

Peace, Culture and Education Activities: A Buddhist Response to the Global Ethic
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Responding to the Global Ethic

In his preface to the Global Ethic, the “initial declaration” adopted at the 1993 Parliament of the World’s Religions, Hans Küng wrote, “Perhaps one day there may even be a United Nations Declaration on a Global Ethic to provide moral support for the Declaration on Human Rights, which is so often ignored and cruelly violated.”¹ Inspired by that thought, we at the Boston Research Center for the 21st Century initiated a conference in October 1994 at Columbia University called “The United Nations and the World’s Religions: Prospects for a Global Ethic.”

Co-sponsored by the School of International and Public Affairs and the Department of Religion at Columbia University, the conference brought together international relations specialists interested in human rights issues and religionists seeking to evolve a global ethic for a day of stimulating discussion. After talks that included perspectives informed by Islamic, Baha’i, Christian, Buddhist and secular humanist traditions, small group discussions ensued during which one participant stressed the importance of “giving ethical principles real life by combining documents with tangible programs of action.” This sentiment was expressed also by Princeton University professor of international law Richard Falk, who said, “Documents by themselves are useless without initiatives in civil society and grassroots empowerment that make the norms set out in the texts actual in the lives of people.”

“Tangible programs of action” to help make the norms set out in the Global Ethic — such as nonviolence, human solidarity, tolerance and equal rights — “actual in the lives of people” happens to be an apt description of the peace, culture and education movement of the Soka Gakkai International (SGI), in which the Boston Research Center for the 21st Century, a newly founded peace research institute, takes part. In this article, I will give an overview of the SGI’s peace, culture and education movement — its guiding philosophy, its founding spirit and the concrete actions undertaken — as one example of a Buddhist response to the Global Ethic.

The Concept of Human Revolution

The guiding philosophy that infuses the activities of the SGI centers on the concept of *human revolution*. This process of inner reformation and its role in the creation of a peaceful world have been described by the current president of the SGI, Daisaku Ikeda, as follows: “The movement that we advocate for a human revolution does not stop at a change of personality, but extends to a change in the most basic attitudes and perceptions about the nature of life itself; it is a change of the entire human being. I know and believe as the firmest article of faith that the human revolution of a single person can change the fate of a nation, our world and all humanity.”² By undergoing the process of “human revolution,” an individual gradually expands his or her own ability to “create value” (i.e., gain, beauty and social good) from the “muck and mire” of daily life. In Buddhist terms, this capacity of value creation is also known as “changing poison into medicine” or transforming negative “karma.”

Richard Causton, the late general director of SGI–UK, described the effects of human revolution on society in very practical terms: “Just as human beings have tied the knot which is their current predicament, so they can untie it through developing the ‘qualities of the Buddha’: wisdom, courage, compassion and life force. Buddhism teaches that these great qualities are latent in *everyone* and that the more ordinary people are able to develop them amid the, at times, harsh realities of their everyday lives, the greater the problems that they will be able to tackle — and eventually overcome.”³ In contrast to a social revolution, which focuses on the external structures of society, human revolution involves an inner change in the human being, the effects of which radiate outward to transform society. A similar concept can be found in the section of Hans Küng’s *Global Ethic* that reads, “Earth cannot be changed for the better unless the consciousness of individuals is changed.”⁴

Were the importance of the concept of human revolution or inner reformation fully realized, according to the SGI, much of the suffering and violence experienced in the world during the twentieth century could be avoided in the next century. As Daisaku Ikeda has put it, “Under the sway of the nineteenth century cult of progress, in this century we have feverishly devoted ourselves to enhancing the structures of society and the state, laboring under the delusion that this alone is the path to human happiness. But to the extent that we have skirted the fundamental issue of how to reform and revitalize individual human beings, our most conscientious efforts for peace and happiness have produced just the opposite result. This, I feel, is the central lesson of the twentieth century.”⁵ The belief, then, in this powerfully transformative concept of human revolution lies at the heart of the SGI’s social engagement.

Origins of the Soka Gakkai in Educational Reform

This same belief in the inner Buddha potential of human beings and the desire to create a supportive environment for the flourishing of this potential is mirrored in the educational philosophy of “value-creating pedagogy” that gave the Soka Gakkai its original name. Soka Kyoiku Gakkai (Value Creating Education Society) was founded in 1930 by a Japanese educator named Tsunesaburo Makiguchi as an organization of like-minded educators who were attracted to the ideas in a book Makiguchi published that same year, *System of Value-Creating Pedagogy*.⁶

These education reformers called into question the educational practices then prevailing in Japan, which were characterized by rigid discipline, the force-feeding of information, and the inculcation of loyalty to the state and its aims. In contrast, Makiguchi’s system of value-creating pedagogy taught that the responsibility for the learning process must be put in the child’s hands, with the teacher acting as a guide to help bring out the innate potential of each child. According to his theory, education should support a child’s pursuit of happiness — not a self-oriented, pleasure-seeking happiness but a more profound happiness rooted in social consciousness (similar to the notion of Buddhahood). To be happy, he argued, a child must be skilled in the creation of value. “Human beings cannot create matter,” wrote Makiguchi. “We can, however, create value. Creating value is, in fact, our very humanity.”⁷

Makiguchi puzzled out this “philosophy of value” for himself during many years of teaching, from 1913 to 1929. Near the end of this period, before the publication of his book, Makiguchi was introduced to the practice of Nichiren Buddhism, and he thoroughly investigated its teachings, discovering a remarkable confluence between

his theories and this relatively unknown form of Buddhism. The practice had been founded by a thirteenth-century Japanese priest called Nichiren Daishonin (*Daishonin* meaning “great sage”) and handed down over the centuries. Makiguchi and his disciple, another educator named Josei Toda, took up the practice of Nichiren Buddhism, which involves the recitation of two key chapters of the Lotus Sutra and the invocation of the sutra’s title, *Myoho-rence-kyo*, as a means of cultivating the state of Buddhahood inherent in one’s life.⁸

During the 1930s, Makiguchi, Toda, and their society of educators engaged in a courageous and ultimately unsuccessful struggle to gain acceptance for their educational philosophy in an increasingly militaristic Japan. By 1937, it had become clear to Makiguchi that the triumph of militarism in Japanese public life had shut off the road to educational reform. Because of this, and also because over several years of practice Makiguchi and Toda had gained confidence in Buddhism, the Soka Kyoiku Gakkai underwent a shift from an educational organization to a religious one. “With their growing conviction that Buddhism could transform society even when education could not, and even in a more fundamental way, it must have seemed the most natural thing in the world to them to refocus their organization’s energies.”⁹

Soka Gakkai As a Peace Movement

After this transformation of the organization, which opened it to people from all walks of life and aimed its goals more broadly at social reform, Makiguchi, practically a lone voice, spoke out against the military ambitions of his government and then defied the government’s order enforcing belief in state Shintoism. For this he was disavowed by the Nichiren Shoshu priesthood, who feared government reprisals, and was arrested in 1943 by the government. In prison, he endured interrogation and torture but refused to compromise his beliefs as a Buddhist. On November 18, 1944, Makiguchi died at the age of seventy-three in the Tokyo Detention House.

Josei Toda, who had followed Makiguchi to jail, survived and, when he was released in 1945, set out to rebuild the organization, dropping *kyoiku* from its name and recreating it as a broadly populist religious movement, beginning with virtually no support in 1945 and expanding the movement’s base to encompass more than 750,000 households at the time of his death in 1958. Following in Makiguchi’s footsteps, Toda took a firm stand against militarism, but this time on a global scale. In the midst of the cold war, Toda published his “Atomic and Hydrogen Bomb Ban Proclamation,” in which he condemned nuclear weapons as “an absolute evil that threatens the people’s right of existence” and called on youths to regard anyone who would resort to the use of nuclear weapons as “a diabolical fiend.” This passionate critique of nuclear weapons and of the destructive impulse in human nature, written in 1957 a year before his death, was Toda’s legacy to the Soka Gakkai’s young people.¹⁰

These early experiences of the founders with “social engagement” in Japan — first through educational reform and then through resistance against an authoritarian, militaristic government — ultimately shaped the internationalization of the movement. Toda’s disciple and successor as third president of the Soka Gakkai, Daisaku Ikeda, founded the Soka Gakkai International, the umbrella organization for its international membership in 1975, and expanded the organization’s overseas membership to more than a million people practicing in 128 countries today. Based on the notion of “human revolution” first popularized by Toda and also on the

educational reforms and pacifist stance of Makiguchi, Ikeda developed the SGI's peace, culture, and education movement so that it aimed broadly at fostering a philosophy of humanism and a spirit of human solidarity worldwide. I present below highlights of some of the specific activities that SGI has undertaken in these three arenas.¹¹

SGI'S Contributions to a Peaceful World

SGI's peace movement supports the founding spirit of the United Nations. Ikeda has explained that this commitment does not presume that the United Nations is ideal as currently organized. He acknowledges that, during its history, the United Nations has often diverged from the pacifist principles on which it was founded, but nevertheless "the idealism, humanism, and universalism of [its] Charter represent a crystallization of the peaceloving hopes and wisdom of a humanity that has already suffered two global wars and are therefore, the starting point to which we must all return."¹²

Because of the pacifist spirit of its charter, and also because the United Nations is the one organization that includes almost all the countries of the world, the SGI works to strengthen and support the peace-related activities of the United Nations. Registered as a nongovernmental organization with the UN Economic and Social Council since 1983, SGI's involvement with the United Nations predates this official registration. Since the 1970s, SGI has been conducting fund-raising campaigns on an almost yearly basis to support the United Nations' refugee relief activities in Asia and Africa. Based on Buddhist compassion, this effort to alleviate the intense suffering of people displaced by conflict has so far resulted in \$8 million in funds donated to the U.N. High Commissioner for Refugees for relief projects geared to providing medical care, food supplies, education, and other services.

Another important component of the SGI's peace program consists of citizen educational exhibitions designed to reinforce antiwar sentiment and promote a sense of global solidarity, in accordance with the Buddhist philosophy of absolute respect for the dignity of human life. The first such exhibition, titled "Nuclear Arms: Threat to Our World," was shown in 1982 at United Nations headquarters in New York at the same time as the SGI leader submitted a proposal for the abolition of nuclear weapons to the Second Special Session of the U.N. General Assembly on Disarmament. In its subsequent tour, the exhibit was shown in Geneva, Beijing, and twenty-three other cities in sixteen countries, attracting a total of 1.2 million people.

SGI's next exhibition, entitled "War and Peace: Will Humankind Survive in the 21st Century?" was presented at the United Nations in New York in 1989 in cooperation with the UN Department of Disarmament Affairs and under the joint sponsorship of SGI, the Independent Bureau for Humanitarian Issues, and the International Physicians for the Prevention of Nuclear War. The exhibition depicted a wide range of problems confronting humanity — such as nuclear war, hunger, poverty, the plight of refugees and environmental degradation — and explored possible solutions. The exhibition toured five countries and ten cities, including Boston and Moscow.

Building on these two successful antiwar exhibitions, the SGI created others on related issues. An exhibit on the environment was held concurrently with the Earth Summit in Rio de Janeiro in 1992. In December 1993, a human rights exhibit was held in Geneva to help commemorate the forty-fifth anniversary of the United Nations' adoption of the Universal Declaration of Human Rights.

In explaining the spirit behind these educational exhibitions, Ikeda states that before “a global no-war agreement” and other such aims can be achieved, not only must “pervasive reforms be made in international politics, but fundamental changes will have to take place in people’s ways of thinking and lifestyles. It will be essential to cultivate cosmopolitanism among people, and to build a consensus on a worldwide scale. To that end, education for world citizenship must be promoted with all possible speed, encouraging all members of the human race to work together to rid the world of war.”¹³

Each year since 1983, on SGI Day, January 26, Ikeda has written what he calls a “peace proposal.”¹⁴ These proposals contain reflections on the current state of the world, concrete suggestions for reforming and strengthening the United Nations, ideas for fostering a grassroots peace movement, and incisive critiques of prevailing ideologies and global trends. Individually, the peace proposals have served to generate a sustained humanistic dialogue on global issues, and, taken as a whole, they form an impressive body of thought, applying Buddhist philosophy to the practical realities of international affairs. For example, throughout all the proposals can be seen an unrelenting opposition to war and violence, trust in the wisdom and peaceful instincts of the common people, compassion for the sufferings of all beings and a courageous challenge against any force threatening to oppress people’s humanity.

Cultural Exchanges

The human-centered philosophy of the peace proposals is also evident in the SGI’s cultural activities. The purpose of these activities is summed up by Ikeda in the following way: “There is a saying that a human being is a living thing that works to become human. That is precisely the meaning of culture — working to become human. The noble people’s movement of the SGI aims to strengthen this power of culture and through it bring all of humanity together.”¹⁵

Among its members, the SGI promotes an appreciation of culture through holding regional culture festivals where members gather and perform music and dance expressive of their own diverse cultures. In fact, most of the regular meetings of SGI members around the world include some portion devoted to culture handmade by the members — a musical presentation, drama, poetry reading, or dance. Throughout the organization, bands, orchestras, choruses and the like are actively supported. Music especially is valued as a means of heart-to-heart communication transcending language.

Confident that widespread cultural exchange can link the hearts of people around the world and contribute to a deeper international understanding, the SGI has established and supports institutions engaged in a variety of cultural activities based on the spirit of Buddhism. For example, the independent Min-On Concert Association, to which SGI offers its support, regularly hosts concert tours in Japan by artists from all over the world and sponsors overseas performances by Japanese music and dance groups. The Tokyo Fuji Art Museum, founded by Ikeda, serves a similar exchange function in the art world. Recently, institutions have been founded outside Japan as well, such as the Taplow Court Grand Culture Centre near London (1989) and the Victor Hugo House of Literature in the suburbs of Paris (1991). These centers host exhibitions of literature and art as well as various seminars and meetings. All these efforts to foster cultural expression and an appreciation of other cultures are based on

a philosophical belief that, for the sake of human happiness, culture is even more important than such fields as science, politics and economics.

Humanistic Education

Finally, the dreams of the Soka Gakkai's first and second presidents have blossomed with the founding by its third president of a complete kindergarten-to-university system of Soka education, based on Makiguchi's ideas for "valuecreating pedagogy." Consisting of elementary, junior high, and high schools near Tokyo and Osaka as well as Soka Women's Junior College (1985) and Soka University (a liberal arts college and graduate school for seven thousand students established in 1971, located in a suburb of Tokyo), this system is affiliated with schools in other parts of the world as well. Soka kindergartens have been established in Hong Kong (1992) and Singapore (1993), and Soka University of America was opened in 1991 near Los Angeles.

These are not religious schools, but the type of education that they provide is informed by a Buddhist approach to "humanistic education," which means placing primary importance on the dignity and worth of the individual and believing in the individual's capacity for enlightenment. This translates into a system-wide focus on cultivating character, wisdom, and creativity in the students amid a spirit of equality and mutual learning with the teachers. The Soka educational approach combats the common tendency among educators to overemphasize acquisition of knowledge at the expense of moral and ethical training. Ikeda points to this tendency as a source of human suffering on a grand scale when he states, "Imbalance between transmission of knowledge and ethical ability has resulted in a situation in which startling advances in physics, biology and nuclear physics have put horrendous means of destruction into human hands." The Soka educational philosophy, on the other hand, views the ultimate purpose of education as "the formation of the individual human being, not only by sharpening and improving one's intellectual potentials and providing one with a rich store of information, but also by inculcating ethical and moral standards."¹⁶

To foster an international outlook among its students, and as a contribution to world peace, Soka University actively promotes cultural and academic exchange with universities throughout the world. It has academic exchange agreements with more than forty universities outside Japan. An independent survey published in 1992 ranked Soka University as the third best private university in Japan in terms of student satisfaction. The quality of its faculty was ranked first.¹⁷ Soka University operates five research institutes on its main campus, including the Institute for Peace Studies and the Institute for the Comparative Study of Cultures.¹⁸ It is also affiliated with the Pacific Basin Research Center (PBRC), a joint research program conducted by Soka University of America and Harvard University. The PBRC awards postdoctoral fellowships to researchers studying public policy in the Pacific Rim.¹⁹ The Institute of Oriental Philosophy, separately established by Ikeda in 1962, has been located on the Soka University campus in Japan since 1986. Since its founding, this institute has pursued research in the history, literature, and concepts of Buddhism and in the comparative study of Buddhism and other religions. In 1988, its scope of research was expanded to include problems of modern society.²⁰

Educational Exchange and Dialogue

The SGI, with Ikeda in the forefront, conducts an extraordinary range of educational exchanges and dialogues, all based on the conviction that lasting peace will come about only through mutual understanding and friendship among the world's diverse peoples. Convinced that the universalism of the academic world enables exchanges to take place transcending national borders and ethnic differences, Ikeda frequently visits universities around the world for discussion with faculty and students and to deliver lectures that elucidate Buddhist philosophy. Drawing abundant parallels between Buddhist thought and the ideas of leading intellectuals in the regions of the world that he visits, Ikeda has not only forged through these lectures an international network of humanistic scholars but has also pioneered the communication of applied Buddhist philosophy in the Western world. In lectures at, for example, Moscow State University, the University of Sofia, the University of Buenos Aires, the University of the Philippines, the University of California, Los Angeles, and Harvard University, Ikeda explains in accessible language such concepts as dependent origination, the Eastern orientation toward inner-directed spirituality, human revolution, the Buddhist reverence for life based on the notion of Buddha potential, and compassionate action.

The SGI leader has also engaged leading Western thinkers in dialogues that have attracted a wide audience and stimulated fresh perspectives in both East and West. A number of these dialogues have been published, including those with British historian Arnold Toynbee, Oxford scholar Bryan Wilson, French author André Malraux, American author Norman Cousins, American scientist Linus Pauling, and Russian author Chingiz Aitmatov. In addition, Ikeda has engaged in wide-ranging discussions with political, cultural and intellectual leaders around the world (North and South), believing that openhearted dialogue about the essential questions of life and death, peace, and the human being can have a profound effect.

The spirit of hope for humanity and friendship in which he conducts these dialogues builds mutual trust, a precondition for lasting peace in the world. In explaining why he engages in so many lectures, dialogues, and one-on-one meetings, Ikeda stated, "During my travels through more than forty [now fifty] nations, I have worked for cultural and educational exchanges and have lectured at the invitation of numerous universities. These experiences have convinced me that the best possible security system is the untiring cultivation of mutual acquaintance and respect among all peoples. Of course, consultation among political leaders is important; but, as history shows, peace achieved without understanding on all sides is always fragile."²¹ Those with whom Ikeda engages in dialogue hold similar views about the importance of these contacts: "In the final analysis, it is in the minds and hearts of human beings throughout this planet that the bulwarks of the new consciousness must be built. In concluding this dialogue, therefore, may I express the hope that the ideas we have articulated will create a ripple effect that will help in forging the new globalism to which both of us are deeply committed."²²

In addition, Ikeda writes in SGI publications and regularly speaks at gatherings of members about the exemplary lives of cultural, political, and intellectual leaders from different countries around the world. These "biographies" provide a continuing global education for SGI members and help members cultivate what Ikeda has called a sense of "inner universalism" and tolerance.

Probably the most important educational movement that the SGI conducts involves its own members worldwide, who engage in concerted and continuous efforts to learn Buddhist concepts and apply them to the challenges that they face in their daily lives. The resultant advances in human revolution that the members experience contribute inestimably to the happiness and harmony of their families, workplaces, and communities. In fact, the essential character of the SGI's internal educational movement is as highly interactive as its many external activities. Just as the peace proposals and the dialogues serve to open up public discourse, monthly SGI discussion meetings held by members in their homes foster the openhearted sharing of personal experiences and Buddhist philosophy in an atmosphere of mutual support. Likewise, as the SGI's cultural exchanges form bonds among diverse peoples across national borders, regular home visits with one another engender the mutual understanding and close relationships needed for members to continue their practice at crucial moments and deepen their faith. As Soka education honors and cultivates the student's capacity for value creation, guidance sessions provide coaching from more experienced members to support the natural course of a member's own human revolution.

Recent Developments

The peace, culture and education movement just described has been affected in a positive way by the split between the Soka Gakkai lay organization and the Nichiren Shoshu priesthood that occurred in 1990-1991. In fact, the outgoing nature and global character of the international organization's activities since its founding played an important role in this schism, which eventually resulted in the excommunication of the entire lay membership. In *A Time to Chant*, Bryan Wilson, Oxford University sociologist of religion, and Karel Dobbelaere, professor of sociology at the Catholic University of Leuven, point this out when they contrast the two groups as follows: "The priesthood was a conservative body, small, secluded, and with horizons narrowly circumscribed by the centuries of Japanese insulation from the external world. Soka Gakkai was a movement of revitalization, adapted to modern conditions, pursuing from the outset a policy of expansive growth, and quickly acquiring an international clientele and orientation. The priesthood was characteristically authoritarian, status conscious, and hierarchic: the lay organization was populist, egalitarian, and unwilling to concede the sort of status differences which were endemic in conceptions of priesthood. The history of the schism . . . illustrates precisely these underlying dispositions."²³

Already, the SGI has shown signs of becoming more open in character, especially in the area of interreligious dialogue and cooperation. A case in point is the recently established peace research center in Cambridge, Massachusetts, of which I am now the director. In September 1993, Ikeda founded the Boston Research Center for the 21st Century. His lecture "Mahayana Buddhism and 21st Century Civilization," delivered at Harvard University just prior to the center's opening, became the founding spirit. The power of dialogue in creating peace — especially dialogue among those with opposing views — was the central point of that lecture. In a motto that he gave to the center, Ikeda underlined the open-minded and collaborative spirit that he envisioned:

Be the heart of a network of global citizens,
Be a bridge for dialogue between civilizations,
Be a beacon lighting the way to a century of life.

The center's activities have been guided by the spirit of this motto. For example, we worked with the Jain Mission at the United Nations in developing the conference at Columbia University mentioned at the beginning of this article. Luncheon seminars held at the center have brought together in lively conversation scholars and practitioners of diverse religious and cultural backgrounds.²⁴ We have collaborated in holding citizen education conferences about the United Nations with other Boston area groups, including the Baha'i community.

Our primary focus in 1995 was on reform of the United Nations in recognition of that organization's fiftieth anniversary and the opportunity that this occasion afforded to explore and support a "renaissance" of the United Nations' founding spirit. Joining forces with the Commission on Global Governance in Geneva, Switzerland, and the Boston-area Coalition for a Strong U.N. (made up of more than forty groups), the center sponsored a series of conferences and forums at its headquarters, at 396 Harvard Street in downtown Cambridge. These gatherings were designed to introduce the humanistic values and vision of *Our Global Neighborhood*, the report of the Commission on Global Governance,²⁵ and help advance the people's empowerment movement that it envisions for bringing about a more humane world order based on a shared global ethic. At the end of these discussions, the center published a "people's response" to the Commission on Global Governance.

In addition to the activities of the 21st Century Center, new collaborative initiatives are developing throughout the SGI. The SGI-USA, for example, has been sending representatives on a regular basis to the annual meetings of the American Academy of Religion and the Society for Buddhist-Christian Studies. On a local level, SGI-USA groups have participated in a variety of interfaith activities. SGI members on an individual and organizational basis have supported local U.N.-50 celebrations of all kinds.

Conclusion

At the conference "The United Nations and the World's Religions: Prospects for a Global Ethic" cited at the beginning of this article, not only was a plea made for concrete actions to give life to the Global Ethic, but also the host of the conference, Columbia University Buddhist scholar Robert Thurman, made a moving statement expressing his conviction that religious believers everywhere should "take back the definition and analysis of the world religions from the dominant elites" and, with support from secular human rights advocates and religious scholars, return to the original teachings of their founders, which share a spirit of kindness. Then, he stated, "sensible and practical cooperation among the religions" could ensue, with each helping the other to live up to their founding impulses and to overcome oppressive tendencies. Moreover, together the religions, including secular humanism, which he defines as a religion, could evolve a consensus on common ethical beliefs, and, if they decide that they "need the protection of something like the U.N. against the abuses of

power of national governments, just think of the power of their influence over the people of this planet!"²⁶

The concrete actions for peace, culture and education of the SGI detailed in this article are aimed at cultivating this "common human religion of kindness" or, in other words, "humanism," to which Professor Thurman refers. In addition, the SGI's recent split with the Nichiren Shoshu priesthood has liberated Nichiren Buddhist believers from the dogma of a "dominant elite" and has opened up opportunities for the SGI to engage in "sensible and practical cooperation" with other religious movements on issues of shared concern, including the Global Ethic and the people's empowerment of a democratized United Nations. □

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Footnotes

1. Hans Küng, preface to *A Global Ethic: The Declaration of the Parliament of the World's Religions*, ed. Hans Küng and Karl-Josef Kuschel (New York: Continuum, 1993), p. 9.

2. Daisaku Ikeda, "The Human Revolution: A Prerequisite for Lasting Peace," *McGill Journal of Education* 22, no. 3 (Fall 1987): 257.

3. Richard Causton, *The Buddha in Daily Life* (London: Rider, 1995), p. 11.

4. Küng and Kusche, eds., *A Global Ethic*, p. 36.

5. Daisaku Ikeda, "Peace and Human Security: A Buddhist Perspective for the 21st Century" (lecture presented at the East-West center, Honolulu, Hawai'i, 26 January 1995).

6. Tsunesaburo Makiguchi, *Soka Kyoikugaku Taikei* (system of value-creating pedagogy) (Tokyo Fuzanbo, 1930).

7. Makiguchi, *Soka Kyoikugaku Taikei*, vol. 1, bk. 1, p. 19, cited in Dayle M. Bethel, introduction to *Education for Creative Living: Ideas and Proposals of Tsunesaburo Makiguchi*, trans. Alfred Birnbaum, ed. Dayle M. Bethel (Ames: Iowa State University Press, 1989), pp. 4-5.

8. For an excellent account of the meaning of *Nam-myoho-renge-kyo*, see Causton, *The Buddha in Daily Life*, chap. 2.

9. Rick Wilson, "The Three Presidents," *Seikyo Times* (Los Angeles), November 1994, p. 21.

10. See *Soka Gakkai News* (Tokyo: Soka Gakkai Publications Bureau, October, 1991), p. 2.

11. Unless otherwise noted, most of the activities described in the following section are detailed in the pamphlet "Peace, Culture and Education" (Tokyo: Soka Gakkai International, 1994).

12. Daisaku Ikeda, "Spreading the Brilliance of Peace toward the Century of the People," 1987 peace proposal in *Proposals on Peace and Disarmament toward the 21st Century* (Tokyo: Soka Gakkai International, 1993), p. 64.

13. Daisaku Ikeda, "Dawn of the Century of Humanity," 1991 peace proposal in *Proposals on Peace and Disarmament*, p. 136.

14. *Proposals on Peace and Disarmament* includes these annual peace proposals from 1985 through 1992. Subsequent peace proposals (1993-1995) have been published in separate pamphlets by SGI-Japan.
15. Daisaku Ikeda, "Culture Is a Spiritual Struggle," *World Tribune* (Los Angeles), 10 March 1995.
16. Daisaku Ikeda in a dialogue with Josef Derbolav in *Search for a New Humanity* (New York and Tokyo: Weatherhill, 1992), pp. 167, 157.
17. "University Ranking," *Keiko and Ma-nabu/May Special Issue — University Data for High-School Students* (Tokyo: Recruit Inc., May 5, 1993).
18. Soka University, *Soka University Bulletin* (Hachioji City, Japan: Soka University, 1992-1993), p. 100.
19. Soka University of America, *University Brochure* (Calabasas: Soka University of America, 1994), p. 4.
20. *Soka University Bulletin* (Hachioji City, Japan, 1993–1994), p. 152.
21. Daisaku Ikeda in a dialogue with Linus Pauling in *A Lifelong Quest for Peace* (Boston and London: Jones & Bardett, 1992), p. 86.
22. Karan Singh in a dialogue with Daisaku Ikeda in *Humanity at a Crossroads: An Intercultural Dialogue* (Delhi: Oxford University Press, 1988), p. 127.
23. Bryan Wilson and Karel Dobbelaere, *A Time To Chant: The Soka Gakkai Buddhists in Britain* (Oxford: Clarendon, 1994), p. 233.
24. The following luncheon seminar booklets have been published by the Boston Research Center for the 21st Century: *New Paradigms for Intercultural Understanding, Political and Religious Aspects of Global Cultural Conflict*; and *Human Rights and Cultural Pluralism* pts. 1 and 2.
25. Commission on Global Governance, *Our Global Neighbourhood* (New York: Oxford University Press, 1995).
26. Robert Thurman, quoted from comments that he made during a panel discussion at the Boston Research Center for the 21st Century conference "The U.N. and the World's Religions: Prospects for a Global Ethic," Columbia University, New York, October 1994.