

DAISAKU IKEDA'S PHILOSOPHICAL DIALOGUES ON EDUCATION

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Abstract

Daisaku Ikeda's humanism (1928-) has made profound global impacts on education and human lives. However, there is little research on analyzing his philosophical dialogues with global scholars. To explore what *roles* educators play and what *value* educators can create based on Ikeda's philosophical dialogues on education with scholars across disciplines, the author uses a theme-based approach to code educational issues derived from the dialogues. The majority of the themes highlight the importance of humanity in education. By knowing the roles that educators can fulfill and the values that they can create, the themes identified in Ikeda's philosophical dialogues provide groundwork for the development of humanistic education and can serve as concrete ways to help educators enhance their educational practices in K-12 schools as well as in higher education.

Keywords: Daisaku Ikeda, philosophical dialogue, humanity, humanistic education

Introduction

Dialogue is an approach of teaching and learning. It helps educators take action to make a difference in students' lives and sustain human relationships on a common ground to enact human rights. It is important to note that true dialogue exists only when people have a profound love for the world and for others (Freire, 1993). That is, humanity. Humanity refers to universal values that people elsewhere appreciate and they enable people to respect the dignity of their own lives and others' regardless of differences (Ikeda, 2019). Although each individual dialogue may seem small, when the "ripples of dialogue multiply and spread, they have the potential to generate the kind of sea change that will redirect the forces of fanaticism and dogmatism" (Ikeda, 2005, p. 2). Through dialogue, educators can generate hope and critical thinking as well as have the courage to abolish the oppression of political power in education (Freire, 1993).

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Daisaku Ikeda (1928 –), a Japanese philosopher, humanistic educator, and peacebuilder has made profound global impacts on education and human lives through his scholarly publications, university presentations, peace proposals to the United Nations, and dialogues with global scholars. Ikeda has received honorary citizenships from more than 790 cities around the world and 382 honorary doctorates and professorships from 51 countries. Ikeda stresses that dialogue can connect human beings, bridge differences, build relationships, and help a person become a better self (Garrison, Hickman, & Ikeda, 2014). To date, educational research on Ikeda Studies includes empathy and cross-culture education (Gebert, 2012), ethics and its impact on the development of environments (Goulah, 2010), value-creation through dialogue and global citizenship (Sharma, 2018), language education (Goulah, 2012; Hatano, 2012), peace (Goulah & Urbain, 2013), poverty education (Goulah, 2015), professional development (Thornton-Lewis, 2015), and teacher education (Kuo & Aniezue, 2018). This various, and yet recursive appearance of Ikeda's views in education, highlights why it is essential to continue exploring his message.

To create high-impact educational practices, the author adopts a theme-based approach to explore what *roles* educators play and what *value* educators can create based on Daisaku Ikeda's philosophical dialogues on education with scholars across disciplines. The word, "value," refers to "positive aspects of reality that are brought forth or generated when we creatively engage with the challenges of daily life" (SGI Quarterly, 2006). The terms "educator" and "teacher" are used interchangeably in Ikeda's philosophical dialogues.

Method

Content analysis is utilized to examine Ikeda's philosophical dialogues with global scholars. Hsieh and Shannon's (2005) method of content analysis guides the author to start the study from identifying keywords, understanding how the key words are discussed in contexts, to coming up with and grouping themes in relation to the research questions. The research questions are: 1) what *roles* educators play and 2) what *value* educators can create based on Ikeda's philosophical dialogues on education with scholars across disciplines. The data collection and analysis procedures are as follows:

- Step 1. Collect all Ikeda's philosophical dialogues published in English.
- Step 2. Review the chapters of each book related to education.
- Step 3. Code educational issues derived from the dialogues on education.
- Step 4. Synthesize and refine the themes.

Findings

The findings of the present indicate that Ikeda pulls ideas from his interlocutors that they may not otherwise consider, and his interlocutors pull Ikeda into realms and implications that he might not otherwise explore. After examining codes for overlapping themes identified in Ikeda's philosophical dialogues on education with scholars across disciplines, the author collapses the codes into three themes (humanity values, pedagogy, and interconnected environment) and thirteen sub-themes (humanity, ethics, life, enthusiasm, affection, wisdom, critical thinking, research and teaching, lifelong learning, global education, peace, poverty, as well as politics and economics). See Table 1.

Based on these themes, the author interprets the roles that educators may play and values they can create. It is found that although life's challenges, enthusiasm, affection, critical thinking, relationships of research and teaching, life-long learning, poverty, as well as politics and economics are all important concepts that an educator should be aware of, these themes

are not discussed in the dialogues as frequently as the five most-discussed themes (i.e., humanity, ethics, wisdom, global citizenship, and peace). Interestingly, the five most-discussed themes seem closely related. When students cultivate their humanity, they are likely to pursue knowledge not only for personal interests but also for the benefit of society as a whole. They will use wisdom and ethics to guard their use of knowledge, create peaceful coexistence, and become responsible global citizens. These five themes draw attention to the importance of what ought to be prioritized in education regardless of education majors and career. Detailed information about the findings are addressed in the following.

Table 1
Themes in Ikeda's Philosophical Dialogues

Human Values	Pedagogy	Interconnected Environment
Humanity	Enthusiasm	Global Education
Ethics	Affection	Peace
Life	Wisdom	Poverty
	Critical Thinking	Politics and Economics
	Research and Teaching	
	Lifelong Learning	

Human Values

Humanity. Education is to promote self-improvement, which can only be done from within. This is why humanity must be emphasized in education. Simard, Bourgeault, and Ikeda (2003) argue that learning is a means to an end, while the ultimate goal of learning is to develop the good of humankind. Education will be in vain if it cannot cultivate students who value human dignity. To achieve this, education should allow students to acquire a wholesome discipline, which cannot be achieved by authoritarian teaching that assumes students are passive and rely on external motivation to act (Garrison, Hickman, & Ikeda, 2014). Authoritarian teaching is outdated and leads students to become knowledge consumers, not knowledge creators.

A focus on humanity is crucial to help students create new knowledge that benefits society as a whole. Unfortunately, today's education mainly focuses on specialization and overlooks the importance of a sense of humanity (Singh & Ikeda, 1988). Focusing solely on transmission of knowledge not only makes it difficult for students to see the totality of humanity but also leads to prejudice and indifference (Swaminathan & Ikeda, 2005). Ikeda and his interlocutors suggest that education should incorporate dialogue activities in the curriculum to promote mutual understanding, maximize students' learning opportunities in humanities, and make society more humane and caring (Peccei & Ikeda, 2009; Wickramasinghe & Ikeda, 1998; Wider & Ikeda, 2014).

To lead students to create life value, teachers have to ceaselessly observe their own minds, elevate their life condition, and endure hardships coming from top-down authority (Simard, Bourgeault, & Ikeda, 2003). When teachers respect humanity, they will find ways to resolve problems inclusively. Citing from Makiguchi's words, Ikeda reiterates that "teaching is the noblest art and the most difficult skill, and only the best most devoted people can hope to succeed at it - because its subject is the precious jewel of life itself" (Simard, Bourgeault, & Ikeda, 2003, p. 198). Simard concurred, "Every good educational institution has teachers who appreciate the true objectives of education. If these teachers' educational philosophy is logically reflected in the curricula of the school, college, or university that employs them, that institution will distinguish itself" (Simard, Bourgeault, & Ikeda, 2003, p. 198).

Ethics. An education that overlooks fundamental questions about moral purposes will cultivate students who are good with facts and skills but lack opportunities to think about the value of life (Cox & Ikeda, 2009). Students who understand the importance of the moral atmosphere of society will manifest their best abilities and characteristics to create life value (Aitmatov & Ikeda, 2009; Bosco, Myerson, & Ikeda, 2009; Athayde & Ikeda, 2009). Although ethics is important, the complex circumstances often make the application of ethical principles challenging and unclear. As Ikeda points out, students are taught in school that they should live in an honest, upright way; however, “when they are on their own in society, they often find themselves in conditions in which honesty and uprightness lead to failure” (Peccei & Ikeda, 2009, p. 140). To handle the dilemma between ideality and reality, moral education must be taught with a variety of examples and across subject matters. In this way, education will prepare students to live in the chaotic world and take steps to alter what is not right in society.

The first step to create a culture of ethical society is to alter one’s selfish patterns of behavior and focus on humanism and human revolution (Díez-Hochleitner & Ikeda, 2008). Garrison believes that students who live ethically are happy. He states, “Dewey thought of happiness as a stable condition of personal development involving moral courage and calm self-composure. A happy person is one who has actualized his or her unique potential to respond to physical, biological, and social situations in ways that create meaning and value” (Garrison, Hicman, & Ikeda, 2014, p. 74). In short, education with a focus on ethics helps students cultivate stable and courageous character, respond to obstacles creatively, reject dehumanization, and make unique contributions to society as responsible citizens. Society will not automatically improve by itself and it requires each person to make an effort and do whatever he or she can to make society better (Rotblat & Ikeda, 2007). Teachers must impart to students both their intellectual knowledge and care for humanity. Along these lines, students develop the ability to take initiative in social reform and create a better place for all human beings to live (Singh & Ikeda, 1988; Swaminathan & Ikeda, 2005).

Life. Neither the rich nor the poor can avoid fundamental life issues like birth, ageing, illness, and death. Therefore, education needs to equip students with a life philosophy that helps them face these issues. Swaminathan encourages teachers to take students’ questions about life seriously and address their questions in a way that gives them courage and hope. When teachers address fundamental questions that students have about life and guide them to live their lives healthily, it also helps students develop character traits to win and lose competitions in life gracefully (Swaminathan & Ikeda, 2005). Marinoff states that human beings must awaken the tremendous worth and dignity of their lives, so they are able to tap into inexhaustible healing power. Doctors and specialists can only treat the symptoms of illness, but not the fundamental problems that cause human beings to suffer (Marinoff & Ikeda, 2012). He argues, “perennial wounds stemming from attachments, desires, mental poisons (such as anger, greed, and envy), and ignorance of the true causes of suffering must be healed in every generation” (Marinoff & Ikeda, 2012, p. 85). Ikeda concurs with Marinoff and says that racism, materialism, and militarism resulted from greed, anger, and foolishness must be addressed through education to transcend the egoism that is rooted in individualism, ethnocentrism, nationalism, and regionalism (Marinoff & Ikeda, 2012; Harding & Ikeda, 2013; Wickramasinghe & Ikeda, 1998). Education has the power to create a positive environment where students value other people’s lives just like their own lives.

Pedagogy

Enthusiasm. Wider believes that if students fear their teachers, there is a great

danger that students will simply be obedient and seek to mimic their teachers rather than developing their own creative intellect. Good teachers are humble and respectful to their students. They guide students to become the best kind of human beings and encourage students to surpass their teachers (Wider & Ikeda, 2014). Cox encourages teachers to use a warm, face-to-face dialogic method of instruction to engage students in learning. Evidence suggests that lecture is less effective than almost all other classroom pursuits like group discussion or shared research; “however, people keep lecturing” (Cox & Ikeda, 2009, p. 80). According to Cox, students learn more from human contact than lecturing. Teachers’ enthusiasm and creativity are the first and the most important factors that draw out students’ potential and motivate them to contribute in class. When teachers are bored by their subjects, their students will feel even more bored. An enthusiastic and creative teacher is engaged in what he or she is doing, knows students’ strengths, does many discussions in class, and communicates with students at an emotional level (Cox & Ikeda, 2009). Ikeda adds that to ignite students’ minds, teachers must possess enthusiasm for learning as well. Often times, when a student chooses to work with a certain teacher out of respect and admiration, the student will learn on a deeper level and accomplish more (Cox & Ikeda, 2009).

Affection. Citing Makiguchi’s words, Ikeda says: “Education is not supervision but affection. Teaching is a vocation and sacred responsibility toward the future not only of students, but also of all humanity” (Simard, Bourgeault, & Ikeda, 2003, p. 204). Students are sensitive to their teachers’ expectation for them; they tend to work harder when they have an active rapport with their teachers. Learning lasts longer when students encounter caring teachers and supportive peers, develop confidence, feel respected, and are engaged in inspiring activities. Henderson states that universities must produce an environment where students build confidence, find the right paths, and seize opportunities to grow as a whole person (Henderson & Ikeda, 2004). When class activities are inspiring, students are likely to take off on their own learning and “initiate courses of self-education or co-education to supplement teacher-student pedagogy” (Galtung & Ikeda, 1995, p. 14). Inspiring activities include teachers who ask questions that lead students to self-learning and growth. When dealing with students’ behavioral issues, Ikeda encourages teachers to adopt an attitude called “never disparaging.” He considers that this attitude must be the foundation of all educational systems, structures, and concepts. To cultivate this attitude, it requires teachers to do their own human revolution. That is, “a fundamental process of inner transformation” (SGI Quarterly, 2005). Ikeda believes that “if achieved, the revolution can change the way of thinking and living of individuals and of all society” (Huyghe & Ikeda, 2007, p. 108). In other words, if teachers want their students to change, they must first change themselves, including attitude, behavior, and teaching methods.

Wisdom. Knowledge is like a double-edge sword, which can be used for good or ill (Diez-Hochleitner & Ikeda, 2008). Teachers need to develop students’ critical minds and foster their intelligence to use knowledge in the right place. Additionally, reading good books and directly interacting with people from diverse cultures, especially those who have a rich, refined, and straightforward character will help students form their character and engender greater wisdom (Swaminathan & Ikeda, 2005). A small class size is another way to promote teacher-student mutual exchange of knowledge and develop a heart-to-heart relationship to refine each other’s wisdom (Henderson & Ikeda, 2004; Nanda & Ikeda, 2015). It is not enough for students to be just intellectually advanced. By developing the ability to explore and respond to the unknown, education cultivates students’ wisdom and awareness of how their action or lack of action can affect others (Toynbee & Ikeda, 2007). Ikeda concludes that the major challenges human beings are facing nowadays are peace, human rights, and education

(Nanda & Ikeda, 2015). He believes that only wisdom can lead human beings to face up to their problems and address them in a way that benefits not only themselves but also all humankind worldwide.

Critical thinking. Ikeda stresses that textbook knowledge is never neutral. It is often created based on the viewpoint of the dominant group in order to maintain the domination of that group over others (Freire, 1993; Simard, Bourgeault, & Ikeda, 2003). Therefore, to help students view knowledge broadly and not simply accept any given information, teacher should not cram knowledge into students' minds. Instead, they need to cultivate students' keen observation and critical thinking abilities. With the development of critical thinking, students learn to form a big picture of knowledge, evaluate the quality of information, and re-create knowledge. Moreover, Wickramasinghe argues, in discussion with Ikeda, that although education must take place on the both individual and social levels, and the individual level is particularly important. Students who possess critical thinking are able to distinguish between right and wrong. He affirms that many social problems are resulted from faulty education that fails to cultivate students' critical thinking skills and the basics of human values (Wickramasinghe & Ikeda, 1998). Because "a quality education is the pillar of society and an enduring source of hope for the world," only when education nurtures students can students nurture peace, culture, and the prosperity of society (Wahid & Ikeda, 2015, p. 109).

Research and teaching. Many teachers only do what they have seen without seeking out evidence-based practices. Therefore, as Toynbee argues, "teachers ought to be given time and opportunity for research and that this, as well as teaching, ought to be regarded as an essential part of their duties" (Toynbee & Ikeda, 2007, p. 58). To promote a living scholarship, Ikeda argues that excellent teachers must concurrently be excellent researchers. The combination of excellent research and teaching creates an outstanding university in the truest sense (Lau & Ikeda, 2017). Lau believes that "good students tend to attract good teachers, and good teachers in turn tend to attract good students. Having the best teachers and having the best students reinforce each other" (Lau & Ikeda, 2017, p. 36). He further states that a good education produces students who are not only endowed with knowledge from their teachers but also committed to public service, social responsibility, and global citizenships. He argues that "the ideal qualities of a teacher are not that different from those of a student, which should include intellectual curiosity and intellectual honesty" (Lau & Ikeda, 2017, p. 37). Teachers must accomplish research in their respective fields. Through engaging in research, teachers demonstrate their intellectual curiosity and academic honesty. In return, it will encourage students to discover their interest in learning.

Toynbee stresses that research is a means of self-education and therefore at the university level of education, research must be regarded as an essential task for all faculty. Toynbee states, "the function of university education is to teach students how to educate themselves. If the teachers are to do this effectively, I think they too must continue to educate themselves" (Toynbee & Ikeda, 2007, p. 58). Research and teaching are inseparable and every professor should be engaged in research and teaching. While doing research can deepen one's studies, teachers must not lose the sight of the purpose of research. Simard adds that teachers should ask themselves for what purpose they conduct research and critically examine their own deeper motivations for doing research (Simard, Bourgeault, & Ikeda, 2003).

Lifelong learning. Overemphasizing standardization and competition among students and across institutes distorts what education ought to be (Cox & Ikeda, 2009). Ikeda states, "The teacher's role is to provide stimulation and encouragement, and to instill in students the confidence to take initiative in the pursuit of knowledge...A know-it-all, condescending disposition disqualifies a teacher as an educator" (Marinoff & Ikeda, 2012, p.

27). The moment when teachers stop learning and growing, their passion for education will decline. Teachers with open minds are aware of the need for self-change. They use the latest information and adopt innovative methods to widen students' horizon. Wilson brings up that teachers who are not student-oriented will soon fall behind the rapid social change. He encourages teachers to sometimes return to being students. The "reversal of roles can be a stimulating experience, re-kindling dulled perceptions, and reminding teachers of what being a pupil is like" (Wilson & Ikeda, 2008, p. 87). Wilson hopes teachers realize that they too are still learning – sometimes from their pupils. Without knowledge of humanity and awareness of students' diverse needs, teachers can never play their professional role well.

Ikeda states, "Education never reaches a stage of completion" (Garrison, Hickman, Ikeda, 2012, p. 88). To bring the value out in every student, teachers should never be arrogant or assume that they are better than their students. When teachers show that they are willing to learn with students and constantly refine their knowledge, they can truly contribute to students' learning and the progress of education. Furthermore, Garrison expresses that "teachers must rely on sympathetic compassion while studying students through personal observation, experimentation, and reflection. Good teachers enjoy learning with and about their students, and they communicate with students on a profound level to help them discover their potential, awaken to their missions, and act with wisdom and hope (Garrison, Hickman, & Ikeda, 2014). Simard stresses, "At the university level, this development goes beyond the acquisition of immediately applicable knowledge and entails developing a capacity to reflect and consequently to act in such a way as to deepen the significance and usefulness of knowledge to the progress of the human spirit" (Simard, Bourgeault, & Ikeda, 2003, p. 195). In short, educators should keep a humble learning attitude because they will never encounter two identical students in the world. When educators stop learning and become over-confident, they risk losing their ability to realize there are always aspects of instruction that need to be improved or adjusted.

The Interconnected Environment

Global citizenship. Global education cultivates students who consider the whole planet as their own home (Díez-Hochleitner & Ikeda, 2008). Ikeda states that students must perceive the interconnectedness of all life and living. They should not fear or deny differences. Instead, they respect diversity and strive to understand people of different cultures and perspectives. The seeds of compassion in students' minds can help them reach others' heart and their action will extend to those who are suffering in distant places (Nanda & Ikeda, 2015). In addition to learning about differences, Yalman argues learning about what human beings have in common across cultures is equally important. Knowing global values such as human rights and dignity encourage students from different ethnic groups and nations to share their strengths and help each other create a better living environment (Unger & Ikeda, 2016; Yalman & Ikeda, 2009).

Moreover, students are encouraged to understand their own culture and nation in a broad context. This includes learning from individual and family stories as well as the history of the nation (Garrison, Hickman, & Ikeda, 2014). To cope in the world of rapid change, students need to be prepared to deal with people and situations in new and creative ways that reduce social conflicts. Teachers and students must leave their ivory tower and integrate their learning within communities. Universities, too, should "remain in close contact with the surrounding society in order to respond to its needs, understand the profile of new talents and new forms of knowledge, and develop and control new technologies to understand and exploit their potential" (Simard, Bourgeault, & Ikeda, 2003, p. 202). By updating their

knowledge through participation in society, teachers and students develop appreciation about their lived environment and the people around them.

No one is born hating people from different cultures. Students are affected by the values that adults pass to them generation by generation. As Toynbee states: “human being can be manipulated insofar as he can be dehumanized” (Toynbee & Ikeda, 2007, p. 90). Ikeda argues that if students can be influenced negatively, they can also be influenced positively (Aitmatov & Ikeda, 2009). By raising students’ awareness of being species conscious—not tribe conscious—it helps students redefine their existence and respect the lives of others (Harding & Ikeda, 2013). When they strive to be good family members, good peers in school, and good people in their communities, each of them can change their own environments. This is how the “revolution” within a single person can determine the destiny of the home, community, country, and the world as a whole (Díez-Hochleitner & Ikeda, 2008).

Peace. Ikeda says, “education is an integrating force for world peace” (Swaminathan & Ikeda, 2005, p. 75). Peace is not the absence of war. It is a process of people collaborating in every facet of life (Krieger & Ikeda, 2002). When students travel to or live in another culture, the experience will make it difficult for them to view others as enemies. Additionally, participating in international exchange activities will develop students’ humanity of the future and a sense of responsibility for the future (Athayde & Ikeda, 2009; Krieger & Ikeda, 2002). Ikeda argues that leaders who are trained to think on a global scale are more likely to find amicable ways to settle disputes in politics (Peccei & Ikeda, 2009). In addition to student exchange programs, teachers can teach peace through real-life assignments that give students firsthand opportunities to learn how to resolve conflicts in a peaceful way at home and in school (Boulding, & Ikeda, 2010).

Peaceful coexistence and happiness cannot be achieved when people do not value human dignity and human rights. Díez-Hochleitner emphasizes that knowledge and scientific technology should be used for peace and sustainable social and human development, not be used for war, destruction, and pollution (Díez-Hochleitner & Ikeda, 2008). Students who get to know people different from them and listen to them will create an inclusive environment, which can break any artificial borders created by human beings (Harding & Ikeda, 2013). Harding believes that raising students’ awareness of peace helps them reach others’ hearts and cultivate their strength to resist any acts of war or destruction. Ikeda emphasizes that “action is much more important than mere conceptual talk about peace. . . Don’t just talk peace; work for it” (Galtung & Ikeda, 1995, p. 19). Peace cannot be achieved simply by talking about it. Teachers need to demonstrate their own action toward peace.

Poverty. Swaminathan and Ikeda (2005) argue that no progress or development can be achieved unless education can combat poverty and make all-out efforts to satisfy basic human needs. When people’s basic needs cannot be made due to poverty, social problems are likely to increase. Every student should have an equal right to receive high-quality education. By confronting poverty issues, it fosters students to forbid discrimination and to respect human rights (Swaminathan & Ikeda, 2005). To put education’s power into use, students need to respect and care for life and the living environment. Environmental education can create a harmonious relationship between human beings (Peccei & Ikeda, 2009). Students who become friends with their living environment will develop intellect and emotion, and they will realize that no one can build true happiness on the misfortune of others (Wider & Ikeda, 2014). Henderson argues that the creative coexistence of human beings must be included in the curriculum so that non-violent actions will be taken to protect the environment (Henderson & Ikeda, 2004). Non-violence does not mean passively accepting or keeping silent

about things that are not right. Instead, it means to create a healthy and caring living environment that value human rights (Garrison, Hickman, & Ikeda, 2014).

Politics and economics. It is a nation's tragedy when its politicians employ political tactics and neglect their duties "as a consequence of partiality and bribery and take advantage of the opportunities open only to them to acquire wealth, power, and prestige in ways contrary to what justice demands" (Derbolav & Ikeda, 2008, p. 70). In discussion with Toynbee, Ikeda states: "By making learning a tool of politics and economics, it has robbed learning of its inherent dignity and independence." (Toynbee & Ikeda, 2007, p. 52). Thus, education should never become a tool for politics and economics. While understanding that the legitimate political influence on education is unavoidable, Derbolav urges teachers to educate students how to resist political manipulation of education (Derbolav & Ikeda, 2008). Moreover, because universities produce research findings for further investigating the meaning of political, economic, and cultural development, universities must constantly reappraise politics, economics, and cultures (Simard, Bourgeault, & Ikeda, 2003). Simard argues that universities provide not just a means for students to acquire specialized knowledge. It needs to help students explore the intertwined relationships among politics, economics, cultures, and education. Krieger provides a concrete step to achieve this goal. He states (Krieger & Ikeda, 2002, p. 174):

The way to create the *political will* for change is first to create the *public support* for change. Education of the public is necessary both as to the seriousness of our problems and to foster the belief that solutions are possible. Moreover, an educated public can see through political deceptions and realize that the future is in their hands, that they have the power to generate the political will for change. It will not happen magically. But if those who realize the magnitude of the crisis do everything in their power, they can stimulate the public to act. (Emphasis added)

Education can raise students' awareness and stimulate them to act for justice. Toynbee states, "Education ought to be a search for an understanding of the meaning and the purpose of life and for discovering the right way to live" (Toynbee & Ikeda, 2007, p. 51). Humanity must be the focus of education, so students know what should be prioritized when they are under the political oppression. This will allow them to exert a truly humane influence on politics and their leaders (Díez-Hochleitner & Ikeda, 2008).

Teachers' Roles and Value Creation

Human value. Students' intellectual, mental, and physical conditions all contribute to their development. Therefore, educators should go beyond transmission of knowledge and focus on cultivating students' minds, character, and personality. When students respect the dignity of all human lives, human relations and the relations between human and society will be improved. Through the role of respecting humanity, educators will care about not only students' learning but also their physical and mental health as well as things that bother them. Educators can awaken students' inner philosopher, help them understand unavoidable life suffering like birth, aging, illness, and death, and lead them to become happy regardless of conditions. More importantly, when educators make the dignity of human lives the most fundamental value of all, they will cultivate students who can create a harmonious living environment with respect and empathy. To engage this theme, teachers could: admit when they do not know something, acknowledge past moments they have been wrong, silly, or

mistaken. They could model true curiosity, ask students questions about the impacts on lives of people they study rather than simply lionizing them, or even just work to remember their students' names and details about them.

Pedagogy. Educators' teaching methods and their character traits will affect how students perceive the importance of knowledge. Educators need be enthusiastic and approachable, so students will become willing to discuss their bold ideas with them. When educators consider the breadth and depth of knowledge carefully as well as how students will learn and practice differently, they will promote deeper learning and critical thinking. Dialogue is a holistic and innovative approach to engage students in learning and generate wisdom from each other. A good educator knows that education does not have a stage of completion. Therefore, they maintain a humble teaching and research attitude. By conducting research studies with intellectual curiosity and intellectual honesty, they demonstrate for their students that learning involves self-education and is a lifelong process. Through the role of pedagogy, educators help students learn in a meaningful way and establish a solid foundation of profession. In particular, when education is focused on the connection and application of knowledge in daily life contexts, students will get chances to inquire and explore issues that interest them, which foster their inquisitive spirit.

Table 2

Educators' roles and their value creation

	Human Value (humanity, ethics, and life)	Pedagogy (enthusiasm, affection, wisdom, critical thinking, research/teaching, and lifelong learning)	Interconnected Environment (global citizenship, peace, poverty, and politics/economics)
Roles	<ul style="list-style-type: none"> • Respect the dignity of all human lives • Go beyond knowledge transmission 	<ul style="list-style-type: none"> • Be enthusiastic, caring, and holistic. • Balance both research and teaching 	<ul style="list-style-type: none"> • Help students perceive the interconnectedness of human lives • Exert human influence on politics and economics
Value Creation	<ul style="list-style-type: none"> • Awaken students' inner strength and power • Create happiness for the self and for others 	<ul style="list-style-type: none"> • Foster students' inquisitive learning spirit • Show how knowledge is used for improving lives 	<ul style="list-style-type: none"> • Construct and advance peaceful coexistence • Increase education equity

Interconnected environment. Education needs to help students perceive the interconnectedness of human lives through interacting with people from both similar and different cultures as well as exploring nature and the living environment. Educators can find ways, such as using tasks that promote peace at home and in society, to assist students in reflecting on the impact of their actions or lack of action. When students observe how their teachers build and advance peaceful coexistence especially under the oppression of politics and economics, they are likely to exert their own human influence on politics and economics in the future and confront poverty issues in society. Through the role of raising students'

awareness of interconnected environment, educators teach students how to rebuild human relationships, create a harmonious environment, and increase education equity. Students will also learn how to do self-reflection, improvement, and connections with the outside world. By promoting international student exchange programs and international dialogue for peace, educators can nurture students for peace, culture, and society. When educators cultivate students' critical minds of justice and social responsibility, students will develop the ability to interrupt the manipulation of politics and economics and protect education from becoming a means for political and economical gains. Based on the findings, the author creates the following table to categorize the roles that educators may play. Table 2 summarizes educators' roles and their value creation.

Conclusion

Knowledge is powerful and can be used for good or evil. Therefore, educators must know their worth and have an educational philosophy that guides themselves and their students to use knowledge properly and develop needed dispositions. Such a philosophy should entail compassion, respect, and love for humanity to foster students who will dedicate their lives to their chosen paths and who will work for the benefits of the larger society (Boulding & Ikeda, 2010).

Across 30 interlocutors of Ikeda's philosophical dialogues, the majority of them highlight the importance of humanity in education. In addition to humanity, the themes of ethics, wisdom, global citizenship, and peace all indicate that the ultimate goal of education goes far beyond transmission of knowledge. Findings of this study suggest that knowing what roles that educators can fulfill and what values they can create provide groundwork for the development of humanistic education and serves as concrete ways to help educators enhance their educational practices in K-12 schools as well as in higher education.

Some limitations and suggestions for future studies are also found in this study. First, because thematic analysis does not require a fixed or detailed theoretical knowledge (Nowell, Norris, White, & Moules, 2017), readers may interpret themes differently due to personal experiences about the topic, depth of knowledge, and their different theoretical frameworks. There, future thematic analysis studies on Ikeda dialogues could focus only on one or two dialogue books and give in-depth discussions, instead a broad view of all twenty-eight dialogues. Second, thematic analysis is useful for researchers to organize key issues of the large data set, but it does not allow them to make any empirical claims about the interlocutors' language use. Thus, future studies that incorporate investigations on teachers' changes in their perspectives toward their roles and actions of value creation grounded in Ikeda's philosophical dialogues will provide empirical explanations.

In summary, this study is the first of its kind to explore the roles educators play and values educators can create based on Ikeda's philosophical dialogues on education with global scholars across disciplines. It is evident in Ikeda's philosophical dialogues that educators who possess humanistic characteristics can foster students' ever-expanding capacity to create values in their own lives and in other people's lives.

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