Comparing Humanistic Approaches in Teacher Education

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Abstract:

Teacher education programs have a long, perpetuated expectation for how to teach (Shulman, 1987). The overwhelming focus in teacher education programs on planning, instruction, and assessment obscures the ultimate goal of education; that is, to help every student become happy and lead a fulfilled life. This paper offers a perspective to cultivate preservice teachers who value humanity and therefore go beyond disciplinary knowledge and pedagogical practices. Humanity creates order in society, not arbitrary rules or authority. Yet, this aspect is often lost in higher education that focuses on professional skills over the cultivation of students' humanity (Muscatine, 2009). We argue that teacher education needs to attend to humanity and pave the way for peace and happiness for human beings. Teachers' roles are not just to deliver knowledge to students but to plant the seeds of hope and joy through education. To achieve this goal, we explored various humanistic approaches from Freire's (1993) critical pedagogy, Valenzuelz's (1999) subtractive schooling, Ginwright and Cammarota's (2002) social justice approach, Comstock et al.'s (2008) relational-cultural theory, and Ikeda's (2010) human education. This paper seeks to approach humanity as a theoretical and methodological basis for reclaiming the promise of teacher education.

Keywords: humanity, humanistic approaches, teacher education, preservice teachers, Daisaku Ikeda

Introduction

What we need most is to restore and revive our *humanity*. We must create a society where people can live with dignity, a society where people can live in peace and happiness…I am convinced that the twenty-first century must see a movement to sow the seeds of peace, happiness, and trust in every person's heart – the seeds of a truly humane way of life. (Daisaku Ikeda, 2001)

Research studies on humanity are growing as a broad interdisciplinary movement geared toward the humanistic futures of

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learning. In recent years, humanity has gradually gained the attention of researchers and practitioners in teacher education to cultivate caring and just preservice teachers (Rector-Aranda, 2019). These humanistic approaches adopted in teacher education include critical pedagogy (Freire, 1993), authentic caring (Valenzuela, 1999), social justice student development (Ginwright & Cammarota, 2002), and relational-cultural theory (RCT) (Comstock et al., 2008). Grounded in social justice, the trilogy – critical pedagogy, authentic caring, and social justice student development – is utilized as a framework called "critically compassionate intellectualism (CCI)" by Cammarota & Romero (2006) to work with disadvantaged students whose social and economic circumstances hinder their abilities to succeed in school. Added to CCI, RCT that emphasizes mutual empathy and growth-fostering relationships is vital for teachers to connect with disadvantaged students more deeply (Rector-Aranda, 2019). Furthermore, Daisaku Ikeda's philosophy of human education has also been applied and researched across curricula and contexts to foster students' humanity (Nunez & Goulah, 2021).

In the present study, we analyze twenty-eight speeches that Daisaku Ikeda delivered at universities, research institutes, and academies across countries, including Argentina, Brazil, China, Cuba, France, India, Italy, Japan, Nepal, Philippines, Romania, Russia, Spain, Turkey and the USA. These speeches were initially delivered in Japanese and later translated into English and published in *A new humanism: The university addresses of Daisaku Ikea* (Ikeda, 2010). We compare CCI and RCT with Ikeda's speeches for two reasons. First, CCI, RCT, and Ikeda's speeches share common features of humanity in education. Second, learning from the eastern and western views on humanity will create a broad approach to teacher development. The research questions that guide our study are:

1. What common features do CCI, RCT, and Ikeda's human education share?
2. How does Daisaku Ikeda's human education differ from CCI and RCT?
3. What are the implications of these humanistic approaches in teacher education?

To address these questions, we first summarize the features of CCI and RCT. We then synthesize Ikeda's twenty-eight higher-education speeches to identify the key themes in Ikeda's philosophy.

Critical Pedagogy

Paulo Freire (1921-1997) is the pioneer of critical pedagogy. Born in a middle-class family in Brazil and impacted by the Great

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Depression, Freire experienced how poverty and hunger affected his ability to learn. Rather than being discouraged by the environment, his childhood experiences encouraged him to find a new way to learn. Freire (1993) realized that the dehumanization from unjust circumstances could lead the oppressed to rebel against those who made them so. Thus, he proposed a pedagogy of the oppressed (also known as critical pedagogy) to develop students' critical consciousness. This consciousness-raising empowers them to critique problems in their individual and social contexts and liberate them from oppression. He regards critical pedagogy as a means to help students identify sources of power and observe how human beings' actions and behavior become manifestations of the dehumanization process (Freire, 1993). Because dehumanization is never the destiny of human lives, education plays a crucial role in restoring the humanity of the oppressed and the oppressors. In this sense, critical pedagogy can be viewed as a pedagogy for all of humankind.

Freire (1993) argues that education should encourage students to develop their own culture. "Banking" knowledge through narration with the teacher as the narrator leads education to become an instrument of imposing thoughts and reproducing social inequality. When teachers respect and embrace their students' cultures, it changes the teacher-student relationship by creating an environment where teachers can learn, and students can teach (Freire, 1993). Each human life holds its own unique meaning, which can only be understood through communication, authentic thinking, reflection, and action. In addition, Freire considers encountering struggles as necessary, because such struggles will become a driving force that leads people to change. Being aware of how politics and power determine what counts as knowledge, critical pedagogy allows students to see the importance of justice and equality and gain knowledge and skills to lessen human suffering. Education can emancipate students and create conditions for life's fulfillment by raising their critical thinking, cultivating humanity, and providing needed knowledge (Freire, 1993). Students first need to name the world they desire, and then they can transform it to live humanly through their inner reflection actions. Freire values dialogic learning to create ideas with students rather than passively consuming knowledge given to them.

Authentic Caring

In her book, *Subtractive Schooling*, Valenzuela (1999) argues that schools lacking authentic caring about their students will not succeed. She distinguishes the differences between aesthetic caring (e.g. superficial, academic achievement) and authentic caring (e.g. students' well-being, full human growth). Teachers' authentic caring is critical to students' learning and development. It creates reciprocal teacher-student relationships, making students feel welcome in school regardless of their

academic performance. Valenzuela (1999) argues that students do not care about schools until they know that their schools care about them. When teachers fail to make a meaningful connection with their students, sustaining students in school is impossible. Teachers' low expectations can lead to poor student-teacher relationships, low learning motivation, and undesirable achievement outcomes. In the interplay of what and how social capital plays in minority students' education, Valenzuela (1999) discusses the impacts of authentic caring and encourages teachers to reflect on their social responsibility as educators. She illustrates how schooling can limit Mexican-American students' resources by both devaluing their definitions of education and assimilating policies and practices that minimize their culture and language. She points out that, "academic competence thus functions as a human capital variable that, when marshaled in the context of the peer groups, becomes a social capital variable" (Valenzuela, 1999: 28). If education is to create positive human and social capital, it is necessary that school atmosphere, curriculum structures, policies, and practices take into consideration students' diverse cultural and linguistic differences. By doing so, it is more likely to cultivate students who take responsibility for the prosperity of society and the happiness of all human beings.

The Social Justice Approach

Ginwright and Cammarota (2002) describe students as agents of social change. To develop student assets, they argue educators must first shift their thinking and ensure that educational policies and practices are centered on students' development and empowerment. Education that values students' voices will lead them to acknowledge their self-worth and become self-aware. With broader opportunities, students will build valuable skills and find creative ways to address pressing community issues, such as social toxins and divisions. Ginwright and Cammarota (2002) express that unequitable social, political, and economic power can negatively affect the well-being of students, particularly those living in urban areas. Thus, through the social justice approach, it helps students develop critical consciousness and take social action to transform society. They state:

> Social action and critical consciousness are a necessary couplet; that is, acting upon the conditions influencing one's social experience leads to an awareness of the contingent quality of life. This interdependence between critical consciousness and social action is what Freire calls "praxis: reflection and action upon the world in order to transform it" (1993: 33). We become closer to our humanity and agents of our own development when we reflect and act to transform the conditions influencing our existence. The integration of critical

consciousness and social action is how young people make sense of, and begin to transform, their social world. (Ginwright & Cammarota, 2002, p. 87-88)

Ginwright and Cammarota (2002) propose three levels of awareness to foster praxis among students: self-awareness, social awareness, and global awareness. At the self-awareness level, students explore and evaluate their social and cultural identity. They develop a positive sense of their identity and capacities for self-determination. At the social awareness level, they begin to think and critically analyze complex issues in their communities to understand how their immediate social world works. In the last level of global awareness, they critically reflect on global issues to empathize with the oppressed throughout the world. When students have reached global awareness, they see the possibility of transforming the world with others and "become more intentional about their life choices and strive to value the 'humanness' in everyone" (Ginwright & Cammarota, 2002, p. 91). In other words, addressing social justice problems across the three levels of awareness opens the door for students to see their unlimited potential and possibilities.

Relational-Cultural Theory (RCT)

The relational-cultural theory (RCT) was initially developed by Jean Baker Miller in 1976, the author of *Toward a New Psychology of Women*. Based on her clinical experience as a medical doctor, Miller addressed how the lack of understanding of the contextual, sociocultural, and relational experiences of women and minorities impede their ability to make progress in therapy and life (Miller, 1976). Comstock and her colleagues (2008) extend this idea to discuss the importance of culture, relationships, development, and identity, serving as an alternative framework for professionals to enhance the relationships with the people they serve. Effective helping and healing rely on caring and mutual empathy. Thus, disconnections and negative expectations resulting from political inequalities, power, dominance, marginalization, and subordination have to be addressed early (Comstock et al., 2008).

The core principles of RCT include authentic relationships, mutual empathy, empowerment, participation, and recognition of competence (Jordan, 2000). RCT aims to give a voice of minority groups, deconstruct the oppressive system, and address social connections and disconnections in a larger cultural context. It acknowledges the importance of having sustained and strategic efforts to challenge the entrenched system. Resistance (e.g. naming the problem of disconnections, complaining, claiming the well-being of human beings, developing communities for coexistence, etc.) is the first step toward transformation (McCauley, 2013). RCT supports the idea that human development cannot exist without relationships and interactions with

others. Fostering mutual understanding is essential to the development of individuals, leading to a harmonious living environment. Having a sense of connection with others will help people transform conflicts. RCT calls for the need for social empathy, an ability to feel the other person's suffering through standing in his/ her shoes, knowing how social inequalities and disparities cause the person to suffer, and thus calling for social change (Gerdes, 2011; McCauley, 2013). Creating a culture of human connectiveness will promote cooperation and allow the collective efforts of people at all levels to thrive. It is the cycle of being affected and affecting others positively that creates a possibility for a peaceful land. Without community, people will feel alone and become immobilized.

Daisaku Ikeda's Speeches in Higher Education

Born in Tokyo, Japan, Daisaku Ikeda (1928–) is an unprecedented humanistic philosopher and peacebuilder. He has received honorary citizenships from more than 790 cities around the globe and over 380 honorary doctorates and professorships from 51 countries. The application of Ikeda's philosophy of education has been studied in various educational fields (Nunez & Goulah, 2021). Ikeda made education his lifework. He believes that education is not just about delivering knowledge to students but cultivating students' character and fostering their humanity. He states: "Learning is the fundamental force that builds society and defines an age. It nurtures and tempers the infinite potential latent in all of us, and it directs our energies toward the creation of values" (Ikeda, 2010: 12). Since the 1960s, he began to travel to different countries outside of Japan to plant the seeds of hope and joy in students and those who work with them. Table 1 shows an overview of Ikeda's speeches in higher education that have been translated into English.

Table 1

An Overview of Ikeda's Universities Speeches (Transcribed in English)

	Year	Institution	Highlights of the Speech
1	1975	Moscow State University (Russia)	friendship, sympathy, cultural interaction, respect
2	1980	Peking University (China)	humankind, bonds that transcend national boundaries
3	1981	University of Guadalajara (Mexico)	mutual understanding, human feelings, and values
4	1981	University of Sofia (Bulgaria)	culture exchange, the well-being of humanity
5	1983	University of Bucharest (Romania)	the balance between unity and integrity of the individual
6	1984	Fudan University (China)	hope, confidence, history, global citizen
7	1984	University of California (USA)	self-control, self-mastery, moderation, greater self

8	1989	Académie des Beaux-Arts (France)	art, creative life, inner human revolution
9	1990	Peking University (China)	wisdom, farsightedness, character, individuality
10	1990	University of Buenos Aires (Argentina)	global interdependence, human rights, cosmopolitan
11	1991	University of the Philippines (Philippines)	fairness, equality, justice, impartiality, global spirit
12	1991	University of Macau (China)	morality, inner awareness, humanity, justice, wisdom
13	1991	Harvard University (USA)	soft power, mutual self-control, dignity, self-motivation
14	1992	Ankara University (Turkey)	soft power, moderation, global responsibility
15	1992	National Museum of India (India)	optimism, activism, populism, and holistic nature of life
16	1992	Chinese Academy of Social Sciences (China)	the ethos of symbiosis, harmonious coexistence
17	1993	Harvard University (USA)	dialogue, humanity, the interrelationship of all things
18	1993	Claremont McKenna College (USA)	human wholeness, gradualism, character, self-mastery
19	1993	Brazilian Academy of Letters (Brazil)	art, literature, cosmopolitan, open-box thinking
20	1994	University of Bologna (Italy)	inner self, self-mastery, self-control, soft power
21	1994	Moscow State University (Russia)	fundamental order of life, greater self, self-renewal
22	1994	Shenzhen University (China)	humanism: self-reliance, self-discipline, self-improvement
23	1995	Ateneo de Santander (Spain)	autonomy, symbiosis, and inner cultivation
24	1995	Tribhuvan University (Nepal)	the inner life, value creation, mind, wisdom, compassion
25	1995	East-West Center in Hawaii (USA)	reformation of the inner life, wisdom, diversity, humanity, peace
26	1996	Columbia University (USA)	wisdom, courage, compassion, justice, humanity
27	1996	Universidad de la Habana (Cuba)	inner-motivated transformation, the dignity of life, life value
28	1996	Simon Wiesenthal Center (USA)	Tolerance, empathy, appreciation, character, peace, unity, justice

The highlights of Ikeda's speeches across higher education are grouped into six themes: humanism, global citizens, cultural exchange, moderation, soft power, and human education.

Humanism

Humanism involves self-reliance, self-discipline, and self-improvement (Ikeda, 2010). Ikeda believes that human revolution enables people to manifest humanity in their reality, leads them to deep

fulfillment, and achieves the state of human wholeness. He describes human wholeness as "something that must be sought inwardly by people striving to grow in character. It is the character that, in the end, holds together the web of iterating focus" (p. 204). To create life value, Ikeda states that education should "foster people of character who continuously stove for the 'greatest good' of peace, who are committed to protecting the sanctity of life, and who are capable of creating value under even the most difficult circumstances" (p. 246). Education is not meant to change students per se but to guide them to use their character in the right place. Using anger as an example, Ikeda illustrates that anger can function both for good and for bad. When anger functions for bad, it makes people feel resentful, wanting to hurt others or themselves. In contrast, when education guides students to make anger function for good, anger makes them speak out for inequalities and take courageous action to make things right. Ikeda says that human revolution "is not about how others behave or how society is. The most important thing is to ask yourself, 'What should I do?' and 'What can I do?' One who stands up with moral courage and conviction can change society and create waves of transformation around the world." In short, to transform the environment, it starts from each individual who has a clear purpose in life and is willing to seek growth and personal improvement.

Human revolution transforms a person from an egocentric self to a greater self. Ikeda (2010) explains that living for the greater self does not mean abandoning the lesser self. Instead, it is to understand that "the lesser self is able to act only because of the existence of the greater self – the whole universe" (p. 140). Because the lesser self is included in the greater self, Ikeda believes that when earthly desire is correctly oriented, it motivates people to advance themselves and society simultaneously and realize that the fulfillment of the individual is not at the expense of others. Furthermore, Ikeda (2010) reminds us that the universe is constantly changing, and thus too much attachment can make people unable to extricate themselves from grief, competition, worry, and fear (Ikeda, 2010). The goal is "to recognize the universal principle behind all things and thus enlighten, rise above the transience of the phenomena of the world" (Ikeda, 2010: 139). Accepting universal and constant changes frees people from the illusion of permanence that causes suffering. For instance, knowing that sickness and death are unavoidable encourages people to live their lives for the greater self.

Global Citizens

With the growing global interdependence, people across the world have become more and more interconnected. A crisis in one place

could soon affect the entire world (e.g. COVID-19). Globalism to Ikeda is not all about politics or economics but the ties that join people's hearts from other countries. He stresses the bonds of affection between people of different cultures and encourages cultural and educational exchange (Ikeda, 2010). As people aspire to globalism, Ikeda suggests having farsighted open-mindedness and using art to practice a creative life. Global responsibility is in each of our hands, and we must all do our part to contribute. Education and humanity are the foundation for universal and world peace. Ikeda states, "It is certainly education that lets us transcend different backgrounds and discover commonalities. It enables us to think on a higher plane; that is, as a human being; to free ourselves from thinking that is based solely on membership in a particular faction or school" (Ikeda, 2010: 28). He further says that "the borderless world will offer unparalleled opportunities for the cosmopolitan. To achieve it, we must abandon exclusionist practices and concepts" (p. 228). Global citizens value cosmopolitanism and are willing to perceive things from another perspective, leading to collaboration, not isolation. "This kind of open-ended empathy enables us to view human diversity as a catalyst for creativity, the basis of a civilization of inclusion and mutual prosperity" (Ikeda, 2010: 236). Empathy and appreciation are needed for people to work together for good. Ikeda believes that "a person of true tolerance is at the same time a courageous person of action who works to encourage the bonds of empathy and appreciation among people" (p. 243). The more appreciative we are for our world, the more empathetic we will be for all lives on this earth.

Cultural Exchange

Empathy in the human heart is the backbone for cultural exchange and the basis for culture itself (Ikeda, 2010). Cultural exchange entails sharing ideas and knowledge with someone from a different background than oneself. Study abroad is one way of cultural exchange at the education level, as it creates the exchange of cultural understanding amongst students. Ikeda (2010) states: "cultural exchange is the best way for one person to truly know the heart of another." (Ikeda: 82). Direct interaction breaks the artificial walls that human beings build. A positive acceptance of others' viewpoints leads to mutual respect and appreciation of other cultures. In that sense, cultural exchange promotes the development of humanity and world peace. Ikeda (2010) argues that teachers play an essential role in how students view themselves. To foster a growth mindset in students, teachers can share global issues with students and model their advocacy for peace locally and globally.

Moderation

As opposed to radicalism that causes conflicts and mistrust, gradualism values integration and harmony of all people. Ikeda (2010) says that "to be of real and lasting value, change must be gradual and inspired from within" (p. 202). He urges using dialogue to find the middle path (i.e. the way of moderation), especially when facing disagreement or conflicts. Dialogue helps people understand their shared humanity and the interconnectedness of all lives. Having the courage to start a dialogue is a noble human revolution, a process of constantly restoring humanity and developing the potential inherent in human life. Through dialogue, people can exercise their personal rights without forgetting the existence of others. When people find their purpose in life, they can work for the good of humankind. Appreciating uniqueness and differences as well as practicing self-control and self-mastery assist people in finding a middle ground to tackle the problem and unite them in solidarity. What is started by the people will be returned to the people. The courage of using moderate and nonviolent measures indicates a fundamental respect for human life (Ikeda, 2010).

Soft Power

Hard power that is carried out through coercion will not last. In contrast, soft power, coming from one's volition, increases understanding. As Ikeda (2010) states: "self-motivation is what will open the way to the era of soft power...an internally generated energy of will created through consensus and understanding among people" (p. 189). He stresses that soft power must be guided by wisdom, a philosophical foundation. Otherwise, it will easily become "fascism with a smile" (p. 190). Wisdom is found within ourselves as "it resides in the living microcosm within and wells forth in limitless profusion when we devote ourselves to courageous and compassionate action for the sake of humanity, society, and the future" (Ikeda, 2010: 234). Because "true partnership cannot be attained unless the effort to create it is based on mutual self-control at this inner, spiritual level" (p. 194), Ikeda encourages educators to deepen their respect for the dignity of life. Education that aims to raise students' innate awareness of humanitarian action (仁), justice (義), propriety (禮), wisdom (智), and sincerity (信) will strengthen students' self-control for creating a larger order or harmony and establishing peace and coexistence (Ikeda, 2010).

Human Education

Human education values each student as a human being, leading them to live with fulfillment, happiness, and sense of responsibility.

Ikeda said in his speech that "education must be the propelling force for an eternally unfolding humanitarian quest" (Ikeda, 2010: 53), believing that each person can contribute to the well-being of others and thus value their existence. When educators view students as valuable members of society, it creates opportunities for students to develop character and advocate for the importance of humanity. Humanity means reducing one's selfish interests and extending love to each living being. To achieve this goal, Ikeda (2010) suggests that four types of education be emphasized in all disciplines: 1) peace education, 2) environmental education, 3) developmental education, and 4) human rights education. He mentions that it is not the facilities that make a school but teachers' whole-hearted commitment to supporting students that makes a school. Teachers' interaction with their students creates value; "it is for this reason that the humanity of the teacher represents the core of the educational experience" (Ikeda, 2010: 58). Facilities do not impact students' lives at a deeper level, but rather the teachers inside of the facilities do.

Common Features of the Humanistic Approaches

From the analysis of Ikeda's humanistic approach, in comparison to Cammarota Romero's (2006) framework of critically compassionate intellectualism (CCI) and Miller's (1976) relational-cultural theory (RCT) (as further revised by Comstock et al., 2008), an overarching emphasis present in these humanistic approaches is restoring and reviving humanity. Miller's (1976) relational-cultural theory discusses "colorblindness," or lack of cultural awareness in the psychological treatment of minority women, and how it results in ineffective treatment to these patients due to language barriers, lack of income, and limited access to medical resources. Similarly, Cammarota and Romero's (2006) framework illustrates how schools can undermine minority students' learning by focusing education on a set of prescribed knowledge and skills and overlooking diverse students' learning needs. Both Miller's (1976) theory and Cammarota and Romero's (2006) framework address cultural empathy and social justice. Ikeda (2010) also stresses the importance of cultural exchange to promote students' social learning and self-awareness. Ikeda's approach is comparable to Cammarota and Romero's (2006) framework as both bear a focus on polishing students' hearts to shine like diamonds. Much like the aim of Cammarota and Romero's (2006) framework, Ikeda's approach in education is geared towards fostering humanity rather than a narrow focus of preparing students for passing standardized assessments. Similar to Comstock et al. (2008)'s revision of Miller's relational-cultural theory, Ikeda's approach shares the essential factors in developing mutual understanding through showing compassion towards others. These humanistic approaches share

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in common that all students, without exceptions, become happy, which is the ultimate goal of education. When students take charge of their learning and become critically reflective practitioners in their fields, they see the interconnectedness of all human beings and bring forth hope to achieve positive social change.

How Daisaku Ikeda's Approach Differs from CCI and RCT

Ikeda is a firm believer that one's mind – the inner attitude – determines how they perceive things. His humanistic approach differs from CCI and RCT because he stresses the importance of inner changes rather than changes coming from outside. Ikeda does not neglect the idea of systemic change. Instead, he places importance on individuals' inner transformation to create value for themselves and others. Everything boils down to each individual's resolve. He says, "The key to all change is in our inner transformation — a change of our hearts and minds… A great human revolution in just a single individual will help achieve a change in the destiny of a nation and, further, will enable a change in the destiny of all humankind" (Ikeda, 2021). Ikeda emphasizes individual responsibility and believes that character formation is essential to any changes in society. With the core value of respecting the dignity of human life, human revolution will eventually lead to systemic change. He further explains: "what matters is who we are when all the external things are stripped away, who we are as ourselves. Human revolution is transforming that inner core, our lives, our selves" (Ikeda, 2021). Ikeda's approach highlights that the heart is the most important, and thus educators should value what is profound and discard the shallow. Educators need to treasure every student and cultivate them into greater selves. When humanity becomes the primary focus of education, it nurtures and elevates students' inner spiritual world. Taking the COVID pandemic as an example, it has raised our awareness that humanity is fundamental to solve global crisis. Facing this seemingly unending pandemic requires not only scientific knowledge but also humanity to tackle the problem at its root and turn the problem into fuel for advancement.

The Implications of the Humanistic Approaches in Education

Teacher education programs have a long, perpetuated expectation for how to teach (Shulman, 1987). The overwhelming focus in teacher education programs on planning, instruction, and assessment obscures the ultimate goal of education; that is, to help every student become happy and lead a fulfilled life. This paper offers a perspective to cultivate preservice teachers who value humanity and therefore go

beyond disciplinary knowledge and pedagogical practices. Humanity creates order in society, not arbitrary rules or authority. Yet, this aspect is often lost in higher education that focuses on professional skills over the cultivation of students' humanity (Muscatine, 2009). We argue that teacher education needs to attend to humanity and pave the way for peace and happiness for human beings. Teachers' roles are not just to deliver knowledge to students but to plant the seeds of hope and joy through education. Based on the synthesis of the humanistic approaches, Figure 1 shows how these approaches can serve as a theoretical and methodological basis for restoring humanity in teacher education.

Peace, Happiness, & Trust

Humanity in Action

Courage, Compassion, Wisdom, Caring, Empathy, Dialogue, Social Justice, Relationship, Character Formation, Moderation, Cultural Exchange

Human Revolution

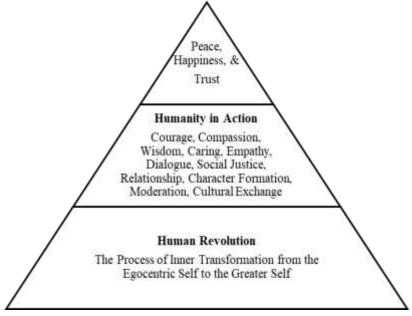The Process of Inner Transformation from the Egocentric Self to the Greater Self

Figure 1. The pyramid of restoring humanity in teacher education

We argue that instructional activities for cultivating preservice teachers' humanity begin from human revolution – a process of inner transformation from the egocentric self to the greater self as discussed by Ikeda. When preservice teachers can earnestly and steadfastly challenge themselves to achieve their goals, they can open a path, even in severe circumstances. Human revolution is like the soil that nurtures lives and brings hope in any hopeless situation. Courage, compassion, wisdom, caring, empathy, dialogue, social justice, relationship, character formation, moderation, cultural exchange, and so on will become possible when preservice teachers see the mission of their role as educators and are willing to bring out their life force and exercise ingenuity. Their humanity in action will realize peace, happiness, and

global civilization. As teacher educators, we need to make a firm resolve and take the responsibility to nurture preservice teachers so that they are likely to do the same to their students in the future. Together, educators at all levels can touch the lives of students they encounter and spread the philosophy of respect for the dignity of all lives.

Education teaches students how to live a life of rectitude and make a positive change in society. Therefore, educators must be dedicated to inspiring students and nurturing their ability to create value. A trustful student-teacher relationship is built upon teachers' passion, authentic caring, and compassion. On another note, dialogue is essential in raising students' awareness of cultural differences and promoting mutual understanding. In striving to overcome challenges, one's courage can offer hope to many people. Aimed at fostering global citizens of wisdom, courage, and compassion, Ikeda (2010) suggests that students use their wisdom to perceive the interconnectedness of all human beings. In this way, they will not fear or deny difference. They will try to understand people of different cultures and grow together, knowing the place of peaceful coexistence is right where they are. Students' compassion and empathy can reach beyond their immediate surroundings to those suffering in distant places.

Facing broad issues about life, teachers need competencies to address their students' needs and help them move forward positively with courage and hope. Teachers' main task is to help each student become happy and lead fulfilled lives. This cannot be achieved without teachers showing their genuine humanity, trusting their students, and awakening students' inner power. Preservice teachers would benefit from experiences that allow them to move beyond disciplinary knowledge and pedagogical practices. These experiences may include cultural exchange and dialogue. It is important to consider how these humanistic approaches look like in teacher education programs to prepare preservice teachers who can thrive in and beyond the pandemic.

Conclusion

In summary, we explore different humanistic approaches and seek to approach humanity as a theoretical and methodological basis for reclaiming the promise of teacher education. Preservice teachers need opportunities to explore topics on humanity so that they can become transformative practitioners and agents of social change. To cultivate K-12 students who think and act as global citizens, we need to immerse preservice teachers in learning and engaging humanity. Freire's (1993) critical pedagogy, Valenzuela's (1999) subtractive schooling, Ginwright

and Cammarota's (2002) social justice approach, Comstock et al.'s (2008) relational-cultural theory, and Ikeda's (2010) human education offer valuable information and essential insights for teacher education programs to enact humanity. It is the consensus that preservice teachers need theoretical knowledge and practical experiences to develop competencies in addressing humanity. They need to understand why humanity is important and how to apply it in the classroom. Our synthesis of the humanistic approaches shows great potential in helping preservice teachers understand how humanity affects students' lives and thus draw inferences about their teaching practices. The pyramid of restoring humanity can serve as a perspective to guide the development of instructional activities around humanity in teacher education.

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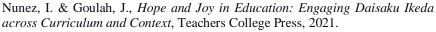
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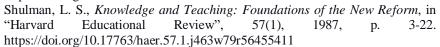
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