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Friends in the Orchid Room: An Inquiry into Value-Creative Dialogue

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FRIENDS IN THE ORCHID ROOM:

AN INQUIRY INTO VALUE-CREATIVE DIALOGUE

A Dissertation in Education
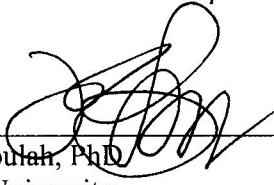with a Concentration in Curriculum Studies

by

Melissa Bradford

Submitted in Partial Fulfillment
of the Requirements
for the Degree of
Doctor of Education
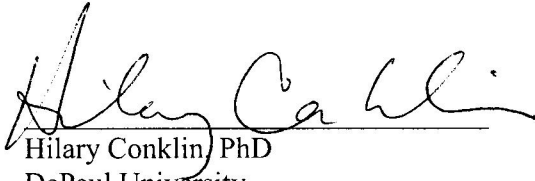
June 2018

We approve of the dissertation of Melissa Riley Bradford.

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ABSTRACT

This study asked, what value is created by two education practitioner-scholars who engage in a years-long sustained dialogue about value-creating, or Soka, education inspired by Daisaku Ikeda's ethos of value-creative dialogue? The purpose of this study was to analyze Ikeda's philosophical perspectives and practice of value-creative dialogue and to use this analysis as a framework for analyzing the author's own inner transformation and value creation through dialogue with her friend and interlocutor for the study. The study empirically evaluated the content of Ikeda's dialogues as the theme of dialogue emerged and evolved over time in Ikeda's discourse by using thematic analysis. In order to conduct the dialogues, we employed a method of dialogic inquiry that evolved organically and aligned with a participatory inquiry paradigm. Findings focused on purposes and types of value-creative dialogue, influences on and processes of value-creative dialogue, and outcomes of value-creative dialogue, and highlighted the power of dialogue for inner transformation toward value creation. This study is the first to empirically analyze the practice of value-creating dialogue in the emerging field of Ikeda/Soka Studies in Education. Implications for teacher practice and for dialogic research design include the use of dialogue for teacher professional development, practical applications of value-creating education, and the use of dialogic inquiry in qualitative research.

Keywords: Daisaku Ikeda, dialogue, Soka Studies, value creation, value-creating education, dialogic inquiry, teacher collaboration, teacher professional development.

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DEDICATION

This dissertation is dedicated to my mentor Daisaku Ikeda.

CHAPTER ONE: A JOURNEY TOWARD VALUE-CREATIVE DIALOGUE

Nichiren…uses the lovely expression "a friend in the orchid room," meaning that when two people engage in dialogue as good friends, they learn from each other and elevate themselves in the process just as anything in a room filled with fragrant orchids is perfumed by the flower's lovely scent.

Daisaku Ikeda (Wider & Ikeda, 2014, p. 19-20)

This study asked, what inner transformation is experienced, and what value is created, by two education practitioner-scholars who engage in a years-long sustained dialogue about value-creating (Soka) education informed by Daisaku Ikeda's ethos of value-creative dialogue? The purpose of this study was to analyze Ikeda's perspectives and practice of what Goulah (2012a) calls "value-creative dialogue," and to use this analysis as a framework for examining my own dialogic inner transformation with my friend and dialogue partner, Michio Okamura, as we engaged in free-ranging conversations about dialogue, scholarship, and value-creating education. The study is the first to use thematic analysis (Braun & Clarke, 2006) to empirically evaluate the content of Ikeda's many published dialogues as the theme of "dialogue" emerged and evolved over time in Ikeda's discourse. In addition, this study is the first to use thematic analysis (Braun & Clarke, 2006) to empirically analyze the practice of value-creating dialogue in the emerging field of Ikeda/Soka Studies in education. In order to conduct the dialogues, we employed a dialogic inquiry that evolved organically and aligned with a participatory inquiry paradigm (Heron & Reason, 1997). Findings focused on purposes and types of value-creative dialogue, influences and processes of value-creative dialogue, and outcomes of value-creative dialogue, and highlighted the power of dialogue for inner transformation toward value creation. Implications for teacher practice and for dialogic research design include use of dialogue for teacher collaboration and professional development, practical application of value-creating education, and use of dialogic inquiry in qualitative research.

The Need for Dialogue in Education for Democracy

If we seek a form of education that supports the development of democratic citizens for a democratic society, it stands to reason that employing dialogue across all relationships in education is essential. Unfortunately, given the hierarchical, standardized, authoritarian, competitive approach to education in most US classrooms (Martusewicz, Edmundson, & Lupinacci, 2014), the type of dialogic and democratic communication envisioned by Ikeda (and Dewey, 2004) is rarely seen in schools, whether we look at administration and teacher dialogue, dialogue among teachers themselves, teacher dialogue with students, or student dialogue with other students. Dialogic pedagogies that could cultivate democratic citizenship and improve public deliberation are unlikely to develop if teachers do not practice dialogue with each other or with their students. Therefore, an exploration of teacher inner transformation toward value creation through dialogue could suggest ways to create and enhance spaces and practices of democracy, even within the non-democratic spaces of conventional schools.

At a time when differences threaten to deepen the social, political, racial, and economic divides in the US and across the world, Japanese Buddhist thinker, Soka school system founder, and prolific author Daisaku Ikeda (Ikeda, 2001b) has argued that dialogue has the potential to transform opposing views, "changing them from wedges that drive people apart into bridges that link them together" (p. 8). Unfortunately, as Communication Studies researchers Hyde and Bineham (2000) suggested, there are "limitations imposed upon public deliberation by our culture's predisposition to address issues through polarized discourse" such as debate. They posited, "…this situation could be improved by the development of a pedagogy of dialogue" (p. 208). Similarly, Ikeda, noting John Dewey's passionate commitment to courageous, forthright

dialogue, found within dialogic communication "the lifeblood of democracy, the power to propel humanistic education" (Ikeda, 2007, p. 4).

The potential positive impact of dialogue specifically in the area of teacher collaboration and development has not gone unnoticed in scholarship. In their study of teacher communities of practice, Crafton and Kaiser (2011) found that a dialogic, collaborative approach provided the most opportunities for educators' growth and change. In contrast to a coaching or mentoring model that "diminishes the power and voice of teachers as agents for change" (p. 104), a social constructivist approach to teacher development based on dialogue provided spaces of freedom for teachers' mutual engagement and joint enterprise. As they remarked, "we learn who we are and who we become through the discourse communities to which we belong" (p. 114). Unfortunately, a climate of collaboration is rarely found in today's pressurized, test-driven classrooms (Vangrieken, Dochy, Raes, & Kyndt, 2015).

Given the restrictions in teacher agency and the challenges of the current US education climate, how might teachers be empowered to engage in dialogic transformation? In particular, how might dialogue toward value creation, or the process of creating aesthetic beauty, personal benefit, and social contribution (Bethel, 1989; Ikeda, 2010a), impact teacher growth and human becoming? This study explores these questions. In order to do this, I first analyzed Daisaku Ikeda's perspectives and practices of dialogue to establish a theoretical framework of value-creative dialogue using thematic analysis. Then I used this framework to analyze my own dialogic inner transformation with a fellow practitioner-scholar and dialogue partner, Michio Okamura, as we engaged in conversations about value-creating education together over the course of six years. In what ways did our dialogues help us learn and become more "fully human"? How did they help us become better value-creators and democratic educators? Did they

help us foster "dialogic becoming" and value creation in our classrooms and with students? These are some of the questions we explored through our dialogic inquiry.

Before explaining the study, I share my understanding of an ethos of value-creative dialogue based on my personal journey as an educator. Thereafter, I outline my study, covering the research questions, statement of purpose, overview of methodology, and significance of the study. Then I cover the research assumptions and key terminology, and I conclude with an overview of the rest of the dissertation.

A Personal Journey of Dialogue

Learning to Listen

My decision to become a teacher was inspired my practice of Nichiren Buddhism as a member of the Soka Gakkai International (SGI) and my study of the writings of SGI president Daisaku Ikeda (b. 1928). Born in Japan, Ikeda is an author, peacebuilder, founder of the Soka school system and president of the SGI, an international 12-million member lay Buddhist organization. At a loss for what to do after I graduated from college, I turned to Ikeda's writings and took his advice to youth to heart: by attempting to live a life of purpose, I could build a happy, meaningful life. By applying my daily Buddhist practice of chanting to the question of what I should do for a career – after having switched from a school of engineering in order to graduate with a major in philosophy – I resolved to become a teacher. Just a little over a year later, armed with a master's degree in education, I began teaching eighth grade science and social studies in 1988.

As I muddled through my difficult first years of teaching, two concepts I kept in mind prompted what I consider to be my development of an ethos of value-creative dialogue modeled after Ikeda's philosophical perspectives and practice of dialogue. The first concept, value

creation, is a theory expounded by Japanese principal and education theorist Tsunesaburo Makiguchi (1871 – 1944). Makiguchi argued that cognition of truth or facts is not itself a value, but that knowledge only becomes valuable once applied in the creation of aesthetic beauty, personal gain and social good (Goulah & Gebert, 2009; see also Bethel, 1989). According to this theory, to live a happy and contributive life, one must develop the ability to create value, even in the most difficult of situations. As (Ikeda, 2010b) writes, "Put simply, value creation is the capacity to find meaning, to enhance one's own existence and contribute to the well-being of others, under any circumstance" (p. 54). A teacher's job is to teach students to develop the capacity to make "value-oriented decision-making" (Seager, 2006, p. 28) in a way that both enhances their own lives and also contributes to their community.

This had an important implication for my teacher praxis. To create value as a teacher, I had to help my students create value. In order to help them create value, I needed not to show them what I thought was valuable with the expectation that they would adopt my values, but to know what they saw as valuable and to connect their learning to their own meaning making; their own values of gain, good, and beauty. Thus, I had to look at them as partners in the education process and make efforts to understand their perspectives. Rather than focus on knowledge transmission, I needed to focus on what Makiguchi identified as knowledge cultivation (Okamura, 2017).

The second concept, human revolution, is a "volitional inner transformation" (Goulah, 2012b, p. 67) to consciously and continually bring forth wisdom, courage, and compassion. It is described by Ikeda (2010a) as a process of "breaking the confines of the 'lesser self'… as we expand our lives with overflowing exuberance, toward the 'greater self'…coexistent with the living essence of the universe" (p. 233-234). As I engaged with Ikeda's writings and participated

in discussions within the SGI Buddhist organization I had joined in college, I grappled with how to go beyond an intellectual understanding of Buddhist concepts in order to actualize them in my daily life. I struggled, not always successfully, to view each classroom challenge as something fundamentally connected to my own inner state and as an opportunity to transform from within. Whenever I was frustrated, I was encouraged by this way of thinking to reflect on myself rather than point a finger at my students. As a result, my awareness grew that in order to become a better teacher, I needed to understand how my students experienced my classroom, which meant I had to see myself through their eyes, which I could only do if I listened to my students.

Learning to become a teacher is not easy, especially in the beginning. There were many times when a lesson did not go well, or a student's behavior was problematic. Of course, there were times I blamed my students, and was unable to look within. When I stood in front of a classroom of 13 year olds, allowing myself to be open and listen felt too vulnerable; it seemed the opposite of what teachers are supposed to do. But over time, I became more open to my students' perspectives. I started allowing them to evaluate me, both anonymously through surveys, and in class conversations, because I realized I needed show them that I valued their opinions. If they criticized my class, I did not get insulted, but I spoke openly with them and demonstrated that I was not afraid to be vulnerable or wrong. If they said they didn't want homework, I said, "Okay, let's talk about this. How do the rest of you feel? Should we eliminate homework?" In this way, I took their comments seriously, expressed agreement when I could, and took action to make changes we discussed in class. Without realizing it at the time, because I applied the concepts of value creation and human revolution to my teaching practice, I was beginning to develop an ethos of value-creative dialogue. What I didn't realize in my first few

years of teaching was that I still had a long way to go before I would understand what human revolution really meant.

A Search for Something Different

As I developed my teaching skills, in the back of my mind, I knew that there had to be a better way to "do school." I craved authentic relationships with my students, but the conventional school system is not set up to foster relational ways of knowing and being (Thayer-Bacon, 2003b, 2017). In my middle school, I saw students for 40 minutes at a time, and I saw at least 150 students each day. I had to get them through a certain curriculum regardless of student interest, how they felt that day, or even whether they would ever need to know what I was teaching them. I did not have the time or space to develop the kind of nurturing relationships with students that are advocated by education philosophers like Nel Noddings (Noddings, 2013). It was uncomfortable to have to police student behavior and force unwilling students to do work that they were not interested in and did not want to do. Something felt very wrong about it, but at the time, I didn't have the words to express what was wrong.

Now I recognize that the movement for efficiency in education (Kliebard, 2004), fueled by neoliberal values, has created a standardized, hierarchical system that is designed to control students and teach them through a hidden curriculum to be compliant and learn how to work and consume, not play and create (Apple, 2004). I also know now that coercion undermines the intrinsic biological drive all children have to learn and master their world through play and curiosity (Gray, 2013). I understand that positive psychological traits like intrinsic motivation are fostered not by coercion, but by creating the conditions in which human needs such as autonomy, competence, and relatedness can be met (Deci & Ryan, 2002). Can value creation be fostered in a learning context of coercion? Of course, value can be created even in the most difficult of

circumstances, but in order for me to maximize my ability to help students fully realize their potential, I imagined that someday I would create a better environment in which to educate students.

This led me to my next steps in my journey to develop as an educator – my involvement in the founding of a K-12 private, democratically-run school based on the Sudbury school model. My 1997 founding of a democratic school was a critical factor in my development of an ethos of value-creative dialogue inspired by my deepening understanding of Daisaku Ikeda's philosophical perspectives. Once I discovered books about the Sudbury Valley School, my idea of what school could be completely changed. I still remember, halfway through my reading of *Free at Last* (Greenberg, 1991), my body literally shaking as I called a teacher friend to tell her about this radical school I was reading about. Learning that students could spend their time pursuing their own interests and collaborating to run a school and that they not only were able to successfully pursue careers (Gray, 2013; Gray & Chanoff, 1986) but also developed characteristics of democratic citizenship, I felt an immediate resolution to the discomfort I had been feeling as a teacher.

I resolved to open a school based on the Sudbury model because I felt that it resonated with my Buddhist ideals of the dignity (Buddha nature) of each person and the interconnectedness of life, two main themes of what Ikeda calls Buddhist humanism (Urbain, 2010). As Ikeda has articulated repeatedly (Ikeda, 2012), the student-teacher relationship should be one of equality, respect, and trust, and in a Sudbury model school, students are treated as equals, given full respect, trust, and autonomy within a connected, caring community (Gray, 2013; Greenberg, 1991). It is part of a tradition of freedom in education that emerged in the 20th century and was pioneered by such schools as the Little Commonwealth and Summerhill (Ayers,

2003; Swartz, 2016). This type of school also aligned with what I had been reading about positive psychological development (Deci & Ryan, 2002). So I began to reach out to others in my community to find like-minded individuals who would help me start a school.

Once my school became operational, I quickly realized that the ideals of a democratically-run school were much more difficult to practice than I had anticipated. In fact, on many occasions, my ego got in the way and created big problems. I still recall today many lengthy School Meetings and controversial Judicial Committee Meetings (the democratic decision-making bodies of the school) where my anger got the best of me. I had never been in a setting where my students were not only free to disagree with me, but also had institutional power to reject my ideas. This was incredibly difficult to handle internally, because I felt that since I was "right," they should naturally agree with me. I did not see a need to understand their perspectives in order to help them understand my own views. When they did not agree with me, rather than trying to listen, I would get angry and make a scene. Outside of school, I had numerous conversations with the other staff members about the various situations that arose, which gradually helped me to see those situations in a different light rather than only viewing them from my own limited perspective. But I still struggled to see my own need to transform within.

As the discord and turmoil in the school built, I could not perceive a way to transform the situation. For about two years, a fellow Buddhist practitioner served as a "friend in the orchid room," listening patiently when we got together while I complained and expressed my frustrations with the staff members and students. Each time I shared my hurt and anger with this friend, she reminded me of a central tenet in Buddhism: no matter what the situation, because we are fundamentally connected to our environment, if we want our environment to change, we are

the ones who need to transform. She would tell me, "Melissa, it's not 50% you. It's not 75% you. It's 100% you." Although my immediate reaction was, "Didn't you hear what I just said?", I took her words to heart and utilized my daily Buddhist practice of chanting to focus on my inner human revolution. Nevertheless, I still struggled to see what I needed to transform. To my way of thinking, the others were so clearly "wrong" that talk of my change seemed irrelevant.

While I struggled to understand how I needed to change when I was convinced I was in the right and others were wrong, I continued to study Ikeda's writings, and came across the following:

It can't be called dialogue where one person constantly interrupts while the other is trying to express an opinion and then lays down sweeping conclusions. Even if you think that what someone is saying is a bit odd, rather than constantly raising objections, you should have the broad-mindedness to try to understand his or her point of view. Then the person will feel secure and can listen to what you have to say. (Ikeda, Saito, Endo, & Suda, 2000, p. 197)

As can be seen by this quote, for Ikeda, dialogue is not mere theory. It requires patience and listening; not my strong suit. It finally occurred to me, though, as I thought about this and recited a Buddhist sutra, that it was my single-minded focus on conveying my own thoughts and opinions and my inability to really listen and understand others' perspectives that had led to my difficulties. At that moment, I felt a long-held anger dissipate, and my understanding of how to interact with others in a value-creative way changed from that time forward. Looking back on it now, I can see that I my attachment to my "lesser ego" had prevented me from seeing a bigger picture. When I shifted from trying to convince others of the rightness of my opinions to deeply

listening to others and then sharing my views in a much more thoughtful, dialogical way, it changed my orientation to the world significantly.

As Ikeda writes, through dialogue, we "learn to know ourselves and others and thus learn the ways of being human" (Ikeda, 2010a, p. 203). Since going through this challenge of development, I have been able to have closer and more meaningful relationships with people I encounter in my daily life. Yes, there are still times when I struggle to view disagreement and discord as pointing me toward listening and transforming within, but thanks to this experience, I can recognize much more quickly when my lesser ego is getting in my way. Although this first school I founded moved and ultimately closed, over time I was able to form friendships that ended up, quite unexpectedly, creating a foundation for a new Sudbury model school that I helped to open in 2008, Tallgrass Sudbury School, which is still in operation today. This school has been a far more peaceful community than my first school. It may be hubris on my part, but I would like to think that my development of an ethos of value-creative dialogue has had a positive impact on the culture of collaboration I experience in this school community.

As in my own case of dialogic becoming with my Buddhist friend who helped me recognize my own lesser ego, I have cultivated my capacity to be a "friend in the orchid room," as the Nichiren epigram opening this dissertation asserts, to others. In other words, I believe the growth I experienced through my ethos to transform within and create value, supported by dialogue with compassionate friends in the orchid room, resulted in an increased capacity for me to foster harmonious relationships with others and encourage them along the same path. How can I understand and describe this ethos as it emerged over time? This study aims to examine this kind of inner transformation through the practice of value-creative dialogue.

The Study: Two Teachers and Daisaku Ikeda's Ethos of Value-Creative Dialogue

First Steps to Dialogue

This brings me to my investigation of Ikeda's ethos of value-creative dialogue and my exploration of the role of value creation and value-creative dialogue in education with my dialogue partner, Michio Okamura. In my first course in Curriculum Studies at DePaul University in 2012, Michio and I began our dialogues. The topic of our course was *Creativity and Critical Thinking*, and we studied thinkers Lev Vygotsky, Mikhail Bakhtin, Tsunesaburo Makiguchi, and Daisaku Ikeda. Michio and I were assigned to do a presentation together, so we met at a burger joint one Saturday afternoon to get to know each other and discuss the course content. The time flew by; as our conversation wound down, I looked at my watch and discovered we had been talking for five hours.

This conversation has continued now for over six years. During that time, Michio and I have learned together, inquired together, grown together, and developed strong bonds of friendship. Michio took interest in Makiguchi's writings and began to apply Makiguchi's value-creating pedagogy to his classroom lesson plans. I began volunteering in Michio's classroom once a week to learn about his evolving curricular innovations inspired in great part by his reading of Makiguchi. Michio visited my school and was provoked to think differently about schooling by learning about my school's unorthodox approach to education. We have continued to talk periodically over the years about course readings, ideas we have encountered, and our daily journeys in the theory and practice of education as the "fragrance of compassion" develops in our lives. We met in restaurants, coffee shops, the library, or Michio's classroom. Sometimes we met weekly, and other times more than a month would go by. But each meeting was the

meeting of good friends enjoying a journey of dialogic inquiry together as teachers and emerging scholars.

Formulating My Inquiry

Through conversations with my advisor, Dr. Jason Goulah, I started thinking about how I might make my journey of value-creative dialogue and education with Michio the focus of my dissertation. In 2014, I began making a point of recording my dialogues with Michio, not knowing for sure if or how I might use them. At the same time, I started an in-depth review of Ikeda's book-length dialogues (currently 82 published in Japanese, with 43 having been translated into English); again, not with a clear purpose in mind, but with the idea that there might be something in Ikeda's dialogues that would be relevant to my dissertation study. For Ikeda (Ikeda, 2010a), dialogue has the power to restore and revitalize our shared humanity by setting free our innate capacity for good. Because of its essential role in value creation and inner transformation, Ikeda has repeatedly advocated for dialogue for over six decades in his numerous writings (Ikeda, 2001a), stating, "The destiny of…humankind in the twenty-first century hinges on the degree to which ordinary people awaken their inner capacities for strength, for wisdom, and for solidarity. I cannot stress enough the value of open dialogue in bringing forth these qualities" (p. 18). Not only has he written about dialogue, Ikeda has practiced it on the global stage to a remarkable degree and has recorded some of these efforts through publication of book-length dialogues. I wondered, why has he published so many dialogues? Can an ethos of value-creative dialogue be understood and articulated by studying the scope and the content of Ikeda's published dialogues?

Furthermore, what might result from teachers who cultivate such an ethos of value-creative dialogue? How might they transform within, and what implications might there be for

their approach to education and teacher-student relationships? Ikeda (2013) states that while education policies are important for reform, the personal growth of teachers "is the foundation for the revitalization of education" (p. 210). Because teachers play a key role in the educational environment, Ikeda argues that the "interaction that takes places between educators and students, this life-to-life communication, is the true starting point of education" (Ikeda, 2013, p. 210). In addition, for Ikeda, dialogue is essential to education that facilitates a student's ability to create value. As he contends,

> Education is both giving and receiving. It is a two-way communication and an effort to bring out the value in everyone.
>
> It seems to me that we cannot hope to stimulate the vitality, wisdom, courage and compassion needed to face the challenges of life and triumph over adversity except through fruitful dialogue between teacher and learner. Only then can knowledge take firm root in the learner's heart.
>
> It is likely that in animated exchanges between teacher and learner, objective knowledge becomes living and useful and enables the learner to triumph over individual egoism. (Ikeda, Simard, & Bourgeault, 2003, p. 194)

These statements by Ikeda resonate with my own abovementioned experiences. Thus, I decided to study the value created through the dialogic inquiry that Michio and I pursued, focusing specifically on the following research questions that crystallized as I moved through the dissertation process.

Research Questions

1. How can Ikeda's ethos of value-creative dialogue be described through analysis of the philosophical perspectives and practice of dialogue in his published dialogues?

2. How does an ethos of value-creative dialogue shaped by Ikeda's philosophical perspectives and practice manifest value-creative outcomes for two teachers who seek to apply it to their own learning and educational praxis?

Statement of Purpose

This study was a multi-layered inquiry into the nature of value-creative dialogue using thematic analysis (Braun & Clarke, 2006) on two sets of data: Daisaku Ikeda's dialogues, and an ongoing dialogue between two education scholar-practitioners who used dialogic inquiry to create value in their educational praxis. The purpose of this study was two-fold. First, I sought to identify Daisaku Ikeda's ethos of "value-creative dialogue" (Goulah, 2012) as found in his book-length English language dialogues. Second, I sought to inquire into the value-creative nature of the ongoing dialogues I shared with my friend and dialogue partner, Michio Okamura, by applying the framework developed through my analysis of Ikeda's dialogues.

Overview of Methodology

I conducted this investigation in two parts. In order to articulate Ikeda's ethos of value-creative dialogue, I conducted an inductive thematic analysis (Braun & Clarke, 2006) of 40 of Ikeda's 43 published book-length English language dialogues to examine Ikeda's perspectives on dialogue and how these perspectives emerged over time. I then used deductive thematic analysis to examine over 33 hours of recorded and transcribed dialogues with my dialogue partner Michio, looking for similarities and differences in the content of our dialogues based on the framework developed through my analysis of Ikeda's dialogues. The dialogic inquiry that evolved organically between Michio and me was a bridge between theory and practice that aligned with a participatory inquiry paradigm (Heron & Reason, 1997). The methodology will be explained in detail in Chapter 3.

Significance of Study

I chose to conduct a thematic analysis of value-creative dialogue and of dialogic inquiry because I have found the practice of dialogue to be beneficial to me personally and believe that other teachers, researchers, and ultimately students can benefit from a similar understanding. For teachers who feel a restriction in their agency due to the pressures of the hierarchical, competitive pressures of the accountability movement, this study may provide an example of how value-creative dialogue can create a space of resistance and revitalize our shared humanity for the sake of democracy (Bradford & Shields, 2017a; Goulah, 2010a). In addition, this study suggests that as two teachers, Michio and I, became more dialogic with each other we transformed within and also became more dialogic with our students, thereby incorporating a pedagogy of dialogue that then carried forward to foster student inner transformation and value creation.

This study contributes to the field of qualitative research by its exploration of dialogue as a method of inquiry based on Ikeda's ethos of value-creative dialogue and his genre of written dialogue. The study is also the first to empirically evaluate the scope and content of Ikeda's dialogues relative to the theme of "dialogue" at it emerged and evolved over time. Given the vast breadth of Ikeda's efforts at inter-civilizational and interreligious dialogue, it is important that his work gain recognition in Anglophone scholarship.

Education researchers can also benefit from this investigation because Makiguchi's concept of value creation is still little known in Anglophone scholarship, and a more nuanced understanding of value creation in the classroom opens up new possibilities for teachers to find ways to improve their classroom practice. Although Makiguchi and Ikeda scholarship is an emerging field of study, there are very few studies published in the Anglophone academic

literature that investigate the application of value creation to classroom practice (For exceptions, see Goulah, 2012b; Hrdina, 2017; Ikegami & Rivalland, 2016; Nagashima, 2012, 2017; Park, 2014; Takazawa, 2016). This study thus contributes new knowledge to this limited but growing field. This study is the first to empirically analyze the practice of value-creative dialogue in the emerging field of Ikeda/Soka Studies in Education.

<div align="center">**Researcher Assumptions, Limitations, and Delimitations**</div>

Assumptions

Based on my background as a teacher and as a practicing Buddhist, I identified six primary assumptions that I have made regarding this study. The first assumption I made is that of choosing a participatory paradigm for my research methodology. This assumption means that I ascribe to a reality of interconnectedness and interdependence, I believe that all people are capable of inner transformation, and that diversity within unity is possible through creative coexistence (Ikeda, 2010a). Second, this study assumes that readers benefit from this type of research not by consuming the data, but to the extent that they act as co-participants as we unearth new meanings that can be beneficial to others. A third assumption is that of honesty and truthfulness on the part of the two of Michio and myself, and that we engaged with each other critically yet warmly and inclusively, respecting our differences while inquiring deeply into them. Fourth, I assume that dialogue is a process valuable to teachers and students, who can learn and grow, and for the public good in that it fosters skills necessary for democratic citizenship. Fifth, I assume that my co-researcher and I will be able to conduct a free-ranging and in-depth dialogue despite differences such as the fact that I am Buddhist and he is not, that we have different first languages, and that we teach in very different contexts. Finally, I assume that

dialogic inquiry does not necessitate any particular training, but is rather a relationship and a commitment that is guided by a desire to create value.

Limitations

Limitations in this inquiry included the general limitations of qualitative research as well as limitations inherent to the design of this study. A qualitative research methodology is limited by the subjectivity of the researcher, and is thus at risk of accusations of researcher bias (Bloomberg & Volpe, 2012). In a dialogic inquiry, biases can influence the dialogic process (Norris, Sawyer, & Lund, 2012), but that influence is bounded by the critical skills of the collaborators. To address this potential weakness, I created an audit trail through memos and transcripts so the reader can assess the findings of this study for trustworthiness (Bloomberg & Volpe, 2012). An additional limitation to this study was the inherent tension in the choice of dialogic inquiry as part of my methodology. Dialogic inquiry is an process employed by dialogue partners who are in a sense co-researchers, as is noted in the literature on one such example of dialogic inquiry, duoethnography (Norris et al., 2012). In this research, Michio and I viewed our process of dialogic inquiry as one of creating value together in an interdependent relationship, but due to the requirements of the dissertation, the product is solely my responsibility. In other words, I alone conducted data coding and data analysis. Nevertheless, in order to address the tension between dialogic inquiry and independent research, I solicited feedback from Michio about the balance in our relationship during each step of the process in a manner that parallels member checks (Bloomberg & Volpe, 2012).

Delimitations

I have limited the scope of this research to a thematic analysis of Ikeda's dialogues and to my own experience of dialogic inquiry with my friend and colleague because I was interested in

further exploration of the inquiry process that had already begun organically with my dialogue partner. Additionally, my dialogue partner is unique in that he made an in-depth study of Makiguchi's value-creating pedagogy (in Japanese) and intentionally modified his curriculum to apply Makiguchi's ideas in a K-8 US public school setting. He is possibly the only teacher in the US to make such an attempt, so I felt this situation warranted an exclusive focus, particularly as I found his studied insights into Makiguchian pedagogy to significantly inform my own understanding of value-creating pedagogy and the ideas and principles informing Ikeda's larger educational philosophy. Finally, I chose to develop dialogic inquiry as a methodology over qualitative designs in the Western research tradition because I am informed by the ideas of Ikeda, an Eastern, Buddhist thinker. As I explain in Chapter 3, the development of a dialogic inquiry was necessary given the principles of an/his Eastern, Buddhist paradigm.

Definitions of Key Terminology

Before moving on to the next chapter, here I provide a description of some key terms that were used throughout the dissertation. They include Nichiren Buddhism, the Lotus Sutra, human revolution, value-creating pedagogy, and value-creating education.

Nichiren Buddhism and the Lotus Sutra

There are many schools of Buddhism that have originated in different parts of the world and that draw on a variety of texts attributed to the historical Buddha. Nichiren, a 13th century Japanese Buddhist reformer, revered the Lotus Sutra as the Buddha's highest teaching (Stone, 2014). Groner and Stone (2014) noted that the Lotus Sutra is arguably the most influential Buddhist scripture in East Asia. They further suggested that one reason for its popularity is "its optimistic message about the accessibility and universality of Buddhahood" (Stone & Groner, 2014, p. 1). Additionally, the Lotus Sutra, rather than teaching people to strive to attain nirvana

to escape the cycle of death and rebirth, "champions the cause of the bodhisattva" (Teiser & Stone, 2009, p. 13) which is a voluntary, compassionate practice to remain in the realm of suffering beings to lead them to enlightenment. Nichiren Buddhism, based on the Lotus Sutra and Nichiren's teachings, is practiced worldwide by members of various Nichiren-based sects (Stone & Groner, 2014), including in 192 countries by the members of the lay organization Soka Gakkai International (SGI), of which I am a member. SGI members recite a portion of the Lotus Sutra twice daily as well as the sutra's title, *Nam-myoho-renge-kyo*. Note that throughout this dissertation, unless otherwise noted, references to Buddhism signify Nichiren Buddhism as practiced in the SGI.

Human Revolution

Human revolution was a term first employed within the Soka Gakkai Buddhist organization by its second president, Josei Toda (1900-1958), to express the idea in Nichiren Buddhism that all people are capable of attaining enlightenment in this lifetime, not by withdrawing from society but while facing the challenges of daily life. This process of inner transformation is a "conscious and volitional effort" to increase one's wisdom, courage, and compassion through self-mastery in order to manifest one's potential (Goulah, 2012c). Such a transformation is not only considered by Soka Gakkai Buddhists as the basis for individual happiness, but is also as a/the fundamental route to social improvement and world peace. In fact, enlightenment is not thought to be a solitary endeavor; the process of becoming what Ikeda (2010a) called one's greater self "only emerges fully through persistent dialogic interaction with the other" (Goulah, 2012, p. 68).

Ikeda uses the term "human revolution" in both a general sense, and in the sense of personal development through religious practice; however, Urban (2010) noted that Ikeda

almost always uses human revolution to refer to inner transformation through the practice of Nichiren Buddhism within the SGI. On the other hand, Urbain also wrote that in Ikeda's serialized novels, "Ikeda continuously crosses semantic boundaries between the religious and the mundane, as illustrated by the way he freely uses both the concepts human revolution and inner transformation" (p. 113). Urbain (2010) further explained this as a fluidity that might clash with Western rationalism, but that "for Ikeda there is no difference between the two" (p. 109), and that Ikeda's usage demonstrated an ability to "translate the concept of human revolution into an integral part of an inclusive philosophy of peace, which can be used by people of all backgrounds even without its original [for the Soka Gakkai] religious basis" (p. 113).

Noting that enhancing our courage, compassion and wisdom forms the basis of many religions, Urbain (2010) chose to consider human revolution, as appropriated by Soka Gakkai Nichiren Buddhists, as a "specific type of inner transformation" (p. 76). For the purpose of this study, because Michio and I spoke of inner transformation and human revolution in the fluid way that Urbain characterizes Ikeda's usage, and because Michio does not practice Nichiren Buddhism, I did not differentiate between the terms "human revolution" and "inner transformation."

Value-Creating (Soka) Pedagogy

Soka is a Japanese neologism combining the words for "creation" and "value" (Goulah & Ito, 2012). According to Goulah (Goulah, in press; see also Goulah & Ito, 2012), the term *soka* was created by Makiguchi and his colleague Josei Toda (1900-1958) to describe Makiguchi's theory that people assign value in three areas: aesthetic beauty, personal benefit or gain, and social good. Makiguchi drew on neo-Kantian philosophy but replaced "truth" with "gain," arguing that truth is only the recognition of facts, whereas value is the emotional relationship

between the subjective self and the facts learned (Hatano, 2009). Makiguchi believed that the values of aesthetic beauty, personal gain, and social good based on cognition of objective truth prepares students to lead happy lives (Goulah, in press). Value creation is not moral "values education" (Goulah & Ito, 2012) but rather, "engages students in learning to learn and to derive wisdom from knowledge to create meaningful value in and from negative or positive situations" (Goulah & Urbain, 2013, p. 308). Goulah (in press) distinguished between the generic term *soka*, which is used to refer to Makiguchi's theory and pedagogy, and Soka, which refers to "a kind of global 'brand,' culture, and identity ethic identified within and across the SGI organization and Soka school system Ikeda founded" (p. 5).

Makiguchi believed the purpose of education was to cultivate in students the ability to create value through a process of direct observation, apperception, and application (Okamura, 2017) for the sake of their happiness. The process of developing this capacity for value creation was used as a basis for an epistemology and methodology by Makiguchi in *Soka kyoikugaku taikei* (Jpn.), or *The System of Value-Creating Pedagogy*, which Bethel (1989) published in English as *Education for Creative Living: Ideas and Proposals of Tsunesaburo Makiguchi*. Goulah and Gebert (2009) averred that Bethel's version is "selectively edited and liberally translated" and Inukai (2013) concluded after a bilingual discourse analytic study of the Bethel's text alongside Makiguchi's original that Bethel's version is problematic and should not be used a primary source for research.

For Makiguchi, like many philosophers, scholars, and leaders of today, education is instrumental for social transformation, but Makiguchi's pedagogy is unique in the way he coupled the happiness of the individual with the development of a harmonious society through

value creation, thus not denying the importance of individual happiness, but at the same time not embracing an isolating individualism that ignored the needs of others (Ikeda, 2010a).

Value-Creating (Soka) Education

Goulah and Ito (2012; see also Goulah & Urbain, 2013) explain that Ikeda uses the term value-creating education (Jpn. *soka kyoiku*) to define his approach to education, as opposed to the term *soka kyoikugaku*, or value-creating pedagogy, used by Makiguchi. Ikeda has founded a Soka school system of elementary, junior and senior high schools, and universities "grounded in Makiguchi's theory of value creation; but they are grounded just as much in his and Makiguchi's (and Toda's) shared principles of human education (Jpn. *ningen kyoiku*) consonant with Buddhist humanism" (Goulah & Urbain, 2013, pp. 308-09). Ikeda's education philosophy of human education is education that makes us "fully human," is accomplished through the process of inner transformation, and fosters global citizenship (Goulah, 2012c). Goulah and Ito (2012) argued that in contrast to Makiguchi's pedagogy, Ikeda's value-creating education is more of an ethos than a pedagogy and, according to Goulah and Urbain (2013), it has a more "pronounced and explicit" (p. 309) focus on peace.

Human Education

Human education is Ikeda's term for applying human revolution to education, and includes meaning making and growth both in and out of school. According to Goulah (in press), Ikeda uses the term *ningen kyoiku* more than any other when discussing education. Goulah and Gebert (2009) explained that *ningen kyoiku* is literally "human education" but is often translated as "humanistic education" or "humane education" in English. Goulah (Goulah, in press, 2010b, 2012c) asserts that "human education" is the best translation to capture Ikeda's intention because not only is humanistic education is a problematic term in the West, but also "Ikeda's approach is

fundamentally different" from the humanistic education tradition (Goulah, in press, p. 8). Human education for Ikeda is a dialogic process of becoming fully human within the mentor-disciple, or student-teacher, relationship (Goulah & Ito, 2012). It is a process of "continually striving to awaken, actualize, and develop the wisdom, courage, and compassion of the Buddha" (Goulah, in press, p. 8), which are characteristics that reside within all people. Human education as inner transformation from the lesser to the greater self is "the fullest expression of our own humanity" (p. 8) and is accomplished through dialogue.

Organization of the Rest of the Dissertation

Now that I have laid the groundwork for this study, in Chapter 2, I review the relevant literature in the fields of education and dialogue, value-creative dialogue, and Ikeda/Soka Studies in Education. In Chapter 3, I describe in more detail the dialogic method of inquiry I adopted with my dialogue partner, and cover the methods of analysis I employed to thematically analyze both Ikeda's dialogues and my own dialogues with Michio. The results of the thematic analysis of Ikeda's dialogues are shared in Chapter 4, and the findings and discussion of my thematic analysis of my dialogues with Michio are covered in Chapter 5. In Chapter 6, I conclude by considering overall implications for the field of Ikeda/Soka Studies in Education, for curriculum studies, and for teacher collaboration and professional development.

CHAPTER 2: DIALOGUE, EDUCATION, AND VALUE CREATION

In this study, I explored the ethos of value-creative dialogue applied as a philosophy and practice in education. "Value-creative dialogue" was coined by Goulah (2012b) to characterize Daisaku Ikeda's philosophy and practice of intercultural dialogue. Calling it "a new current in education," Goulah (2012a) explained that Ikeda's philosophical perspectives and practice of dialogue are informed by Buddhism, the mentor-disciple experience of human education, value creation, and value-creating pedagogy. Even though dialogue and value creation are key themes in Ikeda's work, "value-creative dialogue" is not a topic Ikeda talks about explicitly. Thus, in order to explore Ikeda's ethos of value-creative dialogue and its relevance to education, I decided to research the broader fields of dialogue and education in addition to the scholarship in Ikeda/Soka Studies in Education to give me a context for considering what kind of contribution a study on Ikeda's ethos of value-creative dialogue in education might make.

In this chapter, after considering the range of contributions with regard to the philosophy and practice of dialogue, I review the literature on dialogue, education, and human becoming with respect to some of the thinkers relevant to dialogue and education; in particular, I use Vygotsky, Bakhtin, Freire, and Dewey to contextualize this discussion. After that, I review the literature on Tsunesaburo Makiguchi's theory of value creation and value-creating pedagogy needed to inform an understanding of value-creative dialogue. Then, I review scholarship that examines Ikeda's conception of human becoming through dialogue, which Goulah and Ito (2012) identified as an ethos of human education rather than a pedagogy. I conclude by discussing what Goulah (in press) calls the Soka Discourse and I articulate the gaps in the literature on Ikeda/Soka Studies in Education. To start, I discuss the conditions of the US

education system that led me to conclude that an investigation of value-creative dialogue is warranted.

The Need for Relational, Dialogic Education

Why do we need an ethos of value-creative dialogue in education? The current educational moment in the United States finds educators and education scholars grappling with the neoliberal takeover of education (Bradford & Shields, 2017). From high stakes testing to teacher shortages (Sutcher, Darling-Hammond, & Carver-Thomas, 2016) to skyrocketing diagnoses of anxiety and depression in students (Gray, 2013), education needs a renaissance of fresh ideas and perspectives to move education away from a mechanistic, hierarchical, and decontextualized approach (Martusewicz et al., 2014) and to draw out inherent human capacities such as wisdom, courage, and confidence (Goulah & He, 2015).

Much scholarship has been done critiquing the influence of neoliberalism and calling for a more relational, holistic approach to knowing and being in education (e.g. Bowers, 2013; Bradford & Shields, 2017; Goulah, 2010a; Goulah & He, 2015; Martusewicz et al., 2014). Scholars have noted that values such as competition, scarcity, consumerism, and individualism have underpinned the changes in US education over the last two decades (Lakes & Carter, 2011), reinforced by policies such as No Child Left Behind (Bush, 2001) and Race to the Top (Obama, 2009). These priorities are fueled by the dualistic paradigm that dominates Euro-Western thinking which categorizes phenomena into binaries such as mind/body, male/female, human/nature, and adult/child, with one category of the pair placed in a hierarchy above the other. The resulting logic of domination (Warren, 2000) provides the paradigm for the authoritarian, competitive educational practices we see in the conventional approach to schooling in the US, impacting teachers and students alike. For this reason, some scholars advocate the

development of a more relational approach to education through dialogue in order to resist the neoliberal encroachment on schools (Bradford & Shields, 2017a; Goulah, 2010a; Goulah & He, 2015; Matusov, 2011).

Because the modern US educational model is rooted in the Euro-Western philosophical tradition, scholars in the fields of curriculum studies and philosophy of education have called for more examination of non-Western perspectives to inspire new thinking (He, 2016; Martusewicz et al., 2014; Merriam, 2007; Thayer-Bacon, 2003b, 2017). From indigenous traditions to African and East Asian educational approaches, non-Western traditions often draw on a more interconnected, holistic, relational view of existence (Merriam, 2007; Thayer-Bacon, 2003b, 2017). An approach to education that propounds the dignity of all life and an awareness of our interconnectedness and interdependence can dissolve Euro-Western binaries and foster the kind of selfhood, belonging, and connection lacking in the dominant education paradigm (Bradford & Shields, 2017a; Goulah, 2009; Thayer-Bacon, 2003b, 2017). Scholarship on Ikeda's educational philosophy and his practice of dialogue is one such response to the call for new perspectives and has become an emerging field in curriculum studies (Bradford & Okamura, 2015; Goulah, in press, 2010b, 2012b; Goulah & He, 2015; Goulah & Ito, 2012; He, 2016).

Ikeda's work draws on thinkers from many traditions to highlight the universal human values that ground the Buddhist humanist belief in the inherent dignity of all living beings and in the interdependence of life (Goulah, 2012b; Sharma, 2010; Urbain, 2010). Informed not only by a Buddhist worldview but also by his lifelong study of Western philosophy, Ikeda seeks to illuminate universal values common to many traditions of religion, philosophy, and culture through his many inter-civilizational dialogues with scholars and world leaders (Goulah, 2012b,

2013; Goulah & He, 2015). Ikeda's philosophical perspectives and practice of dialogue are an outgrowth of his Buddhist humanist perspective (Goulah, 2012b).

For Ikeda, dialogue is a way to manifest the relationality of Buddhist humanism, but it is also a process of human education (Goulah, 2012c; Goulah & Ito, 2012). In other words, dialogue is both a philosophical perspective and a process of human becoming in which we embody and create value within the context of our interconnected social reality (Goulah, 2010a, 2010b, 2013; Urbain, 2010). Thus, in many of his book-length dialogues and annual peace proposals, Ikeda articulates philosophical perspectives on dialogue, referencing thinkers in the Euro-Western tradition such as Socrates, Montaigne, and Buber as well as non-Western thinkers such as Confucius, Tagore, Shakyamuni, and Nichiren (Urbain, 2010). An exploration of Daisaku Ikeda's philosophical perspectives and practice of dialogue, which draws upon both non-Western and Euro-Western traditions, can provide fresh insights to the theory and practice of dialogue in education. Although Goulah (in press) identified dialogue as part of a Soka Discourse of teachers in the Soka Gakkai International who have adopted Ikeda's philosophical perspectives, Goulah noted that Ikeda does not explicitly connect dialogue to Soka or value-creating education. Accordingly, this review explores the connections between dialogue, value creation, value-creating education, and human education or human becoming.

Overview: The Field of Dialogue as Philosophy and Practice

Ikeda's philosophical perspectives and practices of dialogue are not limited to one perspective or practice, but have resonances with many other thinkers. In order to understand the relevance of Ikeda's ideas about dialogue for human becoming and value creation, I first researched the field of dialogue to get an overall sense of the literature on philosophies of various thinkers and how the practice of dialogue is discussed relative to those philosophies.

Accordingly, before examining Ikeda's ethos of value-creative dialogue with respect to education, I first consider the range of work in the philosophies and practical applications of dialogue.

Philosophers of Dialogue

As I began investigating Ikeda's perspectives on dialogue, it became clear that dialogue is not a new topic of study. Disciplines that explore philosophies and practices of dialogue include philosophy, theology, business and organization theory, communication studies, psychology, and education. Cooper, Chak, Cornish, and Gillespie (2013) noted the usage of dialogue concepts in four domains centered on the work of particular theorists: Martin Buber and psychotherapy, Mikhail Bakhtin and education, Paulo Freire and community development, and Jürgen Habermas and social transformation. In the field of Communication Studies, Stewart, Zediker and Black (2004) reviewed the work of Buber, Bakhtin, Freire, Hans-Georg Gadamer, and David Bohm who, in their view, constitute the primary philosophers in their field. They note that these thinkers contribute various ways to conceptualize dialogue, from descriptions of the relational character of meaning-making to prescriptive ways to communicate interpersonally (Stewart et al., 2004).

Philosophical investigations into dialogue are also done with respect to the field of education. For example, Morgan and Guilherme (2017) pointed out seven philosophers of dialogue that are used in education theorizing in the European tradition, namely, Buber, Bakhtin, Lev Vygotsky, Hannah Arendt, Emmanuel Levinas, Maurice Merleau-Ponty, Simone Weil, Michael Oakshott, and Habermas. To discuss the relevance of these thinkers to the field of education, Morgan and Guilherme differentiated these thinkers with respect to their contributions to the ethics and inclusion of the other, to human emergence within a socio-cultural context, to

democracy and power, and to ontological presence. In contrast, Lefstein and Snell (2013), who examined of schools of thought in the field of dialogic pedagogy, also called attention to Bakhtin, Vygotsky, and Buber, but then added the thinking of Socrates and Freire. Lefstein and Snell delineated aspects of dialogue such as interaction, interplay of voices, critique, thinking together, empowerment, and relationality and clarified how various thinkers articulated these aspects of dialogue. In his significant contribution to the field, *Dialogue in Teaching: Theory and Practice*, Burbules (1993) drew on many thinkers, but primarily Bakhtin, Benhabib, Habermas, Freire, Gadamer, and Wittgenstein. In this book, Burbules explained the importance of dialogue in education, and characterized dialogue as a game that is playful, has rules and moves, and can be described with a typology of dialogue as conversation, inquiry, debate, and instruction.

Much less frequently discussed in Anglophone scholarship are works by non-Western philosophers such as Confucius, Shakyamuni Buddha and Nichiren, who could provide scholars with rich material for theorizing about dialogue. These thinkers tended to focus on both the interconnected, dialogic nature of reality and the practice of dialogue as human education (He, 2013; Ikeda, 2010a; Tu & Ikeda, 2011). Also conspicuously absent from the literature is the work Daisaku Ikeda, which, if for no other reason than the sheer scope of his efforts at inter-civilizational and interreligious dialogue, warrants more consideration in the literature on dialogue and education.

Fortunately, some recognition of Ikeda's philosophical perspectives and practice of dialogue has begun to emerge in the Anglophone literature on education over the last decade. For example, Goulah (in press, 2010a, 2010b, 2012b, 2012c, 2012c, 2013), Goulah and He (2015), Goulah and Ito (2012), and Obelleiro (2013) considered the role of dialogue in human becoming and value-creating education. Scholars have compared Ikeda's philosophy of dialogue to theories

propounded by Bakhtin (Goulah, 2010a, 2013; Goulah & He, 2015); Vygotsky (Goulah, 2010a); Dewey (Garrison, Hickman, & Ikeda, 2014; Goulah, 2010b; He, 2016); Gandhi (Sharma, 2018); Parker (Goulah, 2010b); Habermas, Socrates, Buber, and Montaigne (Urbain, 2010); and Freire (Goulah & He, 2015). In some of these publications and others, scholars have considered implications for language learning (Goulah, 2010a, 2012a, 2012b, 2012c), global citizenship education (Sharma, 2010, 2018) and cosmopolitan education (Obelleiro, 2012, 2013). In addition, others have looked at the implications of Ikeda's philosophy to student and teacher practice of Soka education (Gebert & Joffee, 2007; Goulah, 2012c; Ikegami & Rivalland, 2016; J. T. Nagashima, 2012, 2017; Takazawa, 2016).

I will consider the topic of other philosophers of dialogue with respect to Ikeda's philosophy of dialogue later in this review focusing on confluences with Vygotsky, Bakhtin, Freire, and Dewey, but first, I consider the scholarship on Ikeda's philosophy of dialogue in more detail.

Ikeda's Philosophy of Dialogue

Ikeda is a prolific writer, with his abridged complete works now numbering 150 volumes. Many of these writings are aimed at a Buddhist audience of 12 million SGI members. For general audiences, he has written university speeches, peace proposals, and dialogues in which he shares the key ideas of Buddhist humanism that he believes are needed to address some of the crises humanity faces in contemporary times. His 82 published book-length dialogues include interlocutors such as scholars of religion, history, and education; world leaders and civil rights activists; scientists such as physicians and astronomers; peace activists and scholars; and artists, writers, and musicians ("Full list of published dialogues," n.d.). A number of his university addresses have been collected in the book, *A New Humanism* (Ikeda, 2010a). In addition, he has

published annual peace proposals since 1983. Much of what Ikeda has written that is available in English regarding his perspectives of dialogue can be found in these three sources.

One of the first publications to focus specifically on Ikeda's philosophical perspectives and practices of dialogue is Olivier Urbain's (2010) book on Ikeda's philosophy of peace. In it, Urbain proposed a model of inner transformation, dialogue, and global citizenship to explicate Ikeda's philosophy of peace. Urbain suggested that Ikeda's philosophy can be described with an interdependent framework that moves from a starting point of individual inner peace to a global civilization of peace, beginning with inner transformation, moving to dialogue, and culminating with global citizenship. Urbain explained that in Ikeda's view, as each individual increases positive personal qualities, they bring out the best in self and other, and foster other individuals who can contribute to a global civilization of harmonious coexistence.

Urbain (2010) dedicated a chapter to the role of dialogue in Ikeda's philosophy of peace. Urbain pointed out that Ikeda's appreciation for dialogue "can be placed at the confluence of both Eastern and Western traditions" (p. 116). He connected the role of dialogue in Ikeda's philosophy to Habermas' communicative rationality, and he also touched on the confluences between Socrates, Montaigne, and Buber's philosophies of dialogue and Ikeda's perspectives. As Urbain noted, of the five thinkers, Ikeda is the only one to explicitly link dialogue to peace; for Ikeda, the struggle entailed in dialogue facilitates inner transformation, and breaking out of the shell of the "lesser self" through the human-to-human connection with another is the departure point for inter-civilizational dialogue.

Adding to Urbain's work, Goulah (2012b) located Ikeda's practice of value-creative dialogue in Buddhism, in Makiguchi's theory of value creation, and in Ikeda's mentor-disciple relationship with Josei Toda. Goulah (2012b) explained that these three influences undergird

Ikeda's philosophical perspectives of dialogue, and furthermore, that they inform Ikeda's own engagement in intercultural dialogue. Obelleiro (2013), Goulah (2010b, 2013) and (Urbain, 2010) also noted the confluences between Buddhist thought and Ikeda's philosophical perspectives of dialogue. Obelleiro illustrated how the three perceptions in Buddhism show the necessity for dialogue to get a truer picture of reality. Goulah (2010b) connected Ikeda's practice of dialogue to creative coexistence, and later highlighted Buddhist principles such as the oneness of life and environment and dependent origination to demonstrate the epistemological and ontological connections between Buddhism and dialogue (Goulah, 2013). Ikeda's practice of dialogue reflects his desire to share the ideals of humanism based on humanity's commonalities, which include the four universal sufferings of birth, sickness, aging and death postulated by Buddhism (Urbain, 2010). Finally, Goulah and Ito (Goulah & Ito, 2012) described the relation between Soka education and dialogue, defining Soka education as a curriculum for creating value through dialogue, global citizenship, and human education in the mentor-disciple, or student-teacher, relationship.

The Practice of Dialogue

Ikeda not only shares philosophical perspectives regarding dialogue, he is also a practitioner and publisher of dialogue. When I began this research, I wondered what scholarship had been done on the practice of dialogue outside the scholarship in the field of Ikeda/Soka Studies in Education. Thus, before considering secondary scholarship on Ikeda's practice of dialogue, I will briefly mention some of the extant literature on the practice of dialogue. In the field of organizational dialogue, an emphasis is placed on dialogue's instrumental benefits. For example, Peter Senge (2006), in his well-known book *The Fifth Discipline*, drew on David Bohm's work and proposed that corporations use dialogue for group problem solving to help

them become learning organizations. Others, such as Yankelovich (2001) and Ellinor and Gerard (1998) suggested practical guidelines for dialogue to help people iron out differences and create collaborative partnerships at work. Ellinor and Gerard (1998) recommended as strategies, 1) "equality and the absence of coercive influences" (p. 41), 2) "listening with empathy" (p. 43), and 3) "bringing assumptions into the open" (p. 46). On the other hand, Ellinor and Gerard (1998) called the practice of dialogue a "living technology," an "artful conversation…[which] is shaped by and shapes those who engage in it" (p. 61), in contrast to a step-by-step technique. They enumerated skills such as a suspension of judgment and assumptions, listening, and inquiry and reflection as critical to dialogue.

Scholars of communication studies also investigate the practice of dialogue. Anderson, Baxter, and Cissna (R. Anderson, Baxter, & Cissna, 2004) edited a collection of some of the most highly regarded scholars in the field in their book *Dialogue: Theorizing Difference in Communication Studies*. Contributors to this book considered dialogic work in interpersonal interaction, organizations, in scholarly activities, and situations of that involve power relations. They also looked the role of dialogue at public conversations, civic engagements, media studies, and race relations. The extent of the research on the personal, organizational, and public practice of dialogue is beyond the scope of this review, but can be seen as complementary to the scholarship on Ikeda's practice of dialogue, which focuses more explicitly on the value-creative ethos found in Ikeda's approach.

Ikeda's Practice of Dialogue

With regard to Ikeda's practice of dialogue, given his extensive body of work in this area, very little investigation in the Anglophone scholarship has been conducted, but there are a few exceptions of note. Gebert (2012) noted Ikeda's contribution to the culture of translation, and

Teranishi (2013) discussed Ikeda's citizen diplomacy with China and the Soviet Union during the Cold War, pointing out Ikeda's "humanitarian diplomacy" (p. 30), or the importance of human-to-human dialogue in promoting peace. Although Goulah (in press) noted that Ikeda himself discusses dialogue in ontological and epistemological terms of human being, becoming, and knowing rather than in methodological terms of defined steps and outcomes, Urbain (2010) outlined six dialogical strategies that can be found in Ikeda's published dialogues:

- Preparing the exchange thoroughly by studying the life and work of the dialogue partners in advance;

- Creating intimacy with the dialogue partners by asking personal questions;

- Moving towards more and more abstract and general topics;

- Highlighting an important principle, in the case of Ikeda often a Buddhist principle, which can be made explicit using the interlocutor's own words;

- Using even a disagreement as the starting point to finding common ground; and

- Giving the partner(s) one's full attention, in person or in writing. (Urbain, 2010, p. 128)

Through these dialogical mechanisms, Ikeda demonstrates for readers how people from diverse backgrounds can construct a peaceful world.

In addition to Urbain's analysis, Goulah (2012b) pointed out several levels of value creation (i.e., the values of gain, good, and beauty) that can be found in Ikeda's dialogues when viewing from the vantage point of the experiences of Ikeda, his interlocutor(s), past interlocutors, the readers, and Ikeda's mentor Toda and Toda's mentor Makiguchi. The levels Goulah identified were:

- A form of dialogue between Ikeda and his interlocutor(s), which shows both individual and personal interculturalism,

- A dialogue among Ikeda, Toda and Makiguchi, which represents individual gain for Ikeda,

- A dialogue among Ikeda's interlocutor(s), Toda and Makiguchi, which allows his interlocutor(s) to learn from and about them,

- A dialogue among SGI members and other readers of the dialogue with Toda and Makiguchi, which represents gain for each of the millions of readers, thus the value of social good,

- A dialogue between Ikeda's interlocutor(s) and the millions of SGI members and other readers of the dialogue, which fosters cultural awareness and an opportunity to understand and be educated by the Other,

- A conduit for dialogue among all of Ikeda's interlocutors, which orchestrates a larger dialogue across language, culture, time and space to foster "dialogic becoming," and

- A model of dialogue for SGI members and other readers of the dialogue, who can practice their own intercultural and value-creative dialogues at local levels.

Like Urbain, Goulah (2012b) also recognized dialogic strategies Ikeda uses, such as focusing on their shared humanity by inquiring about the interlocutor(s)' childhood memories and family, and preparing extensively for the dialogue. Goulah (2013) also published a chapter on Ikeda's use of dialogue on, in, and as education in which he drew heavily on excerpts from Ikeda's dialogues. Finally, Goulah and He (2015) suggested that Ikeda's dialogues might be called "dialogic comparative analysis" (p. 296), that engages the "great learning" (p. 296) as both a form of inquiry and of expression.

Philosophies in Dialogue and Education

Next in my journey to situate Ikeda's ethos of value-creative dialogue, I explored the

philosophical connections between dialogue and education. Kazepides (2011) argued that

dialogue is at the center of education as well as the most effective method of teaching. For

Kazepides, conceptualizing education as dialogic emphasizes its non-instrumental nature, in

contrast to mere training, suggesting that dialogue and education both cultivate and enrich our

lives and result in a transformation of character. Likewise, Burbules (1993) wrote extensively on

the role of dialogue and teaching, noting, like Kazepides after him, that dialogue is not idle chit

chat, but that it is an activity oriented toward discovery and understanding. In addition, a

dialogical pedagogical relationship is one that resists a strict learner/teacher dichotomy; it holds a

decentered and non-authoritarian view of learning that aligns with constructivism (Burbules,

1993).

Some scholars have focused their work on dialogue and education by considering the

theory and practice of education based on the work of particular thinkers, as was noted earlier. In

Ikeda/Soka Studies, there are four thinkers commonly drawn upon as having resonance with

Ikeda's philosophical perspectives of dialogue. Those thinkers are Vygotsky, Bakhtin, Dewey,

and Freire. Their perspectives serve as useful touchstones for understanding value-creative

dialogue. Thus, before I move on to consider dialogue in light of Makiguchi's value creation and

value-creating pedagogy, Ikeda's value-creating education, and what Goulah (2012c, 2013)

translates as Ikeda's *human education*, I briefly outline the work of these four thinkers.

Vygotsky and the Dialogue of Development

Lev Vygotsky (1896-1934), a Soviet psychologist who focused on the role of dialogue in

child development, is known for such concepts as the social sources of development, the zone of

proximal development, and the psychology of play. A view of dialogue as thinking together is exemplified by Vygotsky's work (Lefstein & Snell, 2013). Vygotsky argued that cognitive development happened first through social interaction, and then through internal development. Because interactions between a child and the people in that child's environment are where learning begins, Vygotsky posited that a zone of proximal development (ZPD) is created that represents the gap between what a child is able to do on his or her own and what a child learns with help from others (Vygotsky, 1978). Processes are then set in motion that lead to the child's independent, culturally-organized, developmental achievement. In particular, language development, which starts as communication between parent and child, moves from the external to internal speech, organizing the child's thought (Vygotsky, 1978). Development of our inner dialogue allows us to imagine what we have not directly experienced, and to create something new (John-Steiner, Connery, & Marjanovic-Shane, 2010). Vygotsky's conceptualization of how we think and learn bears similarities with Makiguchi's theories, which will be addressed later.

Bakhtin and Dialogue as Existence

There are a number of confluences between Ikeda's philosophy of dialogue and that of the Soviet philosopher, literary critic and scholar Mikhail Bakhtin (1895-1975), whose concepts are used by scholars in fields as diverse as psychology, education, anthropology, philosophy, and literary criticism. Lefstein and Snell (2013) characterized Bakhtin's notion of dialogue as an interplay of voices. Bakhtinian notions such as what Holquist calls "dialogism," and his ideas of carnival, heteroglossia, authoritative and internally persuasive discourse, surplus of seeing, and chronotope have been also used in the field of Ikeda/Soka Studies in Education to broadly articulate aspects of Makiguchi's and Ikeda's thinking regarding dialogue and education (Goulah, 2012a, 2013; Hatano, 2009). Bakhtin's contribution to conceptualizing dialogue centers

on the idea that utterances include at least three aspects - the self, the other, and the relation between them. The meaning of any utterance is inherently unique and emerges as a result of the particular time and place (chronotope), and a speaker repopulates each utterance with their own intention (Bakhtin, 1981).

In contrast to Vygotsky, who specifically considered dialogue's role in psychological learning and development, Bakhtin considered dialogue more broadly as the nature of human existence as it is entwined in social relations (Cooper et al., 2013). Holquist (1999) characterized Bakhtin's work as conceiving of dialogue as the root condition of human existence, and Wegerif (2008) explained that Bakhtin goes beyond the issue of how we know things (epistemology) to the issue of the ultimate nature of things (ontology). For Bakhtin, meaning is not fixed but is the product of difference. Calling Bakhtin's interconnected set of concerns "dialogism" (Holquist, 2004, p. 15), Holquist related dialogue to the development of the self. He explained that according to Bakhtin, we cannot choose *not* to be in dialogue with others and the world, and in this dialogue, we create our selves. Bakhtin termed this the process of "becoming" or human emergence (Bakhtin, 1999, p. 19). This notion of human becoming is most closely linked with Ikeda's idea of human education (Goulah, 2010a, 2012c, 2013).

Freire and Dialogue for Transformation

For Freire (2018), dialogue is an "existential necessity" in order to transform the world. Freire argued for dialogue that recognizes the aspects of oppression and considers the knowledge of the oppressed as equal in importance (Lefstein & Snell, 2013). For this reason, dialogue is an opportunity to engage with difference rather than eliminate it (Rule, 2011). Both Bakhtin and Freire considered dialogue to be transformative, viewing it as a form of communication in which significant learning, change, and growth can occur (Cooper et al., 2013; Kazepides, 2011). For

both Freire and Bakhtin, learning is "profoundly dialogic, constitutive of human being and of the unfinished process of human becoming" (Rule, 2011, p. 940). Therefore Freire emphasized the importance of dialogical processes in education (Brookfield, 2017). In his view, the role of a teacher is to assist in the educational process by acting as a problem-poser, cooperatively exploring with students rather than dictating solutions unilaterally (Fishman & McCarthy, 2007). In this way, students develop *conscientization* and engage in dialogue that is open and trusting (Fishman & McCarthy, 2005).

Dewey, Growth, and Dialogue for Democracy

Dialogue for Dewey is an essential part of democracy (Garrison et al., 2014). Dewey viewed democracy as going beyond a form of governance to "a mode of associated living, of conjoint communicated experience" (Dewey, 2004, p. 83). Thus, Dewey viewed democracy as a means as well as an end, a process in which truth is socially constructed through communication (Fleury, 2011). Dialogue thus conceived allows people both to participate in shared inquiry and to come to shared agreement (Garrison et al., 2014). In terms of education, Dewey believed it was not possible to directly and unilaterally transform another person's knowledge and insights. Instead, a teacher listens carefully to students, speaks clearly, and creates an environment that engages students creatively (D. Hansen, 2007). The role of the teacher is to help students to become proficient in a method of inquiry through cooperation and collaboration (Fishman & McCarthy, 2005). In this way, school should function as a democracy in miniature, a community of communication and interaction that generates meaningful growth, both personal and social (D. T. Hansen, 2007). Dialogue, as an unsurpassed mode of free and open communication, is "the main criterion for democracy" (Garrison et al., 2014, p. 174).

While Ikeda's thinking has confluences with the above-mentioned thinkers, of central important to Ikeda's philosophy and practice of value-creative dialogue is Makiguchi's theory of value creation and his value-creating pedagogy. Thus, antecedent to discussion of Ikeda's dialogic human education and value-creative dialogue, I cover the scholarship regarding Makiguchi's work and the confluences with philosophies of dialogue in education.

Value Creation, Value-Creating Pedagogy, and Value-Creating Education

Goulah (2012b) identified three key influences on Ikeda's philosophy and practice of intercultural dialogue: Buddhism, Ikeda's relationship with his mentor Toda, and Makiguchi's theory of value creation and value-creating pedagogy. Gebert and Joffee (2007) noted that Makiguchi's educational approach was refined and given institutional shape by Toda and Ikeda. Goulah and Ito (2012) clarified this relationship by characterizing Ikeda's application of value-creating pedagogy as an ethos or spirit of educating, rather than a methodology. They argued that Ikeda demonstrates a broader vision of education than a set of methods, referring to Ikeda's instantiation of value creation, or what Goulah and Ito identify as "value-creating education," is articulated and demonstrated by Ikeda through dialogue, global citizenship, and the "human education" Ikeda experienced as a disciple of Josei Toda. Because of its relevance to Ikeda's thinking and to value-creative dialogue, I discuss Makiguchi's theory of value creation, value-creating pedagogy, knowledge cultivation, and dialogue next.

Theory of Value Creation and Value-Creating Pedagogy

Japanese educator, religious reformer, and geographer Tsunesaburo Makiguchi (1871 – 1944) is best known in the Anglophone scholarship in education for his work on human geography, community studies, and value-creating pedagogy (Goulah & Gebert, 2009). Makiguchi argued that children should be educated by starting with their immediate environment

– their local community and its geography. For Makiguchi, geography and community studies were not subjects that revolved around memorizing names, places, and commodities, but were sources of knowledge rooted in daily life that are absorbed and become a part of us (Goulah & Gebert, 2009). Like Vygotsky, Makiguchi also emphasized on the sociocultural context of learning. In discussing how children transform their individualistic sense of self into a social self-consciousness, Makiguchi stressed the importance of children developing through participation in harmonious community life. He wrote, "When we consider education from this perspective, it is clearly necessary that the place of children's education be a society in miniature" (Makiguchi, [1897] 2010, p. 51). However, Makiguchi's "most enduring contribution to education" (Goulah & Gebert, 2009, p. 124) is his theory of value creation and value-creating pedagogy.

As mentioned in Chapter 1, value creation is a theory, derived from Kant's categories of beauty, truth and good, which establishes the relation between the cognition of knowledge (truth) and its subjective evaluation (value) (Gebert & Joffee, 2007; Goulah, 2017; Okamura, 2017; see also Bethel, 1989). Makiguchi argued that truth was not a subjective, emotionally-assessed value like aesthetic beauty and social good, so he replaced truth with personal gain (Gebert & Joffee, 2007; Goulah, 2017a; Okamura, 2017). Makiguchi further believed that the teacher's role is to assist students in learning how to create relations of value through the cognitive understanding of their surroundings (Gebert & Joffee, 2007; see also Bethel, 1989), thereby helping them to live happy lives. This bears a similarity to Dewey's expectation that teachers create conditions for students to creatively engage with their environment. Additionally, Makiguchi's theory of value creation has been likened to Dewey's concept of growth (Garrison et al., 2014).

In his value-creating pedagogy, Makiguchi differentiated between cognition and evaluation as ways of dealing with the external world that are in continual interplay (Bethel, 1989). Cognition, or knowledge, comes from experience with the world. Evaluation is found through interacting with the world and placing a value upon the things that are known. Both are important to development, but must be balanced. While he did not directly discuss the process of dialogue, Makiguchi believed that a child's engagement with his or her surroundings provides the context for them reaching their full potential. He described the relationship between the natural environment and human culture and psychological development as being a two-way interaction. He believed that for knowledge to be meaningful, it:

> …must be rooted in the lived realities of the learner – what Emerson called 'the painful kingdom of time and place' and what Bakhtin called "chronotope." He also argued that knowledge and, thereby, educational process must be rooted in, and starts from, the local community extending outward to the national and global levels, and back. (Goulah & Gebert, 2009, p. 120)

In other words, Makiguchi's indirect use of dialogic relations focuses on dialogue with community and nature within what Vygotsky termed the sociocultural context.

Knowledge Cultivation

Makiguchi's pedagogy is informed by his epistemology. Makiguchi eschewed a knowledge transmission model, or what Freire later called a "banking model" (Freire, 2018), of education. Instead, he developed a process of "cultivating knowledge," or a process of inquiry in which a teacher creates conditions for students to determine what to do based on an evaluation of the cause and effect principles they observe and practice (Okamura, 2017). Makiguchi delineated five steps to pedagogical knowledge cultivation. First, the teacher should evaluate the conceptual

worlds the students have already constructed based on their lived experiences in their local community. Then, through direct observation, the students "directly experience the relation between knowledge and value through their senses" (Okamura, 2017, p. 77). In the local community, the students can experience value-generating phenomena directly, thereby recognizing both truth and value of the target subject matter.

Next, through a thinking process of apperception, the students make sense of their experience and apperceive the normative principles of cause and effect that can be enacted to create value. In other words, they learn what they "should" do to effect the results they value. Then, because to know is not merely a cognitive act but is also socio-emotional, the students evaluate the effect of the knowledge in their own lives, "synthesizing concepts…into a value-creating causal relationship" (Okamura, 2017, p. 79). The final step is the students' application of the normative principles to create their own valuable results. As students receive feedback, they can refine and adjust their knowledge to more effectively produce desirable results. This process, according to Makiguchi, enables students to develop "character value," or the ability to be a value creator, which means they can become harmonious, contributive, and happy individuals (Bethel, 1989).

Value Creation as Dialogic Process

Several publications have noted the connection between dialogue and Makiguchi's value-creating pedagogy (Goulah, 2009, 2010a, 2017a; D. Hansen, 2007; Hatano, 2009; Okamura, 2017). Making a direct link between value creation and dialogue, Hatano (2009) saw value creation as an inherently dialogic process because the value of something is always contingent upon the time and place, or what Bakhtin called chronotope, as well as the person. As Hatano wrote,

…in value creation, our life needs to negotiate with the object in regards to what the most

valuable thing or way is. If this process is neglected, we may not be able to create the

utmost value….Actively seeking the utmost value entails a freely bidirectional exchange

of the understandings of the subject and the object (whether this object is human or non-

human), which I call dialogic. (Hatano, 2009, p. 176)

Dialogue, then, not only includes interactions between self and other in relation to community,

and self and environment in relation to nature, but also includes an inner dialogue to determine

the value of the object of cognition at that particular time and place.

Hatano (2009) discussed Makiguchi's theory of value creation in relation to Bakhtin's

concept of voice. Bakhtin's authoritative discourse is that which is socially acknowledged as

true, whereas internally persuasive discourse may not be acknowledged or validated, but it is

persuasive to the owner of the discourse. Ideological becoming happens in the tension or struggle

between these two discourses and/or with someone else's internally persuasive discourse. We

can then decide which discourse is internally persuasive to us, or as Makiguchi would say, which

one is valuable. As Hatano explained, monologic education that does not allow for the internally

persuasive voice to express itself mistakes value for truth. A knowledge transmission model does

not give the opportunity for the learner to evaluate the knowledge in relation to his/her life,

impeding the dialogic process of value creation. For value to be created by the student, a dialogic

process is necessary to identify the value of learning something and aid the development of

identity and sense of purpose in the learner.

Ikeda's Dialogic Human Education

The final topics of literature I considered in order to articulate the relevant literature on Ikeda's ethos of value-creative dialogue are human education, human becoming, and what Goulah (2010b) termed "creative coexistence."

Human Education and Human Becoming

Human education is sometimes translated by Ikeda/Soka studies scholars as "humanistic education" or "human-centered education" (Goulah & Ito, 2012). Works that address the relationship between dialogue, human education and becoming fully human include Urbain (2010), Goulah (2010b, 2010c, 2013), Sharma (2011), and Goulah and Ito (2012). Goulah (2012c, 2013) associated Ikeda's notion of human education with Bakhtin's dialogic becoming, a process whereby one expands from the lesser to the greater self. This process of inner revolution serves to increase one's wisdom, courage, and compassion as one develops dialogically in the presence of the other (Goulah, 2012c, 2013). As previously indicated, Ikeda found this kind of education in the mentor-disciple relationship he experienced with Toda, and he seeks to cultivate this vision of education in the Soka schools he founded (Goulah & Ito, 2012). Goulah (2010b) determined that the shared vision between Ikeda and Toda, and by extension Makiguchi, was informed as well by thinkers like Pestalozzi, Herbart, Froebel, Parker, and Dewey. In the view of these education thinkers, a nurturing relationship between the teacher and the student can allow ordinary individuals to "transform their beliefs and behavior" (Goulah, 2010b, p. 263) to become value-creative citizens.

Ikeda's vision of human education is also informed by Ikeda's Buddhist humanism. Urbain (2010) cited two main clusters of ideas in Ikeda's work that draw on Buddhism – inner universalism, which relates to inner transformation, and interconnectedness, which relates to

dialogue. Inner universalism or the inherent value in each human being counteracts for Urbain (2010) two different problematic paradigms: the Western one-size-fits-all, externally imposed universalism suggested by Euro-Western humanism, and the incommensurable particularism found in post-modern thought. Urbain (2010) explained that for Ikeda, universal human values exist but they are only meaningful when they are discovered within, which can be done through dialogue based on our interconnectedness.

Interconnectedness, Creative Coexistence, and Dialogue

Ikeda frequently talks about interconnectedness and the importance of understanding our interconnectedness and revealing our greater self through dialogue (Ikeda, 2010a). Interconnectedness manifests in what Goulah 2010b) called an ethos of "creative coexistence," which is exemplified by the flourishing of mutually supportive relationships among humans as well as with the more-than-human world. Because Ikeda's concept of coexistence is "couched in Makiguchi's theory of value creation and, thereby, takes on the essence" (Goulah, 2010b, p. 266) of active, volitional creativity, Goulah averred that to more fully convey Ikeda's intention, *creative coexistence* is the most comprehensive translation of Ikeda's concept. Moreover, interconnectedness based on a Buddhist ontology of the oneness of life and its environment suggests to Ikeda that contact with others and value-creating communication allows for individuals to grow in the direction of happiness based on the "immense relatedness of all things" (Garrison et al., 2014, p. 175). This ethos can be realized when individuals awaken to their greater selves, which are fused with and fundamentally interrelated to the living cosmos (Goulah, 2010b).

As I previously alluded, Goulah and Ito (2012) argued that Ikeda "revised and expanded" Pestalozzi's notion of human education into "a *principle*, *process*, and *goal* of becoming fully

human in the truest sense (in and outside school)" (Goulah & Ito, 2012, p. 62, italics in original). Furthermore, they saw this as a "continual and volitional development of one's wisdom, humanity, and creativity through creative coexistence with others" (Goulah & Ito, 2012, p. 62). As Ikeda writes,

> It is only within the open space created by dialogue whether conducted with our neighbors, with history, with nature, or the cosmos that human wholeness can be sustained. The closed silenced of an autistic space can only become the site of spiritual suicide. We are not born human in any but a biological sense; we can only learn to know ourselves and others and thus be 'trained' in the ways of being human. We do this by immersion in the 'ocean of language and dialogue' fed by the springs of cultural tradition. (Ikeda, 2010, p. 203)

Thus, as with Vygotsky, Bakhtin, Dewey, and Makiguchi, Ikeda places dialogue in a socio-cultural context. Bakhtin and Vygotsky both viewed dialogue as "unfolding in a massively social environment" (Holquist, 2004, p. 80), and language as being "immersed in a social and cultural context" (Marchenkova, 2005, p. 172). Taking into account Ikeda's notion of creative coexistence with respect to communication, dialogue informs not only Ikeda's epistemology but also his ontology. In addition, dialogue does not only reveal our greater self; language also "functions as a tool to realize the potential of interconnectedness that cuts through cultural and political fragmentation, it helps to bring the world together – the wisdom to perceive the interconnectedness of all life" (Obelleiro, 2012, p. 23).

There are also confluences with the philosophical perspectives of Dewey and Freire. Like Dewey, Ikeda views the dialogic process of shared inquiry to be a constituent element of human education (Garrison et al., 2014). This is the type of human education he experienced one-on-one

within the mentor-disciple relationship with Toda (Goulah & Ito, 2012). In addition, like Freire, Ikeda views difference as essential to mutual enrichment and dialogue across difference as a key to inner transformation (Cox & Ikeda, 2009).

Finally, next I consider the literature that puts together the two concepts of value creation and dialogue to explicate Ikeda's ethos of value-creative dialogue and its relation to education.

Ikeda's Value-Creative Dialogue and its Relation to Education

Urbain pointed out that dialogue for Ikeda is not only sharing meaning, but "is also a process of creating something of new and positive value" (Ikeda, 2009, p. 86, as cited in Urbain, 2010, p. 116). Goulah (2010a) also connected Ikeda's dialogue to value creation for self and other as an inherently subjective process required for identity formation. Gebert (2012) noted that Ikeda's contribution to the culture of translation was a value-creative result of Ikeda's dialogues, and Goulah (2013) pointed out the various levels of beauty, gain, and good that are created by Ikeda's dialogues. However, Ikeda's ethos of value-creative dialogue is connected not only to the creation of beauty, gain, and good, but also to human education, a human becoming that develops one's wisdom, courage, and compassion (Goulah, 2012c). In this regard, Ikeda imbues the dialogic process with a greater purpose, going beyond the cognition of Vygotsky and the existence of Bakhtin into the realm of Makiguchi's value creation.

Ikeda's Statements Linking Value Creation and Dialogue

Although Ikeda himself does not define "value-creative dialogue" in any of the literature I reviewed, he does link the concepts of value creation and dialogue in his published dialogue with Dewey scholars Jim Garrison and Larry Hickman (Garrison et al., 2014). In fact, Ikeda remarks early in the dialogue that Garrison linked the concepts of value creation and dialogue upon their first meeting. Ikeda restates Garrison's assertion that "true value creation is achieved

through dialogue." Ikeda then adds, "I completely agree with you" (Garrison et al., 2014, p. 2). Ikeda avers that person-to-person dialogue "is the way to produce limitless value" (Garrison et al., 2014, p. 172), and he argues that "we need creative dialogue that brings people together in spirit and promotes their mutual elevation and growth" (Garrison et al., 2014, p. 176). He further indicates that "encounters with other cultures lead to new discoveries, deepen mutual understanding, and act as a powerful force for value creation" (Garrison et al., 2014, p. 135).

Later in the dialogue, Ikeda points out that developing the neologism *soka*, or value creation, was itself an act of value creation that "emerged from the mentor-disciple dialogue between our first two presidents" (Garrison et al., 2014, p. 17). Further linking the mentor-disciple relationship to dialogue and value creation, Ikeda states in another section, "This is the true immortality of the mentor-disciple relationship: Both pursue the same path of inquiry – preserving, rectifying, and creating value" (p. 41). These quotes suggest that through dialogue, a mentor (or teacher) and a disciple (or student) can together create beauty, gain, and good, and facilitate the emergence of wisdom, courage, and compassion. Thus, human education is a dialogic act of value creation that emerges through the mentor-disciple, or teacher-student, relationship. In fact, Ikeda likens the mentor-disciple relationship of "shared inquiry" to the "pedagogical bond" (Garrison et al., 2014, p. 31) between teacher and student. He describes his own mentor Toda as someone who created value through dialogue by being a good listener, an accessible speaker, and as having "an openhearted character…shining with love for humanity" (p.170).

Value-Creative Dialogue and Education

Thus, value creation through dialogue for the sake of individual growth and mutual understanding with others is what sets Ikeda's work apart from the other thinkers of dialogue

discussed in this review. In addition, by actualizing the ideas of dialogue and value creation, Ikeda's work constitutes, as Goulah (2012b) stated, a new current in interculturalism and educational philosophy.

The connection between value-creative dialogue and value-creating education can be found in the secondary literature discussing the practical application of dialogue to value-creating education, which shows a gradual increase in the references to dialogue. In the beginning of the emergence of literature on value-creating education, Gebert and Joffee (2007) mentioned Soka educators who share a belief in dialogue, and in Joffee, Goulah, and Gebert's (2009) interview, Joffee mentioned dialogue as a core value in Soka application. Goulah (2012c) found a dialogic process to be a pervasive ethos at Soka University of America, a liberal arts university founded by Ikeda. Empirical studies that look at teacher practice of Soka education found dialogue to be a persistent theme (e.g. Gebert & Joffee, 2007; Goulah, 2012c; Ikegami & Rivalland, 2016; Nagashima, 2012, 2017; Takazawa, 2016).

Ikeda's writings and example of dialogue inform thousands of educators around the world. As Goulah (in press) explained, Soka educators have taken Ikeda's epistemological and ontological arguments for dialogue and created value of their own by incorporating dialogue into their own classrooms. This act of value creation constitutes what Goulah, following Gee's (1989) notion of discourse versus Discourse, identified as a "Soka Discourse," a meta-language that communicates an ethos that Soka Gakkai International (SGI) educators have intuitively sought to apply in order to actualize Ikeda's vision. Through dialogue, these teachers seek for their students and themselves to grow together, experiencing a "two way vector of influence" (Goulah & He, 2015, p. 293) as a "means of value-creative dialogic becoming" (p. 294). However, as a concept, value-creative dialogue has not been investigated empirically among educators or in

classrooms, nor has it been considered for use between teachers as shared inquiry or as a research methodology.

Conclusion: Actualizing an Ethos of Value-Creative Dialogue

In this review, I have reviewed the body of literature pertaining to Daisaku Ikeda's ethos of value-creative dialogue in the field of education. It should be noted that this literature has contributed non-Western perspectives through publications in the field of curriculum studies. For example, Goulah and Ito (2012) pointed out that Ikeda's curriculum of Soka education includes dialogue as one of the principles, processes and goals. In addition, He (2013, 2016) and Goulah and He (2015) pointed to Ikeda's human education contains the ideas found in Eastern traditions, Western traditions, and all others in the sense that education should draw out each person's inherent capabilities of creativity, wisdom, courage, compassion, and joy. They recognized Ikeda's work as an example of learning for "creative, harmonious, associated, joyful, and worthwhile living" (Goulah & He, 2015, p. 292; see also He, 2016, p. 36) and argued that this learning can counter the decontextualized, dehumanizing, and oppressive trends dominating learning in our current complex, contested world. Thus, further research on Ikeda's ethos of value-creative dialogue and its application to education contributes further to non-Western perspectives in the field of curriculum studies.

Also in this review I provided an overview of extant literature on dialogue and education to serve as a touchstone for Ikeda's work. Then I described Makiguchi's theory of value creation and value-creating pedagogy and Ikeda's human education in order to explicate the interlinking concepts that underpin Ikeda's ethos of value-creative dialogue. Although dialogue, value creation, and education can be viewed separately, they are actually different aspects of an

ultimately undivided whole, manifestations of the Buddhist humanist ideas of inherent dignity of life and interdependence of all life.

As I explained in the introduction to this dissertation, the ethos of value-creative dialogue is a phenomenon I experienced as I encountered various challenges as an educator. It is also an ethos that Soka educators understand as part of the Soka Discourse (Goulah, in press). Nevertheless, the phenomenon of value-creative dialogue has yet to be discussed substantively as a practice for educators. In fact, the topic of Ikeda's ethos of value-creative dialogue has only been discussed specifically in Goulah's (2012b) article about value-creative dialogue as a new current in educational philosophy and in his (in press) article about the Soka Discourse. In addition, there is no empirical study of the practice of value-creative dialogue. Therefore, this investigation into the ethos of value-creative dialogue as practiced by two teachers serves as a new contribution to the field of dialogue in teaching and education.

Research and analysis of Ikeda's published book-length dialogues is also underdeveloped. Besides Urbain's (2010) analysis of Ikeda's philosophy and practice of dialogue, Goulah's (2013) chapter on Ikeda's dialogues on education, and Goulah's (2012b) assessment of the levels of value creation in Ikeda's dialogues, there is plenty of room in the field for more detailed analyses of Ikeda's dialogues. The analysis of Ikeda's dialogues in this study provides a more detailed description of the scope of Ikeda's inter-civilizational and interreligious dialogues and is the first to consider how his dialogues have developed and changed during his engagement with thousands of interlocutors over the span of 45 years. In addition, thematic analysis of the content of 40 of Ikeda's dialogues has never been done. That analysis provides more insight into the ethos and phenomenon of value-creative dialogue.

Now that I have provided a review of the literature pertaining to value-creative dialogue, I turn to a description of my methodology.

CHAPTER THREE: METHODOLOGY AND METHODS

Dialogue is a form of philosophical and religious inquiry used since ancient times. Written dialogues by such great thinkers as Socrates, Confucius, and Shakyamuni Buddha are still studied today and continue to provoke thought and provide inspiration to many. In contemporary times, as He and Goulah pointed out (2015), there are exemplars of dialogic explorations that have been turned into published work, such as hooks and West (2017), Horton and Freire (1990), and Baldwin and Lorde (1984). Perhaps the most prolific producer of written dialogues is Japanese Buddhist thinker and Soka schools founder Daisaku Ikeda. Ikeda's ethos of what Goulah (Goulah, 2012b) called "value-creative dialogue" as seen in his written dialogues provided the inspiration for this inquiry. Value-creative dialogue results in/engenders the values of aesthetic beauty, individual gain, and social good. Taken together, these values in turn lead to a greater good. This includes the development of mutual understanding between interlocutors and their individual inner transformations toward what Ikeda (Ikeda, 2010a) calls the "greater" or "enduring" self of wisdom, courage, and compassion. In this chapter, I share my journey toward developing a research methodology inspired by Ikeda's Buddhist humanist perspectives and practice of value-creative dialogue.

Although dialogue could be considered by its very nature to be a form of inquiry, written dialogues are not typically categorized as qualitative research. Research is often defined as a systematic effort to find answers to questions through the application of scientific procedures (Gall, Gall, & Borg, 2007). In contrast, any "answers" arrived at through dialogue could at best be described as contingent and unfinalized. Although dialogue could be said to follow "rules" in the sense of game play (Burbules, 1993), dialogue is open-ended and non-systematic. Scholars of dialogue in areas such as philosophy of education (Burbules, 1993; Morgan & Guilherme, 2017;

Witherell & Noddings, 1991) and communication studies (R. Anderson et al., 2004) explore ideas and practices of dialogue; however, as a qualitative research methodology, dialogic inquiry remains underdeveloped. One exception that will be described later is a recently developed research methodology known as duoethnography (Norris et al., 2012), which focuses on a dialogic investigation of a social phenomenon using researchers as the site of inquiry. Because dialogic inquiry is an underdeveloped methodology, I used Ikeda's ethos and approach to dialogue (explicated in Chapter 4) to navigate uncharted waters in qualitative research. Ikeda's approach is a volitional and value-creative process of inquiry that seeks to contribute meaning for the interlocutors and humanity.

In this chapter, I explore the paradigmatic questions I grappled with as I sought to formulate a research methodology based on Ikeda's philosophical perspective of Buddhist humanism, which eventually led to my focus on value-creative dialogic inquiry. The chapter is organized chronologically according to the development of my thinking, beginning with my initial efforts at phenomenological research, which led me into paradigmatic explorations. I then describe my "play" with dialogic methods. I conclude with a description of the research methods I used to 1) analyze the content of 40 out of the 43 published book-length English language dialogues by Ikeda, and 2) apply the themes found in Ikeda's dialogues as a framework for analysis of my own dialogues with my dialogue partner Michio. I weave the conventional aspects of a methodology chapter in the context of this narrative, including the epistemology of a participatory inquiry paradigm in alignment with Buddhist humanism; the rationale for my research approach; the context, data sources, and collection methods for my dialogic inquiry; the methods of analysis used; and issues of validity and trustworthiness. I begin with the initial question that led me down the path of dialogic inquiry.

The Search for a Methodology Aligned with Buddhist Humanism

Lincoln and Denzin (Lincoln & Denzin, 2008) called the current era of research "the methodologically contested present" (p. 540). They argued that there is an "intense desire of a growing number of people to explore the multiple unexplored places of a global society in transition" (p. 540) which will contribute to the strength of the field of qualitative research. In my search for a methodology, I sought a qualitative approach that would help me explore some "unexplored places" in value-creating education and Daisaku Ikeda's philosophy and practice of Buddhist humanism. I first considered using a Euro-Western philosophical stance of phenomenology because the way it dissolves the dichotomy of subject and object (Crotty, 1998) seemed compatible with Buddhist thought. Then, at the 2014 conference of the American Educational Studies Association (AESA), I presented a work-in-progress – a phenomenological study of value-creating educators – as part of a panel on value-creating education. Curriculum Studies scholar Ming Fang He was in the audience, and she asked the panel, and specifically asked me, "Why are you drawing on a Western philosophical approach for your research methodology? You are doing research drawing on Eastern ideas. You should use an Eastern approach."

Willis (2007) has addressed the implications of Western paradigms for qualitative research by noting two assumptions made in Western thought. First is the assumption that competition is the best way to make choices because it seeks an emerging consensus. Second, a Western assumption of linearity suggests a belief in progress, which leads to a hegemony of one right answer being imposed by people in power. Willis explained that these assumptions support a postpositivist (Creswell, 2007) approach to qualitative research in the 21st century, but that

"[d]iverse perspectives, contradictory answers to important questions, and continued debates about the 'right' way to do research" (Willis, 2007, p. 323) will continue.

Provoked by Dr. He's question, the idea of pushing methodological boundaries appealed to me. As Lincoln and Denzin (2008) pointed out, qualitative researchers "are willing to live with many forms of practice, many paradigms, without demanding conformity or orthodoxy" (p. 541), and suggested that this trend will lead to benefits such as a "communitarian, egalitarian, democratic, critical, caring, engaged, performative, social justice oriented" (p. 542) ethic. These benefits align with the goals I have consistently pursued in my career as an educator. Lincoln and Denzin also predicted a "decolonization of the Academy" leading to more diversity, a consciousness of global citizenship, and an infusion of different epistemologies such as non-Western ways of knowing in order to create "new paradigmatic perspectives" (p. 548). This suggested to me that use of a Buddhist humanist paradigm in research might be a useful contribution in the current era of curriculum studies scholarship.

Pondering a non-Western Research Methodology

Qualitative inquiry methodologies make certain paradigmatic assumptions (Lincoln, Lynham, & Guba, 2011). These reflect interrelated beliefs about the ontology, epistemology, and axiology of a research project (Bailey, 2007; Creswell, 2007). As many qualitative researchers argue, paradigms of research are important to identify because the underlying assumptions of the paradigm have important implications for the methodology and research design (Bailey, 2007). As I mulled over Dr. He's question, I wondered, what methodology matches the ontological, epistemological, and axiological assumptions of Buddhist humanism? Were there any research methodologies that were not situated in the Western philosophical tradition?

At this point (2014) in what ultimately became my study, I had been having dialogues with Michio for two years, and prompted by my ongoing conversations with my dissertation chair, I asked Michio for permission to start recording my dialogues with him on my cell phone. Conversations with Michio were wide-ranging, but focused on value-creating pedagogy, value-creating education, dialogue, Michio's classroom practice and experimentation, and my experiences with Sudbury education, as well as on various readings and thinkers we were engaging with in our graduate classes. After I had returned from the AESA conference, I brought Dr. He's question to Michio. Over a burger and fries, I asked him, "What would an Eastern or non-Western research methodology be?" Michio pushed back on the question, and I began to realize that the question itself was problematic because of the dualistic framing. Even though Ikeda himself uses binary terms like East and West, he also argues that we must continually seek universalities across difference through dialogue.

To that end, I wondered, how might my research put Eastern and Western perspectives into conversation? Ikeda (Ikeda, 2007a, 2010a) frequently cites the need for East-West dialogue to confront the pressing problems facing humanity. In that vein, Ming Fang He (He, 2013) discussed an epistemological convergence of humanism between Eastern and Western thought as exemplified by Confucius, Makiguchi and Dewey. She noted three themes: human-nature interconnection, associated self-cultivation, and value creation, and saw this convergence of humanism as "the common heritage of humanity – to cultivate the full suite of human potentialities in the field of language, identity, and education so desperately sought in an increasingly diversified, complicated, and contested world" (p. 69). In a sense, my dialogues with Michio and the evolution of this study represented a kind of East-West exploration on multiple levels.

I then investigated whether there was any scholarship on what might be termed "Eastern" research methodologies within the Anglophone literature that might facilitate an East-West methodological conversation. Unfortunately, as Eppert and Wang (2008) suggested, while increased consideration is being given to Eastern thought in the field of education, Eastern philosophical and spiritual traditions in Western society and scholarship are also marginalized. Furthermore, although Thayer-Bacon (2003b, 2003a, 2017) and Martusewicz, Edmundson and Lupinacci (Martusewicz et al., 2014) drew on Buddhist philosophical notions such as dependent origination in their education theorizing, and other education scholars researched Buddhist-inspired mindfulness for both teacher and students (e.g. Conklin, 2008; Meiklejohn et al., 2012), research methodologies informed by non-Western perspective are rare in the Anglophone scholarship.

There are a few exceptions. I found some studies that looked at the use of Buddhist practices to gain insights into a research problem. For example, Russon and Russon (2009) developed an evaluation tool based on an "Eastern paradigm for evaluation" (Russon & Russon, 2009, p. 205) that involved using meditation techniques to gain insight into the ultimate reality of a process. In another example, for their joint dissertation, Kramer and O'Fallon (1997) collaborated to develop a method that fused a mediation practice with Bohmian dialogue to create a methodological mindfulness. Winter (2003) looked at Buddhist-inspired action research focusing on the caring professions. He showed parallels between Buddhist doctrines and action research, specifically, the "methodological focus on values, collaboration, dialectics, change and creativity" (Winter, 2003, p. 141) in the action research methodological focus. Although these examples have some confluences with my interests due to the fact that they draw on Buddhist concepts and practices, it is important to note that there are key differences, including, but not

limited to, a fundamental difference in the theoretical, philosophical, and conceptual underpinnings of the school of Buddhism informing those approaches and those informing the one shared be Ikeda and me. Moreover, I found myself further drawn to the possibilities of dialogue as inquiry as my conversations with Michio continued, so I began to narrow my focus on value-creative dialogue as possible methodology that aligns with Buddhist humanism.

From Buddhist Humanism to Dialogue

A Buddhist humanist paradigm bears similarities to Heron and Reason's (1997) participatory inquiry paradigm, in which they describe an ontology that acknowledges the "mutual, participative awareness" (Heron & Reason, 1997, p. 280) of what exists as a transactional, relational knowing between researchers and participants, and an epistemology that builds on that ontology in the service of human flourishing. Ikeda writes,

> Since the initial phase of modern civilization, Western philosophical tradition has bifurcated theory and practice and has stressed the former. In the Orient [sic], on the other hand, theories have generally been accepted as true or wise only when they have arisen from practice. Particularly in Buddhism, theories with no relation to actual practice have largely been abandoned. Close links between theory and practice in teachings are one of Buddhism's most salient characteristics. Buddhist practice is always an inward-oriented discipline for the sake of the improvement of the individual. (Ikeda & Wilson, 1984, p. 316)

Because Ikeda's philosophical perspectives and practice of value-creative dialogue are an outgrowth of his Buddhist beliefs and practice, it seemed like the next step was to investigate the role of dialogue in qualitative research and look for epistemological, ontological, and axiological confluences with a Buddhist humanist perspective.

In his book on qualitative research foundations, Willis (2007) suggested that dialogue can serve as a 21st century alternative to the competitive Western approach to social science research. Drawing on Freire, Willis noted that dialogism requires humility and tolerance, an essential part of human knowing. Additionally, he posited that dialogism is the foundation of the democratic process, involving a permanent search for knowledge "in which humans reflect on and interact with their world and with each other" (Willis, 2007, p. 327). This dialogic approach "requires us to stop deifying two foundations of Western thought – linearity and competition – and one of the major implications of one of those two foundations: the assertion that we steadily progress toward absolute and general truths about our world and ourselves" (Willis, 2007, p. 327). Instead, truths are partial and incomplete.

Crotty (1998) also noted Freire's emphasis on dialogue, connecting it to the Western tradition of existential philosophy, which bridges the subjective and objective, eliminating a dichotomy between humans and the world. Crotty explained that in Freire's notion of dialogical education, learners and teachers are equal and "jointly responsible for a process in which all of them grow" (Crotty, 1998, p. 153). Dialogic inquiry, rather than employing a subject/object distinction, employs an ontology of "an inner transformation that is never permanent and that is not separate from the interconnectedness of the world" (Obelleiro, 2013, loc. 1207). This indicates a fully participatory methodology wherein both parties engage in roles of researcher and researched, a stance "that is democratic, reciprocal, and reciprocating rather than objective and objectifying" (Lincoln & Denzin, 2008).

This perspective aligns with a Buddhist ontology which views the nature of reality as fundamentally interconnected and interdependent (Ikeda, 2010; see also Thayer-Bacon, 2003b, 2003a, 2017), and a Buddhist epistemology which views the relationship between knower and

known from the perspective of the three truths of appearance, nature, and entity (Toynbee &

Ikeda, 1989), also referred to as the three perceptions (Obelleiro, 2013). As Ikeda writes,

> Buddhism teaches that if one examines things from this standpoint [of the three truths], it
>
> is possible to perceive them, unmistakably, as they are. I suggest that this epistemological
>
> theory could be an effective way of enabling us to make just such accurate perception.
>
> (Toynbee & Ikeda, 1989, p 299)

This view suggests the importance of multiple perspectives, supporting dialogue as a way of

knowing and learning. Obelleiro argued that such an epistemological standpoint indicates that

"understanding of the nature of reality is not achieved by means of detached contemplation, but

by means of compassionate engagement" (Obelleiro, 2013, loc. 1121) through dialogue.

Guba and Lincoln (2008) stated that axiology is part of "the basic foundational

philosophical dimensions of a paradigm proposal," (p. 265) and see the ethics of qualitative

research as embedded within the paradigm. They encouraged "dialogue about the role of

spirituality in human inquiry" (p. 265) to create a space for the spiritual to meet social inquiry. In

terms of the axiology for a Buddhist humanist paradigm, the role of values and emotional

engagement is important to recognize and "bracket in" (Sawyer & Norris, 2013, p. 16), rather

than attempting to achieve objectivity by bracketing out. Subjectivity and personal epistemology

are essential not only to recognize, but also to value. Sawyer and Norris explained that in

duoethnography, "Inquirers position themselves in the text, not outside it" (p. 23). In dialogue,

each person's values are shared, and differences are explored, appreciated, and seen as a source

of creativity. Likewise, in a Buddhist axiology, the central value as articulated earlier is the

dignity of life; thus, fundamental respect for, and trust between, interlocutors is necessary.

Dialogic Inquiry as a Form of Qualitative Research

  Finally, I considered how dialogic inquiry had been talked about in qualitative research. Value-creative dialogic inquiry can be classified as a form of cooperative inquiry (Willis, 2007), an interpretive and constructive "form of participative, person-centered inquiry which does research *with* people not *on* them or *about* them" (p. 262). Collaborative inquiry "breaks down the old paradigm separation between the roles of researcher and subject" (p. 262), and instead involves two or more people exploring a topic together, through experience and reflection. The purpose of collaborative research is not to present a consensually derived truth, but to give multiple views. Interactions involve "fully reciprocal human relationships in which we learn and change by democratically interacting with others" (p. 263). Other forms of such collaborative research include participatory action research and constructivist instructional design.

  Willis' (2007) notion of collaborative inquiry differs somewhat from the definition of dialogic inquiry postulated by Burbules (1993). Burbules offers a typology for dialogue based on two distinctions, the first being whether the dialogue is divergent or convergent, and the second being whether it is inclusive or critical. The first distinction asks whether the dialogue "is aimed at a particular epistemological end point" (p. 110) or conclusion (convergent), as opposed to one that is instead heteroglossic (divergent). The second distinction asks whether the dialogue approaches the other interlocutor skeptically or questioningly (critical), or adopts a posture of trying to understand the perspective of the other and accepting the veracity of their experiences (inclusive). Burbules categorized an inclusive-divergent dialogue as conversation, an inclusive-convergent dialogue as inquiry, a critical-divergent dialogue as debate, and a critical-convergent dialogue as instruction. While it is clear that Ikeda's approach to dialogue tends toward

inclusivity rather than criticality, the question of convergence or divergence must be examined further.

Burbules (1993) writes that dialogue as inquiry "aims toward the answering of a specific question, the resolution of a specific problem, or the reconciliation of a specific dispute" in a way that "encourages a range of perspectives and approaches" (p. 116). The role of questioning is to investigate to understand and assess, but not to criticize. Although Burbules considers dialogic inquiry as predominantly convergent and inclusive, he acknowledges that phases of this kind of dialogue may be divergent, such as brainstorming of possible solutions to problems, but that the goal is "still convergent in the sense that these alternatives are all tied to addressing the same question or problem" (p. 116). On the other hand, for Willis (2007), collaborative inquiry gives multiple views rather than presenting a convergent conclusion. Burbules distinguishes a dialogue that is not convergent as a conversation, which in his typology focuses more on "internal beliefs and values of participants" (p. 188) rather than more externally directed questions.

Ikeda's dialogic approach seeks both confluences and divergences and includes external questions as well as internal beliefs and values; in fact, as the concept of the abovementioned three perceptions suggests, Buddhist epistemology does not require a binary conceptualization. An understanding of objective reality is sought so there is a desire to find convergence, but as was discussed regarding the three truths, multiple views are also accepted. Thus dialogic inquiry allows for both converging and diverging dialogue, and convergence from divergence.

"Playing" with Dialogue

As stated previously, after about two years of dialogue with Michio, I began recording our conversations without knowing exactly whether or how I might use them. Meanwhile, searching databases for alternative methodologies based on non-Western paradigms, I didn't find

much, but when I searched for possibilities of dialogue as a method of research, I came across a form of inquiry known as duoethnography (Norris et al., 2012). This research genre, which bears similarities to autoethnography but uses dialogue to collaboratively investigate a social phenomenon, draws on currere (Pinar, 1994) and storytelling. Although there are differences between duoethnography and Ikeda's approach to dialogue, there are also apparent significant similarities, so consideration of this research methodology provided a useful starting point for the development of my own methodology based on Ikeda's dialogic approach.

Experimenting with Duoethnography as a Form of Dialogic Inquiry

Like many qualitative research designs, duoethnography (Norris et al., 2012; Sawyer & Norris, 2013, 2015a) is emergent, not prescriptive. In duoethnography two or more researchers work together dialogically to explore the process through which they make meaning of chosen phenomenon such as the hidden curriculum of schooling (Krammer & Mangiardi, 2012), heteronormativity (Sawyer & Norris, 2015b), or the curriculum of beauty (Shelton & McDermott, 2012). Researchers "juxtapose their life histories in order to provide multiple understandings" (Norris et al., 2012, p. 9-10) producing a written dialogue that documents their process of interrogating and re-conceptualizing their beliefs. The voices of the interlocutors are written explicitly, with editing and resequencing employed to create a flowing linear narrative. Through conversation, researchers question their epistemological constructs and the meanings they assign social issues, thereby generating new insights and perspectives. Like autoethnography, the researchers "are the site of their own inquiry, interpretations and representations" (Sawyer & Norris, 2013, p. 10). They engage in dialogue with the intent to expose and transform their understandings, knowing that conclusions will be tentative and always unfinished. The narrative written by the researchers incorporates the literature review as

well as personal conversations and other artifacts. More data emerge through the writing process, and the degree of tandem writing or conversation varies depending on the researchers' aims.

In order to learn more about duoethnography as dialogic inquiry, I conducted four duoethnographies with two different colleagues (neither of whom were Michio). Two of these duoethnographies focused on Ikeda's notion human education as a balance of intellect, emotion, and will (Bradford & Inukai, 2016, 2017); one on human revolution (Bradford & Nagashima, 2017); and a fourth on the student-teacher relationship (J. Nagashima & Bradford, 2017). The duoethnographies were personal, unearthed unexpected insights, and led to new conclusions, so in my view, they qualified as value-creative dialogues for me and my interlocutors, and hopefully for the readers and listeners as well. I learned a great deal about what processes worked best for me and my colleagues in terms of moving from oral dialogues to written dialogues. We realized that it was not always necessary to transcribe our dialogues, although sometimes it was helpful. We learned how to push each other to dig more deeply into the issues we brought up. But I also felt that these dialogues were different from the type of inquiry Michio and I had been doing, and also different from Ikeda's dialogues.

Ikeda does not investigate a social phenomenon but instead aims for both interlocutors to be able to share their wisdom from their unique areas of expertise for the sake of creating a better future (Goulah, 2012b; Goulah & He, 2015; Urbain, 2010). Michio and I also were not trying to investigate a particular social phenomenon we had experienced. Our dialogues were more free-ranging, but yet still purposive. We were experiencing what Goulah (Goulah, 2010a, 2012b, 2013, 2017b) calls "value-creative dialogue" and "dialogic becoming." We were inquiring into education, using our class readings, and reflecting our experiences as teachers, for the purpose of creating beauty, gain, and good. The aesthetic beauty was evidenced by the fact that we deeply

enjoyed our conversations and wanted them to continue. As for personal benefit or gain, we were deepening our understanding of thinkers, working through ideas, using our dialogues to inform our writing, our presentations and proposals, and also, becoming friends. Our dialogues led us to contribute good because we applied what we learned for the benefit of Michio's students, for each other's growth, for our fellow doctoral students, and in any other opportunities that arose for us to share our experiences for the sake of others.

My Dialogue Partner

As my value-creative dialogic inquiry with Michio continued, my focus started to shift on my dialogues with Michio as a dissertation topic. Michio learned about value-creating pedagogy in the class at DePaul University where we first met in January 2012. Michio grew up in Japan but came to the United States as a high school exchange student. He returned for college, where he earned his teacher's certification and bachelor's degree in education. Now a K-8 teacher of Japanese in Chicago Public Schools, Michio has a strong focus on theory-to-practice implementation and has read Tsunesaburo Makiguchi's 10-volume Complete Works in the original Japanese (only a fraction of these have been (partially) translated into English). What follows is the introduction he sent originally for my dissertation proposal.

> *I have been teaching Japanese in a K-8 setting for 14 years. During the first three years*
> *of my career, I spent the majority of my preparation time trying to figure out how to*
> *control my students. Behavior management was my major concern and I took a*
> *behaviorist approach to teaching, which I mastered fairly well in five years' time.*
> *However, I was still not sure if I was really teaching the language. My students studied*
> *for the tests and forgot everything after the tests. They asked to retake and redo the*
> *assignments only to improve their initial poor grades. Studying for tests and caring about*

grades are not bad things; however, I failed to push my students to care about learning Japanese beyond their tests and grades. They were often anxious and frustrated with real life tasks that involve thinking on their feet and responding. Moreover, my main concern was seeing my students being bored learning Japanese.

I went back to the master's program at DePaul University to improve my teaching techniques. During my learning, I found out that I had never deeply thought about what it means to know something. How could I teach when I could not even articulate what is knowledge and what it means to know a language? I also realized that my teaching method during my first five years resembled a behaviorist approach. Although a behaviorist approach is seriously misguided, it was an easy framework to understand in terms of how the process of knowing is assumed to happen, especially to me, who had never thought about epistemology before. Moreover, the behaviorist approach seemed to make sense to me because it was how I was taught English in Japan. During my master's program, I also encountered value-creating pedagogy. It was not easy at all for me to grasp; however, even a little bit of insight into the value-creating pedagogy made sense to me. Since then, I have been reading and practicing value-creating pedagogy in my classroom.

In the course of figuring out the process of knowing a language, I met Melissa. She and I became friends because we shared many concerns and excitement regarding education. We went to conferences together, read the same sources, and most importantly, we talked a lot about pretty much everything. Although our backgrounds are quite different, our common passion for education for creative being kept our friendship for more than four years. Right now, she is in the process of writing her dissertation; she

has been volunteering in my class to see how I teach so that we can talk about the

application of value-creating pedagogy in my classroom. She has been helpful and

delightful interlocutor with whom I reflect on my teaching. Talking to Melissa always

helped me to think and reflect deeper level because she could brought her unique

perspective to articulate things I cannot see by myself. She also brings positive attitude to

our dialogue so that our conversation focuses on solutions or possible actions, instead of

negative situations that we are in. Of course, we complain about education; however, we

talk about potential future value to be created so that our next actions are oriented for

value-creation. For this sense, Melissa is one and only; a very unique friend that I have. I

appreciate her for who she is and everything she does. She is one of the main reasons

why and how I teach the way I teach now; and probably she is going to have more

positive influence on my future teaching as well.

In order to clarify the relationship Michio and I had in this study, I emailed Michio,

asking him, "Would it be correct for me to say you are a 'co-researcher' for my dissertation in a

sense? Or do you see yourself strictly as a dialogue partner, whereas I'm the researcher?" His

response beautifully expressed the view I share, which is that "[a]s far as our dialogue is

considered, I regard our dialogue as a way of figuring out meaning and creating value. In this

sense, I am a co-researcher, dialogue partner, and co-value creator simultaneously." He

acknowledged that I would have the final say in what was included and omitted from the final

product, but also that he has "never felt there was a hierarchy between us." He recognized that

as a dialogic relationship, we create value together, making our relationship an interdependent

one. He wrote, "We complete each other in order to create value from dialogue. So, my answer is

this: 'I am your value-creating partner, who is interdependent with you.'" Furthermore, he recognized the value of our differences in our ability to create value together, stating,

> *You know Ikeda so much more than I do and you taught in a very unique school, which makes you as an expert in certain areas. Probably, I can say the same thing of myself, such as that I am an expert in language teaching and Makiguchi's writing. We have our unique strengths and experiences, which makes us optimal value-creating partners. In other words, diverse backgrounds with common aim to create value united us; moreover, we needed each other's unique perspectives and positive attitudes to create value.*

(Refer to Appendix A to see the full text of the email exchange.)

I began volunteering in Michio's K-8 Japanese language classroom on a weekly basis as a way of both gaining a better understanding of his application of value-creating pedagogy. It also provided a stimulus and forum for many memorable dialogues. We had conversations about the intersections between value creating pedagogy, Sudbury schools, and EcoJustice Education, and which resulted in three academic conference presentations (Bradford, 2016b, 2016c; Bradford & Okamura, 2016). In this time period, I also wrote a dialogic book review with Michio (Bradford & Okamura, 2015). The efforts to turn an oral dialogue into a written document gave me an opportunity to reflect further on dialogic inquiry as methodology. At the same time, I began thinking about what it might mean to operationalize Ikeda's value-creative dialogic approach.

Dialogue with Ikeda's Dialogues

I started a deep dive into Ikeda's dialogues to gain insights. I began compiling data on each dialogue, counting and recording characteristics like who spoke the most, who asked the most questions, and what kind of questions were asked. I noted who spoke first in each chapter

and who spoke last. I started looking for features of invitational rhetoric (Foss & Griffin, 1995), such as offering perspectives rather than seeking to convince, and creating a space of safety and immanent value. I also began making a note in my spreadsheet of each discussion of education, dialogue, and human revolution. I made preliminary observations about what appeared to change over time. Although each of these queries into the dialogues furthered my insights, something that stood out for me was the ways Ikeda's dialogues had evolved over time, and I grew curious about how Ikeda's own understanding of dialogue might have changed as he continued his practice of inter-civilizational and interreligious dialogues. Some of these engagements lasted over the course of ten or more years before they were completed. Surely the sheer number of dialogues Ikeda had conducted had led to meaningful insights about dialogue.

I eventually settled on doing a thematic analysis of the content of Ikeda's dialogues. I focused my lens on what Ikeda said in his dialogues about dialogue and about the dialogues. Although I had also wanted to analyze the dialogues rhetorically (Foss & Griffin, 1995), and started some preliminary work in that direction, I decided it was not necessary to answer the research questions I had for this particular study. Ultimately, I was not interested in implementing Ikeda's rhetorical "moves" of dialogue or retrospectively identifying their possible instantiations in my inquiry with Michio. Rather, I wanted to know how we approached dialogue to create value for ourselves and others. Examining Ikeda's dialogues to understand what someone who is an expert at dialogue says about dialogue seemed like the right step to take next in my inquiry.

Methods of Analysis

Thematic Analysis of Ikeda's Dialogues

In order to determine what Ikeda says about dialogue, I conducted a thematic analysis, which involves "the searching across a data set - be that a number of interviews or focus groups, or a range of texts - to find repeated patterns of meaning" (Braun & Clarke, 2006, p. 86). Using Braun and Clark's framework for thematic analysis, I used an inductive method to find patterns in the dialogues rather than imposing themes on the data. I used a semantic approach, focusing on the explicit meanings of the texts.

In order to proceed, first, I put all the mentions of dialogue in a spreadsheet according to each dialogue. Then I printed them, cut them up, and starting grouping similar comments. As I looked at the groupings, first I noticed that some comments were "meta" comments about the purpose and processes of the published dialogues, and other comments more focused on the philosophical perspectives and practice of dialogues. Within each of those two categories I found several themes and subthemes, which are described in Chapter 4.

After putting all the themes I identified back into a spreadsheet, I used the "slicer" function to examine each subtheme one at a time, and then I summarized the comments in prose form. When necessary, I relabeled comments and moved them into different categories as I progressed through the data. As Braun and Clark (2006) explained,

> Analysis involves a constant moving back and forward between the entire data set, the coded extracts of data that you are analysing, and the analysis of the data that you are producing. Writing is an integral part of analysis, not something that takes place at the end, as it does with statistical analyses. Therefore, writing should begin in phase one,

with the jotting down of ideas and potential coding schemes, and continue right through

the entire coding/analysis process. (p. 86)

Then I reexamined my data according to the Japanese publication date of each dialogue, to see

which themes and subthemes appeared most frequently, and when they appeared across the

decades, using a nonlinear recursive process that moving back and forth between the phases

suggested by Braun and Clark. These results are also detailed in Chapter 4.

Thematic Analysis of My Dialogues with Michio

In order to analyze my dialogues with Michio, I transcribed or hired a transcription

service to transcribe all 26 recorded dialogues, for a total of over 35 hours of transcribed data.

Then I looked at my dialogue transcripts deductively using as a lens of analysis the themes I

found in Ikeda's dialogues. As Braun and Clark (2006) explained, a theoretical thematic analysis,

as opposed to the data-driven thematic analytical approach I took with Ikeda's dialogues,

…would tend to be driven by the researcher's theoretical or analytic interest in the area,

and is thus more explicitly analyst-driven. This form of thematic analysis tends to provide

less a rich description of the data overall, and more a detailed analysis of some aspect of

the data. The choice between inductive and theoretical maps onto how and why you are

coding the data as well. You can either code for a quite specific research question (which

maps onto the more theoretical approach) or the specific research question can evolve

through the coding process (which maps onto the inductive approach). (Braun & Clarke,

2006, p. 83)

Thus, I printed the transcripts, and using the themes and subthemes of dialogue I found in

Ikeda's dialogues, I color coded the instances in our dialogues that seemed to relate (Bailey,

2007).

Such thematic coding of the transcripts was guided by two analytic questions: 1) Do I see confluences with the themes I had found? 2) Do I see evidence of value-creative dialogic inquiry? My intention was to see what I could conclude about value-creative dialogue by examining the dialogic inquiry that Michio and I had been conducting for over six years. In Chapter 5, I share the results of this investigation. Then, In Chapter 6, I discuss the implications for value-creative dialogue as a way for teachers to create value, and as a research methodology.

Conclusion

Before concluding this chapter, I address ethical considerations and quality assurance of this study.

Ethical Considerations

Guba and Lincoln (2008) note that in an ethical relationship, "the way in which we *know* is most assuredly tied up with both what we know and our relationships with our research participants" [italics in original] (p. 277). In the case of a dialogic inquiry, the ethics are different because a dialogue assumes a stance of equals. As Norris and Sawyer (2012) explain, "By conducting research 'with' and not 'on' another, duoethnographers elude the research/researched dichotomy that situates the Other as a subject to be talked about" (p. 21). This notion is compatible with a Buddhist paradigm that views each person as an equal (Ikeda, 2010a, 2011). Additionally, the interlocutors "take an ethical pedagogical relationship with one another" (Norris et al., 2012, p. 21) regarding each other as both teacher and student and co-creating meanings by sharing stories. The intent is not to change the other but change oneself, which is a stance assumed when one enters into dialogue. Like the multiple ways of knowing supported by Buddhist epistemology (Obelleiro, 2013), neither interlocutor imposes meaning on the other or

positions their stories as "truth," but rather listens with openness and frames their stories as points of view.

In terms of ethical concerns as they relate to the institutional review board (IRB), consenting researchers who submit a text for publication would not be expected to obtain institutional review board (IRB) approval. When both interlocutors are coauthors, there is no need for anonymity. A dissertation is slightly different, because although this is a joint endeavor, I am the beneficiary of the written product, and I am the sole author of the dissertation. However, upon discussion with the Office of Research Services, because my study did not meet the definition of research as defined under the federal regulations (45 CFR 46), I was not required to seek IRB approval.

Another ethical consideration pointed out by Sawyer and Norris (2013) is the inclusion of others in stories. Personal disclosure is problematic, so researchers have heightened responsibilities to use discretion in the stories that reference others. I used careful discretion in the quotes I chose to share in my study, and confirmed their use with my dialogue partner for the study. Refer to an email Michio sent me (Appendix B) after I sent him a draft of my Chapter 5 thematic analysis of our dialogues. I have also shared all recordings and transcriptions with Michio so that he can use them in his own dissertation research if he chooses to.

Quality Assurance

There are many conceptualizations of quality assurance in qualitative research. Here, I consider two that seem most closely related to this method of dialogic inquiry: collaborative action research criteria, and duoethnography. Gall, Gall and Borg (2007) cite five validity criteria developed by Anderson and Herr (1999) for use in collaborative action research. First, outcome validity considers whether actions will lead to resolution of the problem. Second, process

validity examines the process to determine whether learning is happening and whether multiple perspectives or data sources are included. Third is democratic validity, which is accomplished through collaboration and inclusion of multiple perspectives not for triangulation but because it is ethical and just. Fourth, catalytic validity asks whether the project reorients participants to realize emancipatory possibilities and transform their view of reality relative to their practice. Finally, dialogic validity means findings and interpretations are viewed through dialogue with peers. These types of validation seem well suited to dialogic inquiry, and readers can judge for themselves whether these types of validity were present in the study.

In qualitative research, trustworthiness is sometimes viewed not according to positivist reliability and validity measures, but according to credibility, dependability, and transferability (Guba & Lincoln, 2008). To foster credibility, I "engaged in repeated and substantial involvement in the field" (Bloomberg & Volpe, 2012) by recording dialogues over a four year span and volunteering in Michio's class weekly for a period of two years. I also checked my data with Michio. I kept a list of dates of each dialogue, and the data and transcripts have also been shared with Michio. Regarding transferability, I have attempted to make it possible "for readers to decide whether similar processes will be at work in their own settings and communities" (Bloomberg & Volpe, 2012, p. 113) by giving detailed descriptions of my background (Chapter 1) as well as Michio's (Chapter 5), which may also offer "an element of shared experience" (Bloomberg & Volpe, 2012, p. 113) to the reader.

With respect to trustworthiness and dialogic inquiry, Norris and Sawyer (2012) argue that trustworthiness is found in self-reflexivity, not positive notions of validity and truth, which they find to be redundant in duoethnography. Instead, trustworthiness is shown as result of engagement in process, which can be seen within the reconceptualization and transformation of

thought and action that takes place between the interlocutors over time and can be noted within the dialogue and analysis (Sawyer & Norris, 2013). Overall epistemologies are made explicit, giving the reader "a transparent basis for making decisions about trustworthiness" (Sawyer & Norris, 2013, p. 36). Reflexivity comes from the dialogic process, which demonstrates trustworthiness to the reader, and the reader can evaluate for themselves.

Final Thoughts

In this chapter, I shared my methodological journey that led me to an investigation of value-creative dialogue. In Chapter 4, I share the results of my thematic analysis of Daisaku Ikeda's book-length English language dialogues. In Chapter 5, I share the findings and discussion of my thematic analysis of my dialogues with Michio. In Chapter 6, I consider implications for value-creative dialogue as a method of inquiry.

CHAPTER 4: THEMATIC ANALYSIS OF IKEDA'S DIALOGUES

In this dissertation, I investigated Daisaku Ikeda's philosophical perspectives and practice of value-creative dialogue and their implementation as a form of inquiry and meaning-making by two teachers. In this chapter, I focus my attention on Ikeda's written dialogues. As someone who has published 82 book-length dialogues over the past forty-five years, Ikeda could be considered as a pioneer of a new genre (Goulah & He, 2015). Why has Ikeda published so many dialogues? What can be said about what makes them "value-creative" beyond what has been published in the extant literature (Gebert, 2012; Goulah, 2012b; Urbain, 2010)? Did Ikeda's ideas about dialogue change and evolve over time as he engaged in this work?

As a practicing Buddhist and member of the SGI, I have studied Ikeda's writings for over 30 years, but the dialogues were not a primary focus of my interest. They are different from the works he has published to encourage members in their practice of Buddhism, which were the materials I read over the years. The dialogues, especially the older ones, are formal and academic in tone in comparison to much of his writing aimed at Buddhist practitioners, so although I had a few of the dialogues on my bookshelves, I did not read any of them front to back. Instead, when I had questions about certain topics, I would use the index in the back to find out what Ikeda might have said on those topics. How does he explain human revolution? What does he think about Christianity? Does he address social and political issues with his interlocutors? The dialogues were sometimes good sources for information when I wanted to know more about a Buddhist concept or its application in particular contexts.

In addition to my lack of engagement with Ikeda's dialogues prior to this study, as a US member of the SGI, my opportunities to be aware of the scope of Ikeda's activities and writings are perhaps more limited than those of members in Japan. First of all, I cannot read Japanese.

Also, I'm a white American woman who was raised Catholic in a rural area of southwest Michigan and not overly familiar with the Japanese cultural context of Ikeda's activities. In contrast, many members in Japan, especially ones who joined the Soka Gakkai in the early years after World War II, attended meetings with Ikeda and have read his writings over a period of tremendous growth of the SGI under his leadership, from an organization of 750,000 member households in 1958, primarily in Japan, to an organization that currently has members in 192 countries and territories and a membership of 12 million.

Japanese members can read the *Seikyo Shimbun*, the third largest daily newspaper in Japan, which is published by the Soka Gakkai in Japan and contains articles and essays by Ikeda as well as domestic and international news. Many students who have attended Soka schools over the years have had the opportunity to meet Ikeda or attend speeches by him, and have also met many of his interlocutors. Articles and photos of interlocutors from all over the world who have visited Ikeda or the Soka schools appear regularly in the daily newspaper, and serialized versions of the dialogues are published in monthly magazines in Japan. As further evidence of the engagement between Japanese SGI members and Ikeda, sometimes within the dialogues, Ikeda and his interlocutors respond to questions or comments that they received as a result of earlier excerpts of the serialized dialogues.

All of these contextual factors mean that by and large, SGI members in Japan have access to a comparatively more comprehensive understanding of Ikeda's decades-long pursuit of inter-civilizational and interreligious dialogue. Thus, once my interest in dialogue as a form of inquiry surfaced, I decided to read all the dialogues, front to back, in their order of publication, to lessen the gap between my comparatively limited access and understanding as an English-speaking SGI Buddhist practitioner. I wanted to know, what is the relationship between the direct

conversations Ikeda has with his interlocutors and the written dialogues that appear years later? What do the dialogues reveal about Ikeda's "journey of dialogue"? What can be gleaned regarding his ethos of value-creative dialogue? Could a study of his dialogues help me understand my own experience of dialogue?

In order to answer these questions, I opted to do a comprehensive study of Ikeda's dialogues rather than do a more targeted analysis of a select number of dialogues. As I read, I watched for conversations pertaining to the topics I was most interested in – dialogue, education, value creation, and human revolution. I paid attention to the rhetorical turns in the dialogues, and considered making them a focus of this inquiry before I finally settled on a thematic analysis. Then I compiled an overview of 40 of Ikeda's published English language dialogues, which I share in the section following this one.

Next, I knew I had to limit the scope of my study to something manageable and I reasoned that what Ikeda says about dialogue to his interlocutors should give me insight into the phenomenon of value-creative dialogue. So I decided to focus my thematic analysis on the content of Daisaku Ikeda's English language book-length dialogues pertaining to Ikeda's philosophical perspectives on dialogue. Furthermore, I considered how his discussion of the topic of dialogue emerged and changed over time. After reading all the dialogues available in English that I was able to acquire, I recorded in brief notation every comment I could find pertaining to dialogue. I put all the comments about dialogue into a spreadsheet, printed them on paper, cut them out, and grouped them, first by the two categories of meta-discussions and philosophical perspectives, and then by theme and subtheme.

The organization that seemed to best fit the data was as follows:

1. Meta discussions of the dialogue or dialogues as a genre

a. Purpose of the dialogues

b. Process of conducting the dialogues

c. Reflections on the dialogues

2. Ikeda's philosophical perspectives on dialogue

a. Influences and confluences (Buddhism, Buddhist exemplars, other great thinkers, and his mentor Toda)

b. Types of dialogues (inter-civilizational dialogues, interreligious dialogues, dialogue within the SGI organization, student-teacher dialogue, and other forms of dialogue)

c. The process of dialogue (the role of difference, mutuality, listening/openness, and other requirements for dialogue)

d. Value-creative social and personal outcomes (democracy, education, peace and nonviolence, human becoming and human revolution)

The necessity of two of the subthemes became apparent after beginning to write about each theme and subtheme. I realized that student-teacher dialogue needed to be differentiated from the more general subtheme of education, which I had categorized as a value-creative outcome, because student-teacher dialogue could be considered as a specific type of dialogue. I also realized that because Buddhism was such a large theme in Ikeda's dialogues, I needed to separate the influence of Buddhism as a system of thought from Ikeda's use of Buddhist exemplars. Once I finalized the category, theme, and subtheme of each comment, I sorted them in my spreadsheet in order to examine when the themes emerged across time.

In the next section, I give an overview of Ikeda's decades-long journey of dialogue and the emergence of the theme of dialogue within the dialogues. Then I summarize Ikeda's meta-

discussions regarding the genre of value-creative dialogue he has pioneered pertaining to his stated purposes of the dialogues in general, and his statements about the purposes of the particular dialogue. Next, I share his philosophical perspectives and consider how they emerged over time. I conclude with a consideration what I learned through this research about the notion of value-creative dialogue.

<div align="center">**Overview of dialogues**</div>

Overall Description

In order to get an overall sense of Ikeda's dialogues, I did some tabulations and graphs of when dialogue were published, what languages they were published in, what countries the interlocutors came from, and what the main themes of the dialogues were.

Ikeda has conducted over 7000 dialogues with world leaders, dignitaries, scholars, artists, and other global influencers (Ikeda, 2010c), and his formal dialogues number upwards of 1600 (Urbain, 2010). As of the date of publication of this study, over the time span of 1972 – 2017, 82 book-length dialogues have been published in Japanese, and 43 in English. (See Table 1 in Appendix C for the list of English Language dialogues.) Typically, the dialogues were first serialized in Japanese magazines affiliated with the Soka Gakkai in Japan, such as *Ushio* and *Pumpkin*. The book versions of the dialogues are all written in dialogue form with the exception of *Letters of Four Seasons* (Ikeda & Inoue, 1981), which is a series of letters between the interlocutors written over the span of one year.

Most of the dialogues contain prefaces, some of which are single-authored, and some of which are jointly-authored. Some of the dialogues also contain single-authored essays that complement the dialogue (e.g. Aitmatov & Ikeda, 2009; Cox & Ikeda, 2009; Diez-Hochleitner & Ikeda, 2008; Gorbachev & Ikeda, 2005; Lau & Ikeda, 2017; Peccei & Ikeda, 1988; Rotblat &

Ikeda, 2007; Yalman & Ikeda, 2009). One dialogue even includes a conversation between

Ikeda's son Hiromasa and the children of Ikeda's interlocutor (Athayde & Ikeda, 2009). It should

be noted that Ikeda also publishes dialogues with interlocutors who are SGI members that

primarily focus on the philosophy and practice of Buddhism. Some of those publications are

dialogues with youth, and others are dialogues with members of the SGI Study Department.

Those dialogues were not included in this study.

 There are a variety of publishers for Ikeda's dialogues, but the majority of English

language dialogues have been published or republished by I. B. Tauris as part of their series

Echoes and Reflections: The Selected Works of Daisaku Ikeda. More recent English language

books also include publishers associated with the Soka Gakkai International in the US

(Middleway Press, World Tribune Press, and Dialogue Path Press) and in India (Eternal Ganges
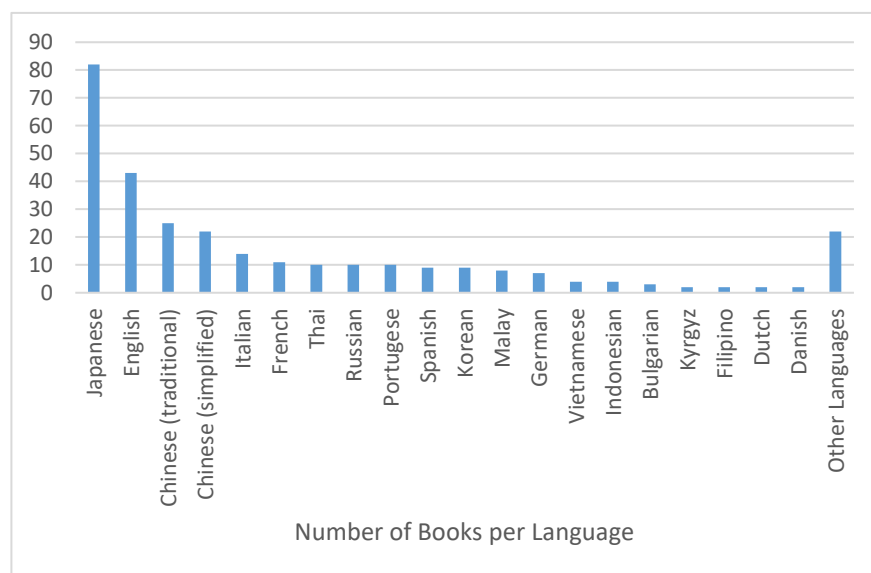
Figure 1: Languages of the Dialogues. This figure illustrates the number of languages
 Ikeda's dialogues have been published in as of May, 2018.

Press). The dialogues have been translated into 42 languages. The 1975 Toynbee and Ikeda

dialogue (Toynbee & Ikeda, 1989), the first major dialogue with a scholar from the West, has

been translated into the most languages (29). Figure 1 shows which languages the dialogues were

published in most frequently. As Figure 1 shows, other than Japanese, English and Chinese

language publications are the most common.

Figure 2 shows the number of dialogues published each year. As can be seen, the number

of dialogues published per decade has increased significantly over time. In the 18 year span of

1972-1989, 13 dialogues were published, averaging under 1 book per year. In the decade

spanning 1990-1999, 16 dialogues were published, averaging 1.6 per year. From 2000-2009, the

rate increased to 3.1 per year, or 31 dialogues, and in the most recent decade from 2010-2017, 22

dialogues were published, or 2.75 per year. All the dialogues shown in the chart have been

published in Japanese. The table also distinguishes between the total number published and the

number that were also published in English, but the dates shown are the earliest date of

publication, which in almost all cases was the Japanese language publication.
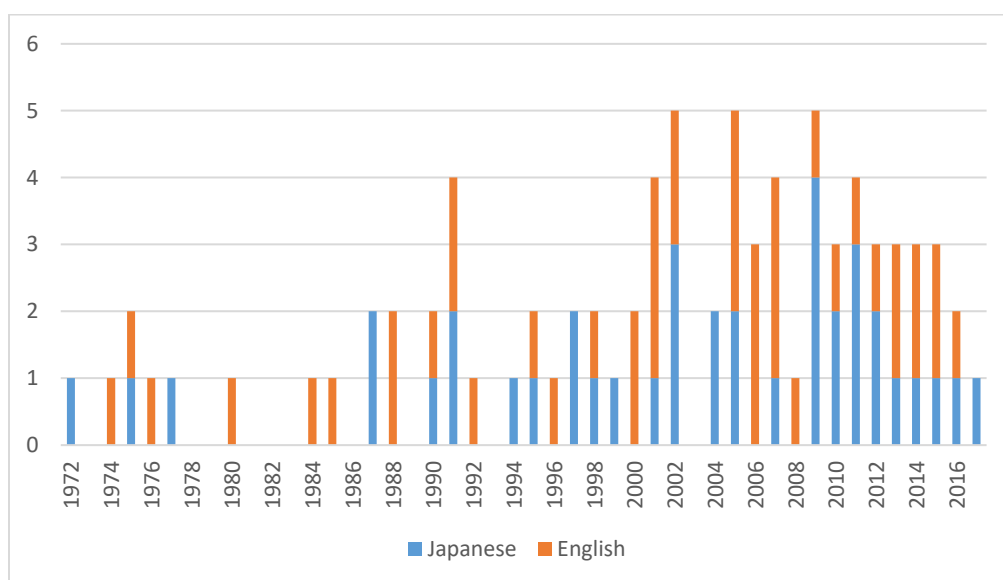
Figure 2: Dialogue years of publication. This figure illustrates the number of book-length
dialogues published by Ikeda and his interlocutors per year of publication in Japanese language.

Origin of Ikeda's Published Dialogues

According to Daisaku Ikeda's official website (www.daisakuikeda.org), from which I

acquired my data, the first published book-length dialogue in Japanese was conducted with

Richard von Coudenhove-Kalgeri (1894 – 1972), a politician and philosopher who advocated for European integration. Coudenhove-Kalgeri's father was an Austro-Hungarian count and diplomat and his mother was a daughter of a Japanese merchant. While lecturing in Japan in 1967, Coudenhove-Kalgeri requested to meet with Ikeda because of his interest in Ikeda's work. He was invited back by the Soka Gakkai in 1970 to conduct a formal dialogue over the course of several days. In his dialogue with Felix Unger, Ikeda (Unger & Ikeda, 2016) recounted meeting Coudenhove-Kalgeri, stating, "At the time, I was young enough to have been his son. His earnest way of speaking made me feel as if he were bequeathing a mission to me" (p. 57). This sense of mission to conduct inter-civilizational dialogues was supported and encouraged when Ikeda met British historian and philosopher of history Arnold Toynbee (1889 – 1975).

Toynbee learned about the Soka Gakkai when in Japan in 1967 and requested to have a dialogue with Ikeda in 1968 (Ikeda, 2008). In his work, Toynbee analyzed the rise and fall of civilizations, offered a global vision of history, and postulated a theory of challenge and response (van der Dussen, 2016). The two men first met in London in 1972 when Ikeda was 44 and Toynbee was 83. Ikeda flew again to London in 1973 to meet with Toynbee for 40 hours over a period of 10 days. After further correspondence, they published the dialogue *Choose life: A dialogue* (Toynbee & Ikeda, 1989) in 1975. At the conclusion of their dialogue, Toynbee encouraged Ikeda to continue having dialogues, and gave him a list of names of colleagues for Ikeda to speak with.

As time went on, others were introduced to Ikeda through personal connections. Some dialogues were initiated by the interlocutor, others by Ikeda or organizational representatives. Some book-length dialogues resulted from several in-person meetings, and others, the more recent ones in particular, were mostly conducted through correspondence. Dialogues are based

on common interests, experiences with war, and confluences with Ikeda's ideas and goals of

Buddhist humanism. The themes of Ikeda's dialogues as categorized by the Soka Gakkai book

catalog (2012) are:

1. Religion, Philosophy and Civilization
2. Literature and Arts
3. Scientists
4. Political Leaders
5. Astronomy and Buddhism
6. Peace, Nuclear Weapons, and Human Rights
7. Education
8. Asian Culture

The most common themes published on over the decades are Religion, Philosophy and

Civilization (19); Peace, Nuclear Weapons, and Human Rights (16); and Literature and Arts

(15).

Backgrounds of Ikeda's Interlocutors

The list of interlocutors Ikeda has met with is impressive. He has conducted dialogues

with major 20th century thinkers, political leaders, artists, Nobel Peace Prize winners, and other

world figures over the years, including Nelson Mandela, Rosa Parks, Zhou Enlai, Mikhail

Gorbachev, Rajiv Gandhi, Norman Cousins, Vaclav Havel, Princess Anne, Fidel Castro,

Corazon Aquino, Hosni Mubarak, and Margaret Thatcher. He has published dialogues with five

Nobel Peace Prize winners: Joseph Rotblat, Mikhail Gorbachev, Adolfo Pérez Esquivel, Henry

Kissinger and Linus Pauling, and has met with others, including Wangari Maathai, Nelson

Mandela, F. W. de Klerk, and Betty Williams. In comparison to the large number of dialogues

Ikeda has had, a relatively few number of them became book-length dialogues.

Now I turn to the interlocutors of the 82 published dialogues. All but 11 of the 96

interlocutors who published dialogues with Ikeda are from a country other than Japan. There 35

countries are represented. The largest number of interlocutors come from various countries in

Asia (40). The three most common countries of origin of Ikeda's interlocutors are from the United States (12), Japan (11), China (9), and Russia (8) (See Table 1). It should be noted that some interlocutors changed their country of citizenship, sometimes as a result of becoming

Table 1

Country of Origin of Ikeda's Interlocutor(s)

Asia (40)	Europe (22)	North America (17)	Eurasia (9)	South America (4)	Oceania (2)	Africa (1)
11 Japan	6 France	12 US	8 Russia	2 Brazil	1 Australia	1 Kenya
9 China	3 Austria	4 Canada	1Turkey	1 Argentina	1 N. Zealand	
6 India	3 G. Britain	1 Cuba		1 Chile		
3 Philippines	2 Germany					
2 Hong Kong	2 Norway					
2 S. Korea	1 Bulgaria					
1 Bangladesh	1 Denmark					
1 Indonesia	1 Italy					
1 Iran	1 Poland					
1 Kyrgyzstan	1 Spain					
1 Mongolia	1 Ukraine					
1 Sri Lanka						
1 Taiwan						

scholars in the US, and this table does not reflect those changes but only uses the country of birth to categorize the interlocutors.

Looking across the English language published dialogues, many faiths and philosophical perspectives are represented. Although the religious or philosophical beliefs of the interlocutors are not always divulged, Ikeda's interlocutors include Muslims, Hindus, Buddhists, Christians,

Quakers, Confucians, agnostics and atheists. Some of Ikeda's interlocutors are politicians, literary figures, scientists, musicians, and human rights activists, but the bulk of Ikeda's interlocutors are scholars. Their areas of expertise include history, art, sociology, religion, philosophy, peace studies, literature, law, anthropology, political science, and economics.

As outlined in Chapter 2, previous analyses of Ikeda's dialogues examined Ikeda's philosophical perspectives of value-creative dialogue and seven levels of value creation found within (Goulah, 2012b) and considered the theory of value creation and the influences of Buddhism on Ikeda's perspectives. Also, situating Ikeda's perspectives and practice of dialogue within his philosophy of peace, Urbain (2010) considered the connections to thinkers of dialogue such as Socrates, Montaigne, Habermas, and Buber and examined of Ikeda's dialogical methods or strategies. Goulah (2013) used a Bakhtinian lens of dialogism to examine Ikeda's philosophy and practice of dialogue in education. In my study, I looked at the content of Ikeda's dialogues to gain insight into Ikeda's philosophical perspectives and practices of dialogue. Now that I have given an overview of the 82 book-length dialogues and the interlocutors of the English book-length dialogues, I will present my data from a content analysis of 40 of the dialogues published in English from 1974-2017.

Purposes of the Dialogues

The purposes Ikeda assigns to his journey of conducting and publishing dialogues is most often discussed in the prefaces, but I also found statements made within the dialogues. I categorized these "meta-dialogue" statements into two broad categories: comments about the specific dialogue, and general comments about the dialogues as a whole. Then, I found themes within this category regarding the purposes of the dialogues, comments on the process of

conducting and publishing dialogues, and other reflective comments. For the purpose of this study, I will only discuss the stated purposes.

Comments about the Purposes of the Dialogues as a Whole

Looking first at the general comments about his purposes in having dialogues (Appendix C, Table 2), I divided Ikeda's responses into four categories: 1) a desire for personal growth and global citizenship, 2) a search for solutions to contemporary global crises, 3) a search for peace through highlighting shared humanity, and 4) a format for sharing dimensions of the human experience in an accessible manner.

Ikeda expresses his desire to demonstrate global citizenship, personally broaden his views, and avoid prejudice. In the preface to his dialogue with French art historian René Huyghe, Ikeda writes that he is aware of the possibility that "fixed ideas and prejudices" can "conceal the truth" of "the words of the great Buddhists in the past" (Huyghe & Ikeda, 2007). Realizing that he, too, could contribute to obscuring the value of past wisdom, Ikeda states, "Awareness of this danger and a desire to avoid it are one of the reasons that I hit upon the idea of moving out of the world of Buddhism to conduct dialogues with intellectuals and thinkers from the West" (Huyghe & Ikeda, 2007). He also explains to Nur Yalman that his activities were inspired by a desire to transcend differences and become a global citizen (Yalman & Ikeda, 2009, p. 50).

Second, Ikeda wishes to confront problems facing humanity and provide solutions, thereby creating a path toward building a brighter future. He looks to find agreement and truth from people of wisdom across the globe in order to pass it on to posterity. In his dialogue with Sri Lankan astronomer Chandra Wickramasinghe (Wickramasinghe & Ikeda, 1998), Wickramasinghe asks Ikeda why he uses dialogue as an expository or literary form. Ikeda replies,

I hold and publish dialogues with persons who represent the wisdom of the world because I believe it is possible that the truth disclosed therein, transcending time and space, will shake people to their very souls and continually provide those in the vanguard of the times with fresh suggestions. (Wickramasinghe & Ikeda, 1998, p. 139)

Ikeda also seeks peace and understanding through dialogue to discover our shared humanity, thereby transcending differences to create unity and expand a network for good. In the preface to his dialogue with international communications professor Majid Tehranian (who, after their dialogue, became the first director of the Toda Institute for Global Peace and Policy Research), Ikeda writes,

In my small way, I have tried to do what I could by engaging in dialogue with intellectual leaders of the Christian, Hindu, and other religious traditions and of various cultural backgrounds, as well as with persons from countries that deny religion. My aim was to discover a road to peace through the common dimension of humanity that we all share. (Ikeda & Tehranian, 2004, p. xiv)

Finally, Ikeda also comments about the choice of publishing using the format of dialogues in his dialogue with Jin Yong. He remarks,

Arcane and abstruse writing is inaccessible to most people. And the writing of some writers is simply a monologue that feeds their own ego. In contrast, the dialogue style of writing is easy to read and has a kind of universality about it. Heart-to-heart dialogues that explore the spiritual and psychological dimensions of human experience have withstood the test of time and will remain in humanity's awareness for eternity. (Yong & Ikeda, 2013, p. 2)

In addition to these general comments about his pursuit of dialogue, Ikeda remarks at times about the purpose of the specific dialogue he in engaging in. I share those stated purposes next.

Comments Pertaining to the Purposes of the Particular Dialogue

By categorizing the comments Ikeda made either to the reader within the preface or to his interlocutor(s), I identified four main purposes stated by Ikeda (Appendix C Table 3). These purposes show some overlap with the comments about the overall purposes of all the dialogues, but included more specifics. The themes I identified were 1) a desire to learn from his interlocutor(s), 2) a search for solutions to contemporary global crises, 3) a search for a common spiritual basis found through dialogue, and 4) to give hope to readers, especially young people.

First, Ikeda expressed a desire to learn from the experiences and expertise of the interlocutor, in particular regarding the lessons to be learned from the 20th century, and to record their wisdom for posterity (Gorbachev & Ikeda, 2005; Harding & Ikeda, 2013; Huyghe & Ikeda, 2007; Ikeda et al., 2003; Lau & Ikeda, 2017; Peccei & Ikeda, 1988; Tu & Ikeda, 2011; Wahid & Ikeda, 2015; Weizsacker & Ikeda, 2016). Ikeda's curiosity drove many of the conversations. For example, Ikeda articulated his excitement to learn Gorbachev's perspectives on the political changes that took place in the Soviet Union, and he was eager to learn from Vincent Harding about his experiences with Dr. Martin Luther King Jr. From Canadian medical researchers Simard and Bourgeault, he wanted to learn about ways to promote physical, spiritual, and mental well-being. About his dialogue with Huyghe, he says, "I have been given yet another chance to examine my own mind" (Huyghe & Ikeda, 2007, p. xv), and to Lau, he says, "I hope our dialogue can serve as a class in economics for me, so that you can teach me how it will enable ordinary people to fulfill their aspiration to lead better, happier lives" (Lau & Ikeda, 2017, p. 7). Whether stated explicitly, as it frequently is, or just indicated implicitly, it can be seen that one of

the driving forces for Ikeda's dialogues is his own learning, but also the learning of his readers, indicating the levels of both personal gain and social good, as was noted by Goulah (Goulah, 2012b).

A second theme stated by Ikeda in almost every dialogue was the desire to confront the crises of humanity and discuss possible solutions (e.g. Athayde & Ikeda, 2009; Derbolav & Ikeda, 2008; Gorbachev & Ikeda, 2005; Henderson & Ikeda, 2004; Huyghe & Ikeda, 2007; Ikeda & Tehranian, 2004; Pauling & Ikeda, 2009; Rotblat & Ikeda, 2007; Toynbee & Ikeda, 1989; Weizsacker & Ikeda, 2016). The problems he mentioned include human rights; human health and well-being; war; sustainability and harmonious relations with nature; and famine and poverty. In addition, he articulated his hope to find wisdom, truth, and universality through the dialogues. In their joint foreword, Derbolav and Ikeda shared their concern over the threats to the human race posed by technological advances. To both Henderson and Wëizsacker Ikeda expressed a desire to discuss sustainability based on their respective backgrounds in environmental efforts. To Rotblat, he expressed his goal to eradicating war from the earth. The fact that this type of comment was included in almost every dialogue shows Ikeda's desire not only to learn himself but to educate his readers on possible solutions to universal human concerns like war, environmental destruction, and poverty.

A third prominent theme was to create a new spiritual civilization by finding a common spiritual basis through dialogue (e.g. Cox & Ikeda, 2009; Derbolav & Ikeda, 2008; Galtung & Ikeda, 1995; Gorbachev & Ikeda, 2005; Singh & Ikeda, 1988; Wahid & Ikeda, 2015; Yalman & Ikeda, 2009). This included finding inter-civilizational and interreligious agreement that could serve to bridge cultures without imposing cultural hegemony. To Singh, he remarked that they could explore topics on which both East and West could agree, and Derbolav and Ikeda wrote

jointly of their hope that their dialogue "could become a bridge between Asiatic and European cultures" (Derbolav & Ikeda, 2008, p. vii). Gorbachev and Ikeda noted in their joint preface that despite their difference in backgrounds, they could come together based on a common spiritual basis, showing that all people have much in common. With Yalman, Cox, and Wahid, among others, Ikeda discusses building interfaith bridges, especially between Christianity, Islam, and Buddhism. These purposes are borne out in the dialogues as they discuss universal values that could unite humanity based on their respective traditions.

A final theme Ikeda articulated repeatedly was his desire to create hope, give spiritual nourishment, and support the human revolution of the readers (Abueva & Ikeda, 2016; Cox & Ikeda, 2009; Gorbachev & Ikeda, 2005; Harding & Ikeda, 2013; Henderson & Ikeda, 2004; Ikeda & Tehranian, 2004; Krieger & Ikeda, 2002; Marinoff & Ikeda, 2012; Nanda & Ikeda, 2015; Wider & Ikeda, 2014). In the dialogue with Krieger, Ikeda wrote in his preface that their search was for a philosophy and vision that "will make hope the byword of all humanity in the 21st century" (Krieger & Ikeda, 2002) He especially articulated a wish to inspire and inform young people who will shoulder the responsibility for the future. For example, in the preface to the Cox dialogue, Ikeda wrote that they hope their message will "provide food for thought and action, especially among young people, who bear the responsibility for future generations" (p. xvii).

Taken as a whole, the comments related to the purposes of the dialogues indicate an ethos of value-creative dialogue by demonstrating the enjoyment, the personal benefit, and the meaningful social good that Ikeda and his interlocutors hope to create through their dialogues.

Themes of Dialogue in Ikeda's Dialogues

I organized Ikeda's comments referring to his philosophical perspectives into four categories: influences on and confluences with Ikeda's perspectives of dialogue; types of dialogue; the process of dialogue; and the value-creative social and individual outcomes of dialogue. I analyzed when these themes emerged over time, based on the Japanese language publication dates, and what was said about each theme. Before I go into specifics about each theme, I address the overall emergence of the theme of dialogue over time.

Overall Emergence of the Theme of Dialogue over Time in Ikeda's Dialogues

Figure 3 shows the emergence of comments regarding the theme of dialogue. As can be seen, dialogue was rarely, if ever, discussed in the early dialogues. In the 8 earliest dialogues,
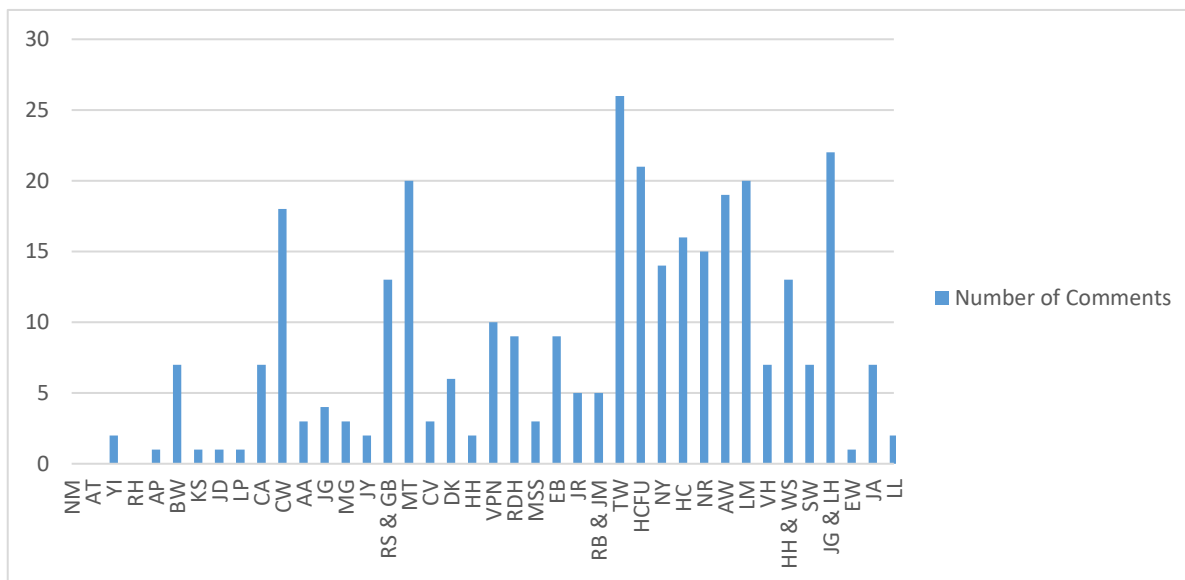
Figure 3: Number of comments on dialogue. This figure illustrates the number of comments pertaining to dialogue found in each dialogue.

published from 1974 to 1989, the only dialogue to discuss dialogue at any length was the dialogue with sociologist of religion Bryan Wilson (Ikeda & Wilson, 1984). To Wilson, Ikeda speaks about dialogue in the context of the SGI as a Buddhist religious movement. Looking at the next 7 dialogues, which were published from 1990 to 1999, the dialogue that stands out is the

one with Sri Lankan astronomer Chandra Wickramasinghe (Wickramasinghe & Ikeda, 1998). In that book, the two speak extensively about science and religion, and Ikeda speaks in detail about King Milinda and the Buddhist monk Nagasena as exemplars of the speech of the wise. Figure 3 shows the theme of dialogue increasing in frequency, starting with the 2000 dialogue with René Simard and Guy Bourgealt (Ikeda et al., 2003). In the 16 dialogues examined from 2000-2009, beginning with the Simard & Bourgealt dialogue, three stand out from the rest as having the most extensive discussions of dialogue. They are the dialogues with Majid Tehranian (Ikeda & Tehranian, 2004), the aforementioned an Iranian political economist, Tu Weiming (Tu & Ikeda, 2011), a Chinese professor of Chinese history and Confucian Studies, and the Austrian heart specialist H. C. Felix Unger (Unger & Ikeda, 2016), who is also the founder and former president of the European Academy of Science and Arts. These dialogues delve deeply into topics like Islam and Buddhism (Ikeda & Tehranian, 2004), Confucianism and Buddhism (Tu & Ikeda, 2011), and Christianity and Buddhism (Unger & Ikeda, 2016) and the value that can be created by putting their respective beliefs into dialogue. It is also worth noting that on average, comments about dialogue during this decade, according to what I noted, were found at almost triple the rate in comparison to the decade prior, so it is clear that the topic of dialogue became an important one in this time period.

In the most recent decade, from 2010 on, dialogues with former president of Indonesia Abdurrahman Wahid (Wahid & Ikeda, 2015), who is a practicing Muslim and presided over a country with a great deal of religious diversity, the topic of religion, peace, and tolerance generated a significant amount of commentary about the role of dialogue. In addition, dialogues with US philosophy professor Lou Marinoff (Marinoff & Ikeda, 2012) and US Dewey scholars

Jim Garrison and Larry Hickman (Garrison et al., 2014) contained the most commentaries on the topic of dialogue during this time period.

Four Themes in Ikeda's Dialogues

Next, I discuss the four themes I identified in my content analysis and comment on their emergence over time. They are: 1) influences on and confluences with Ikeda's perspectives (Appendix C, Table 4), 2) types of dialogues (Appendix C, Table 5), 3) reflections on the process of dialogue (Appendix C, Table 6), and 4) value-creative outcomes of dialogue (Appendix C, Table 7).

One theme Ikeda frequently addresses in his dialogues is the influences on his philosophical perspectives – Buddhism, Buddhist exemplars, and his mentor Josei Toda – as well as the confluences that can be found with other great thinkers. As can be seen in Table 2, Ikeda most frequently references Buddhist exemplars such as Shakyamuni Buddha, the Buddhist monk Nagasena, Bodhisattva Never Disparaging, and Nichiren. In his earlier dialogues, Ikeda does not reference his mentor Toda, but after 2000, he began to discuss Toda as an influence as well.

A second theme that I identified is types of dialogue. Comments on types of dialogue was the largest category of comments I noted. In particular, inter-civilizational and interreligious dialogues are discussed conspicuously frequently in the decade from 2000-2009. Ikeda also consistently, although less frequently, mentions the SGI discussion meetings as an example of a local practice of dialogue across the world. Dialogue between students and teachers was not a dominant theme but did become more prevalent over time.

Regarding the process and outcomes of dialogue, neither of those themes were addressed much in the first two time periods I delineated. The process of dialogue received the most attention from 2000-2009 in comparison to 2010-2017, but given the fact that it was also the

Table 2

Emergence of Four Themes over Time

	1974-1989 (8)	1990-1999 (7)	2000-2009 (16)	2010-2017 (9)	Total
Buddhism	1	4	5	1	11
Buddhist Exemplars	2	8	13	6	29
Other Great Thinkers		5	9	2	16
Toda			2	5	7
Influences/Confluences	**3**	**17**	**29**	**14**	**63**
Inter-civilizational	1	3	28	7	39
Interreligious	1	2	23	4	30
SGI Discussion Meetings	4	2	8	9	23
Student-Teacher		1	8	3	12
Other	1		3	3	7
Types of Dialogues	**7**	**8**	**70**	**26**	**111**
Mutuality		1	13	4	18
Role of Difference		4	18	5	27
Listening/Openness			10	7	17
Other Requirements	1		5	4	10
Process of Dialogue	**1**	**5**	**46**	**20**	**72**
Democracy		1	1	9	11
Education		2	6	8	16
Peace/Nonviolence		2	17	9	28
Human Becoming/Revolution	1	3	7	10	21
Value-Creative Outcomes	**1**	**8**	**31**	**36**	**76**
TOTAL	**12**	**38**	**176**	**96**	**322**

decade in which the most dialogues were published, only the subthemes of mutuality and the role of difference stand out as relatively more frequent subthemes during that decade. On the other hand, specific mentions of value-creative outcomes of dialogue, such as democracy, education, peace and nonviolence, and human becoming/human revolution not only increased over time across the decades, but they were mentioned the most during 2010-2017 when the number of

dialogues published during that time span are taken into consideration. One exception was peace and nonviolence, which received the most attention in 2000-2009.

Now that I have addressed the overall emergence of the various themes and subthemes pertaining to dialogue in Ikeda's dialogues, I next describe each of the themes in detail.

Influences and Confluences in Ikeda's Philosophical Perspectives

The influences and confluences found in Ikeda's perspectives on dialogue include the example set by Ikeda's mentor Josei Toda, Buddhist philosophy, exemplars within the Buddhist canon, and other great thinkers, including Socrates, Confucius, Montaigne, and Gandhi.

Buddhism. Ikeda finds in the Lotus Sutra a respect for diversity, dialogue, and insight into universality that can create conditions for peace (Marinoff & Ikeda, 2012; Unger & Ikeda, 2016). Thus, for Ikeda, dialogue is a manifestation of the spirit of Buddhism. Because everyone has a Buddha nature, dialogue can inspire the unlimited capacity for good that exists within each person (Nanda & Ikeda, 2015). Fundamental to eliminating pain and imparting joy, dialogue embodies the compassionate action necessitated by the ontological notion of dependent origination (Marinoff & Ikeda, 2012; Nanda & Ikeda, 2015).

Buddhism focuses on inner transformation, which, in Ikeda's view, is facilitated by dialogue. Buddhism seeks to clarify the causes of suffering, the adversaries of greed, anger, and ignorance found within each of us, and strengthen humane dispositions through dialogue (Wickramasinghe & Ikeda, 1998). Dialogue "refines and tempers us" (Tu & Ikeda, 2011, p. 123), through both an inner dialogue that helps us break through impasses, and an outer dialogue, which helps us examine our assumptions (Galtung & Ikeda, 1995). Furthermore, Ikeda frequently talks of Buddhist humanism as a "weapon" that has spread not through violence but

through dialogue (Ikeda & Tehranian, 2004; Wickramasinghe & Ikeda, 1998). Directed at people's souls, through culture and art, dialogue is proof of our humanity.

Buddhist exemplars. As one might expect, Ikeda frequently uses exemplars from the Buddhist canon to support his call for dialogue. Ikeda mentions Nichiren, Nagasena, and Bodhisattva Never Disparaging, but most frequently he presents Shakyamuni Buddha as a teacher who engaged in dialogue as a way of wisdom to establish universal spiritual principles and pursue eternal truths and meaning without resorting to force (Radhakrishnan & Ikeda, 2016; Yalman & Ikeda, 2009).

Shakyamuni Buddha. Shakyamuni used dialogue as an outgrowth of his compassion and wisdom (Gorbachev & Ikeda, 2005). Through nonviolent dialogue, Shakyamuni taught the sanctity of life and elimination of violence (Nanda & Ikeda, 2015). He taught in small person-to-person groups because each person has unique capabilities, and he encouraged questions and adapted his teachings to the understanding of the listener (Bosco, Myerson, & Ikeda, 2009; Ikeda et al., 2003). According to Ikeda, Shakyamuni used dialogue from his first sermon to the moment of his death (Hancock, Ikeda, & Shorter, 2017), and he stressed dialogue because he believed religion must explain its teachings in comprehensible way. Ikeda draws parallels between Shakyamuni and Socrates (Bosco et al., 2009; Gorbachev & Ikeda, 2005) in terms of their use of dialogue to teach others.

Nagasena. The exemplar Ikeda describes in most detail early on in the course of his dialogues is the Buddhist monk Nagasena, who engaged in a dialogue with King Milinda, a king who was well-versed in Western culture but who was open to a free exchange of ideas (Singh & Ikeda, 1988; Wickramasinghe & Ikeda, 1998). According to this story, Nagasena, a representative of the East, agreed to have dialogue with the king, but only if the king agreed to

use the speech of the wise in which errors are acknowledged and the interlocutors do not get angry, rather than the speech of kings, in which disagreements result in punishment. King Milinda agreed to the speech of the wise, and they were able to discuss as equal sages. They had an earnest conversation conducted with an open spirit, in which they could debate without egoistic attachments. Ikeda returns to this example in several other dialogues over the years (Cox & Ikeda, 2009; Ikeda & Tehranian, 2004; Nanda & Ikeda, 2015) as an exemplar for inter-civilizational dialogue.

For Ikeda, this example represents an ideological confrontation between Western logic and Eastern wisdom. Ikeda argues that the speech of the wise is needed for rational and fruitful dialogue and best suited for solving problems of modern society (Wickramasinghe & Ikeda, 1998). This standard of impartial and unrestricted dialogue is employed by Buddhists who strive to be fair-minded, magnanimous, and wise as they seek eternal truths of life. In contrast, the speech of kings insists that only one view prevail; arrogance inhibits dialogue because true dialogue requires an equal footing. Ikeda notes that as an expository technique or literary form, dialogue is a means for explaining truths (the speech of the wise) without anger (Wickramasinghe & Ikeda, 1998).

Bodhisattva Never Disparaging. Bodhisattva Never Disparaging is another exemplar Ikeda shares from the Buddhist canon. No matter how he is treated, Bodhisattva Never Disparaging shows profound respect for others, which is the essence of Buddhism (Marinoff & Ikeda, 2012). He sees the other's humanity and recognizes in the other his own humanity, knowing that everyone suffers. Ikeda asserts that Bodhisattva Never Disparaging is a model for human rights, because he exemplifies a firm belief in equality and he relies on non-violent, compassionate dialogue and courage (Athayde & Ikeda, 2009). This reverence is essential for

dialogue. In order to see the other's perspective, there must not be distain and discrimination. Instead, one must listen with empathy, share suffering and dispel anxiety.

Nichiren. A fourth exemplar is the Japanese Buddhist monk Nichiren. Ikeda points out that a number of Nichiren's writings were presented as dialogues. For example, in the treatise *On Establishing the Correct Teaching for the Peace of the Land* (Nichiren, 2003), there is a guest, who represents political authority, and host, who agrees with the guest's concerns about the land and outlines what needs to be done. The guest is moved by the host's knowledge of Buddhism and together they agree that the wisdom of Buddhism can bring happiness and peace (Wickramasinghe & Ikeda, 1998). Ikeda writes about this treatise that Nichiren's question and answer structure shows insight into others' views and shows his ability grasp points and address problems (Nanda & Ikeda, 2015).

Nichiren also demonstrated the importance of dialogue in the way he conducted himself during his lifetime. Because Ikeda sees the spirit of Buddhism in dialogical resistance to oppression, he equates Nichiren's life to a struggle against the speech of kings based on the speech of the wise (Marinoff & Ikeda, 2012; Wickramasinghe & Ikeda, 1998). He points out that Nichiren was in a constant verbal struggle against authoritarianism (Tu & Ikeda, 2011) because he sought to awaken others to truth through dialogue rather than by currying favor with the governmental authorities of the time. For Ikeda, the key to the spiritual development of society is contained within such dialogue, which awakens others to truth by discovering and bringing forth the Buddha nature of the other (Radhakrishnan & Ikeda, 2016). At the same time, Nichiren remained in dialogue with the Buddha, reason, and reality, to make sure he was not trapped in dogma (Ikeda & Tehranian, 2004). As mentioned earlier, the importance of avoiding dogma is also a reason Ikeda cites for conducting his own inter-civilizational and interreligious dialogues.

Other Exemplars. A final category of exemplars is other great thinkers from around the world, including Socrates, Montaigne, Confucius, and Gandhi, who, like the Buddhist exemplars, all relied on dialogue to disseminate ideas. In speaking with Confucian scholar Tu Weiming (Tu & Ikeda, 2011), Ikeda draws parallels between Confucius and Shakyamuni, who both avoided monologue in favor of dialogic communities. In speaking with interlocutors like Radhakrishnan and Wahid (Radhakrishnan & Ikeda, 2016; Wahid & Ikeda, 2015), he points out Gandhi's persistent use of dialogue, such as risking his life to promote dialogue between Hindus and Muslims. Socrates is the thinker mentioned most frequently, often in the same sentence as Shakyamuni, Nagasena, or Nichiren. Ikeda states that Socrates was a master of dialogue who posed questions to awaken others and who cultivated wisdom in ordinary people through questioning. About Socratic dialogue, Ikeda writes, "Questioning enlarges our lives….These questions, which make life more profound, arise when we face trials and difficulties instead of trying to evade them" (Marinoff & Ikeda, 2012, p. 11-12). Ikeda points out that Socrates warned that misology, or hatred of language, shows a hatred of humanity; Socrates criticized such escapism and instead chose to struggle for the sake of humanity (Galtung & Ikeda, 1995; Krieger & Ikeda, 2002). Ikeda also notes that Socratic dialogue develops democracy (Gorbachev & Ikeda, 2005). The type of dialogue in search for truth that Socrates pursued is a method Ikeda wished to emulate in his travels to conduct dialogues because he believes it is "the surest way to peace" (Aitmatov & Ikeda, 2009, p. 77).

Mentor Josei Toda. A final important influence on Ikeda's perspectives is his mentor Josei Toda. Toda both emphasized the importance of dialogue and exemplified dialogic practices with others and with Ikeda. According to Ikeda, Toda "was a master dialogist," (Garrison et al., 2014, p. 169), speaking in an accessible manner as well as listening carefully and encouraging

the listeners. Toda thought that through meaningful, person-to-person dialogue, mass society could be strengthened because connecting humanity through dialogue is necessary to eliminate misery (Garrison et al., 2014; Henderson & Ikeda, 2004).

Ikeda often credits his mentor as not only as his model for dialogue but also as the educational foundation for Ikeda's ability conduct dialogues with world thinkers. Because of the demands Ikeda faced in helping Toda run his businesses, he was unable to attend college. Thus, Ikeda was educated personally through one-on-one dialogue by Toda (Lau & Ikeda, 2017) in what Ikeda often refers to as Toda University. He writes that in dialogue with his mentor, he not only learned, but also forged his character (Wider & Ikeda, 2014). Toda said to Ikeda,

> We live in an age of dialogue….From now on, you're going to meet first rate people on many occasions. Engage them in dialogue because, in dialogue, you put your whole personality on the line. That's why it's the best way to win real confidence. (Krieger & Ikeda, 2002)

Ikeda explains that Toda taught him a full range of subjects because he wanted to make sure Ikeda could "hold his own" (Marinoff & Ikeda, 2012, p. 115), and emphasized sincerity and remaining true to one's beliefs in dialogue.

Types of Value-Creative Dialogue

Ikeda specifies multiple types of what could be called value-creative dialogue. Types found in Ikeda's dialogues included inter-civilizational dialogue, interreligious dialogue, dialogue within the SGI, and student-teacher dialogue. He also occasionally mentions other forms of dialogue, such as dialogue with the recently dead (Ikeda & Inoue, 1981), dialogue's use in psychiatry (Ikeda et al., 2003), dialogue in the search for bioethics (Cox & Ikeda, 2009; Ikeda et al., 2003), dialogue with nature through photography (Wahid & Ikeda, 2015), and dialogue

through music as a common language that brings us together (Hancock et al., 2017). Next I consider the more frequently mentioned types of dialogue.

Inter-civilizational dialogue. Among the types of value-creative dialogue I identified, inter-civilizational dialogue is the one mentioned most frequently by Ikeda in the dialogues. Ikeda notes that dialogue can be at the level of grassroots discussions or can be between civilizations, but the first condition is simply to come together (Garrison et al., 2014). These efforts at inter-civilizational dialogue create value by sharing wisdom, avoiding clashes, finding universalities, creating mutual understanding, removing distrust, and providing a mechanism for solving global crises (Pauling & Ikeda, 2009; Tu & Ikeda, 2011; Wickramasinghe & Ikeda, 1998).

Creating value from inter-civilizational dialogue. In some of his earliest mentions of inter-civilizational dialogue, Ikeda addresses the value of dialogue between East and West. He notes that ideas from India, China, cultures of the East have rich wisdom that can contribute to overcoming crises that have arisen in Western civilizations (Wickramasinghe & Ikeda, 1998). The Western approach to understanding considers the world to be an outside object of investigation and tries to uncover truths by isolating concepts and reassembling them. In contrast, an Eastern approach is one that searches for inner principles and unity, taking a holistic approach to perception rather than an objectifying one (Aitmatov & Ikeda, 2009). Ikeda believes that for this reason, dialogue between East and West can "open prospects for inclusive world civilization" (Aitmatov & Ikeda, 2009, p. 79). He writes that we must avoid clashes of civilization, stating to Ricardo Diez-Hochlietner from Spain, "You from the West and I from the East must never stop urging the leaders of the world to engage in dialogue and cooperate in the name of harmonious coexistence" (Diez-Hochleitner & Ikeda, 2008, p. 71).

The idea of a global civilization is one that comes up repeatedly in Ikeda's dialogues. Because of the forces of globalization, we need what Ikeda calls a "dialogical civilization" (Tu & Ikeda, 2011, p. 39), one that prizes dialogue and universal happiness. This global civilization can provide a fertile soil in which we learn from diversity, seek a universal ethic, and realize what Elise Boulding called *peace cultures* (Boulding & Ikeda, 2010). Ikeda is convinced that we can solve global crises by reaching consensus through the wide range of viewpoints that can be examined through dialogue.

Ikeda's interest in the development of a world civilization is informed by his study of Toybnee's work in civilizational history, in which challenges posed to civilizations can be responded to creatively from within (van der Dussen, 2016). Ikeda argues that the basis for inter-civilizational dialogue is the idea that no one civilization is superior (Ikeda & Tehranian, 2004). Dialogue determines whether civilizations have conflict or generate something creative. Some of Ikeda's statements about civilizations can be seen as a response to Samuel P. Huntington, a US political scientist who divided the world into civilizations, like Toynbee did, but who further argued that clashes between civilizations were inevitable (Ikeda, 2010a). Ikeda opposes this view. For Ikeda, clashes do not come from differences, but from a "prejudicial mindset of superiority" (Ikeda & Tehranian, 2004, p. 86). There is no need for a clash of civilizations if we make the effort to understand each other deeply, rather than acquiring only a shallow understanding that can result in prejudice and can escalate into violence. As Ikeda writes,

> If one drop of the water of dialogue is allowed to fall upon the wasteland of intolerance, where attitudes of hatred and exclusionism have so long prevailed, there will be a possibility for trust and friendship. This, I believe, is the most trustworthy and lasting road to that goal. Therefore, I encourage the flow of dialogue not only on the political

plane but also on the broader level of the populace as a whole. (Ikeda & Tehranian, 2004,

p. xiv)

Thus, Ikeda believes we must rethink the clash/coexistence binary, and seek shared prosperity

through dialogue, which is a powerful mechanism for eliminating intercultural conflict.

Person-to-person dialogue. Because humanity is threatened by misunderstandings and

intolerance, Ikeda posits that through extensive exchanges, distrust can be removed and mutual

understanding reached. Nationalism can inhibit cross-cultural exchanges, and the unilateral

nature of mass media does not foster true communication (Peccei & Ikeda, 1988). Thus, we need

to break down barriers to face-to-face communication (Peccei & Ikeda, 1988; Wahid & Ikeda,

2015). The power of language is such that it can provide the nourishment and hope that fosters

world citizenship when we approach each other based on our shared humanity. Dialogue, which

impacts the human heart and puts a human face on the other, can shape history via slow

undercurrents, Ikeda avers, referencing Toynbee's statement to that effect (Wahid & Ikeda,

2015). Fundamental to this effort is person-to-person dialogue, whether a next-door neighbor or

someone from another country. Ikeda writes, "Once a bridge is built, the way is open for

unlimited numbers of people to pass back and forth on it; dialogues serve as bridges connecting

heart to heart, mind to mind" (Yalman & Ikeda, 2009, p. xii).

Problem-solving through inter-civilizational dialogue. Ikeda views problem-solving

through inter-civilizational dialogue as one of the most pressing issues of our time, given the

crises facing humanity in the 21st century. He references Toynbee, who said that inter-

civilizational dialogue is the only way to open a path for humanity (Cox & Ikeda, 2009). In

particular, dialogue is the mechanism for resolving conflict and respecting the existence of other

civilizations (Tu & Ikeda, 2011). Through inner motivation, dialogue facilitates problem-solving

and builds consensus. Ikeda gives the United Nations as an example of the use of soft power

based on cooperation and dialogue (Nanda & Ikeda, 2015). It requires a spirit of mutual respect

and appreciation, the humility to ask questions, and candor to cultivate enduring friendship

(Boulding & Ikeda, 2010; Yalman & Ikeda, 2009).

Interreligious dialogue. A second category of dialogue Ikeda describes is interreligious

dialogue. Interreligious dialogue is important for Ikeda because it fosters an appreciation of

differences, a recognition of universalities, and mutual understanding through an ethos of open-

mindedness. In addition, Ikeda finds in interreligious dialogue the foundation for creation of a

global ethic, opening the path to the future of religion itself based on our common humanity

(Unger & Ikeda, 2016). In fact, Ikeda notes that Toynbee, based on a broad historical

perspective, believed (even while the world was in the midst of the Cold War) that interreligious

dialogue is more important than dialogue between capitalism and communism (Ikeda &

Tehranian, 2004). Interreligious dialogue cultivates spirituality and universal values shared by

all, encouraging tolerance, humility, and love (Aitmatov & Ikeda, 2009). By employing a

humanistic philosophy of dialogue, Ikeda contends, humanity can transcend religion and

ideology, and can bring religions together on such issues as violence, environmental destruction,

and nuclear weaponry (Cox & Ikeda, 2009; Yalman & Ikeda, 2009).

Learning from differences and finding the universally valid. Ikeda points to the speech

of the wise, which is rooted in compassion and forbearance, as a model for recognizing

distinguishing features of religion and creating a foundation for tolerance (Wickramasinghe &

Ikeda, 1998). For example, interreligious dialogue between two religions such as Christianity

and Buddhism can give insight into all religions (Derbolav & Ikeda, 2008). Differences can be

appreciated as enriching, and human values can be revived by looking for shared features and

universalities (Radhakrishnan & Ikeda, 2016; Unger & Ikeda, 2016). In this way, all religions can deepen their philosophical underpinnings in an exercise of genuine tolerance. In particular, interreligious dialogues offer the opportunity to promote mutual understanding, develop the self, and work together to solve problems of relations with each other, with nature, and with our own spirit (Unger & Ikeda, 2016).

   Building mutual understanding and trust. As is the case for inter-civilizational dialogue, Ikeda also finds in interreligious dialogue the potential to build mutual understanding and trust, calling it a "magnetic field for binding people together" (Tu & Ikeda, 2011, p. 35). Ikeda uses the metaphor of bowing to a mirror to demonstrate that sincere dialogue will open another's heart. As Buddhism teaches, everyone experiences the four sufferings of birth, sickness, old age, and death (Nichiren, 2003). Because everyone experiences both joy and suffering, dialogue can embody the fervor and compassion we all share as human beings. Propelled by this recognition, Ikeda maintains, we can overcome sufferings and build a harmonious coexistence, pooling our wisdom to overcome such global challenges as violence, poverty, and environmental destruction (Yalman & Ikeda, 2009).

   Ikeda is not naïve about the challenges posed by such an undertaking. He notes that open-mindedness is needed to have true religious dialogue in which one can see the other and develop community. Thus, a religious practitioner must have a dialogic ethos that is not oriented toward self-promotion or criticism of other faiths (Tu & Ikeda, 2011). In this way, religion can avoid blind faith, self-righteousness, and self-engrossment. This is not mere formality, but requires active tolerance. Delighting in each other, active tolerance spurs open-minded dialogue and develops one's compassion and happiness (Unger & Ikeda, 2016).

Examples. In conversation with interlocutors of different faiths, Ikeda points out specific

ways interreligious dialogue can contribute to humanity. With Tehranian, a Quaker with a

Muslim background, Ikeda suggests that one can find the basis for the wisdom of humanity by

looking at both Buddhist and Islamic traditions (Ikeda & Tehranian, 2004). With Unger, an

Austrian cardiac surgeon and Christian who headed an organization that holds interfaith

dialogues, he shares three commonalities between Buddhism and Christianity (Unger & Ikeda,

2016). He further notes that such a dialogue can counter the materialism of the age, and that

Buddhism can play a role in facilitating a dialogue between Islam and Christianity. Ikeda

discusses with Yalman, a Hindu who studied Buddhist practitioners in Sri Lanka, the way

dialogue has been necessary there because of the diversity of religions (Yalman & Ikeda, 2009).

Similarly, with Wahid, a Muslim and the first democratically elected president of Indonesia

(Wahid & Ikeda, 2015), he comments on the way various religions are able to coexist in

harmony, thanks to a tolerance that supports interfaith dialogue and refuses to accept injustice. In

this way, Ikeda gives specific examples to his interlocutors as well as the readership.

Dialogue within and by the SGI membership. A third type of dialogue Ikeda espouses

is dialogue within the SGI organization, which he sees as a concrete implementation of value-

creative dialogue in local communities (see Goulah, 2012, 2013; Goulah & Urbain, 2013).

Creating a space for dialogue. In an early dialogue with sociologist of religion Bryan

Wilson (Ikeda & Wilson, 1984), Ikeda describes the SGI discussion meeting movement as one

that depends on person-to-person dialogue to foster a revolution in awareness of the other. He

points out that in Buddhism, the primary relationship between people and not between a person

and a deity, thus discussion meetings are the focal point of SGI activities where everyone can

come to understand each other. Ikeda further notes the diversity seen at SGI discussion meetings

in the United States as an example of the possibility of mixed-race worship, noting the equality is a major tenet of Buddhism.

In later dialogues, Ikeda elaborates, explaining that discussion meetings are a place for open-hearted dialogue, where members and guests share personal stories, joys and struggles and inspire one another (Abueva & Ikeda, 2016; Garrison et al., 2014). The discussion meeting is a place where ordinary individuals can deeply connect and revive their lives. He notes that Makiguchi believed that a small discussion meeting was better than a large scale lecture, because it provides an opportunity to communicate about life's problems (Garrison et al., 2014). Discussion meetings are also a place to develop "the capacity to overcome egoistic trappings, engage in human revolution, and create unity" (Abueva & Ikeda, 2016, p. 137). It is also where the overall goals of peace, culture, and education can be promoted at the grassroots level (Boulding & Ikeda, 2010).

From local to global. Buddhist dialogue takes as its starting point the happiness of everyday people. The mission of Buddhist practitioners is to disseminate widely a way to transform oneself and others through dialogue. The efforts that take place across the globe foster mutual learning about other nationalities, cultures, ethnicities, and art. These efforts cultivate the kind of tolerance and contribution to community that nourishes the universal humanism Buddhism aims to develop. Ikeda views this as a manifestation of the Buddhist vow to encourage peace and coexistence as is stated in the SGI Charter (Unger & Ikeda, 2016). Open dialogue that does not lose touch with Buddhist convictions aims for harmony, not homogenization, but also confronts forces that reject dialogue and seek to control others through authoritarianism (Tu & Ikeda, 2011). In the local space where participants can speak frankly, a basis for the development of democracy can be found (Wahid & Ikeda, 2015).

Student-Teacher Dialogue. In addition to inter-civilizational and interreligious dialogue and dialogue within the SGI, Ikeda also talks about dialogue between teachers and students. Although Ikeda founded a school system, he does not consider himself to be a specialist in education and he stays out of curricular matters; but he does speak about the importance of the teacher-student relationship. He writes that education is fundamentally person-to-person communication and the interaction, as Plato suggested, is a highly spiritual activity (Wickramasinghe & Ikeda, 1998). To Lawrence Lau, former economics professor at Stanford University and former vice-chancellor of the Chinese University of Hong Kong, he states,

> I stress enough how important an educator is in fostering human beings, which I believe to be a sacred task. The student who encounters a teacher of superior learning and character, a teacher who compassionately interacts with those in his or her care with firm belief in their potential, is indeed blessed. And I agree that dialogue is a crucial form of interactive learning in general. (Lau & Ikeda, 2017, p. 37-8)

Thus, dialogue between student and teacher develops the humanity of both through a reciprocal process of learning and is embodied in the mentor-disciple relationship in Buddhism.

Value-creating education. Ikeda sees the essence of education as a refinement of personality for both the teacher and the student while seeking truth through dialogue, which fosters real learning on a deeper level than mere knowledge acquisition. As Ikeda writes,

> Regarding each young person as an individual and, through sincere engagement with that individual, communicating something to him or her is perhaps more basic to education than the mere transmission of knowledge; but contemporary education has let that all-important human factor fall by the wayside" (Wickramasinghe & Ikeda, 1998, pp. 202-203).

Dialogue between teacher and student makes objective knowledge useful and enables each to overcome individual egoism. In addition, a fruitful dialogue between teacher and student stimulates vitality, courage, compassion, and wisdom needed to face adversity (Ikeda et al., 2003).

Learning together dialogically. A teacher can share in the students' quest for truth through dialogue. Ikeda elaborates in detail in his dialogue with Simard and Bourgeault (Ikeda et al., 2003). He argues that education should not be defined as control of students by teachers. Rather than a unilateral approach, education should be a dialogue between teacher and student, a reciprocal process in which teachers learn from students as well as students learning from teachers. For example, at Soka University of America, classes are small and faculty know students by name, employing "a warm, face-to-face dialogic method of instruction" (Cox & Ikeda, 2009, p. 79). This two-way communication in which both teachers and students give and receive brings out value in everyone. Thus, dialogue is essential to teacher-student value creation.

The Process of Value-Creative Dialogue

Themes regarding the process of value-creative dialogue included the role of difference, mutuality and understanding based on equality, listening and openness, and other requirements.

Mutuality and understanding based on equality. Dialogues require informality, warmth, and openness, stressing our shared humanity. They are most productive "when they are incandescent, person-to-person exchanges of opinion" (Galtung & Ikeda, 1995, pp. 39-40). The creative, spiritual act of dialogue is likened to a dance and "a kind of music created among human spirits" (Hancock et al., 2017, p. 1). This dynamic exchange based on good will is candid and sincere, and furthermore, when motivated by a commitment to the absolute value of each

individual, it is an opportunity to take action to encourage and heal others (Galtung & Ikeda, 1995; Marinoff & Ikeda, 2012). As has already been noted above, a dialogue based on equality is not only mutually enriching, it fosters mutual understanding.

Mutual understanding. Dialogue is a means for coordinating diverse values while maintaining a regard for the dignity of human life as the most fundamental value. Learning about each other through dialogue, mutual trust develops and mutual understanding emerges. Together one can arrive at truths. This starts with respect and sincerity. The trust that develops triggers advancement, which Ikeda believes is increasingly important in an era when individuals feel increasingly impotent and doubt the power of dialogue. Dialogue can serves as torch that illuminate our surroundings and each other, enabling us to unite and move forward, even when hope and idealism seem lost (Cox & Ikeda, 2009; Tu & Ikeda, 2011; Wahid & Ikeda, 2015). However, in order for such understanding to be reached, we must use dialogue to shift from self-righteousness, dogma, and hierarchy to equality, respect, and self-reflection.

Avoiding self-righteousness through dialogue. In several dialogues, Ikeda expresses the following sentiment: "Without dialogue, human beings are fated to go on travelling in the darkness of self-righteousness. I firmly believe that dialogue is the light that can illuminate our steps and help us find the path we ought to follow" (Yalman & Ikeda, 2009, p. 114; see also Tu & Ikeda, 2011; Unger & Ikeda, 2016). In dialogue, we can see ourselves rather than falling into the trap of self-righteousness. Dialogue enables us to regard the other not as an inferior who must be convinced but as someone to esteem and learn from (Tu & Ikeda, 2011). In contrast to dialogue, a debate in which one seeks to get the better of others demonstrates a desire for domination (Galtung & Ikeda, 1995), which some see as a more masculine approach to power. Ikeda notes that in contrast, feminine power is more rooted in sharing, dialogue and

understanding (Ikeda et al., 2003). Dialogue is a way to avoid both the "forced uniformity imposed by a single fixed set of values, or…an uncontrolled process of disintegration" (Ikeda & Tehranian, 2004, p. xiii). Even when an immediate solution cannot be found, through dialogue, we can tap into our latent wisdom. Difference is key to this value creation.

   Role of difference. Ikeda mentions the role of difference in many of the dialogues when he discusses dialogue with his interlocutor. Ikeda emphasizes that it is important to avoid the forced uniformity and hierarchy that is implied by the tradition of Euro-Western humanism (Ikeda & Tehranian, 2004), but at the same time, it is necessary to transcend differences for the sake of peace. Thus he elaborates on the value of difference and diversity in both perceiving universal values and in creating value. First, one must conquer an excessive attachment to difference.

   Attachment to difference. As Ikeda remarks, encountering someone different makes us uneasy, even if intellectually we value equality (Cox & Ikeda, 2009). Thus, in order to have candid dialogue, we must conquer our attachment to difference. In fact, Ikeda argues that absolutist ideology is a Procrustes bed that forces individuals to conform or be subservient to a system (Ikeda & Tehranian, 2004). Ikeda draws on Shakyamuni Buddha as an exemplar of overcoming such attachments. He points out that Shakyamuni was able engage in dialogue because he was free from dogma and prejudice (Hancock et al., 2017). Understanding that attachment to distinctions is inside, not outside, we must overcome discrimination or unreasonable fixation on difference in our own hearts in order to have free, open dialogue. This does not mean that differences should be eliminated, however. By respecting our unique differences, we can both make new discoveries and enhance our own qualities (Hancock et al., 2017). In addition, differences are valuable opportunities to learn and grow together (Garrison et

al., 2014). By engaging in dialogue with other people and cultures, we can see that everyone is human, and perceive reality more truthfully than when we look only from our own narrow perspectives (Wahid & Ikeda, 2015).

Respect differences and seek common values. According to Ikeda, in dialogue, we can learn from even those who oppose us, so a willingness to admire differences is essential to dialogue. We can influence each other while still maintaining individual identities and avoiding standardization (Boulding & Ikeda, 2010, 2010). It may take hard work to appreciate cultural differences, but we must do so to prevent differences from leading to violence. Diverse peoples can eliminate prejudice and fear and reach mutual understanding if they have dialogue and seek out elements in common. Eternal values can emerge among the particularities of differences, revealing the spiritual values that underlie all great civilizations (Cox & Ikeda, 2009). It may require wisdom and patience to bridge disagreements, but if we are willing to talk, we can find common ground on issues of coexistence and peace. By listening carefully, we discover deeper levels in others, experience, self-discovery and broaden our thinking, leading to new horizons of cooperation (Cox & Ikeda, 2009). This leads to the creation of value.

Difference brings forth creativity. Ikeda views creativity as an inherent function in dialogue. Through respect, listening, and patience, we can create value. Difference is what allows this creativity to manifest. By listening to others' stories with an open heart, we learn from the wisdom conveyed in a different narrative. This stimulates our creative capacities. He writes,

> …a fruitful dialogue is one with someone with whom one has close contact; it begins
> with frank and open discussions and develops as the discussions progress. Through the
> honest expression of strongly voiced opinions, in time one arrives at a new way of

creating value. And if progress continues, a new foundation for the dialogue between

civilizations is arrived at, and new hope for a century of peace will be born. (Tu & Ikeda,

2011, p. xiii)

A civilization that embraces dialogue and the globalization of universal human values will turn

diversity into an advantage. In dialogue, differences are not obstacles but are enriching

expressions of society that motivate continued exploration and bring the world closer (Krieger &

Ikeda, 2002). By interacting creatively with those who are different, we can build a culture of

peace.

Listening and openness. An essential requirement for dialogue is listening with an open

mind. Ikeda identifies listening as the first step to dialogue, stating that the first step on a journey

toward peace and happiness is dialogue with humble and sincere listening (Radhakrishnan &

Ikeda, 2016). Listening requires an active attempt to understand the other, self-reflection, and

openness to create value (Harding & Ikeda, 2013).

An active process to understand the other. Ikeda believes a great dialogist is a great

listener. Dialogue starts with listening, especially listening to the other person's inner voice

(Garrison et al., 2014). Ikeda reminder readers that the Stoic philosopher Zeno said we have two

ears and one mouth, so we should listen twice as much as we talk. Ikeda writes that in dialogue,

"we must have antenna tuned to the other's real meaning, considering how did they came to think

as they do, what are they trying to convey, and whether their real intentions been verbalized"

(Garrison et al., 2014, pp. 190-191). Ikeda points out that this is not a passive process, but an

active effort not to force one's own views and to understand the views of the other (Unger &

Ikeda, 2016, 2016). This process teaches self-restraint and humanitarian competition.

Openness and self-reflection. By putting ourselves in the other's shoes and avoiding the imposition of our own version of wisdom, listening helps us move forward on the long-term endeavor of dealing with poverty and injustice (Boulding & Ikeda, 2010). Listening opens the heart and demonstrates respect to the other, which generates inspiration and creativity. Thus, an open-hearted character is required in value-creative dialogue (Harding & Ikeda, 2013). In addition, when we listen, we must not only understand the other; we must also listen to our inner voice. As Ikeda writes, "Tolerance entails listening to our inner voice of conscience. It is dialogue with both other people and with the self in a ceaseless inquiry into the possibility of one's prejudice and self-interest" (Unger & Ikeda, 2016, p. 44).

Other requirements for dialogue. Mutual trust, perseverance, respect, equality, and freedom are all interconnected concepts that Ikeda outlines as necessary for dialogue.

Mutual trust and perseverance. Ikeda asserts that trust is a prerequisite to understanding through dialogue (Ikeda & Inoue, 1981). With a trusting friendship, misunderstandings and antagonism can be eliminated. Trust can be built when we determine that we can communicate with the other no matter who they are. With that kind of commitment, we can achieve understanding. Although truly hearing is the first step, disagreements still happen, and injustices must not be tolerated. Thus, differences must be discussed persistently until understanding is reached (Boulding & Ikeda, 2010). As Ikeda states, "Gradualism and persevering dialogue are essential to the creation of new, universal-humanistic values" (Athayde & Ikeda, 2009, p. 65).

Respect, equality, freedom and will. Ikeda points to Habermas' ideal speech community, noting that there is an absence of force and the presence of equality of all dialogue participants. Only when dialogue is conducted among equals can we speak the truth and engage in real communication (Ikeda & Tehranian, 2004). True tolerance means not just listening, but

respecting and engaging the other to find common ground and learn from the other's strengths. When looking at strategies for effective dialogue, a common thread is that they all depend on respect. Thus, dialogue requires human will to speak with the determination that success depends not on the other but on us. Speaking from a position of equality and respect, we must set aside fear and courageously open our heart (Hancock et al., 2017).

Outcomes of Value-Creative Dialogue

Ikeda points to several outcomes of dialogue that can be considered value-creative. These themes are interconnected, each one enhancing the other. Although I did not code enjoyment of dialogue as a separate theme, it should first be noted that Ikeda views value-creative dialogue not just mutually enriching, but also pleasurable, meaning that it creates the value of aesthetic beauty. In fact, Ikeda goes so far as to call dialogue "the greatest joy in life" (Tu & Ikeda, 2011, p. 1). Second, it should also be noted that underpinning all the outcomes is the mutuality that fosters mutual enrichment and mutual understanding. Because those qualities have already been discussed under the theme of the process of dialogue, I do not reiterate them here. The value-creative outcomes of individual benefit and social good I remark upon here include democracy, education, peace and nonviolence, human becoming and human revolution.

Democracy. Ikeda argues that democracy begins with dialogue. From the Greek polis that used dialogue to govern, to the grassroots democracy of lively town-meetings of John Dewey's experience, "scenes of dialogue represent democracy in microcosm" (Wider & Ikeda, 2014, p. 118). The path to democracy is found through patient, persistent efforts in dialogue with each other, and democracy evolves when young people are engaged in dialogue and take steps for meaningful change.

Most of Ikeda's comments on democracy and dialogue stem from his dialogue with John Dewey scholars Jim Garrison and Larry Hickman (Garrison et al., 2014). In their conversation, Ikeda noted that dialogue is the essence of democracy. Dewey regarding dialogue and democracy a necessity for the growth of the human spirit and to create a happy society. We need creative democracy in order to build a foundation for a harmonious society in which each person is respected equally and can manifest their full potential. Even though Dewey's philosophy is sometimes criticizes as too optimistic, Ikeda comments that history has shown that "the logic of force cannot bring true peace and coexistence….This is why I go on loudly proclaiming courageous dialogue as true human victory" (Garrison et al., 2014, p. 191). Dewey also manifested his philosophy by practicing broadminded dialogue, which Ikeda marks as proof that he was a true philosopher.

Peace and nonviolence. Ikeda frequently identifies dialogue as the opposite of force and violence, arguing that refusing dialogue is related to violence (Radhakrishnan & Ikeda, 2016). Dialogue employs soft power to move society away from power clashes and suspicion (Unger & Ikeda, 2016). Ikeda cautions us not to abandon nonviolence for the sake of pushing reality in our preferred direction. He writes, "Abandoning dialogue is tantamount to abandoning our trust in humanity. All that then remains is logic of force. Violence and force bring hatred and retaliation, from which arises more violence, permanently preventing peacebuilding" (Garrison et al., 2014, p. 191). Dialogue can unite us in opposing the evil that is divisiveness (Gorbachev & Ikeda, 2005). Even though it seems roundabout, dialogue is the most effective way to create peace (Aitmatov & Ikeda, 2009; Ikeda & Wilson, 1984; Krieger & Ikeda, 2002). Since we are all living on the same planet, we have no choice but to use dialogue to win trust and resolve conflict.

Ikeda identifies a number of ways dialogue contributes to peace. By winning trust, dialogue can resolve conflict. Through dialogue we can inspire and share the desire for peace, cultivating tolerance that is open to other cultures rather than fueling a perception of cultural superiority (Ikeda & Tehranian, 2004). Dialogue is a path of compassion and courage, and it can bring justice by harmonizing the rich and the poor to change unjust structures in society (Diez-Hochleitner & Ikeda, 2008). Dialogue can establish a foundation for peace by nurturing the next generation, teaching nonviolence as an alternative to force as a part of global citizenship education (Garrison et al., 2014). These efforts create a nucleus for building a dialogical civilization.

Human education. In his dialogue with Harvey Cox, Ikeda remarks upon Freire's assertion that education is a dialogue in which learners converse rather than receive static knowledge (Cox & Ikeda, 2009). Ikeda points out that knowledge transmission does not create sensitive and creative beings. On the other hand, grappling with one's circumstances produces the wisdom of value creation (Vitier & Ikeda, 2013). This is because truth is something determined subjectively and dialogically, acquired from within, and then employed wisely through action. Ikeda further argues that dialogue can be fostered when education is done in small groups because it allows in-depth communication to occur (Garrison et al., 2014), allowing for limitless value to be produced through person-to-person dialogue. In open dialogue, we can learn from our differences and grow together, which is indispensable for discourse on peace. Furthermore, cultivation of world citizenship can be fostered by education that supports dialogue between traditions.

Dialogic education is important to critical thinking. Education that encompasses all human endeavors will nurture people's spirit to criticize intolerance and dogmatic inhumanity;

hence, Ikeda points out that although we must not criticize what we know nothing about, we can avoid blind faith if we base learning on the speech of the wise (Wickramasinghe & Ikeda, 1998). All nations must have an open spirit of education to resolve differences rather than encouraging fanaticism that threatens to use force over trivial differences. In other words, education can encourage critical dialogue in which we balance freedom of speech with restrictions on expressions of violence (Unger & Ikeda, 2016).

Human becoming and human revolution. Another value-creative outcome is the process of becoming fully human. Dialogue connects us, allowing us to discover our common humanity and making us fully human. As Ikeda states,

> We are not fully human at birth. Only through the training we receive in the sea of language, the sea of dialogue that constitutes our cultural heritage, do we acquire knowledge of ourselves, of others, and become fully human. In this sense, it can be said that dialogue is what makes us truly human. (Marinoff & Ikeda, 2012, pp. 104-105)

Dialogue brings out our inner strength, virtue, and happiness. On the other hand, rejecting dialogue is rejecting our humanity.

In addition, dialogue stimulates our inner revolution. In dialogue, we seek to change the self, not others; thus, an encounter with an unknown self can be revolutionizing. We can bring out our positive aspects and examine the negative ones to see them more objectively. Human revolution not only transforms oneself. "The spirit of dialogue generates the mutual process in which changes in ourselves produce changes in others" (Radhakrishnan & Ikeda, 2016, p. 170). Through dialogue, we can encourage a change of hearts and minds and thus change the world. We can melt the icy walls of mistrust and learn together as friends in the orchid room. The SGI daily practice is such a dialogue for human revolution.

Conclusion

In this chapter, I also surveyed 40 of Daisaku Ikeda's 43 English language published book-length dialogues. I looked at their emergence over time and considered how his discussion of the topic of dialogue appeared and changed over time. In addition, I presented my findings from an inductive thematic analysis of Ikeda's dialogues, examining the themes that I identified regarding Ikeda's philosophical perspectives on value-creative dialogue. Clearly Ikeda has chosen to publish a large number of dialogues for a reason. I chose to do a thematic analysis of his dialogues because I myself wanted to gain an understanding of this body of work to see if it could give me insight into Ikeda's journey of dialogue and into the ethos of value-creative dialogue that inspired him, and in turn, inspired me.

What happened to my understanding as a result? First of all, I have a much better appreciation of the scope of Ikeda's dialogues, including who Ikeda's interlocutors were and how the dialogues developed over time. I had not realized initially how many of Ikeda's interlocutors were from Asia. In addition, the large proportion of dialogues that took place with interlocutors from Russia, China, and the US seems to align with Ikeda's focus on citizen diplomacy in the decades of the Cold War (Teranishi, 2013). I also noted that Ikeda's stated purposes were consistent with his Buddhist humanist values, his experience of human education in the mentor-disciple relationship, and his a desire to create aesthetic beauty, personal gain, and social contribution, as averred by Goulah (2012). I saw that the theme of dialogue, as well as specific subthemes regarding the process and outcomes of dialogue emerged and became more prevalent as Ikeda continued to have dialogues, which may indicate Ikeda's own increased awareness of, and ability to articulate, aspects of value-creative dialogue to his interlocutors and his readers.

If it is the case that Ikeda sees dialogue as an act of value creation, as Goulah (2012) averred, how does dialogue create value and what kind of value does it create? My findings suggest that Ikeda's stated purposes for conducting dialogue indicate an intention to create value in multiple ways. Ikeda enjoys dialogue, and he desires to grow personally, learn from his interlocutors, and become a global citizen through dialogue. These purposes demonstrate the values of aesthetic beauty and personal gain. Ikeda also wants to find solutions to contemporary global crises through dialogue. The means to do so for him does not start with systemic change, but with discovering the humanity he shares with his interlocutors and by finding a common spiritual basis through dialogue. It is evident that the publication of the dialogues is the means for these explorations to create social good, because, as he explains, Ikeda uses dialogue to share dimensions of the human experience in a way that is accessible and can give hope to readers, especially young people.

Ikeda's comments about the thinkers and philosophies that have confluences with his ideas demonstrate Bakhtin's (1981) conception of utterances that are repopulated with the speaker's intention as part of a continuum of meaning. In the case of Ikeda's dialogues, these utterances are passed on to the readership, who can then repopulate them with their own intention. This suggests an interconnected chain of value creation that is passed on through the mentor-disciple relationship as an act of human education from Ikeda to his readers, embodying Ikeda's call for education that produces "limitless value" (Garrison et al., 2014, p. 172) through person-to-person dialogue.

Regarding the types of dialogues Ikeda describes, it stands to reason that he talks most about inter-civilizational and interreligious dialogue, given that his efforts cross civilizational and religious boundaries. These dialogues create value for his readers by introducing them to

civilizations, religions, and thought they might not otherwise be aware of. His regular mentions of dialogue as manifested within the SGI discussion meeting demonstrate, however, that Ikeda also considers value-creative dialogue to be something that can be done on the local level. In that vein, Ikeda's comments on the process of dialogue create value for readers who seek to incorporate value-creative dialogue into their own lives. Ikeda's explanations of value-creative social and personal outcomes such as democracy, education, peace and nonviolence, and human becoming provide readers with goals for them to pursue as they attempt their own value-creative dialogues.

There were some trends I noticed in the dialogues that did not fall into the categories I searched for in this study and could be examined in later studies. For example, I noticed evidence of the role of the Soka school system in Ikeda's relationships with his interlocutors and I suspect that the Soka school system has played a role in fostering Ikeda's dialogues. Also, the ways that Ikeda connected with his interlocutors are sometimes, but not always, explained, and that could warrant further investigation. I also noticed what seemed to be a change in emphasis regarding which rhetorical moves were used in older dialogues in comparison to more recent ones, and such an investigation might yield more information about how Ikeda's ethos and practice of value-creative dialogue changed over time.

Now that I have considered the results of both the scope and the themes of Ikeda's published book-length dialogues, I move from theory to practice by investigating the phenomenon of value-creative dialogue in my dialogues with my friend and colleague Michio. In the next chapter, I apply the themes discovered in my analysis of Ikeda's dialogues to transcripts of 23 dialogues I recorded for a span of over three years.

CHAPTER 5: THEMATIC ANALYSIS OF MY DIALOGUES WITH MICHIO

In this second chapter of findings, I apply the framework for value-creative dialogue that I developed inductively based on findings from my analysis of Daisaku Ikeda's dialogues to deductively analyze my own dialogues with my interlocutor Michio. I looked for portions of conversations that indicated:

1. The purposes of our dialogues;

2. The types of dialogues we had;

3. Outside interlocutors and scholars we read who influenced our conversations;

4. The dialogue process; and

5. The value-creative outcomes we pursued.

After I identified comments that aligned with these themes, I organized each theme inductively to identify subthemes. Some of the subthemes aligned the ones in Ikeda's dialogues discussed in Chapter 4, but others did not. Thus, I did not restrict myself to the subthemes found in Chapter 4.

Because my own narrative was already included in Chapter 1, before I share the findings from my thematic analysis of my dialogues with Michio, I introduce a narrative of Michio's first years of teaching. This narrative is based on our first two recordings, which were not dialogues, but were two interviews with Michio I did for a pilot study of teachers familiar with Soka education. After that, I share my thematic analysis of our dialogues using quotes to support my findings and making connections to relevant literature.

Michio's Narrative Teaching Journey

Through interviews I conducted in May of 2014 (Interviews A and B), Michio shared the beginning of his transformation from a teacher who focused on knowledge transmission to one who cultivated knowledge according to Makiguchi's value-creating pedagogy. In these

interviews, I asked Michio about his educational experiences as a student, his early years as a Japanese language K-8 teacher, and his development as a value-creating educator. Here I summarize relevant portions of those interviews.

Mastering Behavior Management

Michio's early years in teaching focused on managing student behavior. He used to approach teaching as a one-way street, or what Freire (2018) termed the banking model. He became successful at behavior management, but he knew something still was not right about his teaching. He explained,

> *I could not establish a relationship with my students. I couldn't. I didn't know how….My students would talk to me when they said they had an answer. I ask a question, they answer it, I answer back. That was the form of communication. It's ridiculous now, but that's the only mode I knew.*

He had not been trained in his preservice education to know how to establish relationships with his students and did not know what to do when students did not follow his instructions. He knew something was wrong because his students used to go to the bathroom to get out of class.

> *I feel like I am losing a battle against the kids. So I shouldn't be losing. I have to win on this one. So I have to bring my principal in on this case. And my principal has my back…so I can win the battle. But still there's some part of me that says something is not right about this….But my college courses and student teaching didn't give me any training for this kind of situation.*

He was not only disappointed in his students' lack of interest; he was also dissatisfied with his students' language performance.

Confronting His Students' Inability to Use Japanese

While Michio eventually learned how to manage student behavior during his first few years of teaching, he was still not satisfied with his teaching experiences. For example, when he took his students on field trips to a Japanese hamburger restaurant, they could not order anything using Japanese. He realized,

> *They are afraid they are going to say something wrong. They are afraid they don't know stuff. And I said, "You know this thing. You can do this." But they couldn't. So, okay. They are getting A's, but they are so afraid to order just one value meal….There's a disconnect here. What did I do wrong? Because clearly I didn't do right. There's something about my grade that doesn't reflect actual performance….And that's when I started really thinking deeply about my teaching. What is learning? What is language learning? Maybe I should change more.*

So Michio tried implementing activities in an activities book for foreign language teachers that he read with his language department. He played games, did skits, and celebrated cultural festivals, but he still struggled. He asked his colleagues, "What is the sign of cultural proficiency?" The students had fun putting vegetables on their necks and running around a Mexican hat for Cinco de Mayo and making masks for Mardi Gras, but "it was just not effective learning. So I stopped doing that. But I did not know what else to do."

Coming to DePaul

Michio began taking master's classes at DePaul University in Bilingual and Bicultural Education. Through his coursework, he found that he could finally articulate what was wrong in his classroom, although he still wondered, "What is learning? What is proficiency?" In his theory

class with Dr. Goulah, he struggled because he was not given the right answers. Michio found

that he was expected to make a claim of his own, and back it up with theory.

> *And I just couldn't do it. I sent [Dr. Goulah] an email stating, "I don't know how to do*
>
> *this, and why can't you just tell me what I have to know, and I will do it well for you. Why*
>
> *are you doing this to me?" Goulah's like, "Michio, you are a good student. I know you*
>
> *read very well. You are a deep reader. Keep reading." And that's what he said to me.*

This was not the instruction Michio had expected, and it disrupted his usual ways of

understanding education. He explained, "The way I thought how to learn things is no longer

working. I have to read and construct arguments. I have to rethink what is proficiency as a

teacher. I thought I was a proficient teacher already. Maybe I'm not."

Having to rethink what he understood and took for granted about learning was eye-

opening. Before taking classes at DePaul, Michio could not define creativity or critical thinking.

Then he learned about epistemology and ontology, and realized he had been operating out of a

positivist paradigm because he had been thinking that knowledge was something that simply

needed to be transmitted to students. As a result of his classes, he started making a shift toward

social constructivism, looking at knowledge as something that his students had to construct out

of experience. After taking *CS489 Creativity and Critical Thinking* in which we studied

Vygotsky, Bakhtin, Makiguchi, and Ikeda ("those four guys really did it to me," he recalled),

Michio began reading Tsunesaburo Makiguchi's ten volumes in the original Japanese, and also

read thinkers Makiguchi drew on, like Kant and neo-Kantians Herbart and Rickert (Okamura,

2017). He became convinced that learning started with direct observation.

> *Finally, I started figuring out, "Oh, this is what it is. This is how we know. This is what*
>
> *knowledge is, what it means to know something…." When we say we know the truth, this*

is what we know is truth. It's not what Plato understood, or what Aristotle is talking

about, absolute truth. Truth is something we construct in our minds. Truth can be

reviewed, and reevaluated, redesigned, as we get more discovery. The learning has to be

from direct experience.

He realized that his students had to recognize the value of knowledge through cultural activities.

"So that was a last blow to my change."

Implementing Value-Creating Pedagogy

He began paying more attention to his students, and used what they valued for his

curriculum. He would ask them what they liked so he could become familiar with their value

systems, and then he found ways of incorporating their interests in his lesson plans. He found

that they began enjoying his classes more. His classes became fun and he no longer had to force,

coax, bribe or coerce his students. "I now become a supporter of what they [my students] want to

do." He explained that even at the end of the school year when the eighth grade students became

restless and difficult to manage, they were still enthused to come to Japanese class. Michio

believed that without his students, "I wouldn't be who I am right now." The fact that his students

no longer resisted his classes but participated willingly,

> *…is really encouraging for me to keep doing what I am doing. I think I'm doing the right*
>
> *thing….They value themselves being part of Japanese culture. But that means they, their*
>
> *value systems have changed….Without my students, I don't think I am who I am….I think*
>
> *we are on the right track now.*

At the time of these interviews, Michio had begun designing his lessons according to

Makiguchi's knowledge cultivation model, beginning with his evaluation of his students' current

knowledge and value as mentioned above, then moving to direct observation, apperception, and

evaluation, and finishing with application (Okamura, 2017). He started each 9 or 10 week quarter by creating opportunities for students to directly observe what would considered valuable in whatever field of endeavor they were focusing on that quarter, whether it was making sushi, folding origami, conducting a tea ceremony, or playing volleyball. "They have to see the existing value. The direct observation of already existing value means how the pro does their job…how veterans create value in doing something." The students then try the activity themselves. After some time, they apperceive the normative cause and effect principles needed to create value, become more confident in the required skills, and can routinize the activity. Then, toward the end of the quarter, they would "make the activity their own" by putting their own touches on it, this being the application part of the project. If they made rice balls, they would invent their own rice balls, create a restaurant with a menu they designed, and make their rice balls for other classes. All these activities were conducted in a way that students had to acquire Japanese to participate, but in a natural way that followed Makiguchi's system of value-creating pedagogy.

Michio found that as a result, his students started acting like they had membership in a community, rather than being visitors to a foreign language class. Like Pokémon lovers get together and play Pokémon games, or sushi makers have shared understanding of what is good sushi, his students began to identify as members a community of tea ceremony participants, for example, knowing how to spin the bowl, how to pass the bowl, paying attention to all the details that are valued in the tea-making community. They used Japanese language in their own way to fulfill their purpose. In the language of Bakhtin (1981), the "authoritative discourse" from the teacher became an "internally persuasive discourse" in which students used language for their own purposes. The degree to which his students experienced becoming a member of a social group was evidence of their ability to create value, and this is how he gauged the success of his

lessons. Makiguchi's value-creating pedagogy gave him a systematic way of helping his students construct knowledge, profoundly transforming his teaching practice.

Turning Toward Dialogue

Our dialogue recordings began four months after these interviews took place and two years into our friendship. In the rest of this chapter, I share my findings related to the five themes of purposes, types of dialogue, influences, the process, and the value creative outcomes in our dialogues. (Note: The dialogues are numbered in chronological order and are listed in Appendix D, Table 1, along with Table 2, which contains the data from our dialogues.) Using each of these themes as an organizing lens, I referred back to my original question, "How does an ethos of value-creative dialogue shaped by Ikeda's philosophical perspectives and practice manifest value-creative outcomes for two teachers who seek to apply it to their own learning and educational praxis?" With that question in mind, and looking at the five themes I indicated from Chapter 4, I determined the following findings:

1. Value-creative dialogue is a volitional effort to investigate ways to create personal benefit and social contribution that is appreciated not only as a means to create value, but as an end in itself.

2. Value-creative dialogue is not done in isolation but is part of an interconnected sociocultural context.

3. Value-creative dialogue is relevant to, and meaningful for, the individual interlocutors' contexts.

4. Value-creative dialogue is characterized by an ethos of curiosity, equality, respect, trust, openness, and listening.

5. Value-creative dialogue produces value-creating outcomes of aesthetic beauty, personal gain, and social good through changes in thinking and understanding that result in inner transformation which then improves the environment and relationships.

Next, I connect each of the five themes with the five findings.

Purposes of Value-Creative Dialogues

Finding #1: Value-creative dialogue is a volitional effort to investigate ways to create personal benefit and social contribution that is appreciated not only as a means to create value, but as an end in itself.

By looking at my dialogues with Michio through the lens of the framework I developed in Chapter 4, I first looked for statements regarding the purposes of our dialogues. To determine what constituted "purposes," I looked for incidents or goals or questions that guided our dialogues. In other words, I looked for indications of what we chose to talk about, and why. I found that the purposes of our recorded dialogues were both specific and general. Sometimes, our dialogues did not have a specific topic or incident that prompted our conversation. At other times, the inspirations for our topics were either something one or both of us was writing, or they were stimulated by something Michio was dealing with in his school or classroom. For Michio, the discussions often centered on application of theory to his classroom. For me, our conversations were a way to think through how I might contribute to scholarship in education. Regardless of whatever precipitated our dialogue topics, we had dialogue because we wanted to discover ways to benefit personally in terms of our own growth and understanding, because we wanted to contribute to the field of education as teachers and as scholars, and because we enjoyed it.

Applying Theory to Michio's School and Classroom

Many of our dialogue topics were prompted by events in Michio's school and classroom, from top down programs like teacher assessment programs and professional development to challenges with parents and student behaviors (Dialogues 1, 2, 7, 13, 15, 22). In Dialogues 2 and 15, for instance, we talked about teacher conversations with parents, and in Dialogue 22, we discussed problematic enforcement of dress code policies in his school.

We also discussed classroom strategies that could resolve some of the pedagogical questions Michio was asking himself. For example, in Dialogue 2, we processed together Michio's experience of listening to Peter Gray and reading his book (Gray, 2013). Michio shared his struggle to give students opportunities to participate in the planning of the curriculum while still making sure his students learn the necessary vocabulary. As a result, I shared progressive classroom strategies I was familiar with as Michio grappled with the implications of Gray's work for his teaching practice. For example, I suggested the students come up with their own list of vocabulary words they want to learn, but his concern was that he wouldn't know how to devise assessments for such individualized learning. I asked him, "Why can't they make their own goals? You could assess that they accomplished their own goals." He responded, "That's not going to sell in a standards-based assessment system right now we're doing. That's part of the public education. I don't think I can do that one yet." I challenged him on that, stating, "Who's going to know? I know you. You do whatever you want," to which he responded, "True. That is true." Then I shared how I was working with students at my school who wanted to learn Japanese. We were using my textbook from my DePaul Japanese class, and the book had dialogues with questions like, "What college are you from?" and "What's your major?" One of my students responded that she was not interested in learning those phrases. She explained, "I'm not going to learn those vocabulary words because I'm not in college. I don't need those words."

In this way I gave Michio a concrete example of taking into account a student's internally persuasive discourse, as Hatano (2009) argued. Michio acknowledged that my student was right, and then the conversation continued along those same lines as we brainstormed together ways Michio could modify his classroom based on what he had learned from Peter Gray. We did not come to any conclusions, but together we searched for ways to create value as I learned more about his perspectives and challenges, and he learned more about some of the ideas and experiences I had.

Several recordings were initiated after I began volunteering in Michio's classroom and took place during breaks. In those dialogues, we processed incidents that I had observed or had taken part in. For instance, one important conversation happened after I observed and jumped in on a discussion between Michio and a student (Dialogue 7, see discussion below); others began after a classroom interaction that I had observed and asked about (Dialogues 10, 13, 17). For example, Dialogue 13 took place after Michio had sent a student (B.) into the hall because he was disruptive. Michio had asked me to sit with B. and go through his Japanese character flashcards. I proceeded to have a long conversation with B.and I found out many things about his family and his interests. Afterward, Michio and I talked about what had happened and I brought up the notion of student endorsement of activities (Deci & Ryan, 2002). I expressed my opinion that education should require the consent of the student. I pointed out that B. might be doing the required memorization, but without his endorsement of the activity, he would not necessarily benefit in the long run. Michio responded, "…that's the wisdom you're bringing to the table. Who is going to talk about the consent of B.? You're the only one in my life who talks about B.'s consent." He followed up by remarking that "…we can't fix anything unless we start talking about these issues….The common discourse about B. is, 'You just have to do it.'" These

examples indicate that one purpose of our dialogues was to process and evaluate classroom and school practices that were immediately relevant to Michio at his job in light of the thinkers we were reading. In addition, they illustrate an awareness emerging because we were engaging in dialogue. Dialogue was a necessity for us so that we could recognize what we needed to change and thus transform the world (Freire, 2018).

Academic Writing

Several conversations were provoked by various writing projects. In one conversation (Dialogue 4), we recorded the dialogue we used as a basis for the dialogic book review we published (Bradford & Okamura, 2015). A number of these dialogues centered on both co-authored and single authored presentations I gave (Dialogues 10, 11, 16, 18, 19) that examined EcoJustice Education and Soka Studies, including an AESA presentation (Bradford, 2016a) and feedback on an unpublished paper we wrote as a dialogue (Dialogue 21). These initiatives were typically taken on by me, and I recruited Michio's participation in the projects or invited his feedback on my thinking. These instances demonstrate my exploration of dialogue as a research methodology, and that one purpose we shared was to enter scholarly discourse. We, like Ikeda, pursued personal gain through dialogue (Goulah, 2012b).

Numerous dialogues over the years were elicited by questions I had about my dissertation that I wanted to talk over with Michio (Dialogues 6, 13, 14, 19, 20, 23). For example, Dialogues 13 and 14 focused in part on my dissertation proposal defense. In Dialogue 13, as I searched for words to articulate what I wanted to do with my scholarship, I shared with Michio how I felt like teachers in conventional schools are "on this crazy treadmill of producing all this stuff, and forcing kids…what a waste of time, what a waste of energy, what a waste of children's childhoods, to be spent doing this every day…pressure, pressure, test, test." I wasn't sure, with

my background as a Sudbury school founder, how my convictions about self-directed education and critique of the conventional system fit alongside my work in value-creating education. Would I be able to make a contribution to scholarship that would make a difference to the teachers and students who experience this "treadmill"? I asked Michio how he thought value-creating education could make a difference. Michio pointed out that Makiguchi did not oppose the national curriculum or textbooks, but he "fought for a real opportunity to practice, to apply [that] knowledge in a realistic way where kids can find it valuable and meaningful." Then I wondered what he would think about my Sudbury model school. Michio said that Makiguchi was very excited about children's play, and that "He's very fair-minded….I don't think he's going to be opposed to that stuff" because my students "are creating knowledge of valuable effects, by learning stuff that they really need to know." I still wasn't sure how I would find a place in academia. He replied,

> *There's so many teachers who are stuck with this, the mindset that we have to force kids to go through this curriculum, these subjects, these tests, and we have to give them grades….But we don't have to. They'll be okay….So what was going on?....Look at your kids. They're both intrinsic in what they want….What kind of conversational dialogue did your kids have with you or with their friends or with other teachers inside of school, that helped them motivate intrinsically?....Your kids learn something, somehow, without being coerced, but they had dialogue, right?....It's some kind of inner transformation, because you see learning for yourself….*

In this way, Michio pointed out ways our study of Makiguchi's ideas could be applied to my experiences at a Sudbury school, creating, as Ikeda says, "something of new and positive value" (Ikeda, 2009, p. 86).

A little later in this same conversation, Michio explained that our dialogues helped him to "challenge the conventional way of thinking." I started thinking out loud about the multiple layers of my study: the layer of the content of our conversations and our critique of the conventional school system, the layer of our transformation through dialogue, our meta-conversations about the dialogue process, and the way I was being informed through my study of Ikeda's dialogues. I wondered whether our purposes were similar to Ikeda's who hopes to provide solutions to crises of the 21st century through dialogue. I commented that he and I, in our dialogues, "have a purpose of mutual understanding and our own individual growth, but then also through this dissertation, how can the things that we've learned benefit other educators who might read it?" Then Michio asked me questions to clarify my thinking, and we did not reach a specific endpoint, but I was able to formulate a clearer picture in my own mind of what I wanted to do for my dissertation research. This is indicative of the wisdom that can come to light through dialogue, as Ikeda suggests (Goulah, 2012b).

General Statements about Why We Had Dialogues

We also made general comments about why we had dialogue and how, as Burbules (1993) argued, dialogue could serve as a form of inquiry. For us, dialogue meant that we could directly experience and observe how another person thought, suggestive of Bakhtin's (1981) surplus of seeing. We could see ourselves through the mirror of the other in dialogue, thus enabling us to transform ourselves (Ikeda, 2010a). Dialogue helped us recognize value by the other calling attention to it. As Michio stated in Dialogue 7, "Dialogue is critical for a transformation – well, to become a value creator – because we together become better, right? We grow together." I agreed, and he continued,

> *If I don't know what you value, and you don't know what I value, we cannot really together cooperatively, collaboratively create value together….It's not like I just transform myself. It's not like you're doing it. Through dialogue, we transform together.*

I replied, "That was a missing piece of the puzzle for me. That's very helpful." Ultimately, we hoped our dialogues will improve education, not just for ourselves and our students, but for the field. We also expressed the straightforward notion, like Ikeda (Yong & Ikeda, 2013) that we simply enjoyed coming together to talk about the theory and practice of education – it was fun.

Several times throughout our dialogues, I returned to the question, "Why are we having dialogues?" (Dialogues 13, 14, 20, 23). In reply, Michio reminded me that as a part of our conversations, we came to the realization that dialogue is a way of knowing. The back-and-forth process of inductive and deductive reasoning we underwent helped us fine tune our thinking (Dialogue 3). In Dialogue 22, I asked him, "What makes a dialogue a value-creative dialogue? Why is it important to education?" He responded,

> *We come to recognize beauty, gain, or good through dialogue. Especially good. You have to be in dialogue with that person. You can't recognize it by yourself. So, in that sense, value-creative dialogue, especially, shows up when we try to recognize what's good for* us*….Now we have a shared goal to aim for….For me at least, our dialogue always ends up being a, "What can be done in the future in my classroom?" I always see it that way.*

I agreed, stating that for me, "I'm imagining something positive in my writing….Like new ideas, or new ways, or better, deeper ways of being able to express what I'm trying to express." Michio then pointed out that this exemplifies value-creative dialogue because "I can see potential value being created in a different situation. In one way, it's application of knowledge." As Ikeda notes, dialogue leads to mutual understanding, which is a force for value creation (Ikeda, 2010a).

Influences and Confluences

Finding #2: Value-creative dialogue is not done in isolation but is part of an interconnected sociocultural context.

As I did with Ikeda's dialogues, I looked for mentions of people or ideas that influenced us. I found that like Ikeda, we included in our dialogues thinkers who impacted us, other interlocutors (friends, colleagues, and professors) whose ideas were relevant to our conversations, and various readings. This is illustrative of Vygotsky's idea that learning and development take place within the socio-cultural context (Vygotsky, 1978).

Key Thinkers and Ideas

Vygotsky's (1978) zone of proximal development (Dialogues 4, 12), Bakhtin's (1981, 1999) carnival and authoritative versus internally persuasive discourse (Dialogues 4, 6), Peter Gray's (2013) play and the right to say no (Dialogues 1, 2, 4, 16, 17, 18, 21), Makiguchi's (Bethel, 1989; Goulah & Gebert, 2013; Okamura, 2017) value creation, knowledge cultivation, and courage of application (all dialogues), and Ikeda's (Goulah, in press, 2010b; Ikeda, 2010a) concepts of creative coexistence and *kyoiku* as students and teachers growing together (Dialogues 4, 7, 12, 13, 14, 19, 20, 21) were central concepts that grounded our conversations. In addition to these key thinkers, we explored ideas such as Dewey's (2004) shared inquiry and ideal ends and the connection between democracy and dialogue (Dialogues 4, 7, 13, 14, 17, 18, 21, 22), Freire's (2018) *conscientization* and social justice juxtaposed with value creation (Dialogues 13, 14), and intersections between Ikeda/Soka Studies in Education and EcoJustice Education (Martusewicz et al., 2014) topics such as the cultural commons (Dialogues 10, 11, 16, 18, 19). Michio brought up in Dialogue 4 that we do not take into account how we treat our students in our lesson plans. I replied, "Certainly Dewey would want us to be talking about this."

Not only did these conversations impact the choices Michio made in the classroom, they helped both of us deepen our understanding and strengthen our academic vocabulary.

Professors and Classmates

Statements by professors and colleagues at DePaul University and professors on the Ikeda Center advisory board also came up frequently, and we also talked about other professors whose work we had read and with whom we had spoken. Conversations we had had with Ann Diller, Jim Garrison, Larry Hickman, Nel Noddings, Ming Fang He, Hilary Conklin, Gonzalo Obelleiro, Nozomi Inukai, Julie Nagashima, Jeff Kuzmic, and my Writing Center tutor Edward Evins all made their way into our dialogues and became part of our thinking (Dialogues 2, 3, 13, 14, 17, 20, 22, 23). As Bakhtin (1999) would say, we repopulated others' utterances with our own intentions throughout the course of our dialogues. This bears similarity to the way Ikeda's interlocutors become part of his dialogues with other interlocutors (Goulah, 2012b).

For obvious reasons, our professor and advisor Jason Goulah came up most frequently, to the extent that we referred to him as our "third interlocutor" (Dialogue 20). We also discussed ideas we had learned from Bill Ayers and the writers he introduced us to such as Brian Schultz and Crystal Laura (Dialogues 13, 14, 21, 23). Our dialogues would sometimes bring several of these outside perspectives together. For example, Dr. Goulah had asked Michio at one point how he was developing social good in his classroom. Up until that point, Michio realized, he had focused on students creating things they liked (aesthetic beauty), and that benefited them (personal gain), but had not incorporated the aspect of what benefited them as a classroom community (social good) (Makiguchi, 1897). Michio started finding ways to talk with his students about what was good for them as a community. But he also ran into challenges because students "are still run by their personal desire all the time." He wanted to honor the students'

"right to say no" as he understood it from Peter Gray's (2013) work, but had to find a new way to handle discipline. That is when he brought in ideas from Dr. Ayers (Dialogue 21).

> *Ayers, he offers an alternative framework. He stopped calling it discipline. He calls it "learning to live together"....That means you have to listen to others. You have to understand your actions have a consequence to others, so what consequences do you want as a group? "What is good for us is what's good for me." That kind of thinking has to be explicitly spoken and talked about in class.*

In this way, just as Ikeda draws on many thinkers (Urbain, 2010), we also drew on all the thinkers we had read and the people we had spoken to in our dialogues.

Additional Readings

We also introduced each other to various readings that also helped us find ways to create value. Michio taught me about works by James Gee (Gee, 1989) and George Lakoff and Rafael Nuñez (2000) (interviews), and I introduced him to Heron and Reason's (1997) participatory inquiry paradigm, Foss and Griffin's (1995) invitational rhetoric, and Spivak's uncoercive rearrangement of desires (Spivak, 2004. p. 526) (Dialogues 20, 23). In the later dialogues, we talked about Ikeda's published dialogues and the relevance they might have for my dissertation (Dialogues 12, 13, 18). Our discussion of the thinking of these scholars functioned to help us create value as we expanded our ability to become a part of scholarly discourse, to think about education in more nuanced ways, and to apply theory to classroom practice. As Bakhtin and Vygotsky believed (Holquist, 2004; Marchenkova, 2005), dialogue unfolds as we are immersed in our socio-cultural context, and that was apparent in our conversations.

Types of Dialogues

Finding #3: Value-creative dialogue is relevant to, and meaningful for, the individual interlocutors' contexts.

Next, I considered whether any of our dialogues fell under the same themes that Ikeda mentioned in his dialogues, and whether there were any other types of dialogues we had. (It should be noted that these "types" of dialogue were not separate dialogues per se, but were categories we moved in and out of as part of the organic unfolding of a conversation.) While, unlike Ikeda, we did not have any "meta" conversations about types of dialogues, as I looked through the transcripts, I noted that the types of our dialogues fell into a few subthemes. Types of dialogues I identified included:

1. Inter-Civilizational and Interreligious Dialogue,

2. Critical Conversations,

3. Scholarly Discourse,

4. Teacher Talk, and

5. Dialogues about the Student-Teacher Relationship

What became clear as I considered the types of dialogues we had is that they, understandably, were directly related to our contexts, just as the types of dialogues Ikeda has are directly related to his context. Because Ikeda is a Buddhist leader and a school system founder and his dialogues have a global audience, his dialogues are focused on peace, nonviolence, and education. Therefore, it stands to reason that he mentions inter-civilizational and interreligious dialogue, dialogue within the SGI, and student-teacher dialogue. On the other hand, Michio and I are teachers and doctoral students, so the types of dialogues we had for the most part centered on education, although we did touch upon themes of inter-civilizational and interreligious dialogue.

Inter-Civilizational and Interreligious Dialogues

We had only a few of what Ikeda might call inter-civilizational or inter-religious dialogues, but we did occasionally speak about topics like the difference between Eastern paradigms and Western ones (Dialogues 3, 13, 15). I also asked him questions from time to time about how a circumstance in the US system might be approached differently in Japan (Dialogues 1, 15, 19). Although we did speak a few times about religion, that was not a topic covered extensively. In our very first (and unrecorded) dialogue in 2012, we talked extensively about Michio's knowledge of the Soka Gakkai in Japan and his experience growing up in a Christian household in Japan. I asked Michio about his recollections of that first dialogue in our last recorded dialogue (Dialogue 23). I reminded him that at that time, he was critical of the Soka Gakkai because he had a friend who had tried to push him to practice Buddhism. Even though Michio was quite critical in that first conversation of something that was very important to me, I recollected,

> *...because I had been learning how to engage in dialogue, I didn't take offense to it. And I didn't try to defend anything. I just listened. "Oh, yeah, I'm sorry you experienced that." Or whatever. I don't remember what I said, but I do remember feeling like, "This is dialogue." You know? To be able to be in that space….Because [I] could make it about [me]. You know what I mean? "This is personal. You're personally criticizing something that's important to me"….But I was able to not do that. If you and I had had that dialogue years ago, I don't know if I would have had that capacity. I think years of working on trying to become more dialogic, and the struggle I went through with my first school, where I thought I was so right, and just had to really find a way to transform within.*

Michio then explained how reading Makiguchi helped him become more open-minded, and also, "…interacting with you helped me shake off some of the bias I've had…." I replied,

I think dialogue does that. Whoever you have dialogue with, you may have some preconceptions about anything about them or about what they're doing, but when you have dialogue…when you're exploring ideas together, and looking for confluences, that does help melt away some of the barriers that might otherwise be there, because you realize those barriers are not that important. Those are more surface things. The deeper things, talking about the purpose of education…those things transcend a lot of differences.

In this way, we actualized Ikeda's views on interreligious dialogue, as I employed what he and Unger (Unger & Ikeda, 2016) called "active tolerance" to go beyond abiding my dialogue partner by staying open-minded to his views.

Critical Conversations

What I am calling "critical conversations" are those conversations in which we critique the conventional school model. Often these conversations were prompted by events or policies related to Michio's school system. For example, initiatives like *The Seven Habits of Happy Kids*, dress code policies, reward-and-punishment-based motivational approaches, hypocritical school policies, teachers who use knowledge transmission to teach their students, and teacher evaluation through high-stakes testing were some of the topics of our critical conversations. In these conversations we often found the lack of true dialogue between teachers, students, and administrators to be the core of our critique.

For example, in Dialogue 1, we began by discussing *The Seven Habits of Happy Kids* (n.d.), a program being implemented in Michio's school. In that conversation, Michio questioned

the idea that habits like "synergizing" or "being proactive" were things that could be imposed on students.

> *It's all about value consumption. It's always. We never ask kids what they want to do, what they have to say, and then, let's take it from there. We somehow decide that we know what's best for them, and we tell them what to do with it.*

Michio explained that there is no mention of critical thinking in the seven habits, stating, "You don't want kids to disagree with you. This model is not really about that." Instead, students receive a binder with a list of worksheets that they color and use to write goals. "It's paperwork," he commented. "When we make them do those, it just becomes chores….For what?....We're missing the point." I commented that this type of approach teaches students that what is important is not what students do, but what they say. He agreed. Then he critiqued another habit, "Think Win-Win." "It's crazy….I think it is the biggest hypocrite of all. Think win-win happens when two people are equal,…when you have hierarchy, it's win or lose. It's my way or the highway."

Michio explained that teachers are expected to point out when students are demonstrating the seven habits and put student names on cut out shapes and send them to the office so the student's name will be announced. "So it's a way to control behavior," I remarked. He agreed, and further pointed out that this was something imposed from the top and that many students and teachers alike recognized, "This is bogus." He explained that it was a divisive issue in his school. We did not reach any conclusions from this conversation, but we agreed that the practice was problematic. Other instances of critical dialogues included criticisms of the school district evaluation system (Dialogues 4, 5) and criticisms of top-down policies like dress codes (Dialogue 21) and the policing of student graduation performances (Dialogue 19). In these

conversations, we actualized the praxis Freire defined as "reflection and action directed at the structures to be transformed" (Freire, 2018).

As I reviewed the dialogues, I did not find many associations between critical conversations and value-creative outcomes. In other words, when we focused on a critique of various schooling practices, the conversation did not turn toward ways to create beauty, gain, or good from the circumstances. Thus, including critical conversations as value-creative dialogues may not be appropriate. It is important to point out that I did not find any examples of critical dialogues, i.e. dialogues that provide critiques of a system or situation, in Ikeda's dialogues. With regard to interreligious dialogue, Ikeda makes a point of saying we should be oriented toward problem-solving, not criticizing (Tu & Ikeda, 2011), but it is not clear whether it is that idea extends toward all topics; however, it stands to reason that in general, excessive criticism can steer us away from a problem-solving orientation.

Scholarly Discourse

A sizable portion of our dialogues were what I call "scholarly discourse," meaning conversations in which we deepen our understanding of the academic literature we read. As discussed previously, we grappled with scholars we were reading in our coursework, we processed theory in relation to practice, and we discussed comments from colleagues and professors at DePaul University who influenced our thinking. From the beginning of our recorded dialogues, Michio explained that because of various thinkers such as Bakhtin, Vygotsky, Dewey, Makiguchi, and Ikeda, he was becoming able to articulate what was wrong with his understanding of learning and teaching (Dialogues 6, 7, 10, 12, 13, 14, 16, and 17).

Makiguchi came up in every dialogue. In fact, Michio ultimately published an article on Makiguchi (Okamura, 2017). Throughout the dialogues, we used Makiguchi's value-creating

pedagogy as a touchstone to interpret other thinkers' work and also as a way to examine

classroom implications. Because I cannot read Japanese, and very little of Makiguchi's work has

been translated into English, Michio taught me a lot about Makiguchi. In our early conversations,

he explained Makiguchi's theory of knowledge cultivation, which took me a few conversations

to understand. He explained, for example, in Dialogue 6, that for students to become value

creators, when it comes to application of knowledge, "You have to apply a lot. You have to

practice a lot….And you have to be courageous. You need the courage of application." I pointed

out that it is necessary then for it to be okay to make mistakes, which I knew by this time was

where Michio would draw on Bakhtin's {Citation}notion of carnival. Michio elaborated,

"Carnival is like a temporal suspension of the value system that's running through the school.

The school usually runs through 'correct' or 'incorrect.' But when the carnival starts, that value

system is suspended." In carnival, students are less afraid to try something out. This is how

Michio was able to get his students to practice more. This is the kind of conversation that helped

me understand how Michio applied theory to practice.

After Michio met Peter Gray and read his book, Gray's (2013) work became a regular

part of our conversations (Dialogues 1, 2, 7, 16, 17, 18). In our first recorded dialogue, I asked

Michio if he was attending the talk Peter Gray was going to give at DePaul. Dialogue 2 took

place after Gray spoke at DePaul and Michio had read his book. In that dialogue, Michio

grappled with his role as a teacher in many ways. Michio said things like,

> *Schooling and education, we beat [the] fun, happiness, and we totally ignore who they*
>
> *are as a child….So when he [Gray] says that we are pushing the limit of adaptability of*
>
> *our students, kids, children, that means if they can't go through this change in a school*
>
> *environment, that means they might go extinct.*

Then he followed up with an example of how he had been getting parents on his side in order to push them to control their children more to get them to do more work. He questioned what he was doing, saying, "Right now, I'm not sure how to do anything anymore…. Apparently, maybe I was doing something horribly wrong," and "I think we are beating childhood out of this child right now because of what I said to parents." He tied this into Makiguchi's theory of value creation by saying, "Maybe I was a value feeder….We [teachers] say, if you work hard, you can achieve it….they [the students] don't give a shit about goal. Then, what am I doing?" I shared with him how my son, who never attended conventional school, was passionate about martial arts and worked hard at the martial arts studio from a young age without anyone having to force him to. Michio then questioned whether what he did in the classroom aligned with "the nature of childhood and learning….Am I doing the right choice by who my students are?"

One month later, Michio shared how he was trying new things in his classroom because of reading Gray (Dialogue 3). Then, by the time one and a half years had passed, (Dialogue 14, 16, 17, 18), Michio talked about the impact this event and subsequent conversations had on his approach to teaching. He would reference Gray in talking about how he structured his class to incorporate play and allow students the right to say no. Michio said Gray "articulates learning very well, what learning is supposed to be. It's supposed to be playful….Learning is supposed to be intrinsically motivated" (Dialogue 18). This is only one of many examples of how reading various thinkers impacted Michio's classroom as a result of our dialogues.

Teacher Talk

Another category that was a major component of our dialogues is what I call here "teacher talk." By this I mean classroom experiences and teaching strategies that reflected our educational praxis, which we discussed to help each other understand and improve our teaching

and relations with our students. For example, we discussed lesson plans that aligned with value-creating pedagogy, alternative forms of assessment and the role of homework, the use of learning centers, self-regulation, and the damage caused by the reward-and-punishment approach to motivation (Dialogues 2, 3, 7, 9, 15). Michio wondered in Dialogue 2, "Why are some students not willing, or they seem to have a lack of interest in studying specific things at home? The same kids just blow off homework all the time." He talked about the strategies he used, like talking to the parents and presenting a united front with them. I responded by sharing how one teacher I had interviewed would find out about each child and what they were interested in, and "make whatever subject matter they were studying connected to that child's personal interest."

In Dialogue 2, Michio said, "I worry about the relationship between them and the subject matter….There's no real relationship between them and language or culture." In that dialogue and in others, Michio shared how he connected Japanese language instruction to his students' subjective evaluation through activities he designed with Makguchi's knowledge cultivation in mind, such as Iron Chef, volleyball and football games, sushi making, and origami (Dialogues 2, 13, 14). I shared progressive teaching methods I had used when I was an eighth grade teacher to give Michio ideas for his own classroom practice (Dialogue 2). In other conversations that related theory to practice Michio talked about student identity construction, being playful, why students cheat, critical thinking, and the difference between the accountability movement and dialogue in teacher improvement efforts (Dialogues 10, 15, 19, 22).

I also shared my knowledge and experience of the Sudbury model, especially as it compared to conventional schooling and as it informed more equal, trustful, and respectful student-teacher relationships (Dialogues 2, 3, 4, 13, 20, 21). For example, I shared how my focus on creating value led me to my interest in the Sudbury model and how democratic processes at

my school facilitated value creation (Dialogue 13). In one dialogue, I explained how shared

inquiry (Dewey, 2004) could be seen in Sudbury model schools "because we solve all the

problems together as a community. It is built into the structure" with such democratic bodies as

the School Meeting and the Judicial Committee. I elaborated,

> *When you consider yourself as an equal to your students, you work together to figure out*
>
> *how to move forward and how to grow. Even if someone asks me for a math class, I sit*
>
> *down with them and ask them, "How do you want to proceed? What is important for you*
>
> *to know? What are your aims in doing this math? How do you like to learn? Do you like*
>
> *using hand-on materials? Do you like worksheets? Do you want tests?*

And then I asked whether Michio has tried implementing shared inquiry (Dewey, 2004) in his

classroom. Michio explained that he tells his students, "I need your help to make the learning

better. What would you suggest? How can you learn better?" In this way, he stated, "This way I

am not the solo instruction planner." In another instance (Dialogue 3), Michio explained how he

began offering "classes" and requiring students to receive "certification" to handles knives and

ovens like Sudbury model schools do as a way to incorporate more freedom and also as an

alternate form of assessment.

Dialogues about the Student-Teacher Relationship

Because the student-teacher relationship was a major focus in all our conversations, it

needed its own category. From the beginning of our recorded conversations, we talked about

how to foster value-creative, and thus dialogic (Goulah, in press, 2012c; Hatano, 2009),

relationships with students. Early on, Michio shared his efforts to include his students in the

planning of activities in order to foster positive student evaluation of the subject matter, or in

other words, to help them find the knowledge and use of Japanese to be personally valuable

(Dialogues 2, 4). This was a topic that we returned to repeatedly in our dialogues (Dialogues 10, 13, 16, 19, 21, 22, 23). Its frequency suggests that we both had come to believe passionately that dialogic student-teacher relationships that foster value creation were of central importance to both of us in our desire to become good teachers and to improve education. In Dialogue 5, Michio talked about the teacher evaluation system, pointing out that in teacher evaluation, "…we don't talk about value. They don't talk about…is this valuable to the child?" Instead, they talk about "engaging." But what makes it engaging? For Michio, it has to do with whether or not the knowledge is valuable to the student, so when he plans lessons, he asks his students, "If I do this, would you be interested? So first I start gathering information from kids asking them to talk about potential topics….If kids like it, there's value right there. Value of beauty. And also personal gain, can be." In contrast, at a Sudbury model school, I observed that value is intrinsic because all learning is self-driven learning (Gray, 2013; Greenberg, 1991).

Throughout our dialogues, we talked about Makiguchi's critique of knowledge transmission (Goulah & Gebert, 2013) or the banking approach (Freire, 2018) to education, in contrast to knowledge cultivation (Okamura, 2017) and shared inquiry (Dewey, 2004; Garrison et al., 2014), and the detrimental effects of hierarchy and coercion on student-teacher dialogue (Gray, 2013). The themes of hierarchy and coercion came up not just in general application but with reference to my experience in the Sudbury model in particular. We discussed both self-directed learning and the approach to discipline found in the judicial process at my school (Dialogue 2, 4, 10). We explored the importance of equality, respect, and trust in fostering student value creation, and Michio was particularly inspired by ideas like play being defined in part by a player's right to say no (Dialogue 13), which led to explorations of the importance of mutual agreement and student consent in education (Dialogues 10, 21).

In other conversations we explored those same ideas through lenses like transmission of the cultural commons, democratic decision making, and character development (Dialogues 10, 14, 15, 20, 21). We saw dialogue as a key component of true character development, as opposed to the reward-and-punishment model that teaches compliance rather than what Makiguchi called "character value," or the optimization of contributing beauty, gain, and good (Goulah & Gebert, 2013; Okamura, 2017; see also Bethel, 1989). My Sudbury experiences provided an exemplar in these discussions for the kind of dialogue that fosters value-creative character development. Fr example, Michio brought up that sometimes, his students complain and take for granted the work that is done for them (Dialogue 10). I shared that at schools like mine, "…when we have an activity there, the student has to take responsibility for organizing the activity. You have to help get the groceries, and you have to help put all that work in in advance" (Dialogue 10). If a student wanted to complain about something, they would have to write a complaint that would be discussed by the judicial committee. "Because our community has to talk about all these things when problems come up and talk about how to solve them together, I think you get more awareness of others' [efforts]." We talked about how this was a kind of "cultural commons" (Bradford, 2016a; Martusewicz et al., 2014) that is created at my school.

In the later dialogues, Michio began talking about having dialogues with his classes to help them recognize social good in the sense of Makiguchi's values of beauty, gain, and good (Goulah & Gebert, 2013; Okamura, 2017; see also Bethel, 1989). For example, he tried to help them recognize that selfishness undermines play, and to see the unique ways each student contributed value to the class (Dialogue 14). Another way he incorporated student voices was by talking together with them about what made a good teacher before they did presentations (Dialogue 23).

Michio shared his experiments with classroom practices that were informed by our talks about my Sudbury school (Dialogues 16, 19, 20, 21, 22). With classes that had students who chronically behaved in ways that prevented them all from learning, they discussed as a class and voted on how to handle it (Dialogue 22). They used democratic practices to talk through disagreements, make decisions together, and organize projects. In Dialogue 20, Michio shared a situation he faced with his eighth grade class. The principal tried to veto the song chosen by his eighth grade class for their graduation performance, even though they had modified the lyrics to make sure they were appropriate. The class was upset and talked together about possible actions to take. Some of them thought, "You know what: Forget it. We're just going to do it anyway." Michio stood up for his students, but also pointed out that if they do what they want and ignore what the principal said, "…what's are values here? What do we stand for? Who do we believe we are?" Instead, they invited the principle to come to their class to discuss it. They discussed a compromise solution, and Michio said, "…we have to respond back to her what we decide."

They discussed the situation, and then sent two representative students to talk with the principal to work out an agreement. Afterward, he asked them, "Were you able to say what you wanted to say?" "No," they replied. He pointed out to them, "Pushback is really hard," when it is just two people against the principal. "When you face adults who have power, it's really hard to state your opinion. Even though you think you have a good argument." They ended up compromising on some of the language in the song, and the performance was a big success on graduation night. Michio revisited the notion of "win-win," pointing out, "…whenever she [the principal] says win-win, then that means she has to win something. That's what she's saying." I replied, "How sad. As if the students winning isn't her winning." Unfortunately, the

conventional hierarchical structure of school often traps teachers and administrators in a logic of domination (Warren, 2000).

<p style="text-align: center;">**The Dialogue Process**</p>

Finding #4: Value-creative dialogue is characterized by an ethos of curiosity, equality, respect, trust, openness, listening and appreciation of difference.

The next category of themes I searched for in our dialogues were comments on the dialogue process. Here, as I did in Chapter 4, I have limited my investigation to what we said about the process, and did not examine our rhetorical moves in the dialogues. I found that we asked many questions of each other, which demonstrated our curiosity and desire to listen. Because we had built trust and respect between us, we were able to be open-minded to each other's views. Differences between us were appreciated and used as a source of creativity.

Questions and Curiosity

Both Michio and I asked questions of ourselves and each other. Michio asked himself questions like, "What am I doing wrong?" and "What does it mean to know something?" (Dialogues 2, 4). I often asked Michio for his thoughts regarding ideas I was trying to work through in my writing (Dialogues 3, 11, 13, 14, 16, 22, 23). We frequently asked each other clarifying and follow-up questions as would be expected in a dialogue. We also commented on the way our questions to each other helped us articulate previously inchoate thoughts. For instance, I asked Michio whether he was volitionally seeking inner transformation in accord with Goulah's (Goulah, 2012c) definition of human revolution. He replied that initially that was not something he approached consciously, but that,

> *Now I see it that way. When I have a dialogue with you, when I talk to you…I get a better*
>
> *understanding of the topic. It helps me sound out what I'm thinking. You asked me a very*

good question….My thoughts and understanding of whatever we are talking about

becomes clearer….That means my aim for the future [as Dewey (2004) says] gets

clearer….So because the clear vision of value that I want to create in the future, that

helps me plan what I need to do next.

In addition, we discussed questions that others asked us, and questions pertaining to our readings. For example, the question I was asked by Ming Fang He sparked a lengthy and exciting conversation about epistemology and ontology (Dialogue 3). I asked Michio if we could think about a relational or dialogical methodology. "What would they look like?" "Here's what I think," he replied.

[Knowledge of] reality can be constructed through dialogue. We literally come to

construct knowledge and understanding because we talk about it. This is a Bakhtinian

way of figuring out what reality is….This is how we know something. Because we talk, we

know something about the world. That's my way of understanding [Thayer-Bacon's

(2003)] relational epistemology.

Michio went on to ask questions about what is meant by terms like "Eastern" and "Western," and I asked whether it would be possible to construct a methodology based on value-creating pedagogy. I noted that through our conversations,

As we talk…I understand things better and better each time….I have a deeper

understanding….Now I've been thinking about relational epistemology…and we go back

to [value-creating pedagogy] and it looks different to me now….In dialogue, to see

what's really happening, I have to observe my own mind.

Michio replied that dialogue is a great way to know something, but that it also has ontological implications. In Kant's notion of ontology, "…our body puts limits on what we can know." But

in the case of dialogue, "there's no limit." He went to explain that epistemologically, we coauthor knowledge through dialogue, and ontologically, there is "no longer a limitation by the human body or human brain. It's limited by whether we have a dialogue or not….Ontologically, this is very new to me." Further, he pointed out,

> *Because we came together, now we can make something new out of it. In the exchange of dialogue….I mean, before we sit at this table, we don't know what we are going to make out of it….And because of that, now we know something we did not know, and this is not planned.*

I responded, "And nobody else could create this besides you and me…[because] our own uniqueness comes to the table." "And unique to this moment, and place," he responded. This back-and-forth exchange was exciting to us because new ideas emerged from our dialogue due to the creativity sparked by difference, just as Ikeda describes (Harding & Ikeda, 2013).

I used questions to check in with Michio about our dialogue process and my participation in his classroom. For example, after the conversation described earlier when I talked about Michio's student B. not being able to give consent, I later followed up (Dialogue 14) and asked Michio "Did it make you feel like I was criticizing you?" I asked if he felt pushed, and he said that he had, in a good way: "I think those are the kinds of things we have to think about." He goes on to say, "Am I teaching him to become…a more mature person? Or am I just teaching him to be compliant?? On other occasions, I asked Michio questions my dissertation committee asked me during my proposal defense (Dialogues 13, 14). Also after my proposal defense, I asked about the ethics of my dissertation (Dialogue 13), wondering if I had adequately addressed the question. Michio replied, "So, what am I getting out of it? That's something you worry about?....You don't have to worry about it. I get plenty out of it….This is me, being a friend."

We also asked each other how various thinkers might respond to different educational situations, and we speculated what they might say to each other. Overall, questions motivated by curiosity propelled us to new places in our dialogues and helped us understand each other and ourselves better. As Ikeda argues, dialogue that respects difference stimulates mutual learning (Tu & Ikeda, 2011).

Trust, Respect, and Openness

When we offered reflective comments about our dialogue process as well as our dialogues with students, we noted the same characteristics I also found in my analysis of Ikeda's dialogues. For example, we mentioned periodically throughout our dialogues the importance of listening, the importance of having respect and building trust, and the value of being open to the other's views, even when we disagree, very much in line with Ikeda's thoughts (Cox & Ikeda, 2009; Tu & Ikeda, 2011; Unger & Ikeda, 2016).

These themes can be found in numerous dialogues, but several of them can be found in one particular dialogue (Dialogue 7), which took place after an incident that took place in Michio's classroom. Michio had kept a student (R.) after class who presented numerous challenges to him. The conversation didn't seem to be going very well, so as they were talking, I decided to intervene in the conversation. I restated each of their positions in a way that they could understand each other's perspectives. As a result, both Michio and R. were able to come to mutual understanding. This experience prompted the following conversation, which has been lightly edited for readability.

> **Michio:** *Dialogue is critical for a transformation – well, to become a value creator – because we together become better, right? We grow together. If I don't know what you value, and if you don't know what I value, we cannot really together…cooperatively,*

collaboratively create value together. I mean, we transform together. It's not like I just transform myself. It's not like you're doing it. Through dialogue, we transform together. We grow together as human beings, as more holistic people. And then because I see how you see it, and you see how I see it, and we sometimes struggle together, right? I think dialogue is the only way that we can come to see each other's value system and explain why you value something in a certain way.

Today, you were literally jumping into the conversation I was having with R. But you were able to do that because we've been talking about it. You know what I value, how I operate, what I think. And we also have a good relationship, so I trust you. You're fine. Just go ahead and do it. Without that, without previous dialogue, it's very hard to work together.

Melissa: *Because I know what you value, and you know what I value, we have shared aims to help R. become a better value creator.*

Michio: *Exactly. Through dialogue, the three of us…I think we grow together as people today a little bit.*

Melissa: *Because we all understood, hopefully, each other's values. I don't know if R. did, but I feel like I learned.*

Michio: *I feel like I learned some more about R. Right? And I did not know that you could just jump in and make things positive but it was great. So, I think we all grow a little bit together through dialogue. It was open-ended. But we have a mindset that we are going to solve this together. And you want to help, and you just jumped in, and we worked it out together. R. was very receptive to you. He just accepted you as an interlocutor.*

Melissa: *Yeah. I was a little nervous about that.*

Michio: *But he was fine.*

Melissa: *…because I don't know him as well, and I don't have as….I feel like I haven't had as much chance to build up trust with him as you have. I didn't want him to feel like I was on your side, you know, and I was just taking the teacher's side, because I feel like he probably already gets that a lot, you know?*

Michio: *A lot.*

Melissa: *But at the same time, I wanted him to look at a bigger picture than just the one.*

Michio: *So dialogue is really key to grow together.*

As Ikeda writes, "Through the honest expression of strongly voice opinions, in time one arrives at a new way of creating value" (Tu & Ikeda, 2011, p. xii).

The Role of Difference

We found that our differences in knowledge and perspectives were essential to our dialogues. Without them, we would not have anything to learn. We were excited to share our readings with each other. For example, when I introduced Michio to Spivak's notion of "uncoercive rearrangement of desires" (Spivak, 2004, p. 526) in Dialogue 13, we discussed the impact such ideas had on our thinking. Michio pointed out that as we discussed the way he tried to make sense of the idea through his own experience, it also furthered my understanding. Then, Michio explained,

> *…it helped me understanding what I'm doing back in my classroom…because desire is a new concept now for me. Now I'm very consciously thinking about the desire. How can I uncoercively let [my students] rearrange their desire? That's what I'm thinking right now."….That's what discipline should be. Or what Bill Ayers says, "How to learn to live*

together," it means the kids have to learn to put their desire in perspective, and

rearrange it so they can live together peacefully and happily. That's what it

means….Being grown-up is having desire, but also you have to put that desire into

perspective, and at school you should be learning that.

In this way, we saw our differences as helping us recognize ways of resisting the hegemonic

forces that impinged on classroom practices. Through dialogue, we could actualize ways of

knowing and being in our own interactions that rejected the hierarchy, domination, and

individualistic competition spawned by neoliberal ideology (Bradford & Shields, 2017b;

Martusewicz et al., 2014). Furthermore, we could explore together ways of implementing these

ways of knowing and being in Michio's classroom and in my scholarship.

<div align="center">

Value-Creative Outcomes

</div>

Finding #5: Value-creative dialogue produces value-creating outcomes of aesthetic beauty, personal gain, and social good through changes in thinking and understanding that result in inner transformation, an improved environment and relationships, and creation of new value.

Finally, I found in our dialogues numerous instances of value creation. There were

outcomes that created value for me, for Michio, and for both of us.

Creating Value by Resisting Coercion

A primary focus of our dialogues was the student-teacher relationship. In that regard,

dialogue became a model for the type of student-teacher relationships we wanted to foster.

To that end, we talked many times about why and how to reduce or eliminate coercion in the

classroom, since we believed true dialogue cannot take place in an environment of coercion. Our

dialogues helped him resist the pressure to use coercion to control students. For example, on one

occasion, a teacher was bringing her students into Michio's room for an activity. I overheard the teacher say, "I don't care what you see going on in there, you are going to behave quietly." Michio laughed. "It's a language class, for God's sake!" I replied, "Obedience is a sign of a good class." He responded, "Command and control is a sign of good classroom management." He felt there had to be something better, but on the other hand, sometimes he had rowdy students. I remarked, "In this system, there are many things you as the teacher don't have a choice about. It's a coercive system, there's no way around it." He responded,

> *School has this structure of uneven power….No matter what I do, it will still be uneven. Even though the power relation is unequal, it doesn't mean we cannot have a conversation about it….I have to recognize I'm more powerful than my students. That's just a fact.*

I answered,

> *But if you're basing [your class] on dialogue, dialogue is sharing power, because you're giving the other person the power to have influence over you. You're willing to think about their perspective. Isn't that what democratic education should be? If we want a democracy, a democracy is being able to share power, listen to each person's voice and think about what's good for the whole. If you can model that as a teacher, do they learn that as students?*

"Yes, I agree," he said. "The whole institution relies on that power structure, doesn't it?" But, he noted, "I can include my students in things that are typically off topic for kids. They don't get to talk about how they want to learn. Never. But they can with me. I think that's one way we share." This kind of conversation created value throughout the years of our dialogues because Michio was able to change the way he related to his students in the same way that I had changed

my relationships with my students in the years prior to our friendship. In turn, this created value

for me because I was able to see how I could contribute to another teacher's growth by sharing

the perspectives I had gained through my own experience. In this way, we listened to each other

and learned from each other's wisdom, stimulated our creative capacities (Harding & Ikeda,

2013).

<div align="center">**Creating Change in our Thinking and Understanding**</div>

Through our dialogues, we both developed our thinking and understanding. We noted the

ways each of us propelled the other's thinking through questioning and through sharing ideas and

experiences. In addition, there were specific ways our dialogues helped us that we each

mentioned.

There were many instances where Michio's thinking was prompted in new ways by our

conversations. For example, when we considered Ming Fang He's comment about using an

Eastern methodology (Dialogue 3), he realized that through dialogue, we coauthor knowledge. In

that conversation, he began to see dialogue as both a model for epistemological inquiry, and as

an ontology, which also impacted my thinking. Michio began to conceive of about his growth

and maturation as inner transformation, and realized that through dialogue, he could see his aims

more clearly and realize how to move toward ideal ends. As described earlier, when I brought up

self-determination theory (Deci & Ryan, 2002), student endorsement of activities and consent of

the student in education, Michio said, "You're the only one [in my life] who talks about

consent." He noted that through our dialogues about these topics, we were able to bridge the gap

between educational theory and practice. For instance, in one conversation (Dialogue 14), we

discussed social good with respect to character development, which was a different way of

conceptualizing social good for Michio than he had used up to that point. Michio said, "I used to

think character development was not my job," but thinking about social good changed his thinking. Through dialogue about value-creating pedagogy coupled with my questions, he was able to exercise his imagination in new ways. Over time, our thinking about education shifted to be more in line with Ikeda's concept of human education (Goulah, 2012c; Goulah & Ito, 2012).

For me, the benefit I noted most often was a better clarity in my thinking. Representative examples include the conversations when I talked through ideas for my dissertation. In Dialogue 3, I gained a better grasp of epistemology and ontology when we talked about Dr. He's question. Then, in Dialogue 7, I showed Michio index cards related to my literature review and we discussed how I was trying to create a model for the relationship between value creation, dialogue, and inner transformation. In Dialogues 13 and 14, I shared comments from my dissertation committee and from my meeting with the Ikeda Center advisory board, and we discussed them together. In Dialogues 13, 14, and 19, we talked about how Ikeda's dialogues related to ours. In this way, I was able to understand better the concepts I was grappling with and make the connections in my mind more explicit through dialogue.

As described in the section on influences, I could understand thinkers and readings that were challenging to me by talking them over with Michio. Additionally, I was also able to hone my ability to articulate ideas that I was already familiar with and had talked about many times, like the Sudbury model, thanks to engaging in dialogue with someone who was not as familiar with the ideas but who had an extensive grasp of theory. Another deeply meaningful benefit to my conversations with Michio was that I was able to learn about Makiguchi's knowledge cultivation model, which had not yet been published in full in the Anglophone scholarship. Because Michio had studied all Makiguchi's writings in the original Japanese, I was able to gain access to knowledge I could not easily get another way. But not only did we discuss these topics,

Michio helped me discover ways I could create value with this knowledge by talking over my writing projects, including my dissertation, thereby helping me develop my expression and contribute to scholarship. Through dialogue with Michio, I was able to advance more easily toward value creation (Tu & Ikeda, 2011).

Creating Value through Applications to Our Respective Contexts

As has been illustrated throughout this chapter, Michio was able to create valuable outcomes from our dialogues by applying the theories and suggestions we discussed to his classroom practice. For example, as previously mentioned, after he had become competent in designing lessons that applied Makiguchi's knowledge cultivation model for student beauty and gain, he began to think more about the value of good. Prompted by Dr. Goulah's comment to him about incorporating social good into his curriculum, and considering Bill Ayers' admonition that we need to learn how to live together, plus being inspired by the examples I shared of democratic practices in my school, Michio pushed his curriculum development and teacher praxis toward social good.

In one case, a student (T.) whom I had observed to be somewhat of a social outcast showed a remarkable transformation as Michio implemented a football unit designed by his students (Dialogue 14). The conversation started because I explained that Dr. Conklin asked for a better definition of social good. Michio explained how, when the students who wanted to plan the unit suggested football, Michio told them that they could only do it if they took social good into account and designed the lessons so everyone felt included, whether they were good at football or not. Michio explained that this helped the students who were given the chance to teach something that they were good at, because it was showing, "not just that you're good at it, but you use what you're good at to make sure that everybody has a good experience. That's not

something that everybody would do." By helping his students value the whole community, T, whom as I described, "…did not feel included at all" had "totally changed." Prior to this football unit, I noted, "She never had anybody to sit by. Nobody talked to her." And Michio responded that furthermore,

> *This could be the one worst nightmare for a kid like T. She's not athletic at all. She can't catch, right? But then she feels like she's part of the group, because why? Those boys made sure that she has decent opportunity and the people are sort of encouraging her. It was genuine.*

T. demonstrated a new sense of belonging, but not only that, Michio explained, "All of a sudden she started making progress" and pulled her grade up to an A. Makiguchi's idea of social good was abstract to Michio until he started having these conversations with his students.

For me, at this point in my career as an educator, my desire was to create value by contributing to scholarship. Michio helped me accomplish this by helping me see the value of my experiences and my own role in his inner transformation. This was apparent in Dialogue 7 when we discussed how I had intervened in his conversation with the challenging student.

> **Michio:** *…I think your dissertation is going to be awesome because you're really going to show how people develop. People can change. I mean, yeah, you know, we want to change. [laughter] Everybody has that desire. And we keep saying, "Yes, people can change." And some people say "well no, they'll never change!" [laughter]*
>
> **Melissa:** *But it's hard to do, and I think like we talked before, ego….*
>
> **Michio:** *It's hard!*
>
> **Melissa:** *It is really hard to break that shell [of the lesser self* (Ikeda, 2010a)*].*

Michio: *But ego can be break only…not being told you have ego. When I realize myself, it's "Oh, shit, I have egotistic stuff in myself." I have to realize that. And how do I realize it?*

Melissa: *Dialogue.*

Michio: *Because you see my ego. I don't see my ego. But when we talk….You see my ego.*

Melissa: *That's so true. Why don't we see our own egos?*

Michio: *Because it's inside. But you see. So I can see my ego only through your eyes. Surplus of seeing [(Bakhtin, 1993)].*

Melissa: *Not "only", but I think that's really, it's so helpful. For me that was so helpful. Any time, whenever I was really struggling, and I had that dialogue with someone who was like, "It's you! It's you!" You know, that helped me, I don't know. Is that becoming more fully human? Like when you escape from your own inside to….Like somehow you transcend just your own egocentric thinking. Like when you see it, you can get outside of it, sort of?*

Michio: *I'm not sure outside. I don't exactly understand outside….*

Melissa: *Not exactly outside, but….Like you can get beyond, to other human beings. Rather than being trapped in your own….*

Michio: *This is defensive, right? I told you Peter Gray makes me feel like shit about myself [laughter] because he, through his argument, I see myself. "Holy shit, I am a horrible human being!" So was Makiguchi's writing. So was some of the Vygotsky. Some Bakhtin. But Makiguchi really did it. And Peter Gray really nailed me. And so, yeah, I mean, I think the only way we can start transforming is somebody helps me see myself.*

Because critical theory, all I do is this. [Points finger away from himself.] All I do is this. I feel good about it! "You're shitty."

Melissa: *But then again, what feels good? Your smaller ego.*

Michio: *My ego! My ego feels good about pointing the finger at everything. But dialogue, with a book, or person to person. Yeah. I think that helps. People grow. People get better. Because we realize there's such stuff that we have to improve. And once I realize that, "Oh shit, I have to do something about myself," then we start working for it.*

As Ikeda writes, through dialogue, we can avoid falling into the trap of self-righteousness (Tu & Ikeda, 2011). This ties in closely with the next topic, inner transformation.

Creating Inner Transformation to our Greater Selves

As in the example above, we both noted ways we grew within, letting go of our lesser selves and expanding our greater selves, through dialogue (Goulah, 2010b; Ikeda, 2010a). We also saw how the growth I had experienced as a teacher impacted his growth, and how his thoughtful consideration of theory impacted mine.

To give one example, Michio shared how he handled a situation when a student stepped outside his classroom. When he approached her to find why she went outside, she complained that she was bored. Michio explained that before he had read Peter Gray's work, he would have gotten angry, thinking, "How dare you criticize my lesson? How dare you tell me this is boring after all I did for you?" Now, Michio looks at these situations as, "She's exercising her right to say no." Because he allowed students to "say no" to him, Michio could have an honest relationship with them. He realized that trying to control and manage his students was unsustainable. He noted that through value-creative dialogue, the finger always pointed back at him to change within, and that was a source of real hope for him.

For my part, through our dialogues, I was able to realize that my desire to create value from every situation helped me use dialogue to see what I needed to transform. I articulated my realization that I could not improve as a teacher without asking my students for their perspectives. Another way I transformed was that I was able to spend time in a Chicago public school with a CPS teacher. This broadened my experience base and reduced my sense of being an outsider to the world of conventional schooling that I had been away from for so long. I was also able to feel more confident in my ability to contribute to scholarship thanks to Michio's support and friendship.

We also discussed the value of dialogue for mutual enrichment and learning (Dialogues 7, 13, 18, 23). We remarked upon how much we enjoyed our dialogues, and how much we learned. We agreed that dialogue helped us to see ourselves more clearly. Not only did we experience mutual understanding, but we also found that we coauthored new knowledge through dialogue. For example, Dialogue 7 continued as we discussed Ikeda's use of the term *kyoiku* (Goulah, in press), which I share in the next section.

Co-creating Ways of Conceptualizing New Ideas

Through dialogue, we experienced thinking we could never have accomplished on our own. The creativity that arose from our different perspectives allowed us to come up with new ideas. Our application of various readings and theories to our respective contexts generated new thoughts that stayed with us and became a part of our vocabularies after we left each other's company. By questioning each other, we pushed each other to think beyond the boundaries we experienced alone in a voyage to the unknown. As Michio expressed regarding our experience of dialogue,

Epistemologically talking, we are the coauthors of knowledge, right? Two people come to dialogue, and we're coauthoring knowledge. And ontologically, it's very interesting, because there is no longer a limitation by the human body or human brain. It's limited by whether we have a dialogue or not. We can't even know what we can know until we start talking about it. And even now, I don't know what I will be knowing, right? I'm so uncertain about future knowledge. We don't know the future knowledge, but because we have a dialogue, we'll make something out of it....We will know something new because of this....It's coauthoring a new way of thinking, a new way of understanding the world.

As the dialogue excerpt in the next section demonstrates, this dialogic co-authorship we enjoyed over the course of six years created and will continue to create beauty, gain, and good in our lives.

Melissa: *Is education really dialogue?*

Michio: *So…Ikeda's writing? This is Goulah. [Goes to white board and picks up marker.] You should take a picture of this.*

Melissa: *I will.*

Michio: Kyoiku. *That's* "education." *This means* "education." *[Pointing to two Japanese characters he's written on the board.] And* kyo *means* to teach. Iku *means* to grow.

Image 1: To Teach and To Grow

Melissa: *Oh, yeah.*

Michio: *So together it's* "education." *Do you remember this?*

Melissa: *Yes, I do. I remember that article.*

Michio: *So* kyoiku*, together as a whole, it's* "education," *but it's two characters based.* "To teach," *and* "to grow." *What Ikeda is saying is this. [Draws two more characters on the board below the first two.] This is same pronunciation -* kyo*, Same character: iku. [Points to character for* iku.*] So, same character, same meaning….*

Melissa: "To grow."

Michio: "To grow." *Now [points to different character for* kyo*], this is the same pronunciation, but the meaning is different. This is* "together." *So when Ikeda is saying* kyoiku*, he said…this is Ikeda's* kyoiku*. [Points to second set of characters.]* "We grow together."

Image 2: We Grow Together

Melissa: *And this is not* "growing together"*? [Points to first set of characters.]*

Michio: *This is* "teach and grow."

Melissa: *So meaning one teaches, and the other one grows?*

Michio: *Yeah.*

Melissa: *Ah.*

Michio: *This is* "to grow together." *Now this is just make-up word. [Points to second set of characters.]*

Melissa: *Right.*

Michio: *This is not actual* "education." *I mean, you look at the dictionary, this is what you get. [Points to first set of two characters.] You never get this one. [Points to second set of characters.] But Ikeda is playing with the words to say….It's the same sound, like* kyoiku *should be, education should be, but this should be the education, which is,*

meaning is grow together. *You just don't grow by himself or herself. It's not…kids….It's about both. So, to teach and to grow, you need students.*

Then I ask Michio a question that triggers….we came to the realization that we combine the idea of knowledge cultivation with Bakhtin's surplus of seeing.

> **Melissa:** *So connect this to value creation again for me. In other words, in order to create value, you have to understand each other's values, and then when you do, you grow together. Is that right?*
>
> **Michio:** *Yeah. I mean, value creation means….It's application, right? I mean, you understand more about how things are. This is how I understand this. [Picks up marker.] Action and belief are linked. We act based on our belief system. Belief system as in value system. So everybody has their own, their value system. [Draws stick figures on board.] Everybody has value system. But when I talk to each other, with other people, this person [points to first stick person] has her or his own value system, the point of view….or, anything.*
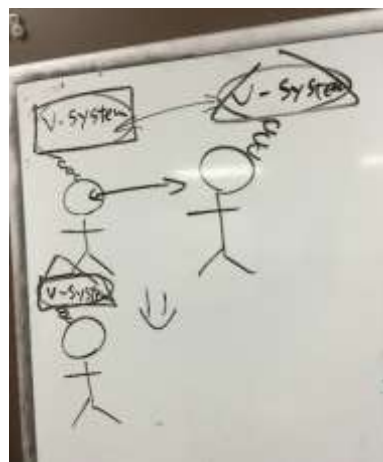
Image 3: Value Systems

> **Melissa:** *And these are changeable, too.*
>
> **Michio:** *And they get going back and forth. Only through dialogue, the value system in their head can be shared.*
>
> **Melissa:** *Can be shared, and can develop.*
>
> **Michio:** *…Altered, edited, developed. So, after the conversation, my value system is, it's a little bit of, ah….Maybe, you know what? I will do a shape. This is square. This is triangle. So mine is like a square, triangle-shaped…it's a combo of value system. But*

again, how do we get things get more combined, get edited, or get better at it? Only

through dialogue. We're not telepathic. I can't read your thought. Only through

dialogue, and a genuine one….So that's why the relationship is crucial. Because if we

don't have the crucial genuine relationship here [points to stick figures] we're not going

to believe each other.

Melissa*: So what happens if it's a more conventional "teach and grow"? Is that just*

meaning only this one [points to student in teacher-student depiction] is potentially

changing?

Michio: *We're trying to make value consumption?*

Melissa: *We're just trying to get this one to change to that. Change from a triangle to a*

rectangle. But whether it does or not is just up to that student, right? That student could

decide to take it and adopt, like authoritative discourse becomes internally persuasive.

Michio: *Right. But it's always….They have something. So it's not like a compete*

transformation at some point. Complete transmission is impossible. If they don't feel that

there's a genuine relationship here, and they can really reject….

Melissa: *It's not going to change.*

Michio: *On the surface level they will obey, but they're not going to do it. And that's*

what I was afraid of with R. And sometimes he just really has to understand, he

cannot….Well, the first step is, he has to convince himself that I'm not his enemy.

[Laughter.]

Melissa: *Right. Or teachers in general are not the enemy.*

Michio: *Or teachers in general, yeah. But it takes, it's going to take a long time.*

Melissa: *And building trust.*

Michio: *It takes a while for him.*

Melissa: *Yeah. And also….Just, I think, in general, too, it takes a long time for people to change, on either side. You know?*

Michio: *And it's little by little.*

Melissa: *And you don't see what's inside somebody's head. So you don't know if….They might be very impacted by you, but you may not know. You may never find out. They might say twenty years later, "Oh, this one teacher I had, he changed my life." Like you talking about your own teacher.*

Michio: *This is the direct observation of value.*

Melissa: *Yeah. [Pause.] And then what goes on up here, when it's changing, is it apperception?*

Michio: *Yeah, apperception. After apperceive, you get this. [Points to new picture.]*

Melissa: *And the last step, then….*

Michio: *They create. Based on value, start acting. Based on this.*

Melissa: *Okay, so here I think is where I was getting a little confused. So, the goal is for the student to create value, but isn't it also for the teacher to create value?*

Michio: *Yeah, sure. Why not?*

Melissa: *Does Makiguchi ever talk about that though?*

Michio: *Teachers to create value?*

Melissa: *Yeah.*

Michio: *Yeah. I mean, not like in the sense of like, uh, uh, kid's assessment, but…how can I say? For teachers to teach better, that's, they're….*

Melissa: *That's creating value, right? That's what I thought. So if you….Because I was kind of getting confused, talking about value creation. Well we want to, why are we…why I am including value creating pedagogy in my dissertation?*

Michio: *You have to, because…this is my understanding. Ikeda's value creation is more dialogic based. Makiguchi's is very pedagogical. Right? His idea is in the classroom, which I love, because I get how things work. [Redraws stick figures on board.]*

Melissa: *You can make a trapezoid. [Refers to second set of stick figures.] There! [Laughter.] They both are changed.*

Michio: *Something like that. This one is upside down trapezoid. There.*

Melissa: *There you go.*

Michio: *But then, this is direct observation. You have to*

Image 4: Knowledge Cultivation in Dialogue

directly observe, experience the value. Someone's value system, the way they think about beliefs, is only experienced through dialogue, and shared time together. Dewey? Shared experience? Right? They start imagining together. So there's a sharing how they believe. So these will be apperceived, an apperceived value system. [Labels picture.] It's apperceived. Direct observation is dialogue. And it's got to be one-on-one. One-to-many is very difficult. Yeah, I think that's how I understand dialogic-based value creation. Only through the dialogue. Because, why dialogue? Direct observation. We cannot….You know, going back to Makiguchi. You can't create value without direct observation. We

skip all the time. In common practice, we don't do direct observation at all. We just jump

into the formula and make them start applying it.

Melissa: *Okay, so, you were talking before that this is a very useful dissertation, because*

it's actually showing inner transformation…

Michio: *How people change.*

Melissa: *So knowing this theory is helpful, and then I think…but dialogue is application.*

Dialogue helps you with application. Because, if you're struggling with something in

here [points to picture] and you're having difficulty with this with your students….but

then you can have dialogue with a colleague, or, you know, anybody who can listen to

you and provide insights to you, then that's going to help you transform inside to become

a better value creator.

Michio: *Yeah. So that's why I think you have to keep Makiguchi in this. Because*

Makiguchi is the one who came up with direct observation, apperception, and creation of

value.

In this way, Michio and I experienced a creative act, producing a new way of conceptualizing

value-creative dialogue (Goulah, 2012b), through our own dialogue.

Conclusion

In conclusion, how do these findings represent the creation of the values of beauty, gain,

and good? In terms of aesthetic appreciation, as Michio said, "It's been a fun ride." The

dialogues were an end in themselves as we enjoyed learning and growing together. We became

more than colleagues, we became friends. As for gain, we both experienced benefit in many

ways. I was able to write a dissertation based on our dialogues – a clear personal benefit. Michio

now has access to a wealth of data, all the transcribed dialogues, as he approaches his own

dissertation, tentatively planned to be an autoethnography. In addition, we were able to present and publish co-authored work, and I was able to think through ideas for my single-authored scholarship through dialogues with Michio. We both experienced personal transformations that will remain a part of our lives for all that is yet to come. Once, Michio even expressed he might not have been able to win over his wife if not for the transformation he experienced through our dialogues! Certainly all our dialogues have helped me teach the class I am currently teaching for DePaul on Ikeda's dialogues. Regarding social good, we hope that everything we learned, all the transformations we experienced, somehow has and will make contributions to others' lives. In that regard, one particular memory stands out to me.

Recently, I expressed doubts in my ability to make a difference in the field of education through my scholarship to my writing center tutor, and now friend, Edward. He stopped me immediately. He reminded me of a writing appointment that took place not long after the most recent presidential election, when we, along with many others, were reeling from the election results. During that 2016 appointment, Edward had described to me what the DePaul campus had been like the day after Trump was elected. The campus was somber and dark, and students up and down the campus hallways could be seen sobbing inconsolably. As Edward entered his classroom to teach a class on that day, he was completely at a loss for what to say. During that 2016 writing appointment, as he choked up, Edward told me that the only thing he could think about in that moment in front of his students was what he had learned about Daisaku Ikeda through my writing. "All I could think of to say to them," he said, "is to create the values of beauty, gain, and good." In reminding me of this memory, Edward went on to say, "It is in such dark times that we need individuals like Ikeda. You have assuredly had an impact on me, and I

know you have had an impact on others." And my ability to impact my friend Edward was also informed by, inspired by, and influenced by my dialogues with Michio.

Value creation is a never-ending process. While we will never know the full extent of the value creation we make, these findings support my claim that Michio and I have created beauty, gain, and good as we aim to maximize our contributions to the field of education.

CHAPTER 6: VALUE-CREATIVE DIALOGUE IN THE ORCHID ROOM

Daisaku Ikeda's ethos of value-creative dialogue is a spirit to create the values of beauty, gain, and good and bring out wisdom, courage and compassion through shared meaning-making. It is an ethos transmitted through human education in the mentor-disciple relationship and cultivated in the teacher-student relationship, and it is an ethos I worked to develop within myself through my desire to create value as a member of the SGI Buddhist organization and as an educator. It is an ethos that I learned in part through dialogue with friends "in the orchid room," and one that I seek to share with others. In this study, through my personal experience, through a review of literature, through a study of Ikeda's dialogues, and through my dialogic inquiry with my friend and colleague Michio, I sought to describe this ethos of value-creative dialogue. The questions that drove my study were,

1.   How can Ikeda's ethos of value-creative dialogue be described through analysis of the philosophical perspectives and practice of dialogue in his published dialogues?

2.   How does an ethos of value-creative dialogue shaped by Ikeda's philosophical perspectives and practice manifest value-creative outcomes for two teachers who seek to apply it to their own learning and educational praxis?

Each chapter represents a part of the search for a deeper understanding of the phenomenon of value-creative dialogue.

I began in Chapter 1 by describing the way the ethos of value-creative dialogue began to permeate my life, like the fragrance of the orchid, and how it helped me recognize aspects of myself that were limiting my growth and that I could not see before. Conversations with a Buddhist friend gave me steady reminders to view my challenges as interconnected with, not

separate from, my life, and as an opportunity to bring out my greater self. This experience, along with others, ultimately led me to the dialogic inquiry that was the impetus for this study.

In Chapter 2, I reviewed what has been written in the academic literature regarding the related concepts of dialogue, value creation, and human education, and the Soka Discourse. By putting together an overview that reviewed the scholarship on education and dialogue, I was able to think more deeply about whether, and how, value-creative dialogue is a phenomenon that makes a unique contribution to the field. I also saw that value-creative dialogue, while it has been used to describe Ikeda's approach to dialogue, has only begun to be theorized about. Additionally, I found that while there were some studies of Ikeda's philosophical perspectives and practice of dialogue, there was no study that examined the full scope of Ikeda's published book-length English language dialogues. And although the scholarship has begun to examine the notion of value-creative dialogue, there has been no empirical investigation into the role of value-creative dialogue in human education for scholar-practitioners.

I described the organic development of my inquiry in Chapter 3 based on my desire to create a methodology that was compatible with a non-Western approach to inquiry. This ultimately led to my decision to conduct an inductive thematic analysis of Ikeda's dialogues and to deductively apply the themes that I found to my own dialogues with Michio, a fellow teacher and graduate student who, over several years of dialogue, became a good friend, a friend in the orchid room. In Chapter 4, I looked at the scope of Ikeda's dialogues to get a sense of what Ikeda's stated purposes were for his dialogues, who his interlocutors were, and how his dialogues emerged and changed over time. I also looked specifically at what he said about dialogue in his dialogues to get a better understanding of his ethos of value-creative dialogue. In Chapter 5, I looked at the dialogues Michio and I had to see if the aspects of value-creative dialogue as Ikeda

describes them were a useful analytical tool for examining our own practice of dialogue. In particular, did the themes in Ikeda's dialogues appear in our own dialogues? Did we have value-creative outcomes from our dialogues?

In this chapter I compare my findings in Chapter 5 to my analysis in Chapter 4, indicating how what Ikeda says about dialogue is present in my dialogues with Michio. I make inferences about value-creative dialogue and inner transformation and consider implications for future research. Then I consider how our dialogues functioned as a method of inquiry and what implications there are for qualitative research. Finally, I look at the broader theoretical implications for this study for dialogue in education, Ikeda/Soka Studies in Education, and curriculum studies.

<div align="center">**Did We Have Value-Creative Dialogue?**</div>

Aiming for Value Creation

As Goulah (2012) suggests and as my analyses in Chapter 4 substantiate, Ikeda's (Huyghe & Ikeda, 2007; Ikeda & Tehranian, 2004; Krieger & Ikeda, 2002; Wickramasinghe & Ikeda, 1998; Yalman & Ikeda, 2009; Yong & Ikeda, 2013) stated purposes for his value-creative dialogues are both personal and societal. In addition to the personal satisfaction (beauty) of dialogue, he also has dialogue to experience growth and learning (gain). In terms of social good, Ikeda seeks with his interlocutor(s) to highlight solutions to global crises, to express their shared humanity and a common spiritual basis for peace, and to share personal experiences and give hope to readers. Analyses in Chapter 5 demonstrated the same purposes of personal and societal aims that Ikeda articulates were manifest in my dialogues with Michio. Specifically, as we stated, we had dialogues because we enjoyed them (beauty). We also saw benefits in terms of improved understandings of concepts, and in developing ideas for various academic

presentations. Analyses in Chapter 5 also revealed that we likewise aimed to contribute to our communities and society (good), hoping to find solutions to our local challenges such as what we face in our classrooms, as well to find solutions to crises in education. Whereas Ikeda has a global focus due to his leadership of a worldwide Buddhist organization and an audience of millions, and Michio and I have a local focus, for both Ikeda and for us, dialogue is a way of knowing, a way of recognizing value, and a way to pursue shared inquiry and shared aims. In this way, both our dialogues and Ikeda's dialogues aim to create value.

Influences and Confluences

Another aspect of Ikeda's ethos of value-creative dialogue present in my dialogues with Michio is the importance of the "presence of others." As I found in both Ikeda's dialogues and my dialogues with Michio, other people were an important part of our dialogues. Ikeda's influences – Buddhism and Buddhist exemplars, great thinkers of the past, and his mentor Josei Toda – were not only tied to the reasons Ikeda had dialogues, they were also part of the content he shared with his interlocutors. In addition, as Goulah (2012) articulated, Ikeda frequently shares quotes from past or concurrent interlocutors in his dialogues, thereby creating further value from past dialogues, creating a chain of new value creation by building on the wisdom of others (Garrison et al., 2014).

Likewise, for Michio and me, many other interlocutors entered our conversations, as discussed in Chapter 5. We discussed important thinkers in the field of dialogue, education, and Ikeda/Soka Studies in Education. We included knowledge we had gained from our professors, other scholars that we had met, and our fellow students. As in Bakhin's dialogism (1981), we repopulated the utterances of others with our own intentions. We also embodied the mentor/disciple, teacher/student relationship of human education by creating new value from

what we had learned. And like Ikeda's dialogues, which are a source of value creation for his readership, the products of my dialogues with Michio have the potential to create value for other readers in the future.

Types of Dialogues

My findings in Chapter 5 demonstrate that value-creative dialogues, whether Ikeda's or my own with Michio, are not limited to specific types of dialogues, but vary depending on the needs and purposes of the interlocutors. What matters is that the intent is based on an ethos to create beauty, gain, and good and bring out wisdom, courage, and compassion by exploring different perspectives for the sake of mutual enrichment and problem-solving. For Ikeda, inter-civilizational and interreligious dialogues are his focus because he seeks to create a foundation for peace and a dialogical civilization through seeking shared values that are universally valid. He models for readers a way to create trust and find value in difference through manifesting a dialogic ethos in their own circumstances. He argues that SGI discussion meetings are a concrete implementation of a value-creative dialogic ethos at the local level, where space is created for dialogue that can be a foundation for global peace. He also puts forward the example of a student-teacher relationship as a dialogue that creates value through student and teacher learning together to bring out wisdom, courage, and compassion.

Michio and I enacted our dialogues in our own context rather than on the global stage, so the types of dialogues we engaged in were not always the same as Ikeda's, but still, for the most part they can be said to fall under the category of value creation because our intent was to enjoy, learn, and make new meanings from shared inquiry. Through our academic dialogues, our teacher talk, and our conversations about the student-teacher relationship, we continuously aimed to improve our ability to create value as teachers and as scholars. We worked to deepen our

understanding of theory and our application of theory to practice. We gained in similar ways and in different ways. I benefited in particular by having the opportunity to talk through writing projects. Michio benefited in particular by thinking through his classroom practices, talking through new ideas, and discussing how to help his students create more value. Like Ikeda and his interlocutors, who benefit from each other's unique backgrounds, Michio and I learned from each other. I shared my expertise, including my classroom experiences and my knowledge of the Sudbury school model, and Michio shared his own classroom experiences and knowledge of language instruction. We both benefited from talking about the thinkers and theories we were learning in class.

As shown in Chapter 5, inter-civilizational and interreligious dialogue was not the focus of our conversations, but these topics occurred nonetheless from time to time. These conversations broadened our thinking, thereby sustaining and growing our capacity to engage in dialogue. Michio experienced a change in his views on the SGI. I was able to have dialogue with someone who did not share my religious views without our differences creating division between us. There was one difference I found in our dialogues in comparison to Ikeda's, and that was regarding critical conversations. Michio and I had conversations where we criticized aspects of the school system that we disagreed with, but in Ikeda's dialogues, I did not find any evidence of critical dialogues. It is possible that because Ikeda seeks to find shared values and seeks to unite humanity (Yalman & Ikeda, 2009), he may not see value created in critical talk. On the other hand, Michio and I were talking about problems with the intent to seek solutions, whereas Ikeda talks with interlocutors who are experts in various fields who already have proposed solutions to the crises Ikeda seeks to address. Either of these explanations might account for the difference.

The Dialogue Process

When it came to the process of dialogue, the content of my dialogues with Michio presented in Chapter 5 aligned both with Ikeda's comments on dialogue, discussed in Chapter 4, and with the literature on the practice of dialogue reviewed in Chapter 2 (Ellinor & Gerard, 1998; Senge, 2006; Yankelovich, 2001). Like Ikeda, we listened to each other actively, open-mindedly, and reflectively, and asked questions of each other based on our curiosity and compassion. We did not fixate overly on our differences but instead used them as a source of creativity. Characteristics like trust, respect, equality, and freedom were important for Ikeda as they were for us. Our lives were mutually enriched through our friendship and learning together.

The Value-Creative Outcomes We Pursued

Our value-creative outcomes were specific and unique to us, just as they are for Ikeda and his interlocutors. Our outcomes were based on what we bring to the table: our differences, our purposes, and the problems we are trying to solve, whether it be as world leaders and thinkers (Ikeda and his interlocutors) or as scholar-practitioners (Michio and me). The value-creative outcomes we sought and experienced also represented a micro-level version of the macro-level views of Ikeda. My analyses in Chapter 4 reveal that Ikeda pursues dialogue because it fosters democracy and peace and nonviolence. Dialogue is the opposite of force; it builds trust and resolves conflict. It also creates value by bringing out the wisdom, courage, and confidence in each interlocutor, facilitating an inner revolution and becoming fully human. As Chapter 5 suggests, my dialogues with Michio showed that these goals are not simply lofty ideals, but can be actualized in each person's circumstances. Through the inner transformations and meaning making we experienced, we were able to increase our capacity to contribute in our respective circumstances in way that contributed to democracy, peace, and nonviolence on the micro level.

Through our dialogues, I was able to present a challenge to the existing paradigm of schooling by sharing my experiences of the Sudbury model of education to Michio. Readers who are educators within the conventional system might find this work useful in terms of how it demonstrates the worth of questioning the ready-made assumptions about learning that are built into the conventional school system. Just as I had experienced in my own educational context of Sudbury education, findings from my dialogues with Michio revealed that he also developed better communication and relations with his students, fostering peace and skills for democracy. In particular, Michio learned how to challenge, and where possible, eliminate aspects of coercion in his classroom approach, and how to let go of his lesser self in interactions with students. Ideas such as eliminating coercion in education, and students having a voice in the democratic operation of the school, inspired Michio to rethink his relationships with his curriculum, and with his students, and as a result, he found ways to incorporate student voice into learning and classroom management.

Concurrently, I learned to let go of my lesser self through volunteering in Michio's classroom, overcoming my hesitation and my feelings of negativity and estrangement toward the conventional system. Despite my level of disagreement with how schooling is done outside of the Sudbury approach, I was able to switch channels, so to speak, and conduct myself within the system as well as outside of it. I learned how to better theorize and develop my academic writing. We also created value together by bringing out each other's wisdom, learning from each other, and challenging each other's thinking. All these efforts helped us resist the neoliberal encroachment on education that promotes hierarchy, standardization, competition, and individualism and works against education for democracy.

Dialogue as Knowledge Cultivation

By learning from Ikeda's example and talking together, Michio and I developed our ethos of value-creative dialogue. This ethos is an orientation toward the world in which we look to ourselves to transform within. Dialogue is how each of us encourages the other to transform within instead of focusing our energies on external, systemic causes we cannot control. It is also a spirit of embracing our circumstances in order to create the most positive outcomes of aesthetic beauty, personal gain, and social good in a way that contributes to the greater good (Goulah, 2012b). This is what Ikeda has manifested as a disciple of Toda, and what I have sought to manifest as a disciple of Ikeda. As identified in my Chapter 4 analyses and present in my Chapter 5 findings, we actualize respect for the dignity of another in and through our dialogues, building trust until the interlocutor recognizes us as a friend. In this sense, the mentor and disciple relationship is present in Ikeda's capacity to foster deep bonds of trusted friendship, which was also present in my dialogue with Michio.

As our ethos of value-creative dialogue develops over time, our capacity to create value also changes over time. It becomes broader as we become more capable. Just as I found changes in Ikeda's dialogues over time as he conducted dialogues, learned from the process, and shared with Michio what he learned with his interlocutors and readers, Michio and I learned together as we toggled between education theory and teacher practice. Our dialogues positively impacted our lives and presumably, the lives of those around us. The scent of orchids permeated our lives.

Through our process of dialogue, Michio and I saw how Makiguchi's theory of knowledge cultivation could be overlaid onto dialogue (Dialogue 7, see Appendix D). As I reflected on the themes I identified in Ikeda's dialogues and how they applied to our dialogues, I

realized that the themes could also be thought of in terms of Makiguchi's knowledge cultivation theory (Okamura, 2017).

Step 1. Makiguchi's first step is evaluation prior to learning new knowledge. Coming into the dialogue, we have already individually evaluated for ourselves the always unfinalized and unfolding knowledge and experiences we have. We also bring to the dialogue an ethos of value creation. This corresponds to the themes of purposes, influences and confluences Ikeda brings to his dialogues and which I identified as themes in Ikeda's dialogues.

Step 2-4. Then, through various types of dialogue, we directly observe each other's value. We learn about each other's experiences. Then, as we ask questions and explore ideas together, we listen, apperceive and evaluate together, going over thoughts and ideas of others and experiencing sparks of creativity across our differences that lead us to new thoughts and ideas. We returned again and again to this iterative process as we learned new concepts, had new experiences, and shared new ideas with each other. This corresponds to the types and processes of dialogue I identified in Ikeda's dialogues.

Step 5. Finally, after our dialogues, we separated and returned to our individual lives, applying our new understandings to our respective contexts to create new value in our lives, having transformed within through dialogue. This corresponds to the value-creative outcomes I identified in Ikeda's dialogues and in our own.

As was noted in Chapter 1, a dialogic, collaborative approach to teacher development was found to provide the most opportunities for teacher growth by creating learning spaces of mutual engagement (Crafton & Kaiser, 2011). This study demonstrates that an ethos of value-creative dialogue empowered two teachers to engage in their own inner transformation, thereby bridging the theory practice gap and positively impacting their environment. Such dialogic

becoming might serve as inspiration for other teachers who find themselves isolated and pressured by the mechanistic and hierarchical competitive school environment and the "accountability regime" (Biesta, 2004) of high stakes testing.

Value-Creative Dialogue as a Genre and as a Method of Inquiry

In Chapter 3, I shared the development of my inquiry, from the beginning stages of a search for a methodology that aligned with an Eastern, Buddhist worldview to a focus on value-creative dialogue as a genre and as a method of inquiry. Here I consider implications of my research for qualitative inquiry.

This study was an example of cooperative inquiry in that it broke down the Euro-Western paradigmatic separation between researcher and subject. Michio and I inquired together as scholar-practitioners, rather than researching on or about each other (Willis, 2007). Like Ikeda's in approach, our dialogues tended to weave back and for the between Burbules' (1993) categories of conversation and inquiry, sometimes resulting in divergent views or multiple solutions and focusing on internal beliefs and values (conversation), and at other times converging on answers to specific questions (inquiry). We did not always have articulated epistemological endpoints in mind, unlike duoethnography (Sawyer & Norris, 2013), but we did aim to create value in our dialogues. Our dialogues also tended toward inclusivity rather than criticality or perspectival divergences (Burbules, 1993). We accepted the validity of each other's perspectives, but at the same time, we did not avoid critical thinking; we merely used it judiciously. Our dialogues diverged from Ikeda's published book-length dialogues in that we did have instances of what I indicated in Chapter 5 as critical conversations, but for the most part, our dialogues were inclusive.

Although Michio and I practiced a dialogic inquiry, unlike in duoethnography and unlike in Ikeda's dialogues, the product of this study was not the dialogues themselves. Instead, I was seeking to describe the phenomenon of value-creative dialogue that I had developed over years through a combination of Buddhist practice and my career as an educator, and that I practiced with Michio. An area of research that could be explored further using the data from our dialogues is a consideration of how the dialogues themselves functioned as an inquiry into specific phenomena. For example, our inquiry frequently delved into topics like value-creating pedagogy, coercion and consent in student-teacher relationships, and democracy in education, to name a few of our explorations. Any of those dialogues could be edited and crafted into studies that fall into the category of participatory inquiry research (Heron & Reason, 1997).

This study also suggests that teachers can create spaces of resistance through a value-creative dialogue that combines theory and practice. As society continues to trend further toward isolation and disconnection as a result of neoliberal pressures (Martusewicz et al., 2014), scholar-practitioners can come together and share experiences, study together, and find ways to actualize alternative ways of knowing and being (Thayer-Bacon, 2003b, 2017) that prioritize relationality and human becoming. Such value-creative dialogue can benefit teachers and students alike and provide concrete manifestations of what Ikeda calls a "life-sized paradigm of change" (Ikeda, 2003). It is Ikeda's view that, in the face of societal and economic structures that render a sense of powerlessness to individuals, the path forward is for each of us to find a way to change the circumstances in our daily lives. Through value-creative dialogue, teachers can be inspired and empowered to shift the paradigm that underlies our education system from one of separation and decontextualization to a paradigm of relationality (Thayer-Bacon, 2003b, 2017), one classroom at a time.

This is the first study to examine the scope of Ikeda's published book-length dialogues, and there are more avenues of inquiry that could be pursued, in terms of its existence as a new genre (Goulah, in press; Goulah & He, 2015), in terms of its content, and in terms of practical applications of value-creative dialogue for all levels of relationships in the field of education. For example, in terms of dialogues as a genre, a study of the invitational rhetoric (Foss & Griffin, 1995) found in Ikeda's dialogues could provide more evidence for dialogic strategies that foster the practice of value-creative dialogue, such as offering perspectives, re-sourcement, and creating a space of trust, respect, and equality. While this is a level of analysis I conducted in understanding Ikeda's dialogues, it is not an aspect I include herein; I intend to further and publish these findings in future work.

In addition, there is a large amount of content in Ikeda's dialogues that was not investigated in this study. The dialogues can provide a wealth of reference material for other research in education for future research projects, especially in terms of Buddhist humanist insights into 21st century global crises. Finally, with regard to the practice of value-creative dialogue, empirical studies of its implementation in the classroom would contribute to the field of dialogic pedagogy.

Curricular Implications for This Study

Finally, what are broader implications of this study for Ikeda/Soka Studies in Education and curriculum studies? In terms of Ikeda/Soka Studies in Education, the practice of value-creative dialogue between teachers was not investigated empirically before this study. Although dialogue has been found to be present in the Soka Discourse among self-identified "Soka educators" (Goulah, in press), this study is the first to examine the application of value-creative dialogue to teacher praxis. As US society continues to trend toward isolation and excessive

individualism (Martusewicz et al., 2014), value-creative dialogue offers an alternative that teachers could pursue, in line with Crafton and Kaiser's (2011) evidence that teacher dialogue provides more opportunities for collaboration and growth than other models of teacher development.

With respect to the field of curriculum studies, curriculum studies scholars He (2016) and Goulah and He (2015) have called for learning that supports the "creative, associated, joyful, and worthwhile living" (Goulah & He, 2015, p. 292) that is found in the work of great thinkers throughout history and across cultures. Ikeda's (Goulah & Ito, 2012) human education represents one such wisdom tradition. Might teachers be able to resist and help schools move away from the dehumanizing and standardized trend dominated by competition, commodification, and excessive individualism by embracing the kind of dialogic human education advocated by Ikeda? As Schubert asks, "What is worth knowing, needing, experiencing, doing, being, becoming, sharing, contributing, and wondering?" (Schubert, 2009, p. 22). A curriculum that focuses its gaze not on test scores but on what kind of life is worthwhile is the kind of curriculum Ikeda (Ikeda, 2012) advocates.

This dissertation also speaks to the nature of the "teacher as curriculum" (Schlein & Schwarz, 2015; Schwab, 1973). Teachers have a key role in shaping curriculum as it is actualized in schools. What kinds of experiences do teachers create in their classrooms? As the role of the teacher is marginalized by neoliberal reforms, this study suggests that value-creative dialogue between teachers provides a voice and space of deliberation that can bring beauty, gain, and good into their lives and the lives of their students. As suggested by Schubert and Ayers (1992), through their practice of teacher lore, teachers can share guiding beliefs, strategies,

recommendations, and wisdom. This dissertation offers one example of such teacher lore, or as Ann Diller (personal communication) called it, "Teachers talking to teachers about teaching."

Conclusion

To conclude, I revisit Nichiren's metaphor of the friend in the orchid room. It is fitting that this reflection came as a result of a value-creative dialogue with a friend and fellow Soka scholar, Melanie, who also happens to be a student in the class on Ikeda's dialogues I am teaching for DePaul University (M. Reiser, personal communication).

The components of value creation, dialogue, and education work together to create an ethos of value-creative dialogue. Because an orchid room is defined by the presence of orchids, without orchids, there would be no orchid room. Likewise, without students and teachers, there would be no human education. At the same time, the orchid room, our schools and universities, provide shelter, water, and soil for the precious orchids, resulting in the beautiful fragrance that permeates the room.

Within the orchid room of education, how do we cultivate the flowering of the human spirit? It is through value-creative dialogue that the flower of human becoming can blossom. Dialogue between interlocutors, be they teachers, students, mentors, or disciples, is the cultivation of the orchid, from the sun, to the nutrients in the soil, to the water, and to the people who tend the orchids. This metaphor is reminiscent of Makiguchi's (2015) article likening the role of the teacher to the gardener who cultivates chrysanthemums. Value-creative dialogue inspires wisdom, courage, and compassion as we seek the wisdom to apply knowledge and intellect in value-creative ways, the courage to inspire in others the will to grow and transform within, and the compassion to become fully human in the space of the other.

The value creation is the beauty and fragrance that manifests in the blooming of the orchid, an inherent worth that is brought to fruition by these causes and conditions of dialogue and which can be appreciated by all those who come to sit in the orchid room, whether it is the pollinators, the gardener, or the onlookers. The fragrance also imbues others with an ethos of value-creative dialogue so they can inspire wisdom, courage, and compassion in others.

In the story I conveyed in Chapter 1, I shared how my own efforts toward cultivating a dialogic disposition have shaped me into a person who can better listen and embrace others. Those who listened to me when I struggled served as friends in the orchid room for me. Embracing a dialogic ethos helps me continually improve my relations with others, and as I take on new challenges, I am continually pushed to become more dialogic. Going through the dissertation process made me aware that although I have become more dialogic, I also harbor a kernel of self-doubt that was not visible to me before I started to shed my lesser self. Thus, I must continue on my journey of inner transformation. It is my hope that my efforts will contribute in some way, however small, to a more peaceful world through my efforts in the field of Ikeda/Soka Studies in Education.

As Ikeda argues, our ability to change the world hinges on our ability to engage in dialogue. He writes,

> How can 21st century humankind overcome the crises that face us? There is, of course, no simple solution, no "magic wand" we can wave to make it all better…. All these problems are caused by human beings, which means that they must have a human solution. However long the effort takes, so long as we do not abandon the work of unknotting the tangled threads of these interrelated issues, we can be certain of finding a way forward. The core of such efforts must be to bring forth the full potential of dialogue.

So long as human history continues, we will face the perennial challenge of realizing,

maintaining and strengthening peace through dialogue, of making dialogue the sure and

certain path to peace. (Ikeda, 2005, pp. 1-2)

With this conviction, and with appreciation for my friend and dialogue partner Michio, I

continue to walk the path of mentor and disciple to make my own unique contribution to

education through my practice of value-creative dialogue.

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Appendix A

Email Exchange Prior to Dissertation Proposal Defense

Melissa Bradford   5/29/16 5:37 PM

to Michio

Hi! I have a question about my dissertation proposal for you. I need to clarify our research relationship. (In addition to us being colleagues and friends.) Would it be correct for me to say you are a "co-researcher" for my dissertation in a sense? Or do you see yourself strictly as a dialogue partner, whereas I'm the researcher? Are we fully equal in a research sense, even though I'm the one writing it up?

From my perspective, I think of you more as co-researcher and as an equal, other than the fact that I am taking up the responsibility of writing & making sure things move forward, because after all it is *my* dissertation requirement. But in terms of our pursuit, our shared inquiry, I feel we are equals. Are you looking at it the same way? I need to make sure I represent it correctly. :)

Thanks!

Melissa

Michio Okamura   5/29/16 7:49 PM

to me

Wow, you have good questions (as always).

When you write your dissertation, you get to decide what would be my final voice and you get to decide what of my speech is useful to make your point and what needs to be omitted. So, in terms of writing, you have tremendous power (I am not sure I want to call it "power" but I will just do it for now). As you wrote, I don't worry about your writing part because it is your dissertation.

As far as our dialogue is considered, I regard our dialogue as a way of figuring out meaning and creating value. In this sense, I am a co-researcher, dialogue partner, and co-value creator simultaneously. You know, value-creating dialogue was what we had.

Are we fully equal in a research sense? Ummmmm, just like you wrote in your e-mail, I always felt that it was "your project" or "your dissertation"......I was kinda tagging along. I enjoyed and cherished every moment I spent talking to you and I never felt that there was a hierarchy between us. You know Ikeda so much more than I do and you taught in a very unique school,

which makes you as an expert in certain areas. Probably, I can say the same thing of myself, such as that I am an expert in language teaching and Makiguchi's writing. We have our unique strengths and experiences, which makes us optimal value-creating partners. In other words, diverse backgrounds with common aim to create value united us; moreover, we needed each other's unique perspectives and positive attitudes to create value. You know, we cannot have value-creating monologue. So..... my take on the power relationship case is that **we needed each other**; whether we are completely equal or not is irrelevant. **We were interdependent**. I almost think that it is silly to worry about whether it was 50-50 or 60-40. We complete each other in order to create value from dialogue. So, my answer is this: "I am your value-creating partner, who is interdependent with you."

I hope my answer was helpful.

Michio

Appendix B

Email About Chapter 5 Draft

Michio Okamura   May 14, 2018

to me

Hey Melissa.

I finished reading the chapter 5. I thought it is well written...... but if Goulah says you need to edit, then you gotta listen to Goulah. Sorry, Melissa.

I wrote a few comments on the side. I hope it helps.

Who we talk to matter because one's dialogic partner is the person who is going to create knowledge together and become better person together. I would not be who I am now without you. If I had been talking to someone else, let's say one of my colleagues from my school, I would not have adopted the idea of a democratic school or the notion of self-determination. It was you who introduced these ideas to me through dialogue. Being exposed to the radical ideas (to me, they were radical back then) I was able to see myself from your point of view (democratic school and self-determination), which made me realized what I was missing or what I needed to improve. I hope I did the same to you.

Now, it is the time for graduation practice again. I consciously bring my 8th graders' attention to "greater good" by contrasting with "individual good". Because we talked about "greater self" and "lesser self", I was able to have a conversation with my students about working toward the greater good. Without our conversation, it would be extremely hard for me to conceptualize such notions in a concrete manner and real context for my students. This is a different way of conceiving discipline. I used to understand discipline as breaking rules or disrespectful to authority. Now, I see discipline as an individual's actions and speeches that prevent the group from achieving its collective goal. Of course, the premise of the group goal is that the group goal was already decided as group consensus.

Who we have dialogue matter. Our dialogue changed my idea of the purpose of education. If possible, please include that in your dissertation for "Michio's gain" which helps him to create the value of good with his students.

Thank you very much, I enjoy reading your writing.

Appendix C

List and Themes in Ikeda's Dialogues

Table C1

Ikeda's Interlocutors Published in English

Name of Interlocutor & when dialogue first published in Japanese	Country & Date of Birth	Professional Background	Religious Background (if stated)
Makoto Nemoto (MN) 1974	Japan (1906-1976)	Specialist in Chinese history, professor at Waseda University and Soka University Japan	
Arnold Toynbee (AT) 1975	United Kingdom (1889-1975)	historian, philosopher of history, author, research professor of international history at the London School of Economics and the University of London	Born to Christianity but felt more affinity to Greek and Roman views
Yasuchi Inoue (YI) 1977	Japan (1907-1991)	writer of novels, poetry, short stories and essays	
René Huyghe (RH) 1980 (first published in French)	France (1906-1997)	French art historian and author, a curator at the Louvre's department of paintings, and a professor at the Collège de France	Born to Christianity but did not practice a religion; drawn to Buddhism
Aurelio Peccei (AP) 1984	Italy (1908-1984)	Industrialist and philanthropist, president of the Club of Rome	
Bryan Wilson (BW) 1985	United Kingdom (1926-2004)	Sociology professor at the University of Oxford and President of International Society for the Sociology of Religion	
Karan Singh (KS) 1988	India (b. 1931)	Indian politician, philanthropist and poet, and former member of India's Upper House of Parliament	Hindu
Josef Derbolav (JD) 1988	Austria (1912-1987)	Professor of education and philosophy at the University of Bonn; author and a leading thinker in field of education in the former West Germany	
Linus Pauling (LP) 1990	United States	Chemist, biochemist, peace activist, author, educator, husband of	Considers himself atheist

	(1901-1994)	American human rights activist Ava Helen Pauling, and winner of Nobel Peace Prize	but belongs to Unitarian church
Chingiz Aitmatov (CA) 1991	Kyrgyzstan (1928-2008)	Soviet & Kyrgyz author and ambassador, friend of Gorbachev	Raised atheist, but now…?
Chandra Wickramasinghe (CW) 1992	Sri Lanka (b. 1939)	British mathematician, astronomer, author and astrobiologist	"attracted to Buddhism"
Austregésilo de Athayde (AA) 1995	Brazil (1898-1993)	Writer, journalist, president of the Brazilian Academy of Letters, coauthor of Universal Declaration of Human Rights.	Christian upbringing, attended seminary but did not become priest because of doubts
Johan Galtung (JG) 1995	Norway (b. 1930)	Sociologist, mathematician, and principal founder of the discipline of peace and conflict studies.	
Mikhail Gorbachev (MG) 1996	Russia (b. 1931)	Russian and former Soviet politician. Last leader of the Soviet Union.	Brought up Russian orthodox
Jin Yong (JY) 1998	China (b. 1924)	Chinese novelist and essayist, founder of Hong Kong newspaper	Became Buddhist after eldest son died
René Simard and Guy Bourgeault (RS & GB) 2000	RS: Canada (1935) GB: Canada	RS: Physician, cancer researcher and rector of Université de Montréal. GB: Former Catholic priest, professor at the University of Montreal, directs research on bioethics and education.	GB: not religious, although former priest
Majid Tehranian (MT) 2000	Iran (1937-2012)	Political economist and first director of the Toda Institute; studied under Harvard theologian Tillich	Born to Islam; became Quaker but is expert on Islam
Cintio Vitier (CV) 2001	Cuba (1921-2009)	Poet, essayist, and novelist	
David Krieger (DK) 2001	US (1942)	Founder & President of the Nuclear Age Peace Foundation. Author of many studies of peace in the Nuclear Age.	
Rogelio Quiambao (RQ) 2001		Former Supreme Commander of the Order of the Knights of Rizal, a Filipino civic organization	

Lokesh Chandra (LC) 2002	India (b. 1927)	Scholar of the Vedic period, Buddhism and the Indian art and president of Indian Council for Cultural Relations during 2014-2017	
Hazel Henderson (HH) 2002	United Kingdom (b. 1933)	futurist, evolutionary economist, syndicated columnist, consultant on sustainable development, and author	atheist
Ved Prakash Nanda (VPN) 2005	Pakistan (b. 1934)	a prolific writer and scholar in the international legal field, provost at U Denver	Hindu
Ricardo Diez-Hochleitner (RDH) 2005	Spain (b. 1928)	Diplomat, educationalist, political thinker, economist, and President of Club of Rome.	Catholic
Elise Boulding (EB) 2006	Norway (1920-2010)	Professor of Sociology at Darmouth College, developed the first peace studies program	Quaker
M. S. Swaminathan (MSS) 2005	Indian (b. 1925)	geneticist and international administrator, renowned for his leading role in India's Green Revolution	
Joseph Rotblat (JR) 2006	Poland (1908-2005)	Physicist recruited to build atomic bomb. Co-founder of Pugwash Conferences. Received Nobel Peace Prize.	Born to Jewish family, but considers himself agnostic
Ronald Bosco & Joel Myerson (RB & JM) 2006		Professors of American literature	
Tu Weiming (TW) 2007	(b. 1940)	Professor of Chinese history and philosophy and of Confucius studies, Harvard & Peking Universities.	Brother is a Buddhist
H. C. Felix Unger (HCFU) 2007	(b. 1946)	Heart specialist and President of the Academy of Arts and Sciences.	Christian
Nur Yalman (NY) 2007	Turkey (b. 1931)	social anthropologist at Harvard University, where he serves as senior Research Professor of Social Anthropology and Middle Eastern Studies	Unclear – but knowledgeable about Islam
Harvey Cox (HC) 2008	United States (b. 1929)	Author and Professor of Divinity, Harvard University. Focuses on interaction between religion, culture, and politics.	Baptist minister
Neelakanta Radhakrishnan (NR) 2009	India (b. 1944)	Professor, author, and chairman, Indian Council of Gandhian Studies.	

		Mentored by one of Gandhi's foremost disciples.	
Abdurrahman Wahid (AW) 2010	Indonesia (1940-2009)	First democratically elected president of Indonesia and advocate of a liberal, reforming Islam.	Muslim
Lou Marinoff (LM) 2011	Canada (b. 1951)	Professor of philosophy, City College of New York	Raised Jewish
Vincent Harding (VH) 2012	United States (1931-2014)	African-American historian and a scholar of various topics with a focus on American religion and society	Christian
Herbie Hancock & Wayne Shorter (HH & WS) 2013	United States HH (b. 1940) WS (b. 1933)	Jazz musicians	SGI Nichiren Buddhists
Sarah Wider (SW) 2013	United States (b. 1959)	Colgate University Professor of English and Women's Studies	
Jim Garrison & Larry Hickman (JG & LH) 2014	United States	JG Professor of philosophy or education – Virginia Tech. Past president of PES and JDS. LH Professor of Philosophy and former Director of the Center for Dewey Studies SIU - Carbondale. Past president of JDS.	
Ernst Ulrich Von Weizsacker (EW) 2014	Switzerland (b. 1939)	Author, former dean of UC Santa Barbara, co-president of Club of Rome	
José Veloso Abueva (JA) 2015	Philippines (b. 1928)	President of U of Philippines, founder of Kalalyaan College, author and professor or political science	Catholic
Lawrence J. Lau (LL) 2015	China (b. 1944)	Former professor of economics at Stanford, vice chancellor of Chinese University of Hong Kong	
Bharati Mukherjee (BM) 2016	India (1940-2017)	American writer and professor emerita in the department of English at the UC Berkeley	

Table C2

Purpose of Dialogues in General

Book #	Pages	Source	Mention
4	RH xv	Ikeda Introduction	Aware of the danger of obscuring the truths contained in Buddhism through fixed ideas and prejudices, Ikeda moved out of the world of Buddhism to conduct dialogues with thinkers from the West
4	RH xv	Ikeda Introduction	Toynbee, first dialogue partner, provided a mirror in which to verify his own thoughts.
11	CW 139		CW asks - why dialogue as expository or literary form. Ikeda replies, "I hold and publish dialogues with persons who represent the wisdom of the world because I believe it is possible that the truth disclosed therein, transcending time and space, will shake people to their very souls and continually provide those in the vanguard of the times with fresh suggestions. It is said that for Socrates, dialogue was the task of committing the soul, and then baring and scrutinizing it.
15	JY 2		Toynbee – the only way to create a path for advancement of humanity is dialogue. He bequeathed to Ikeda the continuance of dialogues with intellectuals of the world.
15	JY 2		"Arcane and abstruse writing is inaccessible to most people. And the writing of some writers is simply a monologue that feeds their own ego. In contrast, the dialogue style of writing is easy to read and has a kind of universality about it. Heart-to-heart dialogues that explore the spiritual and psychological dimensions of human experience have withstood the test of time and will remain in humanity's awareness for eternity."
16	RS & GB 205		Association with Club of Rome founder and successor, Peccei & Diez Hochleitner. We cannot resolve current problems without pooling wisdom from as many as possible.
17	MT xiv	Ikeda preface	"In my small way, I have tried to do what I could by engaging in dialogue with intellectual leaders of the Christian, Hindu, and other religious traditions and of various cultural backgrounds, as well as with persons from countries that deny religion. My aim was to discover a road to peace through the common dimension of humanity that we all share."

19	DK xvii-xviii	Krieger preface (Jpn)	Ikeda has a clear commitment to creating a better world, is a builder and revolutionary, committed to crossing all boundaries in pursuit of peace, and has a strong commitment to nuclear abolition. Dialogue probes and explores, so each participant grows in understanding the world.
24	RDH 24-25		I have had dialogues with a number of interlocutors (names several) of different backgrounds to bind people together in friendship and to encourage global peace.
28	RB & JM 63		Great thoughts can last forever in print. The desire to pass on wisdom for posterity motivates his dialogues.
30	HCFU 69		Ikeda has conducted intercultural and interfaith dialogues from intellectuals and leaders from all over the world because dialogue can transcend differences and unite the world.
31	NY xi	Ikeda Preface	Problems such as terrorism and nuclear arms, environmental concerns must no longer be ignored. We must confront problems through power of dialogue and education to unite the hearts of all.
31	NY 50		Ikeda's activities inspired by desire to be global citizen enhancing possibilities for dialogue transcending differences. Our shared humanity allows us to understand each other and our responsibility for the future.
35	LM 117		Through dialogues with world thinkers, I hope to build a brighter future "illuminated by a philosophy of peace, happiness, human revolution, youthful triumph, and respect for the dignity of life."
37	HH & WS 129		Dialogues so mentor's convictions against nuclear arms can become defining spirit of the age.

Table C3

Purpose of the Particular Dialogue

1	NM 11	Ikeda Preface	Discussed feelings of affection for Japanese classics and discovered and appreciated "the rare vitality embodied in them, the incalculable richness of the human spirit and its immeasurable power to move one anew." This undertaking "one of the happiest experiences of a lifetime. It is my hope that, through this book, our readers may be able to share in the experiences we had and to develop a similar affection for the works discussed."
2	AT 9	joint preface	Dialogue topics were personal concerns; published with hope they will be matters of general concern. Some are urgent concerns, others of perennial importance to human beings
4	RH ix	Huyghe introduction	Because of the scale of the problems facing humanity, we must "examine the characteristics, causes and effects of our crisis and the reforms humanity must make to avert it. The best way to obtain an overall view is, surely, to bring together and compare ways of thought from opposite sides of the world….The comparisons must, however, be made objectively. The desire to undertake such a project was the source of the present dialogue, which was proposed by Mr. Daisaku Ikeda." (Huyghe)
4	RH xiv	Ikeda Introduction	Offers an explanation for why Buddhism is "outstandingly pacific in approach." Nichiren Daishonin concluded that mistaken religious faiths lead to war and social calamities. Religion should not be imposed from without, but should support an inner revolution of life force. This is the background against which Ikeda engages in dialogue, confronting human suffering and suggesting solutions.
4	RH xv	Ikeda Introduction	The dialogue with Huyghe is another such opportunity. Not a discussion between two scholars – simply two souls attempting to shed light on each other. In the mirror of Huyghe's thoughts, "I have been given yet another chance to examine my own mind."
5	AP 7-8	Joint Preface	The purpose of the book is to share some of our ideas, suggesting methods of approach and outlook that can improve the human lot. We are convicted that we must not delay much longer in addressing the threats and challenges faced by humankind today. The problems are spiritual and ethical and cannot be solved simply through technology or economic progress.

7	KS vi-vii	Joint preface	"It is the wish of both authors that this book may help awaken in the minds of their readers the determination to strive for the revival of a truly human spiritual civilization that will survive and flourish in the coming millennium" (p. vii).
7	KS 17		Ikeda seeks to explore in this dialogue topics on which agreement between East and West can be found
8	JD vii	Joint Foreword	At meetings in Germany and Japan, they agreed to conduct a dialogue that they hoped "would become a bridge between Asiatic and European cultures."
8	JD viii-ix	Joint Foreword	The authors find the themes urgent, and hope through their discussion that they can contribute to the improvement of the human situation. Technological advances could lead to the extinction of the human race. If we are to last as a species, we must find answers to the challenges that face us, and "these answers will be forthcoming only from a new, still undefined humanity" which entails an inner revolution that alters our way of thinking, freeing us from egoistic motivations.
9	LP vii	Pauling Preface	Hopes that many will read about the efforts for peace they detail in the dialogue and that readers will decide how they can help achieve the goal of eliminating war and building a world of peace
9	LP x	Ikeda preface	Because of the personal memories and experiences shared, the dialogue will give many the opportunity to know Pauling better. They will be over-joyed if the book gives young people hints toward solving the problems of the next century, which was the starting point of the dialogue project.
11	CW 139		My hope is that in our dialogue we can concentrate thoughtfully on truth for the sake of the world and humanity."
12	AA ix	Athayde preface	This is a dialogue between two human rights advocates who have struggled and hope to usher in a new era
12	AA xiv	Ikeda preface	I was anxious to discuss his witness to history and to provide posterity with a testimony to the essence of a profound philosophy
12	AA xiv – xv	Ikeda preface	It is the role and responsibility of a Buddhist to engage in practical social activities, founded on Buddhist philosophy, to bring about the creation of a future society founded on spiritual values. I joined AA to pursue a path that is my mission as a Buddhist and a disciple of Toda. This book resulted from our deep connection and shared sense of mission.
13	JG ix	Joint preface	Met at peace conference, brought together by a mutual friend. Met for dialogues on several occasions.

13	JG ix	Joint preface	Searched for ways of interfacing Buddhism and peace. Common basis of nonviolent spirit of Gandhi and Buddhism.
14	MG vii	Joint preface	This book is an investigation into the lessons they have learned living in the 20th century. Their backgrounds are different, yet the fact that they could find a common spiritual basis with which to come together shows that all people have much in common.
14	MG vii-viii	Joint Preface	Based on the limitations of socialism humanism they have witnessed, they see the need for a new humanism, one that prizes the individual, protects the dignity of humanity, and avoids catastrophes. Many pressing problems face the former communist societies. Now is the time for a broad global dialogue to help humanity move forward.
14	MG 1		Goal - investigate best ways to think and act and put their experiences to good use for the sake of youth.
16	RS & GB xii-xiii	Ikeda preface	Pondering ways to promote physical, mental, and spiritual well-being of humanity, their encounter is an opportunity to probe more deeply. All three of them hope that science and spirituality will resonate to create a wholesome civilization in the 21st century and hope it serves as material for the reader's reflection and contribution to humane civilization illuminated by spirituality.
16	RS & GB xvii		Purpose of this dialogue to learn from RS & GB to help deepen understanding of the four sufferings and to learn how to lead a healthy life.
16	RS & GB xviii		Quotes Simard as saying harmony between truth and science a real contribution – DI identifies this as the spirit and meaning of the dialogue.
16	RS & GB 30		Hopes dialogue is a giving hand by raising awareness of the need for a human bond in science
17	MT 73		We should not fall into cultural hegemonism. Aim of this dialogue to focus on cultural dialogue and negotiation.
17	MT 85		Aim of this dialogue to help provide a positive orientation for civilization in the new century.
19	DK ix-x	Krieger preface	The dialogue is about choosing hope over submitting to apathy and indifference. We explore our own lives and worldviews and views on achieving a just and peaceful world.
19	DK xii-xiii	Ikeda preface	We search for a philosophy and vision that "will make *hope* the byword of all humanity in the 21st century." Human destiny depends on creating global security and safety. As Toynbee said, "history is created by 'deeper, slower movements.'"

19	DK xiv	Ikeda preface	"Though it may seem roundabout, actually the one way open to us is person-to-person dialogue generating wave after wave of pacifism. Both Dr. Krieger and I have experienced the horror of war. It will make us extremely happy if our dialogue inspires young people to undertake further dialogue for the sake of peace."
19	DK xvii-xviii	Krieger preface (Jpn)	Our dialogue is successful if it helps you choose hope.
19	DK xx-xxi	Ikeda preface (Jpn)	We will be happy if this book provides suggestions for building a global society of harmonious coexistence free of war and inspires young people to move forward.
19	DK 65-66		Purpose of dialogue to delve deeper and find profound solutions.
22	HH xi, xiv	Henderson Introduction	We believe we are evolving into greater awareness of our planetary citizenship. At the heart of our dialogue, we focus on how our personal values can move our families and communities toward a more sustainable future. We discuss many issues, including support of goals of ordinary people. We hope you are spurred by our dialogue.
22	HH 17		Dialogue key to the future. I intend the dialogue to illuminate the era with a light of hope.
23	VPN xvii	Ikeda preface	Hopes that the dialogue encourages and guides people in creating a joyful future for humankind.
24	RDH xii	Ikeda preface	We seek a way for humankind and natural world to live in harmony and attain a positive peace.
25	EB 1-2		Aim of transmitting her philosophy and pacifist message.
26	MSS 3		Hopes the dialogue will address topics of famine and poverty and other topics related to the quest for a better world, stimulating readers to engage in the Green Revolution and their own human revolution.
27	JR xi	Rotblat preface	This dialogue written with younger man addresses dilemma – can we remember our shared humanity and forget differences? Can we assure global security? I "bequeath my experiences and my convictions about the moral and responsible uses of science to the next generation."
27	JR xv	Ikeda preface	"My enduring hope is that the young people of today will be inspired by this book and by the example of Professor Rotblat's lifetime of devotion to come forward one after another and join in the unprecedented challenge which they present, namely, the creation of a world free of nuclear weapons and of war."

27	JR 1		Let's have dialogue with the goal of eradicating war from the earth.
28	RB & JM xix	Ikeda Preface	This work tries to draw universal messages from the writings of the American Renaissance that constitute a deep spiritual current for people living in the 21st century.
28	RB & JM xxi-xxiii		Our purpose was never to persuade to a particular point of view but to share respective thoughts on wisdom from the past that have shaped us. Through the dialogic process, we emulated the pattern of discourse common to the figures discussed in this book.
29	TW xii		Ikeda explains they used medium of dialogue to advance beyond viewpoint that sees things as dominated by human being, which is more in harmony with Buddhist and Confucian humanism.
29	TW 3		This dialogue an opportunity to learn from you.
31	NY vii-vii	Yalman Preface	The dialogue is an opportunity to address the Japanese people, which he appreciates.
31	NY xi	Ikeda Preface	The book is a crystallization of mutually held beliefs to create bridge connecting two civilizations of Islam and Buddhism.
31	NY 128		We want people to put shared humanism ahead of religious affiliation; dialogue makes possible new discoveries for both.
31	NY 129		Our mission is endless pursuit of dialogue and creative encounters that change history.
31	HC vii	Cox preface	Why does Cox, a Christian scholar, have dialogue with a Buddhist thinker? Our age demands conversation between world views to learn from each other to address human crises. We must be willing to listen and recognize we could be wrong. A mature faith includes an element of uncertainty.
32	HC ix	Cox preface	Because of allowing radical uncertainty in his faith, conversations with Buddhists like DI are particularly nurturing. As a Christian, believes dialogue with world views a new stage in Christian history, where faith more important than belief. He views others not as rivals but as fellow travelers.
32	HC xv	Ikeda preface	Ikeda met Cox when he gave his first talk at Harvard. They talked more intimately the following year at SUJ. Cox then asked him to speak again at Harvard. During their talks, Cox expressed hope that Buddhism would serve as bridge between Islam and Christianity.

32	HC xvi-xvii	Ikeda preface	The message we want to convey is that a new world in which groups do not impose their beliefs on others will open up in a setting of open-minded mutual discussion. They hope their message will "provide food for thought and action, especially among young people, who bear the responsibility for future generations."
32	HCFU 89		A chance to discuss important matters with one of the leading educators and theologians in the US instructive and fruitful. As long as we live, we should move forward, creating new values.
34	AW 1		People in Japan looking forward to a dialogue bringing together Islam and Buddhism.
34	AW 2		Ikeda sees it as an opportunity to absorb insights from the leader of a nation that has religions coexisting peacefully with Islam.
35	LM 2		A society without a profound philosophy is fragile. DI hopes the dialogue will be a new departure for a century of education and philosophy.
35	LM 98		Hopes this dialogue with a great philosopher will spiritually nourish readers.
36	VH xviii	Ikeda preface	What would Dr. King say today, and what actions would he take? Those questions present in his thoughts as he engaged with VH.
36	VH xviii	Ikeda preface	As participant in the dialogue, I will be glad if it ignites courage and hope in people, especially youth, who press onward for the sake of justice and peace.
38	SW xv-xvi	Ikeda Preface	Our dialogue focused on the theme of "the revival of the spirit and the restoration of the power of language."
38	SW xvii	Ikeda Preface	I hope this book will contribute to humanistic education, encouraging youth to polish their mind and character for the sake of others.
38	SW xxii-xxiii Wider preface		"Education never ends. Nor do the friendships begun and sustained through dialogue." SW celebrates Ikeda's buoyant, joyful commitment to learning and she invites the reader to join the journey.
38	SW 1-2		Hopes the dialogue sends a message of hope and courage to young people.

38	SW 12		Hopes dialogue sheds light on poetic spirit of American Renaissance and spirit of women.
40	JA vii-x	Abueva preface	The book took more than two years of dialogue. We hope to promote the grand vision of global civilization based on wisdom, love, and peace through our efforts.
40	JA xi	Ikeda Expression of Gratitude	Honored to work with JA to develop a common vision for the future. Our youthful experiences of the horrors of war led us to share a desire to forge a path for younger generations to live in harmony. I hope for our dialogue to reinforce bonds of friendship between the Philippines and Japan and inspire solidarity among youth from around the world, since they "bear the weight of our collective future."
40	JA 4		They agree that they hope their dialogue will inspire young people.
41	EW 1		You are leading scholar of environmental studies – there is much I can learn from you.
41	EW 1		I hope our dialogue will make a positive contribution to future of planet and peace of humankind.
41	EW 13-14		Our dialogue is beginning with the theme of global transformation in humanity and the environment. It is my hope that our dialogue will carry the spirit of Peccei and Diez-Hochleitner and be a powerful force for global transformation starting with human revolution.
42	LL 1-3		Enjoyed their first meeting in Toyko. LL later returned to lecture at SUJ. His university, CUHK, the first to have made an exchange agreement in 1975. Ikeda visited his university four times, engaging in dialogue with faculty, staff, and students.
42	LL 7		"I hope our dialogue can serve as a class in economics for me, so that you can teach me how it will enable ordinary people to fulfill their aspiration to lead, better, happier lives." I also look forward to discussing education.
42	LL 7		"I believe that engaging in dialogue with individuals of exceptional insight and achievement, and leaving a record of their thoughts, is an invaluable, fruitful endeavor in life."

Table C4

Influences and Confluences

#	Pages	Comments	Theme
6	BW 133	The Buddha relied on small group for discussion, study for missionary work; person-to-person required because each person thinks and reacts differently and requires distinctive approach	Buddhism
6	BW 185	People of religious faith should strengthen and enrich humane dispositions; disseminate by personal contact and dialogue elements of wisdom found in religious traditions and humane philosophies. I find this kind of wisdom in teachings of Buddha and intend to go on introducing it to peoples all over the world	Buddhism
7	KS 67-69	Significance of the dialogue between King Milinda and Nagasena – East-West; Milinda well-versed in Western culture and open to free exchange of ideas; Nagasena represented best of Indian philosopher-sages.	Buddhism
10	CA 76-77	Great thinkers such as Socrates, Buddha, Confucius, Nichiren relied on dialogue to disseminate ideas and beliefs. Dialogue may seem roundabout but is the surest way to peace. This is what has inspired Ikeda to travel all over the world to meet with leaders in many fields.	Great Thinkers
11	CW 139-40	Story of King Menander and Nagasena reminiscent of Plato's Dialogues. Representative of dramatic way encounter between Eastern and Western thought unfolds.	Great Thinkers
11	CW 140	Ideological confrontation between Western logic and Eastern wisdom which ends with them rejoicing they could debate correctly without egotistic attachments emerging.	Buddhism
11	CW 141	Story of King Menander and Nagasena - aspect of dialogue as an expository technique or literary form. Ideal form of dialogue is as means for explaining truths is 'speech of the wise,' speech without anger. Speech of kings often insists that one view only prevails and anyone who disagrees is punished.	Buddhism

11	CW 141-2	"The term 'speech of the wise' indicates the standard necessary to realize a rational and fruitful dialogue. Since the time of Shakyamuni, this also has been the attitude of Buddhists, who have made a standard of impartial and unrestricted dialogue, that is, dialogue in which, in the pursuit of truth, one eagerly strives for illumination, in which one is fair-minded and magnanimous regarding criticism and revisions, and in which both parties commit their souls. I believe that dialogue in the speech of the wise is the form best suited for solving the perplexing questions that overshadow modern society."	Buddhism
11	CW 143	Buddhism has always spread through dialogue, not military power or violence. Social revolution without the exercise of force.	Buddhism
11	CW 143	Rissho ankoku ron – dialogue in which we see the process by which the guest comes to understand and be moved by host's knowledge of Buddhism.	Buddhism
11	CW 143	Conversation between a Sage and an Unenlightened Man also in the form of a dialogue, in which a Buddhist expounds truth of universe and life. Nichiren's life itself was a struggle against the speech of kings based on the speech of the wise.	Buddhism
11	CW 144	In Buddhism, adversaries are not other religious believers but early desires like greed and anger that weaken human lives. Buddhism seeks to clarify the nature of suffering and awaken each person's Buddha nature.	Buddhism
11	CW 144	Buddhism's greatest weapons in clarifying suffering and enlightenment are "dialogue directed at people's souls and the power of culture and the arts"	Buddhism
11	CW 176-77	Dialogue between Shakyamuni & Brahma and Shakyamuni's reticence which indicated that when words were ineffective in leading people to enlightenment, he purposively remained silence. This was a positive expression of his will. Some people argue because they are consumed with a desire for fame and egoism of ignorance and desire rather than from a compassionate spirit. Shakyamuni's silence enabled people to perceive earthly desires in the depths of their lives.	Buddhism
12	AA 24	Shakyamuni stressed dialogue because a truly great religion must explain its teachings in a way that is comprehensible to everybody	Buddhism

12	AA 111	Bodhisattva Never Disparaging – model for human rights advocates: firm belief in equality, unwavering reliance on non-violent, compassionate dialogue [battle to extirpate 3 poisons and invoke compassion and justice through dialogue], and earnest courage challenge to both achieving self-realization	Buddhism
13	JG xi	Buddhism has process of inner/outer dialogue. Outer – joint search for a way out of an impasse. Inner – scrutinize assumptions. They inspire each other.	Buddhism
13	JG 22	Socrates warned against misology – hatred of argument or reasoning. To hate engaging in dialogue is to hate people.	Great Thinkers
15	MG 158-9	Wishes to cultivate methods of Socrates and Shakyamuni. Socratic dialogue develops democracy. Shakyamuni used compassion and wisdom to help guide others in right attitudes. No matter how circuitous, dialogue is the path to break through contemporary impasses.	Great Thinkers
15	JY 2	Socrates most known for use of dialogue in search of truth. Similarly, Nichiren wrote dialogue between a host and a traveler.	Great Thinkers
16	RS & GB 193	Shakyamuni as teacher – adapted to the understanding of the listeners. RS compares this to Socrates, who rejected knowledge transmission and asked questions instead. DI then shared the story of Kisa Gotami sent to ask for a mustard seed from a house whose family had never lost anyone to death.	Buddhism
17	MT 8-9	Proof that we are human lies in spirit of dialogue; dialogue is a weapon of peace, which is the spirit of Buddhism; Shakyamuni used nonviolent dialogue to teach sanctity of life and eliminate violence. Dialogue is a light to illuminate our footsteps. Everything begins with one human talking to another.	Buddhism
17	MT 11	Socrates & Montaigne outstanding men of dialogue.	Great Thinkers
17	MT 31	Nichiren in dialogue w Buddha, reason and reality to make sure he was not trapped in dogma	Buddhism

17	MT 89-90	Dialogue between Greco-Bactrian King Milinda and Buddhist monk Nagasena. Nagasena agrees to conversation if they follow the logic of the scholar (people acknowledge errors and do not get angry), not the logic of the king (if one differs, one is punished). MT – logic of scholar is dialogue; logic of king is force.	Buddhism
18	CV 89-90	Modern man oscillates between muteness and loquacity, making it difficult to sustain true dialogue. Martì spoke with people on a level of equality. He was master of dialogue, like Socrates, bringing out wisdom in ordinary people.	Great Thinkers
19	DK 19-21	Socrates was a master of dialogue. He criticized escapism and struggled for humanity. He passed on his spirit to his disciple.	Great Thinkers
19	DK 57	Toda encouraged Ikeda to have dialogue. We live in an age of dialogue and you will meet first-rate people.	Toda
22	HH 76	Learned challenge of dialogue from Toda. Buddhism also oriented toward dialogue. Toda taught that accomplishing the elimination of misery requires engaging in dialogue to connect humanity in solidarity.	Toda
23	VPN 36-7	Nichiren engaged in dialogue to awaken people to truth rather than curry favor with authorities. Socrates also wanted to encourage young people to think for themselves. Open dialogue the key to spiritual development of society.	Buddhism
23	VPN 90	The practice of dependent origination is compassion. No one exists as isolated entity. Thus the social and cultural practice of dialogue emerges.	Buddhism
23	VPN 119	Buddhism cherished dignity of each person, and dialogue a way to inspire unlimited capacity for good within all of us.	Buddhism
23	VPN 186	Shakyamuni engaged in dialogue to establish universal spiritual principles. He pursued eternal truths and meanings and taught dialogue as the way of wisdom, not force.	Buddhism
23	VPN 186	Legacy of Shakyamuni can be seen in story of dialogue between monk Nagasena and King Milinda, seeking eternal truths of universe and life.	Buddhism

23	VPN 187	Nichiren structured some of his writings as dialogues. Can see in Nichiren's question-and-answer structure his insight into views that differed from his, and his ability to grasp the main points and address problematic issues. Dialogue must have stern love and compassion to inspire individuals to struggle against their flaws and strive toward highest good.	Buddhism
26	MSS 91-2	Gandhi was a master of dialogue, always learning the door of the heart open.	Great Thinkers
28	RB & JM 93	Shakyamuni encouraged questioning. Socrates dialogue cultivated wisdom through questioning. Emerson gave lectures to awaken people.	Great Thinkers
29	TW 90-91	Confucian fellowship was a dialogic community; Confucius and Shakyamuni avoided monologue and chose dialogue.	Great Thinkers
29	TW 94	Nichiren was in a constant verbal struggle against authoritarianism.	Buddhism
29	TW 123	Buddhism properly understood is not dogmatic but dialogic (Tu); tireless dialogue refines and tempers us.	Buddhism
30	HCFU 67	Respect for diversity, dialogue, and insight into universality conditions for creating a culture of peace, as can be found in the Lotus Sutra's Parable of the Medicinal Herbs chapter. The closed mind that excludes others diminishes itself.	Buddhism
31	NY 17	stressing dialogue and resisting oppression from power both starting points of real tolerance and spirit of Buddhism	Buddhism
32	HC 74	Dialogue between King Milinda and Nagasena - equal sages rather than royal authoritarianism - dialogue of the wise honest, sincere & conducted with open spirit.	Buddhism
33	NR 117	Persistent dialogue seen in Shakyamuni's thoughts and Gandhi's practice	Great Thinkers

33	NR 158	[One of Gandhi's disciples known as master of dialogue used to change society. Ikeda asks about him, and NR explains how he was able to convince the wealthy to part with some of their possessions; he was open to others' views and encouraged dialogue among various schools of thought.] Gandhi's disciple's use of self-confident dialogue is in the spirit of Gandhi.	Great Thinkers
33	NR 165	Dialogue is the basic spirit of Buddhism. Shakyamuni used, Nichiren wrote - goal to awaken people to truth through skillful metaphors and method of dialogue to discover and bring forth Buddha nature in each person.	Buddhism
33	NR 167	Impartial dialogue only possible when willing to see from the other's perspective. Not possible if distain or discrimination. Must revere the other – Bodhisattva Never Disparaging. See the other's humanity and recognize it as the same as yours, empathise with other's pain. Everyone knows the feeling of love, the tragedy of losing a loved one, the misery of poverty.	Buddhism
33	NR 170	Nichiren gives metaphor of bowing to the mirror. Sincere and open-minded dialogue based on trust and respect will eventually open the other's heart, producing resonance, so we must persist. This generates immeasurable power for changing society.	Buddhism
33	NR 202	Gandhi risked his life for the sake of dialogue between Hindus and Muslims.	Great Thinkers
34	AW 94	Gandhi promoted interfaith dialogue.	Great Thinkers
35	LM 11	Socrates posed questions to awaken. Questioning enlarges our lives. Questions arise when we face trials directly and they make life more profound.	Great Thinkers
35	LM 100	Bodhisattva Never Disparaging showed profound respect for others – the essence of Buddhism. In today's fast-paced, disconnected society, genuine communication is rare. Many suffer in silence. This is why we must put aside differences and listen to others with empathy, dispelling anxiety – what Buddhism calls shared suffering.	Buddhism

35	LM 102	Dialogue fundamental to Buddhism – eliminating pain and imparting joy. Shakyamuni engaged in dialogue to the last moment of his death. The foundation of dialogue is respect, empathy, and love for fellow human beings. Religion, like dialogue, not solitary. It's a realm of support and protection.	Buddhism
35	LM 115	Toda taught him a full range of subjects to make sure he could hold his own. Toda emphasized sincerity and remaining true to one's beliefs.	Toda
35	LM 117	Nichiren was a committed practitioner of dialogue, writing many works in dialogue form, such as the Rissho Ankoku Ron. The guest, representing political authority, laments the confusion of the day. The host, Nichiren, agrees and outlines what needs to be done to bring happiness and peace.	Buddhism
35	LM 118	Another example of dialogue in the Buddhist canon is the dialogue between King Milinda & Nagasena – the dialogue of the scholar vs. the king. "No dialogue can be fruitful when either party approaches it with an arrogant attitude. True dialogue…cannot exist under the restraints of power and authority; it must be undertaken by two individual on equal footing, jointly engaged in the pursuit of truth."	Buddhism
35	LM 119	"In true dialogue, both participants must be prepared to put aside their differences and relate to each other in a spirit of respect. It doesn't matter with whom we're speaking, even a head of state. To be successful, dialogue needs to be an exchange between equals based on the recognition of shared humanity." The Lotus Sutra represents a model for this in Bodhisattva Never Disparaging, who greets everyone with respect.	Buddhism
36	VH 176-77	As Buddhism teaches, everyone has the Buddha nature; Harding responds that Arendt maintained that it is when we are in dialogue that we are most human.	Buddhism
37	HH & WS 63	Shakyamuni's first sermon was an extended dialogue.	Buddhism
38	SW 191	Through dialogue with his mentor Toda, he not only acquired knowledge, but forged his character and developed himself.	Toda

39	JG & LH 162	Makiguchi & Toda both hoped to make masses strong and wise through meaningful person-to-person dialogue and interaction.	Toda
39	JG & LH 169	Toda was a master dialogist, always listening to others' troubles and encouraging young people, completely accessible to listeners.	Toda
	LL 38	One-on-one dialogue the method through which Toda educated him.	Toda

Table C5

Types of Dialogue

3	YI 86-87	There is an old concept that one may have dialogue with the recently dead; resonates with Buddhist attempt to interpret things that are not visible or tangible; a time when we can be totally open and honest – a "confession and direct emotional expression of the living, though it can be thought of as a dialogue within the mind of the survivor."	Types	Other
5	AP 92-4	Despite modern communication methods, nationalism can hinder the establishment of "true person-to-person cross-cultural contacts and exchanges." Mass media can be misused by those in power. "To prevent such misuse, we must always remember that true communication is not unilateral, as is the case in much modern information transmission, but a mutual exchange of thoughts and ideas. It is essential to realize and help others to see that face-to-face meetings, handshakes and pats on the back constitute true communication and to do all we can to break down barriers that obstruct."	Types	Inter-cultural
6	BW 130	SGI "missionary" work depends on person-to-person contacts and dialogues for the sake of a revolution in the awareness of the prospective member	Types	SGI
6	BW 130	small discussion groups sharing common experiences may seem roundabout, but preserves enthusiasm	Types	SGI
6	BW 306-307	Diversity in US membership shows the possibility of mixed race worship; equality is a major tenet of Buddhism and all our members participate together	Types	SGI
6	BW 306-307	the key to success is reliance on discussion groups and primary relation between each other rather than between person and deity; everyone shares experiences and comes to understand each other	Types	SGI
8	JD 113-114	True dialogue between Christianity and Buddhism essential and is useful to understanding all religions	Types	Inter-religious
9	LP 80	Distrust of Soviet Union. "The key to removing distrust is mutual understanding, for the sake of which more extensive exchanges at all levels are essential."	Types	Inter-cultural

10	CA 78-79	West looks at the world as an external object of investigation, and philosophy has focused on uncovering. East searched for inner ruling principles and unity with the world, trying to perceive the whole intuitively to achieve union with the world instead of objectifying. West relies on words to isolate concepts and then reassemble for form a world construct, but Goethe indicated the danger of relying on the logo-centric approach. East-West dialogue "opens prospects for dialectic integration into an inclusive worldwide civilization" (p. 79).	Types	Inter-cultural
10	CA 120	Religions must be open to other views and avoid blind faith. "No matter how heated they may become, true religious dialogues always foster and encourage tolerance, humility and other good aspects of human relations like love, friendship, trust and hope. These are the things that contribute to the cultivation of spirituality and of the 'values, morality and culture shared by all humankind' of which you speak."	Types	Inter-religious
11	CW 143	Scholar Serge Kolm commented that SGI has realized cultural expansion while members carry out open dialogue without losing touch with original purpose of convictions of Buddhism.	Types	SGI
11	CW 145	Active use of dialogue rooted in compassion and forbearance based on speech of the wise, where people can explain, comment on, revise and distinguish each other's ideas the foundation for religious tolerance.	Types	Inter-religious
11	CW 185	To build a civilization for the future, dialogue and exchange at all levels is required. In particular, there is a need for ideas originating in India and China because of the stress on human minds in modern times. Cultures of the East have rich wisdom that can contribute to overcoming crises of Western civilization.	Types	Inter-cultural
14	MG 77	SGI relies on dialogue to cultivate understanding among people.	Types	SGI
16	RS & GB 87	Psychiatry an example of dialogue to help people consider the emotions and perspectives of others	Types	Other

16	RS & GB 87-88	SGI discussion meetings – can debate, discuss, study, and give testimonials. For many, they have therapeutic value – a cure for heartache.	Types	SGI
16	RS & GB 102	Dialogue needed to create a new image of humankind as a starting point for bioethics	Types	Other
17	MT xii	A world religion must recognize variety as natural and difference as enrichment and wisdom, and look for the eternal and universally valid to "bring about a revival in human values." In their dialogues, they trace the spiritual sources in the Buddhist and Islamic traditions, noting both similarities and differences, believed that in transcending both one can find the basis for the wisdom of humanity.	Types	Inter-religious
17	MT xiii-xiv	In a world sorely in need of dialogue, as Buber said, we need open minds and hearts for real religious dialogue, to really see the other and appeal to him. True community will emerge in the spirit of open dialogue.	Types	Inter-religious
17	MT xiv	"If one drop of the water of dialogue is allowed to fall upon the wasteland of intolerance, where attitudes of hatred and exclusionism have so long prevailed, there will be a possibility for trust and friendship. This, I believe, is the most trustworthy and lasting road to that goal. Therefore, I encourage the flow of dialogue not only on the political plane but also on the broader level of the populace as a whole."	Types	Inter-cultural
17	MT 71	Toynbee dialogue – Ikeda's interest in civilizational history and Toynbee's emphasis on source of creativity from within, not environment	Types	Inter-cultural
17	MT 86-87	Basis of inter-civilizational dialogue – no one civilization is superior. Differences are not the cause of a clash, but rather, a prejudicial attitude of superiority. We must rethink the clash/coexistence binary. Civilizations can meet and have conflict or they can generate something creative. It depends on efforts at dialogue.	Types	Inter-cultural
17	MT 88	Ikeda advocates for neither clash nor coexistence, but "shared prosperity through 'inter-civilizational dialogue.'"	Types	Inter-cultural

17	MT 92	Rúmi, one of the greatest Persian poets, an example of inter-civilizational dialogue.	Types	Inter-cultural
17	MT 176	Toynbee, looking at history from a broad perspective, believed dialogue among religions far more important than between capitalism and communism.	Types	Inter-religious
17	MT 176	Intercivilizational dialogue must needed as humankind moves toward globalization.	Types	Inter-cultural
18	CV 81	As long as sincere efforts are made to understand culture, there does not have to be a clash of civilizations. Through deep understanding, resonance can be found, but with shallow understanding, misunderstandings and prejudice can escalate resistance fueled by hatred and violence. Dialogue is the Magna Carta of civilization.	Types	Inter-cultural
23	VPN 173	Role of UN is soft power based on cooperation, dialogue. Inner motivation facilitates resolving problems through dialogue. UN should focus on building consensus through dialogue based on soft power.	Types	Inter-cultural
23	VPN 185	Our age cries out for dialogue among civilizations based on shared responsibility for future.	Types	Inter-cultural
24	RDH 24-25	With globalization, move toward world unity inevitable, thus inter-society understanding through dialogue critical.	Types	Inter-cultural
24	RDH 225	SGI efforts at dialogue cover the globe and seek mutual learning relative to nationality, ethnicity, culture and art to create amity and common understanding.	Types	SGI
24	RDH 61	World citizens must create human solidarity through dialogue.	Types	Inter-cultural
24	RDH 71	We must avoid clashes of civilization. "You from the West and I from the East must never stop urging the leaders of the world to engage in dialogue and cooperate in the name of harmonious coexistence."	Types	Inter-cultural
25	EB 4	SGI small discussion meeting movement a place for open-hearted dialogue	Types	SGI
25	EB 16	Person to person dialogue with a sense of humility basic to Intercultural and interreligious exchange.	Types	Inter-cultural

25	EB 16	Mutual respect and direct contact free of condescension was needed to unite E and W Germany after Cold War.	Types	Inter-cultural
27	JR 64	Persuasion by words – dialogue impacts the human heart; as Toynbee concluded, slow undercurrents shape history.	Types	Inter-cultural
27	JR 122	SGI members believe our mission to disseminate widely the way to transform ourselves and others through dialogue.	Types	SGI
28	RB & JM 144	SGI discussion meetings are places to share troubles and experiences. The dialogues there promote peace, culture and education.	Types	SGI
29	TW 3	Essentials of dialogue - mechanism for resolving conflict and respecting the existence of other civilizations and to learn mutual appreciation.	Types	Inter-cultural
29	TW 35	Inter-religious dialogue and true dialogue a magnetic field binding people together and creating trust.	Types	Inter-religious
29	TW 39	now is the time to create a dialogical civilization that prizes the spirit of correct dialogue and universal happiness.	Types	Inter-cultural
29	TW 51-52	Difficulties of interreligious dialogue & trap of self-promotion - should be oriented toward problem-solving, not criticizing. We need to create new ethos of dialogue.	Types	Inter-religious
29	TW 94	SGI aims not for homogenization but for harmony through dialogue, but also confronts forces that would reject dialogue and seek to control through authoritarianism.	Types	SGI
29	TW 133	Culture of dialogue one of the most important tasks facing humanity.	Types	Inter-cultural
29	TW 142	A dialogical civilization can be next-door neighbors or citizens of another country.	Types	Inter-cultural
29	TW 142	Always preserve the option of dialogue.	Types	Inter-cultural
29	TW 142	In rich soil of dialogical civilization, we can learn from diversity, seek a universal ethic, and bring peace culture to bloom.	Types	Inter-cultural
30	HCFU 2	Interreligious dialogue can create foundation for global ethics.	Types	Inter-religious

30	HCFU 11	Dialogue between religion and medicine needed regarding ethics.	Types	Other
30	HCFU 13-14	European Academy focuses on interfaith dialogue. Buddhist-Christian dialogue can counter materialism. Three commonalities in Buddhism and Christianity – salvationist, shine light on human suffering by positing eternal dimension to life, and teach the dignity of humanity and life.	Types	Inter-religious
30	HCFU 15	A theologian at an interfaith dialogue stated that Buddhism can facilitate interreligious dialogue between Christianity and Islam.	Types	Inter-religious
30	HCFU 16	Accepting others' suffering can propel interfaith dialogue, overcome differences, and build coexistence.	Types	Inter-religious
30	HCFU 16-17	Goals of interfaith dialogue to promote mutual understanding, learn from others through self-development, and work together to solve problems of relations with nature, with others, & with our own spirit.	Types	Inter-religious
30	HCFU 18	TW proposed 21st century a civilization of dialogue. It is an important mechanism for eliminating intercultural collisions. We must respect and learn from each other.	Types	Inter-cultural
30	HCFU 23	SGI promotes open dialogue and contribution to local community to cultivate tolerance - a culture of dialogue is the soil for a universal humanism Buddhism aims to develop.	Types	SGI
30	HCFU 24	Vow as Buddhists to encourage peace and symbiosis found in the SGI Charter.	Types	SGI
30	HCFU 39	Interfaith dialogue is the core of intercultural dialogue.	Types	Inter-religious
30	HCFU 40	Interfaith dialogue requires active tolerance. Passive tolerance is mere formality. Active tolerance makes people more compassionate and happy; one delights in and learns from the other. Active tolerance spurs open-minded dialogue rather than simply abiding the other.	Types	Inter-religious

31	NY xii	Once a bridge is built, the way is open for unlimited numbers of people to pass back and forth on it; dialogues serve as bridges connecting heart to heart, mind to mind.	Types	Inter-cultural
31	NY 19	Goal to cultivate enduring amity between our countries, which requires candor	Types	Inter-cultural
31	NY 78	Situation in Sri Lanka needs dialogue because of the country's diversity – important to avoid religious clashes	Types	Inter-religious
31	NY 80	Approaching others based on our shared humanity allows cultures to understand each other.	Types	Inter-cultural
31	NY 80	True religious dialogues occur on basis of person-to-person encounters between people who share the four sufferings.	Types	Inter-religious
31	NY 85	Need philosophy of dialogue that is humanistic, transcending religion and ideology.	Types	Inter-religious
31	NY 113	Interfaith dialogues founded on our common humanity open paths to the future of religion itself.	Types	Inter-religious
31	NY 114	Interfaith dialogues to build bridges and pool wisdom for the sake of overcoming violence, poverty, and further environmental destruction.	Types	Inter-religious
32	HC 3-4	Without open dialogue, religion can become self-righteous and self-engrossed.	Types	Inter-religious
32	HC 5	Everyone has beloved family and friends, experiences sorrow and joy. "Dialogue must embody the fervour and compassion we all share as human beings."	Types	Inter-religious
32	HC 6	Toynbee told him dialogue the only way to open the way for humanity.	Types	Inter-cultural
32	HC 52	Humility to go on asking questions the starting point for intercultural dialogue.	Types	Inter-cultural
32	HC 56	Shared advocacy of respect for life should bring all religions together to engage in dialogues on nuclear weapons.	Types	Inter-religious

32	HC 70	Existence of rivalry between countries shows need for dialogue among leaders, rejecting hard power to solve problems.	Types	Inter-cultural
32	HC 75	Dialogue the road to mutual understanding and trust among religions.	Types	Inter-religious
33	NR 204	Need to deepen inter-religious communication and persevere in inter-religious dialogue - we can find unique differentiating characteristics, but also shared features.	Types	Inter-religious
33	NR 204	Religious dialogues can allow religions to deepen their philosophical underpinnings - genuine religious tolerance, the path of the bodhisattva.	Types	Inter-religious
34	AW 2	Ikeda notes they have both engaged in dialogues with representatives from Christianity and Judaism	Types	Inter-religious
34	AW 3	UN speech - Wahid called on world to engage in dialogue, knows from experience in Indonesia that dialogue can put a human face on the other.	Types	Inter-cultural
34	AW 4	Ikeda & Toynbee agreed the way to dispel misunderstandings between countries is people communicating more freely and learning from each other.	Types	Inter-cultural
34	AW 6	AW comments on Ikeda's photographs - dialogue with nature important.	Types	Other
34	AW 20	Obama stressed dialogue in his visit to Indonesia.	Types	Inter-cultural
34	AW 30	Ambassador from Russia noted the large # of Muslims in their country and that the various religions coexist in harmony, placing a premium on dialogue.	Types	Inter-religious
34	AW 57	Tolerance includes refusal to accept violence or injustice - Wahid embodies this spirit, reaching out to engage in interfaith dialogue.	Types	Inter-religious
34	AW 66	Global crises require exchanging a wide range of viewpoints, reaching consensus based on incremental progress through dialogue.	Types	Inter-cultural

34	AW 77-8	SGI discussion movement steady growth as people "take part in a circle of dialogue in which they can speak frankly and truly communicate with one another." This is a basis for developing democracy, which begins "when people come together and mutually affirm one another's worth and respect as fellow human beings." a distillation of democratic ideals.	Types	SGI
34	AW 102	A requirement when conducting dialogue in a spirit of mutual respect is remembering the gifts bestowed from other countries and the history of interactions.	Types	Inter-cultural
34	AW 138-9	Dialogue among religions and civilizations on of the most pressing issues now, dialogue founded on good faith and respect toward the interlocutor, whoever and wherever he or she is.	Types	Inter-cultural
35	LM 119	Buddhist dialogue always starts with happiness of ordinary people.	Types	SGI
36	VH 46	SGI Denver promotes friendly dialogue with community members, planting cherry trees in the community.	Types	SGI
37	HH & WS 51	Music the common language - brings hearts together; artistic exchange brings hearts together.	Types	Other
37	HH & WS 63	Toda used to say *kosenrufu* can only be achieved through heart-to-heart dialogue and he valued one-on-one communication and small, personal discussion meetings.	Types	SGI
37	HH & WS 86	Discussion meetings are gardens of dialogue.	Types	SGI
37	HH & WS 126	Need to expand the orchestra of Soka dialogue - seems humble, but can revive today's society, where many cannot find firm spiritual support.	Types	SGI
38	SW xiii	There is a call for the restoration of the power of language. At the same time, there is a threat to civilization due to degeneration of heart-to-heart ties that link individuals. How do we transform language from empty shell to rich nourishment, from exploitative to source for hope-filled advancement?	Types	Inter-cultural

39	JG & LH 162	Shares Makiguchi's comment about small discussion meetings better than large-scale lectures because we can communicate about life's problems.	Types	SGI
39	JG & LH 162	SGI discussion meetings deeply connecting and reviving the lives of ordinary people.	Types	SGI
39	JG & LH 163	Role of community organizations and networks for dialogue will grow increasingly important.	Types	Other
40	JA 106	If we remain committed to dialogue, we can reach shared understanding. 21st century foremost challenge of religion is broader commitment to dialogue.	Types	Inter-religious
40	JA 137	SGI discussion meeting a place for dialogue where members share personal stories, inspire one another and share in joys and sorrows. Through such mutual inspiration at discussion meetings, members develop the capacity to overcome egoistic trappings, engaging in process of human revolution, creating unity.	Types	SGI

Table C6

The Process of Dialogue

3	YI 86-87	Dialogue with the dead suggests how we ought to interact while alive – directly enter into each other's lives. Trust is essential because it allows for true dialogue that is the starting point for enriching each other's lives.	Process	Require-ments
10	CA 80	Trust is a prerequisite to understanding, especially in politics.	Process	Require-ments
10	CA 196	True friendship means never being misunderstood – mutual trust and congruence of opinions that eliminate misunderstanding and antagonism and are necessary for error-free dialogue.	Process	Require-ments
12	AA 65	Lasting result only attained by perseverance. "Gradualism and persevering dialogue are essential to the creation of new, universal-humanistic values."	Process	Require-ments
13	JG 39-40	JG contrasts dialogue and debate. DI agrees that dialogue is mutually enriching, candid and sincere. They are most productive "when they are incandescent, person-to-person exchanges of opinion." Debates oriented toward getting the better of others demonstrate a hunger for domination.	Process	Mutuality
15	JY 57	Silence not a virtue – Japanese should speak more. They must not be stingy with words, especially when abroad in order to establish rapport and get along.	Process	Require-ments
16	RS & GB xx-xxi	GB brings up issue of discussions not including women. GB notes that men often base their notions on power understood as domination and control, whereas women tend to think more in terms of assisting life and improving its quality. DI responds – "…feminine power is rooted in more in sharing, dialogue, and understanding than in control."	Process	Mutuality
17	MT xiii	In order to avoid either "forced uniformity imposed by a single fixed set a values, or…an uncontrolled and endless process of disintegration," the solution is in the process of dialogue between two individuals.	Process	Mutuality
17	MT 10-11	Toda Institute came up with 10 points for effective dialogue. Ikeda notes a common thread - depends on respect.	Process	Require-ments

17	MT 12	"You cannot expect to persuade anyone if you try to impose your own ideas or beliefs on others in the name of dialogue." This only creates animosity rather than bringing people together.	Process	Mutuality
17	MT 12	We must keep working to improve methodology and quality of dialogue	Process	Require-ments
17	MT 90-91	[MT explains Habermas' theory of communication. Practical rationality = common sense within a specific cultural tradition. Instrumental rationality = rational calculations of how to accomplish a task. Critical rationality = criticize existing conditions in comparison to normative ideals.] DI notes the problem of absolutist ideology as a Procrustes bed that forces individuals into conformity or subservient to a system. Communicative rationality = no ideals except an "ideal speech community" in which there is an absence of force and the presence of equality of all dialogue participants.	Process	Require-ments
19	DK 26-27	Repeated dialogue can generate encounters that change humanity and open a path to peace. Ikeda has worked to expand network of good people through dialogue based on our shared humanity. Through difference, creativity inherent in dialogue can come out.	Process	Difference
19	DK 178	With dialogue, ethnic and cultural differences seen not as obstacles but as enriching expressions of society that motivate further exploration.	Process	Difference
23	VPN 10	True tolerance not just listening. It means to respect and engage in dialogue to find common ground and learn from one another's strengths.	Process	Require-ments
23	VPN 185	Listening is not passive. It is an active effort not to push one's own views but to understand the other's perspective. The true value found in process more than results because it provides forum for interactions that foster self-restraint and humanitarian competition.	Process	Listening

25	EB 14	Truly hearing what others say is first step toward mutual understanding. Still sometimes disagreements happen. Injustices should not be endured silently. Must discuss differences persistently until broad understanding reached.	Process	Difference
25	EB 20-21	Open network of dialogue within local communities helped Norwegians cope with difference and allowed them to resist the Nazis. Conquering attachment to difference essential to candid dialogue and creation of peace cultures.	Process	Difference
25	EB 52	Dealing w poverty and injustice a long-term endeavor, but we must start listening to put ourselves in the other's shoes and avoid imposing our own version of wisdom.	Process	Listening
25	EB 82	Internet spreads false image of world; many things not understood without dialogue.	Process	Mutuality
25	EB 106	Spain is a model for peaceful society. Andalusian spirit of dialogue teaches about avoiding cultural standardization and maintaining individual identities while still influencing each other. Civilizations grow through dialogue.	Process	Difference
26	MSS 91-2	Only open dialogue can eliminate misunderstanding, prejudice, and fear. In dialogue we must know what the other party values as important and respect our differences while seeking out elements we have in common.	Process	Difference
27	JR 8	We must be willing to talk together; that allows us to transcend differences and open a path of mutual understanding.	Process	Difference
27	JR 97	Thorough dialogue allows to find common ground on issues of world peace and coexistence despite differences of opinion.	Process	Difference
27	JR 122	EB's "culture of peace" – interacting with those who are different creatively. We must share and through dialogue seek to change ourselves as well as others.	Process	Difference

28	RB & JM 3	Dialogue is painstaking work. It doesn't always lead to immediate solutions, but is a stimulus to tap into wisdom.	Process	Mutuality
29	TW xii	"…a fruitful dialogue is one with someone with whom one has close contact; it begins with frank and open discussions and develops as the discussions progress. Through the honest expression of strongly voiced opinions, in time one arrives at a new way of creating value. And if progress continues, a new foundation for the dialogue between civilizations is arrived at, and new hope for a century of peace will be born."	Process	Listening
29	TW 1	Dialogue is the greatest joy in life.	Outcomes	Mutuality
30	TW 11	Ikeda recaps Tu's lecture for IOP - 3 points essential to dialogue in pursuit of valuing diversity 1) truly listening, 2) face-to-face, and 3) embodying the wisdom of predecessors in philosophy.	Process	Listening
29	TW 18-19	Dialogue a dying art, but extremely important in modern times. It requires mutual understanding and trust.	Process	Require-ments
29	TW 39	Dialogue to regard the other not as an inferior in need of convincing but as an entity to esteem, respect, and learn from	Process	Mutuality
29	TW 42	Willing to heed others with an open mind first step to true dialogue.	Process	Listening
29	TW 42	EB said listening to others is the first step to a culture of peace.	Process	Listening
29	TW 42	In dialogue we can see ourselves rather than get trapped in self-righteousness.	Process	Mutuality
29	TW 42	Dialogue is a creative, spiritual daily act shining a new light on others.	Process	Mutuality
29	TW 43	Embracing disagreement and difference, we bring the world closer - positive undercurrent of the age.	Process	Difference
29	TW 71-72	Create civilization to embrace dialogue and spiritual globalization that turns diversity to advantage.	Process	Difference

29	TW 133	Dialogue that respects difference, stimulates mutual learning, and enlightens us promotes universal values.	Process	Difference
29	TW 142	Respect, listen, be patient; then we can advance together toward value creation.	Process	Listening
30	HCFU 44	"Tolerance entails listening to our inner voice of conscience. It is dialogue with both other people and with the self in a ceaseless inquiry into the possibility of one's prejudice and self-interest."	Process	Listening
30	HCFU 70	Engaging in dialogue is not just listening. Dialogue builds trust. Without dialogue, we wander in the darkness of self-righteousness, but dialogue shines light to show us the path.	Process	Mutuality
30	HCFU 70	Eternal values emerge through dialogue. Provides insight into own culture, finds universal values among particularities, values that underlie the spiritual values of all great civilizations.	Process	Difference
31	NY 6	Mutual understanding, operate on same wavelength, mutual trust evolves from reciprocal learning;	Process	Mutuality
31	NY 6	Must work hard on dialogue to help appreciate cultural differences	Process	Difference
31	NY 44-45	Persevering constructive dialogue needed to prevent cultural differences from becoming hotbeds of aggression. BRC & Toda institutes forums for dialogue between diverse peoples who can debate and dialogue and reach mutual understanding.	Process	Difference
31	NY 114	"Without dialogue, human beings are fated to go on travelling in the darkness of self-righteousness. I firmly believe that dialogue is the light that can illuminate our steps and help us find the path we ought to follow."	Process	Mutuality
32	HC 3-4	Dialogue is the way to understand other and arrive at truths.	Process	Mutuality
32	HC 5	The best dialogue requires informality and openness, warm mind-to-mind exchanges, stressing our shared humanity.	Process	Listening

32	HC 5	Even those who intellectually recognize equality of all are uneasy when encountering someone different.	Process	Difference
32	HC 74	True dialogue going beyond exchanges of words creates pacifist values, demands wisdom and patience to bridge disagreements.	Process	Difference
32	HC 75	In dialogue, we can agree on shared elements, then move on and recognize and evaluate differences. By listening carefully, we discover deeper levels in others. Also we experience self-discovery and broadened thinking. Can discover new horizons of cooperation.	Process	Difference
33	NR 164	First step on journey toward peace and happiness is dialogue with humble and sincere listening.	Process	Listening
34	AW 81-2	Importance of learning from those who are different; to perceive reality truthfully, one must engage in dialogue, interact with people and culture of another country - through personal acquaintance, one sees that everyone is human.	Process	Difference
34	AW 138-9	We must seek dialogue that, even in the darkest night, when hope and idealism seem lost, serves as a torch to illuminate both our surroundings and those of others so we can join hands and step forward.	Process	Mutuality
35	LM 98	HCFU emphasizes compassion as the foundation of healing, manifested by being a caring listener, and offering encouragement.	Process	Listening
35	LM 99	Acknowledging another's pain through dialogue based on mutual trust opens a reflective space and is the starting point for healing.	Process	Mutuality
36	LM 104	Dialogue is a dance, take action w voice to encourage, heal; a dynamic exchange based on good will. Motivating force should be a commitment to absolute value of individual, reinforcing positive mental states.	Process	Require-ments
36	VH 176-77	Listening with open heart to others' stories, we can learn from their wisdom conveyed in an entirely different narrative, stimulating our creative capacities.	Process	Listening
36	VH 176-77	We can learn from our differences, even if they are opponents - this concept of Dr. King's expresses the spirit of dialogue.	Process	Difference

37	HH & WS 1	Dialogue is a kind of music created among human spirits.	Process	Mutuality
37	HH & WS 3	Most important things in dialogue are trust and sympathy - belief that you can communicate with the other no matter who they are and achieve understanding as human beings.	Process	Require-ments
37	HH & WS 86	Shakyamuni could engage in dialogue because he was free from dogma, prejudice and attachment; attachments to distinctions is inside, not outside - open, free dialogue becomes possible only through overcoming discrimination or unreasonable fixation on difference in our own hearts; by respecting unique differences, can make new discoveries and make our qualities shine.	Process	Difference
37	HH & WS 96	First step in making lives shine is to respect others and sincerely talk; this builds trust, triggers advancement; this is increasingly important as individuals feel increasingly impotent and doubt the power of dialogue.	Process	Mutuality
37	HH & WS 156	Dialogue among those who cherish art, culture can transcend differences.	Process	Difference
37	HH & WS 158	Dialogue the product of the human will....success not up to the other person, it is up to us; must put aside fear, courageously open our heart, and speak from position of equality and respect.	Process	Require-ments
38	SW 160	Listening opens the heart and shows respect, generating inspiration and creativity.	Process	Listening
39	JG & LH 167	A great dialogist is a great listener; Dewey would always listen to young people.	Process	Listening
39	JG & LH 170	An open-hearted character a requirement for value-creating dialogue.	Process	Listening
39	JG & LH	"Dialogue can range from grassroots discussions to dialogue between civilizations, but in all cases, the first condition is to come together." Can be difficult to arrange.	Process	Listening

39	JG & LH 190-91	Dialogue starts with listening, especially listening to the other person's inner voice. We have two ears and one mouth, so listen twice as much as talk. In dialogue, must have antennae tuned to other's real meaning - how did they come to think as they do, what are they trying to convey, have their real intentions been verbalized?	Process	Listening
39	JG & LH 217	Only dialogue among equals allows us to speak the truth and engage in real communication.	Process	Require-ments
40	JA 179	Tu identifies mutual respect and willingness to admire differences as essential to dialogue - must nurture our appreciation for others and build better relationships through dialogue.	Process	Difference

Table C7

Value-Creative Outcomes of Dialogue

#	Pages	Comments	Theme
6	BW 133	talking directly can stimulate intellectual and emotional change that revolutionizes a person from within	Human Revolution
10	CA 80	In Greek polis, verbal activity allows one to become truly human.	Human Revolution
10	CA 80	In Greek polis, verbally-achieved consensus of governed instead of power and violence. In modern times, one-way thinking has caused the glory of dialogue to fade from view. We "must try to restore dialogue to its former place of dignity and efficacy."	Democracy
11	CW 145	World trends moving from violence to nonviolence, suspicion to trust, power clashes to dialogue. We must oppose dogma for the sake of the continued existence of humanity.	Peace & Nonviolence
11	CW 145	Dialogue is praiseworthy proof of people's humanity.	Human Revolution
11	CW 145	Hating discussion is tantamount to hating human beings and rejecting dialogue is tantamount to rejecting human beings. When we discard our humanity, our violent and brutish nature emerges.	Human Revolution
11	CW 146	Education opens the world of the intellect, avoiding blind faith and instead allowing the spirituality of religion to shine more brightly. This education encompasses all human intellectual and spiritual endeavors. It should be based on the speech of the wise. This will nurture people's spirit to criticize religious intolerance and inhumane dogma.	Education

11	CW 202-3	I am not a specialist in education, but one point I feel strongly about is that the leading role in education is played by teachers and students. Fundamentally, education occurs in person-to-person communication. As Plato suggested, the interaction between teacher and student is a highly spiritual activity. "Regarding each young person as an individual and, through sincere engagement with that individual, communicating something to him or her is perhaps more basic to education than the mere transmission of knowledge; but contemporary education has let that all-important human factor fall by the wayside." One of the basic reasons for recent problems in education.	Education
12	AA 103	dialogue w Gorbachev – he praises the power of dialogue over force	Peace & Non-violence
14	MG 96	All nations must be open to education. An open spirit allows for common language and dialogue to resolve differences as opposed to a closed spirit that includes fanaticism that inhibits dialogue and threatens force over trivial differences.	Education
16	RS & GB 194	Dialogue importance in education. Quotes Mohan, "Education must not be control of students by teachers. It is not unilateral, but a teacher-student dialogue."	Education
16	RS & GB 194	Cites Chappell who insists on the reciprocity of the pedagogical process. Teachers do not just teach students. They also learn from them. Both giving and receiving. Two way communication to bring out value in everyone.	Education
16	RS & GB 194	Fruitful dialogue between teacher & student stimulates vitality, courage, compassion, and wisdom needed to face adversity.	Education
16	RS & GB 194	Dialogue between teacher and learner makes objective knowledge useful and enables triumph over individual egoism.	Education
16	RS & GB 195	Three pedagogical models are similar to the worlds of Learning, Realization, and Bodhisattva. Bodhisattva concern for the well-being of others is exemplified in the teacher/learner exchange.	Education
16	RS & GB 203	An important function of the university is to engage in large-scale dialogues with society to ask, what is the role of science?	Education

16	RS & GB 228	Cultivation of world citizenship via dialogue between traditions - Makiguchi proposed such education reform starting with a Hometown Course for elementary students to study the place where they were born and raised and moving toward dialogue to foster global citizenship.	Education
17	MT 177	"There will always exist in the world forces that try to sever human bonds and divide people from each other. But no conflict, no strife, is ever surmountable. We must let the force of goodness inherent in human beings contain the force of evil which is "divisiveness." Dialogue in the real sense of the term should serve as a thread that ties people of goodness in the bond of such solidarity."	Peace & Non-violence
18	CV 92	Grappling with reality produces wisdom of value creation. Truth is subjective and acquired from within. Living dialogue consists in employing wisdom and action.	Education
19	DK 19	Although it may seem roundabout, dialogue the primary means toward peaceful world. Cannot move human mind without dialogue at the deepest level of life.	Peace & Non-violence
22	HH 3	We must reach mutual understanding through dialogue to move us toward coexistence and solidarity because we are all on the same planet.	Peace & Non-violence
19	DK 57	In dialogue, you put your whole personality on the line and win confidence. Confidence from personal contacts essential to abolishing nuclear weapons.	Peace & Non-violence
24	RDH 49	Refusing dialogue related to cycle of violence.	Peace & Non-violence
24	RDH 49	Dialogue must harmonize rich and poor to change unjust structure….Dialogue must listen to the suffering and give hope.	Peace & Non-violence
24	RDH 50	We must create environment for non-violent dialogue to resolve conflict based on education about peace. Whether we have war or peace depends on whether we choose force or dialogue.	Peace & Non-violence
24	RDH 87	SUA memorial for 9-11 showed a local high school boy the importance of peace. We must use dialogue to share the desire for peace.	Peace & Non-violence
24	RDH 95	Dialogue is means for coordinating diverse values while regarding dignity of human life the most fundamental value.	Peace & Non-violence

25	EB 70	Adults and children should think and learn together for community peace education.	Education
26	MSS 91-2	King Ashoka saw the most effective weapon in practice of non-violence is dialogue.	Peace & Non-violence
28	RB & JM 13	Encounters with great people or books can change lives.	Human Revo-lution
28	RB & JM 42	Encounters with great people who are living models of possibilities stimulates our desire to emulate them and gives us confidence.	Human Revo-lution
29	TW xi	Dialogue is a slow road, but the most certain to peaceful solutions.	Peace & Non-violence
29	TW 1	Dialogue is the greatest joy in life.	Mutuality
29	TW 36	We become truly human in the sea of dialogue, in which the challenge is not to change others but to change the self.	Human Revo-lution
30	HCFU 1	Will hard power of military and economy dominate, or the soft power of dialogue? The globalization of dialogue will determine the future.	Peace & Non-violence
30	HCFU 12	AW says dialogue provides a human face. It's the best way to discover our common humanity.	Human Revo-lution
30	HCFU 20	Encounter with the other is meeting an unknown self and can be revolutionizing; it can be positive or negative depending on whether the response is tolerance and acceptance or intolerance and rejection.	Human Revo-lution
30	HCFU 62	Education can encourage critical independent dialogue about media to balance freedom of speech with restrictions on expressions of violence.	Education
30	HCFU 63	My insistence on dialogue before armament based on conviction that Buddhist compassion and Christian love can change anyone.	Peace & Non-violence
30	HCFU 68	A culture of war gives perceptions of one's own cultural supremacy. Dialogue is a practical way to cultivate the spirit of tolerance, to be open to other cultures.	Peace & Non-violence

31	NY 101	Terrorism we saw on 9-11 is diametrically opposed to dialogue.	Peace & Non-violence
32	HC 79	At SUA, small classes – faculty know students by name and in person and employ "a warm, face-to-face dialogic method of instruction."	Education
32	HC 82-3	Talks about Freire - education is a dialogue of communications, an encounter in which subjects converse rather than knowledge transmission. Can get knowledge transmission from textbooks but that does not create sensitive, creative human beings.	Education
32	HC 82-3	"The essence of education is for teachers and students to refine their personalities and seek truth through dialogue. In this way, they attain real learning on a deeper level" as Makiguchi believed.	Education
33	NR 117	Struggle for nonviolence must be carried out by persistent dialogue (Shakyamuni, Gandhi)	Peace & Non-violence
33	NR 166	In order to change the world, must change hearts and minds - human revolution. To do that requires sincere dialogue, the power of the spirit and the intellect.	Human Revo-lution
33	NR 170	Ikeda notes similarity between NR and Tehranian's views about expanding communication through dialogue. People want to push reality in their preferred direction through political authority, economic power or physical violence, but they must not abandon nonviolence.	Peace & Non-violence
33	NR 170	"The spirit of dialogue generates the mutual process in which changes in ourselves produce changes in others."	Human Revo-lution
33	NR 203	Makiguchi said we must not criticise what we know nothing about. We must learn from one another and deepen our mutual understanding.	Education
33	NR 208	Example of democratisation of Chili by President Aylwin - persistent application of power of dialogue.	Demo-cracy
34	AW 30	Dialogue starts with individuals and blossoms through friendship.	Human Revo-lution
34	AW 77-8	When asked about communicating through lecture, Makiguchi responded that communication about life's problems must be through dialogue - lectures cannot be personal and immediate.	Education

34	AW 83	Peace relies on persistent efforts by those who strive to facilitate mutual understanding.	Peace & Non-violence
34	AW 95	Only through dialogue and language can we find the way to nonviolence - path of true courage.	Peace & Non-violence
35	LM 3	Purpose of philosophy to manifest inner strength - guidance and dialogue the means.	Human Revo-lution
35	LM 30-31	Dialogue to awaken inner philosopher brings forth virtue & happiness. This is the challenge of practical philosophy.	Human Revo-lution
35	LM 49-50	Loss of connections between humans, between humans and nature, and a sense of eternity, can cause individual and social breakdown. Dialogue needed to be fully human.	Human Revo-lution
35	LM 103-4	We all have positive and negative mental states. Dialogue can draw out positive mental functions so they can be shared, and examine negative mental tendencies to perceive situation with greater objectivity. Such humane dialogue is lacking today but a harmonizing force can emerge in that space.	Human Revo-lution
36	LM 104-5	"We are not fully human at birth. Only through the training we receive in the sea of language, the sea of dialogue that constitutes our cultural heritage, do we acquire knowledge of ourselves, of others, and become fully human. In this sense, it can be said that dialogue is what makes us truly human."	Human Revo-lution
35	LM 115	Learning from the wisdom and experience of great people worth more than a mountain of books, so DI makes conscious effort to learn as much as possible through dialogue.	Education
35	LM 119-120	SGI daily practice in harmony with law of universe is basis for life transformation for self and other. This is our practice of dialogue to achieve human revolution.	Human Revo-lution
35	LM 157	Makiguchi took Socrates' education methods of active engagement with young people as model for humanistic education.	Education
36	VH 17	SUA students have loved your friendly, accessible manner and humanistic philosophy. True democracy begins with dialogue.	Demo-cracy
36	VH 46-47	Must nurture the next generation like we nurture cherry trees, expanding a forest of friendship, establishing foundation for peace through sincere dialogue.	Peace & Non-violence

36	VH 185	The path to democracy can reach goal through patient, persistent efforts in dialogue with one another.	Demo-cracy
37	HH & WS 156	Essay in book *From the Ashes* - dialogue the key to lasting solution. Words have power to change another, melt icy walls of mistrust.	Human Revo-lution
37	HH & WS 158	Heartfelt commitment to dialogue only way to end violence.	Peace & Non-violence
38	SW 19-20	Friend in orchid room - when two people engage in dialogue as good friends, they learn from and elevate themselves in the process just as anything in a room filled with fragrant orchids is perfumed by the flower's lovely scent.	Human Revo-lution
38	SW 118	Example of M Fuller & E Peabody - scenes of dialogue represent democracy in microcosm.	Demo-cracy
38	SW 158-59	In response to SW's characterization of her courses as rooted in dialogue, Ikeda responds that through dialogue, a teacher can share students' quest for truth; relates to Buddhism presented in the form of dialogues between mentor and disciples; Stresses true dialogue as a meeting of minds. Bodhisattvas employ four methods to create ideal interpersonal relations.	Education
38	SW 191	Intellectual stimulation the purpose of a good education; a method employed by Socrates, Shakyamuni, and Confucius.	Education
39	JG & LH 1	Dialogue is the essence of democracy; without dialogue, the human spirit stops growing.	Demo-cracy
39	JG & LH 64	In response to JG's comment about peace colleges, Ikeda says grass roots dialogue and consciousness raising movement are indispensable for education to hold discourse on peace.	Education
39	JG & LH 64	Concrete action and dialogue to teach about horrors of war and spirit of nonviolence important aspect of global citizenship education.	Peace & Non-violence
39	JG & LH 149	We must humbly learn from our differences and grow together - way to achieve is continuous openhearted dialogue.	Education
39	JG & LH 166	Dewey regarded dialogue and philosophy of democracy requirement for happy society.	Demo-cracy
39	JG & LH 168	JG describes Dewey's practice of democratic dialogue - not easily upset, emphasized broadmindedness; Ikeda replies that manifesting philosophy a proof that he was a true philosopher.	Demo-cracy

39	JG & LH 172	Ikeda notes person-to-person dialogue produces limitless value; education in small groups allows in-depth communication.	Education
39	JG & LH 172	Dewey imbibed grassroots democracy of lively town-meetings, acquiring spirit of open dialogue.	Demo-cracy
39	JG & LH 173	Dewey's dialogue imparted spirit of new ed philosophy in China.	Education
39	JG & LH	Whitman had unshakable conviction in face-to-face dialogue as bastion of democracy. We need creative dialogue to build foundation for harmonious, democratic dialogue in which each person is respected equally and can live up to their potential.	Demo-cracy
39	JG & LH	No matter how problematic the situation, dialogue is the first step, which can be seen in Jane Addams' work for women's solidarity and in numerous conversations with people the world over. Dialogue was the key to the agreement in Northern Ireland.	Peace & Non-violence
39	JG & LH 191	"Abandoning dialogue tantamount to abandoning our trust in humanity. All that then remains is logic of force. Violence and force bring hatred and retaliation, from which arises more violence, permanently preventing peacebuilding. Dewey's philosophy is founded on trust in human nature. For this reason, it has sometimes been criticized as too optimistic. But history has shown that the logic of force cannot bring true peace and coexistence….This is why I go on loudly proclaiming courageous dialogue as true human victory."	Peace & Non-violence
40	JA 182	We must persist in making dialogue the nucleus of our efforts for peace, building a dialogical civilization.	Peace & Non-violence
40	JA 183	Carried out across variety of channels, through fruitful dialogue we build solid foundations for peace and flourish together.	Peace & Non-violence
40	JA 183	We learn from others in a truly open dialogue; Abueva agrees Jesus listened and valued dialogue.	Education
40	JA 193	Education and democracy are mutually dependent and inseparable; democracy evolves when young people are engaged in dialogue and take steps for meaningful change.	Demo-cracy
41	EW 1	Dialogue an expression of our humanity; a communion of souls and a light illuminating the future.	Human Revo-lution

| 42 | LL 37-8 | "I cannot stress enough how important an educator is in fostering human beings, which I believe to be a sacred task. The student who encounters a teacher of superior learning and character, a teacher who compassionately interacts with though in his or her care with firm belief in their potential, is indeed blessed. And I agree that dialogue is a crucial form of interactive learning in general." | Education |

Appendix D

Data from Michio and Melissa's Dialogues

Table D1

List of Recordings

#	Date	Length
A	5/10/14	1:17:02
B	5/18/14	1:30:58
1	9/26/14	57:50
2	10/17/14	1:17:03
3	11/14/14	1:37:45
4	1/25/15	1:32:27
5	4/9/15	1:43:43
6	12/3/15	1:28:55
7	12/16/15	51:32
8	1/13/16	7:01
9	1/14/16	41:58
10	3/1/16	1:33:34
11	3/8/16	32:41
12	3/17/16	31:26
13	6/14/16	2:07:07
14	6/27/16	1:58:43
15	8/2/16	51:33
16	9/29/16	1:48:28
15	10/18/16	22:49
17	11/1/16	1:05:21
18	2/5/17	1:31:22
19	6/30/17	1:37:38
20	7/6/17	1:12:35
21	8/11/17	2:01:42
22	12/2/17	3:13:41

Table D2

Purposes of our Dialogues

5/10/14	First interview – past experiences with education
5/18/14	Second interview – contemporary practices and thoughts
	examples of application of value-creating pedagogy
9/26/14	Critique of "Seven Habits" and first mention of Gray
	examples of application of value-creating pedagogy
10/17/14	Processing the experience of hearing and reading Gray's work
	various progressive teaching strategies
	reflection on teacher training and curriculum
1/25/15	Using dialogue as a way of knowing to do book review
	searching for theory-practice application conversations
4/19/15	Questions prompted by interviews of other Soka teachers
12/3/15	Trying to understand the ideas of a colleague
	Thinking about how to use dialogue and being co-researchers
12/16/15	Intervention in a conversation with a student, triggering discussion of value-creative dialogue: through dialogue, we see each other's value
1/14/16	Looked at possible models for inner transformation – value creation – dialogue
	A model for how people change, a method of knowing
	Dialogue helps us recognize value (Hatano)
3/1/16	Preparing the EcoJustice Education presentation on the commons
3/8/16	Preparing the EcoJustice Education presentation on the commons
6/14/16	Reflecting on dissertation proposal defense
	Why we have dialogues together to create value; Purpose that parallels Ikeda
	Ethics of the dissertation project; Thinking through dissertation ideas
6/27/16	Continued discussion of dissertation proposal and our purpose in dialogues
	Talked through work with Nagashima
	Figuring out value-creative dialogue
8/2/16	Student entitlement and conversations with parents
	Impact of poverty on education
9/26/16	Dialogue about EcoJustice Education in advance of AESA
11/1/16	Student activities; Critique of school
	AESA paper
2/5/17	Cultural commons, value-creating pedagogy, and creative coexistence
	Thinking through dissertation and the role of Ikeda's dialogues
6/20/17	Dissertation progress and learning through our dialogues
7/6/17	Feedback from reviews on our rejected paper
8/11/17	Dress code issue
	Dialogue as inquiry vs. research methodology
12/2/17	Translation project with Inukai; duoethnography with Inukai for Bergamo
	Participatory inquiry paradigm
	Reflection on our dialogues and dissertation procedure
	Remembering our first dialogue
	Considering the study's contribution

Table D3

Types of Dialogue

Date	Type	Topic
5/10/14	Inter-civ	Interview – I learn about Michio's school experience
9/26/14	Inter-civ	We compare reading in Japan
11/14/14	Inter-civ	We discuss what is meant by "Eastern" methodology
6/14/16	Inter-civ	Ikeda – East-West dialogue beneficial, but we shouldn't oversimplify
8/2/16	Inter-civ	Sense of community in Japanese schools Michio now understands the concern with the "bad ideology" of the Western competitive focus on gain
9/29/16	Inter-civ	Trying to understand N.'s feelings about hierarchy
11/1/16	Inter-civ	Surveillance in schools – of teacher, of students, is fear-based
2/5/17	Inter-civ	Value transmission in Japan
5/10/14	Critical	Michio criticized Mardi Gras cultural approach to language learning
10/17/14	Critical	We are critical of the lack of student option to say no
1/25/15	Critical	CPS teacher evaluation system
4/9/15	Critical	Teacher evaluation system
6/30/17	Critical	Graduation dance issue – concerns of racism, hypocrisy
7/6/17	Critical	Lack of teacher-student dialogue in conventional schooling
8/11/17	Critical	Dress code policy is non-dialogic Melissa's friend in TX – a new teacher with no support
12/2/17	Critical	CPS private contractors and dirty schools in the news
5/10/14	Scholarly	Able to say what's wrong with school by knowing the work of thinkers
1/25/15	Scholarly	Book review dialogue on Dewey and Makiguchi
12/3/15	Scholarly	Teaching math at jr college – hard to do "application" in that context
6/27/16	Scholarly	I have an inner dialogue that continues after our dialogues Working with Nagashima
9/29/16	Scholarly	Our relationship is sustainable – different take on EcoJustice Education Connection between dialogue and democracy Difference between social justice focus and value creation
2/5/17	Scholarly	Knowledge cultivation, creative coexistence, cultural commons
6/30/17	Scholarly	What is meant by the value of good? Watched a lecture by Biesta and considered Spivak quote
5/10/14	Thinkers	Reading Makiguchi; Vygotsky, Bakhtin, Ikeda
5/18/14	Thinkers	J Gee
9/26/14	Thinkers	Talk about upcoming Peter Gray talk
1/25/15	Thinkers	Above thinkers, plus Dewey; Dewey's ideal ends Garrison & Hickman
12/3/15	Thinkers	Courage of application (Makiguchi); carnival (Bakhtin)
12/16/15	Thinkers	Ikeda – kyoiku Dewey – shared experience
3/1/16	Thinkers	Makiguchi's community studies
3/17/16	Thinkers	Ikeda's dialogues as a model; ZPD (Vygotsky)
6/14/16	Thinkers	Ikeda's dialogues as a model

		Makiguchi, Freire, Dewey, and classroom applications
6/27/16	Thinkers	Makiguchi, Freire, Dewey, and classroom applications Ikeda's dialogues as a model
9/29/16	Thinkers	Makiguchi, Gray, Bakhtin/carnival
10/18/16	Thinkers	Gray & choice to say no, Noddings, Taubman, Dewey
11/1/16	Thinkers	Makiguchi, Dewey, Gray
2/5/17	Thinkers	Ikeda's dialogues, Socrates, Montaigne, Buber; invitational rhetoric
6/30/17	Thinkers	Biesta, Spivak – uncoerced rearrangement of desires Ikeda's dialogues
7/6/17	Thinkers	Ikeda's human education; Dewey, He, Gray; Ayers learning to live together; Gray – choice to say no
8/11/17	Thinkers	Curriculum studies thinkers; Makiguchi and Dewey, truth & value
12/2/17	Thinkers	Denzin & Lincoln, Thayer-Bacon, Heron & Reason
9/26/14	Scholars	Goulah
10/17/14	Scholars	Conklin
12/14/14	Scholars	He's question about Eastern methodology
1/14/16	Scholars	Hatano
6/14/16	Scholars	Conklin Goulah, Ayers; Ayers' teaching style Ann Diller, Brian Schultz, Crystal Laura
6/27/16	Scholars	Conklin, Goulah, Ayers, Obelleiro Ikeda Center Advisory Board – Garrison, Hickman, Diller
9/29/16	Scholars	Goulah
10/18/16	Scholars	Inukai, Obelleiro
6/30/17	Scholars	Goulah (our third interlocutor), Edward E.
7/6/17	Scholars	Goulah
8/11/17	Scholars	Kuzmic
12/2/17	Scholars	Inukai, Ayers
5/18/14	Tea-Stu	Planning activities with students
10/17/14	Tea-Stu	Conversation with 8th graders about activity ideas How to foster student value of subject matter Students' complaints of homework – they don't value it
1/25/15	Tea-Stu	Shared inquiry vs. value consumption Sudbury schools – students determine how to spend time; Michio is starting to ask students
3/1/16	Tea-Stu	Dialogue with students so they appreciate teacher efforts Dialogue at Sudbury – JC and self-directed learning Effect of hierarchy and coercion on talking with students
6/14/16	Tea-Stu	Importance of equality, consent in student-teacher relation Need mutual agreement to foster value creation
6/27/16	Tea-Stu	Talking with students about playing and selfishness Talk with students to develop character Lack of conversation time between children and adults Role of dialogue in character development Mutual understanding and democratic decision making
8/2/16	Tea-Stu	Character development vs. reward and punishment

9/29/16	Tea-Stu	Talking with class about different ways students create value
		Role of dialogue in character development at Sudbury schools
2/5/17	Tea-Stu	Respectful, trusting interactions to experience values of the commons
		Dialogue with students to plan lessons, do game design
6/30/17	Tea-Stu	Helping class talk to the principal about their dance
		Doing vote about students who cause problems (repeated 7/6/17)
		Democracy and talking through disagreement
7/6/17	Tea-Stu	Students talking to make decisions and organize project
8/11/17	Tea-Stu	Dialogue with students about the good is teacher value creation
12/2/17	Tea-Stu	Talking with students about what makes a good teacher
5/10/14	Teacher	Need for education community to have dialogue with
5/18/14	Teacher	Lesson plans
10/17/14	Teacher	How to assess students – can they assess themselves?
		Students in the ZPD at the Sudbury school
		Idea of learning centers; Iron Chef unit; Role of homework
12/16/14	Teacher	Applying knowledge cultivation to lesson plans
1/14/16	Teacher	Applying knowledge cultivation to lesson plans
3/1/16	Teacher	How activities in class foster identity construction
6/14/16	Teacher	Applying value creation theory to both contexts
6/27/16	Teacher	Applying value-creating pedagogy, but with learning about P Gray,
		worked on becoming dialogic with students
8/2/16	Teacher	Reward and punishment; cheating
11/1/16	Teacher	Benefit to teachers of value-creating pedagogy
2/5/17	Teacher	How to help students value and respect each other
		Dialogue to improve teaching vs. accountability
		Being playful with students; how to have fun in sports
6/30/17	Teacher	Sudbury model in contrast to reward and punishment model
		Facilitating 8th grade conversation with the principal about dance
7/6/17	Teacher	Facilitating democratic discussion about the value of good
		Students self-grading and grades based on social contribution
		Voting about student behavior and the cultural commons
8/11/17	Teacher	Dialogue with students fosters critical thinking, responsibility
		Role of value-creating ethos in education
12/2/17	Teacher	Education leaders not educated to critique the system
		Focus on value creation helped me do human revolution

Table D4

Reflections on the Dialogue Process

Date	Comment
10/17/14	Michio asks, "Why don't students want to do homework? What am I doing wrong?" Gray causes crisis for him. "Does my curriculum match how students learn? I'm a part of this system and I didn't know I was doing wrong. I can see that I need to grow." Thinks out loud about changes he might make.

11/14/14	Michio tells parents it is okay for their child to question. He implements certification process, offering courses inspired by Gray and our conversations. He has to open up to his students, build trust through dialogue. As we think about Ming Fang He's question, we realize coauthor knowledge through dialogue. Together we create something unique.
1/25/15	The class we met in caused Michio to start questioning – what does it mean to know something? We compare Sudbury and CPS to think about what the differences show us.
12/16/15	I'm able to jump into the conversation with a student because Michio trusts me.
1/13/16	We need an open mindset to transform.
3/17/16	My questions help Michio. I listen carefully, ask questions, and it prompts new thoughts and articulations. Michio does the same for me. We don't need to please each other. We know our conversation will be positive and interesting. Even if we disagree, it's in an open-minded way. We consider each other's views and investigate them together as equals.
6/14/16	We imagine what Makiguchi might say about the Sudbury model of education. Prompted by a situation with a student of Michio's, we discussed the idea of student endorsement of activities from self-determination theory. We think about the role of difference in our dialogues, thinking about how MO can create value with the student. Because I shared a new concept of "consent" in education, Michio is now thinking about something new. I note that when I am trying to think through ideas, Michio's questions help me gain clarity. Ethics of the study? What does Michio get out of our dialogues? Michio expressed value in learning from me the idea that without consent of the student, it's coercion.
6/27/16	I note the inner dialogue that goes on in my head after our dialogues. I ask Michio if he was offended at all about my remarks about student consent. We discuss value-values distinction, including opinions of other Ikeda/Soka scholars. I express the need to talk with others in order to get perspective on the value of my dissertation.
9/29/16	Michio helps me understand question about hierarchy that came up in conversation with Inukai, connecting to the difference between politeness and respect How to put reclaiming the commons in conversation with value-creating pedagogy and deliberative democracy Value creation vs. social justice
11/1/16	Dialogue helps us see ourselves, self-reflect. Our differences help us and help us resist hegemony
8/11/17	What is value-creative dialogue? In dialogue, our subjective emotions respond. It's our extended thoughts. We recognize the value in the other. In what ways is value creation an axiology? (Question I bring into the dialogue)
12/2/17	We try to understand participatory inquiry paradigm in relation to value creation. We talk about our first conversation, and I bring up my response to Michio's criticism of the Soka Gakkai. Dialogue helped me be non-dogmatic. We enjoy learning from our differences. Each of us brings different things to the table.

	Through dialogues, Michio was able to shake of a bias he had. Why difference is helpful.

Table D5

Michio's Comments Pertaining to Value-Creative Outcomes of Dialogue

Date	Comment
9/26/14	I was afraid to do reading until I came to DePaul.
10/17/14	Melissa shares various ideas for making the classroom more student-centered. Michio responds, I know I needs to pay attention to what childhood is, and what it means to have autonomy. I wonder how to balance student autonomy and the curriculum. I need to rethink what curriculum is. Do teachers have the right to decide because we know better? If students want to learn, they will seek guidance from an expert on their own. Maybe I should experiment with my eighth grade class. I know I need to design lessons so that students use language in the moment, to organize their thoughts without starting with English and then translating the words in their minds first. They need to make meaning in the target language. I know this, but I do not see how to make it world.
11/14/14	I build choices in my courses now. I do not manage my students' behavior. I allow for self-regulation. I share honestly with my students if their behavior is rude to me. We talk about dialogic epistemology and ontology. "Ontologically, this is very new to me." We coauthor knowledge together. My knowledge is not limited to my brain and body.
1/25/15	Students should be involved in planning the curriculum. It's a different way of interacting with students. Reading books like *Living as Learning* helps me see it this way. Dialogue is a model of epistemological inquiry.
12/16/15	Dialogue is critical for value creation. If we don't know what each other values, we cannot collaboratively create value together. Through dialogue, we transform together. [We draw pictures on the board showing how, through dialogue, we observe each other's value and our own evaluations are changed as a result.] I grew today as a result of you being there to intervene. I did not know you could jump in and make it better. We solved it together. I could see my ego. "I think the only way we can start transforming is somebody help me see myself."
3/1/16	I learn how to share power. We cannot do democracy in my school, but I can include my students in my classroom.
3/17/16	What is the role of volition in dialogic inner transformation? In our first conversation, I did not know about inner transformation. I understood "growing" or "maturing." My understanding was incomplete. Now I understand it better. When I

	have dialogue with you, I can sound out what I am thinking. Thus my aims for the future (Dewey) get more clear. My value that I envisioned becomes clearer. I can see the challenge ahead. I move toward ideal ends. I'm becoming. I understand the situation better through dialogue. I become more holistic. I can take more purposeful, conscious steps. I transform myself by taking that action. Before Peter Gray I would be angry at students. "How dare you criticize my lesson? How dare you tell me this is boring after all I did for you?" [Describes a situation with a student who left the room because, as she said, it was boring.] Now I look at it as "She's exercising her right to say no." I talked to her about it and also found out she was hungry. She could be honest with me. Trying to control and manage is unsustainable.
6/14/16	[We talk about a situation with a young student in which I sit in the hall with the student because he had been disruptive. We have a detailed personal conversation.] You're the only one in my life who talks about consent. You have wisdom I and other teachers can learn from. You shared with me the ideas of self-determination theory and endorsed actions. Through our dialogue, I can start working on the concept of consent, a new way to identify the problem we find because we are in dialogue. Our students can take ownership when given freedom. It goes along with self-regulation.
6/27/16	Through our dialogue, we bridge the gap between theory and practice. Now I am asking, am I teaching my student to be more mature, less selfish, or just compliant? You ask different questions that make me think. How can I help a student build character? Because now I am thinking about social good. One student turned the corner this year. The classroom became a community, and she was included. Social good is no longer abstract. My students can talk to each other and use dialogue to resolve conflict. I learned how to help my students talk it out. Through dialogue we figure out how to create value together. I listen to students now to help them appreciate social good. I used to think character development was not my job.
7/6/17	In the last five or six years we have been having dialogue, one major aspect you helped me with was to avoid coercion at all costs. If I stop coercing students, students have to think for themselves. How do I help them exercise judgment regarding their behaviors?
8/2/16	I focus now on conversation. What is good for us? Creating the value of good requires character. I realize that belonging is crucial.
9/26/16	I focus on social good, "us." But students focus on test scores – individual gain. They go so far as to compare their scores with each other, even the youngest students. Instead, we need to talk about "us." "We are." We don't have this discourse. This is the damage of Western ideology. I plan to talk with my students tomorrow about how they each contribute and will recognize skills such as making each other laugh.
10/18/16	[In class, the students were restless while Michio was trying to give a lesson.] I stopped the lesson. "I got it. You're telling me it's not working. I'll stop." They

	didn't find the information valuable. Instead, I will create a situation where the knowledge becomes valuable to them and they seek it out.
11/1/16	"Win-win," one of the seven habits, doesn't work when it is forced from above. In forced collaboration, diversity has to be managed rather than celebrated. But with no fixed outcome mandated, we don't have to worry about diversity. Value-creating pedagogy has helped me point the finger at myself. What can I do to make it different? Dialogue helps me self-reflect. I would never have come this far without the ideas and thinkers you shared with me. Because I can articulate what is good, I know what to aim for. I feel hopeful because I see concrete actions I can take to improve. We cling to set standards, set curriculum, because it gives us a sense of certainty. If we deviate, we think we will be in trouble. But with freedom, there is uncertainty. It's messy. You have to be okay with messiness and not punish it.
2/5/17	Whenever we met, whatever the conversation we had, it continues to the next. Somehow, some way, I'm a slightly different person. My way of being has shifted a little bit. This is real teacher growth. It cannot be measured by student test scores. Test scores don't grow me as a human being or create an inner transformation to a greater self. Through dialogue, our perspective grows. We adapt. We assimilate the other's values into our account. It's continual growth. My way of being a teacher has changed because of you, because of our conversations.
6/30/17	Why do we have this dialogue? To make sense of my experience and reading. You shared with me a youtube video [of a Gert Biesta lecture] and then your perspective on how you understood it. I see it through the lens of Makiguchi's value of good, and Bill Ayers' idea of learning how to live together. When we come together, there's something in that unique moment. Creativity comes forth. I hear this idea of "uncoercive rearrangement of desires" and now I am thinking, how can I apply this to my classroom? As they grow to adulthood, our students must learn how to live together. They must learn how to put their desires into perspective.
7/6/17	From our dialogue, I look for how to avoid coercion. But how do I handle discipline? Maybe through sharing dialogue we can help other teachers remove coercion from their classrooms.
8/11/17	Understanding Makiguchi made me realize that truth does not make me take action if I want positive results. Value does. We need value-creative dialogue if we want to create the value of good. Dialogue helps me imagine positive outcomes. It's application of knowledge. What is the difference between value and values? Values are abstract judgment criteria, whereas value is concrete outcomes.
12/2/17	One of the most significant parts of our dialogues is that you introduced me to Peter Gray. Why did we use dialogue? It helped us make sense of our reading.

Table D6

Melissa's Comments Pertaining to Value-Creative Outcomes of Dialogue

Date	Topic
11/14/14	In trying to think of a response to Ming Fang He's question about an Eastern methodology, I compare it to phenomenology. I bring up relational epistemology as a concept that does not bracket out the researchers. We both fully bring our subjective selves. Together we come up with the idea of dialogic epistemology and dialogic ontology. How do we know and exist through dialogue?

I understand things better and better every time I talk things over with you. I can make connections between ideas in my mind as we talk. Some things percolate over time and we return to them in later conversations. |
1/25/15	We create a book review together through dialogue in this dialogue. I talk about the Sudbury model but I am able to think about it more broadly by using Dewey and Makiguchi. In terms of the joy we experience when we have dialogue, Dewey's quote, "Of all affairs, communication is the most wonderful…" says it well. I feel connected, I learn, I think broadly and deeply. I read that quote to express my appreciation to you and to dialogue.
4/9/15	I talk over my interview results from my phenomenological study of value-creating teachers. I ask questions regarding progressive education in comparison to value-creating pedagogy. I share examples from the teachers and Michio explains how they could be aligned with Makiguchi's theory.
12/3/15	I talk about a person I know who is dogmatic and I try to understand his perspective by talking it over with Michio. I see how my understanding of our readings grows by talking together.
12/16/15	Through our dialogue, I can see my own ego. Through dialogue, I can transcend egoistic thinking.

I show Michio different ways of modeling the relationship between dialogue, inner transformation, and value creation. I also share index cards I created to think through my literature review. We talk about how ideas should fit together. |
| 1/13/16 | In the past, I desired to create value, so I was motivated to transform from within. Dialogue helped me see it. I have used dialogue to help me figure out what was wrong or what I needed to change. |
| 3/17/16 | Sometimes I ask a lot of questions, so I wonder, are things imbalanced between us when we have dialogue? But I realized from your description of our dialogue experience that my questions help you formulate your own ideas and flesh them out.

Regarding listening to our students, it takes courage and a willingness to be vulnerable. As I learned from a mentor teacher early on in my teaching career, I should let me students evaluate me, and respond honestly to their criticisms. |

6/14/16	I see the conventional schooling model we use in the US as an absurd waste of time and potential. I would like to contribute to helping people get off this treadmill with my scholarship. I ask about Makiguchi in comparison to Freire and we think through the comparison. Michio also helps me think about what I want to do for my dissertation after I got feedback from my dissertation committee. His questions help me get unstuck in my mind. We also talk about my presentation to the Ikeda Center coming up. Michio picks up on my comments about endorsed activity and consent in education. He makes me think about writing about it.
6/27/16	Michio helps me define value-creative dialogue. We can see new potentials and are motivated to pursue goals through dialogue. I see one role I can play is to get people to question their assumptions about education.
2/5/17	Michio helps me think about how Ikeda's dialogues relate to our own dialogues. Michio helps me find my voice. Dialogue made me more sensitive to student perspectives. I cannot get better as a teacher without asking my students about their experience in my classroom.
6/30/17	After listening to early dialogue recordings, I recount how Michio talked about not knowing what to do, and how I responded with giving him several teaching strategies. He helped me understand knowledge cultivation. It is interesting to see how much we have learned together since then.
7/6/17	I hope our conversations can help others think differently about education. My own growth and becoming dialogic with students has impacted Michio's growth and his becoming dialogic with students. Becoming dialogic with students allows for value creation to take place. It can plant a seed in others' minds. I learned to be open and accept a student's right to say no.
12/2/17	Michio helps me think about our process of dialogue.