are two main factors for choosing these universities: their curriculum, diversity, and similarities. The universities received the form consent, and all ethical observations. The majority had read the surveys in Portuguese and spoke Portuguese or Spanish as a native language (69.7%). The other 30.3% answered the questionnaire in English and have Japanese as a native language.

Also, to facilitate comparison, universities were divided into group A and group B. In A are Soka and Unila, both considered more global because of their educational proposal and the survey results. In group B, Ebac and Mackenzie. This separation in two groups was decided after the results demonstrating that some parameters between A and B are enormous.

This author conducted a pilot study to exchange ideas with Global Citizenship Program (GCP) students at Soka University. This means semi-structured interviews with GCP students. In these interviews, they were asked about their changes in perceptions regarding to global issues, international people, family, values, and the importance of founding principles. Also, direct observation in GCP students' participation in events, and information collected from virtual websites from all institutions. Organizing, coding, and understanding these initial data were primordial to list parameters that culminated in the survey elaboration.

The participants concluded the inquiry through an online service. All 89 participants agreed to the ethical rules of the research.

Data Analysis and Results

This research adopts XLSTAT software to analyze collected data. This software is applied in educational survey analysis. Data preparation was organized, and some statistical tools were

applied using Anova Test, Histogram, Data Distribution, Principal Components Analysis (PCA).[54] Also, descriptive and inferential statistics ware useful to compiling, analyzing and finding patterns and tendencies in the responses.[55] For the open-ended questions, qualitative methods were applied. Saldana emphasizes that 'a code in qualitative inquiry is often a word or short phrases that symbolically assign a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data'.[56]

Therefore, the answers (data) from the open-ended question were coded and categorized to estimate participants' final considerations and patterns in their relationship with the university. Again, Saldana points out that pattern components, as this research found, include comparison, variances, repetition, continuity, equivalence, and causation.[57] The data were classified, arranged, and labeled in systematic order. All parameters of the data analysis were applied to clarify the research questions.

The background of the participants. The data collection duration was for one month: 1st to 30 October 2019. Personal questions asking their name, gender, social class, race, were considered irrelevant for this specific research.

Respondents' age range (n=89) reveals the respondents are in their majority, young people. About their course, international relations come first with 28.10% of the respondents, followed by design (22.5%), law (16.9%), and economics (13.5%). The variety in courses means all participants came from diverse backgrounds. Their learning about global citizenship, global issues, and dialogue are expected to be part of the program's learning process.

Quantitative analysis in comparative perspective. The respondents are a multicultural and multi-language group of participants, the survey shows. The majority are fluent in two languages (56%) and have traveled to three countries or more (61%). Such data reveals students have some experience in contact with different cultures and international people. Only 5.6% speak only their native language, and 6.7% never traveled abroad, 31% of those interviewed speak three different languages. In Unila and Mackenzie, around half of them are habituated with two languages, in

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[54] Andrzej Maćkiewicz and Waldemar Ratajczak, "Principal Components Analysis (PCA)" in *Computers & Geosciences* 19, no 3 (2009), 303-342.

[55] James Brown and Theodore S. R. Dean, *Doing second language research: An introduction to the theory and practice of second language research for graduate/master's students in TESOL and applied linguistics, and others* (London: Oxford University Press, 2002), 170.

[56] Gabriela Saldanha, "Principles of corpus linguistics and their application to translation studies research" in *Tradumàtica: traducció i tecnologies de la informació i la comunicació* 14 (2009), 14.

[57] Gabriela Saldanha, "Principles of corpus linguistics," 17

Soka, the percentage is higher, 86%. Only Unila there is a group of people speaking four languages or more, revealing the multicultural aspect of this university.

Perceiving themself as global citizen. Of the 89 participants who completed the question of whether they consider themselves a global citizen, the Unila average from 1 to 5 is 3.67, followed by Soka (3.56), Ebac (3.31) and Mackenzie (3.24). In Unila, more students think they are a global citizen. Moreover, the difference between Unila, and Mackenzie is about only 0.43, a slight difference. Regarding global citizenship perceptions, 15% of the participants strongly agree they are a global citizens, and moderately agree is 37.63%. The results are in Figure 2 and show a concentration in the middle of the graphic ('Slightly agree' + 'Moderately agree' = 68.81% of the participants). These numbers change when the comparison is made by analyzing universities separately. The sum of 'Consider' and 'Strongly Consider' for Soka is 62,95%. In Unila, 58.83%. For Ebac, 45,15%, and Mackenzie, 40%.
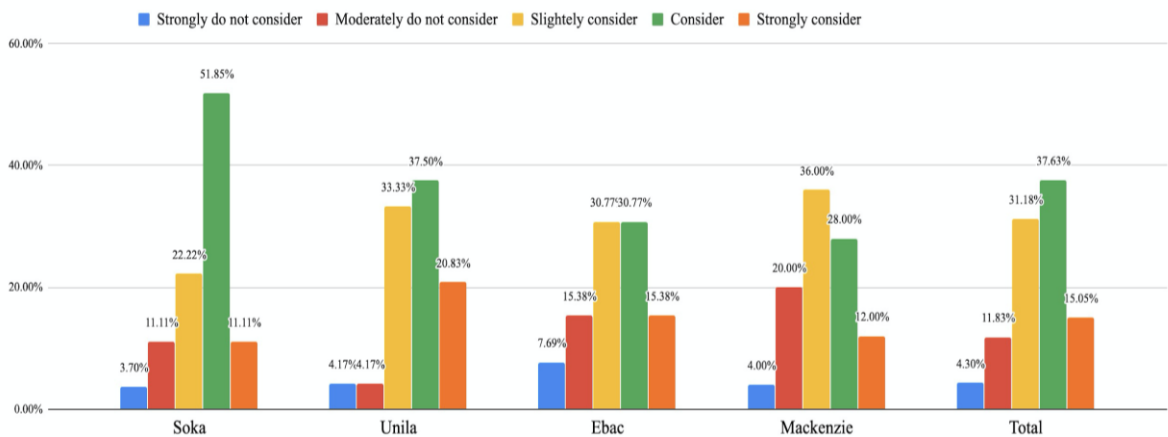

Figure 2. Question: On a scale of 1-5, do you consider yourself a global citizen? (n=89) In level 4+5 are located 52,6% of the students. The highest level of 4+5 is Soka (63%). Ebac has the highest quantity of students in level 5.

Global citizens' attributes. The question 'Which attributes or skills do you consider important to become a global citizen?' generated data that reveals the participant's ideas on global citizenship. At Soka, 'have a global mindset' was the most chosen answer (88.9% of the participants), followed by 'learn and practice values like courage, compassion and wisdom' (85.2%). Despite Soka having the highest quantity of participants that traveled abroad, only 7.4% of the participants consider traveling abroad as global citizen attributes. In total, the two primary skills/attitudes are the

global mind, 79 (88.7%). Learning different languages, 78.6%.

'Learn and practice values such as courage, compassion, and wisdom' is an option for 57 students out of 89. However, Soka, 85.2% of them opt for courage, compassion and wisdom. The difference can be explained by the Soka curriculum and students' familiarity with Ikeda's ideas. In Mackenzie, whose participants have less contact with global concepts, the students' sense of global citizenship is related to a global mindset (92%) and learning language (76%). For Unila students, the top priorities lie in 'develop a global mind' (95.8%) and 'solve problems thinking in the common good' (91.7%). In Ebac surveys, 'solve problems thinking in the common good' were chosen by all participants (100%).

Table 1. Question: Which attributes or skills do you consider important to become a global citizen? (n=89)

Skills / attitudes	Soka (N=27)	Unila (N=24)	Ebac (N=13)	Mackenzie (N=25)	Total of participants
Have a global mindset	24 (88.9%)	23 (95,8%)	9 (69.2%)	23 (92%)	79 (88.7%)
Learning languages	16 (59%)	22 (91,7%)	13 (100%)	19 (76%)	70 (78.6%)
Learn and practice values such as courage, compassion and wisdom	23 (85.2%)	13 (54.2%)	7 (53.8%)	14 (56%)	57 (64%)
Ability to work in groups	16 (59.3%)	17 (70.8%)	11 (84.6%)	13 (52%)	57 (64%)
Solving problems thinking about the common good	17 (63%)	9 (37.5%)	13 (100%)	17 (68%)	56 (62.9%)
Travel abroad	2 (7.4%)	12 (50%)	12 (92.3%)	13 (52%)	44 (49.4%)
Ability to solve complex problems	15 (59.3%)	9 (37.5%)	6 (46.2%)	4 (16%)	34 (38.2%)
Have international friends	4 (14.8%)	13 (54.2%)	8 (61.5%)	6 (24%)	31 (34.8%)
Others	2 (7,4%) Sympathy, imagination; thinking about people suffering abroad	1 (4.2%) Alterity	4 (30.8%) Tolerance, citizenship principles; notion of society mechanisms, learn from different cultures	1 (4%) Learn from other cultures	8 (9.9%)

Empathy as a skill for a global mind. From 1 to 5, 'do you consider that your level of empathy for international people is higher today than before you entered this university?'. This question had the following results: Soka 4.48, Unila 4.38, Ebac 2.38, and Mackenzie 1.72. The goal of this study is not directly examining the variation in the participant's empathy. But the question observed whether or not the school's concepts are cooperating to increase students' empathy level. The researcher recommends a future study on empathy and global citizenship. Empathy has been studied in education and the increase in empathy can impact behavior, social interaction, educational process and is an ingredient to solving conflicts, 'The scope of functions that empathy in children can mediate include social understanding, emotional competence, prosocial and moral behavior, compassion and caring, and regulation of aggression and other antisocial behaviors.'[58]

Empathy is intertwined with the MCD model. In his 2016 peace proposal, Ikeda presents dialogue as a path to empathy connecting it with SDGs main idea, 'dialogue is essential if we are to build a world in which no one is left behind' (p. 7). For him, empathy can contribute to increase the level of perception about others and can humanize relationships opening the individual's mind to perceive the other better.

Group A universities (Unila and Ebac) have a high level of change in student's feelings of empathy. Soka has the highest proportion of 'changes a lot' + 'changes considerably' in empathy, 92.5% of the participants and Unila, 79%. In the same parameter, Ebac has 23% and Mackenzie, only 8%. In Mackenzie's point zero participants 'changed a lot' in their level of empathy because of their learning environment while Unila, 75%. In conclusion, Group A has a high impact on students' perceptions of international people while Group B, a low level of change.

Perceptions of global issues. As discussed before, Ikeda's global citizenship framework, is based on courage, compassion, and wisdom as universal values that together represent the global citizen behavior, values and attitudes. The next question to be analyzed in this study is, 'how often do you think about global issues, for instance, climate change, global poverty, etc.?' This question aimed to complete a trio of inquiries that, together, can be intertwined with Ikeda's framework.

Increasing the perception of the immediate surrounding is part of the learning process. For global citizens, this process acquires a broader dimension, the bigger is the learner's wisdom, the accurate will be his/her concerns about what is happening in medium and distant places. This

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[58] Norma Deitch Feshbach, and Seymour Feshbach. "Empathy and education." *The social neuroscience of empathy* 85 (2009), 98.

idea can be seen in two studies. Richardson et al.[59] conducted research (n=194) between Canadian and Japanese students to understand their global citizenship perceptions. They noted similarities but concluded the existence of notable variations in how Japanese and Canadian learners build the idea of global citizenship, mainly related to seeing themselves as engaged associates with global issues solutions. Also, Kagawa[60] applied an online questionnaire survey exclusive to the University of Plymouth students to measure their understanding and perceptions of sustainable development concepts. He concluded that students have an adequate level of response related to their wish to understand more and be engaged with global issues. These results, the author maintains, is not entirely related to respondents' level of familiarity with global issues concepts.

In this paper, the results for how often they think about global issues show small difference between the four universities. Unila has the highest average in the number of participants who think most constantly about global issues (4.58 out of 5), followed by Ebac (4.08), Soka (4.04), and Mackenzie (3.48). The previous two questions measured how the university, curriculum, and learning environment influenced students' empathy and appreciation for peoples and cultures. The present question focuses on knowing directly from them to what extent they worry about what happens in the world. The question's overall average is the highest until now, 4.04 (out of 5) against the first two, respectively: 3.24 and 3.76. Set on the graph, the smallest variance between universities is clear.

Still related to the participant's awareness of global issues, the survey inquired about the global problems that are urgent to solve. This question is pertinent to measure their priorities and familiarity with global issues. Poverty and social inequality are ranked in all four university respondents as an urgent issue. Low quality of education also appears top-ranked for all of them with a slightly higher percentage in Soka. After asking how much they know about SDGs, the results show show Soka (63%) and Unila (45.8%) with a higher level of understanding about UN 17 goals. At Soka, zero students chose 'don't know much about it' or 'haven't heard of it,' on the opposite side at Mackenzie, 28% never heard about SDGs.

When asked whether or not their classes and the program are helping them learn and understand SDGs, 77.8% in Soka, 45.8% in Unila, and 20% in Mackenzie answered "yes." In Ebac,

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[59] George Richardson et al, "Fostering a global imaginary: The possibilities and paradoxes of Japanese and Canadian students' perceptions of the responsibilities of world citizenship," in *Policy Futures in Education* 2 v.1, n. 2, 2003, 402-420.

[60] Fumiyo Kagawa, "Dissonance in students' perceptions of sustainable development and sustainability," in *International journal of sustainability in higher education,* 2007.

100% said "no." It is another indication that schools and curriculum focused not only on their usual technical skills as Soka and Unila, help increase the student's perceptions of global goals. The results reinforce that group A has a learning environment favorable to global citizenship education, more than group B.

Another question question inquired how to achieve the 17 SDGs. In the item 'by dialogue to empower each individual,' Soka has a considerable difference from the other. Only 8 participants (33.3%) of Unila perceived dialogue as necessary for SDGs; in Ebac, 3 students (23.1%) and Mackenzie, 5 (20%). At Soka, 16 participants (59.3%) consider dialogue crucial to SDGs. This difference can be inferred by Soka's founding principles based on Ikeda's philosophy in which dialogue is stimulated and essential for conflict solving, peace, and global citizenship. In Figure 3, Soka is compared with the total average of all universities.
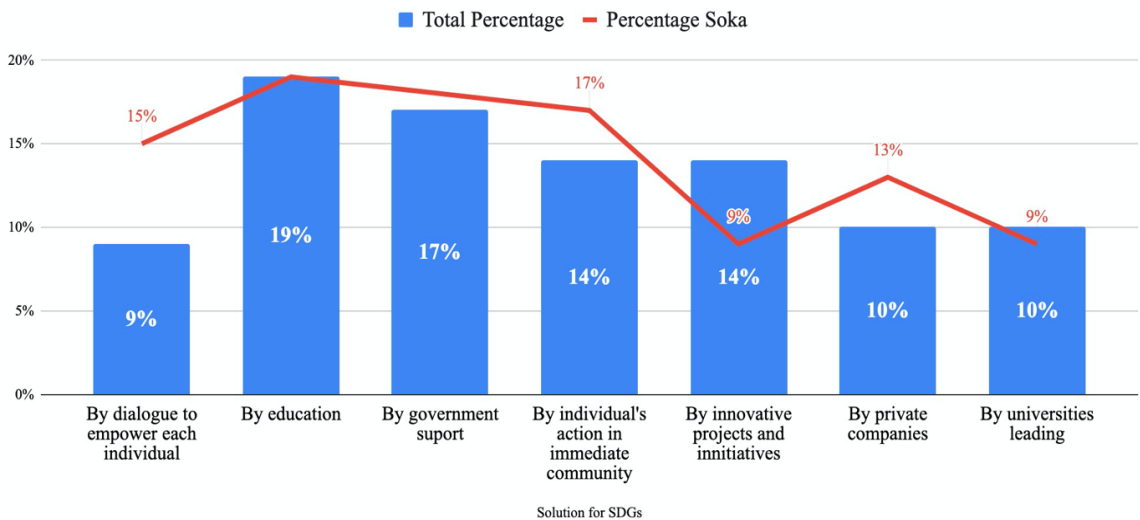

Figure 3. Question: In your opinion, how can SDGs be achieved by 2030? (n=89) The figure is a comparative among Soka and other universities regarding solutions for SDGs. It is evident that Soka participants assimilate Ikeda's ideas in which dialogue(15% in Soka, 9% in all other) is the core for SDGs.

Lastly, two questions about SDGs indicate university's influence on students' understanding of global issues. In table 2 below, each graphic represents the influence of the respective university. The data shows that group A (Soka and Unila) has more students being influenced by SDGs education. Level 5 of influence in Soka is 48,1%. In Unila the number is distributed but concentrated in levels 2, 3 and 4, indicating Unila priority to multiculturalism. In Ebac and

Mackenzie, the graphic tendency is the opposite; the most significant number of participants is concentrated in choice 1, demonstrating a low level of influence. Ebac has 53.8% of the students in level 1 and Mackenzie, 64%. Together, the responses level of responses 1 + level 2 has 76.9% of Ebac and 80% of Mackenzie. Also, group B has zero students in level 5 of influence on SDGs. These graphs[Figure 4 and Table 2] indicate the correlation that had already been presented by previous data: in educational environments more conducive to dialogue and education for global citizenship, students considerably increase their levels of perception about what happens around the world.
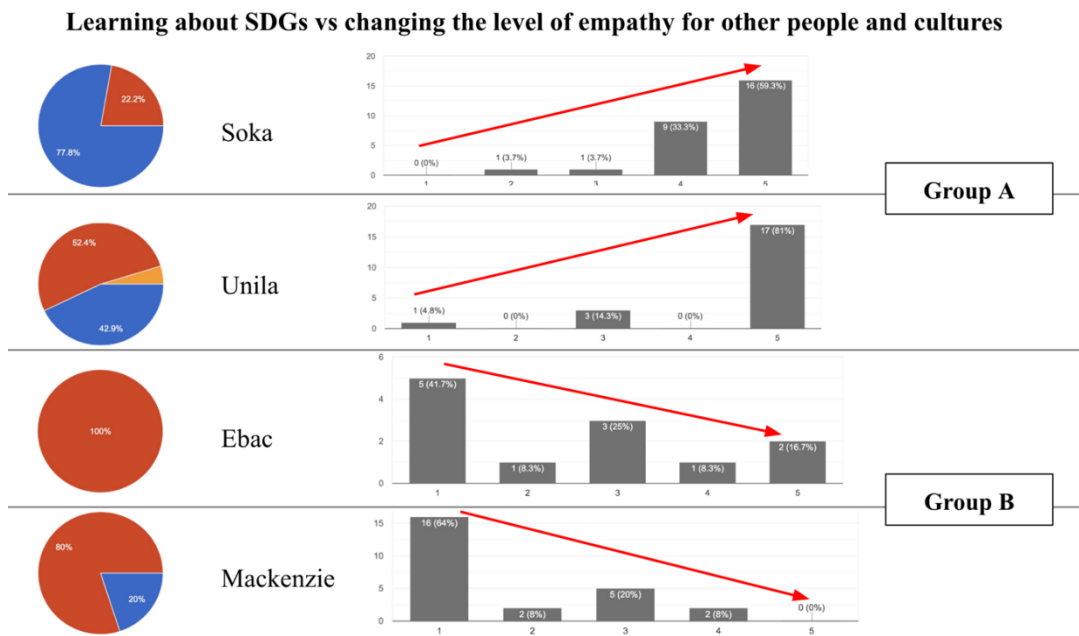

Figure 4. This figure demonstrates the correlation between SDGs education and level of empathy. Left, each circle represents whether or not the student is learning about SDGs and global issues. At Soka, 77,8% answered 'yes', the total of 'yes' at Unila was 42,5%. In Ebac, 100% answered 'no', which means they are learning nothing about SDGs in this university. On the right side are graphics showing to what extent student empathy is changing a lot (5) or not changing (1) because of their learning environment. It is possible to suggest that sustainable development education affects students' empathy and openness for other cultures and people.
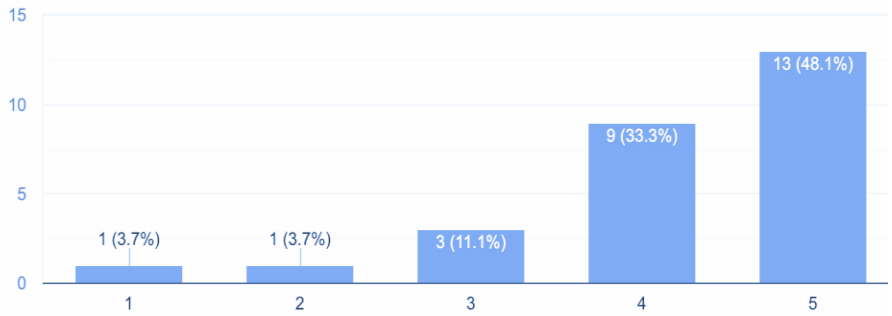
    Table 2. Question: On a scale of 1-5, to what extent does this university help you to have a better understanding of SDGs? (n=89)
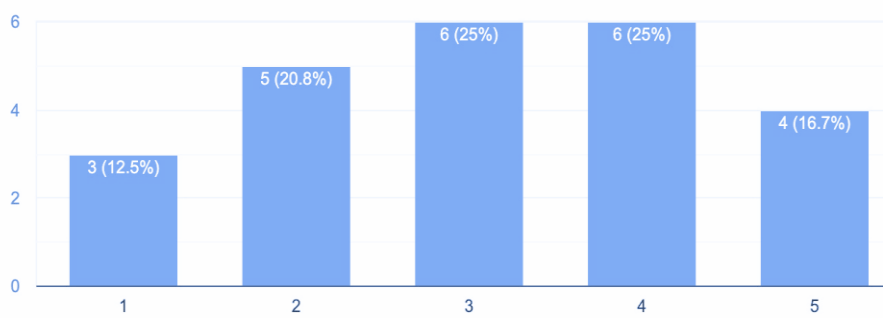
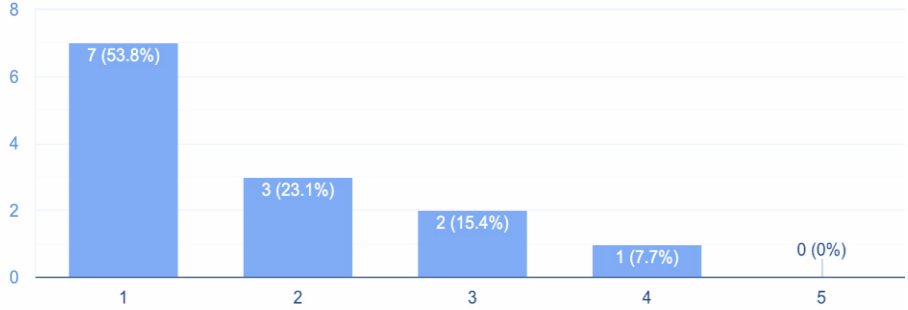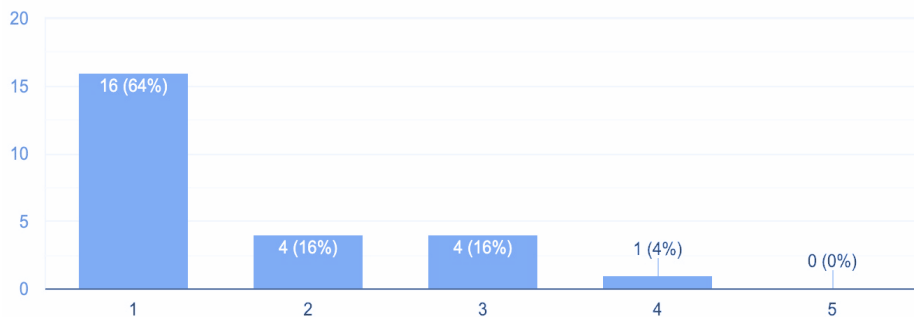| University	Participants responses

Soka (*n*=25)

Unila (*n*=24)

Ebac (*n*=13)

Mackenzie (*n*=25)

Qualitative analysis

In the last question of the survey, they were requested to answer, 'what is your biggest learning in this program/university since you started here?" The main goal in this question is to measure the participants' frequency of traits and characteristics. This is relevant to form parameters to understand the data sets in this research.

The research collected each questionnaire in a single folder with all the 89 qualitative research answers to categorize the qualitative data. From then on, the patterns of each university were analyzed. The cluster analysis was applied to establish the naming of connections in qualitative data. Cluster analysis helps to identify trends.[61] Based on quantitative data analysis experience done in the previous part, 28 coded groups were created according to broad themes that appeared to be standard. Student's qualitative data as "empathy" and "look at others as equals" generated equal codes. Besides, a table was created with the number of times each code appeared at each university. After that, a list was made of all the groupings that emerged from the universities. The next step was finding similarities between groups and themes. For instance, empathy seemed to be close to intercultural dialogue, global citizenship, thinking about global issues. Observing patterns that emerged from data, a new categorization was applied, and the result was four focused codes: global mind, inner transformation, proactive efforts, and critical thinking. These final codes summarize the main findings in this qualitative analysis.

At Soka, participants seem to reflect more clearly Ikeda's philosophy related to global citizenship. There are many quotations expressing ideas, concerning or engagement in global citizenship behavior. "The importance of knowing and thinking about global issues" was written by one student and similar ideas can be viewed in different ways like "discuss global problems with foreigners," and "people have to cooperate with each other to make world peace", or "to research and think deeply about global issues." Soka students also believe in the power of cooperation and collaboration as a skill for global citizenship. Interesting to note one definition of the global citizen as someone "who can think seriously and feel or share sadness, anxious, or happiness of others." There is a perception of global citizenship as a skill. For them, it is crucial to have the "ability to think globally." The feeling of expanding your own influence on other places comes from the want to "contribute to the society" and "solve problems that we face." They aspire for a "mind as a global

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[61] Laura Macia. Using Clustering as a Tool: Mixed Methods in Qualitative Data Analysis. *The Qualitative Report.* (Vol. 20, No. 7, 2015, 10-12).

citizen" which means to develop a feeling of belonging to a global community.

Unila is a university focused on promoting intercultural dialogue, the data shows. The idea of integration and multiculturalism are strongly present in the answers. "Living with people from different countries and cultures" reveals the want to be inserted in a multicultural environment. Unila students admire the idea of "get in touch with many others and many other visions." They even show a mature vision of global citizenship education, "bringing people together from different parts of the world is an extremely efficient way to generate knowledge." These answers show the institution's priority to promote local and regional integration. Que data reveal that global citizenship, for Unila, is close to respect for local culture and history. Being global is the same as being a person that conducts dialogue, that promotes regional integration.

Ebac answers reveal their focus on skills like dedication, cooperation, job delivery, problem-solving. For them, the great learning that comes from studying at the institution is related to "thinking fast," "researching solutions" to problems, delivering schoolwork on time, and dedicating oneself to overcoming obstacles. There are also references to empathy, self-knowledge, and an active attitude towards the consumer society.

At Mackenzie, although the idea of global citizenship is not presented as clear as in Unila and Soka, participants expressed interesting insights into empathy and relationships with one another. For them, living with people of different opinions is the most significant learning in the institution. Besides, they are developing the ability to listen to others' views, including "to get a global view on the issues." Mackenzie is active in the importance of responsibility and proactivity: "Being more responsible," and "I have learned to handle responsibility and being more proactive."

Conclusion

This research aimed to identify effective strategies for achieving SDGs based on dialogue and global citizenship education concepts. The SDGs attainability is relevant for peace studies and education once the 17 goals are considered a blueprint for peace. For this purpose, the author rooted solutions from Daisaku Ikeda's ideas. The in-depth analysis of 600 pages of Ikeda peace proposals unveiled his vision of peace and sustainable development. Besides, Ikeda suggested practical actions for individuals to produce social change and collaborate with SDGs achievement. Thus, this research proposed a model, the multidimensional cosmopolitan dialogue as follows in Figure 5,
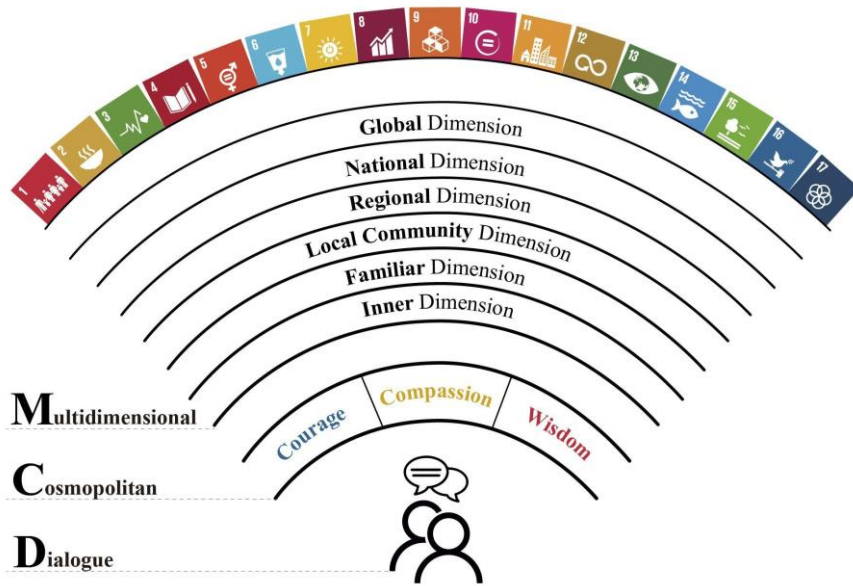
Figure 5. The *multidimensional cosmopolitan dialogue* model. Based on the main findings, this graphic model was created to illustrate MCD core elements representing dialogue and global citizenship education in different dimensions.

To answer the research questions and validate the MCD parameters, a survey was applied in four universities in Japan and Brazil (n=89). The first and second research question was about a dialogical model for SDGs achievement. The second, asking the key points Ikeda suggests to achieve the SDGs? Both were answered in the literature review. His global citizenship approach is rooted in courage, compassion, and wisdom as universal values for people's inner transformation that impacts local, national and global levels.

 The quantitative and qualitative analysis of the survey applied in four universities was relevant to answer the third question of this research, about global issues students' perceptions and educational learning environment. The quantitative and qualitative results indicate that students enrolled in a learning environment that prioritizes global citizenship education have higher levels of change in their perceptions about some parameters as empathy for international people, a better understanding of other cultures, global issues, and SDGs.

This paper has shown how dialogue and global citizenship education can, directly and indirectly, shape students' perspectives on themselves and others. Two universities with more investment, and a clear philosophy about and structure in global concepts (Soka and Unila) statistically

presented quantitative evidence of students' change in behavior, attitudes, and values. Qualitatively, the 89 answers were coded and labeled. Initially, 28 codes were created to embrace the central concepts the participants expressed. After, four categories were created: global mind, inner transformation, proactive efforts, and critical thinking. Data from Group A (Unila and Ebac) indicates more answers linked to the global mind and inner transformation. There is a correlation between group A and such parameters (global mind and inner transformation) because the learning environment influence the change in student's perception. From surveys, the results point to these findings:

—Students' understanding of the world expands and becomes more global in university environments with higher global citizenship rates.

— The qualitative and quantitative analysis shows that creating a learning environment focused on global citizenship and dialogue is directly related to student's empathy, multiculturalism, and intercultural dialogue.

—The level of knowledge about SDGs is higher in globalized learning environments. Students are also more willing to take action to solve global problems in such spaces.

The qualitative and quantitative results and findings indicate that dialogue and global citizenship education contribute to student's amplification of their mind's perception. Thus, the multidimensional cosmopolitan dialogue is a model that can contribute to aggregate dialogue and global citizenship education in higher education. The MCD also can contribute to SDGs achievement. In the next decade, the United Nations has the utmost priority to solve 17 sustainable development goals. This paper proposed and tested some parameters in MCD. The results show that this model can increase people 's perception of global issues and start movements for social change that can impact local and global dimensions.

Also, the components of MCD are interlinked and need to be considered as a whole. The strength of the MCD, its flexibility, and adaptability to different social contexts will depend on future analysis from diverse angles to demonstrate its contribution to the SDGs. To better understand the implications of these results, future studies could address specific questionnaires on dialogical practices and reinforce the direct impact of dialogue on students.

Thus, this research aims to contribute to peace studies and education showing the positive impacts of educational spaces in student's perceptions. The knowledge produced in this research can be useful for a better understanding of learning and global issues. A change in people's mind can ultimately lead to peace and helping to achieve SDGs.

Appendix. After analyzing the 600 pages of Daisaku Ikeda peace proposals (PP) from 2000 to 2019, the main themes were codified and organized. Ikeda's central ideas on dialogue (D), global citizenship and global citizenship education (GC) and MDGs, SDGs and sustainable development (SD) are relevant to this paper. A summary of these ideas is organized as follows.

PP	D	GC	SD	Ikeda's essential concepts in each peace proposal related to D, GC and SD
2000	22	0	0	**D:** Intercultural dialogue and trust to create a new civilization. "We must conduct dialogue on the basis of our common humanity" (p. 5)
2001	22	0	0	**D:** Dialogue is the soft-power to build a global and truly just and equitable society. Dialogue restores and revitalizes shared humanity. "...the crystallization of a process of global dialogue, can serve as the foundation for a century of life." (p. 14)
2002	37	1	4	**D:** Dialogue for tolerance and coexistence. Dialogue rises when we internalize others within the self. Spiritual and internal dialogue is crucial, dialogue among civilizations too. **SD:** creates a global green fund, rain forest preservation and revitalization.
2003	13	3	5	**D:** Dialogue that affirms the human spirit vitality. Dialogue is a spiritual battle never to lose faith in human words. **GC:** A global society based on the welfare of all individuals. Mutual happiness and the benefit of self and others. **SD:** human education that encourages creative coexistence. Proposing the Decade of Education for Sustainable Development to build a sustainable global society; the UN General Assembly adopted it in December 2002.
2004	10	5	7	**D:** Dialogue and face-to-face interaction are crucial to education and peace. **GC:** ordinary citizens of the world have the right to live; solidarity among world citizens. **SD:** Personal commitment to global issues, "...to learn about the issues facing our world in a way that enables people to grapple with them as a personal concern. Efforts to educate and empower people at the grassroots level can set in motion waves of transformation that know no bounds." (p. 24)
2005	48	6	15	**D:** Bring forth the full potential of dialogue, "...immerse ourselves in humanity, to commit ourselves to the ocean of dialogue."(p. 9). **GC:** education for global citizenship can transforms the culture of war into a culture of peace. **SD:** A sustainable global society and the future depends on education and values learning.
2006	19	17	12	**D:** Applying dialogue in a gradualist approach to respect differences. Never rejects the possibility of dialogue. **GC:** Unleashing the vitality of ordinary citizens to create a new era of the people. **SD:** Education that changes patterns of behavior and integrates principles, values, and practices.
2007	25	5	8	**D:** Dialogue, the best option in human interactions. Bring all

humanity together by dialogue. The vision of a dialogical civilization. "—fostering mutual understanding through dialogue and enabling the human dignity of all to shine." (p. 29) **GC:** Inviolable right to live. Philosophy of global citizenship. Empower the world's citizens to peace and happiness. **SD:** cooperation with environment protection.

2008 28 3 12 **D:** The ideals of humanism lies in dialogue. The essence of the human being is dialogical; abandon dialogue is abandoning humanity. Revolutionary change in human beings begins with dialogue. **GC:** Transcend excessive attachment to national interests; active awareness to humankind as a whole. **SD:** We need action for the sake of the entire Earth and all humankind. Horizontal (special) actions: transcending national borders; vertical (temporal): "...a sense of responsibility that extends to future generations" (p. 11). "I believe strongly in the power of learning." (p. 15). Full support to MDGs.

2009 16 5 6 **D:** Dialogue transcends differences of background, values, and perspectives. "Dialogue presents infinite possibilities" (p. 17) to creating a new era based on our shared humanity. **GC:** Ordinary citizens be even more engaged in education for sustainable development **SD:** Prosperity should respect each person's dignity.

2010 10 6 5 **D:** Resist the temptation to abandon dialogue. Educate children based on dialogue and the dignity of life. **GC:** Poverty and environmental destruction if affecting all citizens. Ordinary citizens of the world need to come together to create a new reality." (p. 8). **SD:** Education for girls is vital for MDGs achievement.

2011 17 14 4 **D:** Dialogue enrich our minds and souls, "It is only when immersed in words and dialogue that human beings can become truly human" (p. 2) **GC:** Passionate commitment of awakened citizens are more crucial than states attitudes. **SD:** "In my 1987 peace proposal, I called for a UN decade of education for global citizenship." (p. 15)

2012 16 10 22 **D:** From shared awareness and concern to shared pledge/vow to achieve its resolution: this is the power of dialogue. **GC:** Josei Toda *chikyu minzokushugi* [global citizenship] against greed, anger, and foolishness. **SD:** Education to awakening people for the full dimension of life's interconnectedness. Sustainability is a way of life that does not pass on the planet as it is now to the next generation.

2013 15 3 23 **D:** Wholehearted dialogue, mutual vow against violence. Dialogue makes the rich diversity of human life shine. **GC:** Global citizenship guidelines: compassion, wisdom and courage; all people possess these qualities. **SD:** SDGs framework is a human right framework. Individual inner transformation improves others transformation.

2014 14 14 22 **D:** Dialogue makes people feel they are part of a community. **GC:** Education for global citizenship makes the dignity of each person shines. EGC is based on environment, development, peace, and human rights. **SD:** Education for sustainable development is intertwined with education for global citizenship. SDGs must be focused on youth's empowerment in solving global problems.

2015	11	11	24	**D:** "Through dialogue, we share the vital energy of the best in our respective spiritual traditions; we hone the vision that enables us to experience the fullness of our humanity; we learn to initiate shared action based on our best selves." (p. 9). **GC:** Generating solidarity empowering citizens to see that no one suffers in misery. **SD:** Creative thinking for SDGs achievement. Actions toward zero-waste society. We need to eliminate misery to achieve a sustainable global society.
2016	18	11	35	**D:** Dialogue is a path to empathy. "Dialogue is essential if we are to build a world in which no one is left behind." (p. 7). Dialogue to find solutions together in local and global levels. **GC:** Collective efforts to foster awareness of global citizenship. **SD:** Fostering imaginative capacities through education, speedy global issues solutions.
2017	10	10	43	**D:** Dialogue by all stakeholders. **GC:** Education for global citizenship unleashes young people's limitless potential. **SD:** SDGs core: "Restoring the well-being of the individual who is suffering." (p. 4). All human beings sharing the same joy of living. "None of the SDGs will be easy to achieve. But through maintaining empathetic connections with those who struggle and dedicating ourselves to the work of empowerment, each of us should be able to cause a flower to bloom in our immediate surroundings." (p. 5).
2018	2	7	11	**D:** A sense of purpose and fulfillment to benefit all people **GC:** Solidarity of ordinary citizens to restore humanity. **SD:** Climate action and sustainable cities are crucial to SDGs achievement. Gender equality is the key to accelerate the Goals. Sustainable peace and sustainable society to pass on future generations.
2019	13	7	44	**D:** The dialogue requires to understand the "uniqueness of that one-time-only circumstance" (p. 14). Fresh energy to solve global issues: "The process of dialogue and the cultivation of mutual understanding never fail to generate fresh energy and a more ideal path toward a better future to the world." (p. 29) **GC:** Encouraging global citizens and young people to advance global goals: "Promoting the achievement of the SDGs through education for global citizenship" (p. 29) **SD:** People-centered multilateralism is essential for the SDGs achievement. Women's equality is essential to the Goals advancement. Universities must be the hubs for SDGs achievement.

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