

THE EMERGENT GLOBAL CITIZEN: CULTIVATING GLOBAL CITIZENSHIP  
IDENTITY AND ENGAGEMENT WITHIN SOKA EDUCATION

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This thesis results entirely from my own work and has not  
been offered previously for any other degree or diploma.

Signature .....  .....

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Identity and Engagement Within Soka Education  
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## **Abstract**

Current discourse on internationalization within the higher education sector has been largely fueled by pressures on colleges and universities to better prepare students for the effects of globalization. Higher education has increasingly begun to realize the importance of engaging students in global citizenship curricula to be more globally informed, prepared, responsible, and competent.

This thesis presents a case study of Soka education's philosophical and pedagogical approach to global citizenship education by examining the policies and practices of its university setting, Soka University Japan (SUJ). Past research by Stephen Reysen (Reysen & Katzarska-Miller, 2013a) provides a theoretical model for analyzing the extent to which SUJ cultivates global citizenship identity and engagement.

The mixed methods approach used in this study extends the largely quantitative research methodology used by Reysen and associates by drawing on the integration of quantitative and qualitative data to enable a more complete understanding of how global citizenship is cultivated in higher education. The present research contributes important knowledge to global citizenship scholarship and practice by adding support to the value of identifying antecedents and outcomes of global citizenship identification in the implementation of global citizenship education (GCE) programs in higher education.

In examining Soka education's approach to GCE, as perceived through the varied

lenses of SUJ administrators, faculty, and students, the present research contributes to the discourse on the value of global citizenship education, and sheds light on critical approaches in higher education for cultivating and manifesting global citizenship identity and engagement.

SUJ appears to robustly cultivate a global citizenship identity through its extensive curricular and co-curricular activities that focus on global awareness and understanding. Student global citizenship identity was shown to be highly influenced by SUJ's normative environment that endorses global citizenship, and by the university's practices in promoting global awareness. Furthermore, increased global citizenship identity was shown to strongly influence student endorsement of prosocial values and behaviour. Key findings from the study suggest that, 1) SUJ students experience global citizenship identity as an emergent process that evolves over the course of their university tenure, and continues to develop throughout their life, and 2) Soka education places considerable weight on the synergies that exist when imagining the potential impact on global social justice and wellbeing whilst actively engaged in creating value within one's local environment.

Based on the study's findings, two key implications for educational practice are proposed. It is recommended that global citizenship education in colleges and universities integrate education *about* global citizenship with education *for* global citizenship, and that students' global citizenship identity be strengthened through enriched institutional support for intercultural experiential learning activities.

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Sherman, P. (2016). Value creating education and the Capability Approach: A comparative analysis of Soka education's facility to promote well-being and social justice. *Cogent Education*, 3:1, <http://dx.doi.org/10.1080/2331186X.2016.1138575>.

Sherman, P. (2016). Preparing social workers for global gaze: Locating global citizenship within social work curricula. *Social Work Education*, 35:6, 632-642. doi: 10.1080/02615479.2016.1190328.

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Sherman, P. (2017, June). *Cultivating Global Citizenship Identity and Engagement in Higher Education*. Forthcoming paper to be presented at the European Conference on Education (ECE 2017), The International Academic Forum, Brighton, U.K.

## **List of Abbreviations**

DQA	Deductive Quality Analysis
FCSS	Family and Community Social Services
FILA	Faculty of International Liberal Arts
GCE	Global Citizenship Education
MEXT	Ministry of Education, Culture, Science, Sports and Technology
SJI	Soka Gakkai International
SIT	Social Identity Theory
SUJ	Soka University Japan
UofGH	University of Guelph-Humber
UNESCO	United Nations Educational, Scientific and Cultural Organization
WLC	World Language Center (SUJ)

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*Education must inspire the faith that each of us has both the power  
and the responsibility to effect positive change on a global scale.*

Daisaku Ikeda<sup>1</sup>

## **Chapter 1: Introduction**

This chapter introduces the rationale for my case study of Soka education within a personal and professional context, followed by an overview of how Soka education, its important Buddhist influences, and global citizenship, all converge. Next, I explain the purpose of the study, the value of global citizenship education in higher education, and the study's research questions, theoretical framework, contributions to educational research and practice, and delimitations. A statement reflecting researcher motivation and potential bias is then followed by an outline of the thesis structure.

### **1.1 Background for Undertaking the Research**

My relatively lengthy professional career to date—primarily as a clinician and administrator in community-based mental health services over a 30-year time span, and for the past six years as an educator and administrator in higher education—reflects an overarching concern with the notion of education as a vehicle for social change. I am mindful of Dewey's (1897, p. 80) declaration that, "Education is the fundamental method of social progress and reform". Echoing this sentiment, Walker (2003, p.169) states that education is,

... a major source of social transformation, providing learners with those critical and reflective forms of consciousness and understanding that will

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<sup>1</sup> Words of Wisdom by Daisaku Ikeda (2015, Education)

enable them to participate in the creation of an improved and more desirable form of social life than that which currently exists.

With this backdrop of the critical convergence of education and social reform as a specific research interest, this case study examines the educational philosophy and pedagogy of *Soka education*. Of particular interest is how Soka education's approach to global citizenship education contributes to the promotion of social justice and wellbeing.

## **1.2 The Confluence of Buddhism, Soka Education, and Global Citizenship**

During my early thirties, a work colleague introduced me to a philosophy of wellbeing based on a particular branch of Japanese Buddhism that ostensibly offers personal happiness through meditative practice. Exploring this philosophy over many years from both an applied and academic perspective, I came to understand the complexities and intricacies of how this approach related to both individual transformation and societal reform. The meditative, or spiritual aspect of the philosophy, known as Nichiren Buddhism, was founded in 13th century Japan at a time when Japanese society was undergoing significant social disarray. Centering on the core of Shakyamuni Buddha's teachings contained in the Lotus Sutra, Nichiren Buddhism is based on the premise that personal happiness and societal harmony can effectively be achieved by steadfastly adhering to a correct philosophy of living. The philosophy and religious practice formulated by its founder, Nichiren Daishonin, was widely propagated and made accessible to people from all walks of life; a revolutionary concept in Japanese society at that time. Shortly after Nichiren's passing in 1282, the orthodoxy of Nichiren Buddhism became fragmented and over the centuries subsequently settled into various divergent Nichiren sects, each with their own

interpretation of the founder's tenets.

Nichiren Buddhism's revival as a populist religion was initiated in the early 1930's by the education-focused lay-Buddhist movement called Soka Kyoiku Gakkai (Society for Value-creating Education). After World War II the organization changed its name to Soka Gakkai (Society for Value Creation), repositioning its purposes and efforts at propagating Nichiren's philosophy within the broader Japanese society. In 1975, the Soka Gakkai International (SGI) was established as a worldwide movement with a mission to contribute to peace, culture and education based on the philosophy and ideals of Nichiren Buddhism (Soka Gakkai International, 2015a, "About Us/SGI Charter", para. 1). SGI currently has an extensive international network of practitioners and supporters, claiming more than 12 million members in 192 countries and territories around the world (Soka Gakkai International, 2014, "History of SGI", para. 1). Remarking on its growth since inception, Machacek and Wilson (2000, p. 40) comment that the Soka Gakkai originated as an undertaking to reform education, developed into an ardent religious movement, and has emerged in the new millennium as a "unique combination of Buddhism and modern mentality". Barone (2007, p.127) notes that studies of the Soka Gakkai indicate that its practitioners frequently endorse "postmodern values such as appreciation for human diversity and multiculturalism, a particular emphasis on human rights, and environmental protection concerns". Interestingly, these particular postmodern values are very often associated with contemporary notions of global citizenship.

Daisaku Ikeda, current head of the SGI organization, has assigned great value to the role of education in advancing individual and societal wellbeing. He established a global educational network that operates primary to tertiary schools in Japan,

kindergartens in Singapore, Malaysia, Hong Kong, Brazil and South Korea, a high school in Brazil, and a university in the United States of America (U.S.A.). Ikeda's vision for the Soka system of schools is, "to foster global citizens who will contribute to society and help strengthen the foundations of peace (Soka Gakkai International, 2015b, "About Us/Affiliates", para. 5). The ideals of global citizenship are evidenced in the SGI's statement of purposes and principles (Soka Gakkai International, 2015a, "About Us/SGI Charter", para. 5), with specific references to: contributing to the welfare of all humanity, respecting the sanctity of life, safeguarding fundamental human rights, respecting other religions and cultural diversity, creating an international society of mutual understanding and harmony, and promoting the protection of nature and the environment—based on the ideal of world citizenship. These values all consistently align with understandings of global citizenship, which will be extensively reviewed in Chapter 3, *Theorizing Global Citizenship*.

### **1.3 Purpose of This Study**

Embedded in its well-established commitment to endorsing education for global citizenship, the SGI recognizes,

As the world increasingly faces global challenges that call for global solutions, the SGI feels it is imperative that efforts are made to promote education for global citizenship that fosters a sense of belonging to and responsibility toward a global human community. (Soka Gakkai International, 2015c, "About Us/Activities for Peace", para. 9)

This thesis has been undertaken to predominantly research those aspects of Soka education's philosophy and practices that cultivate global citizenship identity and

engagement, with attention given to the implications for contributing to the promotion of social justice and wellbeing through global citizenship education in higher education.

#### **1.4 The Value of Global Citizenship Education in Higher Education**

Global citizenship has chiefly emerged as an attractive construct for campaigners of worldwide peace movements, as well as for advocates of human rights, environmental sustainability, and social justice issues (Clifford & Montgomery, 2014). Although global citizenship has been addressed in academic environments since the 1950s, it has only been the subject of significant discussion over the past few decades (Snider, Reysen, & Katzarska-Miller, 2013). Current discourse on internationalization within the higher education sector has been largely fueled by pressures on colleges and universities to better prepare students for the effects of globalization (Blake, Pierce, Gibson, Reysen, & Katzarska-Miller, 2015). Stoner, Perry, Wadsworth, Stoner, and Tarrant (2014, p. 127) note that higher education has felt both internal and external demands to ensure students are able to, "think and act globally in order to effectively address political, social, economic, and environmental problems on a global scale". Spencer-Oatey and Dauber (2015, p. 9) observe that employers are now "seeking/demanding/expecting" their new employees to be "globally skilled", also referred to as interculturally competent. As a result of these various pressures, higher education institutions are developing internationalization policies and programs to respond to the continued evolution of globalization (Hanson, 2010). A number of studies report that higher education has increasingly begun to realize the importance of engaging students in global citizenship curricula to be more globally informed, prepared, responsible, and competent (Bates, 2012; Ibrahim, 2005; Lorenzini, 2013; Shultz, 2007). In the

current age, notwithstanding some of the recent populist movements toward adopting a more nationalist agenda (e.g., U.K. and U.S.A.), the value of global citizenship education has been trending upward.

Bassey (1998, p. 39) contends that, "Educational research is critical inquiry aimed at informing educational judgments and decisions in order to improve educational action". In my current position as Program Head of the Family and Community Social Services (FCSS) undergraduate degree program at the University of Guelph-Humber (UofGH) in Toronto, Canada, I hold the responsibility of ensuring that the educational platform and curriculum maintains currency and relevancy in meeting the needs of our students and the social services sector in which they will eventually be employed.

With its focus on the promotion of individual and societal wellbeing, Soka education has a particular affinity with programs in higher education that focus on social and human services. Recent linkages between Soka University Japan (SUJ) and the FCSS program, such as study abroad and visiting professor exchanges, reflect a growing interest in assessing how elements of Soka education might contribute to the curricular and co-curricular activities of the FCSS program, as well as with other aspects of the UofGH environment.

One objective of this research study, germane to my work in the FCSS program, is for its findings to inform potential enrichment of the curriculum (and possibly across other disciplines within the university) in the areas of global learning, global competency, and global citizenship. A related objective in evaluating Soka education's global citizenship platform is to generate wider interest in Soka education within the Canadian (and possibly global) higher education network, with respect to its potential relevancy and transferability to other educational settings.

Reysen and Katzarska-Miller (2013b) recommend that educators make greater efforts to support the influences of their students' normative environments and global awareness for engendering increased global citizenship identity. The overarching purpose of this case study research on Soka education is to add a contributory voice to the discourse surrounding the importance of global citizenship education in higher education, particularly as it contributes to global awareness, global citizenship identity, and global citizenship engagement, for the wellbeing of society. These issues are addressed through the study's research questions, which are described next.

### **1.5 Research Questions**

The present research project involves a case study of Soka education's global citizenship principles and practices, as applied at SUJ. The study uses the conceptual model of global citizenship developed by Stephen Reysen and associates (Reysen & Katzarska-Miller, 2013a), which takes its theoretical perspective from the social identity approach formulated by British social psychologists Henri Tajfel and John Turner. Reysen's paradigm involves the intersection of four key components in examining global citizenship—normative environment, global awareness, global citizenship identification, and endorsement of prosocial values.

Normative environment refers to the influential effects of the beliefs and behaviours of people we encounter and value in our everyday lives. Global awareness is seen as our understanding of the world and our global interconnectedness to others. Reysen (Reysen & Katzarska-Miller, 2013a) proposes that one's environmental context and global awareness are key determinants to one's identification as a global citizen.

Reysen, Larey, and Katzarska-Miller (2012) suggest that college curriculum infused with concepts related to global citizenship contributes to greater global awareness,

global citizenship identification, and endorsement of prosocial values. My first research question, then, is:

1) *To what extent does SUJ cultivate a global citizenship normative environment and promote global awareness?*

Global citizenship identification is seen as one's orientation or perspective in applying knowledge and values to real world issues. Reysen's (Reysen & Katzarska-Miller, 2013a) research suggests that a university's culture of supporting global citizenship values can positively influence student global citizen identity. Correspondingly, my second research question is:

2) *To what extent do SUJ students identify as global citizens?*

Prosocial values constitute constructive personal beliefs such as having empathy for others, respecting diversity, promoting social justice, and supporting environmental sustainability. Reysen's (Reysen & Katzarska-Miller, 2013a) research suggests that global citizenship identification contributes to one's endorsement of prosocial values and behaviours. Relatedly, my third research question is:

3) *To what extent do SUJ students endorse prosocial values?*

Reysen's model lends itself to an examination of Soka education, which recognizes the importance of engaged global citizenship as an embedded ethos throughout the entirety of its educational platforms— from kindergarten to graduate study. SUJ's mission statement reflects an overarching commitment to developing individuals who are not only globally aware, but perhaps more importantly, globally involved; "Our system places the highest importance of (*sic*) fostering global citizens, men and

women who are committed to the cause of peace and will assume positive roles in the international community” (Soka University, 2016c, “Soka school system...”, para. 7).

My fourth, and final research question, then, is:

4) *To what extent are SUJ students globally engaged?*

In noting limitations of their research, Reysen and Katzarska-Miller (2013a) suggest that future research might examine their model of global citizenship within the context of other cultures and demographic populations, as well as explore the relationship between global citizenship identification and engagement in global citizenship activities. This case study of SUJ’s approach to global citizenship education specifically addresses these two limitations, and in so doing, offers further understanding of higher education’s place in contributing to global social justice and wellbeing through global citizenship education.

The next section offers a brief explanation of Reysen’s theoretical model. A more extensive examination of various research studies using this paradigm is provided in Chapter 3.

## **1.6 Theoretical Framework for the Research**

Reysen and Katzarska-Miller (2013b) identify the combination of social identity (Tajfel) and self-categorization (Turner) theories as offering an integrated framework for illuminating the relationship between one’s identification as a global citizen and adherence to the norms of global citizenship values and behaviours. The basic premise of the social identity and self-categorization theories is that humans identify with particular socially constructed groupings (e.g., gender, ethnicity), which has value in defining and prescribing one’s behaviour within a given social context. The attributes

of a particular social group are likely to be endorsed by its group members, which impacts on the group members' self-identity (Jackson & Sherriff, 2013).

Reysen's (Reysen & Katzarska-Miller, 2013a) findings suggest that certain antecedents (normative environment and global awareness) of global citizenship can predict one's degree of identification as a global citizen, and furthermore, one's identification with global citizenship predicts certain outcomes commonly associated with global citizens (i.e., endorsement of prosocial values and behaviour). The model proposes that global citizenship identification is an effective mediator of the relationship between its antecedents and its outcomes. Reysen's research sheds light on some practical considerations for developing global citizenship curricula, such as recognition of the relative importance of one's normative environment and appreciation of global interconnectedness, as well as the link between global citizenship identification and endorsement of values and behaviours that promote social wellbeing.

Notwithstanding Reysen and colleagues' extensive research on global citizenship identity (see Chapter 3, section 3.4), an important limitation of their work to date is the relative absence of research that explores global citizenship engagement as an outcome (or possibly an antecedent) of global citizenship identity. In fact, there is a noticeable paucity of research that deals directly with global citizenship engagement<sup>2</sup>, with the exception of some non-empirical studies that explore the relationship between the study abroad learning platform and global competency<sup>3</sup>. Yet many global citizenship education programs are concerned not only with global awareness, but perhaps more so with global engagement. For example, the global citizenship curriculum outlined by Oxfam (Oxfam International, 2006) envisions a global citizen as

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<sup>2</sup> S. Reysen (personal communication, April 4, 2015).

<sup>3</sup> S. Reysen (personal communication, October 26, 2015).

someone who participates in both local and global communities, and has a desire to take action in contributing to a more socially just and sustainable world. Lorenzini (2013, p. 433) advises, “If we want to prepare our students to be globally engaged citizens in an increasingly interdependent world, we must help them to connect knowledge and action”. The current president of the University of Guelph in Canada, refers to the phrase “knowledge in action” in acknowledging the role that universities play in applying acquired knowledge for improving the lives of others (University of Guelph, “Office of...”, n.d., para. 3). Based on my findings from this case study of SUJ, I advocate for the inclusion of involved engagement as a significant component of global citizenship education, in conjunction with the acquisition of global awareness and the development of prosocial values.

### **1.7 Contributions of the Research**

This case study examined Soka education’s approach to global citizenship education (GCE) with reference to *a priori* research (Reysen & Katzarska-Miller, 2013a) concerning the relationship of specific antecedents and outcomes to global citizenship identity. As this relationship has largely been examined within one particular culture (i.e., a southern American university setting), my study extends this area of research by exploring the theoretical model within a different and distinctive environmental context (i.e., a Japanese university setting). The mixed methods approach used in my study extends the largely quantitative research methodology used by Reysen and associates by drawing on the integration of quantitative and qualitative data to enable a more complete understanding of how global citizenship is cultivated in higher education. My research contributes important knowledge to global citizenship scholarship and practice by adding a layer of support to the value of identifying

antecedents and outcomes of global citizenship identification in the implementation of GCE programs in higher education.

Reysen and Katzarska-Miller (2013a) have suggested that further study of their theoretical model might examine the relationship of global citizenship identification with engagement in global citizenship activities. As global citizenship engagement is only minimally addressed in the global citizenship research literature, I have extended this body of knowledge to include new findings on the relationship between global citizenship identity and its actualization in participatory global citizenship. Prosocial action is a critical element in advocating for social change. Gibson and Reysen (2013, p. 124) suggest that, “Engendering global citizenship identity leads students to endorse prosocial values (e.g., valuing diversity) and behaviours (e.g., environmental sustainability) and may aid in preparing students to function in the interconnected world”. An important aspect of my research looks at the extent to which endorsement of prosocial values leads to social engagement as a global citizen. Examining Soka education’s distinctive approach to GCE lends a contributive voice to the continued discourse on the value of GCE in helping students prepare for, successfully engage in, and actively transform an increasingly global and interconnected world.

Lastly, my study makes an argument for the importance of GCE to inspire students to continually seek the meaning of global citizenship in their lives. Most typically, colleges and universities around the world engender global citizenship learning through internationalization policies that serve to guide the development of varied (and often optional) curricular and extra-curricular undertakings for students. By exploring the perspectives of SUJ’s administrators, faculty, and students, this case study provides a critical talking point on the value of higher education’s espousal of a

more holistic institutional global citizenship ethic— one that cultivates engaged global citizens to take ownership, responsibility, and action for improved global social justice and wellbeing.

### **1.8 Delimitations of Studying Soka Education**

An examination of Soka education comes with a few important provisos— chief among them, until very recently, is the relative lack of familiarity and scholarly research on Soka education in academic circles outside of Japan. As well, a great deal of what has been written about this educational approach by its founders and principal proponents— Tsunesaburo Makiguchi (1871 - 1944), Josei Toda (1900 - 1958), and Daisaku Ikeda (1928 - present)— is currently inaccessible for broad-based study. The main reasons for this are twofold. Firstly, Makiguchi, Toda, and Ikeda are not regarded as scholars in any traditional sense. They were neither university educated nor formally trained as academics, and therefore their (essentially Makiguchi's and Toda's) writings were largely relegated to relative obscurity in Japanese educational spheres (Goulah & Gebert, 2009). In Ikeda's case, as noted by Goulah and Ito (2012), he does not conduct empirical research or publish in peer-related journals; although he is a prolific author and has engaged in numerous dialogues (many published) for over four decades with leading intellectuals and dignitaries around the world.

Secondly, the issue of native language has presented a barrier to a wider dissemination of the Makiguchi-Toda-Ikeda literary corpus on the subject of Soka philosophy and education. None of these three individuals claimed bilingual fluency and only a small proportion of their collective writings (largely Ikeda's) have been translated into other

accessible languages (Goulah & Gebert, 2009; Goulah & Ito, 2012)<sup>4</sup>. This limitation appears to be gradually changing, however, as over the past decade there has developed an increased recognition of Soka education and subsequent scholarly research by a number of bilingual (primarily Japanese/English languages) researchers. Goulah and Ito (2012) note that numerous university-affiliated institutes in South Asia have been established to conduct research on Soka education, and while still limited in the amount of English-language publications, scholarly study of Soka education, and in particular, Ikeda's perspective, is beginning to appear. As I do not speak the Japanese language, it is with this appreciation of the currently existing limitations of English-language access to materials on the subject matter, that an exploration of Soka education can be undertaken.

### **1.9 Personal Reflections on Researcher Motivation and Bias**

Endeavoring to complete a doctoral program while in my sixties<sup>5</sup> gives pause to reflect on my personal motivations. As my daughter (in the throes of navigating through her own doctoral journey) exclaimed after I made the surprising announcement— “But dad, aren't you supposed to be retiring soon?” Although my work responsibilities within a university environment typically require a PhD qualification, I was under no particular pressure to upgrade my academic credentials. Nor was I feeling any desire to do so for potential career or status advancement. So why pursue a PhD, when perhaps I should have been thinking about preparing for retirement, as my family would have it? The primary impetus for me was the

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<sup>4</sup> For many decades, two key publications served as the principal English translations of Makiguchi's work; Bethel, D. M. (1973) and Bethel, D. M., Ed. (1989).

<sup>5</sup> This is twice the average age of doctoral graduates in my home province of Ontario, Canada. (Maldonado, V., Wiggers, R., & Arnold, C., 2013).

opportunity to conduct research and advance knowledge in an area of particular passion that was also relevant to the scope of my responsibilities at work. As an active member of the SGI organization for over thirty years, I have come to appreciate the value that Soka philosophy offers for personal and societal wellbeing. I also see a great deal of promise for Soka education in enhancing current educational practices, as well as for advancing global social reform. On reflection, capturing the essence of these potential contributions through rigorous academic research was the singular driving force behind my pursuit of a doctoral degree.

Scholarly intentions aside, inherent challenges do exist for potential bias and reduced objectivity in research. Gordon (1991) asserts that limits to the methods and sources of data collection, as well as researcher bias, are both assumed and expected in any research protocol. However, Flyvbjerg (2006) has the opinion that case study researchers are likely to dispense with preconceived notions about their research over time, as knowledge acquisition and understanding of the subject matter progresses. Due to my longstanding personal connection with this study's subject matter, there naturally exist certain presumptions with respect to my knowledge, understanding and practical application of Soka philosophy. While anticipating that my involvement with the SGI would provide some benefit to the research project, attentiveness to any potential biases that might creep into the various stages of my research was required. This is especially so with case study research methodology, as it may be particularly prone to substantiating a preconceived position or advocating for a particular orientation (Flyvbjerg, 2006; Yin, 2014). As Yin (2014) relates, the danger lies in being influenced to report on or look for supportive evidence, and perhaps being swayed to look away from contrary findings. Gordon (1991) stresses the use of triangulation of diverse information sources as a way of crosschecking and validating

one's findings. To this end, my research strategy contained various methods of data triangulation (see Chapter 4, section 4.9.5 and Chapter 5, section 5.2.1).

Apropos to Makiguchi's theory of value (see Chapter 2), the present case study is not particularly concerned with the discovery or verification of any evidentiary "truth", but more so with the creation of knowledge value. Through the lens of a single researcher, this study analyzes and interprets data that reflects the perceptions and lived experiences of persons directly connected with Soka education. Ontologically, from a perspectivist<sup>6</sup> understanding, even should unintended bias somehow find its way into the research, it ought not serve to diminish the arguments and conclusions made in this study. Its readers will invariably form their own assessment about the value of the research findings and knowledge gained, along with any potential relatability to their own contexts. As Bassey (1981, p. 85) suggests,

An important criterion for judging the merit of a case-study is the extent to which the details are sufficient and appropriate for a teacher working in a similar situation to relate his decision making to that described in the case-study.

### **1.10 Thesis Structure**

Following this introductory chapter, Chapter 2 provides an outline of Soka education to give context to the case study of Soka University Japan. Chapter 3 reviews the relevant literature on global citizenship, which includes a discussion of the origins, various conceptualizations and critiques of global citizenship, the theoretical framework being used in the present research, a look at how global citizenship

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<sup>6</sup> A philosophical approach positing that "Each individual and each collection of individuals apprehends reality from the point of view of their respective perceptions of reality" (Stanford Encyclopedia of Philosophy, 2014, "José Ortega y Gasset", sect. 5).

education is addressed in higher education, and concludes with an overview of Soka education's approach to global citizenship education. Chapter 4 outlines the research methodology and methods used, presents a rationale for the case study and its boundaries, and discusses research ethics considerations. Data collection instruments and data analysis strategies are then discussed. Chapter 5 provides an analysis of the data, addresses the study's research questions, and details the study's findings. Chapter 6 concludes the thesis with a summary of the key findings of the research and their implications for educational practice, limitations of the study, and suggested directions for further research.

### **1.11 Chapter Summary**

This chapter introduced the study's purpose, which is to examine the extent that Soka education cultivates global citizenship identity and engagement, as well as, how its approach to global citizenship education in higher education contributes to the promotion of social justice and wellbeing. It identified the global citizenship identity model developed by Reysen and associates as a framework for my research questions. Soka education's affinity with global citizenship ideals was discussed, as well as the role for global citizenship education in higher education. The value of this study for academic research and real world application was identified as, 1) extending Reysen's model cross-culturally and into the realm of global citizenship engagement, and 2) making a contribution to the discourse surrounding global citizenship education's place in promoting social justice and wellbeing. The next chapter provides a background for situating my case study at Soka University Japan by exploring various aspects of Soka education's theoretical underpinnings and its relation to global citizenship.

*Soka education upholds the goal of fostering global citizens who will contribute to the creation of peace within the international community.*

Soka Gakuen: A System for Cultivating Human Values<sup>7</sup>

## **Chapter 2: What is Soka Education?**

This chapter provides an introduction to Soka education through a brief exploration of its historical roots, as well as examining its principal theoretical tenets and linking them to global citizenship. The chapter concludes with a look at some critiques of Soka, as applied to its claims of promoting global social justice and wellbeing.

### **2.1 Makiguchi, Toda, and Ikeda: Architects of Soka Education**

Soka (*value creating*) education is a relatively new system of progressive education, largely unknown outside of Japan, where it originated. It has been gradually gaining international attention through fairly recent scholarly research in a number of countries, such as the U.K., Italy, and U.S.A. (Gebert & Joffe, 2007). Soka education is intimately connected with the philosophy of Soka, a humanistic-based approach to wellbeing formulated by the aforementioned Japanese educators Tsunesaburo Makiguchi and Josei Toda in the early part of the 20<sup>th</sup> century. Daisaku Ikeda, a leading Buddhist philosopher and international peace-builder, has further advanced Soka education over the past 40 years.

Soka education has a deep historical connection with the promotion of wellbeing and advocacy for social justice, with an emphasis on tolerance and human rights (Barone, 2007). Soka philosophy and educational theory initially found expression in the 1930's

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<sup>7</sup> Soka Gakuen Educational Foundation (2009, p. 11)

against the backdrop of Japanese industrialization, expansionism, and increased militarism. Makiguchi vehemently opposed the aims of Japanese nationalist education at that time, which was ostensibly used as a platform for political indoctrination and support of Japan's war efforts. Kumagai (2000) recounts that Makiguchi aligned with the ideals of liberal humanism and devised his *System of Value Creating Pedagogy* as an approach that would contribute to solving the challenges inherent in Japanese education at the time.

Makiguchi believed that education was the key to ultimately securing individual and societal wellbeing, or happiness, and that happiness was discovered through a transformational process of creating value in one's personal life through everyday interactions within society. Goulah (2010a) relates that Makiguchi held the belief that individuals become happy when they are contributing to the development of society through their participation in the joys and sorrows of daily life. In one sense, as suggested by Hefron (2014, p. 3), Soka education might be better understood as a philosophy of life rather than a philosophy of education, as it “describes neither a specific school nor a general school of thought...[but] a way of being in the world [and] a process of becoming”. Ikeda (2006a, p. 341) states that the purpose of Soka education is, “the happiness of oneself and others, as well as society as a whole, and peace for all humanity”. These particular values of personal transformation, contributing to the welfare of society, and interacting with others in everyday life are important themes related to global citizenship, and are widely corroborated by the SUJ participants who contributed to this research study.

## **2.2 Soka Education and Global Citizenship**

When describing the type of students that Soka education aims to nurture, Shiohara

(2006, p. 179) remarks that, “the answer lies in the qualifications of a global citizen”, observing that this is consistent with Makiguchi’s early 20<sup>th</sup> century call for a worldwide “humanitarian competition”. This is in reference to Makiguchi’s view that military, political, and economic competition ought to be eclipsed by a form of humanistic cooperation that aims at endorsing “ways that will yield personal benefit as well as benefit to others in a conscious effort to create a more harmonious community life” (Bethel, 2002, p. 286). Resonating with the ideals of global citizenship, Makiguchi’s proposal entails a transformation from how the world has historically embraced the competitive nature of human relationships, to one that is “based on a recognition of the interrelatedness and inter-dependence of human communities and that emphasizes cooperative aspects of living” (Ikeda, 2010a, p. 6). Gebert and George (2000) relate that the fairly recent growth in the internationalization of Soka education is a reflection of Makiguchi’s belief that a chief purpose of education is to cultivate global-minded individuals who could be empathetically engaged with the world, while at the same time maintain their roots at the local community level. This perspective, echoing the mantra “think globally, act locally”, was a common theme expressed by many of the SUJ students I interviewed, and was particularly cited when the notion of value creation was discussed.

### **2.3 Soka Education and Value Creation**

The distinctively unique term *soka* was born of discussions between Makiguchi and Toda that centered on the concept of value creation; with Toda’s suggestion of the neologism, *soka*, from the Japanese words *kachi sozo* (Ikeda, 2009; underscores added for emphasis). Soka education considers the creation of value as the sine qua non of human existence. Ikeda (2010a, p. 117) states, “Our daily lives are filled with

opportunities to develop ourselves and those around us. Each of our interactions with others—dialogue, exchange and participation—is an invaluable chance to create value”. The creation of value is seen as both an individualistic and communitarian activity, and in fact, one process cannot occur in isolation, or to its fullest potential, without the other. Moreover, Soka education sees value creation as a process of “social self-actualization<sup>8</sup>” that occurs regardless of one’s personal circumstances. Ikeda (2010b, p. 246) notes that, according to Makiguchi, what ultimately defines value, “is whether something adds to or detracts from, advances or hinders, the human condition”. According to Bethel (n.d.), Makiguchi stressed that the desire to create a more harmonious communal life means seeking both personal wellbeing and the betterment of others, and ought not be based upon a motivation for self-interested benefit alone. Ikeda (2010a) echoes this sentiment with his long held belief that education should be a character-building platform for developing the spirit to embrace and augment the lives of others.

Along with his conceptualizations of value creation and happiness, Makiguchi’s integrated system of values, consisting of *beauty*, *gain*, and *good*, form the most essential components of his Theory of Value, and will be explored next.

## **2.4 Beauty, Gain, and Good**

Makiguchi partially rejected the Western Platonic paradigm that defined human values in terms of truth, good, and beauty. He established a new understanding of value that was based on the integration of benefit<sup>9</sup>, good, and beauty, and conceptualized his doctrine in his Theory of Value (Bethel, 1989; Brannen, 1964).

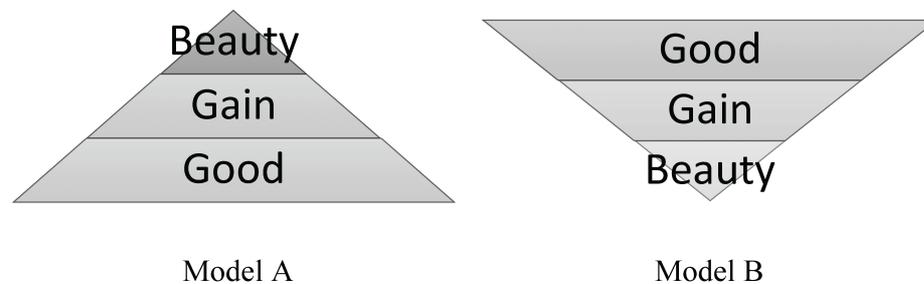
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<sup>8</sup> As suggested by J. Goulah (personal communication, April 29, 2014).

<sup>9</sup> Also translated as *gain* and *utility* (Ikeda, 2010, p. 15). Gain is the more contemporary usage and will henceforth be used.

*Beauty*, to Makiguchi, is a sensory response that brings fulfillment to the aesthetic awareness of the individual, but only temporarily, and tangentially affects the overall life of the individual. *Gain* is viewed as a measure of subjective consequence that directly maintains and advances the individual's life. In contrast, *good* represents a level of social relevance that contributes to the wellbeing of the larger public or society (Bethel, 1989; Brannen, 1964; Gebert & Joffe, 2007; Goulah, 2010a; Ikeda, 2010).

Goulah (2010a) relates that Makiguchi depicted his system of value as if sections of a triangle, with social good along the base, individual gain in the middle, and beauty at the top (see Figure 2.1). Unstable happiness results when one's attention is largely focused on creating beauty (as in an inverted triangle). Stable, happy lives are developed and maintained when humans seek to create social good, in conjunction with beauty and gain (as in a right-side-up triangle). Makiguchi theorized that a life



**Fig. 2.1 Illustration of Makiguchi's theory of value. (Model A depicts a stable base for happiness, or value creation. Model B depicts an unstable foundation).**

based primarily upon the pursuit of beauty or sensory fulfillment is unstable, as beauty alone cannot sustain individual and societal wellbeing. However, when contributing to the welfare of society forms the foundation of one's life, individual wellbeing and attainment of beauty are strengthened, leading to the creation of value.

Gebert and Joffee (2010) offer an alternate illustration of Makiguchi's theory of value, as they envisage the troika of values in the form of concentric circles, expanding outwardly, from the life of the individual to the life of the community. This image effectively represents the substance of Makiguchi's theory of value, in that it emphasizes the participatory interconnectedness of individuals through community engagement. Makiguchi posits that a value creating life is one in which individuals lead socially committed and contributive lives that target both their own wellbeing and the betterment of society (Goulah & Urbain, 2013).

The practical application of Makiguchi's theory of value creation, as explained by Ikeda (2009, p. 113), requires interpersonal interaction, an element shown through my research to be of significant value in education for global citizenship,

...he [Makiguchi] taught that human beings are distinguished by the capacity to create value in the form of beauty, gain, and good. That is, through one's interactions with one's environment, people can bring ever more beauty, comfort, and justice into the world. The creation of value is, Makiguchi asserted, the outcome of one's active engagement with others.

## **2.5 Happiness, Value Creation, and Global Citizenship**

Perspectives on happiness can be as elusive as the condition itself. Makiguchi's notion of happiness is central to his views on education. He conceptualizes it as a fundamental purpose of all life that is continually cultivated through a praxis of self-actualization, and achieved through the creation of value in one's life and in the lives of others (Sherman, 2016). Contrary to the hedonistic pleasure seeking/pain avoidance view of happiness, Makiguchi's understanding of the concept resonates with the eudaimonic

perspective, which posits happiness as resulting from actualizing one's potential and fulfilling one's true self (Norrish & Vela-Brodrick, 2008). Makiguchi theorized genuine happiness as a state of life that is attained only through harmonious co-existence—the mutual sharing with others of success and failure, joy and sorrow—and that value is created through this communal exchange, regardless of one's personal or social circumstances (Bethel, 1989; Goulah, 2010a; Goulah & Gebert, 2009).

Makiguchi believed that happiness and education are inextricably connected in a lifelong journey toward continual self-development, or what Ikeda (2004), following Toda, refers to as *human revolution*. Human revolution is a term coined by Toda to describe a process of inner transformation leading to expanding one's capabilities to take action for the benefit of others. Ikeda (in Goulah, 2010b, p. 264) has remarked, “[Toda] consistently urged people to realize a fundamental, positive transformation in the depths of our own and others' lives. The focus of Soka, or value-creating, education must always be the achievement of...human revolution”. Education, therefore, is essential for the continual advancement of individual and social transformation. Makiguchi underscored this belief when he wrote, “Human life is a process of creating value, and education should guide us toward that end. Thus, educational practices should serve to promote value creation” (Bethel, 1989, p. 54). Makiguchi believed that happiness is both the start and end point of human existence, and that happiness is achieved through value creation. He posited that education's fundamental role should be to facilitate and guide students toward the creation of value. As discussed in the findings chapter of this thesis, value creation is viewed as a significant aspect of cultivating global citizenship at SUJ.

## 2.6 Critiques of Soka

Makiguchi's theory of value has been appraised as both intellectually challenging for scholars, and a dubious attempt to marry the philosophy of utilitarianism with the religious doctrine of Nichiren (Brannen, 1964). From my own research on Makiguchi, I am sympathetic to claims of intellectual challenge associated with his theories, however, my research is more concerned with the practical application of the principles of Soka education, more so than its theoretical underpinnings, however difficult they may be to decode. It is also true that value creation theory was influenced by, inter alia, Nichiren's religious doctrine and John Stuart Mill's utilitarian views on happiness (Kumagai, 2000). From a global citizenship perspective, these two important influences on Makiguchi's ideas hold significant merit for promoting global social wellbeing, as Makiguchi stated, "we must insist that values for education, especially, embrace the broadest view possible to promote the greatest good for all" (Bethel, 1989, p.71).

A more severe criticism comes in the form of Naylor's (1991) treatise, in which she takes aim at both Nichiren's and the Soka Gakkai's longstanding claims of promoting peace and social welfare. Her chief criticisms appear to centre on a belief that Nichiren did not practice what he preached regarding social justice and compassion for others, and that the Soka Gakkai is less interested in securing peace and global wellbeing than it is in attaining world domination. From my own extensive research on Soka education and my personal engagement with the Soka Gakkai organization, I would unreservedly refute Naylor's unfounded claims, and support Lewis' (2000) assessment of Naylor's treatment of the Soka Gakkai as, "heavy-handed", "unscholarly" and "judgmental". While the Soka Gakkai has been the subject of some well-founded but relatively

inconsequential controversy<sup>10</sup> (in particular, its admittedly overly assertive proselytizing activities during its formative years after the second world war), there is considerable evidence of growing international support (Chowdbury, 2014; Gamble & Watanabe, 2004; Strand, 2014) for this populist movement that supports the virtues of global citizenship through the promotion of individual happiness and global wellbeing. In my view, as presented in this case study, the Soka Gakkai and Soka education's principles and practices have much less, if anything, to do with global dominance, than they do with the cultivation of a global ethic centred on the ideals of what is universally understood as global citizenship.

This concludes my overview of Soka education. The next chapter of this thesis examines how global citizenship theory and practice is conceptualized in the academic literature.

## **2.7 Chapter Summary**

Soka education is historically connected with the promotion of wellbeing and social justice. Its principal architects— Makiguchi, Toda, and Ikeda— have advocated for creating personal and socially interactive value as the highest form of contributing to human welfare. This requires an appreciation for the interconnectedness of human life, empathetic engagement in one's environment, and a transformational process leading to taking action for the benefit of others. These processes are also understood as some of the principal elements that define global citizenship, which will be further examined in the ensuing chapter.

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<sup>10</sup> See Gamble and Watanabe (2004, Chapter 6, *Smearing a Buddhist Leader*) for an illuminating investigation of how Ikeda and the Soka Gakkai have been unreasonably criticized and scandalized in Japan.

*If a man be gracious and courteous to strangers, it shows  
he is a citizen of the world, and that his heart is no island  
cut off from other lands, but a continent that joins to them.*

*Francis Bacon*<sup>11</sup>

### **Chapter 3: Theorizing Global Citizenship**

In this chapter I provide an overview of global citizenship, beginning with its various conceptualizations in the academic literature, and later with its educational applications. To provide a more thorough understanding of global citizenship, its cosmopolitanism origins and affinities are explored, followed by an examination of critiques of global citizenship. Research with Reysen's model of global citizenship identity is reviewed, with attention given to the paradigm's implications for enhancing higher education curriculum. The chapter then explores how GCE is being addressed internationally in higher education jurisdictions, followed by a look at practical considerations for integrating GCE inside and outside the classroom environment. I conclude the chapter with a discussion of a continuum model of global citizenship education that draws on Reysen's paradigm, ending with an explication of how Soka education addresses global citizenship.

#### **3.1 How the Literature Conceptualizes Global Citizenship**

Global citizenship has been frequently associated with an understanding and appreciation for cultural diversity (Clifford & Montgomery, 2014; Hendershot & Sperandio, 2009; Karlberg, 2008; Nussbaum, 1997; Snider et al., 2013). Knowledge of other cultures, including participation in intercultural exchange, is seen as a critical

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<sup>11</sup> Bacon (2014, p. 45)

element for identifying and actively engaging as a global citizen. Hendershot and Sperandio (2009) surveyed students from their university's Global Citizenship Program for perceptions of what it means to be a global citizen. Open-mindedness and acceptance of other cultures, as well as being tolerant and non-judgmental, were prominent themes expressed by the students. Nussbaum (1997, p. 68) believes that, "Awareness of cultural difference is essential in order to promote the respect for another that is the essential underpinning for dialogue". A respectful attitude means to presume that value exists in all cultural contexts for finding meaning and identity in that culture (Haydon, 2006).

Global citizenship has also been identified with recognition of global interconnectedness and shared bonds among human beings, and with our ecosystem (Ikeda, 2010; Khoo, 2011; Noddings, 2005; Obelleiro, 2012; Pallas, 2012; Sperandio, Grudzinski-Hall, & Stewart-Gambino, 2010). Schattle's (2008a, p. 39) study of 157 individuals who self-identified as global citizens indicates that responsible global citizenship, "emphasize[s] both moral accountability and solidarity toward all life on the planet". In advocating for a "new humanism", Bokova (2010, p. 5) stresses, "An accomplished human being is one who recognizes coexistence and equality with all others, however far away, and who strives to find a way to live with them". In this regard, accomplished human beings share a common trait with global citizens, who in Noddings' (2005, p. 11) view, "consider the effects of life in one locality on the lives and wellbeing of distant others". Nussbaum (1997, p. 10) contends that an essential criterion for the cultivation of one's humanity is to appreciate that "human beings [are] bound to all other human beings by ties of recognition and concern".

Additionally, global citizenship has been linked to an increased awareness and belief

in social justice and respect for human rights (Burgess, Reimer-Kirkham, & Astle, 2014; Gibson, Rimmington, & Landwehr-Brown, 2008; Martin, Smolen, Oswald, & Milam, 2012; Osler & Starkey, 2003; Pallas, 2012). Gibson et al. (2008, p. 17) note that global citizenship entails responsibilities that “require an attitude of respect for the rights of others and actions that are just for all”, while Karlberg (2008) believes that global citizenship can play a significant role in creating a more peaceful and just society. Chickering and Braskamp’s (2009) study of 245 undergraduate study abroad students reports that a number of students showed significant developmental gains in their perspectives on social justice. Although higher education is the primary focus for my research, Martin et al.’s (2012) work with 3<sup>rd</sup> grade students provides valuable insight into the impact of GCE in the early years. By introducing into the classroom a global literature reading and discussion program that focused on social issues, Martin and colleagues found that the students developed an awareness of global injustices, as well as an understanding and respect for oppressed persons, and the importance of promoting social justice.

Other research has reported on prosocial global citizenship practices such as altruism, empathy, and caring for the welfare of others outside one's cultural group (Brunnell, 2013; Ikeda, 2010; Noddings, 2005; Nussbaum, 1997; Reysen & Katzarska-Miller, 2013a), as well as taking responsibility for the global impact of one’s actions (Gibson et al., 2008; Obelleiro, 2012; Reysen & Katzarska-Miller, 2013b; Snider et al., 2013). Bourke, Bamber, and Lyons (2012) report on a meta-analysis study demonstrating that the strongest predictors of engaging in citizenship activities were one’s levels of conscientiousness, empathy, and helpfulness. Brunell (2013) states that GCE fosters a sense of moral responsibility for global issues and for those who suffer under the weight of these challenges. An important aspect of this felt responsibility is the

development of a sense of empowerment to engage in activities to improve the lives of others most affected by global problems. Ikeda (2010, p. 112) reflects on an essential element of global citizenship being, “The compassion to maintain an imaginative empathy that reaches beyond one’s immediate surroundings and extends to those suffering in distant places”. Similarly, Nussbaum (2002, p. 300) states,

The moral imagination can often become lazy, according sympathy to the near and the familiar, but refusing it to people who look different. Enlisting students’ sympathy for distant lives is thus a way of training, so to speak, the muscles of the imagination.

Lastly, the literature notes that knowledge and awareness of self in relation to others, as well as critical self-reflection, are important characteristics of global citizenship (Clifford & Montgomery, 2014; Hendershot & Sperandio, 2009; Nussbaum, 1997). Nussbaum (2007, p. 38), for example, comments on "the capacity for Socratic self-criticism and critical thought about one's own traditions", as a crucial element for engaged citizenship in a pluralistic, democratic and globalized world. Lilley, Barker, and Harris (2015) conducted interviews with 26 higher education experts located in Australia and the European Union for the purpose of exploring how universities address ethical thinking and global citizenship. By analyzing themes from the interviews, the authors developed a profile of a “global citizen mindset”, which includes transformative thinking, imagining other perspectives, reflexivity in questioning assumptions, thinking as the ‘other’, and engaging in critical and ethical thinking. Some recent studies report that study abroad programs in higher education are likely to encourage participants’ self-reflection and perspective shifts (Stoner, Tarrant, Perry, Stoner, Wearing, & Lyons, 2014; L. Stoner et al., 2014; Tarrant,

Rubin, & Stoner, 2014). L. Stoner et al. (2014, p. 127) claim, "There is mounting evidence suggesting that international experiences provide powerful disorienting experiences, leading to deep reflection, critical analysis, and synthesis". K.R. Stoner et al. (2014) conclude that a combination of international experiences and critical reflection provides a significant platform for nurturing global citizenship.

In summarizing conceptualizations of global citizenship, it is most typically understood as an orientation toward an appreciation for the worldwide interconnection of human beings, a respect for cultural diversity and human rights, a commitment to global social justice, a sensitivity to the suffering of people around the world, an ability to see the world as others see it, and a felt duty to take responsibility for one's own actions and on behalf of others. Most of these portrayals of global citizenship are tidily encapsulated in Reysen and associates' extensive empirical research in which they employ a reliable survey metric<sup>12</sup> to examine antecedents and outcomes of global citizenship identity. Reysen & Katzarska-Miller (2013b, p. 860) define global citizenship as, "Awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act". Schattle (2008a) also recognizes awareness and responsibility as key aspects of global citizenship, however, he adds that participation is a critical element within his troika of interconnected components of global citizenship. Morais and Ogden (2011), who have also developed and validated a reliable global citizen survey metric<sup>13</sup>, identify social responsibility, global competence and global civic engagement as three dimensions of global citizenship that are consistently mentioned in the academic literature.

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<sup>12</sup> The Global Citizen Scale (Reysen & Katzarska-Miller, 2013a)

<sup>13</sup> The Global Citizenship Scale (Morais & Ogden, 2011)

### 3.2 The Cosmopolitanism Origins of Global Citizenship

Understandings of global citizenship in the literature frequently mirror those of cosmopolitanism, so much so that both constructs are often interchanged with near equivalent meaning (Arnot, 2009; Gibson et al., 2008; Khoo, 2011; Osler & Starkey, 2003; So et al., 2014). Given the high affinity between notions of cosmopolitanism and global citizenship, understandings of cosmopolitanism are explored here to provide a more thorough appreciation for the evolution of a global citizen perspective. Origins of the term *cosmopolitanism*<sup>14</sup> can be traced to the Greek Cynic philosophers, most notably beginning with Diogenes (c. 404 - 323 B.C.E), who famously stated that he was a “citizen of the world” (Gr. *kosmopolites*). Nussbaum (1997, p. 52) interprets this rather unusual (at the time) declaration as meaning that Diogenes rejected the notion of his citizenship, or various identity affiliations, as being solely defined by his Greek origins, and that, "he insisted on defining himself in terms of more universal aspirations and concerns". Diogenes' followers took up the debate by arguing that Grecian identity should be located both within the local community and the wider *kosmos* of human beings. They essentially contended that one's identity as a human and cosmopolitan took precedence over one's attachments to gender, ethnicity, religion, or politics (Roth & Burbules, 2011). Pichler (2009, p. 705) asserts that most conventional notions of cosmopolitanism tend to include elements of "world-openness, global awareness, loyalty to human kind and recognition of the other". So, Lee, Park, and Kang (2014, p. 2) conclude that,

Although the term “cosmopolitanism” carries various connotations, it usually indicates that all humans have equal value, and should not be discriminated

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<sup>14</sup> For an overview of its current conceptions see Hansen, 2010.

against on the basis of race or nationality – that is, all humans should be treated equally as global citizens.

Appiah (2006) contends that cosmopolitanism can be viewed as two closely connected notions— a responsibility or obligation to unrelated others, and the valuing of human life in all its diversity. These moralistic strands are identified in one way or another when examining references to global citizenship, both in the scholarly literature and in applications of global citizenship education. For example, in outlining its global citizenship curriculum, Oxfam International (2006, p. 3) defines a global citizen as someone who,

- Respects and values diversity;
- Is aware of the wider world, understands how it works, and has a sense of their own role as a world citizen;
- Is outraged by social injustice, and is willing to act to make the world a more equitable and sustainable place;
- Participates in the community at a range of levels, from the local to the global, and takes responsibility for their actions.

Similarly, we can see cosmopolitanism's influence in The Association of American Colleges & Universities' demarcation of the dimensions of student global learning as self-awareness, perspective-taking, understanding cultural diversity, personal and social responsibility, global systems, and knowledge application (Whitehead, 2015).

From a broader philosophical perspective, Hansen (2008, p. 302) envisions *educational cosmopolitanism* as a cosmopolitanism sensibility or, "an orientation that depends fundamentally upon the ongoing quality of one's interactions with others, with the world, and with one's own self". He sees cosmopolitanism as a way of living that

embodies thoughtful consideration and heuristic learning from new ideas, values, practices, and experiences that,

...denotes a fundamentally educational outlook toward life, in which people learn to learn from all the encounters that come their way, the unpleasant as well as the welcomed. I consider cosmopolitanism as characterized here to be a philosophy *for* life rather than just a theoretical framework *about* life.

(Hansen, 2013, p. 41)

As with global citizenship, the literature provides ample support for regarding cosmopolitanism as an orientation that promotes human rights, global justice, environmental sustainability, cultural diversity, and democracy (Appiah, 2016; Lu, 2000; Pichler, 2009; Smith, 2007).

Akin to global citizenship, the ideology of cosmopolitanism is not without its critics, who most commonly dismiss it as utopian idealism, elitist, undermining of nationalistic or patriotic allegiances, and disregarding of pluralism by attempting to homogenize non-Western cultures (Gunesch, 2004; Lu, 2000; Turner, 2002; Unterhalter, 2008). For some, the very mention of cosmopolitanism can elicit an adverse reaction, as evidenced by Scruton's (cited in Roth & Burbules, 2011, p. 206) rather sharply worded denunciation of the cosmopolitan as, "a kind of parasite, who depends upon the quotidian lives of others to create the various local flavours and identities in which he dabbles". Claims of this sort are typically defended, however, by those who evoke notions of cosmopolitanism virtue as a collective commitment to our shared humanity and an ensuing felt responsibility to discharge moral obligations and duties towards others (Held, 2010; Lu, 2000; Pichler, 2009). Others recognize the positive value of diversity and the ever-increasing interconnectedness of global cultures (Gunesch,

2004; Ikeda, 2002). Moreover, Hull, Stornaiuolo, and Sahni (2010) contend that a cosmopolitan approach is supportive of local commitments while at the same time considers loftier and broader areas of social concern.

While notions of cosmopolitanism might well be dismissed in some corners as utopian and elitist, I am not sympathetic to this appraisal. Findings from my research would seem to counter these claims, particularly when examining the lived experiences and perspectives concerning global citizenship brought to light through the various participant interviews at Soka University. Most of the participants expressed genuine concern for the ethical and political dimensions of cosmopolitanism and global citizenship, rather than offering a simplistic view of these orientations as a lifestyle choice or a fondness for international travel (Birk, 2014; Ikeda, 2010). Ikeda (2010), in particular, locates global citizenship within a moralistic cosmopolitanism ethic, asserting that global citizens are those who perceive the interconnectedness of all life, do not fear or deny difference, and are empathetic to the suffering of others on both a local and global scale. Birk (2014) conceptualizes *critical cosmopolitanism* as an approach that recognizes human loyalties and citizenship identity existing on many different levels, and leading to a more comprehensive understanding of social commitment and engagement. Appiah (2016) argues that cosmopolitanism should not be considered an elitist privilege, but rather an obligation of those who care about such things as global justice, the environment, and transnational conflict. Kazanjian (2012, p. 191) remarks that, "Cosmopolitans are world citizens that direct all action and efforts toward helping humanity". These oft-considered humanistic 'non-elitist' views were clearly expressed in one fashion or another by many of the participants involved in this case study—the vast majority of whom identified as global citizens.

To summarize, while the origins of cosmopolitanism reflect an affiliation beyond one's local environs and an appreciation for the equal moral worth of all human beings, it seems to have evolved into a broader contemporary global citizenship identity. This identity can be characterized by an acknowledgement of more specific universal values, such as, respect for cultural diversity, the interconnectedness of life, human rights and social justice, empathy for unknown others, and a felt responsibility to take action. Global citizenship identification, building on the philosophical foundation of cosmopolitanism, is both contemplative and action-oriented— two important aspects of global citizenship education at Soka University that surfaced in the present research project.

### **3.3 Critiques of Global Citizenship**

Despite the aforementioned prevailing notions in the literature as to what constitutes global citizenship, it is an idea that has produced varied and contested understandings (Roman, 2003). Notwithstanding differences in its definition, there is general agreement that the privilege of legal status inherently associated with national citizenship is not inferred in the notion of global citizenship (Clifford & Montgomery, 2014; Karlberg, 2008; United Nations Educational, Scientific and Cultural Organization, 2014). It has been suggested, however, that global citizenship might be understood as a metaphorical, contradictory, and even oxymoronic concept (Davies, 2006; Haydon, 2006; Oxley & Morris, 2013). Schattle (2008b) notes that the most robust protestations about GCE emanate from those with strong nationalistic beliefs. He cites, for example, criticisms that have surfaced from the “political right” in Great Britain that view GCE as promoting a socialist political agenda, undermining religious education, and endorsing an oppressive one-world anti-sovereignist regime. Newly elected Conservative British

Prime Minister Theresa May (“Theresa May's keynote”, 2016, para. 71) recently opined, “If you believe you’re a citizen of the world, you’re a citizen of nowhere. You don’t understand what the very word ‘citizenship’ means”. Downplaying these sorts of denunciations, Schattle (2008a) remarks that most self-described global citizens do not view their global identity as conflicting with their sense of nationalistic patriotism; in fact the two identities are often seen as complementary of one another. He clarifies that the current global citizenship agenda does not overly concern itself with a vision of one-world authority.

Other authors have raised concerns about apparent contradictions within the idea of global citizenship. Clifford and Montgomery (2014) surveyed 104 university educators in ten countries about their views on global citizenship. While generally endorsing its ideology, there were concerns raised about the compatibility of a concept based on equality and social justice, with the ideology of capitalism, which is largely based on competition. Pallas (2012) argues that while global citizenship promotes equality, human rights, and actions to address global issues, the activities of self-serving global citizens may actually function to undermine these objectives. He contends that global citizenship status is largely appropriated by global elites operating in an environment in which there exists no external standard of moral accountability for global citizenship activities. This appears to be an extreme characterization of global citizenship, and a view that is not necessarily shared by other scholars. For example, Schattle (2008a, p. 159) interviewed 157 self-described global citizens from eleven different countries, and concludes, “Global citizenship has become much more than an abstract and seemingly elusive ideal espoused mainly by intellectual and visionaries, and now takes on considerable significance in our world”.

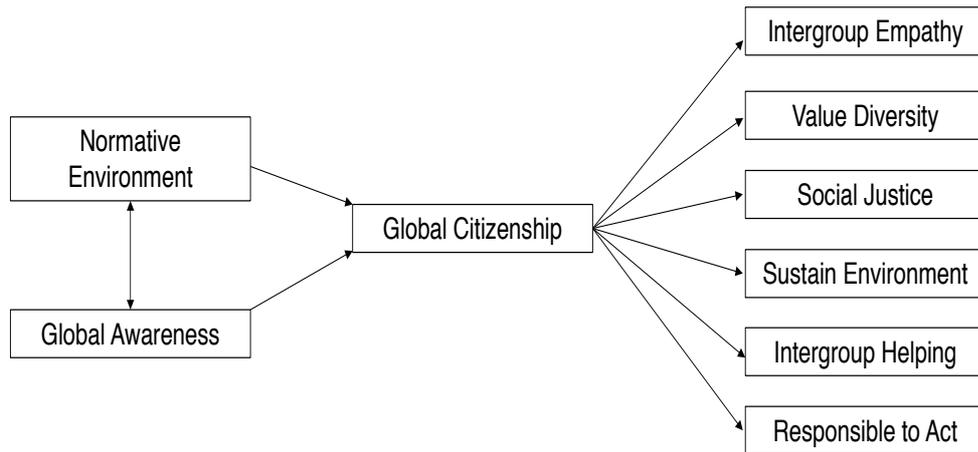
Pallas' position on standards of accountability, however, is not misplaced when considering the issue of how to evaluate the impact of global citizenship. Davies (2006) notes that while reasonable agreement exists in the literature on the importance of global citizenship, there are challenges for long-term assessment and monitoring practices. In particular, there is considerable difficulty in determining if a desired outcome of GCE (e.g., a more peaceful society, eradication of global poverty) can in some way be attributed to GCE, given the multitude of factors that might influence the achievement of the outcome. Additionally, Davies questions the ability to track individuals who have received GCE in order to assess their actual engagement as global citizens, as well as how to attribute global citizenship activities to a specific GCE program. Despite these challenges, Davies believes that GCE and active global citizenship are important areas of research. The next section reviews the prior research on global citizenship identity that provides a theoretical framework for my case study.

### **3.4 Reysen's Model of Global Citizenship Identity**

The findings of Reysen and colleagues' research on global citizenship suggest that certain antecedents to global citizenship predict one's degree of identification as a global citizen, and furthermore, one's positive connection to global citizenship identification predicts certain prosocial outcomes. Their model is largely based on the social identity perspective formulated by social psychologists Henri Tajfel and John Turner, which combines the concepts of social categorization and social identity with respect to intergroup behaviour. Tajfel (1974) explains that social categorization refers to how individuals perceive their social environment by grouping or categorizing others in ways that are most meaningful to the individual. Social identity relates to how an individual's self-concept is impacted from knowledge and experience in a

social group, together with the emotional significance one attaches to that membership. Taken together, Social Identity Theory (SIT) suggests that when individuals psychologically identify with a particular social group they are likely to view themselves as representatives of that shared social category (Katzarska-Miller, Reysen, Kamble, & Vithoji, 2012). SIT also posits that individuals adhere to inter-related content such as values, norms, beliefs, and behaviours that represent the group, and when a particular group identity is salient, the degree of identification with the group predicts greater adherence to the group content (Reysen et al., 2012). Applying SIT to the social construct of global citizenship, Reysen et al. (2012) theorize that increased identification with global citizens (as a distinct social category) is predictive of increased endorsement of the normative prosocial values and behaviours associated with global citizenship. Moreover, Reysen's global citizenship pathway (see Figure 3.1) proposes that global citizenship identification is an effective mediator of the relationship between its antecedents (normative environment and global awareness) and its outcomes (endorsement of prosocial values). The authors suggest that one's environmental context and degree of global awareness are key determinants to identification as a global citizen, and that increased global citizenship identification is predictive of endorsement of prosocial values that are often associated with conceptualizations of global citizenship.

Reysen and colleagues' research using their Global Citizen Scale in a variety of investigational contexts has important implications for GCE. In one study, Reysen et al. (2012, p. 34) examined the impact of global citizenship content in a college curriculum. Their findings indicate that, "Participation in a college course with global-infused curriculum predicted greater global awareness (antecedent), which subsequently predicted greater global citizenship identification and related prosocial outcomes".



**Fig. 3.1 Global citizenship pathway (Reysen & Katzarska-Miller, 2013b).**

The authors conclude that a university’s ethos of supporting global citizenship values can influence student identification as a global citizen, as well as endorsement of prosocial values and behaviours. A subsequent study by Gibson and Reysen (2013) found that university instructors’ awareness and attitudes toward global citizenship influenced student global citizenship identification and endorsement of prosocial values. The authors report that students exposed to lectures in which global citizenship was described as being globally aware resulted in the students more strongly identifying with global citizens and subsequently endorsing prosocial values and behaviours (as opposed to students who attended lectures in which global citizenship was disparaged by the instructor). The study concludes that teachers are influential agents in their students’ normative environment, and that their influence can directly impact global citizenship identity and endorsement of prosocial values and behaviours, thereby helping students to be better prepared for the inter-connected world. Relatedly, a more recent study by Blake et al. (2015) found that when students perceived their university environment as supportive of global citizenship, their degree of global citizenship identification increased, which also led to greater endorsement of prosocial

values. Karlberg (2008, p. 311) contends that one's normative environment, or everyday discourses, influences how we perceive and act, which can have a significant impact on global citizenship identity and behaviour,

If we grow up immersed in discourses of social justice and equality, of caring and compassion, of humanitarianism and cosmopolitanism, then we are likely to perceive the world in those ways, to act accordingly, and to support and participate in corresponding social institutions.

Another study by the Reysen research group (Snider et al., 2013) showed that the manner in which messages about globalization are framed for university students influences their degree of global citizenship identification and endorsement of prosocial attitudes. Specifically, when globalization messaging was negatively framed (e.g., increased job market competition), students reported less identification with global citizens and lower endorsement of valuing diversity and helping people in other countries. Although this study did not find that positively framed messages about globalization (e.g., greater opportunities to work in a culturally diverse market) influenced global citizenship identification, the authors suggest that universities ought to give careful thought to how they communicate to their students the purposes of their global education programs.

To summarize, Reysen and colleagues' body of research involving a number of different experimental contexts supports a level of consistency in the reliability and predictive value of the Global Citizen Scale. Their research theorizes that the degree to which one identifies as a global citizen is highly influenced by one's normative environment and degree of global awareness, and that one's endorsement of prosocial values, attitudes, and behaviours is influenced by the degree of one's identification as

a global citizen. Implications of this research extend to examining how higher education institutions develop, implement and communicate GCE programs in their aims to cultivate students' global awareness, global citizenship identity, and endorsement of attitudes and behaviours that engender social responsibility and caring for others.

Notwithstanding the important results reported by Reysen and associates, they have also acknowledged a number of issues with their research. Three salient limitations are consistently reported in their studies— the research population, the research conditions, and the nature of the relationships between the researched variables. The vast majority of the participants in this body of research were undergraduate students and faculty from one specific university located in south-central U.S.A. As well, most of the studies were conducted in various artificial settings within the university environment (e.g., in a lab room), which can often yield limitations for interpreting and explaining real-world scenarios (Jackson & Sherriff, 2013). Lastly, although it appears that the model presented by Reysen and colleagues (i.e., antecedents and outcomes of global citizenship identification) demonstrates a causal relationship, the authors caution that the relationships should be regarded as correlational. They also caution that the results of their research should not be overgeneralized or viewed as a definitive paradigm, as there may exist other types of antecedents and outcomes of global citizenship that the model did not measure. In noting these various limitations, the authors provide a few suggestions for future research using their theoretical model, namely, to test it at other universities and with other cultures, and to explore any reverse relationships that might exist within the model. To date, this model has been replicated at only two universities outside of the U.S.A.—with graduate students in India (Katzarska-Miller et al., 2012), and with undergraduates in the Philippines (Lee,

Baring, Maria, & Reysen, 2015). The research I have undertaken created an opportunity to examine this model of global citizenship identification from the perspective of a third non-U.S.A. university setting, located in Japan, and by extension, within another cultural context. My research also examines an important component of global citizenship, i.e., engagement, which has been minimally explored in the Reysen model. It affords an opportunity to investigate and learn about possible relationships that may exist between global citizenship engagement and antecedents and outcomes of global citizenship identity.

In order to investigate global citizenship engagement within my research, I use a second model of global citizenship based on three prominent aspects of global citizenship that are frequently discussed in the literature— social responsibility, global competence, and global civic engagement (Morais & Ogden, 2011). In drawing comparators to the Reysen model, social responsibility can be understood as a prosocial value, while certain aspects of global competence (e.g., intercultural knowledge) align with global awareness. There is no cross-model comparator for global civic engagement, which is defined by Morais and Ogden (2011, p. 448) as, “The demonstration of action and/or predisposition toward recognizing local, state, national, and global community issues and responding through actions such as volunteerism, political activism, and community participation”. Morais and Ogden have developed a global citizenship metric that is primarily aimed at assessing the outcomes of undergraduate study abroad education, as well as to understand the development of a global citizen. Morais and Ogden (2011) report that the specific component of social responsibility proved to be an unclear dimension in their scale development, however, global competence and global civic engagement showed to be strong dimensions of global citizenship.

As with Reysen's suggestions for further research, Morais and Ogden recommend that their measurement scale be applied within other cultures and educational settings. To date, there has been very little published research on the Morais and Ogden model. One recent study by Anthony, Bedderman Miller, and Yarrish (2014) administered the Morais and Ogden Global Citizenship Scale to 260 freshmen attending a college in northeastern United States. The research was intended to measure differences in global citizenship related to the variables of sex, college major, and grade point average (GPA). Their findings for this sample population show that gender has no bearing on global citizenship; there were significant differences in global citizenship amongst certain majors; and there was insufficient evidence to support a significant difference in global citizenship amongst various GPA levels. The authors note limitations with respect to the collection of GPA scores and suggest that their findings could provide a useful start when assessing students wishing to take a study abroad program. Hopefully, more research using the Global Citizenship Scale will be forthcoming in the near future. For my research, various items from this scale that measure the dimension of global civic engagement were included in my participant survey to augment the Reysen Global Citizen Scale that was adapted for the survey construction.

### **3.5 Global Citizenship Education in Higher Education**

The basis for engaging students in GCE is premised on the belief that when students are educated to be informed, competent and responsible, they will possess the requisite knowledge and skill capabilities for actively participating in an interdependent and multicultural world (Lorenzini, 2013). Gacel-Ávila (2005, p. 125) urges a "focus on developing in university graduates respect for humanity's differences and cultural

wealth, as well as a sense of political responsibility, turning them into defenders of democratic principles of their society, and true architects of social change”. Higher education institutions worldwide are being looked upon as focal points for demonstrating leadership in cultivating intercultural competence and global citizenship (Gacel-Ávila, 2005; Pigozzi, 2006; Shultz, 2007; United Nations Secretary-General, 2012).

In her examination of transnational global education, Fujikane (2003) reports that since the 1990s the governments of Japan, United States, and United Kingdom have all developed educational policies that address the teaching of global perspectives and competence. Khoo (2011) reports a similar response in both Canada and Ireland, while So et al. (2014) indicate that since the mid-1990s the South Korean government’s educational reform has focused on global citizenship. In Scandinavia, the Finnish Ministry of Education and Culture presented a 2010 strategy for developing a globally minded country (de Oliveira Andreotti, Biestac, & Ahenakew, 2015). Law (2004) reports that global citizenship has been taught in Hong Kong’s schools from the late 1990s, and in Taiwan a few years later. While most studies from the literature show that the educational sector worldwide has largely embraced a global curriculum, not all have done so. For example, Yemini, Bar-Nissan, and Shavit (2014) report that since the mid-1990s, Israel’s history curriculum in its secular schools has become more focused on its own country, with a concomitant decrease in global content. The authors note that there are historical and socio-political reasons for this development, however, it is expected that this trend will eventually be reversed.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) (2014, p. 9) conceptualizes GCE as, “A framing paradigm which encapsulates how

education can develop the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable”. In its comprehensive review of GCE, UNESCO (2014, p. 9) reports that GCE has been applied differently in diverse contexts, however, common to all approaches to GCE is a cultivation of:

- Understanding of the potential for a ‘collective identity’ which transcends individual cultural, religious, ethnic or other differences;
- Knowledge of global issues and universal values such as justice, equality, dignity and respect;
- Cognitive skills to think critically, systemically and creatively;
- Non-cognitive skills (e.g., empathy and conflict resolution) for interacting with people of different backgrounds, origins, cultures and perspectives;
- Capacities to act collaboratively and responsibly to find global solutions for global challenges, and to strive for the collective good.

UNESCO notes there are various approaches to addressing global citizenship within educational programs, however, integrated curriculum strategies are the most commonly practiced. One particular educational platform that has become increasingly popular in higher education is experiential learning through student immersion in diverse cultural contexts.

**3.5.1 Integrating classroom and experiential learning.** A number of scholars have emphasized that preparing students for globally engaged citizenship requires a curriculum that helps students connect classroom-based knowledge acquisition with community involvement, or experiential learning (Chickering &

Braskamp, 2009; Hendershot & Sperandio, 2009; Sison & Brennan, 2012; Sperandio et al., 2010; L. Stoner et al., 2014; Tiessen & Epprecht, 2012; Wynveen, Kyle, & Tarrant, 2012). Lorenzini (2013) proposes that an efficacious approach for students to address global challenges is to use classroom-acquired knowledge to address real-world problems at the local, national, and global levels. He suggests that when students learn about global issues, they become motivated to engage in proactive initiatives to effect social change. It is crucial, therefore, for global citizenship educators to deliver platforms that provide opportunities for students to transfer their global knowledge into meaningful action.

The integration of classroom and community-based learning typically involves students participating in service-learning experiences, which can broadly range from localized to national initiatives, as well as the global learning platforms known interchangeably as study abroad, education abroad, or semester abroad. Study abroad in higher education is rapidly becoming recognized as an effective intentional approach for reflective learning about other cultures, and in so doing, developing sustainable cultural awareness amongst students who participate in these opportunities (Reade, Reckmeyer, Cabot, Jaehne, & Novak, 2013). Wynveen et al. (2012) report that study abroad, and in particular short-term international experiences (i.e., less than one semester), is one of the fastest and largest growth areas in American higher education. At my university (UofGH), for example, the number of annual study abroad participants has grown from 10 students in 2010 to 140 students in 2016. There is a general acknowledgment, supported by empirical evidence, that study abroad experiences provide potent opportunities for critical self-reflection, analysis, and synthesis (L. Stoner et al., 2014); enhance students' personal and moral development, intercultural competencies, awareness of global issues, and commitment to social justice (K.R. Stoner et al., 2014;

Tiessen & Epprecht, 2012); and play an integral role in shifting participating students' values, beliefs and behaviours (Wynveen et al., 2012). The study abroad learning experience provides higher education institutions with a viable academic platform for cultivating a global citizenship perspective within their students. Chickering and Braskamp (2009, p. 27) assert, "College students need to develop and internalize a global perspective into their thinking, sense of identity, and relationships with others". Tarrant et al. (2014) cite numerous studies arguing that study abroad educational programs can be effective mechanisms for preparing responsible global citizens, with the proviso that structured experiential practices be incorporated into the curricula. Chickering and Braskamp (2009) found that classroom-based and study abroad learning occurring in isolation of each other are insufficient for students' overall development as global citizens. A number of studies conclude that study abroad alone does not necessarily optimize the cultivation of global citizenry, however, its potential to do so is enhanced through intentional and guided academic content and pedagogical methodology (Rotabi, Gammonley, & Gamble, 2006; K.R. Stoner et al., 2014; Wynveen et al., 2012). In other words, it is the integration of formal knowledge-based instruction and intercultural participation that is necessary to nurture students along the learning pathway to global citizenship. The assimilation of these two teaching and learning practices within a holistic approach to GCE is discussed next.

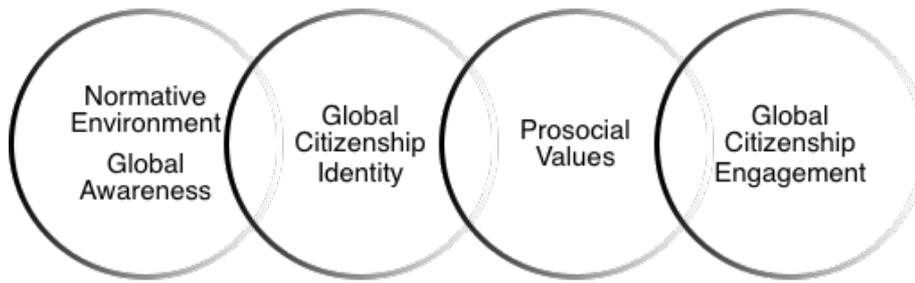
### **3.5.2 Education *about* and *for* global citizenship.** Bourke et al. (2012)

provide a helpful distinction for conceptualizing GCE by contrasting education *about* global citizenship with education *for* global citizenship. Educational practices about global citizenship typically entail a methodology that exclusively provides students with knowledge and understanding of global issues, cultures, traditions and institutions. This approach is primarily aimed at affording students a sense of identification,

connection, and potential solidarity with others around the world. Education for global citizenship, however, involves the integration of applicable skills, values and attitudes that are germane to active engagement as global citizens, and is intended to "ensure students are ready to take on the role of adult global citizens and associated responsibilities" (Bourke et al., 2012, p. 163). Cultivating global citizenship identity with an emphasis on education for global citizenship aims at developing "competent, responsible, engaged, and culturally astute human beings" (Schattle, 2008a, p. 115). In their study of an undergraduate global citizenship program, Sperandio et al. (2010) note that global citizens were seen not simply as individuals who had acquired knowledge about the world, but who had also developed an understanding of their responsibilities in the world. Gadotti (2008, p. 22) makes a similar argument with respect to the issue of sustainable development, which shares a principled kinship with global citizenship. He contends that education about sustainable development indicates acquiring knowledge about the environment, economy and society, whereas education for sustainable development, "must encompass new attitudes, perspectives and values that guide and impel people to live their lives in a more sustainable way". As with global citizenship, awareness and knowledge signal education *about*, while contemplation and reflexivity followed by active engagement are markers of education *for*. Schattle (2008a, p. 3) comments that, "global citizenship now emerges as a verb, a concept of action", and therefore GCE that promotes acting upon one's knowledge is an important aspect of cultivating a global citizenship identity.

Reysen's model of global citizenship identity development offers a useful perspective for understanding the distinction between education about and education for global citizenship (see Figure 3.2). In emphasizing the influence of one's normative

### Education about GC



### Education for GC

**Fig. 3.2 A continuum model of GCE (based on Reysen & Katzarska-Miller, 2013b).**

environment and global awareness as antecedents to global citizenship identification, these two conditions might be considered important factors for the practice of education about global citizenship, whereas global citizenship identity and its outcome of endorsing prosocial values might be seen as important elements of education for global citizenship practices. In this way GCE could be envisioned as a continuum— from environmental influence and awareness of global issues, to identification as a global citizen, to endorsing prosocial values associated with global citizens, to subsequent engagement in activities that are normatively associated with global citizenship. The present research examines the extent that these various components of a GCE continuum model are addressed within Soka education, and their implications for the practice of GCE in higher education.

### **3.6 Soka Education's Approach to Global Citizenship**

Makiguchi's emphasis on education as a platform for cultivating locally and globally engaged citizenry forms a critical aspect of Soka education's philosophy and practices. Ikeda (2010a, p. 116) asserts, "To be meaningful, education for global citizenship

should be undertaken as an integral part of daily life in our local communities". This particular educational model is closely aligned with the pragmatist tradition of John Dewey, a contemporary of Makiguchi's. Noted Deweyan scholar, Larry Hickman (n.d., p. 133) writes, "As a result of their experiences as educators, both Dewey and Makiguchi understood that education must extend beyond school rooms and school yards into ever wider communities, creating and fostering perspectives that are global in nature". Similarly, Sperandio et al. (2010, p. 16) argue, "Students' global engagement must begin with leaving the protective walls of the university". Learning to be active global citizens requires students to not only utilize the traditional third-party educational resources available to them (e.g., textbooks, the Internet), but to also actively engage with and experience other cultures.

Soka education's approach to global citizenship emphasizes cultural exchange and secondary language learning, and sees the study abroad educational platform as a significant pathway to learning practical communication skills and cross-cultural understanding through exposure to indigenous values and cultures. The intention behind this aspect of Soka education is not simply one of intercultural curiosity, rather, it is to cultivate an understanding, respect, and empathy for those of other cultures who may be experiencing circumstances unfamiliar to Soka students. The objective is to foster individuals who value and engage in global citizenship. Students who encounter experiential learning through study abroad discover first-hand how to survive in a global context (Soka University Faculty of International Liberal Arts, n.d.b, "Program Features", para. 3).

Merry and de Ruyter (2011) argue that education needs to stress the development of essential character attributes, such as empathy and dialogue across cultural difference,

as well as the attitude required to challenge injustice. Goulah (2012a) relates that Soka education's paramount aim, congruent with the ideals of global citizenship, is the development of people of character, who are committed to the ideals of peace and the sanctity of life. Soka education's concern for character development as an essential objective of GCE is reflected in the following description by Ikeda (2010, p. 112) of what it means to be a global citizen, which Schattle (2008b) characterizes as a vision of global citizenship that is defined in moral, ethical, and apolitical terms;

- 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.

Along similar lines, Nussbaum (1997) introduces the idea of cultivating students' humanity as world citizens by fostering their "narrative imagination", a capacity to empathetically understand the world from another's perspective and lived stories. Having sensitivities, such as imaginative empathy or narrative imagination, are essential characteristics of global citizens, as they signify a "global consciousness" of the other that extends beyond global awareness or knowledge, and into taking responsibility and action for others (Lorenzini, 2013; Schattle, 2008a). Schattle (2008b) states that many higher education institutions translate the meaning of global citizenship into practices aimed at cultivating students' good ethical behaviours as informed members of humanity, reaching beyond their more immediate environments.

Ikeda (2010b, p. 246) emphasizes how Soka education connects value creation with taking action for the wellbeing of society,

The ultimate goal of Soka, or value-creating, education, is to foster people of character who continuously strive for the ‘greatest good’ of peace, who are committed to protecting the sanctity of life, and who are capable of creating value under even the most difficult circumstances.

My interview participants frequently referenced Ikeda’s vision of global citizenship, and as my findings suggest (see section 5.4.4), he has been uniquely influential within the normative environment of Soka University.

### **3.7 Chapter Summary**

This chapter introduced various conceptualizations of global citizenship in the academic literature, and how it is addressed in higher education curricula worldwide. Prior research applying Reysen’s theoretical model of global citizenship identity was reviewed to provide a backdrop for my exploration of Soka University Japan’s global citizenship education platform. Examples of global citizenship educational practices were examined, along with an illustration of a continuum model of global citizenship education that integrates the companionable curricular and co-curricular practices of education *about* global citizenship and education *for* global citizenship. Lastly, Soka education’s vision and approach to global citizenship was discussed as a platform for cultivating the local and global engagement of global citizens.

*It is common sense to take a method and try it: If it fails,  
admit it frankly and try another. But above all, try something.*

Franklin D. Roosevelt<sup>15</sup>

## **Chapter 4: Methodology and Methods**

### **4.1 Introduction**

This chapter details the methodological approach that underpins my research, the research design, and the methods used for data generation and analysis. The principal aim of this thesis is to explore how Soka education addresses global citizenship by answering the following four central research questions about Soka University Japan (SUJ):

- 1) *To what extent does SUJ cultivate a global citizenship normative environment and promote global awareness?*
- 2) *To what extent do SUJ students identify as global citizens?*
- 3) *To what extent do SUJ students endorse prosocial values?*
- 4) *To what extent are SUJ students globally engaged?*

### **4.2 Ontological and Epistemological Positions**

Positioned within relativist ontology, this research project uses a mixed methods single-site case study research methodology, oriented toward the interpretivist epistemological tradition. Relativist ontology argues that, because humans attach subjective meaning to their social world, there are multiple diverse interpretations of

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<sup>15</sup> New Deal Network (2015, Works of Franklin D. Roosevelt, para. 23).

the world, and no singular representation is more or less valid or “true” than another (Chen, Shek, & Bu, 2011; Robson, 2002). Relativism is concerned with a subjectivist understanding of phenomena, in contrast to realism, which emphasizes an objectivist approach that seeks to provide explanations of behaviour (Bryman, 2001; Yeganeh, Su, & Chrysostome, 2004). Guided by the diverse understandings and meanings that research participants bring to a subject matter under study, the interpretivist researcher undertakes to explore and appreciate the constructions of meaning and knowledge by the participants (Pring, 2004; Robson, 2002). Hesse-Biber (2010, p. 455) notes that a “constructivist or interpretative approach assumes a subjective reality that consists of stories or meanings grounded in natural settings”<sup>16</sup>, while Chen et al. (2011, p. 129) suggest that, “Interpretive inquirers attempt to discover and understand how people feel, perceive and experience the social world, aiming to gain in-depth meanings and particular motivation for their behaviors”.

An additional consideration for interpretivist researchers concerns the study of constructs through *emic* and *etic* approaches, particularly in cross-cultural research (Yeganeh et al., 2004). The former concentrates on research that aims to understand a construct from the perspective of those within a specific culture, while the later approach involves comparisons across a number of different cultures. My exploration of Soka education uses an emic methodology for studying how the specific culture encompassing Soka University Japan experiences and interprets the concept of global citizenship. Yeganeh et al. (2004) caution that predetermined constructs developed within other cultures may not have the same meaning in the culture being studied. Challenges associated with exploring the SUJ community’s understandings of global citizenship are examined later in this chapter when I address cultural and linguistic issues in my research.

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<sup>16</sup> “Constructivism is a term often used interchangeably with interpretivism” (Merriam, 2009, p. 9).

### 4.3 Mixed Methods

While relativist ontology and interpretivist epistemology typically guide the researcher to adopt a qualitative research methodology (Chen et al., 2001; Robson, 2002), this is not a hard and fast rule of research practice, as noted by Crotty (1998, p. 15),

We should accept that, whatever research we engage in, it is possible for either qualitative methods or quantitative methods, or both, to serve our purposes.

Our research can be qualitative or quantitative, or both qualitative and quantitative, without this being in any way problematic.

Mixed methods research involves the use of both qualitative and quantitative data gathering and analysis. Punch (2014, p. 307) differentiates these two approaches in that the former, “deals more with cases [and] is sensitive to context and process”, while the latter, “conceptualizes reality in terms of variables, and studies relationships between them”. Qualitative research investigates the interpretations and meanings that people attach to their experiences, and involves achieving an understanding and explication of the phenomenon being studied (Merriam, 2009). By contrast, it is the use of numerical data that is widely considered the defining feature of quantitative research (Maxwell, 2010). Morse and Maddox (2014, p. 524) explain the relative value of using a mixed methods approach,

Qualitative and quantitative methods each provide different types of data, and each access different aspects of the phenomenon under study so that by integrating qualitative and quantitative findings, the study has increased scope, density, detail, and even increased validity.

The qualitative component of my research methodology takes the form of participant interviews for generating personal interpretations and accounts of global citizenship, and as suggested by Stake (1995, p. 40), "optimize[s] the opportunity of the reader to gain an experiential understanding of the case". The quantitative aspect of my research is comprised of a survey that aims at complementing the qualitative narratives by providing "descriptions of situations or phenomena in a systematic and comparable way" (Punch, 2014, p. 307). Taken together, the qualitative and quantitative data generated for this research will be used to address the study's research questions.

#### **4.4 Rationale for Using a Case Study Methodology**

According to Yin (2014), case study design is used when the scope of the research meets the following conditions: a) the empirical inquiry takes the nature of how and why questions, b) a contemporary phenomenon is investigated in depth and in its real-world context, and c) the boundaries between the phenomenon and context may be unclear. Gilgun (2005, p. 46) emphasizes, "Case studies are useful for studying a phenomenon in depth so as to develop a comprehensive understanding and to identify key processes, concepts, and hypotheses". In conducting case study research, Stake (1995) makes a distinction between the case and the issue or problem to be studied. This research study addresses specific aspects of global citizenship through an examination of Soka education as a single case. In this particular methodological approach, Stake (1995) identifies a case as having a unique existence that is not sufficiently (but desired to be) understood. Moreover, in attaining clarity of a particular phenomenon under study, Stake (1995) sees additional value in case study research for its potential to contribute to an understanding of other cases.

Stake's (1995) description of the *instrumental* case study approach aptly captures the

rationale for my research methodology, in that my study of Soka education is seen as instrumental for gaining a better understanding of a broader contemporary phenomenon, namely, global citizenship. Merriam's (2009, p. 44) characterization of the qualitative case study within the heuristic tradition suggests that research being conducted in this manner is intended to, "illuminate the reader's understanding of the phenomenon under study [and] bring about the discovery of new meaning, extend the reader's experience, or confirm what is known". It is anticipated that examining how Soka education addresses global citizenship, as seen through the respective lenses of representative Soka University administrators, faculty and students, will provide a meaningful contribution to the contemporary discourse on global citizenship, particularly for institutions of higher education.

#### **4.5 Case Study Boundaries**

The Soka Education school system is a private educational network, founded by Daisaku Ikeda, which operates schools in seven different countries. Goulah and Gebert (2009, p. 127) provide an instructive distinction of the term *soka*, contingent on upper or lower letter case usage,

'Soka' indicates the name of the schools founded by Daisaku Ikeda based on his applied and refined understanding of Makiguchi's ideas of value-creating education; 'soka' is the Japanese word for Makiguchi's idea of 'value-creating' and can point to practices both within the Soka schools and without.

Soka education's most comprehensive institutional arrangement is situated in Japan, where soka education started, with private schools running from kindergarten to graduate level study. At the same time, the application of soka education is not limited

solely to institutions that are officially recognized within the formalized network of schools. Many members of the SGI organization worldwide are professional teachers across all levels of education, with any number of them applying their understanding of the soka education philosophy within their respective teaching practices and settings. There are also a few schools that are aligned in varying degrees with soka education principles, however, not official Soka education institutions, such as The Renaissance Charter School, located in New York, and the Soka Ikeda College of Arts & Science for Women, located in New Delhi. To attempt a doctoral research study that explores these various constituencies of soka education (formal or informal) would be both unrealistic and unattainable, and therefore, I have chosen to study a distinct unit of analysis within Soka education, namely Soka University Japan. Baxter and Jack (2008) recommend placing boundaries on the case to be studied (binding the case) to ensure that the study maintains its focus and is reasonable in scope. To properly bind my case, data was gathered from both qualitative and quantitative sources vis-à-vis:

1. Interviews conducted with key SUJ administrators, educators, and students (current and alumni).
2. The *Global Citizen Scale* (adapted<sup>17</sup>) administered to SUJ current students and alumni.

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<sup>17</sup> As my research explores global citizenship engagement—a concept that is not exclusively captured in Reysen’s Global Citizen Scale—I have included relevant items from the Global Citizenship Scale developed by Morais and Ogden (2011) to strengthen data collection on participant engagement in global citizenship.

#### **4.6 Situating the Case Study: Soka University Japan**

SUJ was chosen as the higher education institution to locate the case study for the following reasons:

- The researcher has a pre-existing relationship with some administrators and faculty at the university, and therefore it was felt that research access on campus would be favourable.
- SUJ's strong emphasis on global citizenship education enables the theoretical framework that underpins this research study to be utilized.
- The model of global citizenship identified in this study's theoretical framework has largely been investigated with American college and university students, and has yet to be considered with students attending university in Japan.

Makiguchi and Toda's joint vision for establishing a university dedicated to the ideals of value creation became a reality in 1971, when Toda's successor, Daisaku Ikeda founded Soka University Japan, a private university located in Hachioji, on the outskirts of Tokyo. Three years earlier Ikeda had established a junior and senior high school in Tokyo, the first educational institutions based on the principles of value creation. Subsequent to the founding of SUJ, Ikeda established a women's junior college and a network of kindergarten, elementary, junior and senior high schools throughout Japan, as well as schools ranging from kindergarten to university in six other countries. Together, these institutions constitute the network of schools known as the Soka Educational system. Ikeda's speech delivered at SUJ's third commencement ceremony in 1973 (Ikeda, 2006b, p. 27) highlights the principal objective of the

university. Holding true to the principles of value creation, this aspiration could be seen as a foundation for all Soka education schools,

The name of this institution—Soka University—means a university for the creation of value. This in turn means that the basic aim of our university must be to create the kind of value needed by society for it to become a more healthful and wholesome place. This is the kind of value that must be offered—or returned—to society. Consequently, all students here should cultivate their creative abilities in the effort to provide a rich vision for the future and contribute in a meaningful way to society.

Japan's Ministry of Education, Culture, Science, Sports and Technology (MEXT, 2016) reports that there are a total of 779 universities in Japan, of which three in every four (77.5%), like SUJ, are privately operated. SUJ currently houses eight undergraduate faculties (economics, business administration, law, letters, education, science and engineering, nursing, and international liberal arts) and four graduate schools (economics, law, letters, and engineering). Within the graduate studies departments a number of specialized majors are available in such areas as education, humanities, and international language education. As of 2016, SUJ's total annual enrollment was nearing 8,000 students. Since its inception, SUJ has seen over 50,000 students graduate from its various academic programs. Recognizing the university's longstanding commitment to global learning, MEXT (2014) designated SUJ a "Top Global University", along with 36 other universities. Selected schools are part of the Japanese government's strategy to fund world-class and innovative universities that advance the internationalization of Japanese society. SUJ's plan under this initiative is entitled, "Global Initiative for Humanistic Education: Fostering Global Citizens for Building

Peace and Sustainable Prosperity”. The project’s strategy includes the internationalization of institutional governance and faculty, programs in study abroad and academic exchange, global learning, and the establishment of a center to promote internationalization in education and research, which includes the launch of graduate programs in peace and global citizenship studies. (Soka University, 2016d, “Soka selected for...”). Currently, SUJ sends 12% of its students on study abroad annually, has exchange agreements with 181 universities in 54 countries, and welcomes 500 international students from 49 different countries (Soka University, 2016a).

Although the majority of its studies are conducted in the Japanese language, the university recently established the Faculty of International Liberal Arts (FILA), as well as a specialized program within the Faculty of Economics. Both initiatives were purposely developed for international students wishing to earn a bachelor’s degree while taking coursework in the English language. FILA’s mission appropriately reflects Soka education’s commitment to global learning and engendering global competencies within its students, as its aim is to “develop and educate global leaders with interdisciplinary perspectives and cross-cultural capabilities that will contribute to the prosperity of nations” (Soka University Faculty of International Liberal Arts, n.d.a, “Mission statement”). An additional initiative of SUJ that is directly related to the ideals of global citizenship is the Global Program to Develop Human Resources, which runs conjointly within each of the faculties of economics, letters, and law. As well, within the purview of this initiative, the Global Citizenship Program offers an undergraduate degree that “goes beyond the traditional scope of higher education by developing individuals with outstanding leadership skills who will lead contributive lives for the peace and betterment of society and the world” (Soka University, 2016b, “Global program to develop...”).

## **4.7 Research Ethics**

Research ethics procedures applied in this study, as well as some salient practical considerations in the research, are described below.

**4.7.1 Structural considerations.** Research ethics approvals were sought and subsequently granted from both Soka University Japan and Lancaster University. Consent to participate in the research was obtained from all participants, relative to their respective method of participation by face-to-face or e-mail interview, or by on-line survey (see Appendices C.1, C.2, and E for consent forms). In advance of their involvement, participants were provided written details about the study's purpose and its intended use, participation procedures, potential risks and benefits, compensation, anonymity and confidentiality, right to withdraw, and contact information (see Appendices B.1 and B.2 for Research Study Participant Information forms).

To aid with the interviewees' comfort level, where possible, the face-to-face interviews were conducted in surroundings familiar to the respective participant. SUJ interviews with administrators and faculty member were conducted on campus in their offices, and with students in a separate private office on campus. All but one face-to-face alumni interview was conducted in a private office at the SGI Canada Culture Centre in Toronto; an environment that was both familiar and easily accessible to the interviewees. One face-to-face alumnus interview was conducted in my hotel room in Osaka, Japan.

Interview audio recordings were encrypted and then deleted from my recording device after their encrypted transfer to my personal laptop computer. All participants were guaranteed confidentiality and anonymity of their participation in the research study.

Transcriptionists and translators employed for my research project provided signed agreements of confidentiality.

All references in the research to the interview participants, or use of their direct quotes, were masked using a coding scheme that identified the participant by abbreviated affiliation and number (e.g., Fac3 = the 3rd faculty member interviewed).

**4.7.2 Insider researcher issues.** My personal involvement as a longstanding member of the SGI organization, as well as my pre-existing connections with certain SUJ stakeholders, situated me in an insider researcher position, given my familiarity and intimate knowledge of the subject matter under study (Mercer, 2007). This presented some cautionary ethical considerations. My interest in researching Soka education clearly emanated from my extensive prior involvement with the SGI organization. Wearing the two distinct hats of SGI practitioner and doctoral researcher required that I pay particular attention to any issues that might potentially guide the research in a biased manner. While it would be unrealistic to completely remove my involvement as a SGI member from the study, being clear and constantly reminding myself that my role as researcher was my chief priority, certainly helped address any ethical concerns of potential bias in the research. Along similar lines was a concern that pre-existing relationships with a number of key participant interviewees might somehow influence the nature of their responses. I had varying degrees of familiarity with about half (42%) of the interviewees. Mercer (2007) states that it is unclear whether the insider or outsider is more prone to informant bias, as the literature makes arguments for the existence of both potentialities. While it is entirely possible that my familiarity with certain interviewees may have influenced the content of their responses, it is unknown how the responses may have differed had I been unfamiliar

with these interviewees, and the extent that these responses may have impacted the research. My methodology of conducting structured interviews using a consistent interview script for all interviewees was a helpful strategy for offsetting any potential informant bias. Throughout the interview process, I did not have a sense that issues of power dynamics or comfort level played a significant role in the interview responses, regardless of my familiarity, or lack thereof, with the participants or the institution.

**4.7.3. Cultural and linguistic challenges.** When conducting cross-cultural research, it is not uncommon for the researcher to encounter cultural and language issues (Katzarska-Miller et al., 2012). As the present study involved native Japanese participants, it was anticipated that differences in cultural norms and primary language usage of the researcher and research participants might pose certain challenges, such as the participants' comprehension of interview questions and my interpretation of the responses. Issues related to language did appear at various stages in the research, and are explored in greater detail later in this chapter. Cultural disparities that existed between the research participants and the researcher did not seem to present any significant challenges, particularly with the interviews. Two factors may account for this. It is possible that my familiarity with Japanese culture may have helped to assuage any potential concerns or discomfort felt by the interviewees. This is particularly salient with communication issues that might have otherwise emerged had I not been as interculturally experienced. Relatedly, I was mindful to try to put the participants at ease and facilitate a more informal conversational atmosphere during the interviews, despite its structured format (Sapsford, 2007).

With respect to the on-line survey used in my research, Yegenh et al. (2004, p. 74) note it is possible that, "some constructs based on western concepts may have

different meanings in other cultures”. As my survey was adapted from two American-based measurement tools, the possibility existed that the meaning of global citizenship, particularly as defined by Reysen, might be construed differently by the participants in my survey research. While this assumption is certainly feasible, I consider its likelihood to be negligible, given the universal understanding of the concept of global citizenship, which is not tied to any one particular nationality or culture. Indeed, as my research findings demonstrate, the interview participants, for the most part, clearly expressed perspectives on global citizenship that are consistent with what is found in the academic literature.

Yegeneh et al. (2004) report other potential difficulties when conducting cross-cultural research. They note, for example, that the Japanese culture encourages questionnaire responses that are positive and seen as acceptable, which presents possible social desirability challenges with the survey responses. As the largest portion of my survey respondents were of Japanese origin, this cultural characteristic might require consideration in the examination of my qualitative and quantitative data. An additional concern in cross-cultural research noted by Yegeneh et al. (2004) is that some cultures may have different interpretations of various point scales on Likert-based instruments. In my survey instrument the potential for misinterpretation was likely mitigated with the minimal use of qualifiers attached to the scale’s point values for all survey items.

#### **4.8 Trustworthiness of the Research**

Trustworthiness in research is typically concerned with the validity and reliability of both the data and the researcher’s interpretations of the data, and is frequently the subject of debate when applied to qualitative research (Creswell & Miller, 2000;

Shenton, 2004). Some qualitative researchers, such as Guba (1981), apply alternative terminology for assessing the trustworthiness of a qualitative research study. For instance, *credibility* relates to the congruency of the study's findings with reality; *dependability* is closely related to credibility and addresses the potential for repeatability of the study; *confirmability* refers to the objectivity of the research findings; and *transferability* is concerned with the application of the findings within other situations. In the present research, credibility was addressed through such procedures as, the use of well-established research methods, having an early familiarity with the case under study before data generation occurred, the use of triangulation, and member checking (Creswell & Miller, 2000; Shenton, 2004). Dependability in my research is reflected in the detailed explanations of my research design and methods, so that any similar future research could be repeated in a reliable fashion (Shenton, 2004). By the same token, confirmability is addressed through a detailed methodological description of the research, as well as in the use of triangulation strategies and researcher reflexivity. Use of these processes helps to "ensure as far as possible that the work's findings are the result of the experiences and ideas of the informants, rather than the characteristics and preferences of the researcher" (Shenton, 2004, p. 72).

The most challenging criteria with which to assess trustworthiness is that of transferability, or generalization (Flyvbjerg, 2006; Punch, 2014; Shenton, 2004). Shenton (2004, p. 69) states, "Since the findings of a qualitative project are specific to a small number of particular environments and individuals, it is impossible to demonstrate that the findings and conclusions are applicable to other situations and populations". However, Flyvbjerg (2006) believes that there is value in qualitative case study research, with or without the prospect of generalization,

That knowledge cannot be formally generalized does not mean that it cannot enter into the collective process of knowledge accumulation in a given field or in a society. A purely descriptive, phenomenological case study without any attempt to generalize can certainly be of value in this process and has often helped cut a path toward scientific innovation.

As my research has been conducted as a single case study of a rather uniquely situated educational institution (SUJ), generalizations from my findings to other settings may prove challenging to navigate. Maxwell and Chmiel (2014, p. 541) note that transferability, “shifts the responsibility for generalizations from the researcher to the reader or potential user of the findings”. Similarly, Bassey (1981, p. 85) states, "the relatability of a case study is more important than its generalizability"; meaning that case studies should be valued for their ability to help educators make improvements in their respective settings by relating their own practices to the outcomes of the case study. Relatedly, Merriam (2009, p. 51) clarifies, “It is the reader, not the researcher, who determines what can apply to his or her context”. Transferability in qualitative research, therefore, signals boundaries of responsibility that demarcate the researcher’s role in presenting the case context and the findings in an accessible manner for the reader to consider within her or his own particular situation. It is the researcher’s responsibility “to ensure that sufficient contextual information about the fieldwork sites is provided to enable the reader to make such a transfer” (Shenton, 2004, p. 69). When conducting case study research, Flyvbjerg (2006, p. 238) acknowledges that,

The goal is not to make the case study be all things to all people. The goal is to allow the study to be different things to different people...Readers are not

pointed down any one theoretical path or given the impression that truth might lie at the end of such a path. Readers will have to discover their own path and truth inside the case.

To the extent that my research proves useful in advancing the dialogue on the value of integrating global citizenship within higher education curricula, I will have satisfied my desire to make a scholarly contribution to informing higher education's policies and practices in addressing issues of social justice and wellbeing through global citizenship education.

#### **4.9 Data Generation**

As a mixed methods study, both qualitative and quantitative data were generated for this research. The process for generating qualitative data is captured under *Fieldwork*, while the quantitative data generation process is described under *On-line survey*.

**4.9.1 Fieldwork.** Research interviews are an important and common source of case study data (Yin, 2014). A modified structured interview format was used to generate qualitative data from selected SUJ administrators, educators, and students. In the structured interview approach, "All respondents receive the same questions in the same order, delivered in a standardized manner" (Punch, 2014, p. 146). The interview format was modified to afford a degree of flexibility in allowing for discussion of any relevant topics introduced by a participant, as well as for skipping certain questions that the researcher felt were answered in a participant's previous response. At the end of the interview all participants were given an opportunity to provide additional comments about any aspect of SUJ's global citizenship education. I viewed this modified structured interview format (more so than a conversational semi-structured or

unstructured method) as an approach more conducive to generating participant responses of focused relevancy to the study's research questions, which were largely guided by a pre-existing theoretical framework.

In constructing the interview questions, I initially formulated a series of questions that would generate participant perceptions strictly related to Reysen's *Global Citizen Scale*, and Morais and Ogden's *Global Citizenship Scale*. Additional questions were developed that would tap into the participants' understandings of global citizenship and of value creation, as these two elements were considered salient aspects of the research. Sequencing of the interview questions largely followed the thematic order of questionnaire items from the two survey instruments noted above (i.e., normative environment, global awareness, global citizen identity, prosocial values, and global citizenship engagement). Separate interview scripts (see Appendix A for Interview Schedules) were designed for the administrator and faculty participants, and for the current students and alumni participants, given the different contexts and experiences related to these participant groupings. The interview scripts were designed to elicit the participants' perspectives and experiences with respect to the various themes encompassed by the study's research questions. Certain questions from the interview schedules were common to all participants, while other questions were distinct to each respective schedule, depending on the key role of the participant (e.g., administrators and faculty were asked about policies and practices at SUJ, while students and alumni were asked about their educational experience at SUJ).

After the interview schedules were constructed, a version was piloted in a mock interview with a faculty colleague at the UofGH who had a familiarity with global citizenship and whose background would, therefore, have some relatability to certain of the

interview questions. Questions related to SUJ were not asked during this pilot interview, as my colleague had no prior knowledge or understanding of that institution. Aside from the value this exercise offered for rehearsing the interview protocol (e.g., questions, consent forms, audio recording), it was also useful for approximating an expected duration of the interviews, and anticipating where some of the questions might be more challenging for the respondents, given the conceptual nature of certain items. As a result of this process, minor textual changes were made to a few questions to offer greater clarity. The piloting exercise also proved useful in validating my decision to submit the questions to the participants in advance of the actual interview. It was felt that this process would provide an opportunity for contemplative responses to some of the more abstract questions that perhaps required more time for reflective and conceptual thought.

Following ethics approval from SUJ's Institutional Review Board for Human Research, and Lancaster University's Research Ethics Committee, arrangements were made with a colleague holding a senior administrator position at SUJ to inquire with other senior administrators and faculty members for interest in participating in a research interview for my study. Subsequently, nine individuals confirmed their participation with me and were e-mailed a formal invitation, a Research Study Participant Information form, and a hyperlink to a web-based Doodle Poll where they could indicate their interview availability from a list of days when I anticipated being available to conduct interviews at the SUJ campus. From these responses, two days were selected when all respondents indicated their availability, and a second Doodle Poll was conducted asking the participants to choose a one-hour interview time slot from one of the two days selected. Specific interview times were confirmed by follow-up e-mail to each participant that included a copy of the interview questions.

Faculty member interviewees were invited to nominate one or two English-speaking students familiar to them, who might be available and wish to participate in an interview for this study. After I received contact information for prospective student participants, interview times were confirmed directly with the students by e-mail, and the Research Study Participant Information form and interview questions were sent by e-mail to all confirmed participants.

Three SUJ alumni interviews were conducted in my city of residence (Toronto), where a number of SUJ alumni reside. One SUJ alumnus, working in Osaka, was interviewed during the time period that I conducted fieldwork in Japan, while another interview was conducted by e-mail with an alumna who had recently moved from Toronto to live in Japan. All interview participants were sent an e-version of the interview questions at least two weeks prior to their scheduled interview.

In summary, a total of 19 participant interviews were conducted comprising four senior administrators, five faculty members, five current students, and five alumni. Fourteen interviews were conducted face-to-face and five by e-mail. Aside from the alumna e-mail interview previously mentioned, one cancelled face-to-face interview by a faculty member was subsequently conducted by e-mail. The other three e-mail interviews were conducted in this format due to language related concerns, as noted below (see section 4.9.2).

The average interview time for the 14 face-to-face interviews was 36 minutes, ranging from 22 minutes to 55 minutes. At the beginning of the interview all participants were asked to read and sign an informed consent form, which included consent for the interview to be audio recorded. Participants were given the option of declining to be audio recorded, however, all gave their consent. All e-mail interview participants were

sent an e-version of the informed consent form to be completed and returned with their interview responses. Audio recordings were later transcribed into text format for importing into the MAXQDA (ver. 12) computer-assisted data analysis software. English language interview transcriptions were imported directly into MAXQDA for coding and analysis, and Japanese language interview responses were translated for English transcription and then imported into MAXQDA. Prior to starting the interview coding work during the data analysis phase, all face-to-face interview participants were e-mailed their interview transcript with a request to review the script for accuracy, revisions, or additional comments. This process, known as “member checking”, can be useful for providing an element of validity and credibility to the data generated in the research (Burnard, 1991; Creswell & Miller, 2000; Shenton, 2004). Three participants replied with some minor revisions to their transcript.

**4.9.2 Language considerations.** During the process of confirming faculty and administrator participants it became evident that some of the participants were not entirely comfortable with English language communication, particularly in formulating responses to a number of the conceptually challenging interview questions. After considering a few options (e.g., simultaneous translation), it was determined that the optimal arrangement was to conduct these interviews by e-mail, given my brief period of time available at SUJ and the expense involved with conducting simultaneous translation. Arrangements were made to have the English language interview questions professionally translated into Japanese, and the subsequent Japanese language responses translated into English. My decision to proceed in this manner was made with some degree of caution, as it was felt that written e-mail responses to interview questions would likely not provide the level of detailed response that face-to-face interviews would generate. Relying on language translation was an added concern, however, the

decision was made to proceed with this method, as the particular respondents' perspectives, however diminished in detail they might turn out to be, were seen as potentially enriching to the overall study. Parenthetically, judging from the quality of the subsequent responses, I was very happy to have made this decision.

In noting situations where language translation is required for data transcription, McLellan-Lemal (2008) advocates for ensuring the accuracy of the meaning contained in the original text. To this end, I engaged a professional translator who was not only a SUJ alumni, but who also had abundant prior translation experience with SUJ personnel, adding a helpful familiarity with the research context and, therefore, an increased likelihood of data reliability. This provision offered a fair degree of confidence that linguistic meanings and nuances were accurately preserved during the translation and transcription processes. Confidentiality precautions were exercised by having the translator complete a confidentiality agreement.

A similar concern around language issues was felt in advance of the face-to-face interviews, as I was personally unfamiliar with the majority of the interviewees, and knew of only a handful who had a high level of English language proficiency. For those participants who had varying degrees of conversational English language skills, my concerns centered on their level of comfort with the interview questions, particularly with the more abstract items, as well as the accuracy of response comprehension by me, and the transcriptionist who would transcribe the audio recordings into text. I felt that my familiarity with Soka education and the SUJ environment, as well as my prior professional training and experience as a clinical counselor, would be helpful in both facilitating the participants' comfort level and in picking up any language nuances. I took written notes during the interviews and, in particular, made reminder notes of

comments that might not be clearly understood in the audio recordings. In one case, I noticed that the participant had prepared all of her answers in English in hard copy. Throughout the interview she struggled with her English language skills, even when reading her responses directly from the answer sheet that she had carefully prepared. At the conclusion of the interview I requested that she e-mail me her written responses so that I could capture her thoughts more accurately. She seemed relieved, and happily obliged. In a few other cases, I later e-mailed the participants for clarification of a response that was either unintelligible or unclear in the audio recording. After receiving the completed transcriptions, I reviewed all of the transcribed text against the audio recordings and my notes to ensure a high level of accuracy. Overall, while some participants clearly struggled with certain responses due to language issues, I felt confident that, for the vast majority of participants, language was not a significant issue in understanding and interpreting their words and meanings.

**4.9.3 Other fieldwork data.** Yin (2014) notes that in case study research, observational and documentary data are potentially useful sources for corroborating (or contradicting) and augmenting data generated from other sources. Additional sources of data used in my study were observations conducted *in situ* during classroom visits at the SUJ campus, as well as archival documents that were made available to me during the course of my research interviews. These materials included promotional publications, references to relevant SUJ website pages, and references to significant speeches related to global citizenship given by SUJ's founder, Daisaku Ikeda. Certain of these documents are flagged in the ensuing chapter on research findings.

**4.9.4 On-line survey.** Quantitative data was generated from an English

language survey questionnaire adapted from two sources, the *Global Citizen Scale* (Reysen & Katzarska-Miller, 2013a) and the *Global Citizenship Scale* (Morais & Ogden, 2011). Reysen and his associates have used the Global Citizen Scale extensively; largely with American college students, in exploring various antecedents and outcomes related to global citizenship identification. Their survey does not include questions that relate to engagement in global citizenship activity, whether actual or perceived. Therefore, specific items from The Global Citizenship Scale that measure "global civic engagement" were added to my survey to gauge student self-reporting on indicators of global citizenship engagement. The 35-item adapted survey (see Appendix D for the adapted Global Citizen Scale) includes all items from the Global Citizen Scale (survey items 1-23, with a slight modification to the scale's first item to provide greater contextual specificity for that item); seven items from the Global Citizenship Scale that specifically query global citizenship engagement (survey items 29-35); and five additional questions of my own construction that probed the influence of the respondents' university experience on their global awareness, global citizenship identity, and social responsibility (survey items 24-28). The latter items were added to gauge the students' perceptions of the influence of the SUJ normative environment on various issues related to global citizenship.

Past research (Katzarska-Miller et al., 2012) using the Global Citizen Scale with non-English speaking participants (Bulgarians, East Indians) suggests that language issues may have affected the study's findings. Notwithstanding this caveat, the researchers conclude that their findings supported Reysen's theoretical model of global citizenship identity. A similar conclusion was reported in a study using the Global Citizen Scale with Filipinos (Lee et al., 2015). For my research, the strategy to have only English-speaking SUJ students participate in the on-line survey was based on two factors; my

desire to minimize the possible affects that language issues might have on the survey results, and the fact that neither Reysen's nor Morais & Ogden's survey instruments have been translated into the Japanese language. Prior success in using the Global Citizen Scale with non-U.S.A. populations, as noted above, provided a certain degree of confidence in applying the measures within a Japanese university.

**4.9.5 Triangulating data sources.** The *Triangulation* design in mixed methods research involves concurrent but separate collection and analysis of qualitative and quantitative data that are subsequently merged for interpretation of results (Punch, 2014). The inclusion of a survey as a data generation tool was used in this research to provide quantitative data with which to compare against Reysen's findings, as well as lend a form of triangulation support, or convergence, for findings that emerged through the qualitative data generated from the concurrent participant interviews. Triangulation can also be a useful method for producing potentially contradictory results that may generate new knowledge about the phenomenon under study (Hesse-Biber, 2010). The use of triangulation is fairly prevalent in the integration of fieldwork and survey data, as the unique features of qualitative and quantitative research methodology can each contribute reciprocally and strengthen one another (Jick, 1979; Sieber, 1973). Eisenhardt (1989, p. 538) notes valuable synergies that exist when combining qualitative and quantitative data, by explaining that, "Quantitative evidence can indicate relationships which may not be salient to the researcher" and, "Qualitative data are useful for understanding the rationale or theory underlying relationships revealed in the quantitative data". Yeganeh et al. (2004, p. 81) claim, "Qualitative papers are more useful when they are accompanied complemented by statistical and number-crunching approaches".

Maxwell (2010, p. 478) identifies a number of benefits to integrating quantitative data into qualitative research, in that it;

1. Contributes to generalizability within the setting studied by establishing that the themes identified are representative of the setting or individuals in the setting;
2. Provides evidence for the diversity of actions, perceptions, or beliefs in the setting that can offset potential bias in data gathered through key informant interviews;
3. Complements the key informants' perspectives in providing a more in-depth and sharper understanding of the setting; and
4. Provides quantifiable evidence that can serve as a check against cherry-picking data to support one's interpretations from the qualitative data.

Maxwell (2010, p. 480) also identifies potential problems with mixing quantitative and qualitative research methods, such as inappropriate inferences drawn from the quantitative data and ignoring limitations of the data. However, on balance, he argues that the integration of the two methods is justified as, "a legitimate and valuable strategy for qualitative researchers when it is used as a complement to an overall process orientation to the research". As noted by Jackson and Sherriff (2013), data generated from qualitative approaches is valuable for augmenting quantitative data that can often fail to engender meaning and explanations of research participants' real-world perspectives and experiences.

**4.9.6 Recruiting survey participants.** Following ethics approval from SUJ and Lancaster University, I employed two separate processes for securing survey participants. The first method involved connecting with the local Toronto coordinator

of the Soka University Alumni Association to enlist support for recruiting participants for the survey. At a December 2015 alumni association meeting in Toronto, I provided details of the study and asked for volunteers to participate in the survey. A sign-up sheet was circulated requesting names and e-mail addresses of volunteers, who were subsequently sent by e-mail a formal invitation to participate in the research, an electronic copy of the Research Study Participant Information form, and a hyperlink to the survey located at the Qualtrics web-based survey repository using the secure Lancaster University website (<https://lancasteruni.eu.qualtrics.com>). The first webpage of the survey contained statements of informed consent (see Appendix E for Survey Consent Template), to which respondents were required to read and acknowledge before completing the survey. Respondents who chose not to affirm consent were unable to start the survey and were directed to the survey's end page. Anonymity of the survey participants was secured by the absence of any questions on the survey asking for personal information, aside from general demographic identifiers, such as, respondent's age, gender, country of origin, language fluency, and years completed and program of study at SUJ.

The initial participant sign-up list produced 14 volunteers for the survey. As the SUJ Alumni Association is a fairly extensive global network, an additional 44 volunteers for the survey were recruited through the sampling technique of snowballing, or chaining, which involves a process of recruiting new research participant referrals generated from existing participants (Merriam, 2009). For this stage of generating survey data, a total of 31 survey responses (54% response rate) were received over a three-month time period.

The second method that was used for recruiting survey participants was implemented

during the first half of the 2016 calendar year, and involved recruiting survey respondents from a sampling of current students attending SUJ. This was achieved by enlisting the support of three SUJ administrators in January 2016 to distribute my survey to students whose language skills were proficient enough to enable them to respond to an English language survey. The faculties of Economics, Education, and International Liberal Arts were selected, as these departments have the highest number of English speaking students. Due to students being on holidays before the new semester start-up in April, the Deans of the three undergraduate departments, on my behalf, distributed e-mails to the students in mid-May. The e-mails contained a formal invitation to participate in the research, an electronic copy of the Research Study Participant Information form, and a hyperlink to the survey located at the Qualtrics web-based survey repository. Approximately three weeks after the initial e-mail request was made to the students, the three Deans distributed a follow-up reminder e-mail, again on my behalf. The survey was subsequently closed on June 19, 2016 in order to conduct an analysis of the data generated to that point. A total of 393 invitations were distributed to students, with 128 survey responses received (33% response rate) during the six-week period that the survey was made available (May 9 - June 19, 2016).

An overall total of 451 surveys were distributed to SUJ alumni and current students, with a total of 159 survey responses received (35% response rate). Thirty-three of the surveys received were discarded, as only demographic questions were answered by the respondents, and these surveys did not provide responses to any of the global citizenship related items that were the focus of the survey. Twelve of the surveys contained responses in which global citizenship items were partially completed, but sufficiently enough for retention in statistical analysis using a data imputation process

(see explanation in section 4.11). Surveys were fully completed by 114 respondents, giving an overall survey response rate of 28% (126 received of 451 distributed) for statistical analysis.

#### **4.10 Method of Qualitative Data Analysis**

Data analysis in qualitative research is typically related to content and thematic exploration, with content analysis largely concerned with the identification of keywords by frequency or saliency, and thematic analysis focused more on identification and description of ideas (Namey, Guest, Thairu, & Johnson, 2008).

Hsieh and Shannon (2005, p. 1277) define qualitative analysis as, “A research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns”. All 19 transcribed interviews comprise the data set for the qualitative analysis of this research study and were coded in MAXQDA. Archival materials were not assigned codes, however, they were used as supplemental information for the qualitative analysis.

Coding in data analysis is a transformational process for segmenting text or image data for the purpose of collapsing the segments into broad themes in order to conduct an analysis of the data. Punch (2014) notes that qualitative analysis begins with coding, and that coding is the foundational work for later summarizing of the data by identifying patterns and themes. Approaches to specific coding methods used within a research study are typically based on the methodological requirements of the project (Saldaña, 2016). A grounded theory approach, for example, uses inductive analysis to develop concepts linked to the data that are then used to generate theory or explain the data (Gilgun, 2005; Punch 2014). Coding techniques in grounded theory, therefore, place emphasis on “constructing *new* theories inductively rather than on testing previous

theories” (Vogt, Vogt, Gardner, & Haeffele, 2014, p. 382, italics in original). As an initial conceptual framework is typically not apparent within grounded theory strategy, the aim of coding for this methodological approach is to discover meaningful codes in the data for the purpose of integrating research hypotheses into a theory (Punch, 2014).

In Deductive Quality Analysis (DQA), Gilgun (n.d.) proposes that researchers use *a priori* theory in a preliminary manner to focus and guide their research for the purpose of augmenting the initial theoretical model. Contrasting the deductive and inductive analytical approaches, Vogt et al. (2014, p. 431) state that with deductive strategies, “Prior research on the study phenomenon, which you have examined during a literature review, reveals variables of interest that will influence your coding and analysis decisions”, whereas inductive methods are “open to emerging variables of interest and therefore will not make a priori coding and analysis choices”. In my study, existing research by Reysen and associates on antecedents and consequences to global citizenship identity is being used as a framework for examining Soka education’s approach to global citizenship. The deductive coding and analytical processes associated with theory-guided research, therefore, most suitably align with my research design, in that I am utilizing existing research and theory to help illuminate important aspects of my own research (Gilgun, n.d). Notwithstanding the use of *a priori* theory to principally inform one’s research and data analysis, Namey et al. (2008) acknowledge this does not rule out the possibility for theory-driven analysis to also uncover emergent data-driven themes that may be appropriate for inclusion in one’s overall analysis.

**4.10.1 Coding the data.** A particular advantage of *a priori* coding is that it serves as a focus for assigning initial codes to the qualitative data. Namey et al. (2008)

refer to the *structural coding* method, which is a question-based coding system typically used with data generated from structured interviews. The research questions for my study provided an initial guide for establishing eight *a priori* codes for categorizing the interview data. Some examples of these initial codes are: *Normative environment* and *Prosocial values*. As the interview schedules were developed directly from the study's research questions, preliminary codes were also established based on all of the questions from the interview protocols. As certain questions were common for all interviewees, while other questions differed depending on the primary role of the interviewee, a total of 17 additional *a priori* codes were initially developed. A few examples of these additional codes are: *Global citizen definition* and *Global citizenship and global awareness*. After these initial 25 *a priori* codes were established, the audio recordings and hardcopy transcripts of each interview were extensively reviewed for accuracy and congruency before assigning codes to the data.

The next stage involved a thorough rereading of each transcript and then assigning data segments (individual words, phrases, sentences) from each interview to the applicable codes. Richards (2015) refers to this procedure as *Topic Coding*, which occurs early in the coding process, allocates passages to topics, and is the first step to interpretative work. Where a data segment was suitable to more than one code (co-occurrence), it was assigned to each applicable code. New codes were developed for any data segments that did not necessarily fit any of the *a priori* codes. This strategy was beneficial for creating categories that might reveal potentially unique themes from the data (Richards, 2015). The assignment of new codes is an important aspect of the coding phase, as during the ensuing data theming process they could signal the emergence of “newly identified categories [that] either offer a contradictory view of the phenomenon or might further refine, extend, and enrich the [*a priori*] theory” (Hsieh

& Shannon, 2005, p. 1283). Creswell (2005) suggests that the presentation of such contrary evidence provides a more realistic picture of the data set. Gilgun (n.d., “DQA as an Approach...”, para. 12) identifies this process as, “negative case analysis”, which, “ensures that researchers challenge their *a priori* codes, find unanticipated dimensions of these codes, reject some, and formulate new ones”. Merriam (2009, p. 187) offers guidance on how new codes might be developed, as she suggests that the number of people who mention something, or the topic’s uniqueness, or “areas of inquiry not otherwise recognized”, would be important considerations in the coding process. The broad criterion I used for establishing a new code rested with the frequency with which the issue was repeated amongst the interviewees, or if the issue seemed atypical or unexpected to the researcher, but relevant enough to the subject matter of the research that it required flagging for possible future use in the data analysis. As a result, 13 new codes were developed (e.g., *Ikeda*; *Taking action*), bringing the total number of codes to 38.

After all interview transcripts were initially coded, which resulted in a total of 749 coded data segments (a proportion of which were co-occurring codes), all segmented data were revisited, and recoded or realigned if necessary, to ensure that they were appropriately assigned to the most suitable and relevant codes. This process resulted in a reduction of the final code tally to 30, owing to code mergers and deletions due to repetitive or insufficient data segments associated with particular codes. The final coded data set was then further reduced into thematic categories using the process described in the next section.

**4.10.2 Theming the data.** After finalizing the catalogue of codes from my data set, the next stage in the data analysis involved identification and development of

emergent themes that were aligned with my research questions. Distilling coded data into themes requires a further reduction of the text contained in the data set, which Miles and Huberman (1994, p. 11) explain as a process that, “sharpens, sorts, focuses, discards, and organizes data in such a way that ‘final’ conclusions can be drawn and verified”. Attride-Stirling (2001, p. 390) asserts, “There is overwhelming agreement that data reduction is an important strategy for qualitative researchers”. Creswell (2005) refers to a theme, or category, as a form of data reduction that is produced from the aggregation of similar codes to form a major idea. In referring to theme development as an outcome of coding, Saldaña (2016, p.199) defines a theme as, “An extended phrase or sentence that identifies what a unit of data is about and/or what it means”. Braun and Clarke (2006, p. 79) describe the process of thematic analysis as “A method for identifying, analyzing and reporting patterns (themes) within data [that] organizes and describes your data”.

The *thematic network* technique detailed by Attride-Stirling (2001) was used as the principal analytic tool for thematic development of the data set generated by my research. In this method, thematic analysis is organized by systematically extracting the text data at three levels of increasing abstraction—*Basic*, *Organizing*, and *Global*—that produces, “web-like maps depicting the salient themes at each of the three levels, and illustrating the relationships between them” (Attride-Stirling, 2001, p. 388). The basic principle underlying thematic network analysis and construction is explained by Attride-Stirling (2001, p. 389),

A thematic network is developed starting from the Basic Themes and working inwards toward a Global Theme. Once a collection of Basic Themes has been derived, they are then classified according to the underlying story they are

telling and these become the Organizing Themes. Organizing Themes are then reinterpreted in light of their Basic Themes, and are brought together to illustrate a single conclusion or super-ordinate theme that becomes the Global Theme. Thematic networks are presented graphically as web-like nets to remove any notion of hierarchy, giving fluidity to the themes and emphasizing the interconnectivity throughout the network. Importantly, however, the networks are only a tool in analysis, not the analysis itself. Once a thematic network has been constructed, it will then serve as an organizing principle and an illustrative tool in the interpretation of the text, facilitating disclosure for the researcher and understanding for the reader.

**4.10.2.1 Thematic network construction.** The final set of 30 codes was organized using the six-step iterative protocol outlined by Attride-Stirling (2001) as a guide. These steps move the analysis from text reduction, to text exploration, to text interpretation and integration. Step 1 involved reviewing the data set's 30-code catalogue and further distilling these into 17 codes that had "explicit boundaries", were "not interchangeable or redundant", and were "limited in scope and focus[ed] explicitly on the object of analysis" (Attride-Stirling, 2001, p. 391). Examples of these final codes are: *Understanding of global citizenship* and *Personal global citizenship engagement* (See Appendix F for the full list of final codes). In Step 2, the salient data segments from each of the 17 codes were extracted verbatim from the MAXQDA software and transferred onto an Excel spreadsheet under the heading *Issues Discussed* (see Appendix G for a sample of coded data segments extracted as Issues Discussed), which acted as initial catalysts for emerging themes. The general criteria used for determining extracted data segments as issues discussed followed Attride-Stirling's suggestion that the subsequent *identified themes* that are based on the issues discussed

need to be, “specific enough to pertain to one idea, but broad enough to find incarnations in various text segments” (see Appendix H for a sample of identified themes gleaned from issues discussed).

With the identified themes now prepared and catalogued according to their respective initial codes, Step 3 involved a process of constructing the identified themes into a network arrangement of *Basic*, *Organizing*, and *Global* themes. This required an interpretative rearrangement of the identified themes and regrouping them into Basic Themes that centered on commonality of content and, where applicable, the theoretical framework of the research. An example of a Basic Theme is: “SUJ provides lots of opportunities to think about global citizenship and to put it into practice”. Following this regrouping exercise, the Basic Themes were further rearranged into collectives of broader, shared content called Organizing Themes. Each Organizing Theme was labeled in such a way as to provide a discrete description that encapsulated the shared content of the selected Basic Themes that comprised them. An example of an Organizing Theme related to the Basic Theme cited above is: “Multiple opportunities for global citizenship reflection and practice”. The thematic network was completed with the assignment of the Organizing Themes into Global Themes that, “summarize the main claim, proposition, argument, assertion or assumption that the Organizing Themes are about” (Attride-Stirling, 2001, p. 392). As an example, the Global Theme that emerged in relation to the Organizing Theme cited above is: “The Soka University ethos cultivates a global citizenship identity”.

Global Themes are essentially abstracts of the main ideas contained in the textual data set that have been distilled through a systematic process of data reduction and then summarized in a unifying fashion. Attride-Stirling (2001, p. 393) suggests that after

preparatory work of the entire thematic network is completed, each separate network of Basic, Organizing, and Global themes should be illustrated as, “non-hierarchical, web-like representations”, to aid with subsequent stages of exploration and analysis. The substantial volume and, in many cases, word length of the 137 Basic Themes that were developed from the data set (of which approximately 20% were co-occurring amongst various Organizing Themes) prohibited a practical graphical design of the entire thematic network. For audit purposes and subsequent analytic work, however, the complete network was captured in a series of Excel spreadsheets that clearly show the linkages between all three levels of themes. Five discrete Global Themes were developed that were clustered around 17 separate Organizing Themes (see Appendix I for illustrations of each Global Theme and their respective allied Organizing Themes). Step 3 in the thematic analysis process was concluded with the assignment of the Global Themes, which set the stage for subsequent analysis and interpretation.

Step 4 began the analysis stage in which the emergent themes were explored for identification and description of their underlying patterns. The original text was reviewed in the context of the Global Themes, and text segments from the original interview transcripts were located and presented to support the analysis. Step 5 involved synthesizing the thematic network with the objective to, “summarize the principal themes that began to emerge in the description of the network, and to begin to make explicit the patterns emerging in the exploration” (Attride-Stirling, 2001, p. 394). Step 6 concluded the analysis protocol by addressing the study’s research questions through, “exploring the significant themes, concepts, patterns and structures that arose in the text...with arguments grounded on the patterns that emerged in the exploration of the texts” (Attride-Stirling, 2001, p. 394). The “text” in my research is reflected in the participants’ narratives, which are conveyed through the emergent

themes discussed in Steps 4-6, and elaborated upon in Chapter 5, *Analysis and Findings*.

#### **4.11 Method of Quantitative Data Analysis**

Data collected from the on-line survey was imported for statistical analysis into the IBM SPSS Statistics (ver. 23) software package. After importation, the dataset was analyzed for missing data through the SPSS multiple imputation feature. Only one survey item (age) had a relatively high percentage of missing data (18% of respondents did not indicate their age), while most other survey items were missing data that ranged from 0% to 10% of the total possible participant responses. A Little's MCAR Test was executed and showed a significance value of .298, indicating that the values were missing completely at random. Data was then transformed for all variables with at least one missing value. Due to the relatively high amount of data missing for the age demographic, the *series mean* method was run for this item to replace missing values. All other variables with missing values were subjected to a data imputation process to replace the missing values, with five imputations created for the new dataset. The pooled results of the five imputations were used to generate descriptive and inferential statistics for data analysis. In addition to using SPSS analytical tools, descriptive analysis for some data was conducted using Qualtrics' built-in data analysis features.

Survey item clusters were subjected to Cronbach's Alpha to determine the internal consistency of survey items for each cluster. The normative environment cluster consisted of 5 items ( $\alpha = .75$ ), the global awareness cluster consisted of 4 items ( $\alpha = .79$ ), the global citizen identity cluster consisted of 2 items ( $\alpha = .89$ ), the prosocial values cluster consisted of 12 items ( $\alpha = .86$ ), the influence of SUJ cluster consisted of 5 items ( $\alpha = .90$ ), and the global citizen engagement cluster consisted of 7 items ( $\alpha =$

.86). All survey clusters were found to have acceptable reliability coefficients.

A Kolmogorov-Smirnov one-sample goodness-of-fit test was conducted to assess for normal distribution of the survey responses. All Likert-scale survey scores,  $D(126) = .11 - .54$  (range),  $p < .001$  were significantly non-normal. As a result, non-parametric correlational tests were exclusively used for generating inferential statistics.

Analysis of the survey data was used in conjunction with the thematic analysis to discuss the research questions addressed in this thesis.

#### **4.12 Chapter Summary**

This chapter began by situating the research within an interpretivist epistemological tradition that aimed to explore the diverse understandings and meanings attached to the study's subject matter by the research participants. This was followed by a description of the mixed methods research design, and the rationale for using a case study in this research, along with a description of the case study boundaries located at Soka University Japan. Next, a discussion ensued of the research ethics involved in this study, with attention given to insider research, as well as cultural and language issues. A discussion of the research's trustworthiness was followed by explanations of the methods used for recruiting the research participants, and how the qualitative and quantitative data sets were generated and analyzed. The next chapter provides an analysis of the data, answers the study's research questions, and offers a statement of findings for each question.

*Most students, faculty, and educators on campus  
are seeking the meaning of global citizenship.*

Interview participant

## **Chapter 5: Analysis and Findings**

### **5.1 Introduction**

The principal purpose of this study was to research the extent that Soka education's philosophy and practices cultivate global citizenship identity and engagement. A secondary aim of the study was to investigate how Soka education's approach to global citizenship education in higher education contributes to the promotion of social justice and wellbeing. The research takes the form of an instrumental case study of Soka University Japan. The study was conducted as a mixed methods design using qualitative and quantitative data to gain an understanding of how the SUJ community understands various aspects of global citizenship, and how global citizenship education is addressed at SUJ. Findings contained in this chapter are largely based on the data generated from the participant interviews and an on-line survey.

This chapter begins with a description of the respective profiles of the interview and survey participants, followed by an analytical response to the research questions (restated below). Following the analysis of each research question, I provide key findings in a summary statement.

Research Questions:

1) *To what extent does SUJ cultivate a global citizenship normative environment and promote global awareness?*

2) *To what extent do SUJ students identify as global citizens?*

3) *To what extent do SUJ students endorse prosocial values?*

4) *To what extent are SUJ students globally engaged?*

## **5.2 Participant Profiles**

**5.2.1 Interview participants.** Claims of validity in research findings can be strengthened through the use of triangulation procedures, such as data sources, theories, methods, and investigators (Creswell & Miller, 2000). One method for triangulating data sources is to use a broad range of interview participants in the research in order to verify their perspectives and experiences with one another (Shenton, 2004). A fairly diverse interview participant group from the SUJ community was recruited that included a total of 19 administrators, faculty, students and alumni, affiliated with ten different university departments (undergraduate faculties of Education, International Liberal Arts, Law, Economics, and Letters; graduate departments of Teacher Education, Economics, Letters, and Engineering; and Soka Women's College). The largest academic discipline represented was Education, with 53% of the participants identifying as administrators, teachers, current students, or alumni from the undergraduate education faculty or graduate school of education. Ten of the interviewees identified as male (53%) and nine interviewees as female (47%). In terms of longevity of employment experience, the mean length of time that the nine administrator and faculty participants had been working at SUJ was 14.1 years ( $SD = 10.6$ ), with a range from 2.5 to 33 years. Three faculty members and one administrator were also alumni of SUJ. The mean number of years since graduation for all nine participants who identified as SUJ alumni was 21.7 years ( $SD = 12.4$ ), with a range

from 2 to 40 years<sup>18</sup>. Importantly, the participants' graduation years from SUJ were from all five decades since the founding of the university in 1971, allowing for varied perspectives and experiences over the entire lifespan of the university. Current students studying at SUJ who participated in the interviews were either at the sophomore (3<sup>rd</sup> year), senior (4<sup>th</sup> year), or graduate (PhD) level, and studying in one of three different departments. One of the senior students was also completing SUJ's concurrent Global Citizenship Program.

**5.2.2 Survey participants.** All survey participants were required to have a level of English language proficiency sufficient for completing the survey. With roughly 10% - 20% of SUJ students having a qualified level of English language proficiency<sup>19</sup>, the student sample for my survey research represents approximately 6% - 12% of SUJ students who are considered proficient with everyday English language usage, and just over 1% of the entire SUJ student population. Findings with respect to the survey data, therefore, will be cautionary, and considered only as suggestive when making claims concerning representativeness of the general SUJ student population.

Appendix J (*Survey Participant Demographics*) provides descriptive statistics of the survey participants' demographic information. Survey respondents identified as either female (64%) or male (36%), with ages ranging from 18 - 65 years old ( $M = 25.1$ ,  $SD = 10.5$ ). More than 82% of the respondents identified Japan as their place of birth, with 10 other countries being identified as places of birth origin. Nearly 86% of the respondents identified East Asian as their cultural/ethnic identity. The vast majority of participants (76%) identified as current undergraduates at the time the survey was taken, i.e., had completed less than 4 years of study. Nearly one-quarter (24%) of the

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<sup>18</sup> I was very fortunate to have interviewed two alumni from SUJ's first cohort (1971).

<sup>19</sup> M. Suzuki (personal communication, June 3, 2016).

respondents were only just beginning their studies at SUJ, with another half (52%) in the process of completing their undergraduate studies. The final quarter (24%) of the respondents identified as having already graduated from SUJ. The participants were studying, or had studied, predominantly in the faculties of International Liberal Arts (53%), Education (18%), and Economics (10%). The rest of the respondents were from a sprinkling of other undergraduate (13%) and graduate studies (6%) programs. A relatively small number of the respondents (6%) were concurrently participating in SUJ's Global Citizenship Program.

### **5.3 Preface to the Analysis**

In their description of thematic analysis, Braun and Clarke (2006, p. 92) suggest that a detailed analysis is required of each theme that not only identifies the story about the themes, but also how each theme, “fits into the broader overall ‘story’ that you are telling about your data, in relation to the research question or questions”. As outlined in Chapter 4, my thematic analysis takes the form of distilling the interview data over a staged process in which the text data is extracted at three levels of increasing abstractness that produces global themes related to the research questions (Attride-Stirling, 2001). The research questions are addressed below with specific reference to the global themes that emerged from this process. Additionally, Chen et al. (2011, p. 136) state that reader understanding and insights are strengthened by research findings that provide, “verbatim quotations or extracts from interview transcripts so that readers can have their own interpretation of the data”. Interview participants’ responses are provided extensively in this section to support the thematic analysis.

This chapter examines the global themes identified from the thematic analysis. The analysis of each research question takes the form of an exploration of the pertinent

themes that emerged from the interviews, in conjunction with an examination of the survey data, where applicable. The respective organizing themes for each global theme are also identified, however, only the most salient organizing themes are elaborated upon in addressing the research questions.

The following abbreviations are assigned to all participant quotes to identify the participants' key affiliation within the SUJ community: Adm = senior administrator; Fac = faculty; Alu = alumni; Stu = current student. The number appearing after the abbreviation identifies the specific interview participant (e.g., Adm1 is the 1st participant in a senior administrator position at SUJ). In some cases gender is identified for a particular quote, however, its usage does not reveal the identity of the participant. No other participant identifying information is provided, in order to honour the confidentiality agreement with the research participants. All participant quotes are taken verbatim from the transcripts, and were slightly edited only in those instances where the original language usage required some degree of modification to capture accuracy of intended meaning, particularly for participants who lacked sufficient fluency with the English language.

#### **5.4 Research Question 1: To What Extent Does SUJ Cultivate a Global Citizenship Normative Environment and Promote Global Awareness?**

Normative environment represents perceived valued others in one's everyday life (in this case; friends, professors, administrators, etc., within the SUJ community) who endorse global citizenship. Global awareness refers to knowledge of global issues and one's interconnectedness with others (Reysen & Katzarska-Miller, 2013a). Two global themes emerged from the participant interviews that relate to this first research question, and each will be explored separately.

**5.4.1 Global Theme #1: The Soka University ethos cultivates a global citizenship identity** (see Figure 5.1). This theme emerged from a number of organizing themes that ostensibly identified the SUJ educational experience as one filled with multiple opportunities to understand the meaning of global citizenship. Before looking at these opportunities for SUJ students to learn about and assimilate global citizenship into their lives, it is helpful to examine the SUJ community's general understanding of global citizenship. As a collective, the participants offered a number of perspectives on global citizenship that are universally referenced in the



**Fig. 5.1 Global Theme #1: The Soka University ethos cultivates a global citizenship identity.**

research literature, such as a feeling of interconnectivity with others around the world (Khoo, 2011), having empathy for others and caring for their wellbeing (Brunnel, 2013), understanding and appreciating diversity (Hendershot & Sperandio, 2009), and being tolerant of difference (Nussbaum, 1997). On the whole, I was impressed with the

participants' level of understanding of global citizenship, and in particular the degree of concurrence with conceptualizations in the academic literature. For example, the following participants' comments illustrate the various meanings that were ascribed to global citizenship,

*I think it's [global citizenship] the desire to want to learn about diverse people, culture, ethnicity, history. Next, I think it's the aspect of being able to appreciate and respect those differences. Next, I would think, a certain sense of responsibility about understanding the global consequences of one's actions, such as in the environment ... and then, the empathy part. The desire to want to create a world that is more peaceful, more tolerant of differences, and more respectful of diversity. All of those things, I feel, are part of what we would say is global citizenship. (Adm2)*

*I think that [global citizenship] requires the quality of embracing all humanity and understanding any suffering that is happening around the world. (Stu3)*

*A point that I'll be making in my class today is that the world, the globe, is a system, and global citizens, global leaders, understand that we are interconnected. (Adm4)*

*I think global citizenship is a choice that we can make or an opportunity that we—each human being—have, where we can think about issues around the world or issues around ourselves as our own issues and problems, instead of thinking 'this issue is only relevant to Asia' or 'this is happening in South America'. So, it's that kind of thinking where we take initiative, or we make a choice that this issue actually is relevant to me. (Alu2)*

While it might be expected that SUJ administrators and faculty would be fairly knowledgeable about global citizenship, given their respective positions and qualifications, students and alumni also expressed a sharp understanding of this concept. One possible explanation for this consistency is that SUJ appears to be a learning environment that was specifically created for fostering global citizens. One of the participants referred me to a series of speeches delivered in 1996 by the university's founder, Daisaku Ikeda, a constant and highly influential presence at SUJ. Ikeda's extraordinary prominence within the university community will be more explicitly addressed later in this section. In one particular speech entitled, *Education Toward Global Citizenship*, which parenthetically, was referenced by almost half of the interviewees, Ikeda (2010a, p. 116) remarks, "The work of fostering global citizens ... is a vital project in which we all are participants and for which we all share responsibility". This bond of shared responsibility was quite evident with each person I interviewed, and was often expressed in quite prideful ways,

*My understanding is that while there are quite a few higher education institutions in Japan that are far ahead of Soka University in terms of policy and practice level, Soka [University] is somehow special in creating a climate for promoting global citizenship. (Fac1)*

Another faculty member reflected on the holistic nature of the university's ethos of cultivating global citizenship reflexivity,

*It has always been difficult for me to find how the institution as a whole promotes or helps students develop these [global citizenship] prosocial values and behaviours. My conclusion is that it's an ethos... Everybody, not everybody, but most all students, faculty, and educators on campus are kind of*

*seeking the meaning of global citizenship... So when you're walking around on campus, and you bump into people, or you pass somebody in the hallway, or you have to go talk to an office administrator, or you need to go talk to a professor, there seems to be this kind of broader viewpoint of why we're here on campus. (Fac5)*

Providing opportunities for self-reflection and perspectives shifting have been noted as critical aspects of global citizenship education (Clifford & Montgomery, 2014; K.R. Stoner et al., 2014). From this student's viewpoint, SUJ provides many educational opportunities for students to not only contemplate the meaning of global citizenship, but to also think about possibilities for active engagement as a global citizen,

*Soka University provides us with a lot of opportunities to think about global citizenship, I'm sure. I really think that Soka University students are required to think and act on how well we can put these things into practice. (Stu3)*

Judging from the perspectives of the participants I interviewed at SUJ, it is evident that global citizenship is a consistently well-understood concept at the university. This development likely stems from the multiple curricular and co-curricular activities afforded at the university to study global citizenship, as suggested by Stu3. The next section examines the variety of these learning opportunities that are made available to SUJ students.

**5.4.2 How global citizenship is cultivated at SUJ.** The interview participants identified a number of ongoing components of SUJ's curricular and co-curricular environment that serve to cultivate a global citizenship identity. The most frequently

mentioned are:

- SUJ's founding principles.
- Courses that study and explore global citizenship.
- Foreign language courses.
- International student admissions.
- A dedicated student-centered learning commons facility (called "SPACe"), where international and Japanese students interact to share experiences and perspectives from their own cultures.
- Opportunities for global travel and study through international exchange, internships, volunteerism, service learning, and study abroad.
- A university club called "World Association", in which Japanese and international students engage together in global citizenship activities.
- Global Citizenship Program.
- Visiting guest lecturers and faculty from other countries.
- Visiting international VIPs and global leaders who interact with students through lectures and discussions.
- SUJ founder Daisaku Ikeda's speeches and writings.

While many of the learning opportunities identified above are also offered at higher education institutions around the world that deliver global citizenship education programs, a few are unique to SUJ's normative environment, and will be explored here.

**5.4.3 SUJ's founding principles.** It was suggested by one participant that,

“The founding principles of Soka University as well, I think, also drive the students to discover what global citizenship is.” (Fac5). SUJ’s three founding principles (Soka University, n.d., p. 1) are:

Be the highest seat of learning for humanistic education.

Be the cradle of a new culture.

Be a fortress for the peace of humankind.

The first principle speaks to the notion of value creation as central to SUJ’s mandate to cultivate its students’ potential to be of benefit to humanity. Value-creating pedagogy refers to Makiguchi’s aforementioned belief that human beings possess unlimited potential to create value, and that the goal of education is to increase one’s ability to do so (Goulah, 2012b). This principle is captured in the comments of a senior administrator, who reflected on SUJ’s practice of humanistic education,

*We’re focusing on the development of the person as a whole individual...to be able to develop as a human being, who is going to be globally aware, who’s going to have global compassion, who’s going to be able to take action for the wellbeing of society. The development of character, that’s part of our principle. (Adm2)*

Other participants referred to a global citizen as, “a person who is capable of value-creation for both oneself and others’ happiness” (Fac1), and someone who, “takes action for the betterment of society and thus creates a positive influence and value in the society” (Alu1). The link between value creation and global citizenship is further addressed in research question 4.

SUJ’s second founding principle refers to its objective, “To be a cradle for the creation

of a global culture based on the solidarity of global citizens” (Soka University, n.d., p. 1). One participant interpreted this statement as the development of, “a culture based on humanism as the centre of value, as the centre of choices and decision-making” (Adm2). Centering on the idea of solidarity, this principle speaks, perhaps, to the concept of interconnectedness (addressed in Global Theme #2), as elucidated by this faculty member,

*Global awareness is understanding the connection that ties our lives together. By doing so, we are enabling ourselves for the first time, to consider and care for strangers who are invisible to us. (Fac3)*

The university’s third founding principle signifies commitment to the ideals of happiness and peace as a core pursuit of Soka education. Ikeda (2006a, p. 341) writes, “The aim of Soka education is the happiness of oneself and others, as well as society as a whole and peace for all humanity”. This sentiment is echoed in the following participant’s comment,

*Cultivating a feeling of concern for the welfare of others is considered an extremely important part of Soka education, of humanism. I think the otherness, of connecting one’s happiness with the happiness of others, is a part of it. (Adm2)*

Another senior administrator talked about her responsibility in helping to actualize students’ initial aspirations to work for world peace,

*Many of our students here at Soka [University] come wanting to save the world. They come wanting to contribute to world peace. But they have a very difficult time operationalizing that concept. They have a limited and narrow*

*view of where one might contribute to world peace. So my job, and I believe our job in this department, over the course of four years, is to broaden their horizons, to broaden their understanding, and to broaden their imagination, so that they can see themselves in a whole host of positions, worldwide or in Japan, serving in this role of being a contributor to global change. (Adm4)*

Relatedly, a number of students and alumni offered examples of how they planned to operationalize their university's third founding principle. One senior student, soon to graduate and begin a teaching career, described how he intends to use his education at SUJ to promote the ideals of world peace,

*I want to teach my students how peace is important and how they have to make actions by themselves...I want to teach students to be global citizens...so that the students can work for world peace, even if it is in Japan or foreign countries. (Stu4)*

Interestingly, both of the above remarks make reference to contributing to global change, whether in Japan or internationally. A rather unique example of this comes from an alumnus employed as a high school teacher. He discussed a learning module that he developed, in which his students study one of Ikeda's annual peace proposals. Working in small groups, the students craft original peace proposals based on their study of contemporary global issues, such as environmental sustainability, human development, and human rights. The alumnus explained how this activity is beneficial to both him and his students,

*So, as a teacher, of course, I have to also learn with them. That helps me be in tune with what is happening in society and how I can contribute to those*

*global issues. (Alu5)*

SUJ's three founding principles are very much reflected in the notion that personal involvement in global citizenship engagement can be at a local and global level. Students at SUJ are continually reminded that their education should be of benefit to the happiness and wellbeing of themselves, their local communities, and global society. A rather unique way (for a university) that this message is delivered to the SUJ community comes from the institution's founder, Daisaku Ikeda.

**5.4.4 Ikeda's distinctive influence on global citizenship at SUJ.** Ikeda's peace proposals, submitted annually to the United Nations since 1983, were mentioned by a number of participants as being highly influential in their thinking about global citizenship. However, Ikeda's inspirational impact on the SUJ community's understanding and exploration of global citizenship is not confined solely to his yearly peace submissions, as explained by this faculty member,

*The founder of Soka University is such a prolific writer, and there is so much material on the founder's viewpoints of global citizenship. The students definitely are exposed, and read, and study much of what the founder has written. So the influence of the founder, yes, is really huge. It's probably more profound than what the university, as an institution, promotes. (Fac5)*

Student and alumni participants' experiences provide a sizeable level of support for Fac5's assessment of Ikeda's influence. Eight of the ten participants responded that they first became aware of global citizenship by reading material written by Ikeda, while they were studying at SUJ. When asked what had influenced them to become globally aware or knowledgeable of global issues, seven participants replied that

Ikeda was their primary influence, with assured responses such as, “Definitely, President Ikeda and his peace proposals!” (Alu2) and, “Of course, President Ikeda!” (Alu3). The preponderant sentiment expressed by current and former students is well represented by one alumni’s remark that, “Dr. Daisaku Ikeda<sup>20</sup> has given me the biggest influence. By reading his books and his speeches to students, I began to realize the importance of knowing and understanding global issues” (Alu1). Aside from Ikeda’s motivational impact, parents and friends were also mentioned by a few students as contributing to their global awareness. Interestingly enough, the nature of this influence typically came by way of the family member or friend making reference to Ikeda.

To the SUJ (and SGI) community, Ikeda exemplifies what it is to be a global citizen. A few participants made reference to the Nichiren Buddhist convention held in 1975 that established the Soka Gakkai as an international umbrella organization (SGI), with Ikeda as its inaugural president. Ikeda’s inscribing the moniker “World Citizen” beneath his signature was impactful, as explained by one participant, in that Ikeda had typically acknowledged his citizenship as Japanese, but not so on this meaningful occasion. This particular participant, who was studying at SUJ at the time, recalls how “shocked” and influenced he was by this gesture. Another more recent alumni gave the following impression of Ikeda’s self-proclamation of world citizenship,

*When I learnt that the founder of SUJ, Dr. Daisaku Ikeda identified himself as a global citizen when he attended the first SGI General Meeting, I saw him as an exemplary leader of global citizens. (Alu1)*

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<sup>20</sup> The honourific title of “Dr.” refers to Ikeda having received more than 360 honorary doctorates from colleges and universities around the world (Daisaku Ikeda Website, n.d., “Academic Honors”).

Another participant spoke about Ikeda as a longstanding model for global citizenship, “Founder Ikeda sensei has always been a global citizen, and has showed us how to behave as a global citizen by his behaviour... [he] promoted global citizenship from the beginning, from the foundation of our university” (Adm3). Two students reflected on the impact that Ikeda had on them, both academically and personally,

*I was taught about global citizenship a lot by Dr. Ikeda... As I read his books and his speeches, I was inspired by him. One of my missions of my life should be being a global citizen, instead of just being a Japanese citizen. (Stu3)*

*I first became aware of global citizenship when I entered this university. Until then, I didn't care what a global citizen is. But through classes and the speeches of Daisaku Ikeda, I became aware of global citizenship. (Stu4)*

To those who are unfamiliar with the SGI and Ikeda's role within the organization, it might seem peculiar that SUJ's founder has had such constant and impactful influence on its students. It is likely that most university students around the world are not even aware of their university's origins, let alone study the writings of its founder(s). As a SGI member who has studied Ikeda's speeches and writings for over three decades, I believe that I have a valuable emic perspective into this dynamic. Much of the respect and admiration for Ikeda is related to his charismatic personality, but moreso, I believe, it is owed to his faithful adherence to the beliefs and conduct of a global citizen committed to human rights on an international scale, as acknowledged by Gamble and Watanabe (2004). One might say, in the vernacular, that Ikeda “walks the talk”. One story told to me by an alumnus demonstrates the unique connection between Ikeda and SUJ students. As is typical at many universities, at the end of the calendar year most Japanese students living on campus at SUJ return home to visit

their families. Some students are unable to leave the campus due to financial constraints, and so they spend, as the alumnus characterized, a very lonely New Year's celebration in the dormitory. On one such occasion, the alumnus, who was a senior student at that time, decided to remain in the dormitory over the holidays to keep the others company, despite the fact that he could have gone home to be with his family. Somehow, Ikeda heard about this gesture and sent him a gift. The alumnus recalled how happy he felt when he received the gift,

*That is the most lonely holiday time and somebody cared about me. It's such a warm feeling. So, the founder, President Ikeda, always keeps encouraging us on lots of occasions. That is really touching to us. Naturally, you want to follow that [example], like him, to care for others. (Alu2)*

This story is indicative of a culture where empathetic concern for the wellbeing of others, a characteristic of global citizens (Reysen & Katzarska-Miller, 2013a), is observed through the modeling of perceived significant others in one's environment. It provides a level of evidence to support my finding that SUJ's normative environment functions as an antecedent to global citizenship identity. The next section further explores the SUJ caring culture that seems to pervade the university environment.

**5.4.5 SUJ's culture of care.** A salient aspect of SUJ's ethos of cultivating global citizens relates to the university's "culture of care" that ubiquitously permeates the campus environment. This culture appears to be related to the "kohai-senpai" (senior-junior) relationship, which is a deeply rooted socio-cultural tradition in Japanese society that is largely based on age (Takahashi, 2014, para. 2). One administrator described the caring connection at SUJ in this manner,

*There is a very strong culture here on campus, a student culture of care [that] is palpable. It's older students caring and providing for younger students. That culture of care amongst students is, I think, a force to be reckoned with, that does not exist, I think, in this same fashion in other campuses.... It's present between faculty and students, but it's striking amongst students. Very, very strong bond amongst students, and it's about care. (Adm4)*

While this type of social relationship is not necessarily unique to the SUJ milieu, a number of participants commented on its distinctiveness at their campus. For example, another administrator gave her view of the senior-junior relationship dynamic, positing how its sustainability over generations of students is related to global citizenship,

*I also think that the communication that goes on between senior students and junior students is very strong here at Soka University. Why does that happen? That's also linked with global citizenship and empathy, because the senior students feel that what they gained through their university life they would like to share with the junior students. When junior students receive that kind of generosity, that kind of treatment, I notice that it is passed on from one generation to the next. It sounds so simplistic, but I have to say I've witnessed it myself over these 17 years, and it's the notion that when someone has gone out of their way and supported you, and helped you, and given information, or when you're having problems and have worked on it with you, there is so much appreciation. You experience that yourself, you're on the receiving end, so a lot of our students begin to say, "I received so much, I want to be able to give". That happens a lot. (Adm2)*

An alumnus provided a personal example of this dynamic in action. He spoke of his

experience as a young international student who could not speak Japanese when he first entered SUJ. At that time learning the Japanese language was a requisite to continuing one's studies at the university. Despite trying many learning strategies on his own, he could not grasp the language. His struggles did not go unnoticed by a fellow student, and soon a large number of students self-initiated a study group to help him overcome his language learning challenges. Here is a portion of this alumni's narrative of his experience, illustrating the culture of care that has pervaded the university for decades since its founding,

*We would go to the cafeteria and they would teach me what had happened in the class. They would show their notes to me because I couldn't take notes. They kept encouraging me. That is how I learned Japanese. If I went to another university, I think I would have stopped, but because it was Soka University, in that environment where people really cared about each other, I was able to learn Japanese. So, I won't forget that. I shouldn't forget that.*

(Alu5)

The caring aspect of the SUJ community also extends to the teacher-student relationship, and again, seems to be connected to the institution's intentional cultivation of global citizenship, as explained by this faculty member,

*I think that Soka University promotes global citizenship, or I try to promote global citizenship as an instructor, by cherishing each student. The university has a great policy where students come first. As an institution, I think, the university tries very hard to promote cherishing and caring for the [students'] wellbeing—not just teaching and scholarship—but definitely cherishing each student as an individual. (Fac5)*

Another example is from a student enrolled in SUJ's Global Citizenship Program (GCP), who expressed gratitude for the care provided by the teachers in this program,

*I got many influences from especially the teachers of the GCP program. I think they are global citizens. They have not only the skills to teach, but also they really try to support us, try to foster us, try to help us. Even though they have a lot of work, a lot to do, and they don't have much time, they don't hesitate to spend time with us to support us. They think globally, they think from many perspectives, and they are really passionate to help people. (Stu1)*

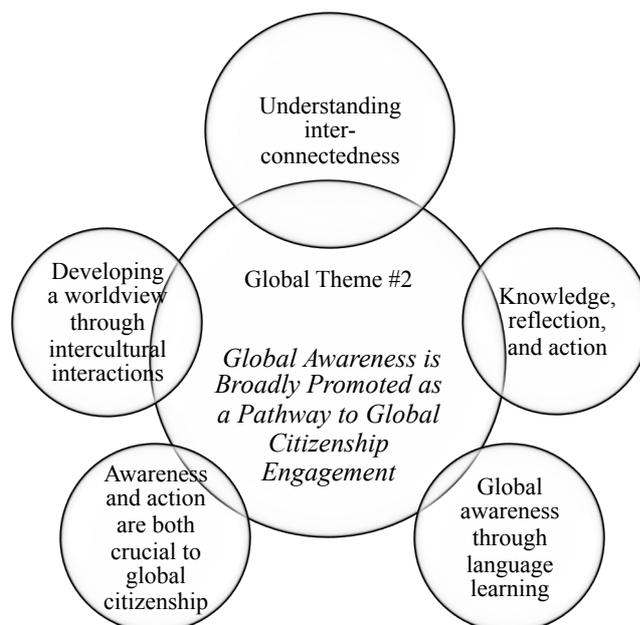
**5.4.6 Buddhism and global citizenship.** A final point in this exploration of Global Theme #1 is worthy of mention, as the topic of Buddhism surfaced in more than 40% (8 of 19) of the participant interviews. While SUJ is a non-denominational university, Soka education is firmly rooted in Buddhist philosophy, and one might certainly expect that references to Buddhism would appear amongst the participants. Some comments were quite striking in revealing the participant's particular understanding of Buddhism's connection with global citizenship. For example, Fac1 remarked, "My conviction is that Soka University's climate [for promoting global citizenship] has something to do with Buddhist principles that are permeated in people here". Another participant explained how Buddhist belief in the equality of all human beings is linked to global citizenship,

*I think to be a global citizen relates to the understanding of human beings. That kind of thing [Buddhist philosophy] is very important for us to understand other people, and because of that philosophy we feel that everybody in the world is the same. That kind of thing [Buddhist philosophy] helps us understand the equality of human beings, and based on equality we can*

*respect the existence of others, and we can deeply understand how they are living, and what they are, and so on. So I think that global citizenship relates to these kind of prosocial values through the philosophy of being equal. (Adm3)*

In certain ways, Buddhist philosophy and global citizenship appear to share some common ground. One particularly strong affiliation is that they are both deeply concerned with the notion of interconnectedness, which is examined in the next section's exploration of Global Theme #2.

**5.4.7 Global Theme #2: *Global awareness is broadly promoted as a pathway to global citizenship engagement*** (see Figure 5.2). While the central focus of Global Theme #1 is the comprehensive manner in which the SUJ environment cultivates a global citizenship identity, Global Theme #2 looks at how SUJ promotes global awareness, particularly as it relates to engagement as a global citizen.



**Fig. 5.2 Global Theme #2: Global awareness is broadly promoted as a pathway to global citizenship engagement.**

**5.4.8 Global awareness and action.** In 2014, of the nearly 800 universities operating in Japan, SUJ was one of 37 selected by the Japanese government to participate in the “Go Global Japan” initiative. For its part in this project, SUJ pledged to, “foster global citizens for building peace and sustainable prosperity” (Soka University, n.d., p. 4), suggesting that teaching global citizenship is more than simply educating students to become globally aware—it should be linked to constructive, globally-engaged action. A number of interviewees reflected on global awareness as a requisite for global citizenship, with comments such as,

*I do think global awareness is the key to be a global citizen. (Stu2)*

*It is necessary to develop a global awareness to become an ideal global citizen. (Alu1)*

*I think to be aware is a very strong thing. From there people can take action, but I think to be aware is the first step. (Alu2)*

In acknowledging the importance of being globally aware or knowledgeable, participants also stressed the practical application of that knowledge as a requirement for global citizenship,

*Having knowledge [of international issues] is something that is a necessary condition but not a sufficient condition for being a global citizen...In order to foster global citizenship, praxis is also required. (Fac1)*

*I am in the process of becoming an ideal global citizen by learning and understanding global issues and trying to take action that can bring a positive impact. (Alu1)*

*Global awareness, for me, is to be aware of facts in the world. But a global citizen doesn't just leave it at awareness, they try to take action. (Stu1)*

*Global awareness is to know something about the world, and the next step is to think about it, and the next step is maybe to interpret what I need to do, or what I can do for the situation. (Fac4)*

These perspectives seem to align with Oxfam's (Oxfam, n.d.) GCE curriculum entitled, "Learn-Think-Act", as well as support the pedagogical practice recommended by Lorenzini (2013, p. 433), "If we want to prepare our students to be globally engaged citizens in an increasingly interdependent world, we must help them to connect knowledge and action".

Another faculty member offered a personal insight into the challenges that might exist in manifesting one's awareness of global issues,

*That would be probably the hardest part about being a global citizen...coming back to my own daily life, and trying to figure out how that knowledge [awareness] can be developed as something that I can apply to my own daily life. (Fac5)*

To a large extent, the essence of global citizenship education is to help students make the transition from being globally aware to becoming globally engaged (UNESCO, 2014), and possibly vice versa. Interestingly, Reysen and Hackett (2016) note that research has shown that participation in activist organizations (e.g., peace movement, promoting social justice) can elevate one's global awareness. The following examples illustrate how SUJ helps its student with global awareness and engagement, in particular through foreign language acquisition and experiential learning.

**5.4.9 Language learning, travel abroad, and global awareness.** Wanner (2009) argues that foreign language study prepares students for a multilingual world more than any other curricular component. Ikeda (2010a, p. 106) similarly contends,

Language skills can help to bring the world together. Language is a tool that enables us to expand our chances of learning about the lives and values of people throughout the world as well as promoting heart-to-heart exchanges.

Soka education clearly regards foreign language acquisition and foreign travel as important elements of global awareness and global citizenship engagement,

Soka [University] strongly encourages students to experience study abroad. This is because students will not only acquire language skills and cross-cultural understanding but to also have heart to heart exchange which transcends all barriers. From these experiences, they will be able to discover more about themselves and have deeper insights of Japan and the world.

(Soka University, n.d., p. 10)

To augment its students' study abroad experiences, SUJ provides courses in 17 different languages, with English being of prime importance; "Since the university was selected to be one of these super-global universities in Japan, there's been an emphasis to increase language skills, specifically what has now become the international language, English" (Fac5). Additional resources are available at the university through the World Language Center (WLC), which has a mission "to promote global citizenship through the cultivation of foreign language ability and multicultural competence...by providing programs for developing foreign language skills." (Soka University World Language Center, 2016, "WLC mission statement").

Schattle (2008a) suggests that the three essential components of global citizenship are awareness, responsibility, and action. It is noteworthy that, in delivering its language programs, the WLC acknowledges the relationship between these three factors:

Moreover, because the role of global citizens extends to *action* that contributes to the cause of happiness and peace, the programs and environment of the Center shall be designed to foster in students a sense of social *awareness* and *responsibility*, which transcends national and cultural boundaries. (Soka University World Language Center, 2016, “WLC mission statement”, italics added for emphasis)

The WLC’s position on the importance of language learning was supported by a number of participants, with comments such as,

*Because language is connected to culture, we can have a lot of perspectives by learning other languages. So maybe it [language learning] might be connected to becoming a global citizen. (Fac4)*

*To promote, or to help students develop prosocial values and behaviours of global citizenship, I think the first thing is language. In order to understand what is happening in the world, I guess first, students need to develop the basic skills of communication, so language. (Fac5)*

Foreign language acquisition has clear benefits for global engagement, as asserted by Wanner (2009, p. 84),

To give students the chance of interacting with another community on its own terms and in the native language opens up a true experience and appreciation

of the other culture. Only in this constructive and engaged way will students be able to conquer any disconcerting sense of otherness in the international setting.

Turning briefly to related data from the SUJ survey, responses to the language fluency and foreign travel questions show that nearly three-quarters (71%) of the survey respondents reported that they were fluent in at least two languages, with over 7% reporting fluency in three or more languages. With respect to travel, over half (56%) of the survey respondents indicated that they had participated in study abroad during the course of their studies at the university. When filtering out respondents who had only just begun their first semester at the university, the percentage of students who had participated in study abroad rises to 63%. This participation rate significantly exceeds SUJ's 12% overall annual rate of study abroad participation (Soka University, 2016a, "Statistical Data"), as well as the reported 8% overall international rate of study abroad involvement by students in tertiary level education (OECD, 2014, p. 354). This discrepancy is likely due to the overrepresentation of survey respondents from SUJ's academic programs that intentionally integrate study abroad into their curriculum.

It is interesting to note that a very high percentage of survey participants (84%) reported that they had travelled to at least one country outside of Japan since beginning their studies at SUJ, with this number rising to 94% when filtering out first semester students. One-third of the respondents had travelled fairly extensively (to four or more countries) while studying at SUJ. The survey data indicates a statistically significant relationship between global awareness and amount of international travel,  $r_s(126) = .25, p < .01$ , and between global awareness and the number of languages

spoken,  $r_s(126) = .22, p < .05$ . Global citizenship identity was also significantly related to amount of travel,  $r_s(126) = .26, p < .01$ , and to language fluency,  $r_s(126) = .22, p < .05$ , suggesting that both global awareness and global citizenship identity are positively impacted by international language learning and travel.

While there appeared to be a consensus viewpoint that language acquisition was an important and beneficial skill for global awareness, some did not necessarily see it as a compulsory ingredient of global citizenship. This participant, for example, explained how students could become more globally aware and engaged, without being required to learn another language,

*We as a faculty, in fact, have talked about this a great deal, because there is a misconception that to be a global citizen you have to be able to speak another foreign language, and we feel that is not what we're trying to promote here—but being globally aware, developing that empathy. As an example, we have a group doing a lot of volunteer work within Japan and many of them don't speak a foreign language fluently, but through that kind of work they're trying to find case studies from abroad, for example, of how the people of other countries are dealing with similar situations. Now, I would say that would develop a global framework in their minds, even if they're not able to speak another language. (Adm2)*

Makiguchi, who neither spoke a second language nor travelled outside of Japan, was nevertheless cited by a student as an example of a global citizen because of his prosocial actions,

*Even if he (Makiguchi) hadn't been to a foreign country, he made a big impact*

*to the world. So, I learned that, even if he or she can't speak English, or if he or she has not been to a foreign country, if you made actions for the world, you are a global citizen. (Stu4)*

A faculty member related a class discussion about the connection between language acquisition and global citizenship, where some students were somewhat critical of SUJ's focus on learning the English language as a vehicle for global citizenship. The professor's position was stated as,

*Because language is connected to culture, we can gain a lot of perspectives by learning other languages. So maybe it might be connected to becoming a global citizen. (Fac2)*

The connection of language learning and international travel to global citizenship might be viewed as one that augments global awareness and a global citizen perspective, but not necessarily required as qualifications for global citizenship. This position is concisely articulated by Ikeda (2010a, p. 112), as he reflects on the multitudes of people he has met from around the world,

Certainly, global citizenship is not determined merely by the number of languages one speaks or the number of countries to which one has traveled...I have many friends who have never traveled beyond their native place, yet who are genuinely concerned for the peace and prosperity of the world.

**5.4.10 Interconnectedness and global citizenship.** A final theme to be explored in this section concerns the participants' understanding of interconnectedness as a component of global citizenship. In the research literature, recognition of our interconnectedness with each other, and with the environment, is frequently associated

with a global citizenship perspective (Obelleiro, 2012; Pallas, 2012; Sperandio et al., 2010). A few participants offered metaphors, such as *Spaceship Earth* and *The Butterfly Effect*<sup>21</sup>, to help explain the meanings they attach to global citizenship. Many participants commented on Ikeda's 1996 lecture at Columbia University that is widely studied at SUJ, and in particular referred to the excerpt in which Ikeda defines one of the essential elements of global citizenship as, "The wisdom to perceive the interconnectedness of all life and living" (Ikeda, 2010a, p. 112). One participant (Fac1) made reference to the Buddhist parable of Indra's Net, again mentioned in Ikeda's Columbia University speech,

Suspended above the palace of Indra, the Buddhist god who symbolizes 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 image of all the other jewels in the net, which sparkles in the magnificence of its totality. (Ikeda, 2010a, p. 113)

Certain aspects of Buddhist philosophy have a close affinity with the concept of interconnectedness, one of which is explained by Hays (1993, p. 17),

The Buddhist theory of dependent origination describes the inextricable connection that exists among all beings and phenomena in the universe. That is, nothing exists or occurs in isolation, either in the natural world or in the world of human activities.

Referring to his own adherence to the Buddhist faith, a participant commented on how he perceives the relationship between global citizenship and interconnectedness,

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<sup>21</sup> "The phenomenon whereby a small change at one place in a complex system can have large effects elsewhere" (Butterfly Effect, n.d.).

*And since I am a Buddhist, I believe there is an interdependence and symbiosis between everything, including humans and nature, and organic and inorganic objects. Therefore, a global citizen is a person who is capable of value-creation for both oneself and others' happiness. (Fac5)*

Another participant, when asked to define a global citizen, provided this description,

*An individual who sees the interdependence and the interconnectedness amongst people, and the environment, but very importantly, amongst people. Someone who wants to contribute to the world. (Adm4)*

A common thread that is suggested from the preceding two perspectives associates interconnectedness with altruistic and empathetic action, as similarly reflected in this participant's viewpoint,

*Global awareness is understanding the connections that tie our lives together. By doing so, we are enabling ourselves for the first time, to consider and care for strangers who are invisible to us. (Fac3)*

It should not be surprising that this commonly held perception at SUJ has roots in another of Ikeda's (2010a, p. 112) key elements of global citizenship, in which he speaks of, "The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places", a sentiment has also been espoused elsewhere (Noddings, 2005; Nussbaum, 1997). Ikeda's (2010a) prototype of the global citizen emanates from the Mahayana Buddhist tradition of bodhisattvas, who are living beings (sattvas) seeking enlightenment (bodhi) for themselves and others. Bodhisattvas and global citizens especially share the virtue of compassion, actively engaging in society to transform the world into a better and

more humane place for all (Soka Gakkai International, n.d., “Bodhisattva”). It might also be said that bodhisattvas and global citizens share other ideals that promote global wellbeing, some of which are included in Reysen’s list of global citizenship prosocial values. Research question 3 further explores the SUJ community’s perspectives on prosocial values.

**5.4.11 Analysis of survey data.** Past research has shown normative environment and global awareness to be highly correlated (S. Reysen, personal communication, April 4, 2015). To examine the strength of this relationship in the present research, the Spearman’s rank order correlation coefficient (Spearman's rho) was performed on the mean scores of the survey items<sup>22</sup> related to normative environment ( $M = 5.78, SD = 1.17$ ) and global awareness ( $M = 5.52, SD = 1.34$ ), revealing a statistically significant positive relationship between the two variables,  $r_s(124) = .57, p < .01$ . That is to say, students who reported a higher degree of perceived valued others in their environment (largely at SUJ) as endorsing of global citizenship also reported a higher degree of perceived global awareness. The Spearman’s rho was also performed on the mean scores of the survey items related to global citizenship identity ( $M = 5.11, SD = 1.44$ ) and normative environment, as well as the mean scores between global citizenship identity items and global awareness items. These tests showed a statistically significant positive relationship between normative environment and global citizenship identity,  $r_s(124) = .69, p < .01$ , and between global awareness and global citizenship identity,  $r_s(124) = .69, p < .01$ . The results suggest that students who reported a higher degree of perceived global citizenship identity also reported a higher degree of perceived valued others in their environment as endorsing of global

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<sup>22</sup> Survey items were constructed using a seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

citizenship, as well as reported a higher degree of perceived global awareness. Taken together, these findings suggest that SUJ students believe, 1) most people they value in their lives (e.g., professors, friends, family) endorse the desirability of global citizenship, 2) they are globally knowledgeable and cognizant of their connection to others in the world, and 3) these two factors (i.e., normative environment and global awareness) positively influence their identity as global citizens (see Table 5.1 for correlations between normative environment and global citizenship identity, and Table 5.2 for correlations between global awareness and global citizenship identity).

Five survey questions asked respondents to rate the degree that their education at SUJ positively influenced their global awareness, their global citizenship identity, and their endorsement of certain prosocial values related to global citizenship. The results indicate that SUJ students assessed their university as being highly influential to their

**Table 5.1 Correlations: normative environment (items 1-5) and global citizenship identity (items 6-7).**

Survey item	1	2	3	4	5	6	7
1. People in my family think that being a global citizen is desirable.	1.0						
2. My friends think that being a global citizen is desirable.	.40	1.0					
3. Most professors who I know at SUJ think that being a global citizen is desirable.	.35	.34	1.0				
4. Most students who I know at SUJ think that being a global citizen is desirable.	.36	.43	.58	1.0			
5. If I called myself a global citizen, most people I know would approve.	.40	.37	.30	.43	1.0		
6. I would describe myself as a global citizen.	.42	.40	.33	.47	.72	1.0	
7. I identify with global citizens.	.43	.42	.30	.36	.66	.79	1.0
Mean	5.74	5.67	6.34	5.99	5.12	5.03	5.06
SD	1.29	1.18	0.85	1.04	1.48	1.48	1.45

All correlations significant at  $p < .01$ . Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

**Table 5.2 Correlations: global awareness (items 1-4) and global citizenship identity (items 5-6).**

Survey item	1	2	3	4	5	6
1. I am aware that my actions in my local environment may affect people in other countries.	1.0					
2. I believe that I am connected to people in other countries, and my actions can affect them.	.73	1.0				
3. I try to stay informed of current issues that impact international relations.	.49	.56	1.0			
4. I understand how various cultures of this world interact socially.	.53	.45	.39	1.0		
5. I would describe myself as a global citizen.	.52	.49	.47	.54	1.0	
6. I identify with global citizens.	.55	.52	.45	.53	.79	1.0
Mean	5.11	5.80	5.42	5.65	5.03	5.06
SD	1.56	1.26	1.17	1.41	1.48	1.45

All correlations significant at  $p < .01$ . Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

views about other cultures around the world (93% agreed), and their views about global issues (92% agreed). Similarly, there was a very high level of agreement that SUJ was a positive influence on their identity as a global citizen (93%); their desire to help others in need (92%); and for taking personal responsibility in understanding and respecting cultural differences around the world (96%). Table 5.3 shows the mean values and standard deviations for each of the above survey items, as well as the correlational relationships between the survey items that indicate the respondents' perceived level of global awareness (items 1-4) and their perceived level of SUJ's influence (items 5-9). All of the items were significantly correlated with one another, providing further corroboration of the previously reported interview participants' accounts that suggested SUJ was favourably viewed as both cultivating a global citizenship normative environment, and as promoting global awareness within its academic community.

**Table 5.3 Correlations: global awareness (items 1-4) and SUJ influence (items 5-9).**

Survey item	1	2	3	4	5	6	7	8	9
1. I am aware that my actions in my local environment may affect people in other countries.	1.0								
2. I believe that I am connected to people in other countries, and my actions can affect them.	.73	1.0							
3. I try to stay informed of current issues that impact international relations.	.49	.56	1.0						
4. I understand how various cultures of this world interact socially.	.53	.45	.39	1.0					
5. My education at SUJ has positively influenced my identity as a global citizen.	.48	.41	.37	.33	1.0				
6. My education at SUJ has positively influenced my views about other cultures around the world.	.52	.43	.39	.44	.69	1.0			
7. My education at SUJ has positively influenced my views about global issues.	.44	.40	.47	.39	.74	.78	1.0		
8. My education at SUJ has positively influenced my desire to help others in need.	.43	.46	.43	.28	.62	.73	.61	1.0	
9. My education at SUJ has positively influenced me to take personal responsibility in understanding and respecting cultural differences around the world.	.45	.42	.35	.35	.67	.70	.58	.71	1.0
Mean	5.11	5.80	5.42	5.65	6.26	6.18	6.14	6.03	6.20
SD	1.56	1.26	1.17	1.41	1.07	1.12	1.11	1.09	0.99

All correlations significant at  $p < .01$ . Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

**5.4.12 Finding 1:** Based on the data generated from the participant interviews and surveys, there seems to be strong evidence to support a finding that SUJ robustly cultivates a global citizenship normative environment and promotes global awareness. As past research has shown, the degree to which global awareness is supported within one's normative environment greatly impacts the strength of one's identity as a global citizen (Reysen & Katzarska-Miller, 2013b). To the extent that a global citizenship ethos is infused within one's educational environment, and others within that environment endorse global citizenship ideals, one can expect to find a higher affinity with the social category of global citizen (Reysen & Katzarska-Miller, 2013a). Reysen's

global citizenship model suggests that global citizenship identity is strengthened in environments where global citizenship values are endorsed and global awareness is promoted. As these two antecedent conditions occur to a high degree within the SUJ environment, following Reysen's model, it is expected that a corresponding level of global citizenship identity would also exist at the university. The extent to which SUJ students identify with global citizenship is addressed in the next section.

### **5.5 Research Question 2: *To What Extent do SUJ Students Identify as Global Citizens?***

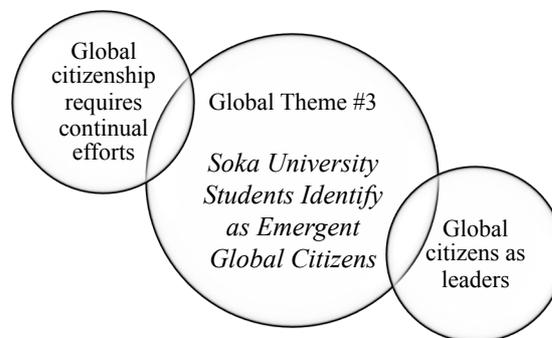
Having established that SUJ's educational environment is decidedly comprised of components that align with and promote global citizenship, this section addresses the degree to which SUJ students identify as global citizens. This is an important question as, according to Reysen's model, global citizenship identity mediates the antecedent conditions of normative environment and global awareness with outcomes of prosocial values endorsement (which is addressed in research question 3). Following Reysen's model, it is expected that SUJ students would strongly identify as global citizens, which would consequently contribute to an increased level of prosocial values endorsement.

The third global theme (see Figure 5.3) that emerged from the participant interviews builds on the previous two global themes, and directly relates to research question 2.

**5.5.1 Global Theme #3: Soka University students identify as emergent global citizens.** Previously I reported that a participant had made an observation that most individuals at SUJ are seeking the meaning of global citizenship. While another participant supported this comment, he also provided a frank appraisal of the difficulties

some students face with operationalizing the concept,

*Everybody in Soka University, including teachers and students, say that they want to be a global citizen, or that they should be global citizens. I think most of the Soka University students want to be global citizens, but actually, looking at the results of the students, it's very difficult for them to be global citizens; it depends on the person. (Adm3)*



**Fig. 5.3 Global Theme #3: Soka University students identify as emergent global citizens.**

The reflections of students and alumni to the interview question, “Do you identify as a global citizen?” appear to offer support for Adm3’s appraisal that global citizenship is challenging for students, and that it requires continual efforts,

*Partially. I don't think I'm a full global citizen because even though I have had the opportunity to think about global citizenship a lot, I still can't figure out what I should do right now. (Stu3)*

*I think I'm still learning to become a global citizen. I think it's someone who is always trying to be a global citizen. I don't think there is an answer to global*

*citizenship. It has to do with not only comprehending what it is, it's actually living it. So, I still have a long way to go, I think. (Alu5)*

*To be honest, I'm not totally a global citizen right now, not totally. I have a dream. Oh, I want to be like this, a model, but I'm still climbing the mountain. I don't have enough experience and I need to study more, I think. (Stu2)*

*I am in the process of becoming an ideal global citizen by learning and understanding global issues and trying to take action that can bring a positive impact. (Alu1)*

The preceding evaluations appear to paint an overall self-portrait of SUJ students, even well after graduation, as “emergent global citizens”—individuals on a humanistic path of self-discovery that eventually extends outwardly to others. The student and alumni perspectives on the self-actualizing process of global citizenship identification seem to be supported by this senior administrator,

*The motto for the university is, “to discover your potential”, so I think that is, in fact, taken very seriously here. So I think one of the first steps is that internal personal development for our students, and then from there, branching out to the connection to global issues, to global situations, to other world perspectives. (Adm4)*

This dynamic has also been reported by Schattle (2008a, p. 23), who interviewed self-described global citizens and observed, “Global citizenship commonly is portrayed by these individuals as ways of thinking and living that unfold gradually and progress over time”. Hansen (2008) asserts that cosmopolitan sensibility, which as discussed

previously, highly aligns with a global citizenship orientation, is an always emerging, never-ending project.

**5.5.2 Analysis of survey data.** The survey data corroborates the interview participants' narratives in suggesting that SUJ students largely perceive themselves as emergent global citizens, as reflected in the responses to the two survey items that measure global citizenship identity. Over two-thirds (68%) of the respondents agreed with the statement, "I identify with global citizens", with 19.5% indicating neither agreement nor disagreement, and 12.5% disagreeing with the statement. Similarly, just under two-thirds (65%) of the respondents agreed with the statement, "I would describe myself as a global citizen", with 17.5% stating neither agreement nor disagreement, and 17.5% indicating disagreement.

Unpacking this data by filtering the respondents' age and the number of years they completed at the university reveals added support for the notion that global citizenship identification for the SUJ student is an evolving and fluid process, as previously identified through the thematic analysis of the qualitative interview data. Global citizenship identity was significantly correlated with the number of years completed at SUJ,  $r_s(126) = .37, p < .01$ , and the age of the survey respondent,  $r_s(126) = .29, p < .01$ . Table 5.4 compares groupings of the demographic variable "number of years completed at SUJ", for the two survey items measuring global citizen identity.

Respondents in the group "less than 1 year" (freshmen) were very new to the university, having only begun their first year of study approximately four to six weeks before taking the survey. The group "1-3 years" (sophomores, juniors, and seniors) captured students who had completed at least one year of study but had not yet completed their undergraduate studies. The final group, "4 or more years" (graduate

**Table 5.4 Global citizenship identity and number of years completed at SUJ.**

Years Completed	Survey Item	Number of responses	% Agree	% Neither Agree nor Disagree	% Disagree	Mean	SD
Less than 1 year	I would describe myself as a global citizen.	27	48%	30%	22%	4.56	1.50
Less than 1 year	I identify with global citizens.	27	48%	33%	19%	4.56	1.45
1 – 3 years	I would describe myself as a global citizen.	63	63.5%	16%	20.5%	4.87	1.35
1 – 3 years	I identify with global citizens.	63	67%	19%	14%	5.00	1.35
4 or more years	I would describe myself as a global citizen.	30	83%	10%	7%	5.93	1.24
4 or more years	I identify with global citizens.	28	93%	3.5%	3.5%	6.04	1.09

Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

students and alumni) included all respondents who had completed at least four years of education at SUJ. Demarcating the respondents in this manner allowed for an examination of the students' experience as they transitioned through their academic career at SUJ. The data appears to indicate a pattern of significantly increased perceived global citizenship identity from the lower to upper years of university completion. Less than half (48%) of students who were just beginning their undergraduate studies self-described or self-identified as global citizens, with one-third (30%-33%, depending on the survey item) indicating uncertainty (neither agreed nor disagreed), and one out of five (19%-22%) students not identifying as global citizens. After completing one to three years of study, two-thirds (63.5%-67%) of the respondents reported that they perceived themselves as global citizens. The percentage of students not self-identifying as global citizens remained relatively consistent with those who had less than one year of study at SUJ, however, by comparison, the number

of students who reported uncertainty about their global citizenship status dropped dramatically. An even more telling story occurs after the students had completed four or more years at SUJ, with the percentage of respondents perceiving themselves as global citizens increasing appreciably to between 83% and 93%. Compared to the students who had completed 1-3 years of study, there were corresponding significant decreases in the percentage of students expressing uncertainty about their global citizenship status or not identifying as a global citizen. To recap, there is a recognized pattern showing increased identification with global citizenship over time, as the percentage of respondents who responded to the survey question, “I identify with global citizens”, rose from 48% (less than 1 year of study), to 67% (1-3 years of study), to 93% (4 or more years of study).

A similar narrative is shown in Table 5.5, which provides comparisons for groupings by respondents’ age. The data reveals a comparable pattern suggesting that as students advance in age, their identity as global citizens becomes stronger. The percentage of respondents who identified as global citizens rose from 57% (18-20 year olds), to 76% (21-29 year olds), to 92% (30-39 year olds), to 100% (40-65 year olds). This pattern again suggests that the assumption of a global citizenship identity involves a continual process of cultivation and self-discovery over the passage of time. The notion that one’s global citizenship identity is not fixed, but always emerging, resonates with Hansen’s (2008, p. 302) previously noted view of a “cosmopolitan sensibility”, which he says,

...is not a possession, not a badge, not a settled accomplishment or achievement. It is an orientation that depends fundamentally upon the ongoing quality of one’s interactions with others, with the world, and with one’s own self. Like education itself it is ever incomplete, ever emergent.

**Table 5.5 Global citizenship identity and age of survey respondent.**

Age of respondent	Survey Item	Number of responses	% Agree	% Neither Agree nor Disagree	% Disagree	Mean	SD
18 – 20 years	I would describe myself as a global citizen.	53	57%	24%	19%	4.72	1.29
18 – 20 years	I identify with global citizens.	53	57%	30%	13%	4.85	1.31
21 – 29 years	I would describe myself as a global citizen.	25	72%	12%	16%	5.40	1.52
21 – 29 years	I identify with global citizens.	25	76%	8%	16%	5.24	1.56
30 – 39 years	I would describe myself as a global citizen.	14	93%	7%	0%	6.00	0.93
30 – 39 years	I identify with global citizens.	13	92%	8%	0%	5.85	0.86
40 – 65 years	I would describe myself as a global citizen.	9	100%	0%	0%	6.22	0.63
40 – 65 years	I identify with global citizens.	9	100%	0%	0%	6.44	0.68

Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

**5.5.3 Finding 2:** Given that a robust global citizenship normative environment and a high degree of promoting global awareness are found at SUJ, following Reysen’s paradigm, it is expected that a global citizenship identity would also be present at the university. The participant interviews and surveys provide substantial evidence that there is a strong affiliation amongst SUJ students with the social category of global citizen. This identity grows over a relatively short period of time during the course of the students’ studies at the university. It is particularly strong by the time students are in their middle to upper years of study, and is maintained past graduation and well into their alumni years. This outcome can be directly attributed to the lasting impact that SUJ’s principles and practices, as discussed in the preceding section, have on its students. The findings from my research suggest that one’s normative environment

and degree of global awareness are highly influential in one's emergence and incubation as a global citizen, and that global citizenship identity is an evolving process that occurs over the span of one's lifetime.

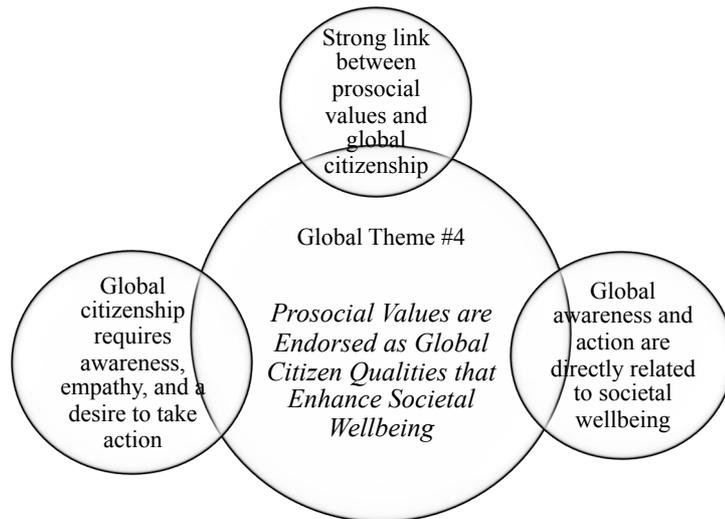
### **5.6 Research Question 3. *To What Extent do SUJ Students Endorse Prosocial Values?***

Prosocial values are personal held beliefs about what is important in our lives that could be of benefit to others (Carlo & Randall, 2002). Research has shown a positive correlation between prosocial values and prosocial behaviour, in that values can provide motivation and direction for our behaviours (Hardy, Carlo, & Roesch, 2010). Reysen, Pierce, Spencer, and Katzarska-Miller (2013, p. 5) suggest prosocial values that adhere to global citizenship, such as intergroup empathy, social justice, and concern for the environment, "reflect a desire to work toward a peaceful, fair, and sustainable world". To address the extent to which SUJ students endorse prosocial values, my findings now turn to Global Theme #4 (see Figure 5.4).

**5.6.1 Global Theme #4: Prosocial values are endorsed as global citizen qualities that enhance societal wellbeing.** Data from the interviews that support this theme converge on the notion that the purpose of seeking global citizenship is ultimately for societal wellbeing, as expressed by this participant,

*Cultivating a feeling of concern for the welfare of others is considered an extremely important part of Soka education, of humanism. I cannot imagine global citizenship, in its truest form, with disregard for the wellbeing of others.*  
(Adm2)

Moreover, participants expressed views that the enhancement of societal wellbeing



**Fig. 5.4 Global Theme #4: Prosocial values are endorsed as global citizen qualities that enhance societal wellbeing.**

required global awareness, as well as empathy, and a desire to take action on behalf of others. As indicated previously, awareness of interconnectivity is considered a critical aspect of societal betterment,

*So, by realizing that everybody is connected, regardless of political boundaries, and socioeconomic backgrounds, this realization will allow the beginning of the wellbeing or betterment of society. (Fac5)*

*When awareness becomes consciousness and it spreads and deepens, the connections between people, and between society and the environment, become better understood. When this happens, it becomes clear how practical and beneficial it is that we all support one another. Then, people will naturally become concerned with important issues relating to wellbeing and betterment of society as a whole. (Fac3)*

For others, empathy and action were seen as important factors that contribute to the welfare of society through global citizenship,

*I think global citizenship will allow more people to be aware of the kinds of effects one issue can have on other people, on the environment or other countries. So, I think people will naturally be more conscious of each issue and work towards the betterment of society because they are aware of what kind of effect it can have. I think it will lead towards the betterment of society and the betterment of the nation and then, ultimately, the world. (Alu2)*

*That's what I meant in the very beginning when I talked about, yes, the knowledge, the awareness, but there has to be an empathy, there has to be that feeling, that desire to want to help and to take action to help people. (Adm2)*

Another senior administrator, commenting on the need to develop empathy for others, concluded that global citizenship is actually indistinguishable from prosocial values and behaviour,

*Global citizenship by definition means, I think, developing compassion for people who are victims of war, violence, and injustice. Another key word, I think, is "otherness". Which is that, in our lives we are at times consumed with one's own life only. Yes, we are aware of our immediate surroundings, but expand that otherness further and be aware of what's going on in their lives, and make a conscious choice of whether you want to simply be a spectator or you want to play a part in it, in whatever way you can. With those thoughts, the [interview] question is, "How does global citizenship relate to prosocial values and behaviour?" I think they're one in the same. (Adm2)*

Many participants expressed ideas about happiness in their efforts to clarify how global citizenship is related to societal wellbeing. Deeply embedded within the philosophy and practice of Soka education—as initially formulated by Makiguchi, and later reinforced by Toda and Ikeda—happiness and wellbeing are inextricably linked (Goulah, 2010a; Goulah & Urbain, 2013; Ikeda, 2006a). Participants explained the connection in the following ways,

*Being involved in [global citizenship] activities that contribute to the happiness of others would naturally enhance the wellbeing and betterment of society. (Adm1)*

*Global citizenship helps to understand that there is no happiness based on others' unhappiness. That will be a driving force to build a better society. (Alu4)*

*The wellbeing, happiness and betterment of society are possible when you can think from the perspective of not just yourself but you as a member of this world. In other words, society doesn't become happy on its own. (Fac2)*

As noted previously, Soka education is strongly affiliated with Buddhist philosophy. One participant spoke about the influence of studying Buddhism on her development of prosocial values and behaviour,

*At SUJ, students often got together on the campus at their own initiative to study Buddhism and speeches by the founder [Ikeda]. Through such study of Buddhism, which teaches us the importance of working for the happiness of oneself and others, we became more aware of prosocial values, and are encouraged to take prosocial action. (Alu1)*

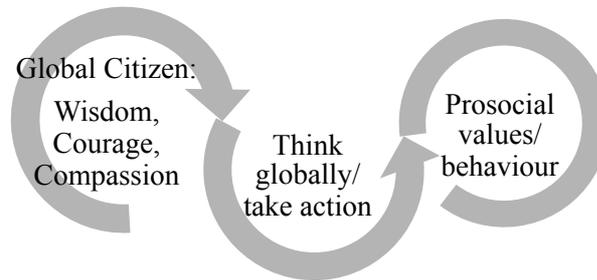
Alu1's comment resonates with an earlier discussion of the connection between Buddhist ideals and global citizenship, in particular the prosocial belief in compassion for others as a fundamental value that promotes global wellbeing.

**5.6.2 Global citizenship and prosocial values.** A number of interviewees drew parallels and linkages between global citizenship and prosocial values, with one participant (Adm1) suggesting that they are vital characteristics required of global citizens. Other participants made similar comments,

*I think global citizenship is all about prosocial values, such as compassion, valuing diversity. I think it's deeply connected to becoming a global citizen because if you don't have compassion, or if you don't value certain cultures, or have an open heart, like flexibility to embrace differences, or to be able to put yourself into that situation, then I don't think you'll be able to really understand or empathize with their situation. So, definitely, I believe these prosocial values are linked strongly with being a global citizen. (Alu2)*

*People who have those [prosocial] values are global citizens. Those three elements—compassion, courage, and wisdom—is the start. Those are essential elements. Prosocial values are produced because a global citizen has those three elements and tries to think or take action. In the process of taking action or thinking globally, then prosocial values automatically are generated or exist. (Stu1) [Note: At this point Stu1 began to sketch on paper]*

In responding to this issue, Stu1 struggled somewhat with explaining her thoughts in the English language, and so as a visual aid she spontaneously sketched a model of how she viewed the relationship between global citizenship and prosocial values.



**Fig. 5.5 Depiction of Stu1’s representation of the relationship between global citizenship and prosocial values and behaviour.**

Figure 5.5 represents the student’s drawing and is reproduced in a slightly altered design for clarity. In Stu1’s view, a global citizen is someone who has initially developed the three values of wisdom, courage, and compassion (after Ikeda, 2010a), which she believes are the genesis for thinking globally or taking action, which then leads to the generation of prosocial values and behaviours, such as helping others. This is an interesting view, as it posits that global citizenship engagement, vis-à-vis global thinking and/or action, leads to prosocial values development. By contrast, a somewhat different view articulated by a faculty member, locates global awareness as the initiating factor leading to the development of prosocial values and behaviour,

*I think global citizenship, the concept itself promotes all of these prosocial values and behaviours. Valuing diversity [for example], because in order to be a global citizen, you have to understand, identify, and value diversity. So I think it leads back to being aware. The relationship of global citizenship, as it relates to prosocial values, is that awareness promotes prosocial values and behaviour. [Fac5)*

These differently nuanced understandings of the links between global awareness, prosocial values, and global citizenship engagement are reflective of the relative lack of research certitude in this area. As noted, in past research Reysen has posited global awareness as a prior condition of prosocial values endorsement, mediated by global citizen identity. Recent research by Reysen and Hackett (2016), however, suggests that participating in global citizenship activities can also lead to increasing one's global awareness, self-identifying as a global citizen, and endorsing prosocial values that are representative of global citizenship. Consistent with the interviewees' responses, there was a strong endorsement of prosocial values and associated behaviours conveyed by the survey respondents, as shown in the ensuing analysis.

**5.6.3 Analysis of survey data.** Reysen & Katzarska-Miller (2013a) identify six broad prosocial values associated with global citizenship (intergroup empathy, valuing diversity, social justice, environmental sustainability, intergroup helping, and responsibility to act). Table 5.6 illustrates the degree of endorsement of these prosocial values by survey respondents, as indicated by the level of agreement with the survey item statements (see Appendix D for the wording of individual survey items). At least three out of every four respondents were shown to endorse all six prosocial values, and for most values, the level of endorsement by the respondents was exceptionally high (range 86% - 96%).

Further evidence of SUJ students' degree of endorsement for prosocial values associated with global citizenship is given in Table 5.7, which shows the correlational relationships amongst the clustered survey items that reflect the six prosocial values, and between the clustered survey items that reflect global citizenship identity. All of the prosocial values were significantly correlated with one another, suggesting a

consistency in the respondents' agreement on the alignment of these particular values with their view of global citizenship. As well, all of the prosocial values were significantly correlated with global citizenship identity, further suggesting that SUJ students endorse these prosocial values as virtues that align with those of global citizens.

**Table 5.6 Endorsement of prosocial values.**

Survey Item	Number of responses	% Agree	% Neither Agree nor Disagree	% Disagree	Mean	SD
Intergroup empathy (item 12)	119	82%	13%	5%	5.62	1.16
Intergroup empathy (item 13)	118	76%	17%	7%	5.35	1.21
Value diversity (item 14)	118	93%	6%	1%	6.13	0.96
Value diversity (item 15)	117	95%	3%	2%	6.39	0.90
Social justice (item 16)	117	91%	7%	2%	6.12	1.00
Social justice (item 17)	115	96%	2%	2%	6.70	0.83
Environ. sustainability (item18)	114	96%	2%	2%	6.51	0.85
Environ. sustainability (item19)	113	86%	9%	5%	5.73	1.28
Intergroup helping (item 20)	114	95%	2%	3%	6.40	0.90
Intergroup helping (item 21)	115	95%	1%	4%	6.29	1.03
Responsibility to act (item 22)	115	86%	10%	4%	5.80	1.19
Responsibility to act (item 23)	115	95%	4%	1%	6.38	0.87

Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

**Table 5.7 Correlations: Prosocial values (clusters 1-6) and global citizenship identity (cluster 7).**

Variable	1	2	3	4	5	6	7
1. Intergroup empathy	1.0						
2. Valuing diversity	.48	1.0					
3. Social justice	.29	.44	1.0				
4. Environmental sustainability	.31	.28	.54	1.0			
5. Intergroup helping	.45	.51	.58	.38	1.0		
6. Responsibility to act	.49	.47	.53	.40	.62	1.0	
7. Global citizenship identity	.60	.42	.21 <sup>a</sup>	.26	.32	.41	1.0
Mean	5.45	6.20	6.33	6.05	6.25	5.99	5.05
SD	1.20	0.96	0.96	1.09	1.03	1.09	1.46

All correlations significant at  $p < .01$ , except <sup>a</sup> at  $p < .05$ . Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

**5.6.4 Global citizenship and value creation.** As suggested at various points throughout this chapter, many participants viewed taking action as a desirable, if not necessary component of global citizenship. Some participants expressed this perspective by commenting on the concept of value creation (*soka*),

*In the truest sense of soka, of value creation, I think it [value creation] does include taking action. (Adm2)*

*A global citizen is a person who is capable of value creation for both oneself and others' happiness. (Fac1)*

*A global citizen takes action for the betterment of society and thus creates a positive influence and value in society. (Alu1)*

According to Soka philosophy, value creation has the potential to occur when something constructive or adverse impacts the human condition, either by advancing or inhibiting it (Ikeda (2010b)). As value creation is the essence of Soka education, the process, or practice of how one might create value as a global citizen is explored in the ensuing final global theme identified in research question 4.

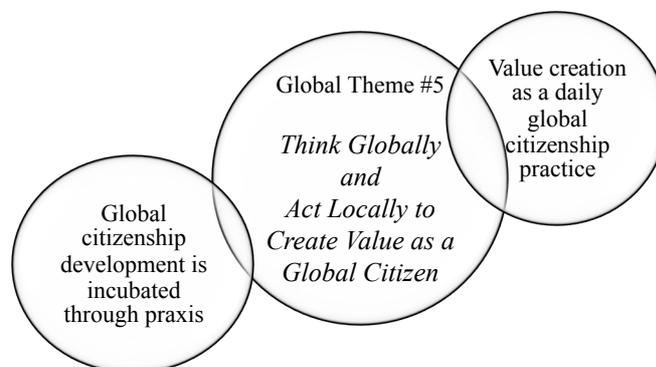
**5.6.5 Finding 3:** Taken together, both the thematic and survey analyses suggest that the SUJ community strongly endorses prosocial values associated with global citizenship, particularly when these values are seen as being compatible with the goal of creating value for the happiness and wellbeing of individuals and society. In many respects, prosocial values are viewed as inseparable from notions of global citizenship, as the process of becoming a global citizen inherently involves, for example, having empathy for others outside of one's local environment, showing

concern for the environment, and valuing social justice (Reysen et al., 2013).

Transferring these values into action for engaged global citizenship is explored next.

#### **5.7 Research Question 4. To what extent are SUJ students globally engaged?**

So far, my research has suggested that, as their education proceeds, SUJ students increasingly identify as global citizens and adhere to prosocial values, in part, due to the SUJ educational environment that strongly cultivates global citizenship and promotes global awareness. The remaining component to be explored in this study is global citizenship engagement, or participation, which is deemed essential for identifying as a global citizen (Schattle, 2008a). This research question explores the extent to which SUJ students perceive themselves to be engaged as global citizens, and is examined through Global Theme #5 (see Figure 5.6).



**Fig. 5.6 Global Theme #5: Think globally and act locally to create value as a global citizen.**

**5.7.1 Global Theme #5: Think globally and act locally to create value as a global citizen.** Within educational milieus, global citizenship participation by students is typically understood as involvement in global activities through platforms

such as study abroad, service learning, and international volunteering (Chickering & Braskamp, 2009; Reade et al., 2013; Schattle, 2008a; Wynveen et al., 2012). The idea behind these global experiential learning opportunities is to expose participants to an unfamiliar culture's customs, values, language, socio-economic circumstances, etc., in order to promote intercultural understanding, perspective taking, and self-reflection. An important learning outcome from these experiences is for the student to assimilate this newfound appreciation for global diversity and pluralism in their interactions within their own local environment.

The origin of the ubiquitous 1970s slogan, "Think global, act local", has been attributed to various sources, such as environmentalist Hazel Henderson, *Friends of the Earth* founder David Brower, and microbiologist René Dubos (Wakefield, 2007). Originally intended to address environmental concerns, the popular catchphrase is now widely adapted for use in practically every sphere of society, including business, economics, education, and social welfare. The expression lends itself well to conceptualizations of global citizenship, and was referenced on a number of occasions by interviewees in this research study. One participant, for example, defined a global citizen as,

*One who has a global perspective in dealing with various problems. One who is aware of global issues and can take action for the sake of people in the world.*

*One who can think globally and act locally. (Alu1)*

Khoo (2011, p. 342) addresses the global/local connection by expressing global citizenship as, "a global perspective that allows one to see the experience of the local community as interconnected with the experiences of others around the world."

Goulah (Bogen, n.d., "Jason Goulah...") explains that Soka education places an

emphasis on the student engaging locally, as a way of coming to understand international issues and dynamics. Students first establish a connection with their communities and then expand their commitments outward globally. The notion of acting locally (while connecting globally) was fairly prominently expressed by SUJ students when asked for examples of how they currently engage, or plan to engage, in global citizenship activities,

*I started picking up and throwing away [roadside] garbage from the beginning of this year. I'm thinking about how this action affects consequences even at the opposite side of the Earth. Another person [picking up garbage] might be just thinking about their own environment, but I am thinking about the entire world. I believe that this small, tiny action is connected with global action. (Stu3)*

*I just try to think globally and to be helpful to other people. For example, whenever I take a shower I economize the water, as I'm concerned about people in the world, such as Africa, who suffer from lacking water, so I end as quickly as possible. (Stu5)*

*I want to teach students to be global citizens. I want to teach students so they can work for world peace, even if it is in Japan or foreign countries. (Stu4)*

*I will be an English teacher in Hiroshima. I want to teach what I learned in Soka University. Right now, a lot of things happen with high school students in Japan, such as suicide or bullying. Sometimes they [students] don't know how to communicate. So, as a global citizen, as a teacher, I want to teach them. (Stu2)*

Local initiatives such as picking up garbage, conserving water, teaching primary school students to promote world peace, and working to combat school-aged bullying and suicide are all activities that the participants perceived as global citizenship in nature. They are also local activities that share some aspect of prosocial value by contributing to societal wellbeing, much the same as Haigh's (2016) "act local, think global" tree planting initiative that engaged undergraduate geography students to make a connection with an important global issue by reflecting on their responsibilities towards the world and its wellbeing. Along the same vein, an SUJ alumnus, working as a high school teacher, talked about how he connects his students' global awareness with potential engagement,

*I try my best, for myself and the students that I am teaching, to study different global issues that are happening around the world. Not only study, but also use what we are learning to think about what role we can play. (Alu5)*

Another alumna explained how she engages in various activities to raise awareness of social and global issues through her involvement in local politics, as well as by supporting her local SGI organization,

*Since the SGI is an organization promoting a global peace movement by empowering individuals, I believe that I'm engaging in global citizenship activities and fulfilling my responsibility as a global citizen by supporting the SGI. (Alu1)*

Echoing earlier comments of participants in senior administrator positions who spoke about the challenges students experience with actualizing global citizenship, one student quite simply and honestly remarked, "The most difficult thing about global

citizenship is to take action” (Stu3). Yet, despite this insight, he and many other SUJ students and alumni were able to provide examples of how they were engaging in global citizenship—all at a local level that they felt connected them globally in a value creating way that was of benefit to the wellbeing of the larger society. The idea that creating value in one’s local interactions is what characterizes a person as a global citizen is typified in the following comment,

*I think a global citizen should think about what is value creation all the time. I think what kind of world am I creating right now. Maybe valuable things shouldn't always be the visible things, like only an accomplishment or a result. It can be more invisible things, like human relationships, or kindness, or just helping, or a supportive environment. (Fac4)*

While global citizenship engagement was largely expressed as localized activity connected to global sensitivities, at the same time SUJ envisions applied global experiential learning as an important component in cultivating a global citizen identity. Schattle (2008a) notes that educational travel abroad programs were seen as a pivotal and impactful experience for many of the self-identified global citizens he interviewed for his research. As noted previously, SUJ affords students multiple opportunities for global travel and study through internships, volunteerism, service learning, study abroad, and international exchange. A number of participants stressed the importance of these activities in the developmental process of cultivating global citizens,

*In order to foster global citizenship, praxis is also required. Well-supervised praxis in internships and volunteer activities may act as an incubator for the development of global citizenship. (Fac1)*

*One needs some experience or knowledge to actually be a global citizen. I think we need to experience some cultural exchange with other people in the world.*

(Adm3)

*We also believe in learning through experience tremendously.* (Adm2)

A principal purpose for inserting global citizenship engagement items into the SUJ student and alumni survey was to explore possible relationships between engagement, global citizenship identity, and endorsement of prosocial values. These relationships are examined in the next section, as well as survey results that seem to corroborate the challenging nature of global citizenship participation.

**5.7.2 Analysis of survey data.** While the narrative from interview participants centered on a consensus view that their local efforts to affect social wellbeing connected them with global issues, the survey respondents seem to tell a somewhat different story. A number of survey items probed the likelihood of the respondents taking action in the near future on various issues of global concern, such as volunteering to help individuals and communities abroad or helping to address the global environmental crisis. Table 5.8 provides a breakdown of the response percentages for these survey items related to global citizenship engagement, with the results showing a relatively low level of potential engagement in activities concerning global affairs. No more than half of the respondents indicated they were likely to engage in these activities, with roughly one in three respondents (and in some cases one in four) indicating they had no immediate plans to become involved in such actions. These survey items are intended to gauge the respondents' degree of *global civic engagement*— a significant component of global citizenship that manifests in participatory actions to recognize local and global issues through volunteerism,

political activism, and community involvement (Morais and Ogden, 2011). Schattle (2008a) sees participation as a primary ingredient of global citizenship that is typically related to voluntary activities conducted domestically as well as internationally.

**Table 5.8 Global citizenship engagement.**

Survey Item	% Agree	% Neither Agree nor Disagree	% Disagree	Mean	SD
Over the next 6 months, I plan to do volunteer work to help individuals and communities abroad.	43%	22%	35%	4.37	1.80
Over the next 6 months, I plan to get involved with a global humanitarian organization or project.	44%	24%	32%	4.30	1.78
Over the next 6 months, I plan to help international people who are in difficulty.	53%	17%	30%	4.51	1.79
Over the next 6 months, I plan to get involved in a program that addresses the global environmental crisis.	34%	29%	37%	3.96	1.66
Over the next 6 months, I will work informally with a group toward solving a global humanitarian problem.	44%	19%	37%	4.14	1.79
Over the next 6 months, I will participate in a campus forum or other event where young people express their views about global problems.	56%	19%	25%	4.61	1.74
I will deliberately buy brands and products from companies that are known to be good stewards of marginalized people and places.	51%	25%	24%	4.42	1.39

All  $N = 114$ . Seven-point Likert-type scale, from 1 = *strongly disagree* to 7 = *strongly agree*.

The student and alumni survey data seems to suggest that engaging in activities that focus on global concerns, whether conducted locally or internationally, presents challenges for one out of every two respondents. This result holds true when controlling for such factors as sex, years of study completed at SUJ, age, number of countries visited, and study abroad participation. In other words, there was no discernable relationship between these demographic factors and the likelihood of the respondent engaging in the global citizenship activities that were reflected in the

survey items. It should be noted that the relatively low participation response rate does not necessarily mean that SUJ students are not globally engaged. Although the survey items span a broad spectrum of potential activities that could be considered indicative of global citizenship engagement, it is possible that the survey respondents were participating in other forms of activities that they perceived as indicative of being globally engaged, but were not reflected in the survey items.

Interestingly, the data analysis revealed a weak significant relationship between the number of languages spoken and the likelihood of global citizenship engagement,  $r_s(126) = .20, p < .05$ . It is unclear why this particular dynamic emerged from the survey responses, although one might speculate that multiple language fluency is an important intercultural skill that might contribute to increasing one's confidence to engage in activities associated with global concerns.

Examining the survey data for possible relationships between global citizenship engagement and the other major clusters addressed in the survey, reveals the following statistically significant relationships: normative environment,  $r_s(126) = .21, p < .05$ ; global awareness,  $r_s(126) = .21, p < .05$ ; global citizen identity,  $r_s(126) = .25, p < .01$ ; influence of SUJ,  $r_s(126) = .34, p < .01$ ; and prosocial values endorsement,  $r_s(126) = .41, p < .01$ . This set of correlational data suggests that SUJ students are somewhat more likely to participate in global citizenship activity when the student: perceives valued others in the environment as endorsing of global citizenship; is globally aware; self-identifies as a global citizen; perceives the university as influential in shaping one's global citizenship values; or personally endorses prosocial values. While the presence of any of these conditions may contribute to the SUJ student's motivation to become globally engaged, overall, the survey data appears to corroborate some of the

interview participants' perspectives that referred to the difficulties and challenges SUJ students faced with taking action as global citizens. Perhaps this might help to explain why so many of the students and alumni that I interviewed perceived their affiliation with global citizenship as an evolving, ever-developing, and unfinished practice.

Of additional interest from the above-identified correlations between the major survey clusters, is the relatively higher correlation ( $r_s = .41$ ) between global citizenship engagement activities and endorsement of prosocial values, compared to the other clusters ( $r_s$  range = .21 - .34). One interpretation of this discrepancy is that, despite the challenges that might exist for enacting one's global citizenship, this does not seem to discourage those who identify as global citizens from valuing prosocial beliefs that are meaningfully related to global citizenship engagement, such as valuing diversity and helping people from other countries. Table 5.9 provides a breakdown of the correlations between the seven survey items related to global citizenship engagement and the survey items related to the six clusters of prosocial values. Of note, three of the prosocial values clusters (valuing diversity, intergroup helping, and a felt responsibility to act) showed a level of significant correlation with nearly every survey item related to engagement (except one item for valuing diversity). The remaining three prosocial value clusters showed inconsistencies in correlations with the survey items related to global citizenship engagement; with environmental sustainability showing no significant correlations at all with the engagement items; and intergroup empathy and social justice indicating only three and two significant correlational relationships, respectively. Taken together, these results suggest a degree of inconsistency, and perhaps uncertainty, in how the respondents perceived the relationship between their prosocial beliefs and taking action based on those beliefs. On one extreme, the respondents indicated that appreciating diversity, helping people from other countries, and having a responsibility

**Table 5.9 Correlations: Global citizenship engagement survey items (rows) and prosocial value clusters (columns).**

Survey Item	Inter-group empathy	Value diversity	Social just.	Envir. sustain.	Inter-group helping	Responsible to act
Over the next 6 months...						
I plan to do volunteer work to help individuals and communities abroad.	.01	.26**	.33**	.04	.27**	.21*
I plan to get involved with a global humanitarian organization or project.	.12	.31**	.14	.12	.24**	.28**
I plan to help international people who are in difficulty.	.10	.33**	.22*	.16	.25**	.29**
I plan to get involved in a program that addresses the global environmental crisis.	.16	.34**	.18	.09	.25**	.32**
I will work informally with a group toward solving a global humanitarian problem.	.24**	.33**	.17	.11	.23*	.29**
I will participate in a campus forum or other event where young people express their views about global problems.	.26**	.25*	.02	.05	.23*	.29**
I will deliberately buy brands and products from companies that are known to be good stewards of marginalized people and places.	.27**	.18	.19	.14	.22*	.26**

\*\* Correlations significant at  $p < .01$ ; \* correlations significant at  $p < .05$ .

to take action on global issues are highly connected to global citizenship engagement.

On the other extreme, empathizing with those in other countries, caring for the environment, and advocating for global social justice are not seen as related to one's participation as a global citizen. This discrepancy seems to contradict the perspectives voiced by the interview participants, who uniformly indicated that prosocial values were indeed highly connected to taking action as a global citizen. While the reasons for these discrepant views are unclear, I would suggest, again, that these results point to the various challenges encountered by those who identify as global citizens,

particularly as they travel along the pathway from awareness of global issues, to assimilating prosocial values into their lives, to taking action as a global citizen.

**5.7.3 Finding 4:** There is inconclusive evidence to reliably report on the extent that SUJ students are globally engaged. Students and alumni interviewed for the study provided a number of examples typifying how they are currently (or plan to be) engaged in global citizenship activities, whereas survey respondents indicated a relatively low likelihood of participating in globally engaged activities. Both the interview and survey data consistently suggest that there are challenges to transforming one's identity as a global citizen—which includes belief in certain prosocial values—into action as a global citizen. Notwithstanding these challenges, it is evident that most globally engaged students at SUJ view their global citizenship participation as largely transpiring in the local arena, however, with an expectation that the actions they take locally will hopefully impact social change on a larger societal scale. In this regard, students participating in an educational environment, such as SUJ, which fosters an appreciation for the interconnection between the local and the global, are likely to interpret their domestic activities as those of globally engaged citizens.

## **5.8 Summary of the Research Findings**

Qualitative and quantitative data generated from SUJ participants' interviews and survey responses were examined using thematic and statistical analyses methods to address the four research questions. Results of the overall analysis showed that the respective qualitative and quantitative datasets, for the most part, were supportive and complementary of each other, and suggested the following:

- Soka education robustly cultivates a global citizenship identity through its normative environment and promotion of global awareness.

- Soka University students experience global citizenship identity as an emergent process that continually evolves over time.
- Soka University students strongly endorse prosocial values reflective of global citizenship ideals.
- The SUJ community perceives global citizens as individuals who connect with global issues of concern by creating value in their local communities.
- There is inconclusive data regarding the extent that Soka University students engage in global citizenship activity. Participation as a global citizen is perceived to be a highly valued, yet challenging activity.
- Soka education's global citizenship education platform (via Soka University Japan) is well aligned with Reysen's framework for identifying antecedents and outcomes of global citizenship identity. Implications of this alignment are addressed in the ensuing concluding chapter of this thesis.

*We are citizens of the world.*

*The tragedy of our times is that we do not know this.*

Woodrow Wilson

## **Chapter 6: Conclusion**

### **6.1 Introduction**

This thesis explored the cultivation of global citizenship in higher education through a case study of Soka (value creating) education's university setting, Soka University Japan (SUJ). Underpinned by Reysen and associates' theoretical model of global citizenship identity, my research used a mixed methods interpretivist methodology to conduct structured interviews with SUJ administrators, faculty, students and alumni, and a survey questionnaire with SUJ students and alumni. The purpose of this research strategy was to understand how global citizenship is cultivated at SUJ, by examining it through the varied lenses of those most familiar and intimately involved at the university setting. Examining Soka education's policies and practices concerning global citizenship education, as seen through the perspectives and experiences of diverse SUJ stakeholders, offers an important contribution to the current discourse on global citizenship education, particularly with respect to higher education's role in the cultivation of global citizenship identity and engagement. This case study of Soka education reveals aspects of a unique educational philosophy and practice that emboldens its students to acquire a global citizenship gaze in envisioning how best to advance social justice and wellbeing for the individual, the local community, and global society. The salient aspects of my findings are described below.

## 6.2 Key Findings

The main finding of this thesis is that Soka education's approach to GCE, as evinced by its tertiary level educational platform (SUJ), robustly cultivates global citizenship identity through its normative environment of endorsing global citizenship ideals and its continual promotion of global awareness. Furthermore, the strength of SUJ students' global citizen identification is shown to positively correlate with their degree of endorsement of prosocial values and behaviours. A significant strength of these findings lies in their relative consistency with the outcomes of Reysen and associates' body of research on global citizenship identity, and importantly, within a different cultural context. The findings of my study add a degree of cross-cultural support for using the Reysen model of global citizenship when considering GCE programs in college and university milieus. My research supports the view that higher education environments cultivating the ideals of global citizenship and fostering global awareness are likely to produce students with strong affinities to a global citizenship perspective. This relationship, in turn, is likely to encourage the endorsement and internalization of prosocial values that contribute to the promotion of individual and societal wellbeing. Higher education institutions endeavouring to develop a global citizenship identity within their students would be well advised to strengthen curricular and co-curricular programming that resonates with this model of global citizenship identity development.

A second salient finding from my research suggests that, while SUJ students understand the important connection between thinking globally and acting locally, particularly with respect to social change, it is less clear to what extent SUJ students are mobilized in global citizenship activities in their local communities or elsewhere. There currently exists a paucity of research that investigates linkages between global

citizenship identification and civic/global participation. At the onset of my research it was hoped that my study would provide evidence of a relationship between global citizenship identity and engagement, however, there was little support from my research findings to suggest a definite connection or to draw effective conclusions. Nevertheless, I believe that my findings in this area can make a contribution to the current discourse on the value of global citizenship education in helping students to engage in an increasingly global and interconnected world. This contribution is examined in the ensuing sections, as I expand upon my two key research findings and synthesize them into two principal themes that signify the strengths of Soka education's GCE platform for informing the enrichment of GCE programs in higher education.

**6.2.1 The emergent global citizen.** The vast majority of students and alumni interviewed for this research, as well as those completing the survey questionnaire, highly identified as global citizens. There was compelling evidence to suggest that SUJ's normative environment and its focus on global awareness are highly influential factors in the cultivation of students' global citizenship identity. It was clearly articulated through the participant interviews that global citizenship identity is perceived as being acquired through a continuous learning process that evolves over one's lifetime. Comments from interview participants, such as, "I think I'm still learning to become a global citizen" and, "I am in the process of becoming an ideal global citizen by learning and understanding global issues and trying to take action that can bring a positive impact", are indicative of a global citizenship identity that orients toward a journey of life-long learning and practice. This perspective is supported by the survey data, which shows that perception of one's global citizenship identity becomes stronger as one's university education progresses, and as one gets older, even well into the alumni years.

**6.2.2 Imagining globally, engaging locally.** Based on Makiguchi's theory of value creation, Soka education envisions global citizenship engagement as attitudes and actions that one embraces to engender value in their own lives and in the lives of others. My research identified a number of prosocial values endorsed by the SUJ community, such as advocating for others' happiness and wellbeing. Survey respondents were highly endorsing of the six prosocial values and behaviours identified by Reysen (empathy, diversity, social justice, environmental sustainability, helping, and responsibility to act). Soka education places great value on the synergies that exist when imagining the possible impact on global wellbeing whilst engaging locally within one's immediate environment. Many SUJ interview participants gave personal examples of how they could foresee their own value creating activities in the local arena as contributing to social change on a more transnational scale. Green (2012) suggests that, while global citizenship practices can take the form of engaging in global issues within local settings, or of intercultural experiences abroad, the common denominator for most global citizens is the connection between the global and the local.

It is critical to note, however, that the actual practice of global citizenship seemed to present challenges for those students who identified as global citizens. A number of participants attested to the struggles faced by students, such as defining their roles or contributions as global citizens. As one student succinctly expressed, "The most difficult thing about global citizenship is to take action", a sentiment also conveyed by SUJ administrators and faculty about many of their students. Survey participants appeared to support this view, as no more than half of the respondents indicated they had immediate plans for participating in various activities that reflected global civic engagement. An important lesson from my findings, therefore, suggests that even

when global citizenship identity is strongly cultivated in an educational environment such as SUJ, there still exist challenges with actualizing one's global citizen identity into concrete locally or globally engaged action. This issue quite possibly relates to my research finding that identifies global citizenship at SUJ as an emergent process, and that struggling to find one's place as a global citizen is an important aspect of one's developmental journey.

Despite these challenges, however, my findings suggest that SUJ students are more likely to engage in global citizenship activities under conditions in which they are globally aware; perceive significant others in their environment as endorsing of global citizenship ideals; perceive their educational environment as influential in shaping their global citizenship values; self-identify as global citizens; or personally endorse prosocial values. This particular set of findings should serve to signal a host of important educational and institutional considerations when planning and developing GCE programs.

### **6.3 Implications for Educational Practice**

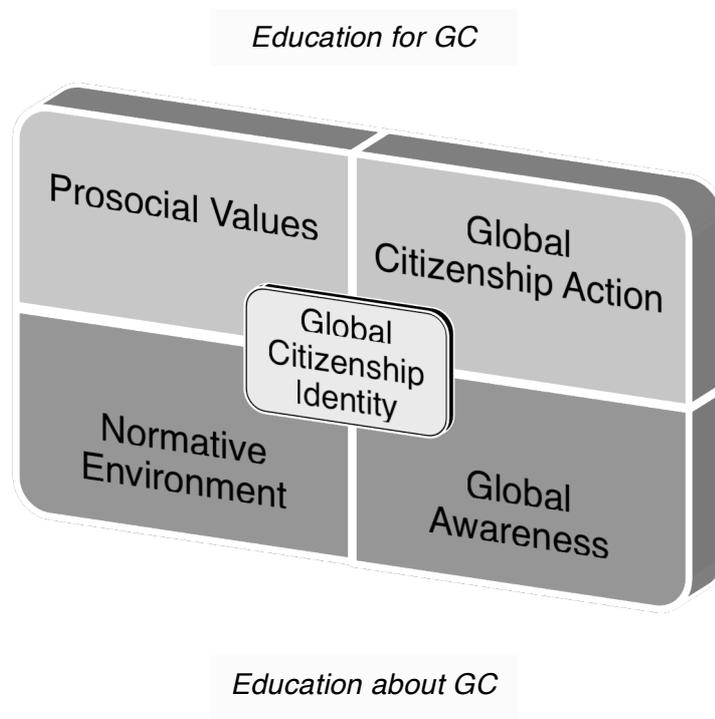
This thesis contributes to research on global citizenship identity, and identifies critical areas for curricular and co-curricular consideration when implementing GCE in higher education institutions. In addressing this study's research questions, I have asserted that the research evidence suggests that the global citizenship educational approach of Soka education is a strong example of an educational environment that holistically cultivates global citizenship identity. In other words, my research has shown that the degree of SUJ students' global citizenship identity is enhanced by the university's normative environment and its promotion of global awareness, and in so doing, enhances its students' endorsement of prosocial values that are commonly associated

with global citizenship ideals. Reysen et al. (2012, p. 28) asserts, “The more an individual identifies with global citizens the more likely that person is to endorse the values and enact the behaviours that reflect the content of the group when the global citizen identity is salient”. My research findings support this contention, in that there is a strong suggestion of a positive correlation between global citizen identity and endorsement of prosocial values among SUJ students.

The findings from my research have implications for the implementation of programs in higher education that focus on global interconnectedness, that wish to better prepare students for effective cross-cultural interactions and understanding, and that seek to develop, “the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable” (Wintersteiner, Grobbauer, Diendorfer, & Reitmair-Juárez, 2015). Soka education’s approach to GCE is well aligned with this perspective, as it places “a strong emphasis on fostering humane and life-affirming values, on peace and on encouraging students to lead contributive lives” (Daisaku Ikeda Website, 2008, para. 6). The Soka Education school system was shown to highly align with global citizenship principles and practices. Its flagship tertiary level institution (SUJ) provides an educational model for fostering individuals who embrace global citizenship ideals, endorse and engage in prosocial values and behaviours, and who are therefore, presumably, well prepared for the challenges of an increasingly interconnected world, including advocating for social justice and contributing to the wellbeing and sustainability of their own communities, as well as transnational locales. Various components of SUJ would be well worth exploring for their value in potentially strengthening higher education curricular and co-curricular activities aimed at cultivating global citizenship. A number

of these components have informed my conceptualization of a model for an integrative approach to GCE, which is outlined below.

**6.3.1 An integrative approach to GCE.** The continuum model of GCE that was introduced in Chapter 3 incorporates aspects of Reysen’s theory into an overall GCE pathway that begins with education about global citizenship and flows into education for global citizenship. In terms of higher education curricular and co-curricular development, it is useful to think of this continuum within an integrative approach to GCE, as depicted in Figure 6.1. Using SUJ’s practices as an example, important elements that reflect education about global citizenship would include creating a normative environment where the culture of the institution embodies the ideals of global citizenship. SUJ’s culture of caring exemplifies this ideal, and creates a platform for the university’s administration, faculty, staff, and students to



**Fig. 6.1** Illustration of an integrative approach to GCE

continually think about how to foster global citizenship. A key element of SUJ's approach is that it has created a broad-based ethos, or culture of global citizenship, where, in the words of one participant, "Most students, faculty, and educators on campus are seeking the meaning of global citizenship". A significant generator of this ethos is the strong influence of SUJ's founder, Daisaku Ikeda. While it might prove difficult for other universities to replicate the profound impact of an Ikeda-like persona, his influence across the campus does signal the importance for students and faculty to have access to well-respected and trusted champions of global citizenship, who can engender inspiration for the value of a comprehensive global citizenship education.

Infusing curricula with content that sheds light on global issues of concern and helps students to connect the local to the global, are critical elements for learning about global citizenship; as is offering foreign language training and arranging interactions between students and global leaders and lecturers. Other co-curricular activities might include introducing students to global cultures through themed food, literature, and arts events. These activities can help students to develop self-awareness, perspective taking, and intercultural understanding, which are important aspects of GCE programs that promote the development of global awareness and knowledge. SUJ provides many opportunities (e.g., student clubs and World Language Center) for its students to reflect on their place in the world, and to interact with international students from a variety of cultures. All of the preceding examples that address education about global citizenship support the cultivation of a global citizenship identity, which is a focal point for the critical transition into education for global citizenship.

Reysen et al. (2013) note that global citizenship identification may, "lead to greater academic motivation to gain the skills needed to eventually help others in the world".

As shown in Reysen's model, and supported by my research, when students develop a global citizen perspective, they are more likely to endorse prosocial values reflective of global citizenship ideals, which typically align with one's sense of social justice and concern for the wellbeing of others. Ndura (2007) contends that higher education should serve to empower students to support and defend social justice, and to create constructive social change in local and global environments. A critical aspect of GCE curricula, therefore, is to provide opportunities for the development of prosocial values that will inspire and motivate students to translate their knowledge and skills into prosocial action.

To help prepare students for an increasingly interdependent world, GCE should focus on providing opportunities for students to transition from knowledge and empathy to responsible action (Hawkins & Knox, 2014; Lorenzini, 2013). To achieve this, students should be provided opportunities for global citizenship experiential learning (as evidenced at SUJ), such as volunteering locally (e.g., food banks) and abroad (e.g., orphanages), studying abroad, and developing initiatives that help them connect local and global issues (e.g., tree planting). As demonstrated by SUJ students, global citizenship participation begins with investing one's energies in social change locally, in an effort to connect outwardly and effect change in other milieus. As my research suggests, global citizenship engagement can be quite challenging for students, and therefore a fair degree of institutional support should be provided for this critical aspect of education for global citizenship.

My findings suggest that GCE requires two integrated levels of programming. Efforts to provide education about global citizenship (through the institution's normative environment and promotion of global awareness) are important for developing and

strengthening students' identity as global citizens. Blending learning strategies about global citizenship with educational approaches for global citizenship can serve to strengthen students' endorsement of prosocial values and engagement in global citizenship activities. As evidenced from the varied perspectives and experiences of the SUJ community, the emergence of one's global citizenship identity and subsequent engagement in global citizenship action, is a highly valued yet challenging process that evolves over one's lifetime. Higher education institutions around the world can be stronger leaders in this process by creating a holistic institutional culture that actively endorses global citizenship, promotes global awareness, develops prosocial values and behaviours, and provides a variety of meaningful opportunities for global citizenship experiential learning.

#### **6.4 Limitations of the Research**

As noted previously, language and cultural issues require a degree of consideration when interpreting the data generated through the participant interviews and surveys, particularly with those participants who were not entirely comfortable with using the English language. While the influence of language literacy on the research data is considered negligible for a variety of reasons outlined in Chapter 4, nevertheless, it is worth mentioning that the possibility does exist for certain participant responses to be somewhat unreliable due to possible challenges with communication and cultural issues. Additionally, it is noted that the survey responses may be subject to a degree of social desirability, given the positive framing of global citizenship provided in the survey.

The mixed methods strategy used in this research is considered a strength of the study's data generation, as it synthesizes quantitative survey data with qualitative participant narratives. Nevertheless, caution must be exercised with the results of the research.

Although the interview participants' data represents perspectives from a fairly wide diversity within the SUJ community, there still exists the possibility that the views of the participants are not entirely reflective of the SUJ community as a whole.

Additionally, as the number of survey respondents is significantly disproportionate to the overall SUJ student and alumni population, findings generated from the survey data should be considered as suggestive when making claims concerning their representativeness of the general SUJ student population.

Lastly, the research might have been strengthened in the area of global citizenship engagement through added survey questions aimed at probing additional and relevant global citizenship practices that were not identified through the existing survey items.

## **6.5 Directions for Future Research**

This thesis presented a case study of Soka education's approach to global citizenship education, as evidenced through its university environment. As noted, the Soka Education school system extends from primary to tertiary education in a number of different countries. Researching other levels of the Soka Education school system, particularly with respect to the approaches used in different cultures or across the student age spectrum, would be extremely useful in gaining a more comprehensive understanding of how Soka education addresses global citizenship education. For instance, if global citizenship identity evolves over a period of time, do students who are educated earlier in the Soka school system develop a global citizen identity sooner than those who only attend the university? Is the relationship between global citizen identity and prosocial values endorsement at the primary and secondary levels of Soka education similar to the relationship evidenced at SUJ? Are there cross-cultural differences in global citizenship identity, prosocial values endorsement, and global

citizenship engagement between students attending Soka schools in other countries? Experiential learning platforms, such as study abroad, are becoming increasingly popular in higher education institutions that are focusing on global citizenship education. There is a paucity of research on the connection between intercultural experiential learning and global citizenship identity. Future studies might consider conducting research with study abroad students using the mixed methods strategy employed for the present research project. Study abroad is often characterized as a transformative experience in the lives of those who engage in this educational platform, with students, “expecting to learn about others and return home with new understandings about themselves and their place in the world” (Martinez, Ranjeet & Marx, 2009, p. 527). Future research might focus on studying possible linkages between the personal transformations that occur through study abroad, the emergence of global citizenship identity, and the degree of global citizenship engagement.

## **6.6 A Concluding Reflection**

One of the key findings that surfaced from my case study research of Soka education is the suggestion that the cultivation of global citizenship identity occurs as an ongoing emergent practice. Anecdotally, my own experience attests to this developmental process. The idea of global citizenship was quite foreign to me until I was introduced to Soka education some thirty-three years ago. Over the years, as I continued to study and engage in this concept, I began to identify with its ideals, personally endorsing prosocial values associated with global citizenship, and participating in associated activities on both the local and global stages. My doctoral studies have afforded me a more intensive scholarly exploration of the principles and practices of global citizenship. All this is to say that, to date, my own emergence as a global citizen has been a joyfully protracted experience. I expect the journey to continue eternally.

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## **Appendix A**

### Interview Schedules

#### **A. SUJ administrators and faculty**

1. How do you understand the term "global citizenship"?
2. What is a global citizen?
3. What does it mean to be globally aware, and how does global awareness relate to global citizenship?
4. How does global citizenship relate to prosocial values and behaviour such as compassion, valuing diversity, social justice, helping others, and being socially or environmentally responsible?
5. In its purest form, soka means "value-creation". How does being a global citizen create value?
6. How does global citizenship relate to well-being and the betterment of society?
7. How does SUJ promote global citizenship in its policies, curriculum and teaching practices?
8. How does SUJ help its students to become globally aware?
9. How does SUJ help its students to develop prosocial values and behaviours, such as those mentioned earlier (compassion, valuing diversity, social justice, helping others, and being socially or environmentally responsible)?
10. How do students at SUJ participate or engage in global citizenship activities?
11. Do you have any other comments to add about SUJ's global citizenship education?

## **B. SUJ current students and alumni**

1. How do you understand the term "global citizenship"?
2. What is a global citizen?
3. What does it mean to be globally aware, and how does global awareness relate to global citizenship?
4. How does global citizenship relate to prosocial values and behaviour such as compassion, valuing diversity, social justice, helping others, and being socially or environmentally responsible?
5. In its purest form, soka means "value-creation". How does being a global citizen create value?
6. How does global citizenship relate to well-being and the betterment of society?
7. How did you first become aware of global citizenship?
8. Who or what has influenced you to become globally aware or knowledgeable of global issues?
9. In your daily life how have you encountered global issues?
10. Do you identify as a global citizen? If yes, then how so?
11. How has your education at Soka University Japan contributed to your understanding of global citizenship and your identity as a global citizen?
12. How has your education at SUJ helped you to develop prosocial values and behaviours, such as those mentioned earlier (compassion, valuing diversity, social justice, helping others, and being socially or environmentally responsible)?
13. In what ways are you currently, or plan to be, engaged in global citizenship activities?
14. Do you have any other comments to add about SUJ's global citizenship education?

## Appendix B.1

### RESEARCH STUDY PARTICIPANT INFORMATION SHEET (Interview)

You are invited to participate in a research study entitled:

#### **What Is a Global Citizen? A Case Study of Soka Education's Approach to Cultivating Global Citizenship Identity and Engagement**

The study will be conducted by myself, Paul Sherman, in my capacity as a doctoral student from the Department of Educational Research at Lancaster University, Lancaster, U.K. The results of this study will be used in partial fulfillment of the requirements for the degree of Doctor of Philosophy (Education and Social Justice) at Lancaster University. I also hold the position of Program Head of the Family and Community Social Services undergraduate program at the University of Guelph-Humber, Toronto, Canada.

If you have any questions or concerns about the research, please feel free to contact my research supervisor, Dr. Carolyn Jackson at +44 (0) 1524 592883 (telephone) or [c.jackson2@lancaster.ac.uk](mailto:c.jackson2@lancaster.ac.uk) (e-mail).

#### **PURPOSE OF THE STUDY**

This research study will examine how Soka Education embodies through its values, curriculum and pedagogy the belief that education has a vital role to play in individual and social welfare. In particular, the study will explore Soka Education's conceptualization of global citizenship, and how its approach to global citizenship education contributes to the promotion of global social change and wellbeing.

#### **PARTICIPATION PROCEDURES**

If you volunteer to participate in this study, you will be asked to take part in an interview lasting approximately 45 minutes. The interview will ask about your understanding of, and experiences with, global citizenship. You do not have to respond to any questions you do not wish to answer. During the interview your responses will be recorded in writing and, if you give permission, audio recorded in order to assist with recall and clarification. You may request that the audio recorder be turned off at any time. Interviews will be conducted in person at a time and place convenient to the interviewee, unless this arrangement is not possible, in which case the interview may be conducted electronically by telephone, Skype or e-mail.

#### **POTENTIAL RISKS AND DISCOMFORTS**

You will not be subject to any potential risk or discomfort other than a remotely possible risk if your comments are seen as critical of your university or people in them, and the comments might be identified as coming from you. To address this risk, all personal identifiers will be kept confidential, including your name, contact information, identifying turns of phrase or comments, and any other identifying information.

#### **POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY**

This research study has the potential to raise increased interest in Soka education generated

Head of Department

**Professor Paul Ashwin**, BA, MSc, PhD

Professors

**Carolyn Jackson**, BSc, PhD

**Don Passey**, BSc, MA, PhD

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within the Canadian (or possibly global) higher education network, particularly with respect to lessons learned from Soka education's approach to global citizenship education, as well as the potential to engage educators in discussions about revising curricula to place greater emphasis on the value of global citizenship education and its potential impact on improved social change. Although you might find the study interesting, there are no direct benefits to you.

### COMPENSATION FOR PARTICIPATION

Financial compensation for participation in this study will not be available to you.

### ANONYMITY AND CONFIDENTIALITY

Every effort will be made to ensure confidentiality of your identifying information that is obtained in connection with this study. It is expected that most participant data will be pooled and therefore confidentiality and anonymity is protected. Any personal information collected from you will be coded to protect your identity. Should any of your responses be directly quoted in the study, no information will be provided that may identify you.

Your consent form, any other written information you provide, and any interview notes by me will be securely stored in my work office under lock and key. Audio and digital data will be stored on my personal laptop and externally backed-up, with encryption and password protection enabled on both devices.

Audio recordings will be encrypted if possible, but if not, any identifiable data (including recordings of your voice) will be deleted from the recorder as quickly as possible (after it has been transferred to my personal laptop), and in the meantime the recorder will be stored securely. Audio recordings will be deleted or destroyed once the data has been fully analyzed. All notes of your interview will be destroyed after ten years.

### PARTICIPATION AND WITHDRAWAL

Your participation in this study is voluntary and you are free to withdraw at any time. You have the right to refuse to answer any question(s) that you find objectionable or which make you feel uncomfortable. You may withdraw your consent at any time and discontinue participation without penalty. If you withdraw from the study within two weeks after your interview your data will not be used in the project; after this point the data will remain in use.

### INTENDED USE OF THIS STUDY

This study is intended for use in my dissertation for partial fulfilment of a degree from Lancaster University, however, results of this study may also be submitted for publication or for educational and/or further research purposes. Copies of the completed dissertation will be provided to Soka University of Japan, Lancaster University, and the University of Guelph-Humber.

### RIGHTS OF RESEARCH PARTICIPANTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. This study has been reviewed and received ethics clearance through the Lancaster University Research Ethics Committee and the Soka University of Japan Review Board for Human Research. If you have questions regarding your rights as a research participant, please contact: Head of Department, Dr. Paul Ashwin, at the contact information below.

Head of Department

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Professors

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## Appendix B.2

### RESEARCH STUDY PARTICIPANT INFORMATION SHEET (Survey)

You are invited to participate in a research study entitled:

#### **What Is a Global Citizen? A Case Study of Soka Education's Approach to Cultivating Global Citizenship Identity and Engagement**

The study will be conducted by myself, Paul Sherman, in my capacity as a doctoral student from the Department of Educational Research at Lancaster University, Lancaster, U.K. The results of this study will be used in partial fulfillment of the requirements for the degree of Doctor of Philosophy (Education and Social Justice) at Lancaster University. I also hold the position of Program Head of the Family and Community Social Services undergraduate program at the University of Guelph-Humber, Toronto, Canada.

If you have any questions or concerns about the research, please feel free to contact my research supervisor, Dr. Carolyn Jackson at +44 (0) 1524 592883 (telephone) or [c.jackson2@lancaster.ac.uk](mailto:c.jackson2@lancaster.ac.uk) (e-mail).

#### **PURPOSE OF THE STUDY**

This research study will examine how Soka education embodies through its values, curriculum and pedagogy the belief that education has a vital role to play in individual and social welfare. In particular, the study will explore Soka education's conceptualization of global citizenship, and how its approach to global citizenship education contributes to the promotion of global social change and wellbeing.

#### **PARTICIPATION PROCEDURES**

If you volunteer to participate in this study, you will be asked to answer an on-line survey that will take approximately 20 minutes to complete. The survey asks about your understanding of, and experiences with, global citizenship. You do not have to respond to any questions you do not wish to answer.

#### **POTENTIAL RISKS AND DISCOMFORTS**

Participants in this research project will not be subject to any potential risk or discomfort.

#### **POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY**

This research study has the potential to raise increased interest in Soka education generated within the Canadian (or possibly global) higher education network,

particularly with respect to lessons learned from Soka education's approach to global citizenship education, as well as the potential to engage educators in discussions about revising curricula to place greater emphasis on the value of global citizenship education and its potential impact on improved social change. Although you might find the study interesting, there are no direct benefits to you.

### **COMPENSATION FOR PARTICIPATION**

Financial compensation for participation in this study will not be available to you.

### **ANONYMITY AND CONFIDENTIALITY**

Every effort will be made to ensure confidentiality of any identifying information that is obtained in connection with this study. It is expected that most participant data will be pooled and therefore confidentiality and anonymity is protected.

On-line surveys will ensure anonymity of the participants by the absence of any personal identifying information on the survey, aside from general demographic questions, such as, age, gender, ethnicity, country of origin, language(s) fluency, and year of study. You may decline to answer any or all of the demographic questions. Should you agree to participate in this study, you will acknowledge in the on-line survey your consent to take part.

All questionnaire data will be destroyed after ten years.

### **PARTICIPATION AND WITHDRAWAL**

Participation in this study is voluntary. You have the right to refuse to answer any question(s) that you find objectionable or which make you feel uncomfortable.

### **INTENDED USE OF THIS STUDY**

This study is intended for use in my dissertation for partial fulfilment of a degree from Lancaster University, however, results of this study may also be submitted for publication or for educational and/or further research purposes. Copies of the completed dissertation will be provided to Soka University of Japan, Lancaster University, and the University of Guelph-Humber.

### **RIGHTS OF RESEARCH PARTICIPANTS**

You are not waiving any legal claims, rights or remedies because of your participation in this research study. This study has been reviewed and received ethics clearance through the Lancaster University Research Ethics Committee and the Soka University of Japan Review Board for Human Research. If you have questions regarding your rights as a research participant, please contact:

Professor Paul Ashwin, PhD  
Head of Educational Research Department  
Lancaster University  
Email: paul.ashwin@lancaster.ac.uk  
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**Appendix C.1**

Consent Form (E-mail)

**Study Title: What is a Global Citizen? A Case Study of Soka Education's Approach to Cultivating Global Citizenship Identity and Engagement**

You are being invited to take part in a research project that will explore Soka education's conceptualization of global citizenship, and how its approach to global citizenship education contributes to the promotion of global social change and wellbeing. Before you consent to participate in the study please read the accompanying participant information sheet and mark each box below with your initials if you agree. If you have any questions before signing the consent form please contact the researcher, Paul Sherman at [p.sherman@lancaster.ac.uk](mailto:p.sherman@lancaster.ac.uk)

Please initial each statement

1. I confirm that I have read the information sheet and fully understand what is expected of me within this study.
2. I confirm that I have had the opportunity to ask any questions and to have them answered.
3. I understand that a professional translator who has taken an oath of confidentiality will translate my interview responses.
4. I understand that my interview will be made into an anonymized written transcript.
5. I understand that my participation is voluntary and that I am free to not answer any question or withdraw at any time without giving any reason, and without any consequences.
6. I understand that I may withdraw my interview data up to two weeks after the conclusion of my interview, after which time my interview will be used in the study.
7. I understand that should any of my responses be directly quoted in the study, no information will be provided that will identify me.
8. I consent to information and quotations from my interview being used in the researcher's thesis, reports, conferences and training events.
9. I understand that any information I give that may personally identify me will be anonymized and kept confidential, including my name, contact information, identifying turns of phrase or comments, and any other identifying information.
10. I consent to Paul Sherman, the principal investigator, keeping written transcriptions of the interview for 10 years after the study has finished.
11. I consent to take part in the above study.

Participant's name \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

Researcher's name \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

Head of Department  
**Professor Paul Ashwin**, BA, MSc, PhD  
 Professors  
**Carolyn Jackson**, BSc, PhD  
**Don Passey**, BSc, MA, PhD  
**Colin Rogers**, BA, PhD  
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## Appendix C.2

### Consent Form (Interview)

#### Study Title: What is a Global Citizen? A Case Study of Soka Education's Approach to Cultivating Global Citizenship Identity and Engagement

You are being invited to take part in a research project that will explore Soka education's conceptualization of global citizenship, and how its approach to global citizenship education contributes to the promotion of global social change and wellbeing. Before you consent to participate in the study please read the accompanying participant information sheet and mark each box below with your initials if you agree. If you have any questions before signing the consent form please contact the researcher, Paul Sherman at [p.sherman@lancaster.ac.uk](mailto:p.sherman@lancaster.ac.uk)

Please initial each statement

1. I confirm that I have read the information sheet and fully understand what is expected of me within this study.
2. I confirm that I have had the opportunity to ask any questions and to have them answered.
3. I understand that my interview will be audio recorded and then made into an anonymized written transcript.
4. I understand that audio recordings will be deleted from the researcher's audio recorder as soon as possible after being transferred to laptop.
5. I understand that my participation is voluntary and that I am free to not answer any question or withdraw at any time without giving any reason, and without any consequences.
6. I understand that I may withdraw my interview data up to two weeks after the conclusion of my interview, after which time my interview will be used in the study.
7. I understand that should any of my responses be directly quoted in the study, no information will be provided that will identify me.
8. I consent to information and quotations from my interview being used in the researcher's thesis, reports, conferences and training events.
9. I understand that any information I give that may personally identify me will be anonymized and kept confidential, including my name, contact information, identifying turns of phrase or comments, and any other identifying information.
10. I consent to Paul Sherman, the principal investigator, keeping written transcriptions of the interview for 10 years after the study has finished.
11. I consent to take part in the above study.

Participant's name \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

Researcher's name \_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

Head of Department

**Professor Paul Ashwin**, BA, MSc, PhD

Professors

**Carolyn Jackson**, BSc, PhD

**Don Passey**, BSc, MA, PhD

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## Appendix D

### Global Citizen Scale (adapted)

[Items 1- 23 are adapted from Reysen & Katzarska-Miller (2013), items 29-35 from Morais & Ogden (2011), and items 24-28 are additionally constructed items by the researcher]

Instructions: Please rate your agreement with the following items by circling a number from 1 to 7 on the scale.

(Note: Global Citizenship is defined as awareness, caring, and embracing cultural diversity, while promoting social justice and sustainability, coupled with a sense of responsibility to act).

\*\*\*\*\*

Item 1: People in my family think that being a global citizen is desirable.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 2: My friends think that being a global citizen is desirable.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 3: My professors who I know at my school think that being a global citizen is desirable.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 4: Most students who I know at my school think that being a global citizen is desirable.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 5: If I called myself a global citizen most people who I know would approve.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 6: I am aware that my actions in my local environment may affect people in other countries.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 7: I believe that I am connected to people in other countries, and my actions can affect them.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 8: I try to stay informed of current issues that impact international relations.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 9: I understand how various cultures of this world interact socially.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 10: I would describe myself as a global citizen.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 11: I identify with global citizens.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 12: I am able to empathize with people from other countries.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 13: It is easy for me to put myself in someone else's shoes regardless of what country they are from.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 14: I would like to join groups that emphasize getting to know people from different countries.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 15: I am interested in learning about the many cultures that have existed in this world.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 16: Those countries that are well off should help people in countries who are less fortunate.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 17: Basic services such as health care, clean water, food, and legal assistance should be available to everyone, regardless of what country they live in.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 18: People have a responsibility to conserve natural resources to foster a sustainable environment.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 19: Natural resources should be used primarily to provide for basic needs rather than material wealth.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 20: If I had the opportunity, I would help others who are in need regardless of their nationality.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 21: If I could, I would dedicate my life to helping others no matter what country they are from.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 22: Being actively involved in global issues is my responsibility.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 23: It is my responsibility to understand and respect cultural differences across the globe to the best of my abilities.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 24: My university education has positively influenced my identity as a global citizen.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 25: My university education has positively influenced my views about other cultures around the world.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 26: My university education has positively influenced my views about global issues.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 27: My university education has positively influenced my desire to help others in need.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 28: My university education has positively influenced me to take personal responsibility in understanding and respecting cultural differences around the world.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 29: Over the next 6 months, I plan to do volunteer work to help individuals and communities abroad.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 30: Over the next 6 months, I plan to get involved with a global humanitarian organization or project.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 31: Over the next 6 months, I plan to help international people who are in difficulty.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 32: Over the next 6 months, I plan to get involved in a program that addresses the global environmental crisis.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 33: Over the next 6 months, I will work informally with a group toward solving a global humanitarian problem.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 34: Over the next 6 months, I will participate in a campus forum or other event where young people express their views about global problems.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

Item 35: I will deliberately buy brands and products from companies that are known to be good stewards of marginalized people and places.

*Strongly Disagree*    1    2    3    4    5    6    7    *Strongly Agree*

**Thank you for taking the time to complete this survey on global citizenship!**

## Appendix E

### Survey Consent Template

Welcome to the research study conducted by Paul Sherman entitled, "*What is a Global Citizen? A Case Study of Soka Education's Approach to Cultivating Global Citizenship Identity and Engagement*".

**Introduction:** This study explores Soka education's conceptualization of global citizenship, and how its approach to global citizenship education contributes to the promotion of global social change and well-being. As a current student or alumni of Soka University Japan you have been invited to participate in this study by completing this Global Citizenship Survey.

**Procedure:** This survey contains 10 preliminary demographic questions, and then 35 questions related to global citizenship. The questionnaire is adapted from Reysen, S., & Katzarska-Miller, I. (2013). A model of global citizenship: antecedents and outcomes. *International Journal of Psychology*, 48:5, 858-870, and Morais, D.B., & Ogden, A.C. (2011). Initial development and validation of the Global Citizenship Scale. *Journal of Studies in International Education*, 15:5, 445-466.

The survey will take approximately 15-20 minutes of your time. Should you not be able to complete the survey questions all at once, you may return to complete the survey up to 7 days from the date you started the survey.

**Informed Consent:** Please read the statements below before acknowledging your consent to participate in this study. If you have any questions please contact the researcher, Paul Sherman at [p.sherman@lancaster.ac.uk](mailto:p.sherman@lancaster.ac.uk)

I confirm that I have read the participant information sheet and fully understand what is expected of me within this study.

I confirm that I have had the opportunity to ask any questions and to have them answered.

I understand that my survey responses will be anonymous.

I understand that my participation is voluntary and that I am free to not answer any survey question or withdraw at any time without giving any reason, and without any consequences.

I understand that the information from my survey will be pooled with other participants' responses, anonymized, and may be published and used in the researcher's doctoral thesis, reports, conferences, and training events.

I consent to Paul Sherman, the principal investigator, keeping survey response data for 10 years after the study has finished.

I consent to take part in the above study.

I have read and understand the above statements and volunteer to participate in this study by selecting "Yes" below. Please note that by selecting "No" below you will be directed to the end of the survey and be unable to participate in this research study.

Yes       No

## Appendix F

### Final list of codes for thematic analysis

1. Understanding of global citizenship.
2. Definition of global citizen.
3. Relationship of global citizenship and global awareness.
4. Relationship of global citizenship and prosocial values and behaviour.
5. Global citizen and value creation.
6. Relationship of global citizenship, wellbeing and societal betterment.
7. Personal global citizenship engagement.
8. SUJ's global citizenship policies, curriculum, and teaching practices.
9. SUJ's promotion of student globally awareness.
10. SUJ's promotion of student prosocial values and behaviour.
11. First awareness of global citizenship.
12. Personal influences of global awareness.
13. Encountering global issues in daily life.
14. Identification as global citizen.
15. Student-student relationships.
16. Student-teacher relationships.
17. Influence of Daisaku Ikeda.

## Appendix G

Sample: Coded data segments extracted as “Issues Discussed”

Code: Identification as global citizen

<p>Participant (P): I am in the process of becoming an ideal global citizen by learning and understanding global issues and trying to take action that can bring a positive impact.</p>
<p>P: I do or, at least, I strive to become one. I always put myself into that situation because, sometimes, it's hard to relate to, but I think to always have that attitude to really put myself into the situation if I read about something.</p>
<p>Researcher (R): Do you identify as a global citizen? P: Yes. R: How so? P: Ideally, I believe. I cannot act too much, but we can share the ideas.</p>
<p>P: I think I do because I generally through activities, work for others. And then, I realized that is enrichment to myself. R: So, when you say ‘activity’, you mean SGI activities? P: Yes. R: So, you are working for the benefit of others and that comes back to you as a benefit? P: Exactly.</p>
<p>P: I see myself as not someone from one country or another country, but someone who holds various experiences in both cultures. I think I'm still learning to become a global citizen. I think that makes me a global citizen because I don't think you can say ‘I am a global citizen’. I think it's someone who is always trying to be a global citizen. I guess it's like incomplete completeness, where because you are always searching for the answer, you are always growing. So, I don't think I should be a person who says ‘I am a global citizen’ because, then, I stop. I don't think there is an answer to global citizenship. I think it's someone who continues to look for the answer because I feel like it's quite deep and our ‘global’ society rapidly changes. It has to do with not only comprehending what it is, it's actually living it. So, I still have a long way to go, I think.</p>
<p>R: So, for example, you're in the global citizenship program, do you consider yourself a global citizen? P: Try to be.</p>
<p>P: To be honest, I don't totally be a global citizen right now, not totally. I have a dream. Oh, I want to be like this, a model, but I'm still climbing the mountain. R: How will you know when you are totally a global citizen? P: I don't know. Why I say ‘yes’ is because I try to make an effort to be a global citizen every time.</p>
<p>P: Partially. I don't think I'm a full global citizen because, even though I had the opportunity to think about global citizens a lot, I still couldn't figure out what I should do right now. The most important thing to be a global citizen is to be aware of that I am the global citizen. So, in relation to the awareness and knowledge and wisdom about being global, people need to be very responsible for being global citizens.</p>
<p>P: Yes. I am a global citizen. R: So you can be a Japanese citizen and a global citizen at the same time? P: Yes</p>
<p>P: Not really. But I just try to think globally and to act be helpful for another people. And I try to think as objectively as possible and try to find ways to contribute to world peace both not as a sideliner or an onlooker.</p>

## Appendix H

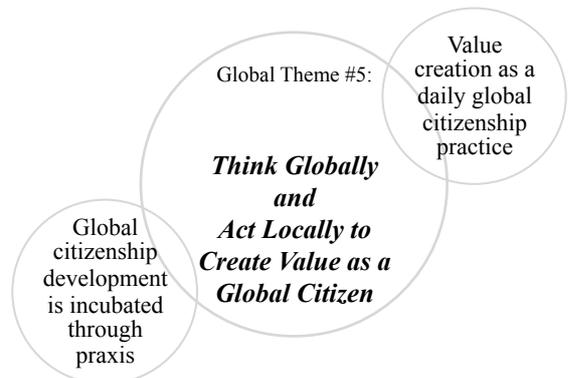
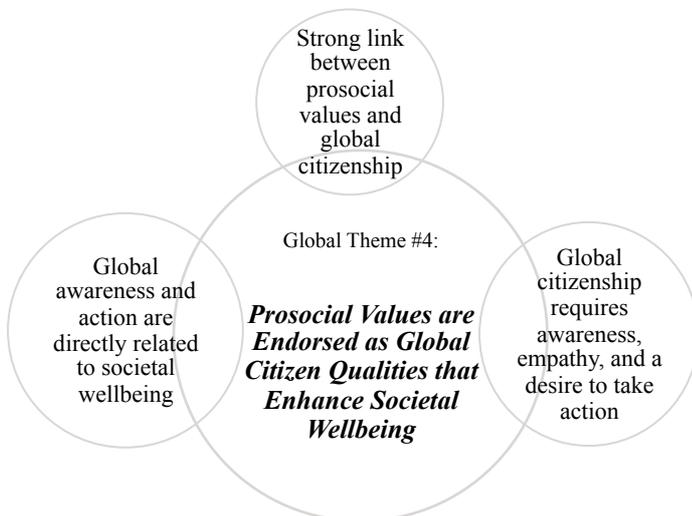
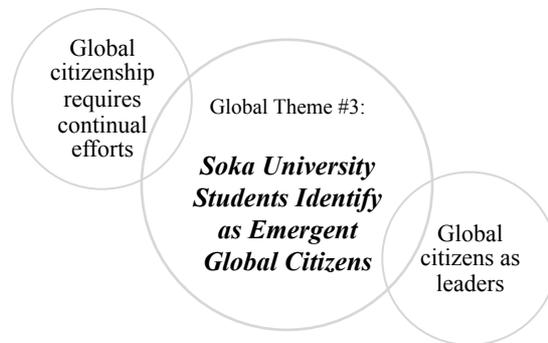
Identified themes gleaned from issues discussed  
for code: "Identification as global citizen"

- In process of becoming.
- Striving to become.
- Ideally. Not through actions but by sharing ideas.
- Yes, by working for others in SGI.
- Learning to become. Always trying.
- Try to be.
- Not totally, still climbing the mountain by making constant efforts to be a global citizen.
- Am both Japanese citizen and global citizen.
- Partially, not fully.
- Not really, but try to think globally and be helpful to others.

# Appendix I

## Thematic Networks

Five Global Themes (inner circles) with their Organizing Themes (outer circles)



## Appendix J

### Survey Participant Demographics

Sex	Female = 64.3%	Male = 35.7%
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Age (years)	Min = 18	Max = 65	Mean = 25.1	SD = 10.5		
	18 = 7.1%	19 = 20.6%	20 = 16.7%	21 = 12.7%	22+ = 25.4%	No response = 17.5%

Country of birth	Japan = 82.5%	Malaysia = 4.8%	9 Others = 10.3%	No response = 2.4%
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Cultural/ethnic identity	E. Asian = 85.7%	S.E. Asian = 4.8%	Other/Multiple = 8.7%	No response = 0.8%
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Completed years of study at SUJ	< 1 = 23.8%	1 = 19.8%	2 = 21.4%	3 = 11.1%	4+ = 12.7%	Identified as Alumni = 11.1%
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SUJ program of study	Undergrad. International Liberal Arts = 53.2%	Undergrad. Education = 17.5%	Undergrad. Economics = 10.3%	Undergrad. Other = 12.7%	Graduate Programs = 6.3%
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Enrolled in SUJ Global Citizenship Program	Yes = 6.3%	No = 93.7%
--	------------	------------

Number of different countries travelled to while at SUJ	None = 15.9%	1 = 25.4%	2-3 = 30.9%	4+ = 27.8%
---	--------------	-----------	-------------	------------

Participated in study abroad while at SUJ	Yes = 56.3%	No = 43.7%
---	-------------	------------

Number of different language fluencies	1 = 21.4%	2 = 71.4%	3+ = 7.2%
--	-----------	-----------	-----------