A Discussion of Buddhist Understandings of Global Citizenship Education

by

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ABSTRACT

Although global citizenship education programs, notably in Canada, are helpful, there are some issues to consider. Knowledge learnt at school does not ensure a positive change in students' actions (Humes, 2008). Further, encounters between Western learning selves and perceived "others" may lead to colonial self-defence reactions (Taylor, 2012). Critical skills do not always make students have authentic engagement with others (Tarc, 2012). Tolerance and compassion, simply translated into the act of helping, do not significantly transform the world (Jefferess, 2012; Tarc, 2012). Respect for diversity seems shallow when not all people are believed to have equal worth (Andreotti, 2011). An analysis of these shortcomings reveals that they are the consequences of a dualistic sense of self and others.

It is worth rethinking the notions of "self," "global citizenship," and "global citizenship education," for a better world. I thought Buddhism might be helpful in this regard. Therefore, this research explored how the conceptions of "self" affected conceptions of "global citizenship" which in turn informed ideas for "global citizenship education," from Buddhist perspectives.

Eight Canadian teachers/educators participated in this research. Interviews were conducted to collect data, and a grounded theory technique was used to analyze the data. The findings suggested that self is not discrete and stable as it seems. Rather, self is infinite, interdependent, and empty. Although this emptiness was perceived to be mysterious, the results partly decoded it. Also, the discovery of the space of awakening in self was striking, indicating that any transformation, individual or social, is always possible. Features of the space of awakening were identified, including unconditional

compassion and non-dual awareness. Next, grounded in this conception of self, global citizenship was not considered as a discrete thing. Thus, no generalized pattern was found. However, central to the Buddhist global citizenship is cultivating awakened compassion which was supposed to guide global citizens. In turn, the conceptions of self and global citizenship informed global citizenship education. As such, global citizenship education was supposed to be effective when it is grounded in the "space of awakening." Remarkably, meditation was regarded as an essential skill in this education.

PREFACE

This thesis is an original work by Truong Anh Tram Nguyen. Some parts of chapters one and two of this thesis have been previously published.

DEDICATION

I would like to offer the following poem I wrote to express my deepest gratitude to the professors who accompanied me and helped me finish this dissertation.

My Dear Teacher

My great teacher, who always looks serene!

No doubt, with your compassion, I'm inspired.

As silent as a river is your keen

Endeavour to awake your student's mind.

My second mom (dad) do I call you at times,

So gentle your behavior comforts me.

Deep in my heart, you are a paradigm

Of very kind persons; I'll learn from thee.

My second self I've found in academe,

Who goes with me on the less traveled road,

As it is far from what is called mainstream,

And has relieved my early mental load.

That who you *are* is beyond my knowledge

Oh, West and East, your virtue *is* a bridge.

Your student,

Truong Anh Tram Nguyen

This dissertation is primarily dedicated to my mother. "Mom, during my past life, I have been trying tirelessly to find a gift for you, in return for your tremendous love and sacrifice. Now, I have found it—that is *no-self*."

ACKNOWLEDGEMENTS

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CHAPTER ONE: AN AUTOBIOGRAPHICAL STORY

It is important for the reader to understand how I came to Buddhist thinking and living.

My Deep Love for My Mother and her Taken-for-Granted Spiritual Seeds

My mother had a profound impact on my life, my spiritual path, and my ideas for this dissertation. In my childhood, I was strongly attached to my mother. My love for her could never be fully expressed through words. I always wanted to hold her in my arms. However, she did not have much time for me because she was busy working. She left home early in the morning and did not return until late evening, when I was sleeping. The occasions in which she could spend the whole evening with me were rare. This really deepened my affection for her.

My silent but deep love for her kept growing over time. One day in my elementary school, I happened to read a book which said that the best way to express one's gratitude and love to one's parents is to study seriously. I had been working very hard since then. However, later on I recognized that my hard work could not prevent her hair from turning gray. The idea of the impermanence of everything, including one's loving people, really haunted me. My worry considerably grew whenever unpleasant things happened to my family. I did not want my mom to be unhappy, and I started asking myself what to do. Then, I began seeking for spiritual protection from some deity that would protect me and my mother as long as I obeyed him and said my prayers. I made great efforts on that spiritual path.

Sometimes, I asked my mom to tell me how to live in the midst of uncertainties. She answered, "Just try to do well your work of a day. Don't think so much about the

future." I took her advice for granted as I thought that her philosophy of living was mundane and simplistic and that she was not spiritual enough. Yet, now looking back, I recognize that she could stay calm in most difficult situations. When unhappy things happened to my family, the only thing I could do is to pray. I prayed for several hours, experiencing insomnia and loss of appetite. However, my mother could still begin her new day as if nothing had happened. She still spent hours calmly preparing sophisticated and tasty meals. When I asked her if she was sad about a situation, she replied, "I was. But I think that life is too short. There's no point in holding on to it." Being calm and not focusing so much on suffering are the qualities my mom has, but I took them for granted as I was busy seeking in her the kind of spiritual devout I expected. Nevertheless, I gradually learnt that she could keep calm and have inner peace in those situations because, in her belief, there are buddhas, bodhisattvas, and good beings everywhere, hence nobody is forsaken as long as they have a sincere heart. This message was very powerful to me. Whenever I had difficulties, her words were a big encouragement. "Appreciate and enjoy every moment of your life, even in difficulties. Have deep faith that buddhas and bodhisattvas always assist us as long as we have a sincere heart. Yes, life is full of uncertainties. So, we have more reasons not to worry. Why do we have to worry about things we don't know? Instead, trust the impulse of our hearts. Keep going and the buddhas inside and outside will illuminate our ways."

To me, it seemed ironic. Out of love, I tried to seek for a refuge for myself and my mother, but I was unaware that she could find peace in the midst of suffering due to her faith in the goodness of the world and in the strength of a genuine heart for life and others. It was she who cheered me up in unpleasant circumstances, not the other way around. Yet,

when I was a child, I did not fully understand that. But year by year, I understood more deeply the significance of "interdependence" and having a "sincere heart." I realized that one's true heart for life is probably one's safest refuge; therefore, I want to share this experience with all people.

Faith, Spiritual Crisis, and Fear

To the question, "Who are we?" I would answer with confidence that I don't know. In this regard, Pojman (2006, p. 2) also raised a series of questions:

> Are we spiritual beings, made in the image of God, as the Bible states, or divine sparks as the Eastern religions and Plato believe? Are we wholly material beings as Hobbes, Marx, and contemporary neuroscientists hold? Are we dualistic beings, made up of two substances, mind and matter, as Augustine, Descartes, Kant, and Kierkegaard believe?

In my view, any attempt to give humans a name is synonymous with impoverishing and depriving them of their right to have absolute freedom because labels, I suppose, are limiting. However, only since I got to know Buddhism have I begun to believe that. Previously, I had been heavily haunted by the question, "*Who are we?*" together with "*Can people have absolute freedom (from suffering and to master their life)?*" and "*Could we find justice in this world?*"

In the early stages of my spiritual practice, I found joy and peace and my faith got stronger. But soon afterward, I was disillusioned because a number of painful events that this philosophy could not explain affected my family. Perhaps, Oscar Wilde was right when he said, "There is no Mystery so great as Misery" (1888, p. 7). At first, I was still calm enough to believe that they were tests given by the omniscient being to challenge my faith in him. However, once a suffering was gone, another came. Finally, a series of traumatic experiences, like gunshots, broke down my shelter, which had been built of my

faith and the cracks of which had several times been fixed with my prayers. I was left alone

to face an extreme fear and frustration and I could not find satisfactory *justifications* for all

the suffering we underwent. I used to think that faith and obedience would lead to

salvation, but the reality was different. Discussing faith, a character in *The Brothers*

Karamazov (Dostoyevsky, 1880, p. 265) argued:

> [I]t is said in the Scripture that if you have faith, even as a mustard seed, and bid a
> mountain move into the sea, it will move without the least delay at your
> bidding.... Well, you have so great a faith…, you try yourself telling this mountain,
> not to move into the sea for that's a long way off, but even to our stinking little river
> which runs at the bottom of the garden. You'll see for yourself that it won't budge…
> however much you shout at it, and that shows… that you haven't faith in the proper
> manner.

This was also my situation. I wondered if it was because my faith was insufficient or

improper *or* because the supreme being did not trust my trust in him. In this ontological

and epistemological crisis, I did not know what to do and how to live, and in that extreme

fear of uncertainty, I felt as if I were floating in the air toward an indefinite direction. It

was the first time I had ever been directly in contact with my fear. I felt devastated. In that

impasse and in a moment of my reason suspension, an idea entered my mind: "The sun of

happiness is never a thing for me. I should thus go to sleep." Indeed, my sense of self was

shattered, and I completely surrendered myself to hopelessness and uncertainty. However,

that darkest moment was also the moment of illumination. I began to realize that having a

sense of certainty is stopping seeking certainty and accepting uncertainty. Life is like an

ocean, and if I really want to exist, I cannot be attached to anything. I should be open to

uncertainty. Furthermore, I must be *empty* to float. Thus, the first lesson I learnt from my

suffering was that existence means uncertainty and emptiness.

Pondering over Human Life, Human Freedom, and Justice

Partly recognizing the nature of existence did not mean that I found my answers. I pondered over human life, human freedom, and justice. I wondered if people are *noble* beings, or they are just slaves, born to suffer whippings of fate. I asked myself if humans are free agents or merely beings who are sandwiched between "right" and "wrong" or "good" and "evil" and have to seek salvation by pleasing some supreme being with unquestioning faith and obedience. I wondered if humans could be *anything else* other than pawns in the hands of destiny or spiritual beggars who have no choice but come to some god and beg him for blessing, mercy, and an eternal life. Is it true that there is a predetermined destiny that rules a person's life, or is it true that humans are predestinated by a god who plans everything on purpose? And although we have the freedom to choose good or evil, how are we still judged, rewarded, and punished for our doings? In brief, there were many questions arising in my mind that were unsatisfactorily answered. Particularly, the idea of the existence of a supreme being out there, who has the *right* to make judgement, despite his good intentions and fairness, *per se* is not convincing to me as it connotes a sense of command, of right and wrong. From this stance, humans still do not have freedom absolutely. In my view and desire, humans should have *absolute* freedom. There should not be *any* external force that bends people's will. I continued to seek the answers to the questions, "*Are we possibly free agents?*" and "*Could we find justice in this earthly world?*"

Approaching Buddhism

During that spiritual crisis, I wished my strong desires for human liberation could be like arrows that pierce the black curtain of the mysterious universe to find a convincing explanation for human misery. In darkest moments, the image of my beloved mother and

her pure faith in the Buddha's teachings were a big consolation to me. These things drew me to study Buddhism, not just scanning for a kind of promise I expected as I had done with some Buddhist texts earlier. In contemplation, I found at least three interrelated Buddhist concepts that could help answer my questions; namely *suffering*, *no-self*, and *karma*.

Suffering

At the heart of the Buddha's teachings are the Four Noble Truths in which the Buddha identified suffering (*dukkha*) and its origin, as well as showed a way to end suffering. In the First Noble Truth, the Buddha taught that life is suffering, although he did not deny that we still have moments of happiness. However, happiness does not last long because everything is impermanent. Thus, some people associate Buddhism with pessimism. Nevertheless, for Rahula:

> Buddhism is neither pessimistic nor optimistic. If anything at all, it is realistic, for it takes a realistic view of life and of the world. It looks at things objectively (*yathabhutam*). It does not falsely lull you into living in a fool's paradise, nor does it frighten and agonize you with all kinds of imaginary fears and sins. (1974, p. 17)

By seeing the true reality of the world, people have a chance to "cure" their illnesses and heal the world. Thus, "[t]he Buddha is like the last physician. He is the wise and scientific doctor for the ills of the world" (p. 17). In the Second Noble Truth, he addressed the root of suffering. The fact that everything is changing *per se* does not cause suffering, but it is people's efforts to grasp impermanent things that cause their suffering. Put differently, suffering results from humans' ignorance of the impermanence and inherent emptiness of things, including self, and their consequent attachment to them. The Vietnamese Buddhist monk Thich Nhat Hanh (1998) offered an example: "When we are attached to a certain table, it is not the table that causes us to suffer. It is our attachment" (p. 21). Similarly, as

people are ignorant of the impermanence of "self," they are attached to it, trying to make it permanent. Buddhists compare this to trying to fill a bottomless pit, which will be empty the day after (Hsuan Hua, 2002). People can never satisfy their insatiable thirst, which "gives rise to all forms of suffering" (Rahula, 1974, p. 29). However, thirst is not the fundamental cause of suffering (Rahula, 1974; Nhat Hanh, 1998). As indicated, the primary cause of suffering is ignorance of the impermanence and inherent emptiness of everything. Nhat Hanh (1998) affirmed, "The greatest internal formation is ignorance of the reality of impermanence and nonself. This ignorance gives rise to greed, hatred, confusion..." (p. 109). Nevertheless, suffering can be ceased, and this is the message of the Third Noble Truth (Nhat Hanh, 1998). In the Fourth Noble Truth, the Buddha taught a path to cease suffering—the *Noble Eightfold Path*, with eight practices: right view, right thinking, right speech, right action, right livelihood, right diligence, right mindfulness, and right concentration. Note that "right" is not taken as the opposite of wrong. Rather, it means "skillful" or "in accord with the truth of non-duality" (Nguyen, 2013, p. 28). Buddhists use two metaphors to refer to this point: "lotus" only arises from "mud" or positive things come from negative things. In this sense, the more skillfully we practice, the more suffering we can transform into peace and joy.

It would be helpful to offer a more detailed explanation of the Eightfold Path. Based on the interpretation by Nhat Hanh (1998), this path can be understood as follows. *First*, Right View refers to the ability to distinguish wholesome from unwholesome qualities (seeds) inherent in us. With the right view, we could select wholesome seeds to cultivate. Among them is the "seed of Buddhahood, the capacity to wake up and understand things as they are" (p. 52). He noted that "Right View is not an ideology…. It is

the insight we have into the reality of life, a living insight that fills us with understanding, peace, and love" (p. 54). Again, "right" in Buddhism does not refer to any right versus wrong logic. It is the ability to see the nature of reality with peace and compassion. *Second* is Right Thinking, which "reflects the way things are" (p. 59). It is the state when mind and body are unified, the state of being fully present. For Nhat Hanh, many of our thoughts are unnecessary. Thus, the practice of mindfulness would help "notice whether our thinking is useful or not" (p. 60). Nhat Hanh offered ways to practice Right Thinking central to which is to "dwell deeply in the present moment" because this is "where you can touch seeds of joy, peace, and liberation" (p. 63). The *next* component of the Eightfold Path is Right Mindfulness. "Mindfulness is remembering to come back to the present moment" (p. 64). Nhat Hanh mentioned many benefits of the practice of mindfulness, among which are transforming suffering and bringing joy and peace. Thanks to mindfulness, or deep looking, "the nature of the cosmos will reveal itself" (p. 81). Then, we will recognize that the nature of one small thing contains the nature of the whole cosmos. This reflects the principle of interdependence and interpenetration (detailed afterward). *Fourth,* Right Speech is included in the list. Right Speech includes (a) being faithful to the truth; (b) not distorting the truth by saying inconsistent things to different people; (c) not speaking unkindly because cruel words can even kill a person; and (d) not making things sound better or worse than they are. Remarkably, for Nhat Hanh, deep listening is fundamental to Right Speech because "[i]f we cannot listen mindfully, we cannot practice Right Speech" (p. 86). In brief, loving speech and compassionate listening are primary and healing components of Right Speech. *Fifth,* Right Action is very important. "It is the practice of touching love and preventing harm, the practice of nonviolence toward ourselves and

others. The basis of Right Action is to do everything in mindfulness" (p. 94). Right Action refers to (a) protecting or, at least, not destroying life; (b) practicing generosity *and* not stealing; (c) having sexual responsibility that includes protecting the safety and wholeness of families and society; and (d) practicing mindful consuming, with the commitment that "I will ingest only items that preserve peace, well-being, and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society" (p. 96). *Sixth* comes Right Diligence. This is the "energy that helps us realize the Noble Eightfold Path" (p. 99). Nhat Hanh (1998) noted that meditating in such a way that "takes us farther from reality or from those we love" (p. 99) is not right diligence. Right diligence is connected with keeping unwholesome seeds from manifesting *and* watering wholesome ones. *Seventh* is Right Concentration. This is to cultivate a one-pointed mind. We practice this to be deeply present. For Nhat Hanh, there are two kinds of concentration: active and selective. In active concentration, "the mind dwells on whatever is happening in the present moment" (p. 105). He gave an example. If a bird flies over the lake, it is reflected in the water. If the bird is gone, the clouds are reflected in the water. The lake welcomes everything, but it does not keep anything. In selective concentration, we select one object to focus on, e.g., the case of a driver. Finally, the *eighth* practice is Right Livelihood, encouraging people to find a job that is beneficial or minimally harmful to all living beings.

It is clear that the practice of the Eightfold Path is all-encompassing. However, having the right view of (no)self is probably the most important because it underpins all the practices.

No-self

For Buddhists, there is not a self that is inherently existent. Rather, selfhood is comprised of five elements or Five Aggregates (*skandhas*); namely form, sensation, perception, mental formation, and consciousness. As described by Mitchell (2002, p. 38), the first aggregate is the "body;" the second aggregate is "sensation" including body-related sensations and feelings. These sensations are "pleasant, unpleasant, or neutral;" the third aggregate is "perception," which consists of "the cognition and recognition of physical objects and of mental phenomena;" the fourth aggregate is "mental formations," which comprise "the various mental states, attitudes, and dispositions that form the character of one's life." For Mitchell, this aggregate is important because it includes "all the willful states of mind (*cetana*) that move one to do good and bad actions, and therefore result in good or bad karma [explained afterward]" (p. 38). The fifth aggregate is "consciousness" that consists of "mental awareness and discrimination" (p. 38).

As for the fifth aggregate, Nhat Hanh (2006) explained the nature of consciousness or the nature of the mind on the foundation of what he called Manifestation Only Buddhism. At a minimum, the theory can be summarized as follows (Nguyen, 2013). The first five sensory consciousnesses are the results of the contacts between our five senses and the objects. For example, visual consciousness will arise if there is contact between our eye and the corresponding object. Next comes the sixth consciousness or the mind consciousness (*manovijnana*). For Nhat Hanh (2006), "[m]ind consciousness is also considered a sense consciousness. Mental phenomena are ideas, notions, and thoughts" (p. 123). This consciousness is the base of actions of body, speech, and mind. Mind consciousness is grounded in the seventh consciousness (*manas*), a center of delusion and self-defense mechanism and also a source of suffering. Since mind consciousness is

influenced by *manas*, whose nature is "obscured by delusion" (p. 128), generally mind

consciousness does not see the reality as it is.

Still, *manas* is not the last consciousness. The eighth and last consciousness, the

store consciousness (*alayavijnana*), is like a storehouse that keeps all the seeds we put

there. Nhat Hanh (2006) explained one of the functions of this consciousness:

> The seeds buried in our store consciousness represent everything we have ever
> done, experienced, or perceived. These seeds planted by these actions, experiences,
> and perceptions are the "subject" of consciousness. The store consciousness draws
> together all these seeds just as a magnet attracts particles of iron. (p. 24)

These seeds are lying there, dormant, waiting for the right time to ripen. When they ripen,

the store consciousness manifests itself; the manifestation is broadly twofold: (a) self and

(b) the self's external surroundings. Note that when these karmic seeds ripen, they create a

force that drives the self toward a *particular* direction. This operation follows what Nhat

Hanh called the "Law of Affinity" or "the attraction of like to like" (p. 64). For example, if

a person continuously cultivates the seeds of selfless concern about suffering people, he or

she will be drawn to a charity.

For Nhat Hanh (2006), in our store consciousness, there are all kinds of seeds

including seeds of ignorance and seeds of awakening. Therefore, although we (may) suffer

due to our ignorance, we can still liberate ourselves from suffering thanks to our seeds of

awakening. In this regard, the practice of the Eightfold Path would help. Through this

practice, we can transform seeds of ignorance and cultivate seeds of awakening inherent in

us (Nhat Hanh, 1998; 2006).

Discussing human potential to be awakened, Buddhist scholar Chogyam Trungpa

(1999a) expressed a similar idea through his notion of "basic goodness." He held that

"[b]asic goodness is very closely connected to the idea of *bodhicitta* in the Buddhist

tradition. *Bodhi* means "awake" or "wakeful," and *citta* means "heart," so *bodhicitta* is "awakened heart" (1999a, p. 19). For him, "basic goodness" is inherent in self and the world (1999a). He put that although the world is turning bad, and "[a]lthough you might be in the worst of the worst shape, still that goodness does exist" (Trungpa, 1999b, p. 27). Thus, individual and social transformation is always *possible*.

From here, Trungpa (1984) offered two metaphors to refer to two worldview versions: the Great Eastern Sun versus the setting-sun visions. The former is grounded on basic goodness while the latter on fear, depression, and hopelessness (Trungpa, 1999b). In his description:

> The vision of the Great Eastern Sun is based on celebrating life. It is contrasted to the setting sun, the sun that is going down and dissolving into darkness. The setting-sun vision is based on trying to ward off the concept of death, trying to save ourselves from dying. The setting-sun point of view is based on fear. We are constantly afraid of ourselves. We feel that we can't actually hold ourselves upright. We are so ashamed of ourselves, who we are, what we are. (1984, pp. 55-56)

In addition, while the Great Eastern Sun vision takes a non-dualistic view on human nature, the setting-sun version adopts a dualistic approach. Trungpa (1984, p. 58) wrote:

> In the vision of the Great Eastern Sun, even criminals can be cultivated, encouraged to grow up. In the setting-sun vision, criminals are hopeless, so they are shut off; they don't have a chance. They are part of the dirt that we would rather not see. But in the vision of the Great Eastern Sun, no human being is a lost cause. We don't feel that we have to put a lid on anyone or anything. We are always willing to give things a chance to flower.

Sadly, the setting-sun vision is also a source of injustice. "That approach produces an oppressive social hierarchy in the setting-sun world: there are those who get rid of other people's dirt and those who take pleasure in producing the dirt" (Trungpa, 1984, p. 57).

In short, although "self" is impermanent and although we may still experience suffering, we still have a chance to transform our lives and society. We can do this because

for Nhat Hanh we have seeds of awakening *already* in us, or for Trungpa we have the basic goodness. Noticeably, central to the no-self doctrine is the concept of "karmic seeds" or "karma."

Karma

The law of karma can be loosely understood as the law of cause and effect. According to Rahula (1974), "the Pali word *kamma* or the Sanskrit word *karma* … literally means 'action', 'doing'" (p. 32). Anguttara Nikaya, an early Buddhist scripture, quotes the Buddha's teaching, "It is volition (*cetana*) that I call karma; for having willed (*cetayitva*), one acts by body, speech, and mind" (Bodhi, 2005, p. 146). In brief, in Buddhism, there are actions of body, speech, and mind. Intended action or intention of action creates karma.

Under the law of karma, performed actions always leave something behind. Bodhi wrote:

> [A]ll morally determinate volitional actions create a potential to bring forth results (*vipaka*) or fruits (*phala*) that correspond to the ethical quality of those actions. This capacity of our deeds to produce the morally appropriate results is what is meant by [karma]. Our deeds generate [karma], a potential to produce fruits that correspond to their own intrinsic tendencies. Then, when internal and external conditions are suitable, the [karma] ripens and produces the appropriate fruits. (2005, p. 146)

With our volitional action, we create karmic seeds. For Manifestation Only Buddhists, the seeds go to our store consciousness, laying there and manifest themselves under favorable conditions.

Buddhist Thoughts: A Possible Solution to Human Bondage and Social Injustices

I will explain why I found the answers to my questions apropos freedom and justice through the concepts of *no-self*, *karma*, and *suffering*. In my view, these three concepts

indicate human absolute freedom and absolute justice in this world without causing ethical concerns.

First, *no-self* suggests that humans are *free* agents or have *absolute freedom*. As presented, self has indefinite existential possibilities, thanks to various seeds in the store consciousness. Humans thus can be whatever they want and cultivate. In my view, this theory helps humans reclaim the right to have absolute freedom—the right that, in some traditions, has been denied to them and instead put into the hands of a mystifying god or an erratic destiny.

Second, the notion of *karma* suggests the existence of absolute justice in this secular life. As described previously, karmic seeds of our deeds will produce appropriate fruits when they ripen. Thus, there is no supreme being to bless or curse us; rather we *must* be responsible for our own actions. My opponents may argue that if absolute justice *already* exists, why do Buddhists still struggle for social justice? For me, in the *absolute* sense, any endeavour to struggle for justice is like an attempt *to make the moon brighter*. However, I am *not* suggesting that social activism is unnecessary. That said, activists should bear in mind that although their action is enacted in the name of justice, it should be taken as a *compassionate* means to help both victims and offenders review and revise their intentions and actions (karma) in such a way that brings them better subsequent outcomes. In another aspect, my opponents may argue that as we do not know what we did in our past lifetimes (if any), we must be subject to some unpredictable retribution for our (possible) past evil deeds under the operation of karma. In this sense, the karmic constraints are not different from fate, and hence the claim that people have absolute freedom is arbitrary. This argument seems reasonable. However, our karmic seeds are assumed to take time to

develop, and thus we *can* interfere in their course by preventing them from ripening through our efforts to cultivate our wisdom and compassion (Nhat Hanh, 1996; 2006). Even in *suffering* people can still divert their karmic course through their spiritual endeavours. Thus, the idea of fatalism is rejected in Buddhism (Sadakata, 1997). Clearly, this explanation is not contradictory to the principle of absolute freedom. Then, some critics may hold that the concept of karma perpetuates social injustices by blaming the poor for their bad karma. Here, recall that in the Buddha's teachings everyone has their own *suffering*. Therefore, the rich, despite the good fruits they are enjoying now, are also encouraged to nurture wholesome seeds for the next harvests. In brief, knowing the law of karma, Buddhists tend to prevent the growth of (seemingly) negative karma by avoiding *sowing* (more) evil seeds rather than *trying to undo* bad fruits. Thus, I wondered if students, in education for social justice, are encouraged to avoid sowing negative *seeds* or are only equipped with skills to cope with negative *fruits*.

Third, as noted earlier, thanks to the concept of "*suffering*," Buddhism indicates human absolute freedom without causing ethical issues. The conception of "*suffering*" in Buddhism, in my opinion, forms the foundation for Buddhist ethics in that it helps cultivate three interrelated qualities; namely *compassion, wisdom*, and *courage*. *First*, our *suffering* may awaken our empathy or compassion for others. Notably, understanding the law of karma, practitioners would feel compassionate not only for victims but also for offenders because it is believed that offenders cannot escape their subsequent bad fruits. Returning to the Buddhist concept of "*suffering*," I posit that although Buddhists believe that they are free agents, after experiencing their suffering *and* contemplating it thoroughly, they are unlikely to bring suffering to others. In short, the notion of "suffering" shapes Buddhist

ethics, which, in consequence, are grounded not so much upon the right-wrong principle as upon compassion. *Second*, due to "suffering," wisdom is cultivated. As noted, suffering may awaken compassion. In turn, compassion helps eliminate the border between "I" and "Other." Then, wisdom will emerge. Discussing the correlation between selflessness and wisdom, Chan Master Sheng Yen (2001) noted, "To break away from this self … is to give rise to wisdom…" (p. 6). At this level, practitioners see things as they are, with open minds and hearts. In brief, in my view, compassion is the key to open the door of wisdom, and wisdom in return nurtures compassion. *Third*, suffering, awakening compassion, leads to courage (to liberate self and others from suffering). In truth, many Buddhist activists, despite life-threatening situations, committed themselves to the struggle for peace and social justice (Hattam, 2008; Queen, 2002). To sum up, suffering, in my opinion, could awaken three interdependent qualities: compassion, wisdom, and courage.

Remarkably, unlike existentialism that also indicates human freedom, Buddhism, with the concept of "*suffering,*" does not necessarily cause ethical concerns, whereas "[t]he mistake of existentialism is to suppose that every moral decision has the same status as a genuine dilemma" (Pojman, 2006, p. 200). To illustrate, Pojman (2006) made a comment on the story about the French existentialist philosopher Jean-Paul Sartre and his student:

> Notice Sartre's description of his student's dilemma over whether to leave his mother and join the Free French forces or remain with her. Is this not a dilemma just because two recognizably valid values are at stake: loyalty to family and devotion to justice? What if the student had come to Sartre and said "I have a dilemma. I want to know whether I should rape my mother or take care of her"? Would Sartre have nothing more to say than "Morality requires nothing. You must choose your own morality and universalize it for all others"! (p. 200)

In short, I found that, in terms of human liberation, Buddhism brings new hope— the hope that is not grounded in *illusion* about "Palaces of Sans-Souci" where "sorrow is

not allowed to enter," to borrow the words by Oscar Wilde (1888, p. 3), but in *disillusionment*. Then, the candlelight of delusion would be blown out, giving way to the light of wisdom and compassion, with which humans could see the world in its very wholeness and suchness.

Choosing the Research Topic

At first, I struggled to find ways to apply these Buddhist values (e.g., human freedom, human liberation, and justice) to the domain of education. Finally, I found that Buddhism might have something to contribute to the field of global citizenship education. Emerging from the literature regarding global citizenship education I first read were such central topics as "awareness of interconnectedness" (Hanson & Johnson, 2009; Schattle, 2008), "human rights" (Dower, 2002), "social justice" and "peace" (Noddings, 2005). I recognized that these desired values in global citizenship education are analogous to those in Buddhism. However, although their ideals are similar, their procedures may be different. Thus, I assumed Buddhism might add one dimension to the current theory and practice of global citizenship education.

Therefore, my research question is "*How might the Buddhist no-self doctrine contribute to global citizenship education?*" Emerging from this research question are three sub-questions:

1. What are Buddhist educators and teachers' conceptions of self and no-self?
2. How might Buddhist educators and teachers' conceptions of self and no-self inform their ideas of global citizenship?
3. How might Buddhist educators and teachers' conceptions of global citizenship contribute to global citizenship education?

My Conceptual Understanding and My Experience of the No-Self Doctrine

My reading of Buddhist texts, contemplation, and meditation experience allow me to understand the no-self doctrine generally and the nature of the mind specifically in a particular way. I offer the metaphors of a "pair of compasses" and a "glass mirror" to express my ideas. Then, I share with the reader a strategy I invented to help me deal with suffering.

Despite the impermanence of self, humans have Buddha nature—a source of infinite energy, all-encompassing wisdom, and unconditional compassion. It is completely open and non-discriminating. This nature is unidentifiable because it is just an inexhaustible energy from which everything is born. This nature can be likened to *a mirror*. As for human existential conditions, on the base of Manifestation Only Buddhism, I believe that we are nothing but the continuous manifestations of our karmic seeds. When a seed ripens, there is an existential manifestation. In my view, there is only one existential manifestation or what I call one *existential dot* at one time. As the past dot no longer exists, the future dot has not come, and there is no connection between dots, our true existence is nothing other than one *present dot*. However, the process happens so fast that the mind misperceives that existence is solid and more than one dot on the one hand; on the other, the mind's intelligence partly tells it that such solid existence is not real. Out of fear, the confused mind attempts to solidify the existence in the desire that the existence should be *more* than one dot. Then, the mind operates like a *pair of compasses* on the mirror surface.

The pair of compasses needs *two* points to function. Although the mind denies the fact that the true existence means the present dot only, it cannot move away from that dot. Therefore, one part of the compasses is placed here and now. The only thing the mind tries

to do is to find the other dot so that a line is formed, to prove to itself that the self is solid. I call that line *existential shadow*. It is an oxymoron in which "existence" connotes being real while "shadow" implies the opposite. This oxymoron, I suppose, best reflects the illusion of the mind about existence. In truth, the existential shadow automatically fades away right after the line is drawn. Consequently, in pursuit of certainty, the pair of compasses *relentlessly* draws something, changing continuously directions and radii. However, the more the pair of compasses does, the more it obscures the mirror of wisdom. What it draws stand for thoughts. The more thoughts we have, the more obscured our primordial wisdom gets. Note that together with thoughts are emotions. In my experience, they are generally inextricable.

The existential shadows contain not only thoughts and emotions but also energies. Although existential shadows are unreal, their resultant energies are real and affect the existential dot. Negative controlling energies tend to outnumber positive ones, which brings about suffering.

This sounds painful. Fortunately, we can break that tragic cycle of confusion and suffering. Let us return to "the mirror" and "the pair of compasses." As what the pair of compasses draws cannot fully obscure the mirror surface, we still have some wisdom telling us good things to do. The important point is if that portion of wisdom and its energy are strong enough to make us translate our healthy awareness into action or not. Thus, it is important to cultivate wisdom. When wisdom grows, its healing energy can enable us to transform our lives.

In my experience, in suffering, we should remember that we are an existential dot, or the manifestation of *particular* ripe seeds. Although different types of seeds seem to

ripen simultaneously, in fact they can *never* ripen at the same time. That means we are only

one particular dot with *a* state at *one* moment. Trungpa (2005, p. 39) expressed a similar

idea:

> While we are doing *that* [emphasis original]*,* we are doing that. If something else
> happens, we are doing something else. But two things cannot happen at once…. It
> is easy to *imagine* [emphasis original] that two things are happening at once,
> because our journey … between the two may be very speedy. But … we are doing
> only one thing at a time.

Let us return to my idea of "one existential dot at a time" on which my strategy to

overcome suffering is grounded. As noted, in suffering I remember that I am only one dot

with a particular quality at one time. The suffering is the result of a particular kind of

karmic seed with a particular force driving me in a certain direction. In such a situation, I

take the following steps:

First, I do not (and cannot) resist that force since it is as strong as the wind. The

only thing I do is to try to stay calm. Being calm, to me, has spiritual effects. With

calmness, I would not be blown away by the wind of karma. Further, being calm would, I

think, initiate a change in the direction of the wind. It is like when we are driving a car.

Before making a turn, we first have the car slow down. Likewise, to change the direction of

the negative karmic force, the mind, above all, must be less busy.

Second, I am aware that my mind is like a pair of compasses, which relentlessly

draws things and thus causes suffering. This awareness does not necessarily prevent the

compasses from functioning. However, in my experience, it can slow down the compasses

and thus reduce existential shadows with (negative) energies, making way for healing

wisdom. For example, an unpleasant situation may trigger my anxiety. This is the

fundamental anxiety created by the *situation*. However, my mind, by default as a pair

compasses, draws more things and thus add more anxiety. The latter anxiety is just secondary one (it does not necessarily come from the situation), but it still produces negative energy. Thus, realizing that thoughts and emotions are the products of the confused mind could weaken negative energies. Wisdom thus would emerge and help heal the self. Wisdom energy is the sun while negative energy is the ice. The sun shines on and melts the ice.

Third, sometimes negative energies are so strong while my wisdom energy is still weak. In that case, I rely on faith. Although Buddhists reject the existence of an external god and points to the all-encompassing wisdom intrinsic to each of us, with the non-dualistic spirit, I believe that wisdom energy is both internal and external. Thus, although generally I cultivate wisdom from within, sometimes with faith I rely on external help because my internal power then is not strong enough to transform negative energies. I believe that there are numerous buddhas and bodhisattvas from within and without willing to *assist* me in difficulties. This is *not* superstitious. In my view, this is truly living by the no-self doctrine in the sense that I do not rely on myself. By acknowledging the existence of such beings, I am aware of the significance of "interdependence." I am not alone in this universe. By having that faith, I am *open* to the cosmic energy, which is omnipresent and omniscient. The relationship between self and cosmic energy is like the relationship between radio and radio wave. To receive the radio wave, the radio, first of all, must be turned on. In my view, faith is like that. It is a state of being open to the energy beyond one's self. The deeper faith we have and the more open and selfless we get, the more (cosmic) energy of wisdom flows into us. It is also like the relationship between bottle water and ocean water. Water stands for the wisdom energy, and self is like the bottle. Like

the bottle with water inside, each of us has some internal wisdom energy. If a capped bottle is put in the ocean, the water inside cannot mingle with the water outside. The small water will perish over time. However, if the cap is removed, the big water will mix with the small water and purify it. Yet, generally people think that by capping their bottles, they can preserve their water. Paradoxically, when the cap is removed, the bottle is not only *not* emptied but also *filled* with clean water. By analogy, the cosmos energy, once flowing into the self, would merge with his or her limited wisdom energy, making it mature and much more healing.

Fourth, the confused mind, or the pair of compasses, can be transformed. The pair of compasses normally seeks for the other dot, but it is also the same pair that could stop operating and return to the present existential dot. Then, *two* dots would become *one*. Right after that, *one* would become *zero* because without the confused mind, there is no border between the existential dot and the mirror. This zeroness means enlightenment. Thus, being enlightened is a matter of state, not a matter of place. Indeed, as Trungpa (1973) explained the meaning of crossing over to the other shore of peace and liberation, a well-known metaphor in Buddhism,

> you only arrive at the other shore when you finally realize that there is no other shore. In other words, we make a journey to the "promised land," the other shore, and we have arrived when we realize that we were there all along. It is very paradoxical. (p.184)

My Meditation Practice

One of my meditation techniques is reciting the name of a Buddha, or saying "*Namo Amitabha Buddha.*" According to the Chinese Buddhist monk Hsuan Hua (2002), "Namo" and "Amitabha" are Sanskrit words that mean "homage to" (p. 3) and "limitless light" (p. 13) respectively. "Amitabha" also has another name, "Amitayus," which means

"limitless life" (p. 13). And "Buddha" is understood as "the Greatly Enlightened One" (p. 3).

> The origin of this method is described below:
>
> Before realizing Buddhahood, [Amitabha Buddha] made forty-eight vows and each one involved taking living beings to Buddhahood…. He said, "When I realize Buddhahood, I vow that living beings who recite my name will also realize Buddhahood. Otherwise, I won't either." (p. 21)

Reciting the Buddha's name is believed to be valuable to mind purification. This practice "is like throwing a pearl into muddy water so that the muddy water becomes clear" (Hsuan Hua, 2002, p. 42). Indeed, "When the Buddha's name enters a confused mind, the confused mind becomes the Buddha…. The more you recite, the more Buddhas there are" (p. 42).

 Personally, reciting the Buddha's name or relating to a healing energy makes my mind have less room for anxiety. I gain more inner peace and become more open to others. That said, pain is not absent during my spiritual practices. My heart, which is already sensitive, has become more vulnerable to suffering of self and others. The more I practice, the softer my heart gets. It is like a soft rubber ball, which is still distorted under a strong force but will return to its original shape. Thus, the spiritual path, for me, is filled with pain and joy. Trungpa (1999b) expressed a similar idea through his notion of "rainbow," which, for him, "is made out of the tears falling from our eyes, mixed with a shot of sunshine [of laughter]" (p. 176).

Additionally speaking, the love for my mom had already made me have empathy for others because I understood that whoever they are, they are always dear parents of their children. Now, my practices deepen my compassion for all living beings as I believe that they may have been my loving people in my previous lives. This belief may sound

irrational. Yet, it has *real* effects: I get more mindful of others, and although I cannot love all of them, I try not to hurt any.

In brief, the notions of life and death make me feel limited while my understanding, with some experience, of no-self makes me believe that I am limitless because I am interdependent with all beings. This awareness deepens my love for all and thus brings me inner peace.

CHAPTER TWO: INTRODUCTION

"The concept of 'global citizenship' has become prominent in Europe and the Americas in government, civil society and educational discourses" (Andreotti & Souza, 2012, p. 1). Although there is not a clear definition of global citizenship across the literatures, global citizenship is understood as "[g]aining the knowledge, skills and understanding of concepts and institutions necessary to become informed, active, responsible citizens" (Department of Education and Employment-UK, 2000, p. 8). However, a substantial body of scholarship shows that as "global citizenship" is still a contested concept, it gives rise to different ideologies underpinning the practice of global citizenship education in Western educational institutions. Despite differences, these global citizenship education programs converge in their desired pedagogical objectives. Specifically, as for knowledge, "diversity," "peace and conflict" and "social justice" are key topics (Oxfam, 2006, p. 4; Tarc, 2012, p. 115); in terms of skills, *critical thinking* is highly advocated (Bleazby, 2006; Bridges, 1997; Philips, 1997; Swanson, 2011); finally *tolerance* for the Other is a desired attitude (Jefferess, 2012; Schattle, 2008). Particularly, in terms of action, in recent years, as part of global citizenship education initiatives, North America has offered programs to send students abroad to study, work, or do research. In the U.S., according to the Commission on the Abraham Lincoln Study Abroad Fellowship Program, "the nation can and should establish a goal of one million students studying abroad annually by 2016–17" (2005, p. vii). In Canada, the University of British Columbia has such programs as Go Global and YouLead for students to study or engage in educational and community-based projects outside Canada. Overall, these pedagogical

strategies are believed to be effective in shaping students to become good citizens and

dispose them toward democracy and social justice. However, there are some concerns:

First, as for knowledge, Humes (2008) observed that "[i]t is one thing to encourage

young people to acquire knowledge about topics of global interest but whether that makes

a difference to their actions outside school is uncertain" (p. 50). In another aspect, there is

an epistemological (and ontological) disorientation resulting from the encounter between

Western colonial mainstream ideologies and previously marginalized values that not only

challenges but also destabilizes the colonial ethnocentric sense of self. This disorientation

may risk leading to colonial reactions in an attempt to defend the self:

> This crisis in global citizenship learning opens a time and space of epistemological
> and ontological disorientation, one situated between the apprehension of others
> "whose differences survive our attempts to deny, change, assimilate, demean …
> control," to know, help, rescue or develop them (Ellsworth 2005, 89), and the
> rushing in of colonial and neoimperial imaginaries to reorder power relations of
> knowing and being. (Taylor, 2012, p. 180)

Second, in terms of skills, although critical thinking is essential in laying bare

injustices or unequal power relations and thus is considered as a form of self-

empowerment, critical thinking does not necessarily facilitate authentic engagement with

others. Paul Tarc (2012) put:

> A hypercritical stance is difficult in the space of schooling. On the one hand, the
> teacher needs to hold onto a sense of agency for citizens-in-the-making—the
> possibility that students can make a difference and that what they think matters—
> but, on the other hand, the teacher is weighed down with the awareness that this
> feeling of "empowerment" or "agency" might have little to do with *learning*
> [emphasis original]—engaging alterity in any significant way. (p. 120)

Finally, although tolerance, compassion, and respect for diversity are encouraged,

these attitudes do not necessarily re-establish a world of justice. They do not have much to

do with social transformation, especially when the ethics of tolerance and compassion are

simply translated into the act of helping. A close examination of this helping imperative

reveals that it does not disrupt but rather may affirm the unequal power relations between

the more privileged and the less privileged. Tarc (2012) expressed his doubt, "I am not

criticizing acts of helping or of charity but of how these actions get interpreted as

necessarily educative, productive or as representing social transformation" (p. 120).

Jefferess (2012) added, "The notion of aid, responsibility and poverty alleviation, however,

retain the Other as an object of benevolence" (p. 27). This indicates the "helping"

imperative may perpetuate injustices and inequality because it widens the gap between the

helper and the helped (Taylor, 2012) and evoke a mixed feeling of compassion and disdain

(Wright, 2012) of the privileged toward perceived 'victims' of globalization. Sadly, this

sense of "self vs. other" is widely perpetuated. Rhoads and Szelenyi (2011) observed,

"Beliefs of 'us as superior' and 'them as inferior' prevail to a great extent and are reflected

in the way subsequent generations are taught to see themselves and their homeland by

comparison to others" (p. 3). Likewise, respect for diversity seems shallow when not all

people are perceived to have equal worth, because "the parameters for validity and

usefulness of knowledge/ontologies and notions of deservedness are associated with an

idea of progress that is seamless, linear and (Western) knowledge driven" (Andreotti, 2011,

p. 153).

A close analysis of these shortcomings reveals that they are the consequences of a

dualistic sense of self and others. Indeed, it is perceived that within the Eurocentric

paradigm, "we each participate, staking our identities as diverse First World subjects

through the abjection of 'those outside others whom we have used as repositories for what

we have repudiated about ourselves' (Ellsworth 2005, 90)" (Taylor, 2012, p. 184). It is this

duality that causes ontological and epistemological crises, especially when the self

encounters the other who is not what he or she thought (Taylor, 2012). This may result in

colonial reactions to defend the self, as noted earlier. Further, this duality, as presented

before, leads to non-compassionate charity failing to address global injustices. In brief,

these issues raise a concern about a persistent colonial and neo-imperial framework within

which global citizenship education is being constructed.

Need for the Study

The analysis of the issues mentioned above made me wonder if there might be an

alternative imaginary of global citizenship education that can help at least:

1. deal with ontological and epistemological crises without having to rely on
   colonial approaches;

2. dispose students toward responsible global citizenship while still keeping them
   from either blaming others or despairing upon facing inequality and injustices;
   and

3. enhance thinking and action grounded in compassion, not negative
   benevolence.

Perhaps, this scenario may be found beyond the mainstream Western global

citizenship education. Specifically, in this research, I wanted to explore new concepts in

global citizenship education from Buddhist perspectives. As presented above, behind the

perceived neo-imperial imaginary of global citizenship education is the I-Other duality

which is masked with the helping imperative underpinned by the "politics of benevolence"

(Cook, 2012; Jefferess, 2012) rather than the ethics of compassion. From a Buddhist

perspective, this ultimately results from the misbelief in a self that is independent of others;

provided that this duality is not disrupted, or the sense of ego still exists, the fire of greed, hatred, and delusion inside each individual cannot be extinguished. Both socially and individually, this delusion may lead to that the work for social justice would yield limited positive fruits. According to Buddhist scholar David Loy (2003), "If I do not struggle with the greed in my own heart, it is quite likely that, once in power, I too will be inclined to take advantage of the situation to serve my own interests" (p. 35). This is, to some extent, true of this (neo)colonial setting. In some global citizenship education programs, helpers, in the name of help, are perceived to "utilize the knowledge, and indeed lives, of others as objects of their own knowledge production and skills development" (Jefferess, 2012, p. 35). Similarly, Cook's (2012) research into the "work motives" of a group of white Western women development volunteers working in Gilgit, Pakistan (in 1999 and 2000) revealed that

> [t]ravelling abroad to do development work seems not to be solely a selfless
> venture of helping for Western women in Gilgit as the politics of
> benevolence would have it, but also, as it was in the colonial era, a means
> for metropolitan women dissatisfied with their lives at home to constitute
> themselves as full, independent, and authoritative individuals…. (p. 129)

This observation supports the Buddhist assumption that if our sense of ego still exists, our actions may serve to solidify our "ego." Indeed, "[s]cholars have claimed that the function of travel for Europeans in the colonial era was to realize a fuller sense of self" (Cook, 2012, p. 129).

Importantly, the helping imperative in these programs is underpinned by the "politics of benevolence." In my view, benevolence connotes a sense of superiority. In truth, the ethical framework of global citizenship ends up producing "some as privileged, and hence capable of being active global citizens, and some as in need of support, care,

'aid'" (Jefferess, 2012, p. 33). By contrast, Buddhists have a different view on "help" through their conception of compassion. According to the Buddhist monk Geshe Gyatso (2001), "[c]ompassion is a mind that is motivated by cherishing other living beings and wishes to release them from their suffering" (p. 174). Likewise, Trungpa (1973) held that compassion "is not feeling sorry for someone. It is basic warmth" (p. 97). With compassion, "[w]hen giving, [people] should not perform charity as an act of their body alone, but with their heart and mind as well" (Dhammanada, 2002, p. 235), and "[i]t is through such acts of charity that one is able to reduce one's own selfish motives from the mind and begin to develop and cultivate the great virtues of loving kindness, compassion and wisdom" (p. 237). From this stance, "helping" in these global programs leans toward the opposite direction with their perceived ultimate aim to make the "self/ego" fuller rather than reducing it. Thus, I thought it was worth re-conceptualizing the notions of "self" and "global citizenship" as well as rethinking global citizenship education for the sake of a better world with *true* equality and compassion among fellow humans.

Purpose of the Study and Research Questions

If there is any religion that would cope with modern scientific needs, it would be

Buddhism. (Albert Einstein)

This research explored the ways the no-self doctrine in Buddhism might relate to global citizenship education. To do this, I looked at how teachers and educators, from Buddhist perspectives, understood "self" and "global citizenship," which in turn informed their conceptions of education for global citizenship. Therefore, as presented earlier, the research question was "*How might the Buddhist no-self doctrine contribute to global citizenship education?*" with the three sub-questions:

1. What are Buddhist educators and teachers' conceptions of self and no-self?

2. How might Buddhist educators and teachers' conceptions of self and no-self inform their ideas of global citizenship?

3. How might Buddhist educators and teachers' conceptions of global citizenship contribute to global citizenship education?

Significance of the Study

This research has made visible silent efforts of some Canadian teachers and educators who transcended what is typical of the mainstream Western education paradigm to embrace and embed Buddhist values in their classrooms with the hope to help their students be and act as good (global) citizens. Thus, this research is significant not only in contributing to Buddhist (global) education scholarship but also in hosting a dialogue between the West and the East in the field of global education.

CHAPTER THREE: LITERATURE REVIEW

The review of literature consists of seven themes: (a) elaboration of the Buddhist no-self doctrine, (b) select Buddhist social theories and their implications for (global) education, (c) perceived issues in some conceptions of self in the mainstream Western paradigm, (d) conceptions of global citizenship, (e) typical model of global citizenship education, (f) model of global citizenship education in Canada, and (g) curriculum for cultural diversity. This chapter concludes with a synthesis of the literature related to the research question and the three sub-questions posed in the previous section.

Elaboration of the Buddhist No-Self Doctrine

Discussing the no-self doctrine, Buddhist texts of multiple Buddhist traditions have different interpretations of its meaning and values. However, they share the following major themes:

First, the no-self doctrine denotes that "self" is *impermanent* because it is made of five aggregates bounded in a dynamic bundle conditioned by causes and conditions (Harvey, 1990; Mitchell, 2002; Nhat Hanh, 2006; Williams & Tribe, 2000). Mitchell (2002) wrote:

> In discussing his no-self doctrine, the Buddha did not just deny the existence of a substantial and permanent self behind or within the various constituents of human nature. He also described these constituents and, in so doing, showed that none of them could be considered a permanent substance or self. These constituents of selfhood were called by the Buddha the Five Aggregates. (p. 37)

The Buddha taught that these five aggregates are brought into being or to cessation by causes and conditions on the *principle of dependent co-arising*: "That being, this comes to be; from the arising of that, this arises. That being absent, this is not; from the cessation of that, this ceases" (*Samyutta-nikaya*, II, 28) (as cited in Mitchell, 2002, p. 39). Mitchell

(2002) explained, "This general principle of conditionality simply states that all things arise and pass away due to certain conditions" (p. 39). Likewise, Williams and Tribe (2000) wrote, "An unchanging element, the real 'me,' a Self, is simply non-existent" (p. 62), and "the putative 'Self' (if it occurs at all) occurs as a result of the coming together of causal conditions. It accordingly could not be unchanging" (p. 63).

Second, the Buddhist no-self doctrine indicates the *interrelatedness* of all beings. This belief comes from an interpretation of the Heart Sutra, a popular sutra in Mahayana Buddhism; namely *form is emptiness and emptiness is form*. In terms of the meaning of the sutra, Nhat Hanh, in many of his Buddhist texts and interpretations of sutras, explains this philosophy. To do this, he coined the term "inter-being," which is widely known in the Buddhist community around the world, to express the interconnectedness of all beings and deny the existence of a separate self without falling into nihilism. He used an example:

> [O]ur sheet of paper is empty … it is empty of a separate, independent existence. It cannot just be by itself. It has to inter-be with the sunshine, the cloud, the forest, the logger, the mind, and everything else. It is empty of a separate self. But, empty of a separate self means full of everything. (1997, p. 10)

As such, emptiness in Buddhism is not equated with nihilism that is understood by Buddhists as *relative* nothingness or the negation of eternalism. The nothingness in the no-self doctrine is the *absolute* Nothingness, or "the middle way of emptiness between eternalism and nihilism" (Odin, 1996, p. 97). Let us revisit the idea of interbeing. Nhat Hanh (1996) explained further that this notion is associated with the common Buddhist belief, "many in one and one in many," to suggest that all beings are not only interdependent but also interpenetrative. That is, the whole universe is present in a person and simultaneously the person also penetrates into all other beings. Loy (2003) expressed a similar view, "We are interdependent because we are all part of each other, different facets

of the same jewel we call the earth" (p. 108). In brief, in Buddhism a sense of a separate

self is a delusion.

Third, the no-self doctrine points to the *subject-object non-duality* (Grant, 2009;

Loy, 2003; Nhat Hanh, 1996; Pawle, 2009; Williams & Tribe, 2000). Reggie Pawle (2009)

explained:

> No-self in this sense is an ability of mind to function in such a way as to allow for
> mental states to lose their person-based characteristics and their characteristic of
> subject perceiving object. Having 'no substance' refers to mind being able to
> function without a fixed sense of self. Subject-object mental states can disappear
> and a mental state of oneness can arise. (p. 49)

Nhat Hanh (1996) argued that with an illusion of an independent ego-self the mind

constructs the subject-object divide, because we discriminate between ourselves and

others, which leads to dual thinking and its other resulting discrimination. By contrast, no-

self is a potential of mind that "gives a person the possibility of dropping self-centered

orientation, to be truly open psychologically, and to experience from a perspective that is

much bigger than a limited personal one" (Pawle, 2009, p. 49). In short, it can be

understood that, for Buddhists, no-self is synonymous with non-duality and, as "[n]on-

duality denies all relative and opposite concepts" (Sadakata, 1997, p. 79), it is "a

philosophy of the absolute" (p. 80).

Fourth, no-self is closely related with *non-attachment*. As put by Pawle (2009),

"Non-attachment is one way to express the living of no-self" (p. 51). In Buddhism,

attachment is not encouraged because it does not lead to liberation from suffering.

Attachment, a sort of grasping, has its roots in craving. According to Wiliams and Tribe

(2000):

> Craving can lead to attachment (*upadana*), and the Buddhist tradition speaks of
> four specific types of attachment (Gethin 1998:71): attachment to the objects of

sense-desire, attachment to views (Sanscrit: *drsti*; Pali: *ditthi*), attachment to precepts and vows, and attachment to the doctrine of the Self. (p. 45)

It implies that attachment results from craving and clinging to not only physical objects but also mental objects, which is likely to lead to extremist attitudes toward things and thus imprison the holder's mind (and even body). Conversely, non-attachment is a form of liberty not only *from* all constraints of prejudice but also *to* think and act in an open and free manner. Pawle (2009) provided further elaboration of the concept of non-attachment:

Zen emphasizes non-attachment, which means being attached fully in the moment without trying to maintain the form of this attachment. Psychologically, this can be expressed as simultaneously taking something very passionately and completely seriously while being fully relaxed. In action, non-attachment means participating fully, but without attachment to the result of this participation. (p. 51)

Non-attachment, in this sense, is an *absolute* form of freedom because then the practitioner's thoughts and actions are not (pre)conditioned by his or her prejudice and expectation. He or she then thinks and acts *naturally* and *completely*, without effort. To sum up, non-attachment is an expression of no-self, which leads to the liberty of the mind.

Fifth, no-self relates to (selfless) *compassion*. Buddhists argue that it is the sense of self (ego) that separates people. Put differently, "[t]he Buddha found in his own Awakening that the realization of the absence of such a permanent self leads to selfless loving kindness and compassion for others" (Mitchell, 2002, p. 37). Understandably, when the ego is broken, the awakened mind arises. This event is "a fundamental switch in orientation from self-concern to concern for others, to compassion" (Williams & Tribe, 2000, p. 176). Nhat Hanh affirmed:

So as you progress on the path of insight into non-self, the happiness brought to you by love will increase. When people love each other, the distinction, the limits, the frontier between them begins to dissolve, and they become one with the person they love. There's no longer any jealousy or anger, because if they are angry at the other person, they are angry at themselves. That is why non-self is not a theory, a

doctrine, or an ideology, but a realization that can bring about a lot of happiness. (2008, para. 19)

Sixth, no-self doctrine points to the close linkage between "*self/ego*" and "*karma*." As explored in the previous chapter, Manifestation Only Buddhism holds that self and self's surroundings are the *manifestation* of ripe karmic seeds. These seeds result from the self's actions. In this regard, Buddhists are very mindful of the law of karma, which could be understood as an impersonal and impartial law of *justice*. Since I elaborated this law earlier, I do not detail it here. Briefly, this is the law of justice because "[e]ven without a Self, the karmic results occur in the same continuum in which occurred the unwholesome intentions.… This is a situation of 'total responsibility'" (Williams & Tribe, 2000, p. 73). Loy also (2003) pointed to an aspect of this law: "we construct ourselves by what we choose to do" (p. 7). Note that karma is both *individual* and *collective* as "[e]ach seed in our consciousness is both individual and collective at the same time" (Nhat Hanh, 2006, p. 41). For instance, "[a] bus driver's optic nerve may seem to be individual, specific and important only to him, but the quality of his optic nerve may affect the safety of many other people" (p. 41).

To conclude, with reference to the Buddhist no-self doctrine, a substantial body of Buddhist texts share similar views upon explaining the meaning of this concept as well as its associated values, which can be summed up in six categories: (a) the impermanence of self on the principle of dependent co-arising, (b) interconnectedness and interpenetration of all beings, (c) non-duality, (d) non-attachment, (e) compassion, and (f) mindfulness of (the law) of karma.

Select Buddhist Social Theories and their Implications for (Global) Education

Drawing on the insights of select scholars who do research into Buddhism, this section selects and synthesises some major themes as follows:

Attempts to Extend Buddhist Remedy from the Individual Level to the Social Level

Although it is perceived that "[Buddhism] tends to adopt a pragmatic, hands-on approach that does not worry much about social issues" (Loy, 2003, p. 17), it is true that "[Buddha] Shakyamuni himself never abandoned society" (p. 17). However, there is still a need for a modern version of Buddhism that addresses contemporary social issues. In this regard, some scholars have brought to the fore the roots of social suffering and offered ways to resolve this suffering (Eppert, 2008; Hattam, 2008; Hershock, 2006; Jones, 2003; Loy, 2003; Queen, 2002).

Social suffering. Social suffering, or social *dukkha*, is understood as "results from what political, economic and institutional power does to people and, reciprocally, from how these forms of power themselves influence responses to social problems (Kleinman et al., 1997, p. ix) (as cited in Eppert, 2008, p. 57). Some examples of social suffering are provided in the literature; namely the gap between the rich and the poor as a result of globalization, the negative impact of the earth's human population on its ecosystems, global warming (Loy, 2003), terrorism (Hershock, 2006; Loy, 2003), or "the shared suffering of a community, the poverty, disease, exploitation, conflict, and stagnation" (Jones, 2003, p. 186).

The root of social suffering. As with individual suffering, the root of social suffering lies in ignorance of everything being impermanent and empty of an inherent essence. This entails insatiable thirst. "Nothing we drink can ever assuage our tanha [craving], because that thirst is due to an emptiness at the core of our being" (Loy, 2003, p.

27). Thus, we are likely to feel a sense of lack, usually accompanied by a resulting sense of fear (Jones, 2003; Loy, 2003).

The literature reveals some controlling strategies people tend to employ to deal with the sense of lack, insecurity, and fear. According to David Loy (2003), to seek for certainty, generally people try to ground themselves by "grasping at some phenomenon *in* [emphasis original] the world" (p. 30), and therefore efforts to manipulate the *external* world are constantly made. This is one form of controlling "the other." Claudia Eppert (2008) discussed another form in the educational setting. She put, "Historical research on Western and American formal education draws attention to the spirit of control that characterized schooling initiatives during the 18th and 19th centuries" (p. 66). This spirit is still perpetuated in the contemporary American educational initiatives, manifesting itself in the form of "school surveillance practices" (2008, p. 70). Peter Hershock (2006) drew our attention to another kind of control, albeit more subtle, expressed in what he called "competence-biased educational paradigm" (p. 181). As he described, "it is a paradigm that orients education toward engendering individual and collective competencies that embody highly context-dependent abilities to take part in reproducing (and incrementally extending) contemporary norms and practices" (p. 173). It can be inferred that behind this paradigm is a fear (or unacknowledgement) of the likelihood of change *in* contemporary economic and sociopolitical norms and practices. Thus, students are generally taught skills and competencies that help preserve the (pre)existing norms. According to this author, this paradigm centers on "conserving and modestly extending abilities to fit into *anticipated* [emphasis added] social, political, economic and cultural conditions" (p. 173).

Briefly, out of fear, generally people try to secure their "selves" in several ways, including controlling others. Ironically, the effort to secure "self" is like a hand that tries "to grasp itself" (Loy, 2003, p. 22) and "[t]he chase for security, for 'me' and 'mine,' in the belief that obtaining these will lead to permanent happiness and will bring relief from restless desire, inevitably breeds a paradoxical insecurity that inspires dynamics of fear" (Eppert, 2008, p. 62).

Proposed resolution. One proposed resolution of social suffering is the practice of *meditation and mindfulness*. Through this practice, the fire of delusion and thirst is assumed to be blown out, and thus suffering will cease. Loy described:

> How do mindfulness and meditation lead to awakening…? To be mindful (focusing on one thing at a time) and to meditate (focusing on one's mental processes) both involve no longer trying to satisfy one's thirst. Instead, we slow down and become more aware of that thirst, without evasion and without judgement. (2003, p. 35)

Eppert (2008) offered an explanation for meditation being a liberation avenue:

> The mediator is challenged to slowly identify and subsequently relinquish all the heavy baggage associated with attachments to all the characteristic players of identity—the busybody, the chatterer, the thinker…. Investments in all characters are discarded as their limitations and hindrances become evident, and obstacles such as fear and doubt are overcome bit by bit. In the end, there is no-character. Only emptiness. Only fluidity and interdependence. Letting go is immense and sustaining. (pp. 85-86)

When meditators "venture further and further into the innermost reaches of the mind, they experience ever-intense layers of positive emotions such as rapture, loving kindness, compassion, joy and equanimity" (p. 86). This state of awakening and its resultant positive emotions (qualities) would help liberate the individual from suffering and heal social wounds.

Note that the practice of meditation generally and mindfulness specifically is a *dual* path comprised of *inward* and *outward* journey. While the inward journey is more

personal, which is more associated with self-awareness and inner experiences during the

mindfulness cultivation process, the outward journey is more society-oriented with more

social concerns on the part of practitioners. Typical of this outward journey is *socially*

engaged Buddhism (Hattam, 2008; Jones, 2003; Loy, 2003; Queen, 2002). According to

Ken Jones (2003):

> At its broadest definition socially engaged Buddhism extends across public
> engagement in caring and service, social and environmental protest and analysis,
> nonviolence as a creative way of overcoming conflict, and "right livelihood" and
> similar initiatives toward a socially just and ecologically sustainable society. It also
> brings a liberal Buddhist perspective to a variety of contemporary issues, from
> gender equality to euthanasia. It aims to combine the cultivation of inner peace with
> active social compassion in a practice and lifestyle that support and enrich both. (p.
> 173)

Thus, "[t]he socially-engaged Buddhist rejects the idea that Buddhism is world rejecting"

(Hattam, 2008, p. 113). Jones (2003) noted that there are different kinds of engagement

which "can be arranged along a continuum" (p. 175). He articulated, "At one end of this

spectrum there is *personal* [emphasis original] engagement, as with friends, family, and

fellow-workers," and "[a]t the other end of the spectrum of engaged Buddhism is … social

activism [emphasis original]. This refers to action for social and environmental change,

particularly radical, long-term social changes" (p. 175).

Implications for (Global) Education

Like Buddhist social theorists, educators, from Buddhist perspectives, argue for a

new educational paradigm, grounded in the practice of meditation and mindfulness, with

two central interrelated components: thinking beyond duality and being aware of

interdependence. As noted earlier, Eppert (2008) articulated the connection between a fear-

laden landscape of American character education and its educational practices infused with

the spirit of control. In her view, to some extent, this educational initiative is counterproductive:

> What becomes readily apparent in both surveillance strategies and character-education programs is that the fault of the current educational state of things lies less with the system than with individual children—youth that need to be watched at all times and trained in behaviour and perspective. In other words, these initiatives generally contend that the problems plaguing society—poverty, crime, failure, and apathy—are the result not of social structures and inequities but of the individual…. (p. 72)

Given the limitations of this educational initiative, the author argued for "care education," a kind of education that is founded upon care, compassion, and wisdom, alongside a witnessing curriculum and pedagogy. Accordingly, witnessing is described as "calling for an *'embodied cognizance'* [emphasis original] within which one becomes aware of, self-present to, and responsive to something/someone beyond oneself" (2008, p. 98). At the highest stage of witnessing, practitioners would "witness something beyond" (2008, p. 99), or the truth. The truth here is emptiness—the *absolute* emptiness and interdependence. In short, it could be inferred that witnessing would help "address fear, greed, and hatred, to heal, and to live in the world non-dualistically, connectedly, compassionately, and transformationally" (2008, p. 98), which is hardly found in the traditional Western educational paradigm.

Peter Hershock (2006) offered another model of global education central to which is also the practice of mindfulness and meditation. His basic ideas can be succinctly summarized as follows. From a Buddhist perspective, he posited that the (experienced) world is not independent of us; rather, it reflects our karma. "[S]eeing our world as karmic is seeing that *all experienced eventualities arise as outcomes/opportunities that are meticulously consonant with patterns of our own values-intentions-actions* [emphasis

original]" (p. 9). As the world becomes more interdependent and hence more complex, conflicts among competing values and interests are increasing. The author called this phenomenon "predicaments" rather than "problems." Predicaments "consist of situations that are blocked or troubled by the co-presence of contrary patterns of development or meaning" (p. 180). As "trouble" is not considered as a "problem," a solution is not desired because, for the author, any solution triggers trade-offs since it does not (and cannot) actually deal with conflicts. Thus, in a rapidly changing world, it is anticipated that "problems give way to predicaments, solutions give way to resolution" (p. 180). Yet, in the educational sphere, the "problem-solution" model is predominantly applied, which is expressed in what Hershock called "competence-biased educational paradigm" (p. 181). Under this scheme, schools and schooling tend to foster "broadly standardized sets of competencies in both individuals and communities, for the purpose of furthering both private and public good" (p. 181). This model would work if the world were of "high normative consensus and dramatic or moral homogeneity" (p. 181). However, in a globalizing world, "[c]ompetence-biased education is poorly suited to eliciting and refining the relational capabilities required to sustain and enhance social, economic, political, and cultural diversity," and thus "[c]ontinued commitment to it can only result in the intensification of global educational crises" (p. 183). Due to these limitations, Buddhism is supposed to provide a workable alternative. Specifically, the author agued for "educating for virtuosity" (p. 171). In detail, given that all things, including suffering, arise as the outcomes of our karma, which are inherently contingent, any fixed essence or identity is absent from this world. Thus, any fixed perspective or solution cannot be adopted. Worse,

"fixed perspectives (*ditthi*) are explicitly identified as primary conditions of conflict and

suffering" (p. 194). Therefore, Buddhist education is more desirable. The author explained:

> Buddhist education in the fuller sense has never rested on the inculcation of
> predetermined competencies. Rather, it has centered on engendering, in both
> individuals and communities, the virtuosity needed for attuning themselves to
> dramatically dynamic situations and bringing about a sustained orientation of each
> situation toward the meaningful resolution of trouble or suffering. Buddhist
> education—or more properly, Buddhist training—did not function as preparation
> for problem-solving, but rather for predicament-resolution. As such, it commends
> itself as source of insights relevant to aptly revising the globally dominant
> educational paradigm, and effectively alloying knowledge and wisdom. (p. 193)

Central to this scenario is an awareness of "the interdependence and emptiness of all

things" (p. 178), which can be achieved through the practices of mindfulness and

meditation. These practices "make evident the dynamically relational nature of all things,

including trouble and suffering and their root conditions of ignorance, habit formations,

and clinging desires" (p. 178).

Perhaps, a brief description of meditation would be helpful. According to Nhat

Hanh (1998), Buddhist meditation has two aspects: "*shamatha* and *vipashyana*" (p. 24).

Vipashyana means "looking deeply" (p. 24) to realize the nature of things (impermanent,

inherently empty, and interdependent), which can "bring us insight and liberate us from

suffering" (p. 24). Shamatha meaning "stopping" (p. 24) is the fundamental practice

because "[i]f we cannot stop, we cannot have insight" (p.24). Shamatha has three

functions: stopping, calming, and resting. The first function involves "stopping our

thinking, our habit energies, our forgetfulness, the strong emotions that rule us" (p. 24). To

accomplish this, we can practice mindfulness: "mindful breathing, mindful walking,

mindful smiling, and deep looking in order to understand" (pp. 24-25). The effect of

mindfulness is powerful because "[w]hen we are mindful, touching deeply the present

moment, the fruits are always understanding, acceptance, love, and the desire to relieve suffering and bring joy" (p. 25). The second function of shamatha is calming. Calming helps us not to be shaken by our strong emotions. For Nhat Hanh (1998), the Buddha taught some techniques to help us stay calm. Finally, the third function of shamatha is resting. Accordingly, we should allow our mind and body to rest because resting is a "precondition for healing" (p. 27). In sitting meditation, we "can allow ourselves to sink naturally into the position of sitting—resting, without effort" (p. 26). In brief, shamatha, is very vital for healing because "[i]f we cannot stop, the course of our destruction will just continue" (p. 27).

Perceived Issues in Some Conceptions of Self in the Mainstream Western Paradigm

According to Schattle (2008), "Self-awareness … can be considered an initial step of global citizenship" (p. 29). Thus, this section offers an overview of some conceptions of self in the mainstream paradigm, limited to the discussion of two issues; namely perceived duality in some conceptions of self *and* self viewed as a product of society.

First, some conceptions of self in the mainstream paradigm are perceived to be dualistic, obviously or subtly. The literature reveals that the views of self in this tradition have, to some extent, been shifted from being modernist to being postmodernist. In the former view, self is considered as a centered, disembodied, and transcendental substance while, in the latter, self is believed to be relational, plural, and social. Indeed, the modern world has witnessed the transition of the perception of self from a "unified, monolithic self" (Cooper & Rowan, 1999, p. 1) to "a plurality of qualitatively distinct selves" (p. 2).

Despite their differences, there are elements of duality across these perspectives. To begin with, according to Burkitt (2008), "the Western notion of self begins to appear in

more recognizable form with the work of the philosopher Rene Descartes" (p. 6). Like St

Augustine, Descartes believed that "people's higher sense of individuality is not linked to

their bodies or to carnal desires and appetites: rather, for Descartes, we humans identify

our existence through mental reflection on our own selves, and this is what makes us

unique" (Burkitt, 2008, p. 6). This is expressed in Descartes's saying, "I think therefore I

am." Assuming mind and self as something we are born with, Descartes argued that self is

a substance that is separable from body and community– "a self that needs neither a body

nor other people to be able to arrive at certain fundamental truths" (Shotter, 1999, p. 74). In

Descartes's (1986, p. 22) words:

> I now know that even bodies are not strictly perceived by the senses or the faculty
> of imagination but by the intellect alone, and that this perception derives not from
> their being touched or seen but from their being understood. (as cited in Shotter,
> 1999, p. 74)

Herein, Descartes undermined the importance of the body as well as senses and feelings.

Rather, he identified selfhood with the mind only. The self, thus, is transcendental: "As

mind is closer to God than to earthly things, including the human body, the self becomes a

'transcendental self': that is, something given in the infinite, rather than being created out

of the finite experience of embodied individuals" (Burkitt, 2008, p. 7).

Burkitt (2008) also gave an overview of Immanuel Kant's thesis in this regard.

Accordingly, Kant, in his *Critique of Pure Reason* (1781), recognized that "humans are

natural beings, having sensations that provide information about the world, along with

desires, needs and inclinations against which reason can appear weak" (Burkitt, 2008, p.

9). Unlike Descartes, Kant did not reduce selfhood to the rational mind only. However, he

also affirmed that reason, not feeling, gives humans value and freedom. According to Kant,

principles of reason cannot stem from human embodied experience, from the information

filtered through the senses and from desires as well as emotions because these are inherently muddled. Kant concluded that "reason must be *a priori*, meaning that it must be prior to the experience of any given embodied individual" (Burkitt, 2008, p. 9). In brief, like Descartes, Kant seemed to believe in a transcendental self, putting emphasis on rationality.

This conception of self is perceived to be dualistic when the self is regarded as *something* rational and separate from others. On the negative side, this view is charged, by contemporary social critics, with resulting in a "damaged life." For example, Hattam (2004) held that "this dualistic, self-enclosed view of self is not only deficient in an explanatory sense but that its manifestation has been characterised as leading to a 'damaged life'" (p. 88). Put differently, modern malaises result from this view of self. Indeed, Charles Taylor (1991) pointed to three malaises of modernity, one of which is individualism. In his words, "the dark side of individualism is a centring on the self, which both flattens and narrows our lives, makes them poorer in meaning, and less concerned with others or society" (p. 4).

Given the limitations of this view of self, contemporary social theorists offer various alternative conceptions of self in an attempt to de-center the modernist sense of selfhood. Hattam (2004) put, "Against being a stable entity with some essence, the deconstructed self is understood to be always in process, a becoming" (p. 94). For instance, the French social theorist Michel Foucault assumed that self is created by social interventions. "Foucault believes that there is no soul or self given to humans at birth; rather, the soul is the product of a certain historical formation of power, knowledge and

discipline" (Burkitt, 2008, p. 92). Discussing "technologies of the self" (1988), Foucault

explained:

> Technologies of the self which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality. (p. 18)

Self, for Foucault, "is not an illusion but an effect of the technologies of power and

knowledge on the body, which make an individual vigilant of their own body, its actions,

habits and inclinations" (Burkitt, 2008, p. 93). Put differently, knowledge, power,

institutions, and practices regulate human behaviour and form the self. Then, Foucault

advocated a "transgressive self" that challenges, if not resists, all the prescribed norms to

have a new form of being. Indeed, "[t]he image of a transgressive self against the

conservative and normalizing culture and institutions is conspicuous in Foucault's

discourse" (Wang, 2004, p. 46). Christopher Falzon (1998) further explained Foucault's

position:

> [R]esistance to this specifically modern form of power is going to involve establishing a different kind of relation to ourselves. It will no longer be a matter of self-discovery, of trying to 'become who we are' through which we tie ourselves into prevailing systems of order. Instead, it is going to involve questioning our attachment to these norms, and 'refusing who we are', in order to create new forms of being and acting, new forms of life for ourselves. In short, it will be a matter of self-creation. (p. 57)

Herein, refusing who we are is a way to gain creativity and avoid the domination of

oppressive norms and institutions.

The notion of "social self" by American pragmatists is another example of a

decentered self (Burkitt, 2008; Odin, 1996). In this regard, the American pragmatist

George Mead is known for his notion of social self with the I-Me dialectic. For Mead, "the

human self is neither a substantial self nor an absolute but a relational, interactional, and dialogical self." He emphasized, "Any self is a social self (SW 292)" (as cited in Odin, 1996, p. 198). His *bipolar* structure of social self consists of the "I" representing the pole of *individuality* and the "Me" the pole of *sociality*. In Mead's words, "The 'I' reacts to the self which arises through the taking of the attitudes of others. Through taking those attitudes we have introduced the 'me' and we react to it as an 'I'" (1934, p. 174). As such, the 'I' refers to a part of the self that can think and react while the 'me' is the *generalized other* that internalizes the organized attitudes or the social norms of the community. Similarly, the American pragmatist John Dewey rejected the existence of a transcendental self. For him, "[t]o be human is already to be interacting, is to be having experiences" (Hook, 1995, p. 217), and thus self is "*transactional*" because experience is the transaction of the living organism and its environment (Biesta & Burbules, 2003).

However*,* although the de-centered self seems convincing, it is still dualistic. Let us return to Foucault's "transgressive self" and "self-creation." Burkitt (2008) critiqued:

> This leads to a central paradox in the work of Foucault, indeed in many styles of social theory influenced by Nietzschean thinking about the self, as it wants to deconstruct the very idea of individual selfhood, which is viewed only as a creation of modern power, but then it ends up calling on some notion of the autonomous individual self, or at least a self capable of its own self-creation…. (pp. 100-101)

Foucault's advanced conception of self is dualistic in that "to become our own self-creation, we need *others* [emphasis added] to recognize that fact and also to highly value our originality" (p. 101). Equally, duality is not absent from pragmatist "social self" or "transactional self" and from postmodernist "relational self" in general because transaction or interaction cannot occur without the participation of *an entity,* called self, in relation to others. David Smith (1999) wrote:

Such a formulation however, while solving the problem of the irreducibility of the Self by pointing to its necessary relations, still is in a sense atomistic. The Self is sustained through its relations, but the relations in turn are sustained by the participation of the same Self. There is no one without the other, yet still they exist together as a self-sustaining entity. (p.15)

In the globalizing age when the world is changing rapidly, sudden gains and losses destabilize (post)modern people's senses of (anticipated and current) identity. As observed by Burkitt (2008), "[i]n the wake of globalization and detraditionalization, people can no longer take for granted the ways in which they act, or what they are likely to become in future, because our lives no longer follow a preordained course" (p. 169). However, duality in the contemporary conceptions of self is not disrupted, which is reflected in modern people's perceived dilemma:

[I]n order to relate to others we must have something about ourselves that is relatively substantial and unchanging, so that people can know us: yet we also must be prepared to change quickly in a fluid world that demands adaptability. (Burkitt, 2008, p. 174)

In the same vein, the notion of "the plural self" is, to some extent, desirable in the new age because it "could be a perfectly appropriate form of social adjustment" (Rappoport, Baumgardner & Boone, 1999, p. 98) or serve "as an adaptive form of stress coping" (p. 103). However, the model of self-plurality is still dualistic when the self is considered as "a unified Being," a concept found in Mick Cooper's (1999) conclusion, "In this sense, there is neither a one … nor a many … nor a many-within-the-one…, but a one-with-the-potential-to-be-many: a unified Being-towards-the-world which has the possibility of Being-towards-its-world from a variety of self-positions" (p. 67). Herein, the "unified Being," despite its various patterns of possible being, is still self-contained because, at least, it is assumed that there are no many within one. In brief, duality is a characteristic that cuts across some mainstream views of self.

Dualistic conceptions of self may have some negative consequences. In global citizenship education, as presented in the previous section, this duality has widened the gap between the helper and the helped (Cook, 2012; Jefferess, 2012; Taylor, 2012). Worse, the act of helping is not necessarily enacted out of deep respect and compassion for others (Wright, 2012). For these reasons, some post-colonial authors suggested destabilizing the self (Ellsworth, 2005; Taylor, 2012). However, this is not always an easy task. According to Taylor (2012):

> The challenge of anticolonial global justice education lies in pedagogically provoking and sustaining this moment and space of epistemic vertigo, ontological loss and traumatic responsibility from the ego's self-defense, from the refusal of relationality, from the consolation of familiar, hegemonic structures of authority and innocence. (p. 180)

Additionally speaking, it seems that the author did not provide any ontological and epistemological version as an alternative to the dualistic or Eurocentric conception of self.

Second, the literature on some mainstream conceptions of self suggests that self is a product of society. Put differently, it is predominantly believed that the roots of the self lie in society. In this aspect, Jones (2003) observed, "It has been a persistent tendency in contemporary social thinking to reduce the person to a social product, malleable for social engineering as the New Man or New Woman, or mere theatrical creation on the stage of life" (p. 39). The pragmatist notion of "social self" can be taken to illustrate this point. Although Dewey emphasized the transaction between the living organism and the environment, he ultimately attributed the foundation of the self to society. For this thinker, "At birth the human self is 'a bare form, an empty ideal without content' and its life is a process of giving this form a definite content" (Rockefeller, 1991, p. 99). He wrote, "Personality, selfhood, subjectivity are eventual functions that emerge with complexly

organized interactions, organic and social" (1929, p. 208), and "[a]n individual was a member of a group whole.... From birth, he was a subject for assimilation and incorporation of group traditions and customs" (p. 210). Mead's selfhood model of I-Me dialectic provides another example. Although Mead acknowledged that the self arises in the interaction between the organism and the society, the roots of the self lie in society ultimately: "the origin and foundations of the self, like those of thinking, are social" (1934, p. 173). Although the self has its own creativity (the "I"), the "Me" or the social part is the decisive factor in composing the selfhood. Mead (1989, p. 85) admitted, "*[The 'I'] is not nearly as important as the 'me'* [emphasis Odin's]… I will use the term 'self' to mean the 'me', the self as object" (as cited in Odin, 1996, p. 202). Also, Dewey overemphasized that the roots of the self are social, hence he "often fails to clarify the role of the individual in his social concept of self" (Odin, 1996, p. 194).

The belief in society as the roots of the self was also found in the French sociologist and philosopher Pierre Bourdieu's notion of habitus. Bourdieu (1980) defined habitus as "[s]ystems of durable, transposable dispositions, structured structures predisposed to function as structuring structures" (p. 53). Since habitus is defined as *structuring structure* and *structured structure*, it can be understood that an individual internalizes an objective social structure to make it his or her habitus, and then he or she will transplant it into a (social) field and thus externalize it. King (2000) also described, "The habitus, which is determined by the social conditions in which an individual lives, imposes certain forms of practice and conduct on the bodies of individuals, who in the end unknowingly embody the 'structuring structure' of the habitus" (p. 424). In this aspect, Bourdieu affirmed that "the cognitive structures which social agents implement in their practical knowledge of the

social world are internalized, embodied social structures" (1984, p. 468) (as cited in King, 2000, p. 423). Therefore, the notion of "habitus" suggests that the self seems (passively) created by social structures, which is indirectly reflected in criticisms of "habitus":

> The problem … is this: If the habitus were determined by objective conditions … and the habitus were unconsciously internalized dispositions and categories, then social change would be impossible. Individuals would act according to the objective structural conditions in which they found themselves, and they would consequently simply reproduce those objective conditions by repeating the same practices. (King, 2000, p. 427)

King added, "Social practices would be determined by *a priori* [emphasis original] dispositions, embodied unknowingly by social agents, and consequently, their flexibility and creativity in the face of changing situations would be curtailed" (p. 427).

Although these conceptions of the social self are not unproblematic, in the modern age they still have wide currency (Burkitt, 2008). Burkitt (2008), after articulating various perspectives on "the social self," also admitted:

> [I]f I wasn't a determinate social self, the self of my background, learning, social class, gender and sexuality, in-formed by those I have both loved and hated, who would I be? I would be no one. And on what basis could I make any meaningful choices, even if that involves the choice to try to change what I am? I cannot think of any basis on which that could occur, other than the way I have been in-formed both actively and passively throughout my life. (p. 190)

Above are some examples of thoughts sharing the point that self is a product of society. These conceptions of self lead to the belief that "human well-being is to be achieved *primarily or solely* [emphasis added] through social development" (Jones, 2003, p. 39). This, in turn, tends to reduce social transformation to political and economic reforms. Indeed, Jones (2003) argued, "[This belief] is deeply ingrained in modern social theory, and seeks to explain social phenomena (and remedy its ills) exclusively in social terms—particularly economic and political terms" (pp. 39-40). Note that alongside

economic and political reforms, technological innovations are supposed to be also a key factor in social development (Burkitt, 2008; Loy, 2003; Taylor, 1991). Indeed, while arguing that poverty alleviation or charity is not much of benefit in terms of social justice promotion, some postcolonial scholars limit their criticisms to those of social structures or institutions. For instance, Pashby (2012) advocated "structural critiques of social issues" (p. 10), and Jefferess (2012) suggested laying bare "systems and structures that produce poverty and suffering" (p. 38). This is understandable because it is widely assumed that "powers, institutions, and social movements" create us "as selves in the contemporary world" (Burkitt, 2008, p. 168).

However, according to Buddhist social theorists (Hattam, 2004; Jones, 2003; Loy, 2003), society is, in fact, the manifestation of the mind, or the self, hence social transformation would only achieve limited results if this is *not* acknowledged. According to Hattam (2004, p. 260), "Society can be nothing other than a product of mind. Because our minds are under the influence of a powerful illusion, society must in large part be 'delusion institutionalized' (Jones 1989: 69)." Thus, if social transformation does not begin with the transformation of the mind (both individual and collective), political activities, in some aspect, may be counterproductive because then "most radical political activity seems to aim at satisfying the conventional social self, what I want to call here the 'ego'" (Hattam, 2004, p. 266). Likewise, Loy (2003) argued:

> If we have not begun to transform our own greed, ill will, and delusion, our efforts to address their institutionalized forms are likely to be useless, or worse. We may have some success in challenging the sociopolitical order, but that will not lead to an awakened society. Recent history provides us with many examples of revolutionary leaders, often well intentioned, who eventually reproduced the evils they fought against. In the end, one gang of thugs has been replaced by another. (p. 35)

Briefly, I have presented some mainstream conceptions of self. First, these views of self are perceived to be dualistic. Second, "the social self" is the key notion in the modern conceptions of self with the implication that self is created by society and thus human welfare is only or primarily attained through external transformation. However, for Buddhist social theorists, radical social transformation can hardly be achieved if the role of the mind is not addressed.

In parallel with the belief that self is a product of society is the assumption that human goodness is also social and relational. Specifically, some scholars believe that goodness is *not* something intrinsic to human beings. Rather, it arises in interpersonal relationships. For example, Sharon Todd (2009), drawing on Levinas's point of view, argued that

> [t]he Goodness, [Levinas] claims, does not arise from a "germ" within the subject, or by virtue of the subject's belonging to an idea of "humanity"; it comes from the other. It is a goodness only conceived in relation—not in rationality or autonomous freedom. (p. 18)

In this sense, "the Good emanates from *within* [emphasis original] the relation to the other, from within the proximity to difference; it cannot be found 'within man himself' or in any ideal that lies outside the human encounter" (p. 18). Note that "the Good is not 'good,' in our conventional meaning of the term" as it is "inextricably linked to the very violent structure of facing alterity" (Todd, 2009, p. 18). In brief, for Todd, the good is not inherent in human beings, but it only arises in relationships, notably from trauma, and thus it is social and relational.

This conception of goodness has some impact on global citizenship education, which is expressed in the pedagogy of implication advocated by some global citizenship education scholars. A pedagogy of implication is one in which the Eurocentric learning self

is informed of "the devastating impact one [sic] one's participation in global relations of exploitation and exclusion" (Taylor, 2012, pp. 190-191). Similarly, Swanson (2011) described a "transdisciplinary course" that "provides some possibilities of an alternative globalization project within the academic institution" (p. 134) in which "[p]articipants are challenged to reflexively understand their own complicity and implicatedness in the broader social structures of oppression and injustice" (p. 135). Although the pedagogy of implication is perceived to be helpful in global citizenship education because it is believed to facilitate one's ethical responsibility and other commitment, it has challenges. For example, the learner has to face the "uncomfortable and difficult knowledge" (Swanson, 2011, p. 134) or the "knowledge which interrupts and implicates the learning self (Taylor, 2012, p. 180) in which the self experiences a "profound epistemological and ontological crisis" (p. 180) or the self begins to learn that the other is not like what he or she thought and hence feels that his or her identity is under threat.

Conceptions of Global Citizenship from Mainstream Perspectives

The citizenship literature I have read shows that despite some differences, there are common ideals that cut across the conceptions of "global citizenship" and those of "cosmopolitan citizenship." This is understandable because "global citizenship draws much of its inspiration from the ancient Stoic ideal of cosmopolitanism" (Wright, 2012, p. 47). In reality, "the many images and practices of global citizenship reflect an ancient tradition—the cosmopolitan tradition" (Schattle, 2008, p. 1). The following six ideals, shared by the two conceptions of citizenship, are predominantly mentioned in the literature I have studied.

First, both of these concepts connote a sense of citizenship that *transcends* the boundary of the nation state. For example, Stevenson (2011) put:

> A genuinely cosmopolitan citizenship would come about when citizens had the possibility of participating within a polity that was not exclusively tied to national borders. For such a sense of citizenship to become meaningful it would need to offer a sense of rights, duties, and democratic accountability beyond the nation. (p. 243)

Similarly, a sense of citizenship beyond the boundaries of the nation-state is also a feature of global citizenship (Jefferess, 2012; Schattle, 2008; Tarc, 2011). For example, "[t]he global citizen is one who identifies not (only) with their local or national community but as a member of a global community" (Jefferess, 2012, p. 27). *Second*, these two concepts involve expanding the scope of concern through the acknowledgement and awareness of global interconnectedness (Kleingeld, 2012; Schattle, 2008; Department for Education and Employment-UK, 2000). Carole Hahn (1984, p. 297), President of the National Council for the Social Studies (the United States), placed global citizenship on the agenda of the professional organization, arguing:

> Just as the spread of nationalism since the eighteenth century caused people to rethink the meaning of "citizen," so now it is once again time to rethink that concept in light of our global interdependence. Like it or not, each of us riding on this planet is affected by one another's decisions and actions. We share a common destiny and, to an increasing extent, we share a common culture. Although most of us do not realize it, we are participants in a global society. (as cited in Schattle, 2008, p. 94)

Likewise, Kantian cosmopolitans suggest that "as a matter of moral education, children may need to learn to broaden the scope of their affiliation from that of the family, to the local community, to the country, and to the community of all human beings" (Kleingeld, 2012, p. 37). This ethics of belonging is implicitly expressed in Beck's (2007) claim, "To belong or not to belong – that is the cosmopolitan question" (p. 162). The spheres of

affliction, from local to global, are called "concentric circles" (Nussbaum, 1997, p. 60).

Below is a vision of "world citizenship" described by Martha Nussbaum, one of the most

influential scholars in cosmopolitan argument writing I have read:

> Beyond all these circles is the largest one, that of humanity as a whole. Our task as citizens of the world, and as educators who prepare people to be citizens of the world, will be to "draw the circles somehow toward the center," making all human beings like our fellow city-dwellers. In other words, we need not give up our special affections and identifications, whether national or ethnic or religious; but we should work more to make all human beings part of our community of dialogue and concern. (1997, pp. 60-61)

Similarly, Osler and Starkey (2003) assumed that

> [c]osmopolitan citizenship does not mean asking individuals to reject their national citizenship or to accord it a lower status. Education for cosmopolitan citizenship is about enabling learners to make connections between their immediate contexts and the national and global contexts. It is not an add-on but rather it encompasses citizenship learning as a whole. (p. 252)

The *third* ideal that "global citizenship" and "cosmopolitan citizenship" share is their

emphasis on the notion of "active citizenship." The relationship between cosmopolitan

citizenship and active citizenship is, for example, expressed in Ahmad and Szpara's (2005)

article. Accordingly, "[e]ducation for democratic citizenship and peace (EDCP) is a

neoliberal, citizen-centered, cosmopolitan educational vision seeking to prepare caring,

thoughtful, peace-loving, conscientious, independent-minded, and active citizens" (p. 15).

Similarly, the notion of active citizenship is central to "global citizenship" (Davies, 2006;

Leduc, 2013; Schattle, 2008; Wright, 2012). For instance, in "*Developing a Global

Dimension in the School Curriculum*" (Department for Education and Employment, 2000),

global citizenship is defined as "[g]aining the knowledge, skills and understanding of

concepts and institutions necessary to become informed, active, responsible citizens" (p.

8). *Fourth*, "responsible citizenship" is desired in both paradigms. According to Jefferess

(2012), cosmopolitanism "constitutes an obligation to the Other despite perceived differences" (p. 32). Likewise, "responsibility" is emphasized in global citizenship (Jefferess, 2012; Oxfam, 2006; Shattle, 2008; Taylor, 2012). Indeed, Shattle (2008) affirmed:

> The term "global citizenship" and "global responsibility" often seem interchangeable for people who describe themselves as global citizens or advocate global citizenship. This comes as no surprise, as the aspiration of shared moral obligations across humankind has endured through the ages as a central element of cosmopolitanism. (p. 32)

Fifth, there is a respect for diversity in the two visions. "Respect" is an essential element embraced in global citizenship models. For example, in the Oxfam model, a global citizen is described as someone who "respects and values diversity" (2006, p. 3), and in the cosmopolitan model, there is also an emphasis on the "cosmopolitan commitment to diversity" and an "openness to new ideas" (Jefferess, 2012, p. 32). *Sixth*, a commitment toward social justice is embraced in the two ideals. Indeed, this is a significant part of global citizenship (Schattle, 2008; Swanson, 2011; Tarc, 2012). For example, in the Oxfam model, a global citizen is expected to be "outraged by social injustice" (2006, p. 3). Also, working for justice is found in some cosmopolitan citizenship versions I have read. For instance, Sayla Benhabib "ties the cosmopolitan project to democracy in her development of a deliberative democratic framework" (Todd, 2009, p. 99).

In short, the conceptions of global citizenship and those of cosmopolitan citizenship converge at six fundamental ideals; namely (a) a sense of citizenship beyond the boundaries of the nation-state (b) expanding the scope of concern through the acknowledgement and awareness of global interconnectedness, (c) active citizenship, (d) responsible citizenship, (e) respect for diversity, and (f) working toward social justice.

A Typical Model of (Mainstream) Global Citizenship Education

First of all, it is necessary to distinguish the difference between global citizenship education and traditional citizenship education. The primary difference lies in that the former is citizen-centred while the latter is state-centered (Ahmad & Szpara, 2005). Traditional citizenship education or national citizenship education has its limitations. Osler and Starkey (2003) wrote:

> [E]ducation for national citizenship often fails to engage with the actual experiences of learners who, in a globalised world are likely to have shifting and multiple cultural identities and a sense of belonging that is not expressed first and foremost in terms of the nation. (pp. 244-245)

By contrast, global citizenship education or citizen-centred education enables individuals "to think differently and to reflect critically on the legacies and processes of their own cultures and contexts" (Pashby, 2012, p. 11). Ahmad and Szpara (2005) added, "The citizen-centered vision seeks to engage citizens in public policy decision making on all issues" and "it opens doors to possibilities for peace by prescribing dialogue and deliberation among citizens of the world" (p. 12). Likewise, Pashby (2012) put, "[global citizenship education] represents a possible space for creating new 'legends' of the relationship between individual citizens and between certain groups of citizens and the world" (p. 11). Briefly, unlike traditional citizenship education, global citizenship education makes students think beyond their nations and engage in global issues.

Second, the literature suggests that the objectives of contemporary global citizenship education programs are not only to transmit knowledge about citizenship but also to help students acquire skills, attitudes, and dispositions to be informed (Oxfam, 2006; Taylor, 2012), democratic, active (Fogelman, 1997; Oser, Althof & Higgins-D'Alessandro, 2008), responsible, and ethical global citizens (Carlsson-Paige & Lantieri,

2005; Dower, 2002; Osler & Starkey, 2003). For example, the Oxfam global citizenship education model (2006) is characterized with three components: (a) "knowledge and understanding," (b) "skills," and "(c) values and attitudes." As for knowledge, students are expected to have understandings revolving around such topics as "diversity," "peace and conflict," and "social justice" (p. 4). In terms of skills, "critical thinking" (p. 4) is ranked first. Indeed, critical, reflective, and deliberative thinking are perceived to be an aspect of autonomy (Bleazby, 2006; Bridges, 1997; Philips, 1997), expected of global citizens. Philips (1997) argued:

> Good thinking is a prerequisite for good citizenship because it helps the citizen form more intelligent judgements on issues and to the democratic solution of social problems. There can be no liberty for a society that lacks the critical skills to distinguish lies from the truth. (p. 264)

With reference to values and attitudes, "self-esteem," "empathy," and "respect for diversity" are "desired attitudes" (Tarc, 2012, p. 115). Notably, *respect for diversity* is emphasized in (global) education. Indeed, it is believed that "[f]ailing to address issues of diversity has negative consequences for education in a pluralistic democratic society; including facilitating in students a narrow outlook, an unwillingness to participate, and intolerance to difference" (Ritter, Powell, Hawley & Blasik, 2011, p. 31). Equally, in the European context, Gundara (2010) observed that "[e]ducation systems also confront the challenge of helping to build inclusive polities along with other social and public institutions by accommodating notions of difference and also creating conditions of belongingness of diverse groups" (p. 54).

Next, *compassion* is also a desired attitude. Nussbaum (2001) offered a way to understand "compassion." For her, compassion has some "cognitive requirements." She detailed:

The first cognitive requirement of compassion is a belief or appraisal that the suffering is serious rather than trivial. The second is the belief that the person does not deserve the suffering. The third is the belief that the possibilities of the person who experiences the emotion are similar to those of the sufferer. (p. 306)

With reference to the first element, she argued, "We do not go around pitying someone who has lost a trivial item, such as a toothbrush or a paper clip, or even an important item that is readily replaceable" (p. 307). As for the second element, she held that compassion requires "the belief that there are serious bad things that may happen to people through no fault of their own, or beyond their fault" (p. 314). And finally, the third requirement is "a judgement of similar possibilities" (p. 315). That is, we will have compassion for others to the extent that we have the ability to see similarities between ourselves and others:

One makes sense of the suffering by recognizing that one might oneself encounter such a reversal; one estimates its meaning in part by thinking what it would mean to encounter that oneself; and one sees oneself, in the process, as one to whom such things might in fact happen. This is why compassion is so closely linked to fear. (p. 316)

Related to this requirement is the *eudaimonistic judgment* of whether "this person, or creature, is a significant element in my scheme of goals and projects" (p. 321). She gave a warning:

For that judgement to occur, it is not strictly necessary that [the person] focus on the other person's relation to [themselves]. A truly omniscient deity ought to know the significance of human suffering without thinking of its own risks or bad prospects, and a truly loving deity will be intensely concerned for the ills befalling mortals without having to think of more personal loss or risk. (For such a deity, all humans are already children or loved ones, part of its scheme of goals and ends). (p. 319)

It seems that, for Nussbaum, compassion is always *conditional*. This applies not only to human compassion but also to deity's compassion although the latter may be more subtle. In the quote above, a deity has compassion for human beings just *because* he or she considers all humans as his or her "children" or "loved ones." Even in the case of

bodhisattvas, Nussbaum also believed that their compassion is conditional. They feel

compassion for human beings because "[t]he boddhisatva [sic] has experienced the ills that

he pities, even if by now he no longer expects to do so" (p. 318). She explained further:

> [T]he attachment to the concerns of the suffering person is itself a form of
> vulnerability: so a god, in allowing himself to be so attached, renders himself to a
> degree needy and non-self-sufficient, and thus similar to mortals. (p. 318)

As such, to understand human suffering, the deity has to lower himself or herself in some

way.

The last point in this subsection is that although "action" is not apparently

presented as an element in the Oxfam model, it still exists in its global citizenship

education discourse. For example, global citizens are expected to participate in the

"community at a range of levels, from the local to the global" (Oxfam, 2006, p. 3). Also,

social and political engagement is popularly encouraged in contemporary global

citizenship education models (Abdi & Shultz, 2010; Leduc, 2013; Shattle, 2008, Tarc,

2012). Concisely, to be an active and responsible citizen, fundamentally one is supposed to

actively *participate in* political polities or social and civic activities at local and global

levels to help build a just and democratic community.

A Model of Global Citizenship Education in Canada

This section offers an overview of a model of global citizenship education in

Canada suggested by Graham Pike and David Selby (1999, 2000), which is summarized

below:

Two Components of Educational Thinking and Practice

According to Pike and Selby (1999, p. 11), global education consists of "two

strands of educational thinking and practice;" namely, "*worldmindedness*" and "*child-*

centeredness." Worldmindedness is a commitment in which the interests of individual nations are tied to those of the entire planet, and child-centeredness suggests that children learn the most effectively when they, considered as unique individuals, are encouraged to explore and discover autonomously.

A Proposed Four-Dimension Model of Global Citizenship Education

Drawing on contemporary global education theory and practice, the authors build a four-dimension model of global education. Below is a short description of its components:

Spatial dimension. The central concept in this dimension is *interdependence.* Students are expected to have understandings of the "interdependencies" at different levels including personal, local, and global, and in different aspects: ecological, economic, social, and political. Also, they should be helped to recognize the connections existing among all levels. The authors suggested that "[i]n order to grasp the complexities of interdependent relationships, students need to have an understanding of the properties and functioning of a **system** [bold original]" (1999, p. 13).

Issues dimension. *First*, the desired curriculum should address many issues at all levels (from local to global) that are related to students' lives. *Second*, these issues should be considered as interconnected. *Third*, students should be helped to recognize that any issue can be considered from different perspectives. The authors argued, "Through these three elements, the issues dimension suggests a rethinking of curriculum so that students are better prepared to respond constructively to the challenges of global citizenship" (1999, p. 13).

Temporal dimension. This dimension claims that "phases of time are interactive" (p. 13). The authors argued that the time continuum (past, present, and future) is not

perceived as fragmented. In the traditional school curriculum, students have more involvement with the past (History) and the present (e.g., Social Studies), whereas "the future is noticeable only by its absence" (p. 14). Therefore, curriculum should be (re)designed with greater consideration of the future classified into three categories: probable futures, possible futures, and preferable futures. "Through envisioning such alternatives, students can be prepared to make realistic and informed choices with regard to their personal lives and to the future of the planet" (p. 14).

Inner dimension. In this dimension, global education should be "a voyage along two complementary pathways" (p. 14). These pathways are comprised of the "journey outwards" and the "journey inwards" (p.14). The former helps students understand the outside world while the latter facilitates self-discovery. "Both journeys constitute a necessary preparation for personal fulfillment and social responsibility in an interdependent and rapidly changing world" (p. 14).

Learning and Teaching in the Classroom

As for the mode of instruction, transformation, rather than transmission, is adopted. Pike and Selby (2000) posited that "[g]lobal education, with its emphasis on student involvement and whole-person development, sits much more comfortably at the transformation end of the teaching-learning spectrum" (p. 24). Besides the mode of instruction, the "climate" or "ethos of the classroom" (p. 24) is taken into consideration. Specifically,

> [t]he fundamental values espoused by global education—such as respect for rights and freedoms, environmental consciousness, nonviolence, and social responsibility—will be enshrined within the very fabric of the global classroom, and will imbue the quality and style of relationships among its members. (p. 24)

Activity-based learning is supposed to play a significant role in implementing global education for the following reasons:

1. Activities in the classroom, with an emphasis on "self-discovery and learning through experience" (2000, p. 24), dispose the classroom toward the transformative teaching and learning approach.

2. The "multiple learning styles" (p. 24), ranging from individual reflection to pair and group discussion and to collaboratively working on a task, address the needs of most students within a short period.

3. Global education activities provide students with vehicles whereby they can practice a set of skills that are necessary for "constructive participation in global society" (p. 24). These skills consist of "communication, cooperation, decision making, negotiation, and problem solving" (p. 24).

4. Interaction, from various perspectives, is perceived to widen the scope for learning, which benefits all the participants.

5. The principles on which global education activities are based help students to build and consolidate the "democratic, humane, and equitable ethos" of the classroom (p. 24).

6. Thanks to activity-based learning, students can practice "cooperation and conflict resolution, empathy and respect, ethical treatment and responsible action" (p. 25).

Note that to facilitate the success of these activities, "an appropriate rhythm of learning" or "a cycle of experiences" (2000, p. 25) is needed. This cycle encompasses the following phases:

In the *first* phase, or "security phase" (p. 25), a secure classroom climate is created to encourage students to freely express their opinions. In the *second* phase, or "challenge and response" (p. 25) phase, students (individuals or groups) are required to respond to a thought-provoking idea or situation. In this phase, students are encouraged to have "experimentation and risk taking" and practice such skills as "creative and lateral thinking, problem solving, and decision making" (p. 25). In the *third* phase, namely "reflection and analysis" (p. 25), students are asked to "analyze, and draw inferences from, their experiences of the previous phase" (p. 25). Here, students can find opportunities to do research, do writing, or carry out a project that helps develop their experiences. The authors held that "[w]hatever the outcome of this phase, the goal is for participants to attain something of personal significance: new knowledge or insights, a refinement of skills, a shift in attitude or perspective" (p. 26). In the *last* phase, or the "action phase" (p. 26), students are provided with a safe place to apply their newly gained knowledge and skills. "The choice of activity here is potentially enormous, from personal writing and project work to collaborative ventures in the classroom, school, or community" (p. 26).

Topics for Learning

Topics for learning include (a) "interconnections," (b) "environment and sustainability," (c) "health," (d) "perceptions, perspectives and cross-cultural encounters," (e) "technology," (f) "futures" (1999, p. v), (g) "peace," (h) "rights and responsibilities," (i) "equity," (j) "economics, development, and global justice," (k) "citizenship," and (l) "mass media" (2000, p. 5).

Curriculum for Cultural Diversity

In this section, I focus on the literature on curriculum for cultural diversity. First, according to the literature I have read, to deal with diversity in education, appropriate knowledge, skills, actions, and attitudes are needed. Indeed, "good intentions about dealing with diversity in education are insufficient; they must be accompanied by appropriate knowledge, skills, actions" (Gay, 2005, p. 113). The author continued, "educators must genuinely care about diversity, and act deliberately and constructively in doing something about it throughout the educational process" (p. 113). Banks (2007) added:

> Multicutural and sensitive teaching materials are ineffective in the hands of teachers who have negative attitudes toward different racial, ethnic, and cultural groups…. Thus, helping teachers and other members of the school staff to gain knowledge about diverse groups and democratic attitudes and values is essential when implementing multicultural programs. (p. 22)

Put briefly, educators, in promoting diversity effectively in schools and society, should have knowledge about cultural diversity as well as adequate skills, actions, and attitudes.

Second, approaches to integrate multicultural and ethnic content into curriculum are also proposed (Banks, 2007; Glickman, Gordon & Ross-Gordon, 2009; Nieto & Bode, 2008). Typically, Banks (2007) described four approaches to integration that corresponds to four levels; namely *contributions approach*, *additive approach*, *transformation approach*, and *social action approach*. Contributions approach is depicted by the "insertion of ethnic heroes/heroines and discrete cultural artifacts into the curriculum, selected using criteria similar to those used to select mainstream heroes/heroines and cultural artifacts" (p. 251). This is the easiest level; however, its limitation lies in that it pays little attention to "meanings and importance [of cultural elements] within ethnic communities" and leaves the mainstream curriculum "unchanged in its basic structure, goals, and salient characteristics" (p. 251). The next level is the additive approach. It is the "the addition of

content, concepts, themes, and perspectives to the curriculum without changing its basic structure, purposes, and characteristics" (p. 253). This approach can make a transition between the first and third level. However, it has several disadvantages shared by the contributions approach, and particularly it "usually results in the viewing of ethnic content from the perspectives of mainstream historians, writers, artists, and scientists because it does not involve a restructuring of the curriculum" (p. 254). Next comes the transformation approach. In this approach, "[t]he fundamental goals, structure, and perspectives of the curriculum are changed" (p. 255), which enables students to view concepts, events, and themes from the perspectives of diverse ethnic groups. Finally, the social action approach "includes all the elements of the transformation approach but adds components that require students to make decisions and take actions related to the concept, issue, or problem studied in the unit" (p. 258). This is an advanced level whereby students are encouraged to participate politically, question existing ideologies, and address social issues. Thus, in this approach, "teachers are agents of social change who promote democratic values and the empowerment of students" (p. 258).

Synthesis of the Literature

Apart from the overview of curriculum for cultural diversity and the elaboration of the Buddhist no-self doctrine, the literature review suggests some conceptions of self in the mainstream Western paradigm which more or less inform ideas for global citizenship and global citizenship education in this tradition (diagram 1 afterward displays some major points). Besides these, the literature gives some insights into Buddhist social theories and provides some Buddhist education models. Below is a summary of the main points of the literature review:

First, emerging from the literature on some mainstream conceptions of self are two main issues: dualistic views of self *and* self perceived as a product of society. For some scholars, the first issue may impede the effective practice of global education. The second issue relates to the beliefs that human well-being is achieved through social development *and* that human goodness is social and relational, *not* intrinsic to humans.

Second, "global citizenship" and "cosmopolitan citizenship" share six fundamental aspects: (a) a sense of citizenship beyond the nation-state boundaries, (b) expanding the scope of concern through the acknowledgement and awareness of global interconnectedness, (c) active citizenship, (d) responsible citizenship, (e) respect for diversity, and (f) action for social justice.

Third, with reference to the mainstream global citizenship education, scholarly texts indicate that students are taught knowledge, skills, attitudes, and actions to be global citizens. Remarkably, they are taught knowledge, skills, attitudes, and actions in such a way that helps them be able to ameliorate the *external* socio-political and economic environment for the sake of a better society. Here, it is clear that these global citizenship strategies and the conceptions of (social) self converge: *external (social) environment* is primarily decisive. Specifically, society is the foundation that creates the self, and it is also the ultimate object for the self to improve and transform in pursuit of liberation and well-being. Although this belief (and practice) is widely accepted, for Buddhist social theorists, it has some limitations because it fails to acknowledge the role of the mind in transforming society.

Fourth, Buddhist social theorists extend the scope of Buddhist remedy from the individual level to the social level. Overall, they recommend the practice of mindfulness

and meditation. Similarly, some educators whose teaching philosophies are Buddhism-based advocate the practice of meditation and mindfulness. Particularly, they put emphasis on the awareness of "interdependence" and on "nondual thinking."

Finally, a model of global citizenship education in Canada is offered, central to which is "interconnectedness" with an emphasis on such skills as problem solving and reflective thinking.

In summary, the literature reveals the relationship between conceptions of self and those of global citizenship which, in turn, shape ideas for global citizenship education. These ideas are reflected in concepts regarding values and procedures incorporated into mainstream global citizenship education models. Remarkably, in these aspects, the literature indicates that Buddhism and mainstream philosophies share some ideals. It means that Buddhism may have something to offer. Thus, I decided to explore in what particular ways Buddhist thoughts, or more specifically the Buddhist no-self doctrine, may contribute to global citizenship education.

Diagram 1: Some conceptions of self and of global citizenship together with a typical model of global citizenship education in the mainstream Western paradigm (synthesis from the literature)
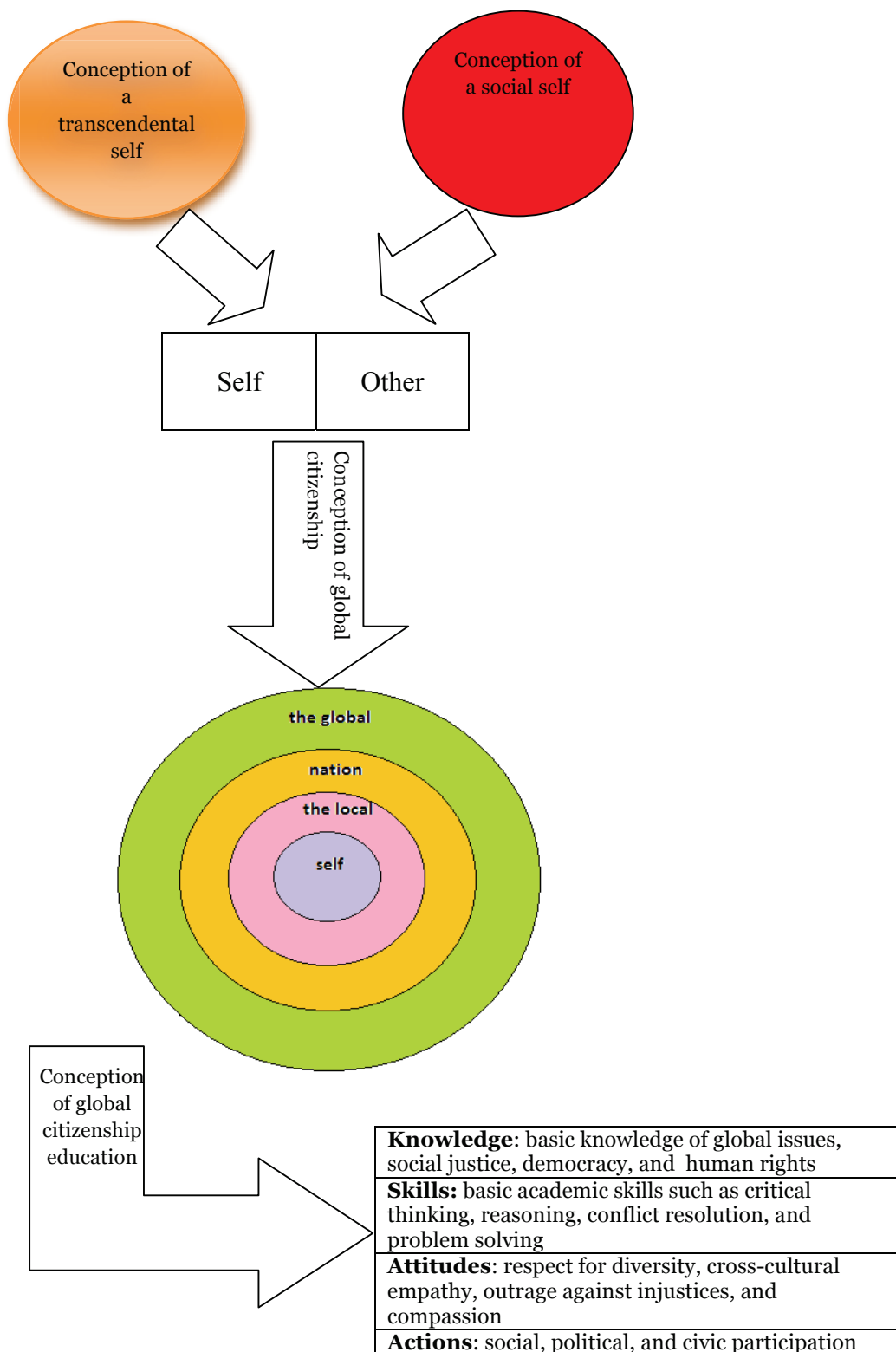
CHAPTER FOUR: METHODOLOGY

My personal ontology and epistemology is Buddhism-based.

Buddhist Ontology

First of all, it is noteworthy that the term "ontology" in Buddhism should be taken relativistically, given the Buddhist assumption that there is not a permanent self. (However, impermanence does not mean non-existence). My point is that the understanding of Buddhist ontology cannot be separated from that of "selfhood." And as noted above, the view of selfhood relates to the no-self doctrine. Since these ideas are represented in the no-self doctrine section, I will not repeat what I have already written regarding my ontological beliefs.

Buddhist Epistemology

According to Williams and Tribe (2000), "Early Buddhist treatment of perception (epistemology) speaks of the twelve *ayatanas* and the eighteen *dhatus*" (p. 51). These authors explained, the twelve *ayatanas* are the six senses (five ordinary senses and the mind) and six types of corresponding objects (visual objects, aural objects, tactile objects, and so on). The eighteen *dhatus* are the twelve ayatanas *and* the six types of consequent consciousnesses. For instance, visual consciousness "occurs as a result of the 'meeting' of the visual sense with a visual object" (p. 51). It is important to note that perception, consciousness, or knowledge is also subject to causal conditioning. Indeed, the Buddha taught that consciousness is "the flow of experiences … a dynamism of experiences based on the centrality of causal conditioning" (Williams & Tribe, 2000, p. 63). As causes and conditions are impermanent, human knowledge, perception, and consciousness are impermanent as well. Thus, for the Buddha, there are two kinds of truth: *conventional* and

ultimate. Conventional reality or truth refers to the way things appear to be (Williams and Tribe, 2000). That is, our perceptions are merely conceptual constructs, and thus they do not represent the ultimate truth. By contrast, the ultimate truth "lies precisely in the fact that what appeared to be ultimate is merely conventional" (Williams & Tribe, 2000, p. 89). That is, being aware of the reality as merely a conceptual construct liberates people from attachment to what they believe to be true and hence they can reach the absolute truth. Then, they will be fully awakened. Thus, the state of fully awakened is not a goal to achieve, but it is the state people would have when they completely abandon what they have achieved or constructed.

As for consciousness, as presented earlier, Manifestation Only Buddhism goes further by explaining in detail the functions of consciousness. Accordingly, there are eight types of consciousness, instead of six. It does not mean that this explanation is contradictory to the original teachings. Contrariwise, it clarifies the original teachings and explores further sophisticated aspects of human consciousness. A detailed explanation of this assumption would help. However, as I already elaborated on this theory in the first chapter, I will not repeat it.

Research Design

I found constructivism fits in with my Buddhist epistemology. As presented in the preceding section, for Buddhists, there are two kinds of truth: *conventional* and *ultimate*. Conventional reality or truth refers to the way things appear to be while the ultimate truth "lies precisely in the fact that what appeared to be ultimate is merely conventional" (Williams & Tribe, 2000, p. 89). Moreover, as noted earlier, consciousness results from the contact between the person's sense and the corresponding object. It is clear that for

Buddhists the role of the individual, or more specifically his or her mind, is very important in constructing knowledge. On these foundations, I, as the researcher, did not assume that there is the truth out there, independent of the researcher, to be discovered objectively. Equally, constructivists posit that "there is no such thing as ready-made knowledge" (Scott & Palinscar, 2009, p. 31), and "[t]he constructivist paradigm emphasizes that research is a product of the values of researchers and cannot be independent of them" (Mertens, 2010, p. 16). Thus, my research was naturalistic because it was conducted in a natural setting and did not deny the role of researcher as instrument.

Before recruiting participants, I applied for ethics approval. After getting the ethics approval from the University of Alberta's Research Ethics Office, I began my data collection process. In this research, I used in-depth interviews to collect data. I then analyzed the data on the principle of a constructivist grounded theory.

Grounded Theory Techniques

Grounded in the constructivist paradigm, my study was an example of qualitative research. I used semi-structured interviews to gather data and drew on the principle of grounded theory to analyze the collected data. As constructivism more resonates with Buddhist epistemology in that the roles of both the researcher and the participant are acknowledged in constructing knowledge, I drew on a constructivist grounded theory approach developed by Kathy Charmaz (2006) to inform the analysis of the data and synthesis of the findings. According to the author (2006):

> Grounded theory serves as a way to learn about the worlds we study and a method for developing theories to understand them. In the classic grounded theory works, Glaser and Strauss talk about discovering theory as emerging from data separate from the scientific observer. Unlike their position, I assume that neither data nor theories are discovered. Rather, we are part of the world we study and the data we collect. We *construct* [emphasis original] our grounded theories through our past

and present involvements and interactions with people, perspectives, and research practices. (p. 10)

Similarly, for Buddhists, there is nothing, including consciousness, that inherently or independently exists (Nhat Hanh, 2006; Williams & Tribe, 2000). This view suggests that consciousness or knowledge in the conventional world arises when there is contact between our senses and the corresponding objects. Then the question is "What shapes our consciousnesses in a particular way?" From the Manifestation Only Buddhism perspective, ultimately our karma (or karmic seeds stored in our store-consciousness) shapes our ways of thinking. Nhat Hanh explained this through his notion of "habit energy." For him, "our way of thinking depends on our habit energies" (1998, p. 62). He emphasized, "Habit energy is an important term in Buddhist psychology. Our seeds carry the habit energies of thousands of year" (2006, p. 49). He detailed:

> The Sanskrit term for habit energy, vasana, means "to permeate," "to impregnate." If you want to make jasmine tea, you pick jasmine flowers, put them in a box together with the tea, close it tightly, and leave it for several weeks. The fragrant jasmine penetrates deeply into the tea leaves. The tea will then smell of jasmine…. Our store consciousness also has a strong capacity to receive and absorb fragrances. This perfuming of our consciousness affects our patterns of seeing, feeling and behaving…. We interpret everything we see or hear in terms of our habit energy. (p. 49)

On this foundation, although both the researcher and the participant are pivotal in constructing knowledge, eventually it is the researcher's consciousnesses (or mind) that allows him or her to conceive of the world in a particular way. Therefore, the research product, the grounded theory, *ultimately* depends on the researcher's mind. In other words, the researcher's karma influences the way he or she interprets the data and builds the theory. In this aspect, Charmaz (2006) also affirmed, "My approach explicitly assumes that any theoretical rendering offers an *interpretive* [emphasis original] portrayal of the studied

world, not an exact picture of it" (p. 10), and "[i]t not only theorizes the interpretive work that research participants do, but also acknowledges that the resulting theory is an interpretation…. The theory *depends* [emphasis original] on the researcher's view; it does not and cannot stand outside of it" (p. 130). Thus, I admit that the theory I built from this research was the product of my interpretation of the data.

My Research Assumptions

It is necessary to clarify my research assumptions because they influenced my criteria for the selection of participants. *First*, I did not limit my participants to those who taught a particular subject, at a particular level of education, and in a particular form of education (formal or non-formal). That is, whatever subject, at whatever level, and in whatever form they taught mattered in relation to teaching global citizenship because it was expected that "Canada's complex relationship with the rest of the world … should be reflected in education that prepares Canadians to be world citizens … " (McKenzie, 1993, para. 32). As the term "education" is so broad, all values, expressed in formal or non-formal education, teachers or educators brought to preparing their students to be world citizens were counted. *Second*, although I acknowledged that there are various Buddhist sects, I did not restrict my participants to any particular group because, I assumed that, despite differences, their core theories are not necessarily contradictory. Moreover, I believed that a wide diversity of perspectives would enrich my theory. *Third*, I expected my participants to have both conceptual understanding of Buddhist philosophy *and* embodied experience of the (Buddhist) no-self doctrine.

A Brief Description of Participants

Eight participants were invited. These participants possessed the expected characteristics; namely, they (a) were educators or teachers in Canada, (b) had conceptual understanding of Buddhist philosophy and the no-self doctrine, and (c) had embodied experience of no-self to some extent through their spiritual practices.

My participants came from across Canada. For some participants, since I knew that they were teachers or educators who were interested in Buddhism, I came to them (e.g., in their offices or meditation centers), let them know my research project, and invited them to participate in my research. For the others, through recommendation, I contacted them via email to invite them. I sent the participants an information letter and a consent form, approved by the University of Alberta's Ethics Office (see Appendices A and B). Then, I conducted interviews in person with six participants in a place and at a time they suggested. For the other two participants, due to their personal situations, I interviewed them over the phone or Skype.

The table below summarizes the characteristics of these participants. I use pseudonyms to refer to my participants. It is important to note that to make it more convenient for my writing, throughout this dissertation, sometimes I address my participants as "Buddhists," which is only meant to connote "from Buddhist perspectives." In other words, I do not mean that they are "Buddhists" and not "something else." In fact, the theme of "there is nothing solid" as a thread running throughout my findings (in following chapters) had not made me worry so much about the use of this term, only as a label for the convenience purpose of my dissertation. However, after that, I thought it might be necessary to put this note, to make it clearer to the reader.

Name of participant	Occupation	When (approximately) to be exposed to Buddhism or Eastern philosophy (philosophies)	When (approximately) to begin Buddhist or Eastern spiritual practices
Rose	Academic	In 1988	Since 1998
Mary	Buddhist meditation teacher	Not known	Since 2002
Tim	Buddhist meditation teacher	In 1976	Since 1976
Allen	Academic	Not known	Since 2005
Jane	Academic	Not known	Not known
Emily	Academic /physician	In 1987	Since 1987
Peter	Academic	In 1966-1967	Not known
Amanda	Buddhist meditation teacher/nun	Not known	Since 2003

Table 1: A brief description of participants

The findings, first of all, indicated that there was a great appreciation of Buddhism by my participants. This appreciation was directly stated by some participants when they discussed Buddhist philosophy. The reason for this appreciation varied from person to person. However, in personal aspects, some participants revealed that Buddhist philosophy offers a deep and satisfactory explanation of self and the world. Tim and Emily even directly admitted that their religious traditions were less convincing in this aspect. Emily said:

> I had a very strong [Catholic] faith. I think I had a very strong sense of spiritual awareness. But when I became older, I started to question what I was being taught, and there were a lot of holes in what I was being taught, a lot of things that didn't make sense to me. And a part that especially didn't make sense to me was the idea of original sin that somehow we were born bad or with the stain.

In contrast, Buddhism makes more sense to her with its concept of "basic goodness":

> [I]n my own understanding, "basic goodness" is the opposite of the original sin. Instead of being born with the original sin, we are born with basic goodness. I think sometimes that basic goodness does not always shine through, does not always manifest. You don't always see it right away because there are so many other things that are getting in the way of that basic goodness shining through.

Emily found that Buddhism offers a more convincing explanation of human nature:

acknowledging humans' *fundamental* goodness without overlooking their dark side. Rose

said that Buddhism helped her understand better the spiritual tradition she was practicing.

In academic contexts, some participants revealed that Buddhism is not only in

parallel with some other philosophies but also adds a useful dimension to conventional

worldviews. For example, Jane said that she is "especially interested in the psychological

work contained in Buddhism." Peter found that Buddhism is in parallel with hermeneutics,

phenomenology, and ecology. In addition, he recognized that Buddhist philosophy,

including the notion of dependent co-arising, would be very helpful in the school setting

because it offers a new lens for teachers to (re)conceptualize the idea of "problem." For

Peter, the so-called "problem," from a Buddhist perspective, is just the expression of the

inherent "difficult" but "interesting" nature of life:

> [T]he process of coming to learn to read, for example, is actually a miraculous thing, a wonderful, and fragile thing. But all of us have lived through it. Right. So, this recognition of the difficulty you have in becoming an adult. Right. That's a certain suffering …, even to learn to write or to read, and that's what life is life. That's not a problem, and schools automatically rush and go "No, no, no, there should be no problem here at all. We just fix it, and so it is fine," and I kept going, "No, it's not a problem that needs to be fixed or cured exactly."

Rose also stated that Buddhism, with the concept of non-duality, gave a dimension to

language:

> I found that Buddhist theory was very comprehensive and is respected in academic contexts, so it was very useful to me. Buddhist philosophy does an excellent job of bringing nondual experience into language, especially writings from the Mahayana tradition, including Zen.

Along a similar vein, for Allen, Buddhism had something to offer in the Canadian

classroom:

> I think there is a possibility of Buddhist practice and realization that might in fact open us to a completely different understanding of and experience of the world than is conventional in this [Canadian] society. I'm very open to that possibility, but I think that that takes very serious practice. So, in the classroom, I think that it is most like the mindfulness practice becomes one more layer or one more dimension that works with the conventional worldviews that most of us carry through our life.

In short, I learnt from my participants that Buddhism was perceived to be a philosophy that appears to truly reflect the nature of self and the world. For this reason, it was perceived to be profound, comprehensive, convincing, scientific, and not necessarily contradictory to any philosophy that reflects the truth of reality. Indeed, Buddhism was assumed to add useful dimensions to conventional Western worldviews, which would be beneficial not only in daily lives but also in academic settings.

 As for the size of my participants, this total number of participants was satisfactory because it met the desired total number of interview hours. Indeed, taking other studies using the same grounded theory approach for reference, I had in mind a sensible size corresponding to acceptable total interview time that made my research findings sensibly deep. For instance, McDonald in her doctoral thesis (1998) selected 12 participants for individual interviews with 1.5-2 hours each. Wright (2010) in her doctoral dissertation recruited 6 participants for individual interviews. Each participant took part in three interviews with 45 minutes to 1.5 hours each. In my case, the total number of interview hours was about 25, excluding follow-up written interviews.

In terms of the participants' features, as noted earlier, my participants possessed the expected elements:

First, the participants had basic knowledge (conceptual understanding) of Buddhism in general and the (Buddhist) no-self doctrine in particular *and* had embodied

experience of the no-self doctrine in some way through their spiritual practices. These qualities were essential because they conformed to the central theme of this research.

Second, the participants were teachers or educators in Canada. Following my first research assumption stated earlier, I did not limit my participants' teaching to any form of education, any particular subject, and any particular level of education because the actual purpose of my study was to explore new concepts (concerning values and procedures) arising from the adoption of the (Buddhist) no-self doctrine which may contribute to the *education* that is supposed to prepare Canadian people in general to be global citizens. Thus, the term "education" and "teachers or educators" in my research were *not* limiting.

However, given the possibility that the differences in students or learners' ages may lead to differences in their psychological and cognitive dimensions, I limited my participants to those who taught adults. Another reason for this came from my personal experiences. As a university lecturer, my teaching experiences more related to adult students, and I thus assumed that it would be easier for me to understand the interview data from those educators or teachers, who had similar experiences in this aspect.

Steps of the Research

My research consisted of the following phases:

Data Collection

As aforementioned, semi-structured interviews were used to collect data. I conducted in-depth interviews with eight participants who possessed all the features described above. I had two interviews with each of six participants. Due to the availability of the participants or due to the participants' situations, the length of each interview varied from case to case, generally about 1.5-2 hours. As for the remaining two participants,

because of the participant's personal circumstance or because of the sufficiency of the data, I conducted only one oral interview with each of them. After that, they gave written answers to my follow-up questions. As indicated earlier, the total number of interview hours, excluding written interviews, was approximately 25.

All the participants received a similar set of questions (see Appendix C) for the first interview. The following set of questions for the next interview, based on what emerged from the first interview, varied from participant to participant. (However, there were still some shared categories). The subsequent interviews gave me deeper insights into the concepts or categories arising from the previous ones. The data collection process is detailed below.

First, as noted earlier, each of the participants received a similar set of questions prior to the interview. As this was a semi-structured interview, the process was more like a conversation in which the researcher asked the participant extra questions in addition to those points presented in the given interview guide. Also, the participant had more space to express more ideas that he or she could think of. The dialogues were recorded (with the agreement of the participant) and then were transcribed. Next, the transcript and the individual summary were sent to the participant for member-checking. It means that the participant reviewed the transcript and the summary and changed or edited them, if necessary. From the transcript and the summary returned by the participant, I began to analyze the data. After analyzing the data, I raised questions for the second interview. Thus, the second set of questions varied from participant to participant.

Data Analysis

Central to this process, in grounded theory, is *coding*. Charmaz (2006) held that "[g]rounded theory coding generates the bones of your analysis. Theoretical integration will assemble these bones into a working skeleton. Thus, coding is more than a beginning; it shapes an analytic frame from which you build the analysis" (p. 45). The author also offered a definition of coding: "Coding means naming segments of data with a label that simultaneously categorizes, summarizes, and accounts for each piece of data" (p. 43). She provided four procedural steps in this process; namely *initial coding, focused coding, axial coding*, and *theoretical coding*. On this foundation, my coding (analysis) process consisted of the following steps:

Initial coding. In this step, I did line-by-line coding. First, this helped me have a close look at the data and therefore helped me avoid overlooking possible analytical and questionable concepts. As Charmaz (2006) posited, "When you code early in-depth interview data, you gain a close look at what participants say and, likely, struggle with. This type of coding can help you to identify implicit concerns as well as explicit statements" (p. 50) and "[l]ine-by-line coding frees you from becoming so immersed in your respondents' worldviews that you accept them without question" (p. 51). Second, line-by-line coding could prevent me from always projecting my own values on the participants and the data. Indeed, "careful coding also helps you to refrain from imputing your motives, fears, or unresolved personal issues to your respondents and to your collected data" (p. 54). Finally, line-by-line coding helped me revisit the data more easily.

Focused coding. Also, as characterized by Charmaz (2006):

> Focused coding is the second major phase in coding. These codes are more directed, selective, and conceptual than…line-by-line coding…. Focused coding means using the most significant and/or frequent earlier codes to sift through large amounts of data…. Focused coding requires decisions about which initial codes

make the most analytical sense to categorize your data incisively and completely. (pp. 57-58)

To do this, I read all the initial codes and selected the ones that were the most analytical and significant. I developed those focused codes by comparing data with data. If I found that the data did not much illuminate the codes, which were developed as categories then, I gathered more data. This made my subsequent data collection more focused. In fact, this process was much connected with *axial coding.*

Axial coding. Axial coding is "to relate categories to subcategories. Axial coding specifies the properties and dimensions of a category" (p. 60). To show the linkage between categories and subcategories, I returned to the data, with my initial codes, to find the subcategories that could define, characterize, or reflect the category in question. If I did not find enough data to illuminate the category, I collected further data. It is important to note that my coding process was accompanied by my memo-writing. As Charamaz (2006) described:

> Memo-writing is the pivotal intermediate step between data collection and writing drafts of papers. When you write memos, you stop and analyze your ideas about the codes in any-and every-way that occurs to you during the moment…. Writing successive memos throughout the research process keeps you involved in the analysis and helps you to increase the level of abstraction of your ideas. Certain codes stand out and take form as theoretical categories as you write successive memos. (p. 72)

Memo-writing gave me a space where I could have a conversation with the data and thus could have a deeper understanding of the data. Let us return to my axial coding process. As noted, if I did not have sufficient data to define or characterize my emerging categories, I would collect more. This process is called "*theoretical sampling*" (p. 96). Charmaz suggested that if "[y]ou have not yet defined your categories and their properties clearly," you could "gather more data that focus on the *category* [emphasis original] and its

properties" (2006, p. 96). The author explained, "This strategy is *theoretical sampling* [emphasis original], which means seeking and collecting pertinent data to elaborate and refine categories in your emerging theory" (2006, p. 96). I did theoretical sampling until no new properties emerged or the categories reached saturation.

Data Synthesis

Finally, in the last step I did *theoretical coding*. As Charmaz (2006) articulated, "theoretical codes specify possible relationships between categories you have developed in your focused coding" (p. 63). The author explained further:

> Theoretical codes are integrative; they lend form to the focused codes you have collected. These codes may help you tell an analytic story that has *coherence* [emphasis added]. Hence, these codes not only conceptualize how your substantive codes are related, but also move your analytical story in a theoretical direction. (p. 63)

In my research, I integrated all these theoretical codes in such a way that I felt coherent and logical. In other words, I created a *narrative that encompasses all categories* as a form of the grounded theory. To do this, first of all, from the diagram of major categories drawn from the data analysis in the previous steps, I identified the *core categories* and treated them as the *backbones* of the story around which other *related categories* revolved. Then, the emerging related categories identified during the process of focused coding and axial coding were taken as supporting categories. Then, I had a *descriptive and analytical story* (or a formulated theory). Note that my axial coding, which established the linkage between categories and subcategories by identifying properties, made *space* for my participants' particularities. Put differently, their particular ideas made properties of a category.

Here, to make all details more coherent and cohesive, which I assumed could further engage the reader's attention and emotion, I used a technique called "stream of consciousness" in a simplified and adaptative way. "Stream of consciousness" is a term coined by William James, an American pragmatist psychologist, to describe complex streams of thoughts of human consciousness. In the field of literature, Henry James–the great novelist–is "regarded as one of the forerunners of the psychological 'stream of consciousness' novel" (Odin, 1996, p. 153). The stream of consciousness technique in literature is defined as

> [a] narrative method by which the author attempts to give *a direct quotation of the mind* [emphasis original]—not merely of the language area but of the whole consciousness…. The only criterion is that it introduce us directly into the interior life of the character…. (Bowling, 1950, p. 345, as cited in Steinberg, 1979, p. 155)

As such, this technique allows the reader to know what is happening inside the mind of the character. It is worth noting that since the character's stream of consciousness is spontaneously dynamic, the plot of the story is not chronologically organized. Indeed, according to Koontz:

> Our consciousness is characterized by a constant stream of sensations, images, thoughts, memories, and feelings. Realistic stories need no longer follow a chronological order. Our mind follows an associative order. One idea or feeling stimulates an association, and that in turn leads to another and another. (1986, p. 24)

To serve the stated purpose of this dissertation, I employed the stream of consciousness technique in the following way. In the story, I, the researcher, is also a character—the I-narrator. From the first person point of view, the I-narrator tells the story to the reader. Since this technique lets the reader know what is happening inside the mind of the character, the reader would have an opportunity to understand not only the events or information from the data which I attempted to portray but also my thoughts and feelings,

as a result of contact between myself and the data, that more or less informed my data analysis and interpretation. Next, as the stream of consciousness technique allows the story plot not to be organized chronologically, the incidents are interwoven with the I-character's flux of thoughts in an *associative* order. The effect of this technique was twofold. First, it allowed me to integrate *relevant* incidents, events, or experiences shared by the participants into the narrative to illuminate a category in question as many as possible, especially in a successive, coherent, and uninterrupted way. Second, as the events and incidents are associatively linked, the reader would have a sense of travelling with the I-character's stream of thoughts and feelings, moving quite smoothly throughout the data and thus being connected with my participants (as other characters) in a genuine and friendly way. For these reasons, the narrative would probably be more convincing not only intellectually but also emotionally.

Again, it is worth noting that from a constructivist grounded theorist's point of view, I acknowledged that the research process, the data analysis process, and the theory building process are *interpretive*. Both the researcher and the participant had important roles in the interpretation process. However, the resulting theory ultimately depended on the researcher's point of view. Indeed, as noted earlier, Charmaz (2006) held that

> [a] constructivist approach means more than looking at how individuals view their situations. It not only theorizes the interpretive work that research participants do, but also acknowledges that the resulting theory is an interpretation…. The theory *depends* [emphasis original] on the researcher's view; it does not and cannot stand outside of it. (p. 130)

This fits in with my Buddhist epistemology articulated above.

Trustworthiness

As this is a naturalistic inquiry, I used the criteria for assessing trustworthiness proposed by Guba (1981). Accordingly, there are four aspects to be considered:

Credibility

As Guba posited, "In establishing truth value, then, naturalistic inquirers are most concerned with testing the credibility of their findings and interpretations with the various sources … from which data were drawn" (p. 80). The author explained, "The testing of credibility is often referred to as doing 'member checks,' that is, "testing the data with members of the relevant human data source groups" (p. 80). In addition to member checks, the author proposes several other methods. However, doing member-checks was the most suitable for my study. To do this, I requested my participants to double-check or confirm the *accuracy* of the information presented in the interview transcripts and the interview summaries.

Transferability

As for applicability, naturalists believe one must be "content with statements descriptive or interpretive of a given context—idiographic or context-relevant statements" (p. 86). Under this criterion, Guba suggested using *theoretical/purpose sampling* or sampling which is not meant to be representative, collecting *"thick" descriptive data* to make a comparison of this context to other possible contexts for transfer, and developing *thick description of the context* to make judgements about suitability with other potential contexts. With this end in view, as illustrated earlier, I gave a detailed description of each participant and his or her context. Their demographic features collected in the initial interviews and their personal stories during the interviews helped me as a researcher to

have some insights into the participants' contexts. As for the importance of context,

Charmaz (2006) held that

> [t]he constructivist view assumes an obdurate, yet ever-changing world but recognizes diverse local worlds and multiple realities, and addresses how people's actions affect their local and larger worlds. Thus, those who take a constructivist approach aim to show the complexities of particular worlds, views, and actions. (p. 132)

Indeed, multiple in-depth interviews together with thick data collection and deep data

analysis helped me have a deeper understanding of the participants as particular individuals

with particular conceptions and experiences. On this foundation, my participants (or

characters) in the chapters following will be depicted as *rounded characters*. Specifically,

the reader will meet *each* of my participants and recognize how his or her conception of

(no)self is interdependent with his or her view of global citizenship and global citizenship

education. Consequently, besides the visions commonly shared, the reader will be exposed

to various scenarios and hence decide upon the one which may best suit the reader's

context. In short, as for transferability in naturalistic research, I agree with Willis, "The

theory developed may or may not be applicable in similar settings. It is up to the reader,

not the writer, to decide how much attention should be paid to the theory when other

contexts are considered" (2007, p. 190). This assumption is in accord with Buddhism in

that, as noted earlier, one's karmic seeds, or habit energies, decide one's way of seeing,

understanding, and doing. This is true not only for the researcher but also for the reader.

Thus, my research results are not meant to be generalized. They may be applied in similar

contexts or may be adapted to fit other contexts, which depends on the reader, as the final

user, and his or her habit energies.

Dependability

Naturalists "are concerned with the stability of data, but must make allowance for apparent instabilities arising either because different realities are being tapped or because of instrumental shifts stemming from developing insights on the part of the investigator-as-instrument" (Guba, 1981, p. 86). In this principle, Guba recommended two steps: overlapping methods and stepwising replication. Besides these, there is another approach: the examination of method. In this approach, there are two steps. First, the researcher should establish an "audit trail" that "will make it possible for an external auditor to examine the processes whereby data were collected and analyzed, and interpretations were made" (1981, p. 87). Then, the researcher should "arrange for a 'dependability' audit to be done by an external auditor" (1981, p. 87). Following this principle, I established an audit trail during my study with a record including invitation letters, consent forms, transcripts, individual summaries, written drafts, and so forth.

Confirmability

As a naturalist, I am interested in confirmability of my data. In this regard, Guba (1981) proposed two steps: *triangulation* and *practicing reflexivity*. The author explained, as for triangulation, "that is, collecting data from a variety of perspectives, using a variety of methods, and drawing upon a variety of sources so that an inquirer's predilections are tested as strenuously as possible" (p. 87). On this rationale, in my inquiry, I conducted *two* in-depth interviews with most of the participants to make sure that I would have a *deep* understanding of the data from the participants' perspectives. By virtue of grounded theory, the concepts arising from one participant's data were also seen through the lens of the others. This process ensured that the theoretical categories were reflected from various perspectives. Next, in relation to practicing reflexivity, that is, 'to intentionally reveal to his

[or her] audience the underlying epistemological assumptions which cause him [or her] to formulate a set of questions in a particular way, and finally to present his [or her] findings in a particular way" (Ruby, 1980) (as cited in Guba, 1981, p. 87), I presented clearly my personal epistemology and ontology guiding my research questions and influenced my data analysis as well as my interpretation at the beginning of my thesis. Also, I was constantly aware of my assumptions and values that I might bring as a forestructure into the interpretation process. In grounded theory, this is explicitly expressed in the form of making constant questions during the data analysis process in which the researcher makes a dialogue with data on the foundation of his or her own assumption. The positive side of this forestructure is that it enhanced my theoretical sensitivity, which in turn helped me conceptualize more quickly events from the data. However, these concepts were not merely subjective because they would be verified against the data collected. In addition, I was always open to new concepts emerging from the data. In short, constantly raising questions, being open to new concepts, comparing data with data, and checking categories against data helped me reduce my own bias and hence ensured that my research results reached a high level of neutrality.

Limitations

As with any study, there are limitations to the research I conducted here. These are important to articulate both for myself and for the reader because they may limit the validity of my research findings.

First, only one data collection method, namely interview, was employed. This possibly limits the validity of my research findings to some extent.

Second, I limited my participants to those who taught adults. Therefore, I acknowledge that teachers who teach children may have another trajectory of conceptions of global citizenship education although they may have similar conceptions of (no)self and similar conceptions of global citizenship, from Buddhist perspectives.

Delimitations

My study has two delimitations below:

First, I use the term "mainstream Western" or "mainstream" literature to refer to the mainstream Western literature through which I identified the research problems (but found no solutions to the problems from these particular conventional worldviews) and through which I gained some answers to the questions regarding conceptions of self, conceptions of global citizenship, and conceptions of global citizenship education.

Second, as noted above, I restricted my participants to teachers of adults although I did not limit them to teachers in any form of education, of any subject, or at any level of education because offering a particular framework for the practice of teaching global citizenship in a particular educational form, in a particular course, or at a particular educational level is *not* the scope of this study. I was open to any conception of global citizenship education from teachers as long as it was through the Buddhist lens because what I really needed in this study were *new concepts* regarding *values* and *procedures* to form a theory that would be able to guide practices in the future. Thus, any attempt to translate the proposed concepts from the findings of this research into a specific design for the practice of global citizenship education in a particular context should be conducted *beyond* this study.

CHAPTER FIVE: FINDINGS AND DISCUSSION REGARDING BUDDHIST

CONCEPTIONS OF (NO)SELF

This chapter presents the findings and discussion regarding my first research

question, "What are Buddhist educators and teachers' conceptions of self and no-self?"

The first subsection (Findings) includes the following themes; namely (a) cautiousness, (b)

self: changing and interdependent, (c) self: empty of an inherent existence, (d) mysterious

and meaningful emptiness, (e) engaged acceptance, (f) hidden treasure: space of

awakening, (g) meditation and skillful connections, (h) causes of fear, and (i) consequences

of fear. The second subsection (Discussion) offers a discussion about the findings and

displays how these findings may add new dimensions to the mainstream literature on

related topics *or* how the findings may contribute to the relevant scholarship *within*

Buddhist frameworks.

Findings: Buddhist Conceptions of (No)Self

The findings of my research showed me that despite some common points, each

participant had his or her own way of understanding (no)self. Thus, in this subsection, I

portray *each* character's conceptions of (no)self together with the *themes* emerging during

my journey to find the answer to the question, "What are Buddhist conceptions of

(no)self?" Note that since my participants did not intend to separate their explanations of

self from those of no-self, I do not split their conceptions of (no)self into two separate

concepts while demonstrating the findings in what follows. However, in my subsection of

discussion, to make it easier for my analysis and discussion, I will present their

conceptions of self and no-self in two *seemingly* separate categories. That said, the border

between these two conceptions in reality is *artificial*.

As noted earlier, on my journey to find the meanings of (no)self, I learnt that each participant had a particular way of understanding (no)self. Through their explanations, I understood that their views of (no)self affected their behaviour, their attitudes to the world, or their daily activities. This is important because later on I noticed that my participant's thoughts in their daily lives informed their conceptions of global citizenship and global citizenship education. In what follows, through the participants, the characters in my story, the reader would have an opportunity to relive every single part of my journey and enjoy its discoveries.

Cautiousness

Before the reader is connected with each of my participants and understands their conceptions of (no)self, I want to draw your attention to my very first discovery regarding my participants' attitudes when they started to express their view and experience of (no)self. Most of them expressed cautiousness, to my surprise, before sharing their ideas.

As I observed, although all the participants had great knowledge of Buddhist philosophy *and* had been practicing meditation in their particular ways for several years, most of them seemed cautious when they began to share their understanding and experience of Buddhist philosophy or as soon as they responded to the question, "What is (no)self"? Some participants expressed their cautiousness by being *humble* in some way. For example, Rose said:

> I feel humble in terms of my knowledge and expertise in the area of Buddhism because I do not officially practice a form of Buddhist meditation. Although I have studied Buddhist philosophy conceptually during the past twenty-five years, my meditation practice comes from the ancient Vedic tradition in India. My understanding of "no-self" comes mainly from my meditation experience. Buddhist theory has helped me to conceptualize this experience.

Rose meant that her conception of (no)self mainly came from her meditation experience.

Allen also expressed humility although he had been practicing Buddhism for eight years by

the time he was interviewed. In contrast to Rose, he said that his knowledge of (no)self

came from his intellectual understanding rather than experience. "I mean to be honest, I

think that my understanding of some of [(no)self] is still at the level of conceptual

knowledge rather than experiential knowledge." Also, with cautiousness, Peter, another

participant, said:

> I've always been somewhat hesitating to talk more than I practice and so always
> back off a bit and go on… I don't want to mislead anyone or myself and overstate
> something. If it was European philosophy, I would know what to do if someone got
> in trouble and they need advice about how to think about those things. But if I start
> talking about Buddhism in what I write, and someone has trouble and they come to
> me… So, I've always been kind of cautious.

Equally, Emily was cautious before expressing her conception of (no)self. She had been

exposed to Eastern philosophy and practicing an Eastern meditation tradition for ten years.

Then, she switched to Buddhist philosophy and was practicing Buddhist meditation for

four years. However, she was very modest about her Buddhist insight, saying:

> First, I would like to say that I am very much a beginner. I know very little about
> Buddhism. I've read much about it, and I try hard to learn and understand the
> philosophy. But I'm a kindergarten. I'm a kindergarten Buddhist. So, I hope that
> what I can share will be helpful for you.

Apart from humility, my participants' cautiousness was also expressed in the *form of a*

warning about the potential that the Buddhist concept of (no)self may be misinterpreted. In

other words, the Buddhist notions of (no)self, for these participants, should not be

interpreted in an ordinary way. Amanda gave a warning:

> [I]f I walk out in Winston Churchill Square and say what I believe about self and
> others, the majority of people would probably think that I'm a crazy person, and
> some might even be trying to get me committed to mental hospital because it's just
> so different from the way that our culture thinks. You have to be able to have an

> open mind first to be able to even think about [no-self]. It's not a difficult concept, but it's just so opposite to the way we think right now that most people are so closed off.

She suggested that people should need to consider it. Then, they would realize, "Oh, that's very deep. I need to think about it more, and more and more…" Likewise, Jane stated that no-self should not be understood literally. "I know it has been taken literally by some Western scholars. That's not correct. 'No-self' doesn't mean that we have no self, period," said Jane.

In general, most of the participants expressed cautiousness before they shared their understanding and experience of (no)self. I would call this cautiousness *skillful* cautiousness. The term "skillful" was explained in the literature review section. It does not mean "right" or "wrong" but rather reflects the spirit of no-self with a deep awareness of ontological and epistemological interdependence and infinity. As indicated, in the findings, skillful cautiousness was expressed in two forms: humility and warning.

Humility did *not* show that my participants had little intellectual understanding and experience of the Buddhist concept of (no)self. Rather, their humility, as I understood, expressed their acknowledgement of the deep meaning of the concept. From my participants' humility, I inferred that to have a deep understanding of (no)self, practitioners should have not only a conceptual understanding but also direct experience of it. Indeed, Tim, another participant, said:

> I feel I'm gaining confidence in my conceptional view of self and no-self, but I need to develop further confidence and experience. Without direct experience of self and no-self, there's a lack of confidence. If you have a conceptualized understanding, you can only have a certain amount of confidence.

Thus, Buddhism in general and (no)self in particular are not to be understood theoretically, but they should be *practiced seriously*. Perhaps, this is why Peter said he had always been

hesitating to talk more than he practiced. I had a sense that having authentic experience, to some participants, was even more important and more difficult than having mere intellectual knowledge. In addition, Emily's statement, "I'm a kindergarten Buddhist," gave me the feeling that Buddhist practice should be a long-lasting process. Alternatively put, for Emily studying and practicing Buddhism required serious and continuous efforts. However, this was not an easy task. Emily revealed her struggle in this aspect. She said that she was meditating formally for about ten minutes every day. However, she admitted:

> I know it's not a lot of time, but it's all that I can do, and what I am very much aware of now is that for me to meditate more than ten minutes a day, I have to change my whole life, the whole structure of my life. I'm a very busy person.

Interestingly, to deal with this, besides her formal meditation time, she tried to create more space in her daily life by slowing down her busy mind. Doing so, she could be more present and focused. She said, "Eliminating the 'monkey brain' provides more 'space' for awareness and awareness leads to compassion for self and others."

Instead of showing apparent humility, some of the participants, as noted earlier, gave a warning that the Buddhist no-self concept might be misinterpreted. In their views, this notion should not be interpreted literally as some people do. This warning gave me a sense that the concept deserves (further) attention and investigation of scholars and educators *and* that to have a proper understanding of Buddhist (no)self, people from other traditions, should be more open to these concepts. To gain more insights into (no)self, let us meet each of my participants.

Self: Changing and Interdependent

  Emily. Emily was a medical doctor and also an academic. In her view, self is *interdependent, role-specific*, and *impermanent*, and no-self means *no attachment* to

changing roles. As for interdependence, she told me a story in which she had had a strong

sense of connection with other people and in which she realized that a sense of separation

is an illusion:

> It seems very simple when I describe it, but it was actually [a] quite powerful
> [experience].... I often walk through the world as "self" and can feel a separateness
> between myself and other people because of that. So, I was in the change room of
> the swimming pool the other day.... And in the change room, there is some
> vulnerability because you have to take off your clothes, and you have to expose
> yourself, and there are other people there in the change room….

It was clear to me that, for Emily, people affect each other in some way, but generally she

hardly recognized this: "I often walk through the world as 'self' and can feel a separateness

between myself and other people." However, when she was in the change room, a

vulnerable situation to her, she began to discern the truth of interdependence. "You can't

[take off your clothes] if [other women] are right there." Then, she got a strong sense of

"community of women" in the change room where the people really had some influence on

each other, albeit intangible.

Emily also assumed that self is role-specific (expressed in one's identity) in

addition to being interdependent. "It is who I am. So, I am Emily, …, I am a doctor, I am a

mother, sister, cousin, all of those things." However, although Emily acknowledged

various roles people are playing simultaneously, she, once again, affirmed the

interdependence between self and others. "There would be no doctor without the patient.

There would be no patient without the doctor, there would be no doctor without the nurse

or without the sweeper who cleans the toilets." Interestingly, she associated life with a

children's game named "playmobile" in which each figure (person) has a role to play.

Remarkably, for Emily, since self is role-specific, there is "no-self" at all. "[E]very person

in that children's game has to play a role, or there is no game. So, every person in life has a

role to play, or there would be no life. So, to me that is no-self." I was little bit surprised at

this sudden conclusion, wishing her to explain her idea of no-self further. She said it meant

"different roles without attachment." By her tone, I felt that she deeply acknowledged the

impermanence of human roles in the game of life:

> [I]f I have the game, and now the doctor disappears and now a different doctor, a different doctor, or maybe somebody else, or, you know, so I might not be a part of that any more, somebody else might be, and that's just how it is. It's just like a big game. But it is a game. I mean there's more seriousness in the game.

Now, I realized that, for Emily, self is not only interdependent and role-specific but also

impermanent because roles are always changing. She seemed to ready herself for any

"sadness" brought about by the inevitable impermanence of the "roles" she was playing.

This acceptance was what she called "without attachment":

> [I]f I stop when I retire, I will stop being a doctor, or maybe my children could die, or a lot of things to say, or someone else might die and, you know, you're still here and working. You still have the experience, but … And again, that …something difficult as the idea of attachment, and if there's no attachment, there's no … OK, I can't say there's no suffering….

In her explanation, sadness (or happiness) is a real experience, and in life it is inevitable.

However, she distinguished sadness from suffering. In her view, attachment to sadness

leads to suffering. "I don't believe that Buddha meant for us to not to experience sadness

perhaps, and sadness and suffering are different. Definitely, we experience sadness like we

are experiencing happiness, but the suffering comes from the attachment to the sadness."

Finally, she concluded, "Walk joyfully amongst the sorrow of the world," quoting Joseph

Campbell.

Peter. Peter was an academic. He assumed that since self is created by causes and

conditions, it is very *complex* and *infinite* because it is, inherently, not a discrete and self-

contained entity. He articulated:

>There's no self in the sense of this self is containing, or put the other way around, my "self" is much more abundant than that, much more difficult than that, much more hidden and out in the world and encoded in certain language that people use, and tone and voice.

In other words, for him, "self" is interdependent and interpenetrated with everything (seemingly) surrounding it:

>It's not like here is the self and it's in the context. There isn't anything in the middle. So, it is the self. It doesn't just surround the self like its context. Its context is very often understood as a thing that surrounds something else. But there is nothing being surrounded. It is the surrounding.

Peter's acknowledgement of the infinity of self and the world led to his assumption that panic and confusion about the infinite are understandable. However, for him, people do not have to "panic" and do not have to "rush after the infinite" either. It is desirable to maintain "*composure*" and make "*composition*." That is, people should stay calm enough to make the best use of "the infinite" and what is available to them to create something "beautiful." As an academic, with this view of self, Peter not only maintained "composure" but also was tolerant to what others perceived as "problems." He offered an example in the field of education. In the story he told me, writing, to some teachers and students, was difficult. He did not deny the fact that writing is difficult. However, unlike these teachers and students, with his view of self as described earlier, Peter did not equate difficulty with problem, and thus he seemed calm before what others were likely to worry about. He reasoned, "We don't have to suffer about suffering. We don't have to pile one on top of the other." He admitted the fact that writing is difficult, and admitting this fact, for him, does not make writing easier. However, suffering can be relieved if people have a different attitude to it, "To say 'it's sufferable' means 'OK, I can do this.' It's not like 'it's difficult, *and* I feel bad about it.'" Unfortunately, in his story, not all people (teachers) had this attitude. Generally,

they felt nervous as if they were doing something wrong and hence tried to find a way to

fix the perceived "problem":

> [T]his happens to the teacher. "Is there a new program that makes writing easier?... because they believe that that level of suffering underneath everything shouldn't be happening. Everything should be simple. That is a promise, technological kind of promise that if you just to have the right program or just do it the right way, then everything will be easy, everything will be fine. Buddhism and hermeneutics and ecology say, "Oh, no. That's not actually life." And it's a false promise that makes everything worse because now every time something starts getting difficult, you panic, and you run around trying to find something to fix it.

I learnt from him that it is people's ignorance of the complex and infinite nature of self

together with their resultant expectation of ease and simplicity that makes them miserable.

Unlike these teachers, he accepted (and helped his students accept) the fact that writing is

difficult. For Peter, acceptance, without panic, would help people willingly to face and go

through difficulties.

Allen. Allen was an academic. Allen acknowledged the interdependent and empty

nature of self. "My understanding is that the essential reality of the world is emptiness,

vastness, complete interconnection of all things." However, Allen put more emphasis on

the "fiction" of a separate self together with resultant exclusionary boundaries giving rise

not only to separation but also "differentiated" relationships and global injustices. His

concern about the delusion of a separate self with consequent "invented" and "arbitrary"

boundaries made him quickly switch his discussion about self from the micro level

(individuals) to the macro level (communities or nations). Hence, his conception of self

was infused with both *spirituality* and *politics*, as I observed. Ultimately, with this view of

self, Allen believed that to move toward a better society with more justice, there should be

both Buddhist *personal* practices, or more specifically meditation or mindfulness practices,

and *political* activities.

Specifically, for Allen, a sense of a separate self is just a "fiction." He meant that when people do not recognize this fact, they "shore up" divisive borders in a "fictitious and arbitrary" fashion, "We have to protect our borders, look out for one another in some way that is actually completely fictitious and arbitrary. We're deciding that our concern should go toward these beings, and not those beyond the borders." In his assumption, generally people tend to think that these borders ensure the insiders safety and happiness. In fact, for him, "all of the boundaries we put up are actually detrimental to our happiness and flourishing," and "it's actually by opening boundaries, really engaging authentically with the others that there's any hope of survival, safety, and happiness." In his belief, Buddhism would help undo the illusion of a separate and bounded self and thus these divisive borders would be opened. To facilitate this, he suggested a specific scenario with the following three dimensions; namely (a) trying to realize a Buddhist ideal of community with (his) family, in (his) Buddhist community, and/or in any particular community, (b) having a vision of an ideal society, and (c) having a set of projects or steps to get there. That said, he was realistic enough to be aware that to move toward a good society, or an enlightened society, personal transformation practice is not sufficient. People should engage in political activities as well. In the latter aspect, to ensure human rights, human dignity, and human well-being, alongside "the project of abstract reflection on a grand structure of government or institutions" there should be context-specific projects. He gave an example:

> [W]e engage in particular projects in a village in Bangladesh that has no drinking water. Can we understand what it is to have no drinking water? Can we understand what forces allow that to happen? What political changes would help to alter that situation? You can start to think about institutions from the bottom up and in a contextual way.

In brief, Allen discussed the interdependent and empty nature of self. His conception of self together with his concern about divisive boundaries led to his emphasis on the necessary blend of personal practices and political activities or even "political struggles" (I do not mean this aspect was *absolutely* absent from the other participants' standpoints; however, my interviews with Allen allowed me to say that this point was a central thread running throughout his ideas).

Jane. Jane was also an academic. As noted previously, while revealing her view of (no)self, Jane advised that no-self should not be literally understood. Rather, on the principle of interdependence and interpenetration, in her explanation, "no-self" means that there is not a separate self, but rather self is "permeable, fluid, generative, [and] extended." In her words:

> 'No-self' doesn't mean that we have no self, period. We have all kinds of sense of self, including and most prominently, an ego-self: the sense of unique and individuated self. Buddhism does not deny that. And psychotherapeutically speaking, it is important to develop a 'healthy' sense of ego-self. Without a well-developed ego-self, a person can suffer badly and cannot fare well in life. No-self means there's no self in the sense of there's not being a categorically separate bounded individual self… In this understanding, everything is interconnected and everything is interpenetrative, including ego selves.

In Jane's view, Buddhism does *not* deny the fact that there is a self. Rather, for Buddhists, there are all kinds of self in which an "ego-self" or "the sense of unique and individuated self" is the most dominant. However, like Allen, Jane affirmed that a sense of a separate self is an illusion because in reality self, in her belief, is contingent, porous, interdependent, and interpenetrated. Remarkably, Jane was interested in psychological dimensions of Buddhist philosophy. She said, "the core of Buddha's teaching is psychological." During our conversation, Jane gave me a sense that she focused on exploring *psychological* features of self for the sake of self transformation. From a Buddhist perspective, Jane

assumed that self-cultivation was related to self-poison detoxification. She argued, "We can say that Buddhism is a detox program. We have internalized various toxins of ignorance, mistrust, fear, etc., and we have internalized all of these. So we need to detox" although she admitted that this was "hard work."

The reader may want to stop for a while to think about (no)self. I believe that while reading up to here, you may have a sense of (no)self. Noticeably, although each of these four participants had his or her own way of explaining (no)self, their ideas converge in that self is changing and interdependent. The reader may wonder what may be beyond that interdependence. Allen gave us a hint that there is nothing but "emptiness." Let us visit the remaining characters. Their conceptions of (no)self may help us decode the Buddhist concept of emptiness.

Self: Empty of an Inherent Existence

Amanda. Amanda was a Buddhist nun and teacher. Her conception of (no)self to some extent gave me an insight into "emptiness." For her, there is nothing that has inherent existence. She said:

> [T]here's no thing, no phenomenon, no person that exists like an island from their own side. You need all these causes and conditions for it to function as what we call it. It's almost like we give everything a label.

Herein, self is not a separate entity. Rather, it is created by the coming together of various causes and conditions. With this understanding of self, Amanda seemed to accept that there is no inherent self, and thus she was willing to de-construct her "self" in a quite comfortable manner:

> [I]f we took 'me' and say "what am I? Where's Amanda?" If I took my head, or my arms or my legs and split them out and spread them out and said "Is that Amanda?" … we would never find Amanda. We would need to put it all together. But once we put it all together, none of those parts were Amanda. So, how come if we put it all

together and it can be Amanda? It can't be because of a bunch of collected things that are 'me': self, and feet, and toes, and fingernails, and all different things.

This view of self allowed Amanda to have a deep awareness of ontological interdependence. In her belief, self is a collection of elements. Put differently, since there is no inherently existent self, self is interdependent with others. This conception of self gave rise to Amanda's ethical behaviour. Indeed, she practiced kindness to other beings and especially *avoided doing harm* to any. I noticed that, in our conversations, she repeated several times her point that "you can't harm anyone else because that will harm yourself first." As for the concept of emptiness, it was clear to me that emptiness, for Amanda, means emptiness of an inherent existence. Amanda's view of emptiness and her illustration overlapped those of Mary, another character.

Mary. Mary was a Buddhist teacher. As I have just noted, Mary's conception of emptiness was similar to Amanda's. This point was found in her following example:

> I think that there is an independently existent bottle here. We can't find the bottle. We look for it. You point to this, saying that is the bottle. No, it's just the lid. And then you say it is a bottle. But that's not actually the bottle. It's the paint on the bottle. So, if I look, I can't find the actual bottle. So, that actual bottle I feel inherently existent doesn't exist. So, that's emptiness of the bottle.

Finally, she concluded, "It's like a 'meaningful emptiness'. If you say the bottle is empty, you mean that it is empty of something. So, I say the bottle is empty of an inherent existence. That's the meaning of emptiness." I was also impressed with her statement that "I'm not inherently existent; others are not inherently existent either." Without this knowledge, Mary assumed, people tend to grasp to the belief that "I'm inherently existent" and therefore they create the other. Conversely, understanding "emptiness," "you realize that there is no "I" and "Other." I had a feeling that with this view of self, *taking care* of

other living beings' well-being was Mary's top concern. This was partly expressed in her

decision not to eat meat:

> We're thinking of all beings, dogs, cats... That is my perspective for not eating
> meat, for example, to think including those beings: cows, fish, things, chicken,
> lambs… All living beings, they are so important.

Saying that all living beings were important, Mary acknowledged the interdependence of

all beings. Remarkably, Mary's awareness of interdependence was infused with a deep

appreciation for what she called "the kindness of others." She explained:

> [I]n order to exist on the planet we need all living beings, cycle life for example,
> we need the bees who need the flowers so that honey can be made so that food can
> grow, etc… We need others to build the roads for us, to build the buildings and care
> the streets when it snows. We need somebody else to pick coffee beans … So,
> interrelated that way, all living beings totally included in that….

I saw that Mary and Amanda offered similar views of emptiness; namely emptiness of an

inherent existence. Let us explore other meanings of emptiness through the other

participants.

Mysterious and Meaningful Emptiness

Tim. Tim was a Buddhist teacher. Like Amanda and Mary, he admitted the

emptiness of an inherent existence, including self. Besides this, Tim believed in the

emptiness of concept:

> [I]t doesn't mean emptiness in the Western sense where often writers mean
> depression. "I've got no reason to live. I'm empty of passion for life." But it means
> "empty of trying to describe life." When you give up trying to describe life and you
> at the same time just live it, and experience it, and then you're overcoming your
> limited notion of the self, and so there's the quality of awareness and the quality of
> emptiness that are intangible and indescribable.

Herein, self is seemingly limited just because people try to describe or conceptualize it. For

Tim, to overcome this limitation, people should live the life and realize the true nature of it,

without trying to describe it. Surprisingly, in Tim's reasoning, although everything is

inherently empty, emptiness is still not the *fixed* end point. He said:

> [E]mptiness *isn't* [emphasis his] stable. I'm not there yet. That's a place I haven't
> experienced. But I'm walking in that direction, and there are some signs along the
> road, brief experiences of true emptiness. The teachings tell us not to make
> emptiness into a solid thing. In other words, don't come to conclusion about what
> emptiness is.

This point distinguished Tim's explanation of emptiness from the other participants'.

Although the other participants, directly or not, acknowledged the emptiness-but-fullness

of things, they did not directly bring up the point that emptiness itself is *not* stable as Tim

did. To him, emptiness was still mysterious, which could only experienced or deeply felt

through meditation, not through words. Therefore, he believed that any "solid" or clear

definition of emptiness was antithetical to Buddhist teachings, and it was even impossible

to describe this concept.

The belief that anything, even emptiness, is not solid also affected Tim's teaching

approach. In his classroom, he preferred letting his students experience "insubstantiality"

rather than 'giving' them solid theoretical knowledge. He said that he did not want his

students to learn things merely theoretically. Rather,

> I would prefer them to experience a sense of change, constant change,
> insubstantiality. In other words, I don't want them to come in here and think that
> they're going to get something and then think "now I've got it".... It could be like
> fishing. Students are fishing for something. They throw their fishing line in the lake
> expecting to catch fish, expecting to take some home to eat. Proper meditation
> doesn't provide the expected satisfaction. Instead you go to the lake with your
> expectations, you throw your line in, you don't catch any fish.

In fact, for him there is *nothing* to "catch," given the fact that there is nothing solid;

however, he did not mean that there is nothing to "experience." His students could still

experience "a sense of change" in the absence of words because that is the very nature of self and reality.

Until this point, my adventure to find a definition of emptiness had been still an open-ending story. However, interestingly, the last character, Rose, gave me another fresh sense of emptiness by sharing her first-hand experience of what she called "nothingness."

Rose. Rose was an academic. Her conception of (no)self can be summed up in her two concepts: *self* and *Self.* In her description, "self" is understood as a conditioned and constructed entity with "personality," "habits," "feelings," and "thoughts." Due to delusion, people, in her observation, generally "get trapped" in that sense of self, believe that they are limited to that, and thus feel separate from others. The practice of meditation helped Rose to see through it and recognize that there is still the "Self" beyond that. This "Self" is "complete silence," "complete stillness," "nothingness" but "fullness." It is a source of wisdom, love, and compassion because when Rose felt this "Self," she experienced the "oneness" and recognized that all beings are parts of that oneness. Then, in the absence of a sense of duality, the feelings of "opposition" melt because there is no "Other" to be opposed to. To have this sense of "Self," Rose believed, people should see things as they are with direct experience, without prejudice. However, she admitted that it is hard to do so, and thus in order to gradually adopt that habit, people should practice meditation.

Importantly, Rose gave a warning about a possible misinterpretation of her notion of "Self." In her words:

> [I]t's not that the little separate "me" expands and becomes just a bigger idea of "me" because then it's still another construction of "me." What I am talking about is a deep shift where we let go of that limited identity altogether. In meditation, it

happens when you move into the space beyond thoughts, when you become able to observe the small self or "me", when you know you are no longer limited by it.

This sense of Self is thus also synonymous with the sense of no-self or of emptiness. Like Tim, Rose said that this experience of emptiness was hard to describe. Indeed, in our conversation, I felt that she struggled to conceptualize her experience of emptiness because it seemed to me that her experience was far beyond the realm of her language:

> [I]t's so hard to put this into words. It's infinity at the same time as nothingness. So if you can imagine just that, a deep nothing, silence, quiet, no thoughts, infinity. And from that space, awareness can see the mind, and the thoughts, and the separateness, and the personality, the emotions, and all of those personal habits. So, these do not stop happening. These aspects of the "me" are still there … but "I" am beyond it; no longer limited to it. This I know from my meditation experience and from my practice, it's something we can't think of because this experience, this awareness is beyond the mind.

Additionally speaking, Rose revealed that this experience happened not only in her meditation but also in the presence of an enlightened person she was fortunate enough to meet with:

> [W]hen I was in the presence of an enlightened person I experienced a kind of shift in perspective, which helped me to observe and experience life from the perspective of emptiness or "no-self". So, it became so clear to me that I was not the "me" that I thought I was, that my existence is not limited to that, that my existence is rather nothingness, or pure, empty awareness.

I realized that the concept of Self, or the "space of no-self" was the central thread weaving most of the ideas and experiences Rose shared with me. The talk with her gave me an impression that Rose was going through the layer of the constructed "self" to find and rest at the space of no-self, which was, to her, the source of "peace" and "unmediated love." She said, "the more we visit that place the easier it is for that love and clarity to come out in our actions." Meditation was a way to help her visit that space or have the experience of

no-self. She gave a quite detailed description of her meditation practice—the Vedic

tradition, a tradition related to Buddhism:

> The Vedic practice of meditation is concerned with Yoga or "union". Unfortunately in the West when people think about Yoga, they usually think it only involves doing physical poses with the body. These are called "asanas" and they form only one aspect of practice. Asanas, or physical poses are useful to prepare one's body for sitting in meditation. The word Yoga means union. This unity is achieved by the complete settling of the mind in "pure consciousness" or "silent awareness" or what we might call the "unconditioned".

In terms of the purpose of this practice, Rose explained:

> [C]ultivating this nondual experience is the goal of this particular path. I studied and practiced the Yoga Sutra, which involves cultivating this awareness in meditation and bringing it into action in everyday life. I found this practice helped me to be more present and calm in my daily activities. But specifically, the kind of meditation that I practice involves the use of a Sanskrit mantra. The mantra helps you settle into deep silence… and it's a very beautiful experience.

Although her experience of no-self did not come from Buddhist meditation, Rose admitted

that the study of the Buddhist theory helped her conceptually understand her meditation

experience. She also said that meditation helped her stay calm in her daily activities.

Notably, she was successful in transplanting some qualities of no-self from her meditation

experience into her classroom, creating a "real" community pregnant with "respect" and

"care." She believed that this sense of community would in turn be transplanted into her

students' classrooms.

I admit that Rose's experience more or less gave me a flavour of no-self or the

meaningful "nothingness" although, like Tim, this absolute emptiness was still mysterious

and elusive to me for the most part. All in all, I had the feeling that Rose's experience of

no-self, or of what she called of "nondual awareness" gave her an optimistic view of life.

That is, despite recognizing the impermanence and constraints of the constructed self

which give rise to such painful feelings as fear, greed, and delusion, the experience of no-

self let her transcend the boundary of self—no longer be limited by it and trapped in those negative feelings. It seemed to me that Rose could pierce the veil of her constructed self, go through it, find the *treasure* of her no-self space, and rest peacefully in it. In my feeling, she seemed to be able to obtain a kind of *freedom*, the freedom of a traveller wandering around the secular world, enjoying or accepting anything it offers without intending to abide in any particular place because she had discovered that beyond that fluid world there is still an absolutely peaceful space of conceptually indescribable nothingness which she could move into. Put succinctly, Rose seemed to accept the constraints of her "self" on the one hand but no longer let herself be trapped in it on the other because she realized that she was much more than that—she was nothingness-yet-fullness:

> Through my meditation practice I have learned that this "me" is not really who "I" am, and to use the word "I" is odd because what happens is… when you completely let go of the mind you "become nothing", awareness shifts to the space of no-self. So when one experiences what I described as this deep pure awareness, the experience is akin to emptiness, or nothingness. Yet at the same time there is fullness, a sense of infinite deep peace and contentment. So, that would be the experience of "no-self"; it is letting go of the "little me" and moving into the space in which one is "nothing".

Importantly, in that space, there was an experience of deep *acceptance* because, for Rose, then "there's no struggle with anything. There's nobody to struggle with because there's no "me," and there's no 'you.' It's just 'This'. You move into a space beyond the duality of the mind." That deep acceptance, when transplanted into Rose's daily life, gave rise to her compassion for others. She said, "We can be *with* the other person from the space of 'no-self.' And that's the real compassion." She explained:

> When we realize "no self" we are freed from our usual sense of separation and real compassion becomes possible because don't feel separate from others. Through meditation, we can cultivate this experience, this expanded awareness and we can practice being less trapped by the typical feeling of opposition toward things that are different or threatening to one's identity.

It seemed to me that being aware of the space of no-self frees people from the anxiety when they are exposed to 'the different other' or when their identity is under threat. Also, this awareness helps people avoid getting stuck in hatred, which is in fact a conditioned emotion. Rose said:

> [A]lthough we are conditioned to not like this person, we can at a very same time feel deep love and compassion because we are not trapped in that habit of mind. So our actions with that person do not have to come out of habitual reactions or prejudices.

Engaged Acceptance

No doubt, Rose's experience of no-self helped cultivate her compassion and enhance her feeling of connection to others. Suddenly, Rose's experience of *acceptance* reminded me of some other participants. In truth, I also got a sense of acceptance (obvious or subtle) from the other participants. The reader may want to pause for a moment to recall Amanda, Peter, and Emily, for example. Each person had his or her own way to explain what self was. During the conversations, their conceptions of self painted a picture of life in my mind. I had the sense that the world is not neat and controllable. However, although their views of self were different, these participants seemed to have the same attitude: acceptance of the impermanent and inherent emptiness of self (and the world). More specifically, in spite of (possible) painful situations, they were willing to face the truth, accept the reality, and find joy in life. Indeed, Amanda deconstructed her "self" and accepted its inherent "nothingness" with a calm tone. Peter was willing to accept the complexity of "self" and difficulty of life without panic. His attitude to life, which could be summed up in his two rhyming words "composure" and "composition," gave me the impression that he was like a daring bohemian artist, who was calmly and discerningly

seeking, from the infinite, raw materials for his piece of work to make a gift for life. Emily

seemed to ready herself for possible losses or changes without intended attachment to their

resultant unhappiness. Personally speaking, in our dialogue, Emily's mention of gains and

losses in life really touched my heart. I could not avoid feeling sad, thinking about those

things, about inevitable losses. However, her positive acceptance in the end was a big

consolation to me: "Walk joyfully amongst the sorrow of the world." That positive attitude

was, for me, like a star in the dark sky. On my way home after the interview, automatically

I associated what she had said with the images of a prison and its surrounding depicted by

the end of a chapter in the novel "The Scarlet Letter" by Hawthorne (1850):

> [T]he wooden jail was already marked with weather–stains and other indications of age, which gave a yet darker aspect to its beetle–browed and gloomy front. The rust on the ponderous iron-work of its oaken door looked more antique than anything else…. Before this ugly edifice, and between it and the wheel-track of the street, was a grass-plot, much overgrown with burdock, pig-weed, apple-peru, and such unsightly vegetation, which evidently found something congenial in the soil that had so early borne the black flower of civilised society, a prison. (para. 2)

In the quote above, the prison surroundings are characterized as depressing, hideous, and

disorderly. However, surprisingly, there is still a beautiful thing in the midst of ugliness:

> But on one side of the portal, and rooted almost at the threshold, was a wild rose-bush, covered, in this month of June, with its delicate gems, which might be imagined to offer their fragrance and fragile beauty to the prisoner as he went in, and to the condemned criminal as he came forth to his doom, in token that the deep heart of Nature could pity and be kind to him. (para. 2)

In my view, there is a similarity between what Emily said and what is conveyed in this part

of the novel. In the former case, despite sorrow or storms of life, the person still walks

joyfully. Likewise, in the latter, notwithstanding "overgrown" "unsightly vegetation," a

"rose–bush" with its "delicate gems" still survives, offering its "fragrance and fragile

beauty" to the "prisoner." Naturally, I believed that Emily's positive attitude of acceptance,

like the rose-bush before the prison, would be a sweet solace to any solo traveller on his or her sorrowful path.

Let us revisit Rose's experience of acceptance. In this regard, I did not intend to highlight the difference between Rose's experience and the others'. However, I could not overlook the fact all of them did *not* have pessimistic or negative acceptance. Rather, what they shared was *engaged* or *positive* acceptance. The reader could feel this positive acceptance from Amanda, Peter, and Emily, as described earlier. In the case of Rose, it was reflected in what she said:

> From the "no-self" standpoint, one is freed from conditioned habits of thinking and feeling…. If harm or injustice is happening, one is freed to act in appropriate ways to help the situation. One is less afraid to speak up and act if necessary. One is also less likely to "react" on the basis of conditioned habit. The word "acceptance" in this context simply means there is no inner struggle, conflict or resistance to what is happening. From this standpoint, what *is* [emphasis hers] simply is. Now that we see that clearly, from the perspective of "no-self," we can act appropriately.

It was clear to me that with this acceptance, or what I called engaged acceptance, the person does not hesitate to take action. More specifically, since he or she accepts things as they are, he or she does not have to react to things; rather he or she is likely to act from the space of no-self, or of clarity, which is free from fear or any mental obstacle. In a similar vein, Emily described her experience:

> It's just total acceptance of [suffering], knowing that we can't change it …. There's something we can't change, of course. But accepting in the moment "It's just the way it is. Total acceptance. And then what might I do?" So, not accepting in "Oh, I just leave it." Because I could accept it, I might be able to contribute something in a positive way. So it's not passive acceptance. It's more active acceptance. It's acceptance within awareness, "What might I contribute as a global citizen?"

In brief, Rose's experience of acceptance reminded me of the other participants who had similar experience. This positive attitude made me contemplate the Buddhist concept of no-self. I was wondering what had made these participants possess and maintain

such an attitude despite their awareness of the painful impermanence and fluidity of self. In

Rose's case, I recognized that it was her experience of the treasure of no-self, with the

qualities she struggled to describe through words, that lent her this deep acceptance. "How

about the others?" I asked myself, "What *treasure*, if any, did they discover beyond the

constructed and contingent self?"

Hidden Treasure: Space of Awakening

Let us meet Emily again. As presented earlier, although in her articulation of

(no)self, Emily did not include the notion of "basic goodness," she sometimes mentioned it

during the first interview. For example, she believed that people have such negative mental

formations as greed and fear on the one hand, but they all possess "basic goodness" on the

other. In her words, "[J]ust like fear and greed are obstacles, basic goodness is a catalyst

and would help moving [toward global citizenship]. It's on the one side of basic goodness.

It's the other side of fear and greed." Attracted to the notion of basic goodness, I requested

a further description. Emily said that in her own understanding, "[B]asic goodness" is the

opposite of the original sin. Instead of being born with the original sin, we are born with

basic goodness." However, she noted that

> sometimes that basic goodness does not always shine through, does not always
> manifest. You don't always see it right away because there are so many other things
> that are getting in the way of that basic goodness shining through. But I believe the
> more aware a person is of all those other things that are getting in the way of that
> basic goodness shining through, the more it is shining through.… As soon as I am
> aware, negativity dissolves, and the light can shine through.

Emily's explanation of basic goodness was very interesting to me, and the thing that really

caught my attention was her statement, "You don't always see it right away because there

are so many other things that are getting in the way of that basic goodness shining

through." I told myself then, "Ah, this is *hidden* treasure." It is inherent in each individual

because, for Emily, "we are born with basic goodness." However, that basic goodness is

covered by our thoughts. Fortunately, Emily showed me a way to uncover it. That is, "if I

become aware of that and put all these things aside, the basic goodness just automatically

shines through." I was really excited at this, thinking, "This is good news. It is not so

difficult to find that hidden treasure."

That said, I had the sense that it was hard to find the whole treasure at one time.

Rather, people need to practice. The more they practice, the more treasure they uncover.

This insight came to me when Emily shared her experience:

> [B]ecause I am aware of it, I can put my grumpy feelings aside and little more basic
> goodness can shine through. So, if I become aware of that and put all these things
> aside, the basic goodness just automatically shines through. It's like big light
> shining through.

It was clearer to me that the more Emily practiced being aware of her thoughts and

feelings, the more basic goodness she uncovered. Emily revealed that awareness was

connected with meditation. Naturally, I associated Emily's experience with Rose's in her

articulation of the space of no-self presented earlier: "Meditation helps us to go to that

space of love and clarity and the more we visit that place the easier it is for that love and

clarity to come out in our actions." Here, I thought, "Again, the more people practice

(meditation), the more treasure (love and clarity in this case) they can uncover."

I continued my journey to find "hidden treasure" from the other participants.

Coincidentally, I discovered that the concept of (basic) goodness was also mentioned by

Allen and Tim. Tim gave me some more insights into "basic goodness":

> The high view in Shambhala is called the "basic goodness". So, if we have an
> attitude that we are basically good, the world is basically good, society is basically
> good…. Our attitude is that the earth is providing us with all that we need to live.
> We just have to mange it well. If we have an attitude of basic goodness, that will

encourage us to practice wholesome practices to take care of the earth so it takes
care of us.

Herein, I recognized that "basic goodness" is intrinsic not only to individuals but also to

the earth in that "the earth is providing us with all that we need to live." Thus, for Tim,

what people need to do is "manage [the earth] well" or "take care of the earth" by doing

wholesome things.

Importantly, through what Tim said, I learnt that basic goodness is not only hidden

but also *endless* treasure that everyone possesses:

> [I]f we take care of ourselves, we could also have the leisure time to learn more
> about ourselves and make things even better because there's no limit to our
> capabilities of knowing. Who knows what we can learn. From the basic goodness
> point of view, if you have that attitude, there's no limitation.

Out of curiosity, I was about to request Tim to explain further what he had meant by

"there's no limitation," but he continued:

> [I]f you think you have some kind of original badness, that there's something bad in
> you, then you're worried about that and you think 'I'm not good enough. I'm too
> weak. I'm the type of person who is not able.' And then, your effort will be weak.
> And then, your result will be weak. You will be a self-fulfilling negative story,
> where you could be an unlimited blossoming whatever.

Now, I understood that, for Tim, this treasure is endless because it gives rise to the infinity

of *ontological* possibilities ("you could be an unlimited blossoming whatever") and even

epistemological possibilities ("there's no limit to our capabilities of knowing") as long as

people trust their original goodness—the goodness they are born with. During the

conversations with Tim, sometimes I had a sense that "basic goodness" was something

very conceptually elusive. In the end, it became clearer to me that "basic goodness" again

broadly refers to the *infinity of possibilities* both human beings and the world possess. In

truth, for Tim, from the perspective of basic goodness, "Everything is possible, anything is

possible." He explained:

> Generally, the world is always looking at "a problem." When we turn on the news, there's one problem after another problem, and we get lost in problems, and we try to solve this problem and then that problem …. So we're caught up in our drama. But if we have the view of basic goodness, then we always feel like I'm growing. It doesn't matter where I start, I could be some criminal in jail, but I still have the possibility to grow up and be free from suffering, free from passion, aggression, and ignorance, free from delusions altogether.

In Tim's assumption, people tend to begin their worldview with the dark side of the world

and naturalize it, whereas "basic goodness" allows them to recognize its inherent goodness.

While listening to Tim, I automatically imaged a telescope, wondering if changing the

perspective, from that of "problems" to that of "basic goodness," was like simply shifting

the way we look at the world from seeing through one end of the telescope (to find just

negative things) to seeing through the other end (to find positive things only). However,

coincidentally I found the answer in Tim's unexpected warning:

> I should add however, it's not about putting rose-coloured glasses on so everything looks good. It's about seeing things as they are. Things go their own way, good or bad, still we can do something about that. Life is workable. If it's fifty-fifty what side will you choose. If the odds are against [you], you can you shift the odds. You can choose the way. We're always choosing, making choices every moment.

Now, it turned out to me that adopting the "basic goodness" view is not the matter of

shifting the end of the telescope. Rather, it is the matter of removing the lenses of the

telescope to see things as they are, and then people can make a choice although they do not

know for sure its result. However, Tim believed that even when bad things happen, people

can still make a change. Again, I found that this point resonated with the notion of

possibility Tim had mentioned earlier. That is, with the belief in basic goodness or the

infinity of possibilities, for Tim, a person can make a choice or a change every moment.

Ultimately, in my understanding, a person with this view would never see himself or herself being stuck even in difficult situations.

I noticed that while Tim was articulating his understanding of basic goodness and what he called "the logic of possibility," he used the metaphors of the "seed" and the "tree." "If you have the seed of the tree, you have the tree. You have it. Of course, you might have to add water and do the other things. But still the possibility is there." This metaphor was repeated in another part of the conversation while Tim was directly discussing his conception of (no)self. Specifically, he used this metaphor to describe the eighth consciousness of the mind. In Tim's description, human body and human mind (in the ordinary sense) are "gone" when they are dead. This makes Buddhism sound like "atheism or nihilism," Tim supposed. However, he noted that the eighth consciousness is what continues to exist. For him, this consciousness is the "mind stream that goes from life to life;" thus, non-Buddhists might think that it is like an "eternal soul." Nevertheless, he emphasized that the mind stream, or the eighth consciousness, could not be given that "kind of solidity" because it is, in fact, fluid. More specifically, although the eighth consciousness contains all kinds of seeds as a result of people's "mental and physical actions" and is thus "pregnant with all kinds of possibilities of all the seeds you put there," Tim believed that the eighth consciousness could be emptied. It is true that "the Buddha emptied it and then became completely enlightened." From this fact, I learnt that although the eighth consciousness goes on after one's death, still it is *not* solid.

In brief, with reference to the theme of hidden treasure I was exploring, emerging from my conversations with Tim was the concept of the eighth consciousness that helped me to understand "basic goodness" better. As presented earlier, basic goodness, in Tim's

explanation, just referred to the infinity of possibilities while his interpretation of the eighth consciousness, with its seeds, provided a logical foundation for this infinity of possibilities.

Let us say our farewells to Tim and visit another two characters on my journey to find human "hidden treasure." We will meet Amanda and Mary in a moment. From my data, I found that these two participants offered a similar concept to refer to this human hidden treasure; namely the *subtle mind*. Mary offered a snapshot of the subtle mind while she was explaining death and events after death. In her belief, the mind in the ordinary sense, or what she called the "gross" mind, disappears when people are dead; however, the subtle mind continues to exist. The subtle mind creates a continuum that still exists after death, causing rebirth or reincarnation. And then, in a new rebirth, a new gross mind is formed. For Mary, this subtle mind is "very peaceful, very clear" and "actually realizes the emptiness." In the same vein, Amanda affirmed the existence of the subtle mind:

> [O]ur very subtle minds are our subconscious. We think that we can't be in contact with that. We think we only have a cognitive, outer, gross mind that we think with and feel with, and all of that, but really as we go deeper into meditation we realize we can connect with our subconscious mind.

Amanda believed that the source of wisdom is inside this subtle mind. She added, "that's where Buddha nature wants to reside" or the place "where we are already peaceful and living the way of the Buddha already." However, for Amanda, normally people are not in that state because of conditioned layers they construct and identify with, which prevents them from seeing the reality as it is and thus keeps them from returning to their inherent state of Buddhahood or enlightened nature. To return to this state, Amanda suggested that

> [we shoud] decondition ourselves to be able to abide in that natural state of just being, instead of all of the other stuff that we've conditioned ourselves with

through this life, through our raising, through our culture, and in all of our past lives.

She said that connecting with the subtle mind or returning to the state of Buddhahood would "naturally bring in compassion" because then we would see the reality "which is not separate. There's no duality. There's no you-me and us-them, and everything is interdependent"."

Here, Mary's notion of emptiness and Amanda's concept of non-duality in their elaborations of the subtle mind reminded me of the "space of no-self" or the place of pure emptiness and nondual awareness that Rose had described. Also, as with Rose and Emily, I found from Amanda that *meditation* would help connect with that place.

Suddenly, I discovered one point that *only* emerged from the accounts of Tim, Mary, and Amanda, the three Buddhist teachers. That is the concept of *karma*. Tim mentioned it while he was articulating the concept of seed I partly presented previously. He said:

> The Buddha talked about karma. These good seeds then have the potential to grow good plants. So, yes, by all means…. So, that's why it's good to practice Gewa [doing wholesome things], and the result of doing that is good karma or also called merit, and then you can't escape the seeds that you plant.

I learnt that karma is related to seed while seed, in turn, is the result of mental and physical action. Tim believed that if people practice Gewa or doing wholesome things, they are creating good karma, and then good fruits would come inevitably. In contrast, if they practice Migewa or doing unwholesome things, creating bad karma, bad fruits would come to them eventually.

"You can't escape the seeds that you plant." Naturally, Tim's words reminded me of Amanda's attempt to avoid doing harm mentioned earlier, "I would never be able to

have a negative thought because it would harm myself first, and then it would harm

others." In truth, when I asked her what she taught her students to move them toward being

global citizens, I learnt that the law of karma, among the basic Buddhist teachings, was

listed at the top of her teaching agenda. She said:

> I teach [students] about karma. So, everything we do has an effect …. At least you
> could convince them that doing something bad will cause harm to themselves even
> if they didn't care about others…because karma is a law and can get to you
> yourselves. So, if you are very new on the path, and you don't really care about
> others yet, at least you care about what can happen to you. So, karma is the
> teaching that helps them in this regard. So, don't do something bad because that
> will harm you. That's karma.

I felt Amanda's very *serious* tone when she was describing the law of karma and its

operation.

In brief, in addition to the need to cultivate compassion, the concept of karma

provided by these three participants gave me an insight into the necessity and significance

of doing good things and avoiding doing harm in Buddhist philosophy.

My journey to find human hidden treasure was almost finished here. However,

recalling what Rose and Emily had told me earlier about the significance of meditation in

uncovering human hidden treasure and also being attracted to Tim's statement, "[Y]ou'll

become a better scientist if you practice meditation. You'll become a better student if you

practice meditation. It has so many healthful benefits this way," I decided to explore the

importance of meditation.

Meditation and Skillful Connections

Recalling what Rose had said regarding the benefit of meditation, I decided to

return to her account. This statement attracted my attention, "Meditation can help to free us

from the delusion of the "me". It can help us to be less easily caught in our conditioned

thoughts and habits." Rose explained further, "Meditation helps to loosen us from the mind and the habits that have formed this "me". Through meditation you start to see your own story; you see that you are actually not that story." Reading this, I told myself, "So, meditation helps realize that we are more than 'this thinking me' and that the 'thinking me' is just constructed by conditions." I then found a similar idea from Tim:

> In Buddhism we have a notion of the monkey in a house, and the monkey's running around all over the house from one window to another window and looking out at the world. And that monkey is confused and does not know that there's no house. He just imagines the house, and that's your mind. And that's what is meant by "monkey mind" …. He thinks he's stuck in the house. So the whole process of meditation is undo that idea.

Here, I understood that the mind creates everything: a sense of the thinking me (the monkey mind) and a sense of a separate self (the house). Meditation, for Tim, would help to see through this illusion to reach the truth that there is nothing but "intangible awareness" or emptiness.

> Allen expressed a similar idea:

> Buddhism, as I understand and practice, is the slow process of learning to see through that fiction of a separate self and gaining a much deeper, not just understanding, but experience of our oneness and interconnection with other beings and the futility of trying to achieve happiness or protect the interest of a separate self.

From these participants, I concluded, "*Meditation helps recognize the illusion of a limited and separate self.*" Then I wondered, "What else?"

> Again, Rose's experience aroused my curiosity:

> When we see that our awareness and our existence is so much more than the limited mind and the habits of this "me," we become open to what is beyond that mind— the infinite awareness, the space of nothingness and unconditional acceptance. That, to me, is the no-self awareness. It is the awareness that at the most profound level there is no "me;" there is no "you" and we are not really separate.

Herein, "the infinite awareness" and "the space of nothingness" took me back to the notion of hidden treasure or the space of awakening I presented above. Rose called this space by different names, e.g., the space of "the infinite awareness," of "nondual awareness," and of "peace and unmediated love." She then added, "Meditation helps us to go to that space of love and clarity and the more we visit that place the easier it is for that love and clarity to come out in our actions." This reminded me of Emily's experience in which the more she was aware of her thoughts and feelings (a way of meditating for her), the more basic goodness or "pure awareness" she uncovered. Returning to Emily's account, I discovered a powerful metaphor of a "crystal ball" she used to describe this pure awareness:

> The pure awareness is that ball. There's nothing else there, just the ball. And then, if we put a mark on it, it doesn't shine through quite clearly. And then, maybe if we put a piece of sheer cloth over top of it, and maybe can see through the cloth a little bit, but not quite. Then if we put more cloth over top of that, there is even less ability for pure awareness to shine through. Pure awareness allows me to connect with other people. The piece of cloth may represent a thought….

Like Rose, Emily showed me that people are not their thoughts. People are more than that. Besides their busy thoughts, they still have "pure awareness." I felt that what Emily called "pure awareness" was similar to what Rose called "nondual awareness," the ability to see things with clarity, without any dualistic discrimination. Clearly, this is human hidden treasure or the space of awakening I had discovered earlier. Until this point, I got the discovery that through meditation, people can visit or uncover their space of awakening. I went on with the other participants and realized that Amanda shared a similar experience:

> The more you practice meditation, the more you get familiar with different states of mind and different levels of consciousness. So, our very subtle minds are our subconscious. We think that we can't be in contact with that … but really as we go deeper into meditation we realize we can connect with our subconscious mind.

This reminded me of Mary, "If you go very, very deeply, you'll go into a very subtle mind which is very peaceful, very clear. It actually realizes the emptiness." "No doubt," I concluded, "*meditation helps people relate to their hidden treasure or the space of awakening.*"

I continued my exploration. Suddenly, Emily's story went back to my mind. I was impressed with her point that if her pure awareness, like the crystal ball, had been covered by distracting thoughts or feelings, then she would not have been able to connect with me (the interviewer) more authentically. It also means the more she practiced awareness (or meditation), the more authentically she felt connected with others. Emily's story reminded of Allen's meditation experience I had found earlier:

> [T]here are also all kinds of practices within the tradition of Buddhism that I practice that have to do with loving kindness practices … that we can train ourselves to open and to begin to let in a real felt knowledge of other people's experience, other people's difficulty….

"*Meditation is thus helpful in connecting people together,*" I told myself. However, I still wondered, "If I don't like someone, how could I have a heartfelt connection with them?" Interestingly, Rose's experience of meditation gave an answer. Accordingly, although we may dislike someone, it is not the ultimate emotion. We can still have compassion for them, from the "space of no-self." Indeed, Rose affirmed, "that's the real compassion. And that's where the sense of connection to the other person happens." Herein, I learnt that with meditation people may not necessarily be trapped in their habits of mind, moving to the space of no-self instead. For that reason, on the one hand they may feel that they dislike the other; they could still have love and compassion for the other on the other hand.

Before moving on to explore other possible benefits of meditation, I needed to find the answer to my last question, "More specifically, how could meditation help connect

people in this heartfelt way?" Then, I discovered one interesting thing. Although all the

participants had their own meditation practices to help themselves (and their students)

connect with others more authentically, their technique had something in common. That is,

the practices of being aware of, challenging, or even dropping their own prejudices, mental

barriers, and assumptions in order to see reality as it is *help* practitioners relate more

authentically and compassionately to others. This point was (more) directly stated by Rose,

Tim, Allen, Emily, and Amanda. Even when judgement may still exist, through meditation

practices, "we can cultivate a standpoint where we can be with things that come into our

experience; we just 'be' with them, without anything obstructing, distorting or causing

separation such as anger or fear" (Rose). In brief, from these participants, I understood that

the more people practice meditation, the more assumptions and prejudices against others

they would drop, and the more open to others they would become.

     I kept investigating other possible benefits of meditation. Again, my attention was

drawn to Emily's experience:

> [I]f the thought is "I have a pain, and I keep thinking about the pain in my life, I
> cannot connect with you because the pain I am thinking about is distracting me."
> So, if I keep piling unrelated thoughts/ideas on top of pure awareness, I cannot
> connect with the current moment.

I realized that meditation also helped Emily connect with the present moment. Then, I

found that Rose had a similar experience. "I found [Yoga Sutra meditation] helped me to

be more present and calm in my daily activities." Amanda also affirmed, "when we're

doing breathing meditation, it's not just a concentration meditation, but it works very well

for concentration. It works very well for mindfulness of the present moment."

Interestingly, Amanda even discussed the significance of meditation on death in facilitating

appreciation of the present moment:

> [Meditation on death] is a meditation that helps to understand the impermanence and helps us to have motivation to practice the spiritual path; otherwise, we think we have all the time in the world. 'I will do it later.' But if we do death meditation, we will realize that we could die at any time and in any way and any place that we have no control and everybody dies.

It occurred to me that concentrating on the present moment was very important in Buddhist practices. Indeed, Allen said, "[M]ost fundamentally I think [mindfulness] is learning to observe the behaviour of our own mind, so learning to notice when we're following a thought, and notice when we are staying with the practice, staying with the present moment." I also found the mindfulness of the present from Peter. And now I understood better why he had placed emphasis on "the here" and "the now," which made the main theme of all what he said. No doubt, I thought, "*Meditation helps people be connected with the present moment.*" However, I still wondered, "Does it mean that Buddhists ignore the past and the future?" I, then, found an answer from Tim while he was interpreting Thich Nhat Hanh's notion of "interbeing":

> [I]f you contemplate [interbeing] and if you take care of the smallest thing in your world, you're taking care of yourself. And if you take care of yourself, you're taking care of the smallest thing in the world, that we are not separate. And even the air we breathe, there's something in the air we breathe that has still existed since the time of the Buddha. Some of this air has been breathed by the Buddha.

Now, I realized that besides spatial interdependence, there is a sense of temporal interdependence. From here, I inferred that connecting to the present moment does not necessarily mean disconnecting with the past and the future but rather seeing the past and the future in it. I ended my exploration of the benefits of meditation here.

I also discovered some things notable about meditation practices. First, meditation cannot be separated from the Buddha's teachings. This was reflected in Mary's experience and her mention of the cycle of listening to (Buddhist) teachers or reading books,

contemplation, and meditation. Second, meditation is connected with other beliefs, including the law of karma. Indeed, from what Amanda said, I felt that understanding (the law of) karma gave her more reasons to practice meditation specifically and Buddhism generally. This was indirectly expressed in her statement, "we all have a negative karma. We all have things that we're working against to improve … we have to improve our spiritual path and improve our status." Even, believing in the law of karma, the law of (re)birth, and the impermanence of self made Amanda think it *urgent* to have spiritual practices:

> at some point we're going to die. So, what's the most important thing for us is to make sure that we can improve our status, at least improve our spiritual path so that the next life we at least have some chance to practice a spiritual path again....

Third, meditation is not divorced from ways of living and being. Mary described her meditation class, "we meditated on cherishing others, and during the week, [practitioners] tried to do practical things to cherish others." For Mary, meditation is practical in that it is translated into actions or ways of living and being. "It doesn't just stay on your head." In this regard, I discovered that meditation or Buddhist practices are challenging, especially in really difficult situations. Peter said:

> Sometimes I think everything I've said so far feels disingenuous, given my own good fortune and the luck I have in my own life…. "It's easy to be a Buddhist in the summer." I live most of my life in the summer in a way. I haven't been under threat, impoverished, depressed, troubled times, dangers….

I inferred that these practices are challenging because the mind (ego) is not easy to be challenged (at least in a short time). Peter admitted:

> I say this to my student teachers and to myself, "I'm not good enough to place myself in a bad high school with angry teachers and remain composed. I can do it for a while … but I'm not good enough to stay there in the face of that.

Tim also said, "I want to be peaceful, but I bet tomorrow I'll probably get angry." Finally, I found out that although the benefits of meditation (Buddhist) practices are apparent, adopting the practices with expectations of their benefits is not the proper spirit of Buddhist meditation. I learnt this from Tim:

> Proper meditation doesn't provide the expected satisfaction. Instead you go to the lake with your expectations, you throw your line in, you don't catch any fish. You nevertheless continue to fish and you continue not catching any. Eventually you may give up your expectations but you'll always go fishing.

From these notable things about meditation, I concluded that meditation cannot be considered as a discrete thing that is separated from other Buddhist teachings and beliefs, cannot be separated from ways of living and being, and cannot be taken as a tool to satisfy any expectation.

After all, five things arose from the data in this regard. That is, meditation (a) helps recognize the illusion of a limited and separate self; (b) helps relate to the hidden treasure or the space of awakening; (c) facilitates heartfelt connections with others; (d) helps people be more present; and (e) is not a discrete thing or a tool for well-being.

My journey to find human "hidden treasure" ended here. From all the data, I understood that human hidden treasure possesses such attributes as (a) clarity; (b) non-dualistic awareness; (c) peace, unconditional compassion, and wisdom; (d) infinity of possibilities; and (e) expandability in virtue of (meditation) practice. Given these attributes, as noted earlier, I called this human hidden treasure the *space of awakening* although I was aware that it was called by different names by my participants, for example "the space of peace and unmediated love," "the space of nothingness and unconditional acceptance," "non-dual awareness," "the space of clarity," "space of no-self," or "the infinite awareness" (Rose), "pure awareness" (Emily and Rose), "subtle mind" (Mary and

Amanda), and "basic goodness" (Tim and Emily). As stated earlier, my journey to find

human "hidden treasure" ended here; however, my exploration of Buddhist conceptions of

(no)self had not finished yet. Although I discovered that "no-self" does not signify

meaningless emptiness but rather endless "treasure" and thus does not convey pessimism

as some people think, I wondered, "If people inherently possess such treasure, why do they

still have fear?" I began to find the answer to this question.

Causes of Fear

My conversation with Peter that morning gave me an insight into causes of fear.

From what he said, I understood that fear is the result of grasping things while grasping, in

turn, comes from ignorance of the contingent, complex, and infinite nature of self. Out of

delusion of the nature of self, people try to grasp things. In this regard, Peter offered a

powerful metaphor:

> You dissolve [cornstarch] in water, and if you grasp it really fast, it feels solid, but
> if you grasp it slow, it doesn't feel solid. And this is a really interesting thing about
> grasping something fast, going "There's something there. There's something solid
> there …," not realizing that part of the solidness is actually being produced by
> trying to grasp it. And so, instead of going "it's the grasping that is making it
> solid," you go, "No, it's solid. That's why I'm grasping it." And the whole thing
> gets turned upside down. And we end up in this madness, running around.

While listening to Peter, I imagined a cycle—a cycle of ignorance, grasping, and running

around—that traps a person in "madness." Anxiety or fear arises when people recognize

that the thing they are grasping is not as neat, discrete, and controllable as they thought.

Then, they get worried, thinking that it is a "problem" that needs fixing. In truth, in the

educational setting, Peter observed "the panic" of the teachers, "'What's wrong with my

kids? How come they can't read? Maybe there should be a special classroom? Should you

begin a different assignment?' instead of like 'Oh, take it easy. OK. OK. Yeah.'" For him,

worry and anxiety makes the situation worse. "[W]hen you get a tie in the knot, then you

get worried. When you get worried about it, you're pulling the knot tighter, very often."

That said, in his view, realizing the true nature of self, e.g., complex and interdependent,

and staying calm did not mean the difficulty and suffering would disappear. However,

Peter held that "we don't have to suffer about suffering. We don't have to pile one on top

of the other." I understood that people can make the situation better not by making the

trouble go away but by changing their attitude to it. Indeed, he affirmed:

> It's not like the trouble evaporates. Your attachment to the trouble can evaporate, and your panic in the face of the trouble can evaporate. But it's not like then becoming easy and everything is fine. No, it's always hard. But you don't need to panic.

And for that reason, he said, "I don't believe Buddhism to the end.… When I look at the

First Noble Truth, suffering, I am convinced that the First Noble Truth does not disappear

because of three more Noble Truths." This is an interesting point to me. I was wondering if

Buddhist practices help cease suffering as stated in the Third and the Fourth Noble Truth

(Nhat Hanh, 1998) or they just help us have a different view on suffering and not be

attached to it.

 On my way home after that meeting, I thought, "people panic ultimately because

they are not aware of the interdependent nature of self." Now, I discovered the first cause

of fear: *ignorance of the fluid and interdependent nature of self*. I wondered, "Is there any

other cause?"

I continued to explore this through the other participants' accounts. Rose's

statement attracted my attention, "Anger, hatred and fear of others come from prejudices

associated with the sense of "me", from the delusional sense of separation." Then, I

recalled what she had said regarding (no)self in which she assumed that from the

perspective of no-self or nondual awareness, there would not be a sense of separation. In her words, "When we realize 'no self' we are freed from our usual sense of separation and real compassion becomes possible because don't feel separate from others." I told myself then, "The second cause of fear is people's ignorance of their hidden treasure. Is it true that people generally are unaware of this treasure?" Amanda's articulation of the subtle mind arose at the back of my mind, "We think we only have a cognitive, outer, gross mind that we think with and feel with, and all of that, but really as we go deeper into meditation we realize we can connect with our subconscious mind." I found a positive answer to my question here. Yes, it was believed that *people are generally unaware of their hidden treasure.*

In brief, through my exploration, I found out two causes of fear; namely ignorance of the fluid and interdependent nature of self and unawareness of human hidden treasure. I began the next part of my journey to investigate the consequences of fear.

Consequences of Fear

The first idea entering my mind was Peter's metaphor. "[W]hen you get a tie in the knot, then you get worried. When you get worried about it, you're pulling the knot tighter, very often." Obviously, "fear or worry just makes the situation worse," thought I. Indeed, Peter affirmed:

> I guess maybe some people never find out that it's your panic that makes everything worse because you can't face the original suffering and let it be what it is and just let it go. You keep going, "No, I'll fix it. No, I'll fix it." And I see so many schools where the teachers are running around, and their eyes are all red, trying to get ahead of everything, trying to get ahead of everything. And the pleasure all gets evacuated out of everything … They get more and more panic. They think they are doing something wrong.

I associated this point with Rose's assumption. "When we act out of hatred, out of anger, out of rushing to fix things, out of misperception we just create more misery." No doubt, from these two participants I learnt that fear just creates more suffering through the attempt to fix things.

One more thing I found was that, due to fear, people tend to recoil from others. Jane observed, "What I do know, in my own experience as well as the observation of other people, is that when people feel threatened, let down, they become more contracted, solid and rigid."

The misery, as a result of fear, is not just restricted to the person who has the sense. It affects other people. Rose gave an example, "I think that the desire for control over others often comes from a kind of fear." Unfortunately, the idea of "keeping control in the classroom" is still overemphasized, in her observation.

More seriously, I learnt from the other participants that fear could have some effect at a macro level. For Amanda, fear may lead to wars. "[People] find any way to separate an area or group of people whichever it is and find the way to be a different distinct and then protect that, and it causes wars because there's greed and fear involved in it." Amanda's concept of war reminded me of protective walls or divisive borders, as a result of fear, that Allen had mentioned. Additionally speaking, discussing this kind of border, Jane expressed an interesting point:

> We have a boundary, and we are either on this side or the other side of the boundary. Boundary suggests the binary of either this or that. If you are on the wrong side of the boundary, you are excluded. And if you are on the right side of the boundary, then you are included. That kind of understanding of the boundary is exclusionary. This could make conflicts and wars when the both sides try to beat each other out. So that is the conventional understanding of the boundary.

I paused for a while, thinking about the consequences of fear I learnt from the data: fear makes the situation worse, fear creates more suffering to the self and others, fear hardens and contracts the self, fear leads to the desire for controlling others, and fear results in wars and divisive borders. "What else?" I asked myself. Then, Emily provided me with some other aspects. She, indeed, seemed very concerned about the consequences of fear:

> I think perhaps fear would precede greed because fear being number one. Fear of not having enough, fear of being poor, of being hungry, of not being seen. Fear leads then perhaps to greed. I need more. I need this. I need. I need. I need. So, perhaps the top is fear, and below that is greed and insecurity, these are all underneath fear, fear being the big one.

In her view, fear is the primary cause of other negative emotions. Also, Emily believed that fear prevents people from doing good things for others because they are afraid that they may be harmed. Further, fear may keep people from reaching out to help or connect with others:

> A physically disabled person could meet with other physically disabled people and share their stories and their own experiences. They could share with them where they found strength, how they have moved beyond this disability. So, there's always something that I believe you can share. But if you are not sharing it, I don't think it's because you can't. I think it's because you are afraid, again, back to fear….

My journey to find the meanings of (no)self ended here. It may be helpful to the reader if I offered a brief summary of the findings regarding (no)self. I first discovered that although each participant had his or her own way to conceptualize self, their points converged in that self is changing and interdependent. It means there is not a self that is inherently existent. This led me to the concept of emptiness which, I discovered, not only means emptiness of an inherent existence but also means emptiness of concept. However, I could not come to any conclusion regarding definition of emptiness because one

participant assumed that emptiness, like anything else, is not stable. That said, some participants' conceptions and experiences gave me deeper insights into this concept. Accordingly, all in all, this is *meaningful* and conceptually *indescribable* emptiness. This entailed my next discovery: despite the painful impermanence and elusiveness of self, it was experienced that, beyond the constructed self, there is still human *hidden treasure* or what I called *space of awakening* although it was named differently by my participants: the space of no-self, of non-dual awareness, pure emptiness; the subtle mind; the eighth consciousness; and basic goodness. The appreciation of this treasure made the participants have what I called *engaged acceptance*. That is positive and deep acceptance, which prompts compassionate and fear-free actions. Then, I learnt that meditation helps relate to that space, to others, and to the present moment. Further, meditation was not considered as a discrete thing or a tool to satisfy any expectation. Also, I realized that the notion of *karma* was mentioned only by three participants, and all of them were Buddhist teachers. Their articulation helped me to understand the necessity of doing good things and the hazard of doing harm. Finally, my journey to find the meanings of (no)self finished up with two discoveries regarding fear: its causes and its consequences. As for the former, fear basically comes from ignorance of the fluid and interdependent nature of self *and* unawareness of human hidden treasure. In terms of the latter, the effects of fear include aggravating the situation, creating more suffering, hardening and contracting the self, leading to a desire for control, resulting in wars and divisive borders, causing other negative emotions, preventing people from doing good things, and keeping people from reaching out to help or connect with others.

Discussion

This section provides a discussion about the findings in relation to some relevant mainstream Western literature *or* some related literature *within* Buddhist frameworks.

Conceptions of Self

A dualistic sense of self in some mainstream conceptions. Let us return to the literature on self explored previously. For some Western scholars, self is social, relational, and contingent (for example, see Burkitt, 2008; Odin, 1996). This is similar to the Buddhist view that self is relational and impermanent as indicated above. However, although some Western scholars accept these features of self, they do not seem to acknowledge the interdependence and interpenetration of self as Buddhists do. In other words, they seem to repudiate the *non-duality* between self and others or they would reject the nature of not only *one in many* but also *many in one* of self. Indeed, Mick Cooper (1999) held that "there is neither a one … nor a many … nor a many-within-the-one…, but a one-with-the-potential-to-be-many: a unified Being-towards-the-world which has the possibility of Being-towards-its-world from a variety of self-positions" (p. 67). Without acknowledging the interdependence and interpenetration of self, this view is dualistic in that although self is relational, self is still perceived as a self-contained entity. This dualistic view is even naturalized by some Western scholars. For example, Burkitt (2008) argued that in the modern world, "in order to relate to others we must have something about ourselves that is relatively substantial and unchanging, so that people can know us" (p. 174).

A dualistic sense of self is perceived to have some possible consequences. Post-colonial scholar Lisa Taylor (2012) gave some examples of the dualistic view of self by some First World people in which "we" are "[s]uperior, developed" while the other is "[i]nferior, [u]nder-developed" (p. 184) or "we" "[f]eel sorry for" them and they are

"[p]itiful" (p. 184). Having this view, some people may consider others "as repositories for what we have repudiated about ourselves" (Ellsworth, 2005, p. 90). Consequently, this view of self may not lead to "responses of respect, responsibility or a social and political commitment" (Taylor, 2012, p. 181) on the part of global citizens. I noticed that although Taylor did not call it "solidification of the self," her description of some First World people's reaction to ontological and epistemological challenges, especially when they are exposed to the fact that the other is not what they thought, is similar to what some Buddhists would call "attempt to solidify the self." Indeed, for Taylor, under those challenges, there is the possible "rushing in of colonial and neoimperial imaginaries to reorder power relations of knowing and being" (2012, p. 180) and the attempt to defend the ego-self. This suggests that people generally find it hard to accept "difficult knowledge" (p. 180).

Although Taylor had an intention to disrupt this sense of duality, she did not seem to provide an alternative view of self. Perhaps, that is why she found that it was a hard task:

> The challenge of anticolonial global justice education lies in pedagogically provoking and sustaining this moment and space of epistemic vertigo, ontological loss and traumatic responsibility from the ego's self-defense, from the refusal of relationality, from the consolation of familiar, hegemonic structures of authority and innocence. (2012, p. 180)

Indeed, "ego's self-defense" is generally an inevitable instinctive reaction, especially when people are on the verge of ontological loss. Thus, sustaining this moment of ontological and epistemological loss while still preventing people from defending their ego-self might be a hard task, if there is no alternative ontological and epistemological view of self provided, in my view. As noted, it seemed that Taylor offered no alternative ontological

and epistemological version. The ultimate message she conveyed in her chapter is that "the challenge of self-implication and insight demanded by difficult knowledge (learning from)" require "*time* and *willingness* [emphases original] to bear an open-ended vertigo or crisis, to be transformed, redefined, repositioned within infinite trajectories of responsibility without consolation" (p. 196). I think that the findings of my research may add a different perspective to this point.

For Buddhists, from my findings, if people have a deep awareness of the interpenetrative, interdependent, impermanent, inherently empty, and infinite nature of self, they might not think that others are "repositories for what we have repudiated about ourselves"—a phenomenon observed by Ellsworth (2005, p. 90), or they might not necessarily get trapped in the "profound epistemological and ontological crisis," as found out by Taylor (2012, p. 180), upon realizing that others are not what they thought. As posited by Jane, my participant, "we are not the kind of separate and bounded self…. Rather, we have kind of permeable, fluid, generative, extended self." In other words, self is *more* than the "thinking me" (Rose), or self is "infinite" (Peter). If people are aware of this and notably the space of awakening I discovered previously, they may not take the ontological and epistemological loss as a trauma and do not have to find a way to defend the self. Contrariwise, they would probably accept everything as they are, without inner struggles. Recall the experience Rose, my participant, shared in which awareness of "no-self" *and* meditation practices can help people to be "less trapped by the typical feeling of opposition toward things that are different or threatening to one's identity." It is clear that Buddhism offers not only a way to view (no)self but also a method to help people to be free from or "less trapped" in the duality between self and others. My hope is that these

findings could add one dimension to current conceptions of self and offer a possible way to help relieve perceived pains, as a result of ontological and epistemological destabilization, that students, as global citizens, may experience.

Conceptions of No-self

As indicated previously, no-self does not mean there is not a *self,* as misunderstood by some people. Rather, there is *not* a self that is permanent, solid, and separate. Put differently, there is a self that is contingent, interconnected, fluid and even infinite, as I found out in the preceding section. However, in that changing self, there is hidden treasure or a *space of awakening* with such attributes as (a) clarity; (b) non-dualistic awareness; (c) peace, unconditional compassion, and wisdom; (d) infinity of possibilities; and (e) expandability in virtue of meditation practice. This point distinguishes the Buddhist view from some mainstream conceptions of human goodness.

A view on human goodness from the mainstream literature. The reader may recall the second perceived issue in some mainstream conceptions of self presented in my literature review chapter. Accordingly, self is perceived to be the product of society. For example, for Dewey, at birth the human self is a "bare form, an empty ideal without content" (Rockefeller, 1991, p. 99). For that reason, human goodness, for some scholars, is not something people are born with, but it is social and relational. For example, Todd (2009), drawing on Levinas's point of view, argued that the good is *not* inherent to human beings, but it only arises in relationships, notably from trauma, thus being social and relational. Stating this, Todd also argued against Kant's notion of humanity, which is supposed to be *intrinsic* and takes inhumanity as its *antagonist*. Kant's notion of humanity, for Todd, may have the potential for violence because it takes inhumane elements as its

opposing force while, in Todd's view, inhumanity is also a part of human nature. In this

sense, Kantian humanity was perceived to overlook the complexity of human nature:

> [W]hat Kant gives us here is an image of humanity as building on a seemingly natural germ of goodness that lies in opposition to our human capacity for evil. The conventional reading of Kant's thesis is that evil is an ever-present threat to our well-being. (p. 14)

And then Todd expressed her concern:

> Education thus serves the future not by facing the undesirable aspects of our being human but through nurturing those seeds of goodness that lie "within." My concern is that current educational projects that one-sidedly take up the goodness of humanity risk repeating this same banishment of evil, leaving us without a language for dealing with the antagonistic elements of human interaction, which are indeed rife in educational and social encounters. (2009, p.14)

In brief, Todd rejected the duality between humanity and inhumanity, recognizing the

complexity of human nature.

Buddhists, from my findings, would share Todd's view in that there is a non-duality

between humanity and inhumanity. However, from the findings, I could say that Buddhists

would not reject that humans have intrinsic goodness. The results indicated that humans

are born with the space of awakening. It was even believed that people have all kinds of

seed with all kinds of possibility in the eighth consciousness existing life after life. From

this perspective, people are not *empty* contents, as understood in an ordinary sense.

Contrariwise, goodness is believed to be intrinsic to self and the world. Remarkably, this

goodness is non-dualistic because it comes from the locale of no-self or of nondual

awareness. In other words, the person who returns to that state of goodness would see

things as they are, without inner struggle. With nondual awareness, he or she would not

have enemies to get rid of because then he or she would no longer work from the place of

fear, hatred, and delusion. In this sense, the Buddhist view of goodness or humanity is non-

dualistic. It is different from any dualistic conception of humanity in which "the rhetorical force of 'humanity' is actually made more meaningful against the very backdrop of its seeming negation," expressed in Todd's criticism (2009, p. 10) and in her concern, "appealing to humanity as a ground for nonviolence, conflict resolution, or civil peace… risks … the erasure of the very human element to be found in 'inhuman' violence, suffering, and civil hardship" (p. 10). Note that Todd's concern was extended to the field of education, as presented above. I think the Buddhist notion of goodness may not cause such a concern as it affirms good qualities while still acknowledging perceived bad qualities of humans.

The findings of my research made me raise two questions when Todd argued that the Good derives from within the relation to the other, and "it cannot be found 'within man himself' or in any ideal that lies outside the human encounter" (p. 18), and thus responsibility "is forged out of trauma and the ever-present threat of violence" (p. 19). First, "Without inherent seeds of ethical responsibility, how could their sense of responsibility arise in that particular situation?" Put metaphorically, without seeds of rose, how could roses come to existence? Second, even when there are the inherent seeds, without other factors, how could these qualities manifest themselves? From this, although Buddhists may appreciate the value of the potential violence or traumatic relationships, as believed by Todd, in creating ethical responsibility, they would not overlook "sweeter" elements that co-create it, because as revealed by the findings, self is not inherently existent, it is co-created by various elements. In this sense, responsibility does not necessarily come from traumatic relationships. It may also come from a heart with unconditional compassion or any place where compassion is nurtured.

Todd's view seems echoed in the idea underpinning the pedagogy of implication advocated by some global citizenship education scholars. A pedagogy of implication is one in which the Eurocentric learning self is informed of "the devastating impact one [sic] one's participation in global relations of exploitation and exclusion" (Taylor, 2012, pp. 190-191). In a similar vein, Swanson (2011) also described a "transdisciplinary course" that "provides some possibilities of an alternative globalization project within the academic institution" (p. 134) in which "[p]articipants are challenged to reflexively understand their own complicity and implicatedness in the broader social structures of oppression and injustice" (p. 135). Although the pedagogy of implication is desirable and helpful in the context of global citizenship education in that it may facilitate students' ethical responsibility and other commitments, the consequent challenges are inevitable. For example, the student has to face the "uncomfortable and difficult knowledge" (Swanson, 2011, p. 134) or the "knowledge which interrupts and implicates the learning self (Taylor, 2012, p. 180), even with a "profound epistemological and ontological crisis" (p. 180), when the self begins to learn that the Other is not like what he or she thought, or when the self is exposed to the "violence implicit to the colonial relation and to a learning encounter that threatens to overwhelm the learner with infinite responsibility for the Other's suffering" (p. 189). As discussed earlier, Buddhists may not let themselves get stuck in this trauma. From the basic goodness point of view, I think some Buddhists would say that it is *necessary* to have students be aware that they participate in global injustices in some way, which is supposed to enhance their global responsibility. However, students would *not* necessarily have to get trapped in the "traumatic crisis of difficult knowledge" as put by Taylor (2012, p. 186) with a sense of "guilt" (p. 188) or overwhelming "infinite

responsibility" (p. 189) because, for Buddhists, as metaphorically posited earlier, in addition to trauma (a perceived negative element), positive elements such as the intrinsic seeds of goodness of humans, the educational environment, and the support of people who share a similar vision may still give birth to and help nurture ethical responsibility. Notably, the notion of space of awakening from my findings suggested that global citizens would feel responsible for others and their suffering on the one hand, but on the other hand, they still believe that they have the *inherent power*, both individual and collective, to transform suffering *and* cultivate positive qualities that they (self, others, and the world) possess. In this spirit, as global citizens, Buddhists, from my findings, would not have to get trapped in the "setting-sun" scenario of fear, suffering, guilt, and overwhelming sense of responsibility because then they are confident that they are not alone in creating the suffering of the world *and* are not alone in relieving suffering either. People, individual and collective, as posited by Allen and Amanda, can always make a good change to the world. My hope is that these findings may offer an answer to the question by a character in Taylor's (2012) chapter, "How do we feel responsible without just feeling guilty?" (p. 193).

A Buddhist view on dealing with a hard issue. Walsh, Gonzalez, Joy, and Macaulay (2014), in their article *"But are we going to deal with the hard questions?":* *Waves of Compassion in Halifax regional municipality"* raised "hard questions" regarding how to live well together or how to have understanding for others despite differences. These authors took the first step by articulating the necessity of practicing compassion because they regarded "compassion as a form of practice where boundaries and separations might be dissolved (at least at times) through being and knowing in different ways" (2014,

p. 59). The authors argued that the Buddhist concept of compassion could help destabilize the duality between 'I' and 'Others'. Personally, I was really attracted to the following point together with a series of questions:

> We experience the other within ourselves—a different way of relating. We need to acknowledge and relate with our differences, and also reflect on what we have in common. As Buddhism suggests, all humans (and other beings) want to be happy and free from pain and suffering. If so, could this be a basis for our common experience? Can we imagine what it is like to be in someone else's shoes from the viewpoint of wanting to be happy and free from suffering? (Walsh, Gonzalez, Joy, & Macaulay, 2014, pp. 64-65)

This point reminded me of Mary's concern for others' well-being. She detailed:

> [W]hat connects people together is, from the Buddhist perspective, that we are all the same: the animal, the fish, me, maybe the president of the United States are all the same in that all want to be happy, and we all want to be free from suffering. All of us want that. It's a part of our heart. So, we all are equal.

Mary's view overlaps the authors' in that all living beings, despite their apparent differences, want to be happy and free from suffering and in that this common feature can be taken to connect (human) beings together. In my interpretation, this knowledge, in both Mary and the authors' beliefs, could help people open up their minds and hearts to others. However, my research findings made me raise a concern. That is, not all practitioners reach the expected degree of compassion to have that awareness from the bottom of their hearts. Indeed, Mary herself observed that "not everybody is kind, caring, and giving." Therefore, in my opinion, they may end up understanding that truth while still doing harm to others. Thus, my question is "How to help people live well together or at least not do harm to one another while their compassion has not ripened yet?"

Amanda's emphasis on the importance of the awareness of the law of karma, as presented earlier, may be regarded as an answer to this question. It is worth recalling what she said:

> I teach [students] about karma. So, everything we do has an effect …. So, that makes them realize anything negative they do is going to affect them negatively …. At least you could convince them that doing something bad will cause harm to themselves even if they didn't care about others…because karma is a law and can get to you yourselves. So, if you are very new on the path, and you don't really care about others yet, at least you care about what can happen to you.

I think Amanda's highlight on "karma" could be taken as a way to help people live well together before their hearts are ripe for authentic appreciation of others' well-being. That is, before practitioners have a heartfelt impulse not to harm others, they may still avoid doing that as, with their belief in the law of karma, they would fear their bad doings would harm them first.

A Buddhist explanation of "emptiness." Claudia Eppert (2008), in her chapter entitled "*Fear, (Educational) Fictions of Character, and Buddhist Insights for an Arts-Based Witnessing Curriculum,*" described "no-self." No-self, for her, should not be understood as the negation of self. Rather, "To understand the doctrine of no-self, it might be constructive to acknowledge the hyphen as symbolic of nonattachment and a nondualistic 'middle way' consciousness" (p. 63). This feature resonates with a point in my findings that no-self cannot be taken literally in the sense that there is not a self, "period" (Jane), but rather there is not a self that is separate and solid. Likewise, Eppert held that no-self "illuminates fluidity and interconnectedness with others, with nature, and with the universe" (2008, p. 81).

It is worth recalling the space of awakening or the hidden treasure I described earlier. This space is characterized with the following characteristics: (a) clarity; (b) non-dualistic awareness; (c) peace, unconditional compassion, and wisdom; (d) infinity of possibilities; and (e) expandability in virtue of (meditation) practice. In some aspects, this space of awakening seems similar to the deepest layer of the mind in Eppert's description:

[A]s skilled meditators venture further and further into the innermost reaches of the mind, they experience ever-intense layers of positive emotions such as rapture, loving kindness, compassion, joy, and equanimity. Such emotions and capacities are opened up because all the baggage of being has been left behind. Now practitioners can really experience selves, others, and world—with eyes, ears, and heart all wide open. (2008, p. 86)

Indeed, what she described herein reminded me of the *third* characteristic of the space of awakening; namely "peace, unconditional compassion, and wisdom." That is, when practitioners visit that place, they experience very positive emotions such as peace, stillness, and compassion.

In another aspect, the results of my research indicated that meditation could help practitioners relate to that space of awakening or the space of nondual awareness. Likewise, Eppert (2008) wrote, "Vipassana meditation slowly illuminates that far beneath conventional reality, beneath the hustle and bustle of everyday life, is an underlying reality in which there is no separateness but rather vast stillness and *emptiness* [emphasis added]" (p. 85). Here, my study findings partly decode the concept of "emptiness" brought up in the chapter. The reader may want to recall the concept of "mysterious emptiness" in the findings section. Despite some commonly accepted interpretations of emptiness, emptiness is, after all, still mysterious and is not a fixed end point. However, "emptiness," from my research, *not only* connotes stillness and a sense of interdependence *but also* reveals the existence of "seeds." Specifically, the notions of "basic goodness" and "seeds in the eighth consciousness," implying the "infinity of ontological and epistemological possibilities," to some extent, decipher this "emptiness."

A Buddhist view on fear and controlling forms. In the same chapter, Eppert offered an exhaustive discussion about fear and its effects. Like my findings, her chapter

indicated that fear is the result of ignorance of a fluid and interdependent self. She

explained:

> [W]e tend to live our lives as though there is such a thing as permanence and a
> contained/containable self…. Our temporal perception causes us to engage with the
> world in a preferential way.…, favouring, for instance, life over death…. Our
> spatial perception allows for the illusion of a permanent, fixed, or separate "ego"
> self, and subsequent attachment to notions of superiority, possessions, validation….
> The chase for security, for "me" and "mine," in the belief that obtaining these will
> lead to permanent happiness and will bring relief from restless desire, inevitably
> breeds a paradoxical insecurity that inspires dynamics of fear. (2008, pp. 61-62)

With reference to the effects of fear, she put that fear "motivates a spirit of control,

censorship, and the construction of barriers and binaries" (2008, p. 79). Particularly, the

spirit of control is dominantly embedded in the fear-laden American education. This detail

took me back to Rose's observation that "the desire for control over others often comes

from a kind of fear." However, controlling can be manifested in different forms. As

critiqued in Eppert's chapter, controlling is primarily expressed in the form of

"surveillance" with the reason that youth "need to be watched at all times and trained in

behaviour and perspective" (2008, p. 72). The results of my study revealed another form of

control: trying to fix things. Recall the story regarding teaching writing Peter shared

earlier. That is, some teachers (and students) panicked because writing was difficult. These

teachers got this fear because they had expected things to be easy or simple. When things

happened otherwise, they took them as problems that needed fixing. Indeed, Peter said,

"this happens to the teacher. 'Is there a new program that makes writing easier?... because

they believe that that level of suffering underneath everything shouldn't be happening."

For Peter, accepting the difficulty of writing means accepting the inherent complex,

infinite, and interdependent nature of self. Thus, it is not necessary to panic. Rather, when

he accepted that truth, he put the subject (or the self in whatever sense) back to its "field"

with all its possible relationships or "ancestry." For him, this was an interesting rather than frightening task. Briefly, from Peter's story, I inferred that fear leads to attempts to control things. In this case, controlling is manifested in the form of fixing things, and so doing, paradoxically, makes things worse. At least, in Peter's story, pleasure in work is displaced by fear because some teachers thought that "they are doing something wrong." Worse, attempts to make things right may create (more) suffering. Indeed, Rose held that "out of rushing to fix things… we just create more misery."

In short, Eppert (2008), in her chapter, offered a discussion about fear and its resultant surveillance strategy adopted in some American educational initiatives. The findings of my research revealed another form of controlling that comes from fear: efforts to fix things. Such efforts just worsen the situation by depriving the teachers concerned of joy they deserve to have at work. Worse, controlling may create more misery for both teachers and students.

Meditation and Skillful Connections

As discovered earlier, meditation (a) helps recognize the illusion of a limited and separate self; (b) helps relate to the hidden treasure or the space of awakening; (c) facilitates heartfelt connections with others; (d) helps practitioners be more present; and (e) is not a discrete thing.

Meditation and interpersonal connections in the mainstream literature. The usefulness of meditation has not been mentioned in the mainstream literature on global citizenship education I have studied so far. Certainly, some scholars have their own strategies to help facilitate *connections* between self and others. For example, some scholars attempt to find universal ethical values to connect people around the world.

This strategy is not unproblematic because according to Dower (2008),

> global citizenship as a universal category is actually incoherent, but more to the point, the fact that some people are global citizens in the sense that they espouse global values is a matter for concern, particularly if those people believe that these values are universal values. Those who accept a global ethic and work toward realizing it are in effect attempting to impose their values on others. (pp. 46-47)

Even when people share similar values, conflicts and separation might still occur. Indeed, Naseem and Hyslop-margison (2006) put:

> [T]he history of human conflict is not limited to competing groups who possess distinct cultural, moral and human values. Rather, there are a myriad of historical conflicts where groups or nations who share virtually identical values compete violently against one another for reasons such as territorial control or limited resources. (p. 58)

From the findings, I think some Buddhists would say that conflict or separation does not ultimately lie in distinct values, but in people's ill will and ignorance of the non-duality between self and others. In global citizenship education, some post-colonial scholars also recognized the dangers of this dualistic conception and thus suggest a strategy to destabilize the Eurocentric learning self (Ellsworth, 2005; Taylor, 2012). For example, Taylor (2012) offered a way:

> In order to offer students a critical vocabulary with which to observe and intervene in the subterranean psychic tensions striating the work of self-implication, redefinition and repositioning in anticolonial, ethical relationships with their fellow planetary citizens, they are introduced early in the course to the concept of *difficult knowledge* and encouraged to approach their own experiences of resistance to difficult knowledge *symptomatically* [emphases original]. (p. 186)

However, there seemed to be uncertainty about whether this strategy would help students approach and deal with their ego's self-defense effectively, through Taylor's (2012) concern about possible colonial reactions in an attempt to defend the self expressed earlier. This point made me recall what Allen, my participant, had said earlier. That is, without inquiry into the mind, people would hardly understand their self defence mechanisms and

its consequent divisive borders. In other words, from a Buddhist perspective, any strategy, without exploring deeply the mind, may have limited results in disrupting the dualistic sense of "I" and "Other" and in facilitating authentic engagements with others. Buddhist scholar Robert Hattam (2004) wrote:

> The recent move toward theory of deconstructive subjectivity… does suggest some promise even though, from a Buddhist perspective, it is difficult to see what "Western" theoretical resources can now be used to fill the void. But Buddhism does appear to have conceptual resources that could contribute to what is an urgent theoretical and practical problem. (p. 13)

In truth, the findings of my research indicated that Buddhism has something to offer. In addition to providing a conceptual understanding of (no)self, Buddhism offers a method to practice; namely *meditation*, which is supposed to help people relate more deeply to self and others. Then, they would not see others as the negative side of their selves. Put differently, meditation would help people see the interdependence between self and others. Also, meditation helps connect with the space of awakening, or the inherent goodness already in humans. Little literature on global citizenship education from the mainstream I have studied to date mentions the importance of meditation in this aspect. Perhaps, it is partly because, as articulated earlier, some scholars do not believe that people are born with inherent goodness. Conversely, my research findings showed that believing in and connecting with this goodness may benefit practitioners. Specifically, the more people connect to this space through meditation, the more compassion, wisdom, and (inner) peace they may attain.

Summary of the Chapter

In brief, with reference to my first research question, "What are Buddhist educators and teachers' conceptions of (no)self?", I first discovered that self is changing and

interdependent. It also means there is not an inherently existent self. This relates to the concept of emptiness which, according to the results, means emptiness of an inherent existence and emptiness of concept. However, after all, I could not find any particular definition of emptiness because one participant held that emptiness, like anything else, is not stable. That said, I realized that this "emptiness" is meaningful in several ways. Second, I discovered that no-self means there is not a self as a solid and separate entity. Rather, self possesses such qualities as described above. The good news is that beyond that fluid self is human *hidden treasure* or what I called *space of awakening*, which was named differently by my participants. The appreciation of this treasure made these participants have what I called *engaged acceptance*, positive and deep acceptance, which facilitates compassionate and fear-free actions. The results also revealed that meditation would help practitioners reach that space. Moreover, meditation helps people recognize the illusion of a separate self, connect with others more genuinely, and be more fully present. Notably, meditation was not considered as a discrete thing and especially a tool that helps satisfy practitioners' expectations. Remarkably, only three participants, as Buddhist teachers, mentioned the notion of *karma.* Their explanations made me aware of the significance of doing good things and avoiding doing harm. Finally, my exploration of the meanings of (no)self finished up with two discoveries regarding fear: its causes and its effects. Accordingly, fear basically results from ignorance of the fluidity and interdependence of self *and* of the hidden treasure. Then, the effects of fear include worsening the situation, creating more suffering, hardening and contracting the self; leading to controlling efforts, resulting in wars and divisive borders, causing other negative emotions, preventing the self from doing good things, and keeping the self from reaching out.

In brief, the response I got to the first research question is that although there is not a permanent self, there is still a space of awakening with *all* epistemological and ontological possibilities behind the notion of emptiness that Buddhists generally use to describe (no)self.

These Buddhist views of (no)self share some mainstream Western conceptions of self in that self is changing and relational. However, Buddhists, in my findings, pointed to that beyond this contingent self is the space of awakening, or the hidden treasure, with some particular qualities. With this view of self, these Buddhists not only disrupted the duality between self and others but also assumed that human nature is inherently good. This "good" transcends the duality between good and bad. It connotes the infinity of epistemological and ontological possibilities. The concept of "infinity of possibilities" resonates with that of "seeds in the eighth consciousness." This point not only suggests that self, albeit changing, is not literally empty as some Western scholars think but also partly decodes the concept of emptiness, which is generally understood as vastness and interdependence by Buddhists. In turn, the concept of seeds goes with the notion of karma, which was taken very seriously by some of my participants. The findings suggested that understanding the law of karma may keep people from doing harm, if not living well with others, while their compassion has not ripened yet. In this respect, these results may provide an answer to the hard question raised by Walsh, Gonzalez, Joy, and Macaulay (2014); namely, how to help people, despite differences, live well together. Finally, it was indicated that one of the effects of fear is the attempt to control others in educational settings. This point was also discussed by Eppert (2008), from a Buddhist perspective. However, Eppert (2008) focused on surveillance in schools as one controlling form while

my research results revealed another form: efforts to fix perceived problems in schools. These efforts, resulting from ignorance of the infinite and complex nature of self in all senses, were supposed to worsen the situation or bring (more) suffering to both teachers and students.

Overall, I found two notable things from this section. First, each participant had their own way to conceptualize what I called human hidden treasure. The concepts (mentioned above) they used to describe it are not necessarily new. However, the findings are interesting in that they revealed (some of) my participants' *first-hand* experiences when they themselves touched that space of no-self through meditation. Second, as found earlier, a participant's practice and experience shaped his way of viewing suffering and thus his understanding of the Four Noble Truths. This raises a question about Buddhist teachings: Do Buddhist practices really help cease suffering as stated in the Third and the Fourth Noble Truth or they just help practitioners have a different attitude to suffering and learn to live with it without attachment to it? This question invites further discussion and contemplation from (Buddhist) practitioners and scholars.

CHAPTER SIX: FINDINGS AND DISCUSSION REGARDING BUDDHIST CONCEPTIONS OF GLOBAL CITIZENSHIP

This section provides a description of the findings regarding my second research question: "How might Buddhist educators and teachers' conceptions of self and no-self inform their ideas for global citizenship?"

Findings: Buddhist Conceptions of Global Citizenship

In this chapter, I will present the findings regarding my participants' conceptions of global citizenship. I found out that my participants' understandings of global citizenship were grounded in their conceptions of (no)self presented earlier. Since each participant had his or her own way of understanding (no)self, each of them defined global citizenship in a particular way.

A Sense of Citizenship that Transcends any Divisive Border

Jane. As introduced earlier, Jane believed that people have a "permeable, fluid, generative, extended self--a kind of self that is capable of interconnecting, interpenetrating." On this foundation, "global citizenship means that we can see ourselves not just as a citizen of a country but a citizen of the whole world, of the world, and citizen of the cosmos." I learnt from her that since self is "permeable" and "extended," people can extend themselves as far as they want, provided that they can push their sense of boundary further and further. For her, there is no limit in so doing, and thus there is no end point for the sense of global citizenship:

> Put in terms of the community, we are citizens of a planetary society. As sentient beings of the planet, we are citizens of the whole planet, and moreover, cosmos. So that's how I understand global citizenship. So, we can go from the human citizenship to the citizenship of the earth, and we can even further extend into the cosmic dimensions. There's no end point. The only end point is our own sense of boundary… how far can we push the boundaries? What I mean is, "How far can we

extend the sense of self?" So Buddhist understanding of the self or no-self encourages us to extend in all directions.

This point reminded me of Rose's notion of "Self." In her explanation, "Self" is not a bigger constructed self, but rather it is a sense of no-self, without being limited to any identity. Likewise, there is a sense of no-self from Jane's notion of extended self, which she took as the foundation for her view of global citizenship. She affirmed, "the Buddhist sense of 'no-self' may help us to have a most expanded sense of global citizenship" while "the limitation we have in our sense of self is precisely one that would prevent us from becoming global citizens, cosmic citizens, or planetary citizens." I thought, "This is an interesting point."

However, I still had a question regarding her concept of boundary, wondering if all the boundaries should be abandoned. Then, I found an answer in her subsequent articulation. It turned out that she did not mean all the boundaries should be removed in reality because "If we give up all the boundaries, then there would be no diversity; there would only be homogeneity…there would be invasions…there would be colonization." Rather, she argued that people should have a shift in their understanding of boundary from being exclusionary to being inclusive. In this sense, boundary is not a "firm line we shouldn't cross" or as "a life-and-death issue." Rather, in her belief, "[b]oundaries are not permanent, unchangeable and impermeable, or put differently "[t]here is permeability to and movement between the boundaries." At this point, I told myself, "Now, I've understood! It does not mean all the boundaries should be given up in *reality*, but we should get rid of rigid, exclusionary or divisive boundaries in our *minds*." Naturally, I associated this point with Allen's view of boundary, articulated earlier.

Allen. As displayed in the preceding chapter, I had learnt from Allen that since

people generally have a false belief in a separate self, they set up divisive boundaries,

thinking that these boundaries would make them safe and happy. Similarly, but at a larger

scale, citizenship, by default, is built upon the same principle of exclusion. Allen said:

> I think that citizenship generally used is a contrast term. So I am a Canadian citizen
> because I'm not something else. Or it's meaningful that I'm a Canadian citizen, it's
> because I have things that non-Canadian citizens don't have. So, in that sense it
> operates as a contrast term.

Additionally speaking, the idea that delusions of a contrast-based citizenship run parallel

with delusions of a separate self was also found from Rose and Peter. Rose expressed:

> [Difference between cultures/societies] relates to the self/other problem except that
> it is a much larger example of the same issue: The "enemy" or that person we don't
> like because they are different is now the whole other society that we fear because
> it is different from ours.

Equally, Peter held that "nationhood is a panic reaction, just like selfhood."

Let us return to "boundary." Allen held that true happiness does not come from

divisive boundaries. It comes from the other way around, when people open their hearts to

others:

> I think that there is symmetry between how I defend myself against openness to
> others in very intimate contexts and how that gets enlarged into nation states, into a
> fantasy about insiders and outsiders, and in both cases this mistaken belief that if
> we can only shore up the boundaries we would be safe and happy, whereas in fact,
> you know, I suspect in both cases, it's actually by opening boundaries, really
> engaging authentically with the others that there's any hope of survival, safety, and
> happiness.

Unlike Jane, who gave me the sense that exclusionary boundaries should be removed from

people's conceptions or from their *minds*, Allen gave me the feeling that exclusionary

boundaries should also be absent from their *hearts*. Then, the self would become more

open and relate more authentically to others. He said:

I think that really crucial to being a good global citizen is being able to relate critically to the ways in which we differentiate groups from each other, good groups from bad groups and so on, not just as an intellectual and political matter but in a way that is heartfelt and authentic to our own experience.

As I explored earlier, Allen's conception of self together with his concern about divisive boundaries led to his emphasis on the necessary blend of personal practices and political (or social) practices. This blend also made the rationale behind his conception of global citizenship. Specifically, Allen said that he had a "less abstract and undifferentiated" way of understanding of global citizenship. He detailed:

I would differentiate the understanding of global citizenship I have from a sort of principle of cosmopolitanism. So one way to take what I say is there should be no borders. We're all members of one giant humanity and, you know, we need to understand ourselves not as Edmontonians, or Albertans, or Canadians, or North Americans but citizens of the world. So I think at one level it is intellectually compelling, but I think at another level it is unhelpful. I think most people who believe that still go on behaving as if they have a very limited scope of concern.

Instead of having the abstract belief that "we're all members of one giant humanity," he believed that people should have "particular connections that traverse the usual boundaries" by, for example, travelling to other countries, being a member of a religious/spiritual community or a charitable organization located in a foreign country, and so forth. The important thing, for him, is that people should have heartfelt connections, which can be facilitated by the practice of Buddhist mindfulness and loving kindness. He said:

I think that Buddhist practice or mindfulness practice is the third term there. So, we have rational calculation and abstract reasoning, we have particular experiential connections, and then thirdly there may be a way of inquiring into our own minds that could show us, for example, that our sense of separateness from other human beings is an illusion. So, I think that is very helpful in motivating us or orienting us toward the need of others. So, I don't think that the only two alternatives, abstract reasoning and particular connections, I think that mindfulness and inquiry into our minds and the illusion of separateness is another powerful tool in this respect.

For Allen, in parallel with the abstract idea that "we're all members of one giant humanity," global citizens should have particular and context-specific projects to connect with people from a particular country. However, as mentioned earlier, having particular connections is still not sufficient. Allen suggested that people should also have personal transformation, primarily working with their minds, *in addition to* these particular projects. He explained:

> [W]hen we are sitting in meditation, we may not be solving the problems of the world. We may just be working with the patterns of our mind. But I think that many of the problems of our world, many of the unhealthy ways in which we individually can act, including politically unhelpful ways, have to do with this fundamental neurosis, and so if we're working with our minds, and with our neurosis we can be more intelligent and helpful in thinking about the big questions, and if we're acting on that larger scale, it can help us to see more of our neurosis. So, I think that these can be mutually supportive--personal practice and political practice.

Till this point, I discovered from the data that global citizenship should transcend any divisive boundary in people's minds and hearts, and for that reason political practices should go hand in hand with personal practices—working with the mind—or spiritual practices. I told myself then, "It means the more people practice working with their minds, the more open they could become or the further they can push these boundaries." I then recalled Jane's idea that since there is no end point for this practice, the sense of global citizenship can be extended to all dimensions. In this regard, I was really interested in her concept of "cosmic citizenship." To my surprise, I found a similar concept in Amanda's articulation of global citizenship.

Deep Respect: Appreciation of Interdependence and Acknowledgement of Equality

Amanda. As introduced earlier, Amanda had a deep awareness of the interdependent nature of self. This conception gave rise to her ethical behaviour, typically including having compassion for and not doing harm to others. Also, drawing upon her

perception of (no)self, Amanda believed that global citizens should have "care and

consideration for all beings, all humans, all animals, all sentient beings"; be aware of the

fact that their action will affect not only themselves but also others; and have compassion

for all beings.

Like Jane and Allen, Amanda did not support exclusionary or divisive boundaries

constructed based on people's greed and ignorance of interdependence. She gave an

example from her experience abroad:

> [W]ithin [Sri Lanka], there's no global citizenship. Their differences based on
> ethnicity of the people who were born there versus the people who weren't born
> there, of the people who are Buddhist versus the people who are Muslim there, or
> the people who are Christian versus the people who are Hindu there …. There's so
> much division. And that's kind of happening in the whole entire world …. And
> that's based on greed just basically because of land and resources, because political
> boundaries that separate each of us and you've got more resources than I've got,
> and I've got more and I need to protect them so that … it's just all that crazy.

Remarkably, Amanda highlighted the point that all beings are *equal* on the

principle of interdependence. "I think global citizenship isn't just humans, but all beings,

completely global, universal, the whole universe.… We are all equal." This gave rise to her

notion of universal citizenship. She explained:

> [U]niversally, there are other beings, not just the beings on our planet. So, are we
> talking about universal citizenship or global citizenship? We wouldn't make the
> distinction that we're talking about the planet, global citizenship of the planet….
> So, either universal citizenship or global citizenship, or whatever you want to pick,
> all beings should be global citizens … because they would see the
> interconnectedness of all things.

For Amanda, since all beings in the entire universe are interdependent, the notion of

"global citizenship" can be extended to "universal citizenship." Attracted to this idea, I

asked her if non-human beings can be global citizens or universal citizens. She answered:

> [A]ll humans can and should be global citizens…. With respect to other beings, at
> this time, they can't because of the limitation of the being that they are at the

moment.... But they will be reborn as humans at some point in time, and then they should be able to. Then, they have the faculty to, not necessarily that they will.

Now, I understood further what she had meant earlier by "equal." Besides the belief that all beings are interdependent, all beings were assumed to have the potential to be born in different forms. I inferred the second sense of equality from the quote above. From here, although such beings as trees or ants have the limited ability at present, they still have the *potential* to be born as humans some time in their following lives, and thus they would be global citizens then. (Note that the other way around may still happen. That is, humans may be born as animals in their following lives. I learnt this indirectly from Tim's advice, "we shouldn't practice our meditation like a mindful dog. We will be reborn as a mindful dog in the next life"). That said, for Amanda, not *all* humans are behaving as expected global citizens although they have the necessary faculty to do so. In her observation, some people are "living very much almost at an animal level, just the basic needs are being met." For this reason, global citizenship, in her view, is not something people are naturally born with. Rather, it is an ideal and people should practice to achieve that.

Additionally speaking, it seemed to me that moral conducts were among Amanda's top concerns. This was expressed in her articulation of another aspect of "boundary." She said:

> [A]s a Buddhist nun, I have boundaries: what I can or can't do. And those are not imposed on me to be a punishment. Those are to protect my Buddhist practice so that harmful activities or harmful trends or habits cannot come and cut away all the hard work that I made and progress I've made.

In some aspect, "boundary" is to protect her Buddhist practice during her pursuit of obtaining enlightenment. Thus, "boundary" here has to do with "moral conducts" which, in turn, are like a vehicle or a boat to help practitioners get to the shore of liberation. Indeed,

Amanda said, "that's like the saying of the boat, taking the boat of enlightenment, we need the boat to get to the other shore." Throughout the conversations with her as I presented earlier, it was clear to me that taking care of the earth and all beings dwelling on it is also a moral conduct and thus, as I inferred, it is also a means for the practitioner to attain enlightenment. This was understandable because to be qualified for the land of nirvana, the practitioner must have a pure mind and an absolutely compassionate heart. In turn, a person with such a mind-heart cannot overlook the well-being of others on earth, as I understood. However, Amanda noted that when the person comes to the other shore, he or she must abandon the boat. That said, Amanda did not mean that, in the state of enlightenment, the person's moral conducts vanish. Contrariwise, in her explanation, "once I'm enlightened, all these constructs, my nun vows and my moral conducts, fall away just because it's impossible for me to break those anymore because I'm purified." That is, the person does not have to rely on any set-up rules to be moral simply because he or she has completely internalized these moral values or already become perfectly ethical.

Returning to the idea of interdependence and equality, I thought, "While recognizing human values, my participants still deeply appreciate the values of other beings." Then, I found a similar sense of respect and concern from Mary.

Mary. The reader may still remember that Mary had deep appreciation of and concern for all living beings because, for her, all living beings are equally important. That was why she chose not to eat meat. This appreciation and concern shaped her conception of global citizenship. In her opinion, all sentient or living beings are considered as global citizens because "[a]ll living beings are important, equally important." Besides the belief in interdependence, for Mary, all living beings are equal because all of them want to be happy

and free from suffering. On this foundation, in her view, global citizenship is not

necessarily tied to responsibility. Instead of taking responsibilities as a means to connect

people, Mary believed that developing the awareness that all living beings want to be

happy and free from suffering and practicing meditation on compassion to have this

authentic feeling are necessary. For this reason, global citizenship should primarily come

from the *mind,* not the physical mobility. She said, "Mentally thinking about [living

beings], wishing them happiness, wishing them freedom from pain. That would be to me a

global citizen." Indeed, working with the mind seemed very important to Mary. In this

aspect, putting global citizenship in the educational setting, she suggested:

> Let's say I'm a professor, and I'm teaching about social injustices, but I'm really not very kind to, say, the administrative staff. I think that's contradictory. I need to be socially just or have social justice where I work. Otherwise, not very authentic. Just intellectual. It's easy to help other people over there because they don't bother me because they're over there. It's not so easy to be kind to people who don't want to do what you want to do right now. Start within our mind first.

> Returning to Mary's statement, "All living beings want to be happy and free from

suffering," I wondered if trees or plants, for Buddhists, had sensation or not. I found an

answer from Amanda. Amanda believed that plants can still experience suffering:

> They're trying to get away from [pain, harm, and things they don't like]. Planted in the ground, they are limited to what they can do, but they try to avoid it…. I think we are so human-centered, we don't give the full value to other phenomena, saying that plants can't become enlightened.

This was very interesting to me. I thought, "So there are still a lot of mysteries in the non-

human world. They deserve further investigation. I should not come to any conclusion

now."

In short, from Mary and Amanda, I understood that all beings are equally important

on the principle of interdependence. Apart from this, all living beings are equal because,

for Mary, they have the same wish to be happy and free from suffering, and as I inferred

from Amanda's information, all beings are equal because they have the potential to be born

in various forms and also have the potential to be enlightened sooner or later. This sense of

appreciation and respect of all beings led me to Rose's concept of "deep ecological

understanding."

From "Deep Ecological Understanding" to Buddhist Ethics

Rose. Perhaps the reader is still impressed with Rose's concepts of self and Self.

Rose's meditation experience gave us some insight into the space of no-self or the space of

awakening. As described previously, in Rose's experience, the space of no-self is the space

of nondual awareness, pure emptiness, and unconditional love, to name only a few. I felt

that Rose's conception and experience of (no)self deeply affected her view of global

citizenship. She said:

> [G]lobal citizenship, for me, is to take the path of compassion. It is a way of being;
> it is a combination of deep transformation and action. It is serving and acting in the
> world, but basing action on this transformed sense of self. So, action comes from a
> deep understanding of interconnection, of oneness, of compassion.

For her, "global citizenship is more than collecting information." A global citizen is one

who travels the path of compassion, and his or her action is expected to come from the

space of no-self or the space of "deep understanding of interconnection, of oneness." In

this regard, she expected that global citizens should have a deep respect for "diversity" and

"all of life."

> Particularly, I was attracted to her notion of "deep ecological understanding":

> [A] deep ecological understanding is a very ethical one. This deep ecological sense
> of interconnection leads to ethical actions…. Again, ethical action is not coming
> from somebody's set rules. It isn't that at all, it's much, much, much deeper. It
> involves knowing that what I do actually does affect everything and everyone else.
> My action right now has an effect because I am interconnected with all of life.

For Rose, a person with deep ecological understanding has a deep awareness of interdependence of all beings. This awareness would lead to ethical actions. Then, the person would live and act "in ways that are in accordance with life." I wondered, "How to act in accordance with life?" Later, this point was illuminated by Rose's subsequent elaboration to express the idea that she supported a life activity that is "in service of wisdom, goodness, compassion, love, and generosity," that is "constructive rather than destructive," that is "in accordance with the continuance of life and is context-dependent," or that "heals or contributes to greater wholeness, rather than contributing to dis-ease, delusion, or suffering." Also, I felt a deep respect for all beings, especially in her statement, "We are both manifestations of the same deeper infinite reality. We're part of the same deep oneness … we know the entire creation is all part of the same aspect, the same web of life."

Returning to the correlation between deep ecological understanding and ethical action, I asked Rose which one, conformity to social rules or to rules of life, was better. She answered:

> I'm not at all against conforming to rules and also laws because these help to keep order in society. Of course, we need these. But as human beings we can also go beyond our dependence on rules and develop or even deepen our understanding of ethical action so that we're not acting with, for instance, compassion only because we are told to, but actually because we genuinely feel that compassion. And so, we deeply respect life and diversity and our actions arise from that respect. This deeper ethical sensibility can support greater peace in the world.

Herein, she did not deny the necessity of conforming to social rules, but the conformity of the deeply ethical person is the conformity to the law of life, or specifically the principle of *interdependence*, which is much deeper. I then wondered what else the law of life might include.

I found an answer from Amanda. This law or what she called the universal law includes *rebirth* and the *law of karma*. For Amanda, travelling the Eightfold Path is a way to live in accordance with this law. Further, as presented earlier, being aware of the law of karma is very important to Amanda. She also taught her students to be aware of this law.

Now, I realized that, from these participants, ethical global citizens are ones with a deep ecological understanding, or a deep awareness of interdependence. Then, their actions would be ethical in the sense that they are supportive of all beings. It also means that ethical global citizens would conform not only to social rules but also to laws of life, including the principle of interdependence and the law of karma. Remarkably, it seemed to me that there is a deep and *voluntary* sense in this conformity because it was supposed to come more from compassion than from fear. Mary's decision not to eat meat may be taken as an example. Mary did so just because her spiritual practices deepened her compassion, which, in turn, made her include more beings in her scope of concern. This helped me understand further why Rose had said earlier that "ethical action is not coming from somebody's set rules" and it is "much, much deeper." I called this phenomenon "*ethics from within*." As noted, ethics from within are deep and voluntary. They cannot be generalized because they vary from person to person, depending on the depth or the scope of each individual's compassion *and* notably on the particular context. For example, out of compassion, Mary did not eat meat. However, for Tim, "You might eat meat or maybe you're a vegetarian. It doesn't matter." It does not mean that Tim was less compassionate but because Buddhist practices, for him, are context-dependent. In the example above, he explained, "In some places they may not be able to grow, have vegetables so you have to eat meat if you want to stay alive." Thus, Buddhist ethics are flexible and context-sensitive.

Yet, these ethics are still infused with wisdom. I inferred this from Rose's statement, "Compassion helps us to see that as inhabitants of modern industrial society we are all complicit in the major ecological difficulties taking place on the earth." For Rose, turning inward and searching the heart, all people could find compassion, which would automatically let them know their implication in global suffering. Then, they would know what to do ethically in response to it. However, Rose gave a warning that the insight arising from meditation, or deep compassion, does not necessarily give immediate right-or-wrong answers to the perceived problem. Rather, it allows people to be with uncertainties. She said, "meditation allows us to sit with things, to be with things in their complexities and ambiguities. Either/or thinking can make problems worse because it may serve to create enemies." It is clear that meditation or Buddhist practices offer no *solution*, as a tool, for people to bring to the world to fix their perceived problems. Rather, if people genuinely appreciate the interconnectedness of all beings with compassion, then everything may fall into its place. I drew this point from all the participants' ideas and notably from Tim, "we really don't need to learn much more than [manifesting compassion]. Your life will be going in the right way, a good way."

In short, Rose's notion of "deep ecological understanding" led me to further aspects of Buddhist ethics. Accordingly, Buddhist ethics *come from within*, and thus they (a) connote a sense of deep and voluntary commitment, (b) are context-sensitive, and (c) are infused with compassion and wisdom. Naturally, the notion of "from within" reminded me of Emily.

Global Citizenship: A Journey from Within

Emily. Emily may still impress the reader with her point that self is role-specific

and changing while no-self means playing different roles without attachment. On this

foundation, Emily assumed, "We are all the citizens of the planet, of the globe. We all have

a role to play." For her, there should be "a deep respect of each person's role." However,

she said that it was easy to say so, but it was harder for her to live her life acknowledging

the fact that "[e]verybody has a role to play." Thus, in her assumption, global citizenship is

still an ideal rather than a fact, hence practice is needed. In other words, to become global

citizens, Emily thought that people should practice awareness of the fact that they all have

a role to play and that they are mutually defined; at the same time they should also practice

self-awareness to reduce their egocentricity. I recognized that the practice of "awareness"

was the central theme running throughout her ideas. Emily believed that with the practice

of awareness, people would "discover for themselves what it means to become a global

citizen." Here, I realized that global citizenship, for Emily, was the journey from *within*.

She did not seem to support moral rules imposed from without to make people become

global citizens. She said:

> I think each person has to look within themselves to determine what moral rules
> work best for them. So, I would never want to impose a set of moral rules on
> anybody, but I would encourage each individual to determine what they believe
> defined as global citizens for them. Each person has a journey that comes from
> within, not outside.

I asked myself, "Specifically, how can 'awareness' help facilitate ethical actions in the

direction of global citizenship?" Then, I found an answer in one of the stories she told:

> [B]efore the students come out [to engage in community development projects],
> they're very much unaware of what is like in the First Nation community.… Many
> students seem also to have the attitude that "they are this way because they are
> somehow lazy or are unmotivated people" rather than understanding that they are
> this way because of on-going colonial practices primarily legislated by the Indian
> act which was the act that came into existence at the time of colonization in that

late 1800s or 1900s. And so, if they have a better understanding of that, then many
of their beliefs and attitudes will change. So, we discuss and talk about this, and
then their previously held beliefs and attitudes will shift, and they will become
more compassionate.

It turned out that when people are more "aware," their beliefs and attitudes would shift and
they would become more open and compassionate. Then, they would naturally know what
to do ethically in a specific context. "[T]hey might volunteer. They might advocate. They
might start to reach out to more and more people. They would start to become global
citizens," said Emily. Till this point, I began to realize that the thing that links awareness to
ethical action is compassion. Associating this point with Rose's idea that deeper ethical
actions arise from within, from a heart of genuine compassion, I thought, "It seems that
with *deep compassion* people would know what to do appropriately." I decided to explore
this further.

Deep Compassion: Beyond the Duality of Morally Right and Wrong

 Tim. As presented in the preceding chapter, Tim's notion of the eighth
consciousness helped me to understand better the concept of basic goodness to refer to the
infinity of ontological and epistemological possibilities. I learnt from Tim that global
citizens are ones who believe in their basic goodness and the basic goodness of the earth.
Thus, they are willing to take care of themselves, their minds, and their bodies. Then, they
would extend that care to the earth and other beings. I understood that, throughout Tim's
ideas, working with the mind is pivotal in cultivating genuine compassion. Compassion, in
turn, is the fundamental quality expected of a Buddhist practitioner. He said:

> When a student of Buddhism is able to automatically manifest compassion when
> suffering exists, then he always manifests compassion as a human being. We really
> don't need to learn much more than that. Your life will be going in the right way, a
> good way.

Here, I had a sense that if practitioners can authentically manifest compassion, they are going on the right track, spiritually. When Tim said, "the right way, a good way," I understood that "right" is not the negation of "wrong" but it is synonymous with "good." Indeed, when Tim explained the meaning of "right" in the Noble Eightfold Path, I was more certain about my interpretation. He said, "that 'right' is not some kind of dogmatic stand. There's something that can be taught, said, done that is fulfilling, that fits, creates health, makes that environment healthier for us to live in. So, that's what right means." It was clear that "right" does not connote a sense of being morally allowed but it means being done in such a way that is appropriate and healthy. Tim added, "It's the exactly appropriate response for a given situation in a given environment at a given time." Thus, "right" is associated with "flexible" and "context-dependent."

Returning to the context of global citizenship, Tim said that global citizens should live well or practice the Noble Eightfold Path so that ultimately they have genuine compassion for others. As explained earlier, "right" refers to "healthy" and "context-specific." Thus, in my understanding, there is no right compassion or wrong compassion. Indeed, I found no evidence of expected 'standardized,' 'generalized' or 'conditional' compassion from Tim's account as well from the other participants'. Rather, I realized that global citizens, at least from Tim's view, are expected to practice in such a way so that their compassion would manifest itself naturally whenever there is suffering, and in that particular situation they would know what to do specifically to relieve suffering. Tim said, "Compassion can happen anywhere and anytime and it happens to respond to life because there's suffering in life. So, wherever there's suffering, there's compassion." His view of compassion reminded me of Rose's notion of unconditional compassion. From the

participants, I learnt that compassion is beyond the duality of be morally right or wrong

(and even beyond any duality). It is context-sensitive and practitioner-dependent.

Tim's mention of the Eightfold Path made me relate to Jane's conception of social

activism. In her view, "Buddha's eightfold path can be understood as social activism." It

was very interesting to me because, as far as I knew, social activism is generally associated

with social or political movements while the eightfold path is fundamentally connected

with personal practice or personal transformation. I decided to investigate the notion of

action in Buddhism.

Action toward Social Justice

Unskillful work toward social justice. The findings revealed that an action

toward social justice may end up perpetuating the status quo or replacing one suffering

with another. I drew this point from Rose's example first:

> Engaging in social justice projects in other countries may be very helpful and
> excellent but only if the projects are based on deep insight and compassion.
> However such projects can do great harm if they are based on an ignorant or
> ethnocentric point of view. Travelling to other countries can be an excellent way to
> broaden awareness and develop a more global, connected sense of identity; it can
> provide an excellent catalyst for personal transformation. But this does not always
> happen. It is possible to travel to another country and come home with the same
> limited perspective that one left with.

 "Ethnocentric" herein reminded me of arrogance or shallow respect Tim had brought up.

The reader may wonder who decides if these projects come from ignorant or ethnocentric

point of view or who decides what is harmful. For Rose, only the individual will know this

better than anyone else. It is meditation on compassion that would help the person see his

or her mental formations, including motivation. In her suggestion, after meditation, the

person should think about the time when he or she may have experienced ignorance and

ethnocentrism (as a victim, a perpetrator, or both). With meditation on compassion, in

Rose's view, the meditator would have some insight into that experience and know what should or should not be done in a particular situation. At this point, an idea naturally arose in my mind: meditation would help people have a clear(er) mind." Then I thought, "If so, what is a *clouded mind*?"

I learnt that a clouded mind is the mind covered with assumptions. I came up with this idea thanks to Allen:

> I think the negative aspect of charity is that we don't need to know much about the object of our charity, or we assume we already know anything we need to know about the object of our charity. We push toward them something we think will be useful: our old shoes, or twenty five dollars, or whatever it might be.

Tim even gave a warning about the danger of the imposition of one's opinions on others:

> If you don't understand [people from other countries], and you're forcing your opinions on them or your way of life on them, this always leads to trouble and we can see that trouble is going on in the world today. And if we look at history, we see most of the trouble for human beings and civilizations in the world because one civilization is forcing its ways on another civilization and calling it "generosity" which really is selfishness.

Herein, arrogance or shallow respect for others happens when global citizens do not recognize others' values. It was clear to me that a clouded mind is one covered with assumptions and arrogance. "What else?"I wondered. Then, I recalled Emily's example in the educational setting. That is, before her students came out to engage in First Nation communities, they tended to have negative assumptions against these people. However, for Emily, if they were aware of their own beliefs, they might have more compassion for First Nation people. I now learnt that prejudice also prevents people from seeing the true reality and thus from having compassion for others.

In brief, from these participants, I inferred that a clouded mind is one covered with *assumption, arrogance, and prejudice.* Through what my participants said above, I

understood that action toward social justice, which comes from a clouded mind, may end up with the same status quo because global citizens' perspectives are not changed or because they do not really understand the persons who receive their help. I thus called this kind of action *unskillful work*.

Skillful work toward justice. I discovered from the data another kind of action. This action comes from what I called a *clear(er) mind*. This concept came to my mind thanks to Rose's notion of "clarity" referring to the state when negative emotions are absent or when "[w]e are clear of misperception, of judgement, of anxiety, of delusional emotions and thoughts that cloud the ability to see things as they are." The reader may realize that clarity or a clear(er) mind relates to the space of awakening described in the no-self subsection.

I discovered that ideally social action should come from that state of mind, or from the space of awakening. Specifically, more social justice would be attained if global citizens' actions come from their clear(er) minds, where "assumptions" are "dropped" (Allen), "previously held beliefs" are "challenged" (Emily), and nondual awareness and deep compassion reside (Rose and Amanda, for example). In this regard, Rose's notions of "action" and "non-action" were very interesting to me. "The idea of action itself is only supported by the idea of non-action," said she. In other words, action should come from non-action, the state of complete peace and stillness. Put differently, the action would be truly compassionate and peaceful if it comes from the space of awakening described above. Indeed, Rose suggested, "It is imperative that global justice action comes from this deeper sense of connection and compassion, so that we do not repeat violence and harm in the world." I thus called this kind of action *skillful work.*

As explored earlier, meditation would be helpful in attaining a clear(er) mind or, broadly speaking, in relating to the space of awakening. Although I did not mean to investigate specific meditation techniques in this research, I learnt some aspects of meditation. *Awareness* is an aspect. As shared by Emily, to let the crystal ball of wisdom and compassion shine through, the (ordinary) mind should be less busy, through the practice of awareness, and as revealed earlier, awareness related to meditation. Since awareness, for Emily, was to slow down the mind, I then associated it with *relaxation*. Now, I understood why relaxation is encouraged in Buddhism. Jane even equated relaxing with social action. "[R]elaxing is a kind of social activism. In a tense and anxious culture, relaxing is a form of countercultural activism." She explained, "When the self is relaxed, open, and expansive, kindness, compassion, generosity, helpfulness all arise." In brief, *awareness* and *relaxation* are significant and helpful concepts in this regard.

The data also showed me how skillful work operated. Amanda offered an example:

> [O]ur tradition Buddhism gives us a tool that we need to stay centered, grounded, and positive when we're working [toward justice] so that we don't get angry, we don't get hateful, and we don't become negative, and we also, as we talked about, we include the oppressor in our compassion and prayers and not just the victim.

She continued to explain that being grounded means that "you come back to your [Buddhist] teachings, come back to your practice," and being centered means "you don't get shaken when [you]'re with the others." It occurred to me that, in this skillful work, there is no anger or hatred. Contrariwise, both oppressors and victims are included in the scope of compassion. Amanda explained why she had compassion for oppressors, "they are very much suffering to be able to deal with what they are doing because they acquire a lot of suffering first. So, they are not peaceful beings. There are struggles in themselves…. So, they need our compassion." Finally, she suggested, "[Buddhist activists should]

continue to study Buddhist teachings, contemplate Buddhist teachings, and do meditation practice along with whatever social justice activities or interests in helping others." In brief, till this point, I discovered that *staying calm* and *having deep compassion* are two features characterizing skillful work.

Tim offered a similar aspect of skillful action through what he called "non-aggressive approach." He used an example:

> If you have a strong opinion against female circumcision, and you're a Buddhist, you would want to find groups that are actually speaking out on it. And you would like to find a way to speak out on it without being aggressive, so you find a way to peacefully speak out on the subject, a nonaggressive protest approach….

For Tim, communication is a good approach. In his view, compassionate communication is a skillful way for Buddhist activists to respond to harmful things:

> You can communicate on the street, you can communicate in the classroom, you can communicate anywhere, anytime, but you practice nonaggression, a sympathetic attitude, in other words, skillful means…. It depends on your ability to be genuinely compassionate in order to communicate with people.

Tim's notions of "compassion" and "nonaggression" reminded me of Rose's statement earlier in which action should be grounded in compassion so that violence is not repeated.

To sum up, skillful work comes from a clear(er) mind or the space of awakening. Meditation, with the practice of awareness and relaxation, would help relate to that space. The approach of skillful work is non-violent and deeply compassionate.

I paused for a while, realizing that each participant had his or her own way of understanding global citizenship. I asked myself, "After all, what is global citizenship, from Buddhist perspectives?" I continued my journey to the last participant: Peter.

Global Citizenship: Not a Reified Thing

Peter. The reader may still remember Peter, who believed in the infinity, ungraspability, and interdependence of self. When I asked him how he defined global citizenship, he hesitated to give me an answer. He said, "when someone asks 'what about global citizenship?' my answer tends to be 'well, it depends' because, from a Buddhist perspective, there is no such a reified 'thing.'" He then continued:

> I'm hesitating about the idea of global citizenship because the world we're living in want to manipulate you and I, especially around matters of money and power. So "global" is no innocent term that simply names a real thing. It is a cipher. And so, let me ask you what good is the idea of global citizenship? There is some worth to it? It can do some good?

I partly understood his hesitation. As there is not a solid self, in his belief, neither is there solid "global citizenship." Thus, he seemed worried that any specific definition may have the potential to manipulate others because of the values contained behind it. He said, "there are wonderful ways to understand such a term, and there are ways that are manipulative and hostile and Eurocentric and linked up with market economy and global hegemony and oil spill…." However, it does not mean that Peter did not give me any message about his conception of global citizenship. Throughout the conversations with him, I learnt that the existing view of "global citizenship" and its ideals are too abstract. For him, the current tendency of discussing "global citizenship" and "globalness" in this abstract manner overlooks the importance of "localness." Thus, he assumed that global citizenship would be more practical and helpful if people recognize the non-duality between "globalness" and "localness." Put differently, like the relationship between "self" and its "field," people should recognize the interpenetration between "the local" and "the global." Thus, the practice of global citizenship, for him, should be right "here and now," or should be enacted on the principle of "thinking and acting locally." He explained further, "Practice

isn't global. It's always like sitting and having something come up and then working, dissolving that, … again and again." This statement together with what he indicated throughout the interviews made me understand that global citizenship practice, in his assumption, is the practice of maintaining composure whenever suffering (or an issue) arises and the practice of discerning all possible specific steps and being willing to go through all of them when dealing with an issue. Thus, it would be better to stop thinking and talking about global citizenship in an abstract and unrealistic way as people generally do currently. It seemed that Peter wanted to convey his words to awaken the world to what he believed to be true, "there is no such a thing as 'global citizenship'" or there is no global citizenship as a substance. On my way home, I kept thinking about his statement: "'[H]ere we are.' So, maybe that's what global citizenship is on. 'Here we are.'" And thus my journey to find a definition of global citizenship, from Buddhist perspectives, was still an open-ending story.

In brief, the findings revealed that global citizenship consists of the following aspects: (a) a sense of citizenship that transcends any divisive border, (b) deep respect with appreciation of interdependence and acknowledgement of equality, (c) deep ecological understanding and ethics from within, (d) global citizenship as a journey from within, (e) nondual compassion, (f) action from the space of awakening; and (g) a sense of citizenship that cannot be reified, after all.

Discussion

In what follows, I will present how my findings could inform the relevant mainstream literature *or* how they may contribute to the related scholarship from Buddhist perspectives.

A Buddhist Dimension Added to Mainstream Views on Global Citizenship

As indicated earlier, the data synthesis from all the participants' points of view led to an identification of global citizenship with the following properties; namely (a) a sense of citizenship that transcends any divisive border**;** (b) deep respect with appreciation of interdependence and equality; (c) deep ecological understanding and ethics from within; (d) global citizenship as a journey from within; (e) nondual compassion; (f) action from the space of no-self; and (g) a sense of citizenship that cannot be reified.

Global citizenship, as explored in the literature review from the mainstream, consists of six essential elements; namely (a) a sense of citizenship beyond the boundaries of the nation-state (Jefferess, 2012; Schattle, 2008; Stevenson, 2011; Tarc, 2011), (b) expanding the scope of concern through the acknowledgement and awareness of global interconnectedness (Kleingeld, 2012; Schattle, 2008), (c) active citizenship (Davies, 2006; Leduc, 2013; Schattle, 2008; Wright, 2012), (d) responsible citizenship (Jefferess, 2012; Shattle, 2008; Taylor, 2012; Wright, 2012), (e) respect for diversity (Andreotti, 2011; James, 2008; Schattle, 2008; Tarc, 2012), and (f) working toward social justice (Schattle, 2008; Swanson, 2008; Tarc, 2012; Taylor, 2012). In this section, I will discuss how Buddhist conceptions of global citizenship, from my findings, may add one dimension to each of these six elements.

A sense of citizenship beyond the boundaries of the nation-state. As advocated by some contemporary scholars in the field of global (and cosmopolitan) citizenship, global citizens are expected to think and have commitments not only to their nations but also to all fellow humans. For example, Stevenson (2011) put, "[a] genuinely cosmopolitan citizenship would come about when citizens had the possibility of participating within a

polity that was not exclusively tied to national borders" (p. 243). A similar sense of

citizenship beyond the nation-state was also brought up by Schattle (2008):

> Nationalism as consciousness, though, tends to emphasize conformity and
> homogeneity, and defenders of the nation-state as the exclusive basis for political
> community maintain that a shared consciousness cannot develop beyond the nation-
> state. In contrast, for those thinking and talking about global citizenship, the
> "civilization which is a common possession" does not correspond evenly with the
> borders of the nation-state. What global citizenship as awareness seems to involve
> for individual persons can be explored first with regard to self-awareness and then
> with respect to outward awareness of one's surroundings and the world. (p. 28)

From the findings, I would say that some Buddhists share this tendency of global

awareness; namely extending awareness beyond the nation-state to the whole world. Like

these thinkers, Buddhists do not support the national consciousness. The results of this

research suggested that such consciousness is nothing other than a kind of delusion, now at

the national level, of a solid self or nation, which is rendered rigidly bounded and separated

from others on the exclusionary basis. As participant Allen expressed, like an individual

who has the wrong view of self, "citizenship" is generally grounded in exclusion or used as

"a contrast term." Thus, "nationhood is a panic reaction, just like selfhood" (Peter).

Consequently, as indicated in the findings, these delusions lead to wars, hostility, and other

kinds of suffering. No doubt, such a sense of citizenship is antithetical to global citizenship

in Buddhist ideals.

However, unlike those thinkers, I recognized that some Buddhists go further by

suggesting a universal or cosmic awareness. This point was found in Jane's notion of

"cosmic citizenship" and Amanda's concept of "universal citizenship." This awareness, in

Amanda's explanation, comes from the deep belief in the interconnectedness of all beings,

human vs. non-human and visible vs. invisible, in the entire universe. I think this is a *novel*

idea brought by my findings. It is new not because the concept of universal citizenship is

original or because the concern extended to all sentient beings is unique. In my view, the

concept is new in its *connotation*. From the data, I infer "universal citizenship" is a nice

marriage, as a product of my participants' creativeness, between the discourse of boundless

love in Buddhism and the discourse of (global) citizenship in the mainstream. Thus, this

concept not only signifies a sense of limitless love for all beings traditionally cherished in

Buddhist practices mainly through *mental wishes* and prayers (a point suggested by Mary)

but also connotes an expectation of specific *projects* at both individual and collective levels

(a strategy advocated by Allen). Although no data indicating how these projects should

look like were found, the concept at least offers a starting point, in my view, that calls for

further actions (other than wishing) in terms of extending humans' care and responsibility

for beings beyond the earth.

Expanding the scope of concern through the acknowledgement of global

interconnectedness. The mainstream literature on global citizenship I have read also

suggests that global citizens should extend their scope of concern to the whole humanity.

For example, recall Martha Nussbaum's "concentric circles" and her ideal of "world

citizenship" in which she emphasised, "we need not give up our special affections and

identifications, whether national or ethnic or religious; but we should work more to make

all human beings part of our community of dialogue and concern" (1997, pp. 60-61)**.**

Certainly, this scenario is ideal. However, a question regarding this arises, "What really

motivates people to extend their circle of concern?" Kantian versions of cosmopolitanism

may give an answer. That is, people should understand that they all are fellow citizens of

the whole moral community. For Kant, "all rational beings are conceived (and should

conceive of themselves) as fellow citizens in a moral community that transcends all other

communities, and that all are united into this community by common laws" (Kleingeld, 2012, p. 17).

However, my research findings revealed some Buddhists' concern. That is, although people can rationally understand that they are fellow citizens of the whole world, it does not necessarily mean that they would relate to their fellows in a *heartfelt* and *loving* way. In some aspect, such intellectual ideals are still abstract and not very realistic. In this regard, the reader may still remember Allen and his "less abstract and undifferentiated" conception of global citizenship in which people are supposed to make particular and authentic connections with those from other countries rather than thinking that they are citizens of the world while still behaving "as if they have a very limited scope of concern." To avoid this issue, Allen suggested that people work with their minds together with other projects. He said:

> I think that Buddhist practice or mindfulness practice is the third term there. So, we have rational calculation and abstract reasoning, we have particular experiential connections, and then thirdly there may be a way of inquiring into our own minds that could show us, for example, that our sense of separateness from other human beings is an illusion.

In this respect, it is clear that Buddhism adds one component. That is, in order to extend their scope of concern to all (human) beings in a *genuine* way, people should pay attention to the role of their *minds* in facilitating or preventing this process.

In a related aspect, it is *not* sufficient for global citizens to be informed or to have just intellectual global awareness. They need to cultivate good qualities as well. Indeed, Rose, my participant, held that "global citizenship is more than collecting information. Yes, it is important to have knowledge and information but there are also personal qualities that need to be cultivated." Thus, for her, global citizenship "is to take the path of

compassion. It is a way of being; it is a combination of deep transformation and action. It is serving and acting in the world, but basing action on this transformed sense of self." Certainly, this transformed self is closely associated with the transformed mind. Rose's idea reminded me of a point posited in "*Developing a Global Dimension in the School Curriculum*" (2000). Accordingly, global citizenship is defined as "[g]aining the knowledge, skills and understanding of concepts and institutions necessary to become *informed* [emphasis added], active, responsible citizens" (p. 8). I saw that the values expected of a global citizen put in this statement are not contradictory to Buddhist ideals. However, for Buddhists, these visions can hardly be realized if the role of the mind is not addressed.

In brief, from Buddhist perspectives, working with the mind through meditation practices is critical to facilitating *authentic concern* for others.

Active citizenship. Global citizenship, in mainstream conceptions, is closely connected with active citizenship (Ahmad & Szpara, 2005; Davies, 2006; Leduc, 2013; Schattle, 2008; Wright, 2012). My interpretation of what emerged from the relevant literature is that being active is broadly synonymous with active political and social participation, directly or indirectly. For example, Schattle (2008) argued that "[t]he most basic version of global citizenship as participation involves simply contributing to the political or social life of a community, even if one is not necessarily legally a citizen of the country in question" (p. 40). A similar view of "being active" is also found in Davies's (2006) articulation of "active role" that includes three key aspects; namely "a concern for social justice; rights; and culture and cultural conflict" (p. 5).

The findings of my research indicated that Buddhists do not deny the importance of these activities; namely political, social, and community participation; however, they add another dimension: *spiritual practice*. In other words, alongside these activities, global citizens are expected to work with their minds so that they could be more peaceful, insightful, and compassionate. That is why Jane argued, "relaxing is a kind of social activism. In a tense and anxious culture, relaxing is a form of countercultural activism." Also, Amanda suggested that Buddhist activists should continue to study Buddhist teachings, contemplate Buddhist teachings, and practice meditation while they are engaging in whatever social justice activities. In conclusion, from these Buddhist perspectives, being active not only means having political or social engagement but also means having spiritual practices.

Responsible citizenship. Another key aspect of global citizenship is global responsibility. According to Schattle (2008), "The terms 'global citizenship' and 'global responsibility' often seem interchangeable" for perceived global citizens (p. 32). Also, according to Davies (2006), "Global citizenship is based on rights, responsibility and action" (p. 7). Schattle's (2008) research revealed a way to frame "global responsibility": "The qualities of responsible global citizens emphasize both moral accountability and solidarity toward all life on the planet. Responsible global citizens… make decisions that account for likely impacts on wider constituencies than any particular country of origin" (p. 39). As responsible citizenship entails "moral accountability," it leads to two interrelated questions:

Theoretical foundation. Emerging from the related literature is the question to the effect that "What theoretical foundation may help establish a set of universal ethics or

responsibility, without causing conflicts with local values or perpetuating injustices?" (Dower, 2008; Naseem & Hyslop-Margison, 2006; Wright, 2012). This question is not satisfactorily addressed, especially when the notion of "shared values" is not convincing to some. Indeed, recall Dower's (2008) criticism, "Those who accept a global ethic and work toward realizing it are in effect attempting to impose their values on others" (pp. 46-47).

Universality. In turn, "whose universal?" is questioned (Dower, 2008; Wright, 2012) because the reality has proved that "[t]he instrumental rationality of Western modernity has specialized in steamrollering indigenous knowledges and cosmologies under the banner of a fundamentally Euro-American 'universality'" (Wright, 2012, p. 50).

In these two aspects, Buddhism may have something to offer. First, as for the question regarding theoretical foundation for global ethics, my research findings gave me an answer. That is, there cannot be a set of universal values imposed from without to make people become ethical. Rather, ethics actually come from *within*, through spiritual practices, or more specifically contemplation and meditation. Thus, this kind of ethics is *deep*, *voluntary*, *context-dependent*, and infused with *compassion and wisdom*. From the findings, I imagined some Buddhists would suggest that instead of being trapped in the debate over whether there is (or should be) a set of universal ethics, people should be open to another scenario: relating to their space of awakening and trust this inner ethics teacher. Then, they would know what to do in a given situation. Relating to the space of awakening, the source of peace, compassion, and wisdom, also means living in harmony with the universal law. Amanda even held that when people adhere to the law of life, they do not need to rely on (social) rules to be *ethical*.

Second, as for the question of "Is there universality?" from the results of my study, I believed some Buddhists would say "No, yet, Yes." It means there is *not* a universality that can be conceptualized simply because it is beyond the conceptual mind. Recall what Rose said earlier: "We are both manifestations of the same deeper infinite reality. We're part of the same deep oneness ... we know the entire creation is all part of the same aspect, the same web of life." This "infinite reality" can hardly be conceptualized because, for Rose, it is beyond the "thinking me" which, in my interpretation, is always narrower and smaller than the infinite world it tries to describe. From another perspective, it was believed that people do have a shared value. However, this value is *nameless and ungraspable* because it is still in the form of *possibility*. This possibility, as described earlier, was viewed from both "basic goodness" and "the eighth consciousness" perspectives by Tim. As for the former, he said, "that kind of possibility is basic goodness." In terms of the latter, he said, "you experience possibility because [the eighth consciousness] is pregnant with all kinds of possibilities of all the seeds you put there." Since each individual possesses basic goodness and the eighth consciousness, I would say that the infinity of possibilities could be taken as a universal value. However, as it is in the form of endless potential, it cannot be grasped in all senses.

To sum up, there are two main points regarding responsible citizenship. First, Buddhism offers one dimension to view global responsibility: a true ethical person is one with a deep ecological understanding and hence with conformity to the universal law. This sense of ethics comes from within, which is voluntary and deep. However, it is flexible and notably infused with wisdom and compassion. Second, from a Buddhist perspective, there is not a universality that is solid, conceptualized, and graspable; rather universality is

forever nameless and endless because it refers to the infinity of possibilities. In my view, this second point suggests the necessity for solidarity, at whatever level, because people always need their fellows to enrich themselves in whatever sense. (This point would be detailed in the "knowledge" subsection afterward). Thus, it would be arbitrary if a culture claims that it possesses or has the privilege to access the truth and hence imposes its ideas on others. In short, the findings let me conclude that instead of either looking for a version of ethical universality that applies to everyone or despairing with the belief that such a thing does not exist, it would be possibly better to learn from different individuals or cultures and promote fraternity across humanity, simply because each self just knows part of the universe, not the whole of it.

Action toward social justice. My findings earlier indicated that there are two kinds of action: skillful action from a clear(er) mind or the space of no-self *and* unskillful action from a clouded mind or the locale of ego. In fact, the discovered information regarding unskillful action is not quite original because there is a substantial body of mainstream literature on global citizenship education discussing this issue (for example Cook, 2012; Jefferess, 2012; Taylor, 2012) although these authors did not call it "unskillful work toward social justice." Taylor (2012) addressed the "relation of helper-helpless in the act of charity" (p. 181), and for her, "[t]his relation is cemented in the promise of gratitude from the 'helped' and the acquisition of enhanced 'intercultural' cosmopolitan competencies by the helper" (p. 181). Recall Cook's (2012) example of social work coming from ego-centric motives. In this story, Western women came to Gilgit, in the name of help, wanted to build a better self-image or "achieve some sense of personal autonomy" (p. 129) by regarding local (disadvantaged) women as their foils. Or, some global citizens were

perceived to "utilize the knowledge, and indeed lives, of others as objects of their own knowledge production and skills development (Jefferess, 2012, p. 35). Thus, as noted, my research results in this aspect are not novel.

However, the findings regarding skillful action may be remarkable. As presented previously, skillful action is one that comes from the space of awakening or the space of peace, wisdom, and compassion. These results may add one dimension to common global citizenship practices. As demonstrated in a chapter earlier, from a post-colonial perspective, there are some perceived limitations of global citizenship practices constructed in the colonial framework. Thus, some scholars suggest destabilizing the dualistic conception of self held by some First World people. However, they admit to having some difficulties in so doing because in order for the people involved to have a sense of responsibility, they are expected to experience uncomfortable moments when their identity is under threat. Thus, the learner tends to have "injury" when he or she is exposed to "the violence implicit to the colonial relation and to a learning encounter that threatens to overwhelm the learner with infinite responsibility for the Other's suffering" (Taylor, 2012, p. 189). Dangerously, such feelings may lead to colonial reactions in self-defence.

Fortunately, the findings of my research bring good news. That is, for students to be good citizens, or more specifically to do skillful work, such traumatic moments are *not* always essential. Relaxed and still moments may still be good alternatives. As posited by Jane, "[R]elaxing is a kind of social activism" or "relaxing has ethical consequences" and, for Rose, if people can cultivate that stillness in themselves, they would probably act from the position of stillness, from unconditional love, and thus they would not repeat violence and harm in the world. This is understandable because it was believed that people have a

space of awakening, which is covered by their busy thoughts and feelings. The state of relaxation and stillness can help them return to that space of no-self. Thus, relaxation and stillness have significant values in social activism. Then, practitioners can act, not only out of responsibility but also out of unconditional love and compassion, to help others.

Respect for diversity. There was a deep respect for diversity on the part of my participants, which was expressed in their deep awareness of interdependence and interpenetration. This was already reflected in the subsections regarding acknowledgement of equality and deep ecological understanding. Thus, I do not detail it here. What I want to highlight is that this respect is deep because it is infused with a recognition of *equality*. This point may inform the mainstream literature on global citizenship education in some aspect.

The literature indicates that respect for diversity is an attitude expected from global citizens (Schattle, 2008; Tarc, 2012). Specifically, "global citizenship education advocates a moral vision of treating the 'human family' as interconnected and therefore aims to promote respect of ethnic and cultural diversity both at home and abroad" (Schattle, 2008, p. 94). Particularly, in schools, [h]olding 'multicultural' events is a typical approach to addressing issues of diversity (James, 2008, p. 107). However, Andreotti (2011) gave a warning against an "uncritical approach to multiculturalism" (p. 153) because, for the author, it

> reinforces ideas of surface culture …, which result in the cultural or "ethnic" homogenisation of groups of peoples, foreclosing hybridity and heterogeneity in both northern and southern cultures and identities…. although this approach to Southern cultures can create the potential for respect for (generally homogenous) Southern perspectives and ontologies, it does not open the possibility for the attribution of equal worth to "different" individuals, social groups, ontologies and/or epistemologies, as the parameters for validity and usefulness of

knowledge/ontologies and notions of deservedness are associated with an idea of progress that is seamless, linear and (Western) knowledge driven. (2011, p. 153)

Herein, this respect seems not very deep because different individuals are not considered to have equal worth. As presented earlier, Buddhist respect for diversity seems *deeper* because it comes from the awareness of interdependence *and* the belief that all living beings have the potential to be awakened. On this foundation, all beings have equal worth and hence there cannot be a single ontological and epistemological version taken as an exemplar valid and superior to others.

Buddhist Ecology: Some Thoughts

Although Buddhism is misunderstood by some as disregarding the well-being of the earth, in reality preserving ecological environments is at the top of its agenda. More specifically, this task is a stream in "socially engaged Buddhism" (King, 2009; Kraft, 1994). Overall, due to its non-dualistic view of self and nature and its perception of interdependence of all beings, Buddhist ecology is perceived by some scholars as deep ecology (Barnhill, 1994; King, 2009). Buddhist ecological activities range from performing spiritual or mindful rituals in order to raise awareness of the inextricability between humans and nature, having non-violent protests against cruelty to animals (King, 2009) to launching projects/programs to protect endangered forests (Kraft, 1994). In this subsection, on the foundations of my findings, I will discuss three issues brought up in three pieces of writing respectively.

Deep respect and intrinsic value. Bai and Scutt (2009) in their article entitled "*Touching the Earth with the Heart of Enlightened Mind: The Buddhist Practice of Mindfulness for Environmental Education*" argued for deep respect for all beings by realizing their "intrinsic values" (p. 95). They explained, "By 'intrinsic value' we mean

valuing something not for its utility or instrumental value to us, but for its own existential

integrity and legitimacy of right to *be for itself* [emphasis original]" (p. 95). But the

question is, "On what (ethical) foundation is intrinsic value based"? As far as I understand

the article, not all theories, despite their acknowledgement of the interrelatedness between

self and nature, give satisfactory answers. For instance, drawing on Smith (2001), Bai and

Scutt (2009) wrote:

> [Q]uantum mechanics cannot provide us any ethical direction since we do not
> experience value in nature on the peculiar quantum scale but instead on a human
> scale. We value flora, fauna, rivers, and mountain ranges on the scale at which we
> experience them with our senses. (p. 98)

Also, the authors put, "Knowing that on the quantum scale we interpenetrate and merge

with other life and objects does not give us the necessary *experiential insight* [emphasis

original] to move us beyond a dualistic mode of perception towards a nondualistic

experience" (p. 98). Again, drawing on Smith's (2001) idea, the authors wrote:

> Smith argues, we should be paying attention to nature as a medium that has
> "constitutive values" (p. 129), and we can only experience and participate in their
> constitution if we are careful and attentive to the circumstances in which they arise.
> (p. 98)

On this foundation, Bai and Scutt made a suggestion:

> [T]o pay attention to the natural and social mediums we live in, where value is
> constituted, requires us to see and feel ourselves as part of it, and this, we propose,
> requires a wider sense of self—a nondualistic sense of self. (2009, pp. 98-99)

In my understanding, from the perspective of the "constitutive values," the intrinsic value

of nature or the surrounding environment is based on the fact that humans are

interdependent with it or that they are part of nature. Put differently, nature is an extended

self of humans.

Along a similar vein, my research results may add another answer to the question,

"On what (ethical) foundation is intrinsic value based?" As presented earlier, from the

perspective of the "constitutive values," nature or all beings have intrinsic values on the

principle of interdependence and interpenetration. As displayed earlier, the findings of my

study confirm this assumption. Remarkably, my findings add another perspective to the

view of intrinsic value. Recall Amanda, my participant. She said that

> all beings do have Buddha nature, whether or not they know it or can sense it, it
> doesn't mean that it's not there. So, they don't have to be able to know they have it
> or be able to sense it for it to be there, like an animal or a plant, they still have it
> even though they don't know about it. So, most beings are unaware of Dharma. But
> humans can be aware of it. And it doesn't mean that it's not there. It doesn't mean
> that Buddha nature only exists in all humans.

In her statement, all beings have their own values and these values are of equal worth

because they, like humans, possess Buddha nature even though they are unaware of that. I

would name this standpoint the perspective of "*distributive value.*" From this position, all

beings have intrinsic values and these values are equally admiration-worthy because they

all *share* Buddha nature or the enlightened nature. I could imagine that, in this belief, all

beings are nothing other than various manifestations of the same perfect-in-itself source—

Buddha nature.

To conclude, I would say that if the "constitutive value" perspective allows us to

think that we should have deep respect for nature (with other beings) because we are parts

of it or, alternatively put, nature is our extended self, then the "distributive value"

perspective, arising from my study, would assume that we should have deep respect for

nature because all creatures, including human beings, share the same perfect source.

Buddhism: supports or neglects the earthly environment? In the article

"Environment or earth sangha: Buddhist perspectives on our global ecological well-being,"

Habito (2007) raised a question, "[D]oes Buddhism support and foster active concern for and engagement with our ecological wellbeing on this planet?" (p. 132). Then, the author wrote, "my short answer would be 'Not necessarily, but yet, possibly'" (2007, p. 132). On the negative side, the author offered the following explanation. From a Buddhist perspective, there are three realms of beings; namely the "realm of desire," the "realm of form," and the "realm of no-form" (p. 133). Human beings dwell in the realm of desire while Buddhas transcend these three realms and attain enlightenment or ultimate liberation in nirvana. On this foundation, Habito held that some Buddhist followers may not take the earth seriously because their end goal is nirvana and thus sooner or later they will leave the earth behind:

> In the above doctrinal and cosmological scheme, then, concern for 'the environment' can be set aside as a non-issue. The physical world, what is referred to as 'environment,' is merely the 'receptacle' that living beings presently inhabit, and which is left behind as one moves on in the path of purification, toward the ultimate goal; that is, the realm of the Thus-gone (Tathā-gata). (2007, p. 133)

Therefore, taking care of the environment is not a matter of concern in this doctrine. In addition, some Buddhists may have another reason for not taking care of the environment on account of their belief that everything will be destroyed in the end or that everything is impermanent:

> The value of 'the environment' is all the more diminished, from a Buddhist perspective…. The universe is seen as repeating a cycle that includes the four phases of arising or creation, maintenance, annihilation, and a return to the state of nothingness, out of which, after countless aeons, the cycle begins again. If this universe, which includes our Earth …, is ultimately going to be annihilated, there is no motivation to take any steps to preserve it from inevitable destruction. (2007, pp. 133-134)

However, on the positive side, the author put that the earth is taken care of by Buddhists with a belief in a nonduality between samsara (the cycle of life and birth) and nirvana (the

state of enlightenment or ultimate liberation). Accordingly, this earthly realm is still

appreciated because it is a place where enlightened beings "seek to be reborn, not out of

karmic necessity but out of compassion and with the intention to liberate all beings from

their various forms of *dukkha*" (2007, p. 135). The author assumed that this Buddhist

doctrine may "provide grounding for more positive approaches for contemporary

Buddhists in grappling with the ecological question" (2007, p. 135). In the third section,

Habito argued that given the environmental crisis in the globalizing age which is

threatening human survival, even Buddhists adopting the first doctrine cannot dismiss this

issue. In this respect, the author took Dalai Lama's approach as an exemplar. In a public

talk, Dalai Lama, on the one hand, affirmed that the aim of Buddhism is to attain ultimate

liberation through efforts to purify or develop the mind. However, on the other hand, he

still put emphasis on the necessity of taking care of the earth because, for Dalai Lama,

"taking care of the Earth" is understood as "taking care of our own house" (Habito, 2007,

p. 136).

In this regard, the findings of my research offer another justification for the need to

preserve the earthly environment despite the practitioner's aim to attain ultimate liberation

and despite his or her awareness of impermanence of things, including the earth. In the

former sense, although attaining enlightenment is the practitioner's ultimate aim, he or she

cannot overlook the importance of taking care of the earth and all living beings on it. This

idea came to my mind thanks to Amanda's articulation of "boundary" aforementioned. In

her explanation, "moral conducts" are like a boat to help people get to the other shore of

liberation. Synthesising all the pieces of information from Amanda's account, I concluded

that taking care of the environment and all beings is also a moral conduct and thus could be

considered as a means for practitioners to attain liberation. From this perspective, in my interpretation, the earthly environment, in a way, is a boat to help the traveller go to the other shore. In this aspect, the appreciation of the mortal environment, as a boat, is no less profound than that of "our own house" in Dalai Lama's ecological approach. In both scenarios, although the "boat" and the "house" are not meant to be the ultimate dwellings for the person, they must be taken care of. The Lama's approach makes sense to me because very few people neglect their houses just because they will leave them sooner or later. In Amanda's approach, it is clear that nobody can go to the other shore without a boat. Moreover, if the other shore only admits people with perfectly moral conducts, then I inferred, nobody, with such moral quality, would overlook the well-being of all creatures.

In the latter sense, from my research results, I conclude that the Buddhist awareness of impermanence or inevitable destruction is not necessarily synonymous with the neglect of the worldly environment. Rather, the awareness of impermanence may lead to a positive attitude: working for environmental justice without panic. I learnt this from Peter. The reader may still remember Peter's conception of (no)self in which self is believed to be interdependent, infinite, and complex. This may lead to panic. However, he advised that people do not have to fear. They should maintain composure. I realized that his conception of (no)self informed his view of environment or of whatever. Remarkably, he seemed to support Nhat Hanh's viewpoint that "[n]o civilization is ever survived, and until you take that to heart you can't be a good worker for the environment" in response to David Suzuki's concern about the potential loss of "our civilization." He said that Nhat Hanh's idea was powerful to him:

> [I]t's like stop panicking. It's panic that creates the Tar Sands in Alberta. That panicky tone of voice about securing our oil supplies was exactly the tone of voice

of the environmentalists who were using it in order to stop the Tar Sands. And then, we get the third voice going "Stop panicking. No matter what you do, it is not going to survive. It never has survived in the past." You know why? Because there's no such a thing actually…. The thing you are trying to save, "our civilization," you know, there is no such a thing…. You are trying to make it permanent, aren't you? If that's the base of your action, you're acting on a delusion. And until you let that go, you can't actually be effective.

From Peter's interpretation of Nhat Hanh's standpoint, I understood that Buddhist awareness of inevitable destruction of things does not always lead to the neglect of the environment. Neither does it necessarily entail efforts to preserve the environment with attachment or fear. Rather, this awareness may help environmentalists stay *calm* during their process of working for the earth's sake. And perhaps, this is an effective strategy.

Buddhism—do only humans and animals experience suffering? As indicated earlier, although ecological Buddhists show their concerns to all beings, from some Buddhist perspectives, only humans and animals have suffering. For example, as King (2009) put, "it is basic to Buddhist ethics to avoid harming animals and to have compassion for any being—human or animal—that suffers" (pp. 120-121). The point that inanimate objects do not have suffering is expressed more clearly by Gyatso (2008): Inanimate objects such as trees or plants do not experience happiness or suffering because they do not have consciousnesses or the mind and thus they are not able to create karma. However, there is a contrary view from my findings. Recall Amanda's perspective. For her, plants or trees still experience suffering. She believed that they can move away from pain and harm, whatever things they do not like. She said:

Planted in the ground, they are limited to what they can do, but they try to avoid it…. I think we are so human-centered, we don't give the full value to other phenomena, saying that plants can't become enlightened.

Then, Amanda believed that trees still have the potential to be reborn as humans. Being able to be reborn indicates that trees have karma and thus, as I inferred, they still have consciousnesses or mind. Clearly, this is a controversial issue, which invites further research and discussion from (Buddhist) scholars. However, at least, Amanda's view brings inanimate objects' well-being and their (possible) voices into our attention, raising our awareness of (possible) equality among *all* beings in the sense that they all have potential to be reborn in any form and become enlightened.

Summary of the Chapter

The findings provided answers to my second research question, "How might Buddhist educators and teachers' conceptions of (no)self inform their ideas of global citizenship?" In all cases, I found out that my participants' views of global citizenship were grounded in their conceptions of (no)self. After all, I could not find a clear definition of global citizenship because one participant held that global citizenship is not a reified thing. However, I could still identify some aspects of this concept: (a) a sense of citizenship that transcends any divisive border**;** (b) deep respect with appreciation of interdependence and acknowledgement of equality; (c) deep ecological understanding and ethics from within; (d) global citizenship as a journey from within; (e) nondual compassion; (f) action from the space of awakening; and (g) a sense of citizenship that cannot be reified, ultimately.

With reference to the conception of global citizenship arising from the mainstream literature, these results add a dimension to each of the six aspects in that conception of global citizenship. First, like these scholars, some Buddhists argued for a sense of citizenship beyond the nation-state boundaries. However, the findings suggested that this sense of citizenship should go beyond the planet. That is why global citizenship was also

understood as cosmic or universal citizenship. This point expresses a deep awareness of the interdependence and interpenetration of all beings in the entire universe. Second, like some other scholars, my participants agreed that the scope of concern should be expanded through the awareness of interconnectedness. Nevertheless, for them, rational awareness of global interconnectedness is not sufficient. People should have authentic awareness as well. To accomplish this, people should explore the deeper part of their minds and realize the nature of their ego's self-defence mechanism, which hinders them from having heartfelt concern for others. Third, as for active citizenship, in the relevant mainstream literature, social and political participation is a popular form of active citizenship. The findings offered another form; namely *spiritual* practices, or mindfulness and meditation practices. Fourth, like in the mainstream views, responsible citizenship is not absent in these Buddhist conceptions of global citizenship. However, from a Buddhist perspective, there are two points to consider. The first point is that, instead of trying to look for a universal set of ethics, ethics from within are valued. Accordingly, an ethical person is one with deep ecological understanding of the interdependence of all beings. Together with this understanding is the voluntary adherence to the law of universe, including the law of karma. One example offered to illustrate how to live in accord with the law of life is walking the Eightfold Path. However, no participants denied the importance of social rules or laws, given that not all people are kind. That said, it was believed that people's ethical awareness and behaviour would be much deeper if they have a deep awareness of interdependence and simultaneously have a connection with their space of awakening through meditation. It also means people should trust and cultivate their inherent goodness, which in turn would let them know what to do ethically in a given situation. Thus,

Buddhist ethics are not morally right or wrong, and a Buddhist ethical decision does not necessarily give an answer to the right or wrong question. Yet, deep compassion would still ensure a better world. The second point in this theme of responsibility is that, from a Buddhist perspective, there is no universal value that can be conceptualized because all beings are assumed to be the manifestations of the infinite, which is beyond the conceptual mind. From another perspective, it is believed that people do have a shared value. However, this value is *nameless and ungraspable* because it is still in the form of *possibility*. This possibility was viewed from both "basic goodness" and "the eighth consciousness" perspectives. Fifth, the findings distinguished between skillful work and unskillful work toward social justice. The former comes from a clear(er) mind, a mind that is free from delusional thoughts and emotions. This clear mind is associated with the space of awakening, where there is nondual awareness or the awareness that there is no real separation between self and others. This awareness facilitates deep or unconditional compassion. In contrast, the latter results from a clouded mind that is full of delusional assumptions, arrogance, and prejudices. Unskillful work was assumed to be less effective, if not harmful, because it may perpetuate the status quo or cause another form of suffering. Thus, those who engage in social activism were expected to constantly relate to their minds to challenge their previously held beliefs or drop their assumptions. Moreover, they should have a deep awareness of interconnection so that their action is actually compassionate. Sixth, as for respect for diversity, it was assumed that all living beings are equally important on the principle of interdependence. Besides this, all living beings were believed to share some features. First, they can be enlightened sooner or later. Second, they have the potential to be born in different forms in different lives. Third, they all wish to be happy

and free from suffering. Thus, respect for diversity, in my findings, is deep and contains a recognition of equal worth among living beings.

In terms of Buddhist ecology, the findings offer some perspectives alongside existing Buddhist views of the relevant subject matters. First, with reference to respect for diversity, my research results offer what I called the "distributive value" perspective to the Buddhist literature on a similar theme. For example, as expressed in the work by Bai and Scutt (2009), the "constitutive value" perspective holds that nature (with other beings) and humans are of equal worth because human is a part of nature or, put differently, nature is human's extended self. The "distributive value" perspective, arising from my study, assumes that all creatures, including human beings, are of equal worth because they all share the same perfect source. Second, in response to Habito's (2007) concern that some Buddhists may neglect the earthly environment due to their ultimate aim being to leave this world for nirvana and their belief in the inevitable destruction of things, my findings suggested that some (other) Buddhists with a similar aim and belief still have reasons to do otherwise. The first reason is that to be qualified for nirvana, the practitioner must have a pure mind and an absolutely compassionate heart. In turn, a person with such a mind-heart cannot neglect the well-being of others on earth. Second, awareness of inevitable destruction does not always lead to neglect of the environment. Rather, this awareness may help environmentalists stay *calm*, without fear, while they are working for environmental justice. Finally, my findings raised a viewpoint that is different from some Buddhist perspectives. That is, trees or plants were believed to be able to experience suffering and to be (re)born as humans. This view is contrary to Gyatos's (2008) who assumed otherwise.

This finding is striking because it invites further research on this and also draws more attention to (possible) voices and feelings of such beings.

In brief, in response to my second research question regarding Buddhist conceptions of global citizenship, my research results showed that like (no)self, there is not a clear definition of global citizenship. In other words, the understanding and practice of global citizenship is context-sensitive and individual-specific. In this sense, the ethics that inform the individual's practice are more from within than from without. However, at the heart of any expected scenario is a nondual compassion, or a wisdom-based compassion, the depth of which varies from practitioner to practitioner.

In general, there are three striking contributions of my research regarding the second question. *First*, the concept of "universal citizenship" connotes a sense of responsibility and concern extended to beings beyond the earth. This concern is expected to be expressed not only in humans' mental wishes for them but also in concrete projects, both solitary and collective. *Second*, the findings challenge the belief that inanimate objects do not experience suffering and do not have consciousnesses. *Third,* the idea that "global citizenship" is not a reified thing is unique. Although the concepts of "not a reified thing" and "global citizenship" are not new separately, the combination is unique in its connotation: it gives a warning about possible dangerous consequences of any attempt to define, solidify, and universalize it. Also, in this sense, global citizenship practice is always local and specific. If there is something global in the practice, it is the practice of maintaining composure whenever particular suffering arises and the practice of discerning all possible specific steps and being patient to go through all of them while dealing with the issue.

CHAPTER SEVEN: FINDINGS AND DISCUSSION REGARDING BUDDHIST CONCEPTIONS OF GLOBAL CITIZNESHIP EDUCATION

The findings in this section provide the answers to my third research question: "How might Buddhist educators and teachers' conceptions of global citizenship contribute to global citizenship education?" Five components will be displayed: (a) knowledge, (b) skills, (c) attitudes, (d) actions, and (e) effects of Buddhist teachings and Buddhist practices on students. Each component consists of specific themes described in what follows. I believe that the reader is, more or less, familiar with my participants and their conceptions of (no)self and global citizenship. This allowed me to present the findings and the discussion below in a point-by-point format, without worrying that your stream of consciousness might be interrupted.

Knowledge

The data revealed two aspects of knowledge: (a) self-emerging knowledge and (b) other Buddhist philosophy-related knowledge.

Self-Emerging Knowledge

I discovered a kind of knowledge vital to global citizenship. I named this knowledge "self-emerging knowledge." My investigation helped me identify its properties below:

Knowledge emerging from the space of awakening. Let us meet my participants again.

Rose. Rose's conception of global citizenship derived from her concepts of self and Self, and thus, in her view, global citizenship should be the path of compassion. In this sense, the global citizen's action was expected to come from the space of awakening or

what she called the space of "deep understanding of interconnection, of oneness."

Throughout what she said, I had a sense that as a teacher, Rose tried to awaken her students

to what is beyond their intellectual minds, helping them trust and uncover their hidden

treasure. She said:

> I have tried to give students strength to trust that gut feeling when they are in
> teaching situations so that the expression of love can prevail…. This is something
> that is difficult to teach through words; it is something that I try to draw out in
> students. What I am trying to say is I try to draw that out those good qualities that I
> assume they have, including caring for others and for their students.

I understood that what she called "gut feeling" contained a kind of knowledge or a kind of

wisdom that was hardly taught verbally. Rose believed that this wisdom is inherent in each

individual and ethically perfect by itself. Thus, as a teacher, she tried to awaken or pull out

this wisdom together with its accompanied good qualities in her students. As noted earlier,

I had a sense that this wisdom is beyond the intellectual mind, and, in truth, when Rose

quoted Gary Snyder, "Wisdom is intuitive knowledge of the mind of love and clarity that

lies beneath one's ego-driven anxieties and aggressions," she made me feel more certain

about my understanding. Indeed, by what she said both directly and indirectly, I realized

that wisdom is not quite the same as knowledge coming from the intellectual mind. Rather,

it seems much deeper. It comes from "the mind of love and clarity that lies beneath one's

ego-driven anxieties and aggressions." This "mind of love and clarity" reminded me of the

space of awakening described earlier. I told myself then, "It is so amazing. There is still a

source of knowledge beyond the intellectual mind." I kept exploring this respect. Then, I

discovered that Tim had a similar assumption.

Tim. As indicated earlier, Tim believed in the "basic goodness" of self and the

world. On this foundation, global citizens, in his conception, are ones who believe in their

basic goodness and the basic goodness of the earth. They are willing to take care of their

minds and their bodies and extend that care to the earth and other beings. As I understood,

his expectation that global citizens should take care of their minds together with his belief

in unstable emptiness led to his preference for letting his students' wisdom emerge,

through their experience of impermanence, rather than teaching them things theoretically.

He said, "[W]isdom comes from our good hearts, not from somewhere outside our selves."

His statement reminded me of a similar idea from Rose. So excited, I returned to Amanda

and Mary's notion of "the subtle mind" realizing that the source of wisdom was also

believed to be inside the "subtle mind," through Amanda's confirmation. I began to

wonder, "How can we let this knowledge emerge?"

Knowledge emerging through meditation or skillfully relating to the deeper

part of the mind. While I was exploring the answer to this question, I was attracted to

Allen's data.

Allen. The reader may still remember that Allen believed in the interdependent

nature of self. Out of this belief, he assumed that global citizenship should be a dual path:

personal practices plus political activities. In his view, personal practices (or meditation

practices) are important because they have to do with exploring the mind and undoing the

illusion of a separate self the mind has constructed. I also learnt that Allen taught

meditation more directly than some other participants, as academics. On the way to find

the answer to my question, "How can we let this internal knowledge emerge?," I came

across Allen's description of mindfulness:

> I think [mindfulness] is learning to observe the behaviour of our own mind, so
> learning to notice when we're following a thought, and notice when we are staying
> with the practice, staying with the present moment and then that creates a space in
> which to notice something new. And something new can be about our bodily

experience, it can be about how busy our mind is, it can be about, you know, some insight that arises.

"*Some insight that arises*." I repeated his words, thinking, "It seems that we cannot create this knowledge or make this knowledge emerge. We just let it emerge through *meditation* or so." I felt more certain about this discovery, upon finding Rose quoting Gary Snyder, "Meditation is going into the mind to see this [wisdom] for yourself—over and over again, until it becomes the mind you live in." A similar assumption from Tim came to my knowledge, "Basically meditation is the skillful means of resting our minds, which will automatically increase our wisdom and knowledge." As with Rose, I also found that, for some other participants, this kind of knowledge was hardly taught. Thus, the participants tended to help their students let this knowledge emerge from themselves rather than teaching it. Emily revealed:

> I find it difficult to teach that knowledge [to become a global citizen]. I find it much easier to provide an opportunity for the student to discover that knowledge. So, I try to provide an opportunity for discovery by bringing them with me into areas for example, a community or into my examining room with the patient where there is an opportunity to become more aware of what they are doing to think about compassion, to think about non-judgement. If they can become aware, they will discover for themselves what it means to become a global citizen.

Emily believed that awareness would help this kind of knowledge emerge in her students.

Emily. As described previously, Emily's concept of awareness ran throughout her ideas. Emily thought that people, to become global citizens, should practice awareness of the fact that they all have a role to play in this world; also, they should practice self-awareness to reduce their sense of ego. That is why Emily encouraged her students to be aware of their previously held beliefs and prejudices against others so that they could become more open and compassionate. For her, after doing so, students would start to "reach out" or do good things. It is important to note that awareness was also a meditation-

associated skill to her. Emily affirmed, "when I do meditation, then I can practice that, awareness." And for her, awareness "is a way of uncovering that light"—the light from the crystal ball of the pure awareness, described in the previous section, or what I called the space of awakening. She articulated, "As soon as I am aware, negativity dissolves, and the light can shine through." In brief, awareness, or meditation in a way, could facilitate the light of wisdom within, and thus, for Emily, the global citizen would know what to do ethically. This point reminds me of Tim. Like Emily, Tim said that this kind of knowledge was not something that the teacher could give the student, which was expressed in his metaphor of "fishing" presented earlier. Rather, students could learn and feel it by themselves.

However, the data indicated that the role of the teacher and others was still important in facilitating the manifestation of that knowledge. For example, as mentioned in Emily's quote, although she found it hard to teach that knowledge, she still provided opportunities to facilitate her students' knowledge discovery or equipped them with skills of awareness. It was clear to me that the teacher still plays an important role in facilitating this knowledge. Besides teachers, peers or friends are no less important in this regard. I learnt this from Peter.

Peter. As introduced previously, Peter believed in the infinity, ungraspability, and interdependence of self. On this foundation, he assumed that there is a nonduality between the local and the global. Put differently, like the relationship between "self" and its "field," in Peter's articulation, there is interpenetration between "the local" and "the global." Since he believed in the complex nature of the self, he acknowledged the richness of the field. For that reason, in his class he taught students the knowledge that helped enhance their

openness for diversity. At the same time, he facilitated an open field that lets diversity emerge. In our conversation, I was attracted to his notion of "secret knowledge." I realized that it was a kind of insight coming from the state of stillness. A version of secret knowledge is, for him, the knowledge that is already in each individual, but he or she does not know it or does not articulate it well enough. "I know it but I don't know it," said he to describe this knowledge. Therefore, the person may need others, for example, a Sangha—a community of practitioners of Buddhism—to awaken it, to articulate it for him or her, or "to name it in the way we haven't named it before." By this concept of "secret knowledge," he also pointed to human (epistemological) limitations, as individuals, and thus people should appreciate the support of others in naming this insight. Here, I concluded, "Although this wisdom or self-emerging knowledge arises from within, the person may still need the help of others to make it fully manifest."

Then, I wondered, "Non-Buddhists may think this knowledge sounds religious. Is it true that this knowledge actually has a religious source?" From the data, I learnt that this knowledge does not necessarily have a religious source as it sounds. It is something that comes naturally from each individual, or specifically from their space of awakening, as described by some participants, through meditation including such aspects as awareness and stillness or relaxation.

Another curiosity came to my mind. I thought, "Non-Buddhists may wonder how we could know this knowledge is right or wrong?" Then, I found out that this knowledge was not meant to be tested in terms of being right or wrong. I had this conclusion due to my realization that self-emerging knowledge was assumed to come from the space of awakening, which was believed to be the space of nondual awareness—the awareness

beyond the logic of right and wrong. On this foundation, meditation is not subject to this

logic as well. I was more certain about this interpretation thanks to Rose, "meditation

allows us to sit with things, to be with things in their complexities and

ambiguities. Either/or thinking can make problems worse because it may serve to create

enemies." Rose's confirmation reminds me of Tim's explanation of "right" in the Eightfold

Path, "it is important to know that this 'right' is not just black and white. It's very open but

it's precise." Herein, "right" means "good" or "healthy." Also, for him, what is good or

healthy to each individual changes "every minute" due to situational changes; "right" thus

connotes a sense of flexibility as well. I continued my exploration, wondering, "If this

knowledge cannot be tested in terms of right or wrong, would it be helpful?"

Self-emerging knowledge: a teacher of ethics. I found it very interesting that

Rose made her students aware that to be global citizens they should trust their own "gut

feeling." For her, their "gut feeling" would let them know what "right" things they should

do in terms of showing care and respect for others. In her words:

> I teach students to start paying attention to their own moral and situational
> awareness. In teacher education, students sometimes learn to become less in touch
> with themselves and more dependent on external sources of authority. They
> sometimes learn to distrust their ethical instincts. They think: "someone else should
> tell me what I need to do; someone (or something) else should tell me what is the
> right thing to do." You know, they stop trusting that kind of gut feeling they have in
> themselves which may be very deep regarding right action.

Rose meant that students sometimes just rely on external sources and distrust their "ethical

instincts." Contrariwise, for her, the internal source may be a very good ethics teacher.

Notably, the point that one's gut feeling "may be very deep regarding right action"

reminded me of the notion of "acceptance" Rose had expressed earlier; namely accepting

things as they are, with inner clarity. "Now that we see that clearly, from the perspective of

"no-self," we can act appropriately." On this foundation, "right action" is ethically

trustworthy because it comes from the space of no-self, the space of *clarity* and

compassion. Likewise, Emily believed:

> [I]f I'm asking [students] to self-reflect, to be aware, to become more and more
> open-minded, I think the action will be that they will start to reach out to others …
> they might volunteer. They might advocate…. They would start to become global
> citizens.

And as put earlier, compassion, for Emily, is a hyphen between awareness and ethical

action.

In conclusion, from the data I discovered that "self-emerging knowledge" arises

from the space of awakening, can emerge through meditation practices, and is probably a

reliable ethics teacher. As this kind of insight was believed to come from a non-dualistic

locale, it was not meant to be tested in terms of being right or wrong. However, the effect

of its dictate would be ethically healthy because it was believed to come from the space of

clarity and deep compassion.

Discussion—Knowledge in the Global Class from Mainstream Perspectives

In the mainstream literature on global citizenship education I have studied, global

citizens are expected to have knowledge regarding "[s]ocial justice and equity,"

"[d]iversity," "[g]lobalisation and interdependence," "[s]ustainable development," "[p]eace

and conflict" (Oxfam, 2006, p. 4). The results of my study indicated that although it is

important to have knowledge or understanding of global issues in general, having an

intellectual understanding of these issues is not sufficient. For example, in Rose's view,

"global citizenship is more than collecting information ... it is important to have knowledge

and information but there are also personal qualities that need to be cultivated." Thus, the

role of what I called self-emerging knowledge is pivotal in this aspect. As described

earlier, this knowledge arises from the space of awakening with clarity, peace, and love.

Thus, it could tell the person what to do ethically. Even, it could motivate the person to act

more compassionately (Emily) or to engage with others more authentically (Rose). Indeed,

Rose told a story to illustrate, recalling the nuclear disaster happening in Japan in 2011:

> I was teaching a class at that time…. So the news was frightening … there were all
> these things going on in the news, and it was just obvious that the students were
> very, very upset. A couple of my students happened to be giving a presentation on
> global citizenship and they used the recent event in Japan as the topic of their
> presentation. Although they provided a lot of factual information for the class, they
> also allowed the students to experience a deeper sense of compassion which
> involved facing the fears they were experiencing. And so, it was really quite a
> beautiful class.

Herein, I learnt that when students can move beyond their intellectual understandings of an

event, then their hearts would be open, which in turn would let them know what to do to

contribute to the world, as a student and as a global citizen. Indeed, Rose continued:

> [T]hrough experiences like this, our class transformed and we really became a
> community. There were so many practical and insightful understandings that came
> out of that class. I felt that they became equipped to address complex global issues
> with their own students because of their own experiences. They were prepared in
> ways that couldn't come from just reading an article or having an intellectual
> discussion; there was more. I would say that the deep, heartfelt side of being human
> came out.

In short, the findings in this subsection convey a message that students should not only

have intellectual understandings of global issues but they should practice in such a way

that helps their self-emerging knowledge come out. This knowledge is desirable because it

would teach and motivate people to act and engage with others more compassionately and

authentically.

Other Buddhist Philosophy-Related Knowledge

 In addition to the self-emerging knowledge, I found out that some participants

taught or incorporate knowledge regarding Buddhist philosophy (Mary, Amanda, Tim,

Jane, and Allen). For example, Mary and Amanda taught their students basic Buddhist teachings. More specifically, Tim said that he taught Six Paramitas; namely generosity, ethics, patience, exertion, meditation, and prajna (wisdom). It is important to recall that Tim, Amanda, and Mary were meditation teachers at meditation centers.

Amanda. Amanda believed in the inherent empty nature and the interdependent nature of self. She impressed me with her emphasis on not doing harm to self and others. Global citizenship, in her conception, thus signifies a sense of equality among all beings. It also expressed a sense of citizenship without discrimination, without identifying with one particular people or thing in order to work against others. I understood that teaching students to have compassion and avoid doing harm was at the top of Amanda's agenda. I was very interested in what she said when she shared with me what knowledge she taught her students to help them become global citizens. As mentioned in a chapter previous, to teach her students to avoid doing harm, she taught the law of karma. Also, she taught her students that they had had countless past lives and thus they had had countless mothers. In her view, this teaching could help her students avoid causing harm to other beings because these beings had the potential to be their mothers. The next thing she taught her students was that everyone could already be a fully enlightened person and her students were the last persons to be. This teaching, in her expectation, would help her students not only be kind and compassionate to other beings but also be humble. Remarkably, she also taught about death. In her explanation, with this teaching, she reminded her students that they could die at any time, and for that reason they should take every minute of their present time to have spiritual practices so that they could have a better life after death. I then found a similar teaching approach from Mary.

Mary. As introduced previously, Mary was a Buddhist teacher. Like Amanda, she believed in the inherent emptiness and the interdependence of self. Mary seemed very concerned about the well-being of all living beings. This concern deeply influenced her conception of global citizenship. In her view, all living beings are equally important because, besides the fact of being interdependent, they all have the same wish to be happy and free from suffering. Thus, to move her students toward global citizenship, she fundamentally taught them about loving kindness and compassion. She taught her students to have a "warm heart" for other beings, human and non-human, from near to far.

Besides these Buddhist teachers, I learnt that some participants, as academics, integrated Buddhist texts or teachings into their classes. Allen said that in addition to teaching mindfulness and loving kindness, he had his students read some Eastern texts, or Buddhist texts (not in-depth though). In my understanding, Jane tended to incorporate psychological and philosophical dimensions of Buddhism in her teaching, if relevant and applicable. As presented earlier, Jane seemed very interested in psychological dimensions of Buddhist philosophy.

Jane. In Jane's perception, self is fluid, permeable, interdependent, and extendable. This led to her assumption that global citizenship could be extended in all directions. In this sense, global citizenship could be extended to cosmic citizenship. In her words, "When we can embrace the Buddhist or similar conception of no-self, when we can extend a sense of self, then we could become global citizens, cosmic citizens, [or] planetary citizens." She suggested that since Buddhist philosophy is profoundly psychological, psychological dimensions should be incorporated into global citizenship teaching. For Jane, "[t]he psychological understanding can help us to interpret and translate philosophy into practice.

In teaching global citizenship, we can present both the philosophical and the psychological dimensions." On the philosophical side, she recommended that students should be helped to revise their views of self and others so that they could see themselves differently. On the psychological side, Jane suggested that teachers should help students release themselves from negative feelings such as fear and anxiety because "when people are anxious, their sense of self goes in the opposite direction of the Buddha's teachings." And "[e]xistential fear and anxiety drive people to cling to rigid boundaries and constructs," and thus, she argued, "when people are in that state of consciousness, it is difficult to become global citizens, according to Buddhist ideals."

After getting all of this information, I realized that Buddhist philosophy is very comprehensive and that each teacher could explore and employ some specific aspects of this philosophy to serve some particular pedagogical purposes in class in order to move their students in the direction of global citizenship.

Discussion—Buddhist Teachings in the Mainstream Global Classroom

Currently, there is no mainstream literature on global citizenship education I have studied suggesting incorporating Buddhist teachings. I discovered that as Buddhist teachings offer conceptual understandings of (no)self, they were incorporated directly or not in the classroom by some participants to add a new lens for their students to view the world. In addition, Buddhism, as posited by Jane, is psychological work that not only helps people have an intellectual understanding of self but also helps liberate them from negative internal suffering. For these reasons, incorporating Buddhist teachings into the syllabus for a global classroom is probably worth doing. It may provide an answer to the question once posed by post-colonial scholar Chandra Mohanty (1989), "the task at hand is to decolonize

our disciplinary and pedagogical practices. The crucial question is how we teach about the West and its Others so that education becomes the practice of liberation" (p. 191).

Skills

All the participants variously indicated that Buddhist insight and Buddhist meditation experience influenced the skills they taught in class in some way. In parallel with common academic skills, two participants, as academics, taught meditation (more) explicitly and directly (Allen and Jane) (needless to say, Mary, Tim, and Amanda taught meditation directly because they were Buddhist meditation teachers) while Rose, Emily, and Peter, for some reasons, did more implicitly and less directly. In other words, these participants broke down meditation into some specific dimensions and incorporated them into their teaching skills without necessarily telling their students that they were teaching meditation. Given the variety of their techniques, in this section, I classified meditative skills into two categories; namely meditation skills and meditation-based skills.

Meditation Skills

The data showed me that there was a spectrum of teaching meditation skills from being more formal to being less formal.

More formal meditation skills. With "more formal meditation skills" I mean the meditation skills that were taught more *explicitly* and *directly* by some of the participants. It is worth noting that I did not mean to explore the specific features of the respective kind of meditation that my participants taught. However, overall, I noticed that there were two basic points regarding meditation emerging from the data: (a) meditation helped calm down the mind (e.g., shamatha meditation, mindfulness meditation), and (b) meditation

helped open the heart (e.g., loving-kindness meditation, Tonglen, or meditation on

compassion).

As noted earlier, I found out that, as an academic, Allen taught mindfulness

meditation and loving-kindness meditation in his class in a more formal way. He said:

> I think the most powerful thing that Buddhism helps to offer in learning about what
> it would mean to be a global citizen is through mindfulness practice and loving
> kindness practice, and so I taught courses where we actually did mindfulness
> practice in class, where we did loving kindness practice in class, and though this
> doesn't magically change anything for me or for anyone else, it opens a sense of
> possibility, a source of curiosity for students.

Meditation was also taught formally by the meditation teachers (Mary, Tim, and Amanda).

For example, Mary taught meditation on compassion. Amanda taught Anapana or

mindfulness breathing meditation that helped connect the conscious mind with the

subconscious mind. She also taught Metta or loving kindness, a kind of meditation that

helped open the heart.

Less formal meditation skills. With "less formal meditation skills," I mean

meditative dimensions that some of my participants incorporated in their classes in a *less*

formal or direct way *without* necessarily letting their students know that they were doing

meditation. Take Rose's technique as an example:

> I have not, if we are referring to formal meditation practice. That's something that I
> haven't done yet although I am very interested in that possibility. I have tried to
> create opportunities for students to become very present in the classroom. So, this
> involves encouraging students to be very attentive to whatever they are doing.

Then, Rose shared a specific experience:

> I teach a course in children's literature, and I found that using beautiful picture
> books was a very effective way to do that.… I would give [students] time and
> encourage them to not rush but to just be present and enjoy the story. I would ask
> them to put their full attention on the pictures and to completely immerse
> themselves in the story—to enjoy it. I found that just that experience alone
> transformed the classroom in a positive way. After they had the experience of that

kind of reading, their insights were much deeper. Their intellectual ideas were more insightful.

It was clear that Rose taught meditation in a less direct way by incorporating some aspects of meditation, e.g., relaxation and being present, without letting her students know that they are practicing meditation in a way. Indeed, she revealed, "I integrated a kind of meditation into what they were doing, so they didn't know that they were experiencing the benefits of meditating." As noted, relaxation is central to Rose's method. Nevertheless, as I discovered, this is not meaningless relaxation. Rather, it would help students' insights emerge. Rose hoped that this method would be reproduced in her students' classrooms. She said, "[W]e discussed how valuable it was for their own students to read with that kind of attention and enjoyment, how comprehension and understanding of concepts improve."

Interestingly, on one occasion, Rose taught meditation more formally. She described:

> I did try a kind of sitting meditation. At the beginning of one class we just sat in silence because everybody was rushing in, coming in after work, after teaching. And I said, "Why don't we just sit quietly for a couple of minutes before we start class?" So we did and it was nice.

However, generally Rose did not teach meditation directly or formally. She admitted:

> I have to say, as for actually doing a specific kind of meditation, you know, I never did bring that into the classroom because I wasn't quite sure how to do that in a way that could be non-secular and comfortable for everyone. Sitting in silence for a couple minutes was an attempt to do that.

I thought perhaps she was afraid that teaching formal meditation might be misinterpreted as teaching a religion by some students who came from non-Buddhist backgrounds. Peter expressed his concern more directly:

> I don't feel qualified to [teach formal meditation]. I do indirectly in the sense that I name and notice moments when a rush of insight will come when people start to talk…. So, that's kind of getting at it indirectly, not directly. I've never taught

about it directly because I don't feel qualified and I think that would complicate my ability perceived because a lot of people will go "I was born and raised Christian. I don't want to hear about stuff like that."

Likewise, Jane, in most cases, taught meditation in a casual way although sometimes she did it more formally. She said:

I do here and there. But again, I don't try to impose a particular notion of meditation. I often don't even use the term, meditation. Sometimes, I just say "OK, let's relax for a few minutes." This is a starting point. And sometimes, I do yoga with them, too. For me, what is important is that I bring in philosophy behind all these practices.

Additionally speaking, while listening to the participants, I thought, "teaching meditation seems not so difficult." However, I learnt from Allen that it was just deceptively simple. He mentioned difficulty in teaching mindfulness in the classroom:

If there's one obstacle to using mindfulness practices in the classroom, it would be that it seems touchy-feely; it feels sloppy and it's like we are not doing anything serious now, we're just sitting still, you know, and we're thinking about love, and this could feel trivial to students.

In short, the findings indicated that there was a variety of meditation forms, which I did not mean to investigate. However, as noted earlier, from the data I learnt that meditation was broadly to help calm down the mind and help open the heart. The techniques seemed simple, but their ethical consequences were believed to be significant. However, there was some cautiousness by some participants when they taught meditation in the classroom because they seemed afraid that meditation would have been misinterpreted as an (Eastern) religious ritual, by some students of theirs, while it was not meant to be so, as I understood.

Meditation-Based Skills

I discovered some skills deriving from some of my participants' meditation experience or practice as well as their insight into the Buddhist philosophy. I named these

skills meditation-based skills. For example, Emily described what she called "self-

reflection skills":

> I think that the skills for the students are self-reflection, awareness of one's beliefs, thoughts, and feelings, and awareness.... So, the skill is to be able to become aware. Stop to become aware, and then to reflect on that awareness, just put a brake on. So, to teach them to "OK. Be aware of what you're thinking here. Why are you thinking that way? Let's just stop a little bit, and talk about that before moving forward." So, that's a skill, awareness.

She had once revealed that awareness, for her, was through meditation. However, in the

classroom she did not use these terms. In her words:

> I would never say, and I would say you can never say to students, "You may want to think about meditation as a way to develop your awareness." That's not for me to say. And I probably would not even talk, would not even use the word. I never use the word "awareness." In my teaching, I don't say, "Let's stop and be aware." I say, "Let's stop and think. Let's stop and think about those beliefs. Let's stop and think about why somebody might be acting this way."

In another case, Rose's "interpretive skills" was also interesting to me. By what she said, I

understood that these skills came from her meditation experience and her insight into

Buddhism (and other Eastern philosophies). She described how these skills were integrated

in her class:

> [W]hen [students] are reading an article and a newspaper, how are they reading that? Are they able to sense the biases that might be present? Or are they able to even be aware of their own biases while they are reading the newspaper, so they have an even deeper understanding of what they are reading and how it is being read? So, these are interpretive, practical skills that help students more deeply understand what's going on in the world. They go beyond just reading world events and collecting factual information.

For her, unlike common academic skills, interpretive skills would help not only sharpen

students' logical thinking but also cultivate their compassion and wisdom, making them

aware of their own biases or prejudices while they are interpreting something. She said:

> I think it is very important that students develop the basic skills in logical thinking and reasoning that the Social Studies curriculum helps them to develop, but what I

am saying is that the skills that might not be as obvious in the curriculum, the most subtle ones, such as the interpretive skill I just described, are perhaps even the most important skills to develop—because these do support wisdom and compassion.

No less interestingly, Allen offered another example of meditation-based skill through what he called "free writing":

> [F]ree writing is a type of exercise where you write whatever comes to you; the only rule is that the pen does not stop moving. So it's a way of getting beyond your own censors and just discovering something that you've written on the page. And so often we would follow Shamatha meditation with free writing. Sometimes I would collect that writing, sometimes I wouldn't, but just let some of what has just happened come to the consciousness of students with free writing and share something with each other, or free write and share something with the whole class.

Also, I found out that Peter had his meditation-based skills. As noted earlier, his conception of self was much informed by Buddhist dependent co-arising principle. On this foundation, there is a non-duality between "self" and "field," and thus to understand a subject matter, "self" should be put it in its "living field" with all its possible relationships. From this, he suggested such skills as deliberation, imagination, relaxation, acceptance, asking for help from people who can help, yielding to the world (not understood as "failure but a deep recognition of the actual circumstances to it"), and unravelling. Remarkably, "unravelling" or dealing with difficulties should go hand in hand with "stillness," like two wings of the same bird. He explained:

> [I]f you cultivate stillness alone, you won't know what to do when somebody says, "What do I have to do to teach punctuation?" You have to be able to be still and unravel it. So, the wisdom that is needed to unravel it is important….

In short, what I found out in this subsection was the very creativeness on the part of my participants. As far as I understood, to avoid the possibility that meditation would have been (mis)understood as a religious practice, or possibly for other reasons, they created or employed meditation-based skills and named them in a particular way. As indicated, these

skills were based on their meditation experiences or their spiritual insights and practices. Remarkably, the participants taught their students these skills without necessarily letting them know that they were doing meditation in a way. However, the ethical and intellectual consequences of these skills were perceived to be very significant, as shared by some participants.

Discussion—Meditation Skills in the Mainstream Global Classroom

Currently, very few scholarly works in the field of global citizenship education from the mainstream literature I have read suggest meditation skills in the curriculum. As mentioned earlier, critical thinking skills, conflict resolution, and dialogue skills are among common skills in conventional global citizenship education models. However, my study findings suggested that, in addition to these basic academic skills, students should be taught what I named meditation skills or meditation-based skills so that they would have a better connection with the deeper layer of their minds in order to know the deep causes of their negative actions and hence be able to transform them. These skills were also believed to help students relate to their inner source of tranquility, wisdom, and compassion. At a minimum, as presented, these skills would help students be relaxed and relaxing was assumed to have ethical effects (Jane), or they would help students drop or minimize their assumptions and prejudices and hence develop their compassion for others (as posited, for example, by Rose, Allen, and Emily). Although critical thinking skills (and other reasoning skills) are important, they are not necessarily pivotal in helping students relate in an authentic way to others. Recall Tarc's (2012, p. 120) comment regarding "hypercritical stance" in which he held that "this feeling of 'empowerment' or 'agency' might have little to do with *learning* [emphasis original]—engaging alterity in any significant way." It is

clear that critical thinking does not ensure students' heartfelt engagement with others. In truth, intellectual skills are necessary but may not be deep enough to transform the individual's mind and his or her way of living. Allen offered an example:

> For years I've taught [a] very famous article.... It's a very compelling utilitarian argument about how unjustifiable it is to consume all of the things we consume when the money from one cup of coffee can save a life with oral rehydration therapy. So just doing the intellectual exercise, you'd suddenly realize "oh my god for the price of this computer, a village somewhere in Pakistan or Bangladesh could have clean water. How can I possibly justify doing this?"

Yet, in reality, students are unlikely to change their ways of living. Allen continued:

> [I]n my own experience, and my students' experience, you read and you think "oh my God, I'm a monster, how can I possibly go on living like this?" And you go on living exactly like that and it makes no difference because I think you haven't yet engaged with any of the defense mechanism or embodied experience that actually means that my sense of my well-being depends on my having this computer and I find myself incapable of really connecting in any authentic way with what it means not to have clean water in many villages in Pakistan.

That is why Allen stressed the importance of mindfulness, or what he called the "third term" besides "abstract reasoning" and "particular experiential connections." For him, mindfulness would help explore the mind and its ego-defense mechanism and thus help the self relate to others more authentically. He said, "it's only when we start to go into that in a way that includes some gentleness for ourselves and some gentle exploration of what's really going on that we might able to switch something." Again, it is clear that only when we are deeply connected with ourselves and understand the truth regarding our ego-defence mechanism, we would possibly be open to others in a genuine way. Allen added that this should be done not only solitarily but also collectively—a point brought up by Amanda as well.

In brief, teaching meditation skills or meditation-based skills, for some Buddhists, is a way to help students go more deeply into the mind. Working with the mind, in turn, is believed to help students engage with others more authentically.

Discussion—Emergent Contemplative Practices in Education: Some Thoughts

There has been a growing interest in contemplative education generally and contemplative practices specifically (Barbezat & Bush, 2014; Keiser & Sakulkoo, 2014; Roth, 2006). It is partly because contemplative practices promise insights and wisdom that may not be gained through rational inquiry by virtue of the rational mind (Adelman, 2014; Hill, Herndon & Karpinska, 2006). Note that contemplative practices can come from different wisdom traditions (Barbezat & Bush, 2014). Some scholars held that these practices would be helpful in transforming self and society (Barbezat & Bush, 2014; Rockefeller, 2006). Particularly, Barbezat and Bush, in their book "Contemplative Learning and Inquiry across Disciplines: Powerful Methods to Transform Teaching and Learning" (2014), offered an exhaustive description of contemplative practices and their significant benefits (when applied) across disciplines. Generally, these benefits include "gains in attention and awareness, health and well-being, self-understanding and compassion, and increased and deepened connection with others" (Barbezat & Bush, 2014, p. 38). The benefits of mindfulness were also found in another study:

> Mindfulness meditation can foster attention and improve the speed and accuracy of information processing. Mindfulness can help sustain concentration and positively affect academic achievement…. Moreover, mindfulness supports creativity, interpersonal relationships, empathy, and self-compassion. (Waring, 2014, pp. 177-178)

Give these benefits, Waring (2014) wrote:

> I am hopeful, confident even, that in light of what we know about the miracle of mindfulness for integrating the brain in the service of learning, more and more such

courses and programs will be offered in colleges and graduate schools around the country. (p. 180)

In another aspect, contemplative practices tend to be secularized. That is, religious components related to contemplation are minimized (Zajonc, 2006) or even removed (Barbezat & Bush, 2014). Indeed, Barbezat and Bush (2014) suggested, **"**Construct our [contemplative] practices so that no element requires the adoption or even role playing of a particular religious view./ Become aware of our language so that we do not use a particular vernacular that implies particular religious worldviews" (p. 79).

As presented earlier, my research findings are, all in all, in agreement with what are found in the literature above in terms of benefits of mindfulness and meditation. However, my findings disclosed some issues that are not mentioned in the literature or brought up some different aspects. (Note that I just discuss mindfulness or meditation in Buddhist traditions).

First, the findings revealed that Buddhist beliefs, particularly the law of karma, were very important to some of my participants. These participants seemed to internalize and naturally externalize the teachings regarding this law in their meditation practices, in their Buddhist practices, and even in their daily activities. From what they said, karma relates not only to cause and effect but also to birth and rebirth. I discovered that besides the general belief that there is no inherent self and that all beings are interconnected, from their understanding of the law of karma, these participants have their own specific belief about self and others and especially about the necessity for mind transformation. It seemed to me that believing in the law of karma and in (re)birth made these participants find *serious* and *thorough* Buddhist (meditation) practices not only useful but also *necessary*.

For example, Tim advised, "we shouldn't practice our meditation like a mindful dog. We will be reborn as a mindful dog in the next life." Amanda believed that

> we have countless mothers [in previous lifetimes].... So, if we look at every single being, whether male or female, dog or cat, bird or snail, as if it has been our kind mother, then that should help us to attain compassion and kindness and not want to harm them.

In another instance, believing in the law of karma made Tim and Amanda realize not only the benefits of doing good things but also the hazard of doing harm in the sense that people *cannot* escape the consequences of what they have done. Remarkably, Tim's mention of karmic seeds in the store consciousness (as a result of the self's actions and imprints) and the story he told regarding the Buddha having emptied all the seeds and becoming enlightened seem to give more reasons for serious practice of mindfulness and meditation. That is, meditation does not simply help deal with thoughts and (negative) feelings but also with karmic seeds (in the store consciousness) that have deep rooted in the mind. On these foundations, I infer that the meaning of Buddhist contemplative practices may not be fully understood by practitioners if the practices are separated from Buddhist teachings, especially the law of karma and (re)birth. Consequently, students may not take these practices as seriously and thoroughly as they are expected. Thus, my findings revealed an idea contrary to what are suggested by Barbezat and Bush (2014) "Construct our [contemplative] practices so that no element requires the adoption or even role playing of a particular religious view" (p. 79) and especially "the practices we are suggesting require no particular belief by the participants" (p. 78).

Second, from the literature I have read, it seems to me that contemplative practices generally and meditation (mindfulness) specifically are instrumentalized in human pursuit of health and well-being. As a reader, sometimes I had the sense that if people practice

"these" skills, then they would gain "those" benefits. For example, Barbezat and Bush wrote:

> Shauna Shapiro and colleagues have shown that students exposed to eight to ten weeks of meditation practices significantly decreased their levels of anxiety and depression (even during especially stressful finals periods) compared to carefully selected control groups. (2014, p. 27)

Thus, the authors concluded, "One of the means [to address depression and anxiety] with exciting results is meditation practice" (2014, p. 27). Remarkably, meditation (mindfulness) practices are perceived to make a significant change in one's worldview through only a simple exercise in class. Indeed, Barbezat and Bush (2014) described the benefits of bringing mindfulness to man-made or natural objects to students at Amherst College:

> After students have engaged with this exercise, they see common objects differently. They suddenly realize the brilliant design and execution of a paper clip, an object that they have looked at thousands of times before but never actually *seen* [emphasis original]. This enables the students to *radically* [emphasis added] change their approach to the world around them. (p. 104)

In another instance, as Baugher (2014) described, after integrating loving kindness meditation into eye-gazing exercises, he found that students felt more comfortable while looking into the eyes of their classmate partners. A student found the "loving-kindness meditation *'amazing'* [emphasis added] because the experience allowed her to see 'how easy it was for me to focus my attention when my mind was clear'" (p. 244).

Two issues can be discussed here. First, from my research, instead of being viewed, directly or not, as a (marvellous) tool as perceived by some educators, meditation (mindfulness) practices are considered not only as a skill but also as a way of living and being. For example, as indicated earlier, meditation is not merely associated with the practice of relaxing and concentrating, but it is also closely connected with the practice of

not doing (and thinking) harm (Amanda and Tim), caring about the well-being of all living beings (Rose and Mary), and especially having a strong impulse to free others unconditionally from suffering (Tim and Mary). Unlike this, as noted earlier, contemplative practices, from the literature aforementioned, seem to be taken as a *tool* to gain health and well-fare. Thus, they seem to offer a kind of promise in this regard. Without coincidence, as described by Barbezat and Bush (2014), students tend to expect a lot from these practices, "The students also wanted many things from this program [with contemplative practices]: to find hope, peace, and purpose" (p. 43). Thus, the authors suggested:

> Clearly, if contemplative practices could help social work students in their studies and their clinical practice avoid or recover from these symptoms [anxiety, depression, heightened irritability, hopelessness, anger, exhaustion, hypertension, gastrointestinal complaints, insomnia, and headaches], we should start offering them immediately. (p. 43)

By contrast, as presented earlier, my study results did not indicate that meditation (mindfulness) practices should be considered as a tool to help deal with problems. Rather, it just helps us sit with (unpleasant) things and see them as they are (Rose). Thus, proper meditation does not provide any satisfaction expected by the self (Tim). From these findings, I would say that the belief in meditation (mindfulness) as a tool (with promises) for well-being may be dangerous because it may build a kind of illusion in students which would be shattered sooner or later.

Second, the literature I have read seems to (over)emphasize the benefits of meditation (mindfulness) practices, especially when they are directly or not regarded as an instrument that helps gain well-being, and thus tends to ignore or underestimate the power and the tricks of ego. My research findings allow me to say that transforming the mind is

also working with ego. Overall, this is not an easy task. Indeed, some participants directly

or not revealed that sometimes they yielded to the power of their ego, despite their long-

lasting practice. For example, Tim said that "I want to be peaceful, but I bet tomorrow I'll

probably get angry." Peter also admitted, "I'm not good enough to place myself in a bad

high school with angry teachers and remain composed. I can do it for a while … but I'm

not good enough to stay there in the face of that." Amanda revealed that even a Brahma, a

god in Buddhism, who has very good qualities, is still ego-centric in a way. These

participants made me understand that dealing with ego is a really hard task since the

deluded mind (or ego) is very powerful and deceitful. Thus, its power should not be

underestimated. Sometimes practitioners may think that they have had significant changes

thanks to their practices. However, as Peter said, "It's easy to be a Buddhist in the

summer." This statement gives a warning about the possible illusion that we have

successfully cultivated good qualities or significantly transformed our minds after a (short)

period of practices, especially in less challenging conditions. In brief, these findings make

me have a critical view on contemplative practices and their perceived benefits as

presented by some scholars. I wonder if mindfulness is really a "miracle" (Waring, 2014,

p. 180) in making a rapid but significant change as perceived by some scholars (Barbezat

& Bush, 2014). If the aim of contemplative practices in higher education is to transform the

mind and thus the society, I think the power of ego cannot be underestimated. Given these

issues, I invite (further) discussion of scholars and educators about (Buddhist)

contemplative practices in global citizenship education.

Attitudes

First, I noticed from this subsection that there is not a clear-cut border between attitude and personal or ethical quality. Specifically, the findings suggested that one's attitude was understood as (a) one's manner toward others and the world (e.g., respect and kindness for others), (b) mental formation one has about others and the world (e.g., compassion or acceptance), or (c) one's worldview (e.g., basic goodness). Additionally speaking, some participants acknowledged that attitudes are ultimately the results of the practice of skills and discipline (Emily, Allen, and Amanda). Some participants brought up the teacher's role (Rose) or the importance of his or her role model in awakening students' good qualities (Allen and Jane). Second, I learnt that each participant suggested a set of attitudes. However, there are some attitudes that were shared by some or all of the participants and that may enrich or contribute to the relevant scholarship. They include (a) compassion, (b) respect for diversity, (c) skillful acceptance, (d) calm, (e) basic goodness, (f) humility, (g) joy, and, (h) being non-judgemental.

Compassion

Not all the participants included compassion in their lists when they answered the question, "What attitude(s) did/do/would you teach your students to dispose them toward being (good) global citizens?" However, I discovered that compassion was still a desired attitude expressed in what the others said elsewhere in the interviews.

First of all, as for "What is compassion?" Allen gave me an answer. For him, compassion "has to do with genuinely recognizing the experiences of another in the sense of co-feeling or feeling with another and then, out of that, being able to support the well-being of another to authentic action." As I understood, he meant that compassion is the emotion when one shares the other's feeling, and, out of that deep empathy, he or she has a

heartfelt action to support or help the other get out of the suffering. Then, I found another definition from Amanda:

> [Compassion] is to feel if somebody is suffering, you feel that same suffering. So, you suffer with somebody and feel sad when they are sad, but never out of balance…. If they are happy, you can be happy. So, that's compassion.

Like Allen, Amanda assumed that compassion meant co-feeling with others. However, the person who has compassion does not have to be trapped in the happiness or sadness of others. He or she should stay balanced. Thus, he or she needs to cultivate equanimity. With equanimity, "in the ups and downs of life, our mind doesn't go up and down, our mind stays calm," said Amanda.

Another feature of compassion came to my knowledge through Mary. For her, compassion is wishing others to be free from suffering. "Compassion is the wish for others to be free from suffering." She also distinguished the difference between compassion and pity. "I think maybe feeling sorry for others, for their suffering, is quite different. One is negative and the other one [compassion] is positive."

I continued my investigation into the quality of compassion from Buddhist perspectives. Then, I realized that deep compassion has the quality of being unconditional. Specifically, I learnt from Rose that "real" compassion comes from the space of "no-self." She said, "We can be *with* [emphasis hers] the other person from the space of 'no-self'. And that's the real compassion. And that's where the sense of connection to the other person happens." This compassion seems unconditional because, in Rose's experience, from the space of no-self the person can still have compassion for others, regardless of who they are. I thought, "it is a challenging task." But I was convinced of its possibility thanks to Rose's experience:

We see that although we are conditioned to not like this person, we can at a very same time feel deep love and compassion because we are not trapped in that habit of mind. So our actions with that person do not have to come out of habitual reactions or prejudices. The other person can be as they are and we can see them that way.

Now, I understood that as long as people realize that they are more than what Rose called the "thinking me," or, put differently, as long as they are aware of the space of awakening with the nondual awareness they have beyond the "thinking me," then they would not necessarily be trapped in the hatred feeling they may have for someone. They may still have compassion for that person even. "The space of no-self is so amazing," I thought. I also learnt from Tim another sense of being unconditional. For him, a person then has the impulse to help others without expecting anything in return or even without recognizing that he or she has the emotion:

> You would act compassionately without expectation of anything in return and even without any sense of "Oh, this is compassion. That isn't compassion." It's much more a sense of doing what comes naturally. Or I'm doing what the situation calls for. I'm part of it.

He continued, "Compassion can happen anywhere and anytime and it happens to respond to life because there's suffering in life. So, wherever there's suffering, there's compassion..." Honestly, his statement "wherever there's suffering, there's compassion" is unforgettable to me. Saying this, Tim helped me to regain a sense of trust in life: "Life is not so dark as it seems. There are still good hearts to illuminate the world," I told myself then.

In short, from the data I learnt that compassion means (a) co-feeling with others, (b) wishing others to be free from suffering, and (c) being unconditional because it was believed to arise from the space of awakening. Note that compassion means sharing someone's feeling *without* being trapped in that feeling.

Discussion—"Compassion" in the Mainstream Literature

Compassion is not absent from global citizenship education (for example, Swanson, 2011; Waghid & Davids, 2013; Wright, 2012), and, of course, from the Buddhist literature (Dhammanada, 2002; Gyatos, 2001; Trungpa, 1973). However, in practice, from post-colonial perspectives, some global citizens' act of helping is accompanied by a mixed feeling of compassion, pity, and disdain toward the helped (Cook, 2012; Jefferess, 2012; Taylor, 2012; Wright, 2012). Indeed, Cook (2012) affirmed, "helping Self often involves implicitly and unintentionally denigrating Others" (p. 130). For those reasons, some scholars (for example Ellsworth, 2005; Taylor, 2012) suggested disrupting the Eurocentric learning self so that the global citizen could engage more significantly with the other. As presented earlier, meditation and mindfulness may be helpful in this aspect: destabilizing the self and cultivating *selfless* compassion. Thus, I do not say it again. What I want to bring up here is the notion of "compassion." Specifically, based on my research findings, I will discuss "compassion" in Nussbaum's view. (I do not discuss the perceived "ego-centric compassion" in the practice by some global citizens as many scholars, especially post-colonial authors, have nicely done that).

As presented in the literature review chapter, for Nussbaum (2001), compassion has some "cognitive requirements." In her words:

> The first cognitive requirement of compassion is a belief or appraisal that the suffering is serious rather than trivial. The second is the belief that the person does not deserve the suffering. The third is the belief that the possibilities of the person who experiences the emotion are similar to those of the sufferer. (2001, p. 306)

In my understanding, this compassion is *conditional* in several ways. This applies not only to human's compassion but also to deity's compassion although the latter may be less obvious. In the quote above, a deity has compassion for humans because he or she regards

all humans as his or her "children" or "loved ones." Nussbaum even believed that a

bodhisattva's compassion is conditional. He or she feels compassion for humans because

"[t]he boddhisatva [sic] has experienced the ills that he pities, even if by now he no longer

expects to do so" (p. 318). She explained:

> [T]he attachment to the concerns of the suffering person is itself a form of
> vulnerability: so a god, in allowing himself to be so attached, renders himself to a
> degree needy and non-self-sufficient, and thus similar to mortals. (p. 318)

Unlike Nussbaum, Buddhists, from my findings, believe that compassion is *not* always

conditional. As presented above, the findings of this research suggested that there are *two*

locales in each individual to form his or her emotion and action: the locale of ego *and* the

space of awakening. As for the latter, Rose said, "if we can cultivate that stillness in

ourselves, we are more likely to act from the standpoint of stillness. Then we are able to

draw on that sense of "no-self" compassion, or unconditional love." Put differently,

compassion is conditional only when it comes from the locale of ego. In contrast, if

compassion comes from the space of awakening, then it would be deep(er) and (more)

unconditional. Therefore, the compassion of an enlightened person may be different from

that of an ordinary person. The more enlightened the practitioner is, the larger the scope of

his or her compassion gets and the less conditional it may become.

> Let us head toward another aspect of Nussbaum's notion of compassion:
>
> Insofar as we do feel compassion, it is either because we believe the person to be
> without blame for her plight or because, though there is an element of fault, we
> believe that her suffering is out of proportion to the fault. (2001, p. 311)

I imagined that if this principle is applied in the context of social injustice, people would

only have compassion for the victim, *not* the offender. This view is different from that in

my findings. Recall Amanda who had compassion not only for the victim but also for the

oppressor because from the nondual perspective, she did not have discrimination. Hence, this compassion, as analyzed in the preceding section, is more unconditional. In another aspect, in Nussbaum's argument, having compassion for someone also depends on whether "this person, or creature, is a significant element in my scheme of goals and projects" (p. 321). Again, this compassion seems conditional, because, in my interpretation, one just has compassion for those whose existences contribute to one's own interests. She noted that in this judgement besides the "self-referential element" (Nussbaum, 2001, p. 33) (for example, that object is *my* parent), there is the "element of general evaluation" (p. 33) (the object has *intrinsic* worth) and hence the object is not considered of "merely instrumental importance" (p. 53). However, the presence of the "self-referential element" clearly indicates a condition for the compassion to exist. By contrast, compassion, arising from my data, indicates no boundary. Recall what Tim said, "Compassion can happen anywhere and anytime" and "wherever there's suffering, there's compassion." It was clear to me that this Buddhist compassion is more open and non-discriminating.

In brief, compassion, from my findings, is a very important attitude. It adds another aspect to the current view and practice of being compassionate. As briefly mentioned earlier, it is widely known that some global citizens may have both compassion and disdain for those people who receive their help. In this context, this Buddhist compassion may be an alternative attitude. In another case, as analyzed during this section, Nussbaum offered an exhaustive articulation of elements of compassion. However, a close analysis of her notion of compassion reveals that her notion of compassion is conditional and selective in several ways. The findings of my research indicated otherwise. For some Buddhists, compassion is not necessarily conditional or selective. Compassion can come from the

space of awakening or the space of no-self; then it may be deep, unconditional, nondual, open, and non-discriminating.

Respect for Diversity

I believe that the reader already had this sense from my participants in a section earlier. Specifically, the participants had deep respect for all living beings for some reasons. They believed that despite differences, all living beings are of equal worth on the principle of interdependence. Furthermore, all living beings want to be happy and free from suffering. Also, they all have the potential to be born in different forms and be enlightened. As I already articulated this, I will not repeat it here. In this section, I only present how this respect for diversity was transplanted in my participants' classrooms.

Rose revealed that she created a respectful, compassionate, and caring atmosphere as well as a real community in her class. This atmosphere was, in her experience, essential for good qualities from students' deep human nature to come out and develop. She also expected that this atmosphere would be reproduced in her students' classrooms. As an instructor, she was very protective of that "respectful" and "compassionate" atmosphere where prejudices and disrespect were minimized. She said that control, to some extent, was good because it ensured safety and order. However, in her view, if a truly compassionate, fear-free, and respectful atmosphere or community in class was created, control would no longer be necessary.

Peter also shared with me that he taught his students knowledge that helped facilitate their openness for diversity and facilitate an open field that lets diversity emerge and simultaneously nurtures that diversity. "Keeping ourselves open and keeping the world open too," said Peter. He explained:

The richer the place is, the more embracing it is of the diversity of people who can arrive there. More than that, the more diverse a place is, the more it needs people diversity in order to be fully articulated. It needs different people in order to be well-taken care of. It needs people who are meticulous and careful. It needs people who are strong. It needs artists. It needs poets.… It needs all of that in order for it to show itself.… There's no sense having a worship with one right answer and one wrong answer.

Similarly, Amanda offered a picture of her meditation class:

[I]n our group, we are not dogmatic, sectarian, formal Buddhism…. People can come from all sorts of Buddhist background. They can come from atheist backgrounds. They can come from other religious traditions, they are all treated equally.... And you can all practice Buddhist teachings and the meditation regarding your background, and your intention. If you want to stay Christian, and if you want to stay Jewish or Islam or Hindu... That's all fine. You can still practice Buddhist teachings and become enlightened, you don't have to convert … we open the door, open to everybody. You can come. You can go to other traditions. We're bringing teachers from other traditions.

It was clear that, in her class, learners from all backgrounds were welcomed.

I also found this sense of respect from Emily while she was describing her class. She said, "I think that the teaching or the opportunity for self-discovery is most effective in an environment that is open, safe, non-judgmental… The student shouldn't feel threatened to be able to express their opinion." I understood that in this learning environment, students were encouraged, feeling safe to express themselves because their views were respected.

Discussion—"Respect for Diversity" in the Mainstream Literature

Respect for diversity is not a new topic. In the Buddhist literature, respect for diversity is directly or not mentioned (Nhat Hanh, 2006; King, 2009). Also, some scholars from the mainstream have discussed this subject matter (for example, James, 2008; Schattle, 2008; Andreotti, 2011; Tarc, 2012). However, what in the findings really attracted my attention is the idea that people should have respect for diversity *and* also create a field that invites, embraces, and nurtures diversity. The findings also suggested that deep respect

for diversity comes from the right view of (no)self. This relates to the notion of deep respect for diversity connoting equality and recognition of equal worth among all living beings I mentioned earlier. As revealed previously by some relevant mainstream literature, this deep respect is not always present in reality. Thus, my research results may offer something meaningful in this respect. As I already explained this in the section of conceptions of global citizenship, I do not mention it again.

Skillful Acceptance

Some participants considered what I called "skillful acceptance" as an expected attitude. As I already presented this attitude in a chapter earlier, I will not elaborate on it here. However, it would be helpful if I offered a brief summary. As I discovered, "acceptance" from this research was not understood negatively. Acceptance has to do with the state of accepting things as they are without inner obstacles. Put differently, it refers to seeing the reality as it is, from the nondual awareness, without reactionary attitudes. For Rose, this "deep acceptance" would emerge when a person deeply connects to his or her "unconditioned, unchanging stillness." Then, "there's no struggle with anything. There's nobody to struggle with because there's no 'me,' and there's no 'you.' It's just 'This.'" Likewise, Amanda explained that acceptance in this spirit relates to "equanimity," which means "[a]ccepting as it is, accepting as things are" with a calm mind. Along a similar vein, for Peter, as indicated throughout what he said, acceptance means accepting the inherent difficult nature of reality, or not considering it as a problem that needs fixing. For him, acceptance must go with "stillness" or without "panic." This reminded me of Amanda's notion of equanimity: acceptance with deep calm.

Remarkably, this kind of acceptance was not supposed to be passive in the sense

that the person just accepts things and does nothing to change the world. Rather, it is very

engaged acceptance. In other words, the person does not hesitate to take action. Emily

stated:

> [A]ccepting in the moment "It's just the way it is. Total acceptance. And then what might I do?" So, not accepting in "Oh, I just leave it." Because I could accept it, I might be able to contribute something in a positive way. So it's not passive acceptance. It's more active acceptance. It's acceptance within awareness, "What might I contribute as a global citizen?"

And since people accept things as they are, they do not have to react to things; rather they

are likely to act from the space of no-self, or the space of clarity, which is free from hatred,

anger, and delusion. Recall what Rose said:

> From the "no-self" standpoint, one is freed from conditioned habits of thinking and feeling…. One is also less likely to "react" on the basis of conditioned habit. The word "acceptance" in this context simply means there is no inner struggle, conflict or resistance to what is happening. From this standpoint, what *is* simply is. Now that we see that clearly, from the perspective of "no-self," we can act appropriately.

In short, acceptance in my research is positive acceptance. It refers to the state of

accepting the reality as it is, with a clear mind and calm. This acceptance facilitates healthy

and responsible engagement in the world rather than denial of it. This attitude may help

students deal with a sense of overwhelming burden and the resultant psychological

tendency to blame others for their suffering when the students are shown that they

contribute to others' suffering—a perceived issue observed by some post-colonial scholars,

which I will articulate in a moment.

Discussion—"Acceptance" in the Mainstream Literature

It seemed to me that this "positive acceptance" is not highlighted in the mainstream

literature on global education. However, this concept is more or less expressed in the

Buddhist literature through the practice of seeing things as they are without trying to get rid of perceived negative things (Nhat Hanh, 1997; Trungpa, 1999b). This Buddhist acceptance may be helpful in the context of global citizenship education. Recall the pedagogy of implication advocated by some post-colonial educators described earlier. In this pedagogy, students are exposed to the fact that they participate in global injustices in some way. This strategy is assumed to enhance their ethical responsibility and their political commitment for people from developing countries. However, the challenge of this pedagogy lies in that students may find it hard to accept "knowledge of one's implication in the shocking forms of global injustice" (Taylor, 2012, p. 186). The student may "turn away in indifference" or have the "overwhelming sense of responsibility" (p. 179). In the former case, obviously, the student does not want to accept the truth. In the latter case, the student may accept the truth; however there is a perceived sense of traumas during the encounter, with possible risk of the "rush of colonial imaginaries and the defense of the self" (Taylor, 2012, p. 186). Even when the student does not turn away, he or she may think that this is "a problem that we cannot solve, that we cannot change. They would feel frustrated and helpless in making any changes" (Ruth, 2004) (as cited in Taylor, 2012, p. 193).

Some Buddhists would say that this is not skillful acceptance as I described earlier. Skillful acceptance is *engaged* acceptance. Accordingly, the person accepts the truth as it is and hence takes action from a clear and calm mind—a mind that is free from fear or any mental obstacle—to change the situation. Recall what Rose said, "The word 'acceptance' in this context simply means there is no inner struggle, conflict or resistance to what is

happening…. Now that we see that clearly, from the perspective of 'no-self,' we can act appropriately."

My hope is that skillful acceptance, if incorporated into the curriculum, would help students accept unpleasant situations with a calmer and a more engaged attitude. In this aspect, these findings might provide an answer to the question, "How do we feel responsible without just feeling guilty?" (Taylor, 2012, p. 193).

Calm

I noticed that calm was a very important attitude to some participants because it was perceived to have some effects. First, calm was assumed to have positive *social* effects. In Mary's observation, "there are Buddhists who have demonstrated against actions that they would like to have stopped. And they did it very peacefully. They don't do harm to anybody." I understood that in protest, with calm, people can avoid further conflicts or wars. Next, I learnt that calm has tremendous *intellectual* effects because this attitude would let wisdom emerge. I inferred this directly from Emily's data, through the metaphor of the crystal ball described earlier. Saying that, Emily believed the fewer distracting thoughts and feelings people put on the top of the crystal ball, the more clearly it shines through. Then, I discovered that calm may have some *ethical* consequences because, with calm, people can choose good things to do, even in confrontational situations, rather than reacting from the base of fear and hatred. Indeed, Rose let me know that in those situations "our actions do not have to come from those destructive thoughts and emotions. We can engage in 'right action' because we are completely present and aware of what is happening." I thought, "With calm, even in such difficult situations the action would not be

aggressive and destructive." In short, I found out that calm, for some of my participants,

has tremendous ethical, social, and intellectual consequences.

I also learnt during this research that anger is not encouraged in Buddhism.

However, I recognized that the level of tolerance to this perceived negative emotion may

vary from person to person. For example, it seemed to me that Mary tried to avoid getting

angry as much as she could because anger was perceived very harmful to her:

> Anger means you would do harm. So, shouting when you are angry is very
> different from shouting without anger. I can give you a good example. If you have a
> child, and that child, say, picks up a knife at the table and could harm itself, you
> yell at the child, but not with anger, with love and compassion. You don't want it to
> harm itself.

Amanda seemed to have a minimal tolerance for anger. She said, "We work with our own

anger in our meditation practice and our contemplation. But we don't extend that anger out

to anyone, not even the oppressor." For her, anger could not be completely avoided, but it

could be controlled or limited. Unlike Mary and Amanda, Tim seemed to accept anger as

part of his daily mood. "I want to be peaceful, but I bet tomorrow I'll probably get angry."

However, he was willing to face and transform anger:

> [T]here is the question of how do I go from anger to peace? How do I get from this
> to that? We practice patience. The way to go from this to that is with patience.
> Patience allows us to feel the negativity of anger and recognize its intelligent
> energetic aspect. That's where the attitude of basic goodness is actually practiced,
> where you look for the goodness in a negative situation and you pull it out. And
> that's the aspect you communicate to create a better situation or a peaceful
> situation. This is good advice for the world, for the global citizens on how to get
> along with other people.

"Fantastic. Anger can be transformed. We can still look for goodness in it by practicing

patience," I thought. That said, I learnt little regarding "its intelligent energetic aspect."

However, Tim offered another way to deal with anger that seems easier to practice. That is,

being aware of anger. He said, "When I notice, when I become aware of anger in myself,

then I go, 'Oh, there's anger. How is that going to help?' Maybe I could try peacefulness."

Clearly, Tim did not try to repress anger. Rather, he practiced questioning his state of

mind. He said:

> [B]ecome aware of your own states of mind, then question them, question your own
> states of mind, "Do they have to be that way or maybe they could be another way?"
> I don't tell [my students] "No, anger! Forget about it. Stop doing that anger thing."
> Anger is an automatic response that we should not suppress…. We could learn
> about our anger and learn to let go of it.

In summary, I discovered from the data that although calm is encouraged and anger

is discouraged, repressing anger is not necessarily a preferred strategy in Buddhism. Some

Buddhists may still accept *and* transform it by practicing patience or being mindful of

anger.

Discussion—"Anger" in the Mainstream Literature

Anger or outrage is encouraged in some mainstream global citizenship education

models. For example, in the Oxfam model of global citizenship education, an (ideal) global

citizen "is outraged by social injustice" (Oxfam, 2006, p. 3; Davies, 2006, p. 7; Tarc, 2012,

p. 115). Although "Oxfam wants to stress that global citizenship ought to be centered by a

commitment to social justice" (Tarc, 2012, p. 115), its approach is still questioned. For

example, Humes (2008) critiqued, "Moral outrage at perceived injustices is not likely to be

effective if it is not informed by knowledge and evidence which can be mobilised as part of

a strategy to bring about change" (p. 50). It means that outrage is still acceptable if that is

critical outrage. By contrast, the findings of my research showed that calm, not anger,

should be fostered in global citizenship, from Buddhist perspectives, because calm is

supposed to give rise to wise and ethical decisions and actions, especially in dangerous

situations.

Discussion—Various Buddhist Perspectives on Anger

Anger is certainly not encouraged in Buddhism because it is believed to be an evil destroying all the meritorious virtues the practitioner has collected (Dalai Lama, 1997; Gyatso, 1999). However, the attitude to anger varies from person to person. Gyatso (1999) seemed to have little tolerance for anger. He wrote, "we should always remember that anger is our main enemy, the creator of so much of our suffering, and continuously strive to defeat it," whereas for Dalai Lama (1997) in some rare cases anger may be positive while hatred is totally negative. Both Dalai Lama (1997) and Gyatos (1999) suggested cultivating patience that helps sustain a calm mind in unsettling situations. Nhat Hanh (2001) had a different view on anger. For him, instead of driving our anger away, we should embrace and take good care of it in the same way we do to our stomach when it is upset. Then, we should practice mindfulness to release anger and transform it into a positive energy. Basically, what I found from my research is similar to what are mentioned by these Buddhists except for *personal* experiences of (some of) my participants in dealing with anger. In what follows, from my research findings I discuss a point expressed in Hattam and Zembylas's (2010) article.

Hattam and Zembylas (2010), in their article "What's anger got to do with it? Towards a post-indignation pedagogy for communities in conflict," offered an overview of "anger" from different theoretical perspectives. In their argument, the authors questioned the two extremes: "resignation *to* anger and resignation *from* anger [emphases original]" (p. 23). Then, they proposed a "middle way" (2010, p. 23) between these two, naming the proposed educational strategy "pedagogy of conviviality" (p. 34).

The authors held that anger is perceived to be negative in Buddhism:

> For Buddhism, anger is understood as one of the six root delusions: attachment, anger, pride, ignorance, wrong views and doubt. These delusions are defined as secondary minds that have "the function of immediately making our mind-stream unpeaceful and unsubdued (Pabongka Rinpoche, 1991, p. 509). (2010, p. 32)

While critiquing the two extremes, the authors suggested that anger should be neither repressed nor naturalized. By the end of the article, they wrote, "Seneca, Buddhism and Butler provide us conceptual resources for unsettling our attachment to being angry but we also need other resources that can explicate a positive project on the other side of anger" (2010, p. 36). Although it is desirable to look for "other resources that can explicate a positive project on the other side of anger" as suggested by Hattam and Zembylas, the findings of my research indicated that right in Buddhism, there may exist a positive plan to work with anger. From what Tim said, I learnt that not being attached to anger is not necessarily synonymous with shying away from it. Rather, the Buddhist may still find and pull out good qualities in anger by practicing patience. Although I learnt little from the data in terms of how to do this specifically, at least the findings gave me a starting point that anger is not necessarily considered as the "the greatest evil" as perceived by some Buddhists presented in the article by Hattam and Zembylas (2010, p. 32). Indeed, when Tim said, "That's where the attitude of basic goodness is actually practiced, where you look for the goodness in a negative situation and you pull it out," I thought anger may be a raw material from which peace is produced as long as the practitioner is skillful enough to transform it.

Basic Goodness

Only Tim directly mentioned this attitude when he answered my question. Now, I began to learn that attitude refers not only to manner and mental formation but also worldview. Basic goodness relates to worldview in this case. As presented previously, in

Tim's elaboration, basic goodness attitude refers to the worldview that human nature is fundamentally good, and the world is basically good. Goodness here transcends the duality of goodness and badness in an ordinary sense. With this belief, the practitioner does not deny the suffering in life; however he or she is confident that he or she can still have opportunities to change it in a good direction. Thus, basic goodness connotes *infinite potential* of self and the world. With this view in mind, Tim explained that the world is full of possibilities, which is a good thing. That is basic goodness. "[W]hat Trungpa Rinpoche taught us was that that kind of possibility is basic goodness." For Tim, the attitude of "basic goodness" encourages people to cultivate wholesome things in the awareness of human infinite potential. By contrast, he said:

> [I]f you think you have some kind of original badness, that there's something bad in you, then you're worried about that and you think 'I'm not good enough. I'm too weak. I'm the type of person who is not able.' And then, your effort will be weak. And then, your result will be weak. You will be a self-fulfilling negative story, where you could be an unlimited blossom flower whatever.

Moreover, the awareness of basic goodness would make people more confident because they believe that they are supported by or well-connected to the heaven and the earth:

> So, basic goodness, that high view is thought of in Shambhala as heaven, and then we have the earth which is where our feet should be firmly planted. We should be down to earth and connected with the earth in a more intimate way than we generally are.

In short, for Tim, with basic goodness, people would have confidence in themselves and in the world. Remarkably, for Tim, the "heaven" is right here and right now, not after death and in another world. Unlike some people who may find "the earth" disgusting, Tim thought that the earth is very caring and loving and thus wanted to be connected with it in a more "intimate" way.

As indicated earlier, "basic goodness" was also mentioned elsewhere by Emily. She acknowledged the importance of this attitude in global citizenship practice. In her words:

> I found fear and greed were obstacles to global citizenship, but I also believe in basic goodness, and so I believe that if someone has a true awareness of the situation, their basic goodness will contribute to that global citizenship. So, just like fear and greed are obstacles, basic goodness is a catalyst and would help moving that way. It's on the one side of basic goodness. It's the other side of fear and greed. It's basic goodness. With it, if you are aware, really, really aware, then you would be able to contribute.

In my view, "basic goodness" is very valuable because it offers another dimension alongside the current views of human nature by some Western scholars and educators.

Discussion—"Goodness": a Mainstream vs. a Buddhist Perspective

Buddhist "basic goodness" is a very interesting concept. The notion of basic goodness may contribute to the field of global citizenship in two aspects. *First*, basic goodness is connected with the belief that human being is fundamentally good. As I already elaborated this idea in the section on global citizenship, I do not explain it in detail here. However, a brief reminder may help. As previously mentioned, the Buddhist belief that goodness is intrinsic to human beings leads to the assumption that ethical responsibility for others does not necessarily come from tensions in interpersonal relationships—a view different from that expressed by Todd (2009). Remarkably, basic goodness, while affirming good qualities of human beings does not consider negative elements as opposing forces that we need to fight against. It also means that, for Buddhists, negative elements can be transformed. Recall Tim's example of transforming a perceived negative element to a positive element, "That's where the attitude of basic goodness is actually practiced, where you look for the goodness in a negative situation and you pull it out." It is clear that the attitude of basic goodness relates to the nondual awareness

whereby practitioners tolerate perceived negative things because, for them, there is always

the goodness in the badness and hence everything can be transformed. This point

distinguishes this Buddhist conception of goodness from any conception of goodness

grounded in a duality between humanity and inhumanity. Again, as I already elaborated

how "basic goodness" may enrich the domain of global citizenship education in a section

earlier, I quickly move to the second aspect where the attitude of basic goodness may

inform this field.

  Second, "basic goodness" adds another lens to some existing mainstream views on

global suffering. As generally indicated in the works on global citizenship I have read, the

practice of global citizenship is primarily associated with fighting against global injustices

or dealing with global problems. For example, Guimaraes-Iosif (2011) wrote:

> Educating for global citizenship entails more than responsible citizens with good
> intentions. The challenge is to educate students to be emancipated, think critically,
> take a stance and mobilize collectively to fight poverty and social injustice
> domestically and abroad. Academic institutions need to go back to the community,
> local and global, to look for issues to be discussed, investigated, problematized, and
> solved. (p. 83)

Certainly, realizing global issues and having strategies to solve them are important.

However, the findings of my research indicated that there is still another way to view the

world. Specifically, the concept of basic goodness leads to the acknowledgement of good

things in the world, alongside perceived bad things. Even, as Tim affirmed earlier, with

basic goodness, it is believed that there is still goodness in perceived bad things. This

goodness can be pulled out. In my interpretation, how to pull it out is an art, which requires

practice. However, this view adds another dimension to the conventional worldview

aforementioned. That is, instead of having a skeptical look at the world or having a belief

that the world is full of problems that needs solving, some Buddhists take a more

optimistic view. In their belief, the world is always good even though there are still issues

to deal with. Put differently, with the belief in basic goodness, these Buddhists do not have

to begin their worldview with the notion of problem and end up having to solve problems

during their lifetime. In truth, Tim said:

> Generally, the world is always looking at "a problem." When we turn on the news, there's one problem after another problem, and we get lost in problems, and we try to solve this problem and then that problem … and then we die.

Contrariwise, from this Buddhist perspective, if people have faith in the basic goodness of

self, others, and the world, they would not always have that perceived negative attitude.

They would get more optimistic in the belief that "everything is possible, anything is

possible," to borrow Tim's words. From this stance, problem, despite its presence, is not

the fundamental thing in the world and hence is not necessarily taken as a starting point for

the action to better the world. Indeed, Tim affirmed:

> The attitude that's going to help [people] most is if they have an attitude toward themselves and toward others that we are basically good, and the world is basically good. This is the starting point from which all things could become better, because we're proclaiming they are better.

It is clear that these findings add another way of viewing the world, which may affect

global citizens' actions. On this foundation, alongside their process of fighting poverty and

injustice, they may still have initiatives to educate or help people believe in their own good

capacity as well as the good potential of the world. Undeniably, this assumption opens

another dimension for the global citizen to view global issues, which may affect their

action to transform the world.

Discussion—Human Goodness: A New Buddhist Perspective

In my knowledge, the concept of "basic goodness" is not straightforwardly

mentioned in the existing Buddhist scholarship on (global) education. As revealed in my

research findings, the concept of "basic goodness," alongside the notion of "seeds in the eighth consciousness" connote the infinity of (human) epistemological and ontological possibilities. Although the concepts of "basic goodness" and "the eighth consciousness" are not new separately, the combination of these two concepts, by a participant of mine, to articulate the logic of possibility making the foundation for his conception of human goodness is new to me. I have not found such a marriage indicated in the Buddhist literature I have read so far. Thus, I think that these findings may open up new research dimensions, within Buddhist frameworks, regarding the capacities of human beings specifically and of living beings overall.

Humility

Some participants directly or indirectly said that humility is expected of global citizens. First, I found out that this humility is desired while global citizens are helping others. For Tim, people should not be helpful in an arrogant way where "I know what is good for you." On the contrary, "you [should] approach every situation with humbleness and at the same time you try to discern what is best or what is good for everybody." It also means, for him, the helper should not impose his or her own opinions on the other. Rather, he or she should think from the other's standpoint to figure out what may be good for them. Second, I discovered another kind of humility expected: the global citizen should acknowledge the infinity of any subject matter he or she is dealing with. In truth, Peter's articulation of his conception of "self" reflected that aspect of humility. For him, the infinity of "self" (and the world) should be acknowledged. This is a form of humility, I could say. In this manner, Peter suggested that when dealing with a subject matter, people should be aware that "[i]t does have relationships. It does have ancestry even you don't

know what they are." Therefore, in his view, asking for help from other people is inevitable. This is also a form of yielding to the world. However, it is not a "failing." He explained:

> It's like buoys, buoys in water … Let go for a second, Oh, and you feel you are held up. And you aren't having to hold up everything. And when we start to yield, the world will hold you up. And you float. I remember what she [a friend of his] said about certain teachers who got all mad, "You can't do this and this in school. It's impossible. It's not possible to do this type of work with kids like this." And she would say, "It actually happens. It must be possible."

Third, it occurred to me that humility should be expressed in the way practitioners think about their spiritual progress. I learnt this directly from Amanda. She said that some practitioners may think that they become enlightened after a long time of meditation practices. But in fact, "[the Buddha] warned us against as Buddhists from getting stuck in this higher level of meditation that seems like we might think we become enlightened even; we're fooling ourselves," said she.

In short, during the research I learnt that humility was an expected attitude from the global citizen. Humility, accordingly, should be expressed (a) in the way the global citizen helps the other, (b) through the global citizen's acknowledgement of the infinity of any subject matter, and (c) in the way the global citizen (as a Buddhist practitioner) thinks about his or her own spiritual maturity. I greatly value this attitude because, in my view, it may add a useful dimension to some global citizenship practices to help deal with the commonly known issue: some global citizens may feel superior to the persons who receive their help.

Discussion—"Humility" in the Mainstream Global Education

Humility is variously addressed in the literature on global citizenship education although it is not necessarily called by this name. As presented, the findings indicated that

humility should be expressed in three forms. Some aspects of these three forms may be already acknowledged in the literature; however, the others may be novel.

First, as global citizens, global citizens should not help others in an "arrogant" manner that "I know what is good for you" (Tim). This is not a new issue. Indeed, Tim's observation is similar to Jefferess's (2012) when he gently critiqued the fact that the global citizen is perceived "as a particular subject that is constituted by the ability to act, and specifically to 'make a better world' *for*, rather than *with*, others [emphases original] (pp. 28-29). In Jefferess's view:

> The emphasis upon global citizenship as an ethically framed identity functions to sanction ignorance of the history and structures of global material inequality and normalize the conditions of privilege that allow some to be in the position to help or "make a difference." (2012, p. 29)

While "helping," some global citizens overlook the root of global injustices which lies in history and political or economic structures. Hence, making a better world may not work if global citizens' action does not go with insight. Thus, Tim advised:

> [Y]ou approach every situation with humbleness and at the same time you try to discern what is best or what is good for everybody. In terms of elements that characterize global citizenship, a global citizen has that quality of humbleness and that discernment. With right view and right intention, we sense the right action to take at home and globally.

Herein, Tim meant that global citizens should be humble in the sense that they do not impose their opinions on others in terms of what is good or bad for them. Also, global citizens should think about the situation carefully to have a proper view on it. Then, they could act properly to bring the best to others. Ultimately, this idea is not different from the one expressed by Jefferess.

The second aspect of humility from my findings referred to human ability limitation. As humans, in the conventional sense, are always limited both ontologically and

epistemologically, they should respect and help each other (Peter). This quality is very necessary, I think, in the context of global citizenship education where, as mentioned elsewhere in this dissertation, helpers may believe that what they do will "make a difference" for others, or they may feel superior to or pity for the helped. With this view in mind, some people who are in the position to help think that the other always needs their help and their knowledge for his or her survival, not the other way around. Indeed, as observed by Cook (2012), "representations of the 'Third World Other' enable white Westerners to understand themselves, in contrast, as liberated and independent people who control their own lives and have valuable knowledge and expertise to share" (p. 131). This assumption is antithetical to Buddhism, as discovered in this research. Accordingly, all (human) beings are interdependent both ontologically and epistemologically. Thus, people always need others to enrich themselves. There cannot be a self or nation who is all-knowing or possesses a version of knowledge as an exemplar for others to take after.

Third, humility is expressed when people accept to yield to the world, as articulated by Peter. For him, this is not a "failing," but that is when people truly understand the complex nature of the world and stop trying to grasp, control, or fight against it. I understand that yielding to the world is truly living by the spirit of no-self, of non-duality, or of harmony with the world, where the limited mind stops *trying* to "fix" what it thinks to be a "problem." Paradoxically, when the mind stops trying to repair things, it *makes way* for the perfect *healing* energy arising from the space of no-self, beyond it, to function. Indeed, Peter observed, "Let go for a second, Oh, and you feel you are held up. And you aren't having to hold up everything. And when we start to yield, the world will hold you up. And you float." This idea can be helpful in the context of the pedagogy of implication

described earlier. As observed, students may have a sense of overwhelming responsibility

and hence they tend to think that they cannot do anything to change the situation (Taylor,

2012). The findings in this section may be taken as an antidote to this feeling. When

people feel overwhelmed, they should let it go for a moment, not attempting to fix it. Then,

they may seek for help. Indeed, Peter articulated "Seeking out people who have gone into

this territory and seeking out that help…. That's the sense of community.... I'm not smart

enough to know the whole world. I can leave some of if where it is, and I don't have to

bear it." As such, humility may help some global citizens to be relieved from a sense of

burden.

Discussion—"Humility" from Buddhist Perspectives

Although "humility" may be directly or not expressed in the literature on (global)

education from Buddhist perspectives, the findings of this study could still contribute in a

way. Recall that, according to the results, humility should be expressed (a) in the way

global citizens help others, (b) through global citizens' acknowledgement of the infinity of

any subject matter, and (c) in the way global citizens (as Buddhist practitioners) think

about their *spiritual* maturity. As far as I know, the last aspect is not emphasized in the

scholarship on (global) education within Buddhist frameworks. The point I bring up in

what follows may sound too spiritual to the reader. However, for the sake of meditators, I

do not hesitate to bring to the fore what I found out from my study.

The reader may still remember Amanda's warning regarding the potential that

skilled meditators may still be fooled by their minds. She said:

> [The Buddha] warned us against as Buddhists from getting stuck in this higher level
> of meditation [of samadhis or concentration meditation] that seems like we might
> think we become enlightened even, we're fooling ourselves. So, there's a very
> technical definition and explanation of each of the jhanas [the level of absorption

meditation] so that you know when you are in which one, so that you can practice your path better. Some people don't know those technical definitions, so they just feel like "Wow, it's amazing. I must be enlightened." But they're just in the high absorption of samadhis … there are people that do that, misguided because they don't have a teacher that told them.

Herein, Amanda advised skilled practitioners not only to be humble during their practice process but also to need a qualified teacher even when they have reached a high level of meditation. Although this aspect is not the focus of my research, I think that it would be helpful in some way if I convey this message to any meditator.

Joy

Only Peter and Amanda directly included this while discussing attitudes. However, this attitude was also mentioned by some of the other participants elsewhere in the interviews. Specifically, with the notion of "joy perseverance," Peter meant that people should find joy in what they are doing even though it might be difficult. Similarly, Tim pointed to this kind of joy when he explained the meaning of "discipline" in Buddhism. Accordingly, "discipline" means "ethics," which is not a strict command, but something from "heart" or "good intention." Thus, ethics goes with joy, not pushing. Of course, for Tim, people may have a little "push" at first, but after awhile, they feel relaxed in that discipline and enjoy what they are doing or practicing. Remarkably, joy can also be found in the midst of sorrow:

So, you're aware of suffering. You're aware of sorrow. They will always be there, but you still walk joyfully because the alternative is to walk not joyfully and wallow in the suffering, become attached to the suffering, you are not doing anybody any good … you try to be content despite being aware of the suffering. (Emily).

Joy was not absent in Rose's classroom. She said, "[I]n the classroom, maybe things don't go as we planned, but by paying attention, we are open to new and perhaps even more

interesting possibilities" and "[w]e need to become comfortable with our humanness and more accepting of self and others. In this way we make space for real joy." In the context of global citizenship, this kind of joy was also suggested by Allen when he argued for a collective project:

> I think it valuable for students to enter into a justice project or global project with other people, joining a club, doing something with your spiritual or religious community, doing something with your family … when with others, it can be pleasurable, we can enjoy the other people, we can have a sense of accomplishment together, we can eat together, we can laugh together and so there's actually a possibility that trying to be a good global citizen could be a source of fulfilment rather than just effort and exhaustion.

Amanda offered another notion of joy: *rejoicing* or sympathetic joy (Mudita). She explained:

> [T]he rejoicing is the opposite of jealousy. So, a lot of people, when good things happen to others, they feel jealousy or they think it's not fair. Why not me? or something like that, but instead, with rejoicing we can be happy for them….

In brief, I found out that despite difficulty people should find joy (a) in their work or their practice, even (b) in the midst of suffering, and (c) sharing others' joy, without envy.

Discussion—"Joy" in the Mainstream Literature

Although "joy" is supported by some Buddhist literature (Nhat Hanh, 2006; Trungpa, 1999b), as far as I know, joy (in the midst of difficulty) and joy (without envy) are not so much emphasized in the literature on global citizenship from some mainstream perspectives. I think that this attitude should be paid (more) attention to in global citizenship education. Particularly, having joy by sharing others' joy without jealousy, should be recognized as a critical factor in developing interpersonal relationships. A substantial body of literature in the field puts an emphasis on generosity, criticizing false generosity which is infused with arrogance or a sense of superiority (for example, Cook,

2012; Wright, 2012). However, in my knowledge, very few scholarly works bring to the fore the point that envy may also hinder true generosity. In this respect, Amanda, my participant, brought up a very important point that should merit (more) attention of educators.

Being Non-Judgemental

I saw that being non-judgemental, for some participants, was a very important attitude in facilitating heartfelt connections. Specifically, being non-judgemental helps open the heart to others. For example, Emily said, "I feel that I would be a global citizen or come closer to be a global citizen if I can demonstrate loving kindness, compassion, complete acceptance for why someone is the way they are with no judgement..." Rose also indirectly suggested this attitude when she described the benefit of her interpretive skills:

> I think that [bridging the gap between conceptual understanding and the practice of compassion] is what this interpretive practice does because when we are aware of our own lenses—that's the personal side of things—we see our own biases and prejudices, then we are free to act in more compassionate ways that are less bound by any kind of harmful bias or perception that we may have.

I realized that prejudice and judgement were assumed to be significant obstacles in interpersonal relationships. Contrariwise, it was believed that if people drop or challenge their prejudices, then they would become more open and compassionate to others.

Discussion—"Being (Non)Judgemental" in the Mainstream Literature

In fact, these findings are not quite new. Some post-colonial scholars have already addressed this issue even though they do not call it being (non)judgmental. Specifically, they observe that some global citizens do not know much about the people they help. The helper may consider the helped as objects, or silent objects, that they know very little about and even do not need to know. Some global citizens simply project their thoughts and

assumptions on these people. Put differently, they construct the helped in their own way.

For example, Cook (2012) observed that some First World women considered women in

Gilgit, where they came to help, as "oppressed." Cook (2012) described further:

> [I]n these representations, Muslim women remain faceless and silent. They are absent objects, muted figures, foreclosed Others with no independent condition of existence…. The heterogeneity of Gilgiti women's lives is colonized so that their voices are rendered inaudible, their material realities and daily struggles and overlooked, and their cultural productions disregarded. (p. 133)

It means that being treated as an object, the image of the "Other" is merely constructed by

their privileged counterparts. Consequently, the reality is distorted. Instead, there are only

assumptions and prejudices on the part of the superior toward the inferior. Along a similar

vein, Taylor (2012) offered some examples in which some First World people consider

themselves as "[h]ardworking, earned our wealth, [s]elf-sufficient, [and] [g]enerous" while

the other is "[l]azy, laid-back, don't help themselves, [d]ependent, [and] [d]emanding" (p.

184). Directly or not, these authors held that being judgemental distorts the truth of the

other's suffering, and hence global injustices cannot be radically corrected. Clearly, these

observations indicate that being judgmental should be avoided. Contrariwise, being non-

judgmental helps people to relate to others in a heartfelt way, and thus their social actions

would be more effective. To do this, Emily said that awareness would help challenge

previously held beliefs. Or as advised by Allen, people should practice dropping

assumptions and see the reality as it is.

In brief, the findings of my research in this aspect are not new. However, the

technique offered to facilitate being non-judgemental may be helpful in some way.

Actions

Internal Actions and External Actions

I noticed that although each participant suggested different kinds of action, there were, in general, two main types of action: action in the world or external action *and* action of the mind or internal action. All the participants variously suggested that external actions should go with internal actions when they answered the question, "What actions did/do/would you expect your students to take to become (good) global citizens?" Those participants who directly recommended the parallel of these two actions gave some explanations. For example, Rose said:

> We live in a very action-oriented world where often we just do things in a rush…. I think that the idea of action itself is only supported by the idea of non-action. So, really, the way to support good action would be making time for non-action. And that would be where the practice of meditation and the cultivation of stillness and peacefulness is important.

I understood that action, in Rose's view, should come from non-action or the state of complete peace and stillness. When action and non-action go together, the action would be truly compassionate and peaceful. Similarly, Amanda argued that global citizens had to "continue to study, to contemplate, and to practice meditation." In the context of working for social justice, they should "continue to study Buddhist teachings, contemplate Buddhist teachings, and do meditation practice along with whatever social justice activities or interests in helping others." Remarkably, for Amanda, it would be better if people work collectively (this echoes Allen's suggestion) to make a social change, but, in any form, they should do it peacefully. Then, in Emily's belief, actions are the outcomes of knowledge, skills, and attitudes. However, it is not inconsistent with the concepts of action and non-action posited by Rose in that non-action or, what Emily called self-awareness and self-reflection, was expected to form the basis for action. "If I'm asking them to self-reflect to be aware, to become more and more open-minded, I think the action will be that they

will start to reach out to others." No less interestingly, action of the mind was also

expressed in Allen's recommendation, through his notion of self-reflection, in addition to

the practice of meditation he advocated:

> I think I want to be realistic about [action] because I think that understanding global
> citizenship is also understanding something about global justice and injustice. You
> know, every one of our behaviours is somehow located in those injustices; what we
> consume, how much we consume, you know, how we get around during our day,
> how much energy we use… You can choose any two minutes during the day and
> make some decision that has to do with global citizenship. So I mean I think we
> need to be reflective as consumers, we need to be reflective as voters, we need to be
> reflective as people who are in daily conversation or witnessing conversation with
> and about many other people.

And to remind his students of their spending habits, he gave them some exercises:

> For example, I would have you put a plastic band around your money or your
> wallet, and each time you take out your wallet, then there would be some invitation,
> you know, to think … about the thing you are about to spend money on; you could
> just notice what arises when you see the elastic, trying to be mindful of and kind to
> yourself, giving yourself about five seconds with whatever you're doing. So just an
> invitation to remind us to bring that mindfulness practice into our spending habits
> or habits of interaction….

In conclusion, my study findings showed me that together with external actions or

actions in the world, global citizens are expected to have internal actions or actions

regarding transforming the mind so that every single activity of theirs could be actually

based on deep compassion. Note that collective activism project was advocated by some

participants.

Discussion—"Action": a Buddhist Dimension Added to the Mainstream View

As presented, there were two kinds of action in the findings; namely external

action or action in the world *and* internal action or skillful action of the mind. This is not

quite new as the idea is variously indicated in the (Buddhist) literature (for example,

Hattam, 2004; Nguyen, 2013). However, it seemed that in the mainstream scholarship on

global citizenship education, actions including (in)direct political, social, and culture

activities (Davies, 2006; Dower, 2008; Schattle, 2008) are highlighted. In tandem with

these activities are cognition-related activities (Swanson, 2011; Pashby, 2012; Taylor,

2012). For instance, Swanson (2011) put:

> To conceive of global citizenship outside of a naïve utopianism, unachievable hope, and a modernist variation on the status quo, is to address the latent contradictions, the dilemmas that they proliferate, and the historical legacy of citizenship itself, grounded in European imperialism. This Euro-centered citizenship constitutes the "good citizen" as benevolent, inclusive and "forward thinking," thus masquerading as such under the continued mandates of economic progress and nation-building that appropriate colonial forms of difference and "diversity" as symbolic capital … within relations of exchange. To ask questions about these contradictions requires deep levels of (self)consciousness, conscientiousness, and conscience. (p. 127)

Needless to say, these mental activities are very valuable. However, some Buddhists would

say that these actions may be still *external* actions if the people do not engage with the

deeper layers of the mind, the "subtle mind," or the space of awakening. Without gently

but deeply and continuously permeating this layer of the mind, people may still let their

actions be grounded in the ego-governed locale, and consequently their efforts to transform

society and the world would gain limited or short-lasting results. Indeed, my data revealed

that intellectual consciousness would not be sufficient if the ego-defense mechanism of the

mind is not enquired into and challenged. In other words, as inferred from the findings, if

people are not aware that their (ordinary) minds are likely to deceive them every single

moment and hence cannot get out of its trap, then they, as global citizens, may end up

replacing a version of utopianism with another. Thus, it may be necessary to have what I

called skillful action of the mind alongside other activities. To conclude this subsection, I

would like to quote Rose:

> In this time when there is so much suffering, our actions must come from a place of insight so that we contribute to the healing of the world. I think, there are many

levels of global citizenship, and the deepest one is to live and act based on that deep understanding of compassion and connection.

Effects of Buddhist Teachings and Buddhist Practices on Students

Positive Changes

Some participants directly shared the effects of Buddhist teachings and/or Buddhist (meditation) practices on their students (Mary, Amanda, and Allen). For example, Mary recalled:

> One of my students … has recently been abroad, and so he's been coming to Buddhist meditation classes during that process, and he has said that it helped him to learn how to be less angry with and more compassionate toward others. This makes his quality of life so much better. And another person that comes to classes, she recently said that her father was in hospital with heart trouble or something, and then just through understanding more Buddhist practices and studies, and understanding that helped her become more peaceful during the process. So, she could be more present for him, and not as stressed and worried. He's still going to be there, and she is just learning, but she has to be more comfortable with this and more cherishing, compassionate and positive.

Amanda offered some examples. Some students of hers became more loving:

> Some have told me that they're much more patient with their children, and they don't resort to yelling and getting angry as often they used to. Some are more loving and understanding of their parents or their partners where they used to be very annoyed or hurt by them.

Others gained more peace and energy or became less angry: "[the Buddhist practice] brings peace to their life, gives them extra strength and energy to carry out their social justice work. And some … don't really experience road-rage anymore." Even, some of her students could have compassion for those they found it hard to love:

> Some have told me that they find it a lot easier to have compassion for strangers and even their enemies. And they start to realize that they don't really have enemies but somebody that you just call them trouble or very difficult to work with or live with…. They would have a difficult time to have compassion for them or even be able to find compassion for them. So, they used to have hatred toward that person or their parent, but now they can have compassion toward them.

However, Allen revealed that besides some students of his who later became meditators, "for others [meditation] was just an interesting, unusual way to understand the subject matter and themselves a little bit differently."

In brief, what I learnt from this subsection was that meditation in particular and Buddhist practices in general were perceived to be, more or less, beneficial to practitioners. It does not necessarily mean that the practices brought miracles to their lives, but these practices were perceived to be able to change their worldviews, their ways of living, and their behaviours to others, which more or less brought joy and peace to themselves and others. I thus name these changes *positive changes.*

Discussion—a New Route Added to Mainstream Global Citizenship Practices

Although these findings do not directly contribute to the three research questions, they add another dimension to the conception of global citizenship practices. Some scholars variously held that political trajectory is a dominant way to build a good world (Swanson, 2011; Jefferess, 2012; Pashy, 2012) because "new forms of totalitarianism and global oppressions are insidiously on the rise despite being less tangible and more difficult to challenge given their ongoing seepage into public structures and the quotidian on economic, social, cultural, and political fronts" (Swanson, 2011, p. 128). Or else, any global citizenship version just falls into "naïve utopianism" (Swanson, 2011, p. 127). Certainly, the role of political activities cannot be denied. However, the findings of my research indicated that the political route is not necessarily the primary way to build a better world. Rather, the practices of Buddhism can bring inner peace, and with inner peace outer peace is achievable. Indeed, Mary stated, "you can say from the Buddhist perspective that we're trying to get ourselves to be peaceful so anyone grows peace. Global citizenship

is really about it, isn't it? Grow peace. We can't get that if we aren't at peace first." Indeed, the results showed that Buddhist practices helped some practitioners attain inner peace that they transplanted into the outer world. This spiritual practice or trajectory happens in silence, or at least it is not as obvious as political movements. However, it has real positive effects, as indicated earlier. And additionally speaking, if "new forms of totalitarianism and global oppressions" are seeping into public structures as observed by Swanson, then Buddhist practices or any no-self practices are doing the same. Indeed, Tim, my participant, affirmed, "We see Buddhist ideas seeping into the world in a bigger way than we see Buddhist temples." In brief, political trajectory is not the only effective strategy to make the world better, from Buddhist perspectives. Buddhist practices or no-self practices could be another trajectory added. Remarkably, the effects of these spiritual practices are real. This point connotes that if evil forces are seeping into the world, then their good counterparts are doing the same. Overall, these findings support a similar idea regarding the blend of spiritual (or internal) and political (or external) practices suggested by some (Buddhist) scholars (Hattam, 2004; Jones, 2003).

Summary of the Chapter

The findings in this chapter provided the answer to my third research question, "How might Buddhist educators and teachers' conceptions of global citizenship contribute to global citizenship education?" I learnt that my participants' ideas for global citizenship education came from their conceptions of (no)self and global citizenship. Below are some striking aspects:

First, as for knowledge, it was believed that there is what I called "self-emerging knowledge." This knowledge comes from the space of awakening, can emerge through

meditation practices, and tends to be a reliable ethics teacher. Since everyone has this inner space, this knowledge is not *religious* as it may sound because it was supposed to emerge from the space of awakening—the space *inherent* within each individual. Next, as this knowledge comes from a nondual space, it does not belong to the realm of right and wrong. Thus, it cannot be tested in terms of that. But it was assumed to be a good ethics teacher, in whatever degree, as it comes from the locale of no-self, or of unconditional compassion, wisdom, and peace. It seems to me that self-emerging knowledge is not stressed in the related mainstream literature.

In terms of skills, meditation and meditation-based skills were applied in the classroom, alongside basic academic skills. In my knowledge, these skills are not popular in some mainstream global citizenship education literature. The findings indicated that academic skills were still valued on the one hand; they were, on the other hand, perceived not to be deep and strong enough particularly to facilitate mind transformation and hence social transformation. However, there was cautiousness on the part of some participants, as academics, while they were teaching meditation skills. This, fortunately, entailed creativeness expressed in their invention or clever employment of meditation-based skills.

Next, attitude, in the findings, refers to manner, mental formation, or worldview. Such attitudes as compassion, respect for diversity, skillful acceptance, calm, basic goodness, humility, joy, and being non-judgemental were considered to be able to enrich or contribute to the literature on related themes, from both Buddhist and mainstream frameworks.

As for actions, external actions were expected to be accompanied by internal actions or actions from the unconditional space of stillness, wisdom, and compassion. Remarkably, relaxation was perceived as a form of activism.

Finally, some participants revealed that Buddhist teachings and practices had some positive influences on their students' lives and those around them. It signifies that spiritual practice is no less important than political practice in transforming self and the world and that Buddhist global citizenship scenario is not a utopia. It is quite practical and possible.

In short, in response to my third research question regarding global citizenship education, my study findings indicated that teachers could awaken or help students trust their inherent goodness, including selfless compassion and deep respect for others. Meditation was considered as a skill to help these good qualities emerge and affect their actions in the world. The striking contribution of my research in this section is a view on meditation (mindfulness) practices, through the participants' personal experiences. First, spiritual beliefs, especially the belief in the law of karma, may help students have fuller understanding of the meaning and the necessity of the practice and may facilitate more serious and thorough practices. Second, meditation (mindfulness) practices are not considered as a marvellous instrument that helps gain health and well-being. Rather, this skill is closely connected with an ever-going way of living and being. Thus, taking it as a tool may unintentionally create expectations on the part of students, which is not the spirit of proper meditation. Third, (too much) emphasizing the benefits of meditation (mindfulness) while cutting it off really challenging practice conditions and ignoring the power of ego may lead to an illusion about the effect of these practices in bringing about significant/deep self transformation while the reality is otherwise.

Summary Table of the Main Findings and Contributions

The table below is the summary of my main research findings and their notable

contributions to the field of global citizenship (education).

Table 2: Main Findings and Notable Contributions Summary Table

Category	Supporting Literature	Contrary Literature	Contri-bution
Conception of (no)self			
Self: interdependent, inherently empty, impermanent	Nhat Hanh (1997; 2006)		
Hidden Treasure: primordial and non-dual goodness	Trungpa, 1999b		
Buddhist practices: not making suffering disappear		Nhat Hanh, 1998	xxx
Conceptions of global citizenship			
A sense of citizenship that transcends any divisive border	Schattle, 2008; Stevenson, 2011		
A sense of citizenship with deep ecological understanding	King, 2009; Kraft, 1994		
A recognition of *absolute* equality between all beings		Gyatso, 2008	xxx
Universal citizenship: expected projects to express care and concern for all beings beyond the earth			xxx
Global citizenship: not a reified thing			xxx
Global Citizenship Education			
Knowledge: self-emerging knowledge (wisdom)	Adelman, 2014; Hill, Herndon & Karpinska, 2006		
Skills: Benefits of meditative skills in education	Barbezat & Bush, 2014; Baugher, 2014; Waring, 2014		
Integrating Buddhist teachings/beliefs, especially (the law of) karma, into (Buddhist) meditative practices to enhance serious and thorough practices		Barbezat & Bush, 2014	xxx
(Buddhist) meditation: not a tool to satisfy expectations of health and well-being		Barbezat & Bush, 2014; Waring, 2014	xxx
Attitudes			

(a) Selfless compassion	Dhammanada, 2002; Gyatos, 2001; Trungpa, 1973		
(b) Respect for diversity	Andreotti, 2011; James, 2008; King, 2009; Nhat Hanh, 2006; Oxfam, 2006; Schattle, 2008		
(c) Positive acceptance	Nhat Hanh, 1997; Trungpa, 1999b		
(d) Calm	Dalai Lama, 1997; Gyatso, 2008; Nhat Hanh, 2001		
(e) Human goodness: the logic of possibility coming from the marriage of "basic goodness" and "the eighth consciousness"			xxx
(f) Humility	Cook, 2012, Jefferress, 2012; Wright, 2012		
(g) Joy	Nhat Hanh, 2006; Trungpa, 1999b		
(h) Being non-judgmental	Cook, 2012; Nhat Hanh, 1997; Taylor, 2012; Trungpa, 1999b		
Actions: internal and external actions	Hattam, 2004; Nguyen, 2013		
Effects of Buddhist (meditation) practices: a new route added to (political) global citizenship (education) practices	Hattam, 2004; Jones, 2003		

CHAPTER EIGHT: **CONCLUSIONS AND RECOMMENDATIONS**

It is important to recall the responses to my three research questions. As for the first question regarding conceptions of (no)self, I found out that although self is changing and empty of an inherent existence, there is still a space of awakening. In terms of the second research question concerning Buddhist conceptions of global citizenship, the study findings indicated that global citizenship cannot be reified, thus being context and individual-specific as well as wisdom and compassion-based. In regard to the third research question on global citizenship education, self-emerging knowledge and meditative skills have pivotal roles in facilitating compassion, wisdom, and ethical actions. Also, as inferred from the results, a wrong view of self leads to a *dualistic* sense and a *rigid* boundary between self and others. Global citizenship (education) thus is supposed to be information-focused and infused with shallow respect for diversity, dualistic benevolence, fear, and rushing to fix the "problem." Basic skills of reasoning seem to be the only focus in this frame, and hence external actions are predominantly desired. Diagram 2 offers a summary of the main points of my research findings.

From my findings, I reach some conclusions. I then make some recommendations for global citizenship education and other recommendations in "personal reflections."

Conclusions

From the findings, it can be concluded that overall "interdependence" in whatever sense is the main thread running across Buddhist ideas:

First, self is not limited, discrete, and stable as it seems. Rather, self is infinite, *interdependent*, and contingent. As "interdependence" is both spatial and temporal, any boundary between self and others is artificial. In this sense, the notions of "life" and

"death" are merely constructed because self is, in fact, interdependent with the same 'self in different lifetimes,' what was called "mind stream" "the eighth consciousness," or "continuum" in the findings. Thus, it is clear that self is *not* an empty content at birth but is full of possibilities in the form of seeds. For this reason, any attempt to conceptualize self is like using a hand to catch ocean water. However, not being able to grasp the self does not mean losing the self; rather, it is when the self becomes infinite. Metaphorically, when the hand loosens the grip, the small water it is holding will mingle with the ocean water. Likewise, the more the conceptual mind loosens its grip, the more "self" becomes "Self," to borrow Rose's notions, and then the stronger, wiser, and better "self" gets because then the self has gone beyond the limiting layers that have constructed it to successfully relates to the space of awakening. Concisely put, since self is interdependent, not conceptualizing self is realizing self's full image and strength.

Second, like self, global citizenship cannot be conceptualized and reified. Thus, there cannot be a global citizenship pattern generalized. That said, having a right view of self would initiate deep global citizenship, grounded in awakened compassion or compassion coming from the space of awakening. That compassion results in other *interdependent* good qualities including calm, patience, and tolerance that in turn prompt appropriate actions or responses in a particular situation. Notably, grounded in deep awareness of interdependence, this sense of citizenship is expected to spread beyond the earth. Briefly, global citizenship is grounded in *awakened compassion*. Therefore, its approach is non-aggressive.

Third, in Buddhist global citizenship education, knowledge, skill, attitude, and action are perceived as *interdependent*. For example, as explored, "self-emerging

knowledge" is fundamental to facilitating compassionate actions. In turn, meditation as a skill is supposed to let this knowledge emerge. This is an important point because as revealed by the relevant mainstream literature on global citizenship education, knowledge, or ideals, learnt from school is not necessarily translated into expected actions outside school walls (Humes, 2008). From the findings, I conclude that this fragmentation (or any fragmentation) results from the dualistic mind, the centre of delusions of separateness. Put differently, a dualistic mind hardly realizes *authentically* the interdependence of self and others or the interdependence of all things. As long as (global) education is still grounded in this deluded mind, its educational objectives may not be achieved because, as perceived, desired attitudes and actions are likely to be independent of knowledge and skills. From my findings, I conclude that in order for global citizenship education to be realistic and effective, these components are supposed to be rendered interdependent. To accomplish this, education should move beyond any realm of duality. In other words, ideally education is expected to be grounded in the space of awakening, the space of nondual awareness.

In this regard, meditation (mindfulness) practices may be helpful. However, these practices should not be romanticized. They cannot be considered as a tool (with numerous promises) for health and well-being. This view may create expectations from practitioners, especially beginners, which is not the proper spirit of meditation. Neither can serious (or thorough) meditation practices, with deep understanding of the meaning and the necessity of these practices, be cut off from Buddhist teachings (or beliefs), including (the law of) karma.

Recommendations for Global Citizenship Education

Conceptions of (No)Self

Since self is infinite and cannot be conceptualized, global citizens should not define self and others in any way. Rather, they should understand that they are interdependent and interpenetrated with others. All living beings are of equal worth thus, and there is no sense of superiority and inferiority here. Yet, as presented before, there is still a prevailing sense of "superiority" found in young generations' view of their "self" and "nation" (Rhoads & Szelenyi, 2011). As an antidote to this belief, the findings suggested that students should practice looking *deeply* into their selves to see that the differences between self and others are just superficial. Otherwise, suffering, individual and global, would arise. Indeed, my research findings showed that a wrong view of self leads to suffering, in various forms, to self and others. Thus, it may be helpful if students are exposed to the Buddhist view of self so that they could have deep respect for others and possibly avoid shocking moments when they discover the truth about their selves.

Next, since self is infinite, any subject matter should be considered in all its possible relationships with others. Recall what Peter said, "anytime you come upon something …, you're coming upon a whole ancestry, a whole field of relationships…. You're not coming upon one self-contained object after another." Thus, upon dealing with an issue, we, teachers and students, should put it back to all the possible factors that have given birth to it. Likewise, in the context of global citizenship education, to deal with poverty and injustice, we cannot simply address the issue on the surface by doing charitable work; rather, we should uncover the political and economic structures that perpetuate them. In fact, this recommendation is not quite novel because it has been mentioned by some scholars (for example Jefferess, 2012; Pashby, 2012; Taylor, 2012). However, a striking recommendation regarding this aspect is that as we are "not coming

upon one self-contained object after another" (Peter), we should accept the fact that global suffering is not a discrete issue. Further, there is a belief that suffering cannot be ceased, but our attachment to it can be ended. On these foundations, we should accept that working for justice is a complex and ever-going process. Therefore, *wisdom*, *calm* and *patience* are needed.

The Buddhist concept of no-self is indicative of a space of awakening inherent in each individual. Thus, we all have potential wisdom, compassion, and other good qualities. Moreover, from the eighth consciousness perspective, there are all kinds of seeds in each individual. From this perspective, human is *not* born as an empty content. On this foundation, it is recommended that teachers should have ways to pull out these good qualities from students. In this respect, external factors regarding learning environments are very important. Some examples were provided from the findings, including the teacher's role model; the teacher's role in helping students trust their inherent goodness; and the open, respectful, compassionate, and relaxing classroom atmosphere. In fact, the teacher's role model and the open and respectful classroom may be found in most classrooms in reality. However, not all these classrooms are pregnant with compassionate and relaxing elements, which, according to the findings, are essential for good qualities in students to emerge. Therefore, these aspects deserve (further) attention from teachers.

Conceptions of Global Citizenship

As presented in "Conclusions," Buddhist global citizenship is grounded in awakened compassion. Compassion leads to other interdependent good qualities which in turn initiate ethical actions. Thus, cultivating awakened compassion is very important. Specific strategies in this regard will be displayed subsequently. The overall

recommendation I make in this section is that to gain global citizenship grounded in awakened compassion, we should have a deep and authentic awareness of interdependence with *all* beings. This means we should live in harmony with all beings, or more specifically with nature and with each other. To live harmoniously with others is, primarily, to walk the eightfold path and to be aware of the law of karma. Also, to have this harmony is to expand the scope of compassion to all beings, on the earth and beyond the earth. In this sense, it is desirable to rethink the concept of "global citizenship." The notions of *"cosmic citizenship"* or *"universal citizenship"* may be good alternatives.

Next, students should have *skillful work* toward social justice. The skillful work comes from the space of awakening and thus is compassion-grounded. It includes both victims and oppressors in its scope. It does not mean that actions causing suffering or injustices are tolerated. Rather, the effort to expose and transform those actions should be made with a peaceful, calm, and clear mind. In this spirit, the perceived problem need not be hastily fixed or controlled in the way we want. Note that skillful work should be done both solitarily and collectively.

On this foundation, in class, students should be taught in a way so that they could have compassion for both oppressors and victims because students are supposed to understand that both victims and oppressors suffer in different ways. Particularly, since oppressors are doing bad things, bad karma would inevitably happen to them. In another aspect, although tolerance for injustice is discouraged, outrage against it is not desired. This comes from the nondual spirit in Buddhism. Accordingly, as indicated in the findings, everything could be transformed. Even bad people could still have a chance to change so that they could be free from ignorance and suffering. Thus, the word "against" should be

replaced with "for." Instead of working *against* injustice with violence and anger, students should work *for* justice with peace and calm.

Conceptions of Global Citizenship Education

As concluded earlier, the space of awakening is pivotal to the success of global citizenship education in which all the components are made interdependent *both* theoretically and practically. From here, I suggest a global education model grounded in this space of nonduality as follows:

Knowledge. Alongside basic knowledge concerning global issues, it would be wonderful if educators give students opportunities to discover by themselves what they should do ethically as global citizens. My research findings regarding self-emerging knowledge allowed me to say that students do not have to always rely on the university to have adequate knowledge to transform society. Note that I do not deny the university's role in producing and transmitting knowledge to serve the society. However, in the field of global citizenship education, knowledge transmitted from the university is not always helpful or sufficient in making good global citizens. As presented earlier, Humes (2008) doubted the possibility that students would authentically translate their knowledge into action. This observation supports the view that global citizenship is more than having knowledge, a point brought up in my findings. Global citizenship is expected to relate to serving the world selflessly, through ethical actions. To take this path, the role of self-emerging knowledge is important because, as articulated in the findings, this knowledge could be a reliable ethics teacher. To let this knowledge emerge, students should be encouraged to practice meditation, or at least relaxing, in order to relate skillfully to the deeper part of their minds. The compassion-infused insight arising from that space would

form ethical impulses and actions, including engaging with others authentically. To facilitate this process, there are two specific recommendations below:

First, students should trust the inherent good qualities. They should believe that there is a space of awakening—the source of compassion, wisdom, and peace—already in them. In other words, they should have faith in their inherent good seeds, thinking "How can they have good fruits without having the seeds?" In brief, students should have confidence in their potential good qualities and patiently cultivate them, no matter how they are at present.

Second, teachers should help students trust their inherent goodness and cultivate good qualities. This effort includes but is not limited to the following factors. *First* is the teacher's role model. The teacher should be a good example for their students to follow. Indeed, the findings revealed that teachers' role model is very important in this aspect or, put differently, teachers probably have a profound impact on students. I am not suggesting that the teacher should be a flawless person, or a saint. However, to some extent, the teacher should demonstrate good qualities. The *second* element is the atmosphere of acceptance *and* openness in the classroom. The results suggested that most of my participants, in a way, created a very open class environment that not only welcomed students from all backgrounds but also was attentive to their voices and feelings. In reality, as far as I know, not all classrooms have this kind of atmosphere. To deal with this, teachers should genuinely appreciate the diversity of their student population because diversity is supposed to enrich the field rather than contaminating it. Thus, acceptance is associated with openness in which teachers are open to students' ideas in the recognition that each student brings with them a particular kind of value to augment the field. This

would gradually create a place where students from all backgrounds are welcomed and *equally* respected. Recall Peter's statement, "[T]he more diverse a place is, the more it needs people diversity in order to be fully articulated….There's no sense having a worship with one right answer and one wrong answer." Clearly, behind this statement is openness with a deep respect for diversity and a recognition of people's equal worth, despite their apparent differences.

Skills. Together with common academic skills, meditation and meditation-based skills should be incorporated in class because these skills are perceived to help students explore their minds more deeply and hence help them recognize mental and emotional obstacles that may hinder them from reaching out and relating authentically to others. As revealed in the results, such skills as critical thinking or problem-solving are popular in the mainstream models of global citizenship education. Although these skills are helpful, they do not necessarily help cultivate wisdom and compassion and thus are not always effective in social transformation. The results of my research signified that we can hardly heal the world without healing ourselves first; we cannot illuminate the world while the darkness of greed, hatred, and delusion still exist in us; and we cannot emancipate the world while we are still confined in the prison of our ego's craving. Indeed, as elaborated earlier, it is the deluded mind with a sense of ego that separates people from each other, and thus it is the root of all suffering and injustice. Any theory that does not address this issue may not ensure a society where people can live peacefully together. To deal with this issue, the role of meditation cannot be neglected. Recall what Rose said, "Meditation helps to loosen us from the mind and the habits that have formed this 'me.'" Then, practitioners can see things with clarity. This would benefit both self and others because then they are free from

biases of the dualistic mind. The practice even moves us to the place of no-self, of deep

compassion, wisdom, and peace. In brief, the benefits of meditation are inconceivable if it

is understood properly and practiced seriously. Therefore, meditation should be

incorporated in the global education class.

Note that although meditation (mindfulness) practices are perceived to be helpful in

transforming the mind, they should not be considered as an instrument standardized or

sciencized to serve to satisfy people's expectations in the pursuit of health, happiness, or

whatever. Rather, these practices, or skills, should be connected with ways of living and

being in which practitioners *persistently* practice being compassionate and open, even in

really challenging situations, without being attached to their practice results. In brief,

proper meditation is the life-long practice of good doing and being without any

expectations of gains.

Attitudes. The next component of global citizenship education is attitude. The

findings revealed several striking attitudes expected of global citizens, which could be

embraced in the following recommended ones; namely skillful compassion, basic

goodness, humility, and calm.

Skillful compassion. As presented in the findings, skillful compassion refers to the

deep or unconditional compassion that comes from the space of awakening. A (human)

being does not have to satisfy any particular requirement to deserve this emotion from

others. Rather, wherever there is suffering, there should be compassion. Remarkably, this

compassion arises from the nondual awareness. Thus, in the context of global injustice,

both victims and oppressors deserve compassion. Certainly, many people find it easier to

feel compassion for the former and unrealistic to have compassion for the latter. However, compassion can be practiced. There may be some ways to help us have deep compassion.

First, we should view oppressors as suffering beings. Put differently, anyone who is not enlightened yet still suffers in some way. Recall Amanda's explanation:

> We understand the oppressor as a suffering being. They have a lot of negative karma to be doing what they are doing. So, they are very much suffering to be able to deal with what they are doing because they acquire a lot of suffering first. So, they are not peaceful beings. There are struggles in themselves…. So, they need our compassion.

This way of thinking may help students relieve their anger toward oppressors. Instead, students may have compassion for them or even help them transform their negative doings, especially when they understand that these oppressors cannot escape their negative fruits. *Next*, thinking that all beings want to be happy and free from suffering may also help us deepen our compassion. In my findings, Mary directly brought up this point. Being aware of this, we have more reasons to have empathy or compassion for others, sincerely wishing them to be happy and free from suffering. Finally, thinking that any living being we meet might have been our loving person in some past life may be also helpful in cultivating compassion. This suggestion may sound unrealistic to some people. However, if this belief *actually* helps compassion emerge, I think it should be counted. In summary, I have brought up some ways to cultivate compassion from Buddhist perspectives. Note that these ways are just suggestive, not prescriptive.

Basic goodness. As indicated in the findings, "basic goodness" suggests that human being is fundamentally good, without dismissing the complex nature of humanity, because this view transcends the duality of goodness and badness in the conventional sense. Specifically, the notion indicates that everything is *possible,* and thus humans can

transform perceived badness into goodness. With reference to this concept, there are three specific recommendations:

First, students should trust their basic goodness. In fact, this relates to the concept of the space of awakening mentioned above. Trusting basic goodness also means trusting the space of awakening intrinsic to them. As I articulated this point already, I do not repeat it here.

Second, as the concept connotes that everything is possible, students should have the faith that they can build an enlightened world with their goodness and hence should be willing to cultivate it. Students should have confidence that they can change the world to the good. As articulated earlier, sometimes students may feel overwhelmed with global burdens, thinking that they cannot make a change (Taylor, 2012). However, from the Buddhist perspective, we can transform the world at any moment, and thus an enlightened society and globe is quite possible.

Third, since the concept transcends the duality of the good and the bad, it suggests a nondual perception of goodness and badness. More specifically, students should learn to see that good and bad are not opposing enemies, but they are mutually inclusive. Specifically, in the perceived badness there are still good elements. Recall Tim's statement:

> [I]f we have the view of basic goodness, then we always feel like I'm growing. It doesn't matter where I start, I could be some criminal in jail, but I still have the possibility to grow up and be free from suffering, free from passion, aggression, and ignorance, free from delusions altogether.

Herein, even a criminal still has the potential good elements that could set him or her free from suffering or transform his or her life. Yet, as I presented elsewhere earlier, some people still have a dual way of thinking in which "they" are what "we" refuse to be. This

thought may have some harmful effects, including conflicts and wars. From the Buddhist perspective, there is not a clear-cut border between black and white. For that reason, we should have a nondual perception of goodness and badness through the following two suggested expressions:

The *first* expression of this nondual perception is our *tolerance* for others. We should not condemn others just because their view or practice is different from ours. Certainly, I am not suggesting that we should tolerate harmful things. However, people could work toward it with peace and calm. This is what I called skillful work earlier, which is grounded in compassion and non-violence. Recall Tim's non-aggressive approach, or more specifically compassion-grounded communicative approach, to "female circumcision." His approach showed that Buddhists do not tolerate harmful things; however, their action is not necessarily violent. The *second* expression of nondual apperception is skillful effort to *transform* perceived negative things into positive ones. By realizing the interdependence of opposing elements, we could transform them. This fundamentally expresses the non-dualistic spirit of Buddhism. To conclude, I quote Tim again:

> That's where the attitude of basic goodness is actually practiced, where you look for the goodness in a negative situation and you pull it out…. This is good advice for the world, for the global citizens on how to get along with other people.

In brief, through a nondualistic eye, there may be still conflicts in the world, but there would not be enemies in a mutually exclusive manner. Then, the world would be more peaceful.

Humility. With reference to humility, there are three following recommendations:

First, as for the act of helping, global citizens should help others with wisdom and compassion. With wisdom, they could discern the other's situation, and with compassion they could be connected with others genuinely. Specifically, with wisdom, students would see the truth of self and others and thus would feel truly responsible for others, probably avoiding the "politics of benevolence" critiqued by Jefferess (2012, p. 28), or the attitude of "benevolence and pity" (p. 29) in which the helper, due to illusion, portrays himself or herself as a "concerned, well-intended, and helpful or charitable global citizen" (Taylor, 2012, p. 190). With compassion, people can overcome the boundary of their ego-centeredness to be open to others, even enemies, both intellectually and authentically. Particularly, in class, with compassion, teachers would listen to their students more attentively and considerately. Students would do the same to each other. As a result, all the wounds would be healed, and a compassionate community would be created right here and now, in every classroom.

Second, global citizens should be humble by acknowledging that we, as individuals in the conventional sense, are epistemologically (and ontologically) limited. Thus, we should be willing to learn from others. This also means that nobody or no civilization is omniscient or possesses a kind of knowledge considered as a standard or a valid measure against which other worldviews or epistemologies are assessed. Therefore, Buddhism shares a post-colonial view that no self or no nation has "privileged access to transcendent Truths—be they religious, scientific, economic or political" (Wright, 2012, p. 50). Recall the notion of Sangha referring to a community mentioned by Peter with the idea that "we can relieve each other of our limitedness by working together." This, again, confirms the limitation of humans, in a conventional sense. Thus, we always need others. It should be

true of the larger setting or the whole world as well. We always need others to be awakened or at least to improve our knowledge. For Peter, "It is an infinite process." Hence, in the global context, global citizens are expected to *continuously* learn from others as well as appreciate their knowledges and wisdom traditions because each person or tradition is a manifestation of the infinite nothingness but everythingness.

Third, Buddhist practitioners or any spiritual practitioners in the no-self spirit should not let their minds fool them that they are enlightened while they are not; therefore, they should be humble and need a teacher on their path. This recommendation is seemingly irrelevant to the context of global citizenship education; however, it is very important to be aware of this, or else the consequence would be immeasurable. Recall what Amanda said, "[the Buddha] warned us against as Buddhists from getting stuck in this higher level of meditation that seems like we might think we become enlightened." Indeed, it is very dangerous to think that we are enlightened while we are not. As Amanda said, we may be trapped in a certain level of meditation and cannot go further. This should be avoided. The practitioner should be always humble and need the guidance of a teacher during their practice process.

Calm. As presented in the findings, calm has ethical, social, and intellectual effects. Staying calm in this section is limited to discouraging anger. Again, as noted earlier, this is antithetical to the Oxfam approach in which outrage against social injustices is advocated (2006). For Buddhists, outrage or anger in whatever sense is not encouraged because its consequence is very harmful. Recall what Mary said, "[a]nger means you would do harm. So, shouting when you are angry is very different from shouting without anger." Equally, Amanda stated that with anger activists cannot work effectively. That said, it would be

very *unrealistic* if we repress or avoid anger. Some Buddhists have ways to deal with it.

Recall Tim's experience presented earlier. He was aware of his state of mind and

recognized anger when it arose. Then, he questioned it and tried its positive counterpart as

an alternative. His approach showed that anger is neither repressed nor welcomed. In brief,

staying calm, in this recommendation section, is limited to dealing with anger. It means we

cannot avoid anger, but we should practice mindfulness to transform it or at least not to

extend it to others.

       Actions. The research results suggested that external action and internal action

should go hand in hand. In other words, action in the world should be accompanied by the

action of transforming the mind as described earlier. More specifically, this idea suggests

that alongside physical and intellectual actions, as encouraged in current global citizenship

education models, educators and teachers should create a space for students to practice

internal actions in the classroom and elsewhere. From the findings, I make two

recommendations:

       First, global citizens should practice meditation because it is a way to let wisdom

emerge as well as to cultivate compassion and gentleness. Put differently, this is a way to

awaken our minds to the truth of nothingness and interdependence and a way to touch as

well as expand our space of awakening. Socially speaking, meditation—working with the

mind—is desirable because we cannot change the world if we cannot change our minds.

Note that, in this section, I just recommend the practice of meditation as a general skill that

helps go deeply and touch the space of awakening described earlier. I do not recommend

any particular meditation techniques, given the fact that there are different Buddhist

schools and even numerous wisdom traditions. The practitioner may decide on what suits him or her.

Second, the global citizen should practice the Eightfold Path. Recall what Jane said, "Buddha's eightfold path can be understood as social activism." As I already described what the eightfold path is, I do not repeat it here.

Personal Reflections

I make the following recommendations for the fields of educational leadership and administration *and* curriculum development.

Recommendations for Educational Administration and Leadership

In recent years, there has been growing scholarship on "stress in academia," especially in the context of changing higher education landscape with resources limited, budgets cut, and workload increased (Buckholdt & Miller, 2008; Hendel & Horn, 2008; Love, Tatman, & Chapman, 2010; Miller, Buckholdt, & Shaw, 2008). Indeed, according to Hendel and Horn (2008), "Several conditions intrinsic to academe have been consistently identified as stressful by faculty" (p. 63). The relevant literature revealed that educational leaders and administrators have put great efforts to deal with this issue. According to the literature I have read, the solutions mainly revolve around increasing counseling services, creating team supports, or improving work environments and organizational structures in such a way that supports individual members or helps them to fit more with the organizations. Although these approaches are helpful in some way, they are not always effective. For example, as observed by Buckholdt and Miller (2008):

> One such change involves organizing workers into teams, which was intended to increase workers' autonomy and discretion, to expand their skills, and to build social and emotional support systems for workers. But worker teams are also sources of conflict, uncertainty, and even longer work days. Indeed, Wainwright

and Calnon note that some analysts now identify teamwork and other elements of job redesign as causes of work stress. Their analysis reminds workplace reformers of the ever present possibility of unintended consequences. (p. 215)

This may explain why "the level of stress reported by faculty might remain stable or even increase" (Buckholdt & Miller, 2008, p. 216).

Also, as put in Miller, Buckholdt, and Shaw's (2008) writing, "stress-related strains as emotional toxins, which, if unchecked, may spread from one person to another and may eventually poison the entire work setting" (p. 9). If "stress-related strains" are actually emotional toxins, as posited, then coincidentally, Jane affirmed that Buddhism is a "detox program." She said, "We can say that Buddhism is a detox program. We have internalized various toxins of ignorance, mistrust, fear, etc., and we have internalized all of these. So we need to detox." As analyzed previously, such negative emotions as ignorance, mistrust, and fear are caused by the ego-defence in each of us. It means people internalize these toxins every single moment although they may not be aware of that. These toxins, when accumulated to a certain level, would definitely cause stress or any mental illness. From this, I suggest that to deal with stress or any mental illness root and branch, this ego-defence, the source of these mental illnesses, should be addressed.

In brief, based on the research findings, I would call the strategies to reduce stress from the literature mentioned above *external strategies* because ego-based issues are not necessarily attended to. In truth, the related literature revealed that generally individuals who have stress mainly receive supports from without, for example from colleagues, organizations, and counsellors. And as indicated earlier, these strategies are sometimes counterproductive. For example, working in groups may be a source of conflicts.

Consequently, despite some stress-reduction programs, levels of stress by faculty may remain the same or even rose.

My research findings indicated that besides these external strategies, individuals should have an internal strategy; namely *meditation*. I suggest that educational leaders should organize meditation classes to help staff and students relieve stress. The classes may be costly to some extent; however, as the research findings indicated, the benefits from meditation may outweigh the costs. *First*, meditation would help the person deal with stress more thoroughly. As noted earlier, negative emotions, including anxiety, are caused by the ego-defence mechanism. Meditation, as explored previously, would help explore this mechanism gently but deeply. Thus, the practitioner would recognize the trick of this part of the mind and thus may not be trapped by negative feelings it has caused. In this way, meditation would help the person deal with stress more completely because the root of stress, anxiety, or any mental illness is brought to the fore. *Second*, meditation may prevent stress. As presented earlier, people generally internalize toxins every single moment. People may not be aware of these internalized toxins until they reach a level sufficient to cause stress or any mental illness. It may be too late or too costly sometimes. However, my study results revealed that meditation could help people detoxify every day. Thus, these toxins would be removed before they are able to cause illness. There is a well-known saying, "Illness prevention is better than illness treatment." Thus, the benefit of meditation in this respect should not be ignored. *Third*, in parallel with dealing with stress, meditation would help practitioners relate to the space of awakening inherent in them. As discovered, the source of peace, compassion, and wisdom pertain to this space of awakening. More specifically, with meditation these positive agents would emerge, which

makes practitioners probably more productive in their workplaces. Without coincidence, Tim once said, "you'll become a better scientist if you practice meditation. You'll become a better student if you practice meditation. It has so many healthful benefits this way." In this regard, the effect of meditation was also found in what Emily shared earlier albeit in a less direct way. With awareness, a form of meditation for her, she could be more present and thus more productive in the conversation with me. She said:

> [I]f while I'm having an interview, I'm waiting for somebody to call me, …, there are twenty emails on my computer I know I have to answer, I haven't had my lunch yet, there's something else happening with patients, my mother is not well.… If all these things are in my head at the same time, … , I can't really be here with you.… I suppose if I'm a really good Buddhist, maybe I could still be here with you a hundred percent even though all of the stuff is going on. So, my journey is to slow everything down, trying to develop the awareness of my thinking and my feeling.

As revealed earlier, awareness helped Emily relate to her "crystal ball" of basic goodness or let it shine through, which refreshed her in the midst of distractions. In truth, as I observed, despite these distractions, Emily was still focused and helpful to me.

In brief, given these benefits of meditation, I recommend that educational leaders should not hesitate to build meditation classes so that faculty, staff, and students have an opportunity to not only de-stress and prevent stress but also be more productive in their work. (Again, meditation should not be divorced from ways of living and being).

Recommendations for Curriculum for Cultural Diversity

This is a minor recommendation for the field of curriculum for cultural diversity. In the related literature, approaches to integrate multicultural and ethnic content into curriculum are proposed. Typically, Banks (2007) described four approaches to integration, with four levels: *contributions approach*, *additive approach*, *transformation approach*, and *social action approach*. My research findings offered another approach: *meditative*

approach, which can be adopted in parallel with *social action approach* presented by

Banks. The reason for this has been articulated repeatedly throughout this dissertation.

Accordingly, meditation is worth doing because to have a better society or a society that

avoids the situation in which a form of injustice is merely replaced with another form in

the name of "social transformation," social action should be grounded in compassion. An

action based on compassion may prevent the repetition of violence and injustice. In turn,

compassion can be cultivated through meditation. For example, recall Rose's statement,

"Genuine compassion can be cultivated through meditation, which provides deep insight

into both the 'self' and the 'no-self.'" Furthermore, meditation is supposed to help students

view social issues in a less distorted way, which facilitates greater social justice. This point

was found in Rose's description of interpretive skill, a meditation-based skill, explored

previously. In her description, "this interpretive skill can help students to move into a

compassionate stand that will support, I think, greater social justice" because "from this

standpoint you are able to see whether the lens of a particular presentation of information is

truly in support of social justice. " For these reasons, I suggest that classrooms should have

space for meditation, in whatever way, so that students could have moments to relate to

their space of awakening, which would help shed light on their ego-selves as well as other

social issues, for the sake of true social (and self) transformation.

To do this, educational leaders should have meditation skills or meditation-based

skills taught in classes. These skills were described in the findings section. Thus, I do not

repeat them here. Furthermore, as meditation techniques may vary from teacher to teacher,

I should not offer any particular suggestions in this respect. However, the findings revealed

some flavour of "meditation-in-classroom," which may be suggestive to teachers. That is,

students were provided with moments of stillness, relaxation, self-exploration, and being present. Remarkably, this was enacted in an atmosphere that was pregnant with safety, deep respect, empathy, and openness. My hope is that qualities like these would be transplanted in other classrooms in such a way that effects a sense of "a real community" not only in students but also in any visitor who accidentally comes by.

Reality of No-self:

Non-duality

Nothingness-but-everythingness

Diagram 2: Conceptions of self, global citizenship, and global citizenship education (GCE) from the synthesis of the research findings

Wrong view of self

Right view of self

| self | other |

| self | other |

Conception of global citizenship

Conception of global citizenship

the global

nation

self

the cosmos

the global

nation

self

Conception of GCE

Conception of GCE

| **Knowledge**: information regarding global issues |
| **Skills**: basic academic skills |
| **Attitudes**: shallow respect for diversity, dualistic benevolence, fear, rushing to fix "problems" |
| **Actions**: external actions |

| **Knowledge**: basic knowledge and self-emerging knowledge |
| **Skills**: meditation skills, meditation-based skills, and basic academic skills |
| **Attitudes**: basic goodness, skillful compassion, humility, and calm… |
| **Actions**: external actions and internal actions |

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APPENDIX A

INFORMATION LETTER

An Exploration of Buddhist Global Citizenship Education in the Canadian Context

Research Investigator:	**Supervisor:**
Tram Nguyen	Dr. José da Costa
PhD Candidate	Professor
Faculty of Education	Faculty of Education
University of Alberta	University of Alberta
ttn1@ualberta.ca	jdacosta@ualberta.ca

Background

You are being invited to participate in the study *An Exploration of Buddhist Global Citizenship Education in the Canadian Context*. It is anticipated that your teaching philosophy and teaching practice, informed by your Buddhist understanding and practice, will contribute to current thinking about global citizenship education.

Purpose and Research Questions

This research will explore the ways Buddhist philosophy may relate to global citizenship education. Specifically, this study will investigate how teachers or educators think about "self and other" and how this informs their understandings of global citizenship and global citizenship education.

Methods and Data Collection

Individual interviews will be employed to collect data (data will be collected as part of my graduate thesis). Each participant will have two or three 1.5-2 hour interviews. The interviewees will be selected because they:

- have basic knowledge (conceptual understanding) of Buddhism in general and the Buddhist no-self doctrine in particular;
- have embodied experiences through the practice of Buddhism (e.g., through meditation, through adherence to Buddhist precepts, or through contemplation on self and other);
- be educators in Canada.

A digital recorder will be used to record the conversations during interviews (with participant consent). Transcripts along with a short summary of what I understood from conversations with individual participants will be returned to the respective

participants (member checks) via email (or by any other means they decide). During the transcription process, I, as the researcher, will apply pseudonyms to all individuals being interviewed. Any references made during interviews to specific jobs, positions, etc. will either be changed to protect the individual's privacy or omitted from the final research paper entirely.

Your Participation

Educators participating in this research will be asked to engage in two or three 1.5-2 hour interviews which will be audio-recorded and transcribed for purposes of analysis. These interviews will take place at a place and at a time convenient to your schedule. Please contact me, Tram Nguyen, directly to arrange a time and place (ttn1@ualberta.ca).

Confidentiality

All interviews will be audio-recorded on a digital recorder, and then immediately transferred to an encrypted external drive for the purposes of storage and transcription and deleted from the digital recorder. This drive will be stored in a locked filing cabinet at the researcher's home. Only the research investigator will have access to the data. All research data will be destroyed after a period of 5 years.

In transcripts and in any representation of the work, you will be identified by a pseudonym only. Where appropriate, your comments may be quoted in final research representations. These quotes will not personally identify you in any way, but will identify you by pseudonym and where necessary, will include fictional information to further protect your confidentiality.

Benefits & Risks

There are no known risks to participating in this research. You will be asked to discuss your perceptions and professional practice in a way that is likely similar to your day-to-day experience. It is hoped that by participating in this research, the resulting findings and discussion will be able to further inform and support your teaching practice.

Voluntary Participation

All participation in this study is voluntary and you may choose to opt out of all study activities at any time without penalty. If you choose to opt out, you can also request that any data you have contributed be removed from the study. This opportunity for withdrawal is available to you up until the transcript and the individual summary for the last interview have been reviewed and approved by yourself. The final date for withdrawal will be one month after the completion of this review.

Further Information

For further information regarding the purpose and methods of this project, please contact either of the following:

Tram Nguyen   Dr. José da Costa
Doctoral Candidate   Professor
ttn1@ualberta.ca   jdacosta@ualberta.ca

The plan for this study has been reviewed for its adherence to ethical guidelines by Research Ethics Board 1 at the University of Alberta. If you have any questions or concerns regarding your rights as a participant, or how this study is being conducted, you may contact the University of Alberta's Research Ethics Office at 780-492-2615. This office has no affiliation with the study investigators.

APPENDIX B

CONSENT FORM

An Exploration of Buddhist Global Citizenship Education in the Canadian Context

Research Investigator:	**Supervisor:**
Tram Nguyen	Dr. José da Costa
PhD Candidate	Professor
Faculty of Education	Faculty of Education
University of Alberta	University of Alberta
ttn1@ualberta.ca	jdacosta@ualberta.ca

I, _____, agree to participate in the study entitled "An Exploration of Buddhist Global Citizenship Education in the Canadian Context."

I agree to be interviewed by the research investigator, Tram Nguyen, under the following conditions:

1. I have the right to withdraw from the project at any time up until one month after I have approved the transcript and the individual summary from our last interview. If I choose to do so, the information I provide will be returned to me and not used in the project.
2. I agree to two or three interviews of not more than two hours each, which will be audio recorded.
3. I understand that the interview will be transcribed and used only for the purposes of this research project.
4. My identity will be kept confidential and a pseudonym used in all documents shared publicly.
5. The researcher will endeavor to ensure that no harm will come to me through my participation in this project.
6. The data gathered during the interview will be held by the researcher in a secure location and destroyed five years after the completion of the study (as required by the University of Alberta).

I agree to these conditions:

Signed _____

Print Name _____
Date_____

For further information regarding the purpose and methods of this project or to withdraw from the study, please contact either of the following:

Tram Nguyen   Dr. José da Costa
ttn1@ualberta.ca   jdacosta@ualberta.ca

The plan for this study has been reviewed for its adherence to ethical guidelines by Research Ethics Board 1 at the University of Alberta. If you have any questions or concerns regarding your rights as a participant, or how this study is being conducted, you may contact the University of Alberta's Research Ethics Office at 780-492-2615. This office has no affiliation with the study investigators.

APPENDIX C

Interview Guide

As the main purpose of my study is to explore how the Buddhist philosophy, including the no-self doctrine, might inform global citizenship education, I greatly appreciate your participation in this project. As a guide, I have included the following points. I would like you to talk about these and other points that you may think of and find relevant.

1. How do you conceive of "self" and "no-self" from a Buddhist perspective, and/or from your own experience?

2. From this view on (no)self, could you tell me how you define or understand "global citizenship"?

3. In your opinion, what elements (or qualities) are expected to characterize a "global citizen"?

4. What knowledge do/did/would you teach your students in order to dispose them toward being a good global citizen? Please help me understand how you teach/taught/would teach that.

5. What skills do/did/would you teach your students to achieve that goal?

6. What attitudes do/did you expect your students to have to achieve that goal?

7. What actions do/did you expect your students to take to achieve that goal?

Thank you very much for your time and co-operation!