

## For Students Who Wish to Explore the Meaning of Soka Education — Current Research and Challenges —

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### I. Introduction—The First Hundred Year of Soka Education—

Good afternoon. My name is Masayuki SHIOHARA. I am Administrative Director of the Soka Education Research Center. Thank you very much for the great opportunity to attend today's conference. To introduce myself briefly, I belong to the second graduating class of Soka High School, Soka University and its Graduate School. President Daniel Habuki is one year my senior and we went to school together. After I completed my master's degree, I began working for the University. I have served in my position since November 16, 2000,<sup>1</sup> when the center was established.

Although it may be a little early, I would like to offer my heartfelt congratulations to the first graduating class of Soka University of America, as we approach May 22, your commencement day. In fact, this year is significant for Soka Education.<sup>2</sup> First, it marks the 75<sup>th</sup> anniversary of the publication of volume one of *Soka Kyoikugaku Taikei (The System of Value-Creating Pedagogy)*, which was released on November 18, 1930. When seen from the standpoint of the institution of Soka Education, this year celebrates the centennial of the school of long distance learning<sup>3</sup> in liberal arts for young women<sup>4</sup> founded by Makiguchi, at the age of 33, together with a group of like-minded people, in May 1905.<sup>5</sup> Unfortunately, this school was closed down three years later.<sup>6</sup>

Later, Makiguchi worked for the Ministry of Education and served as principal at public elementary schools in Tokyo. He entrusted Josei Toda<sup>7</sup> with his dream of establishing educational institutions, including a university. Dr. Daisaku Ikeda, founder of Soka University, realized their vision. Exactly 100 years has passed since Makiguchi embarked on his first step toward Soka Education. How significant it is that SUA is about to graduate its first class, the Class of 2005, in this centennial year. Congratulations again!

One hundred years ago, Makiguchi had a great interest in the USA. In his lectures for people going to the States, either as students or immigrants, he talked about "Beikoku no Jinsei Chiri (A Geography of Human Life in the USA) (July 29, 1904),"<sup>8</sup> "Beikoku no Chisei to Jinsei (Geographical Features in the USA) (Dec. 12, 1904),"<sup>9</sup> and "Beikoku no Sangyo to Chiri (Industry and Geography in the USA) (Dec. 14, 1905)."<sup>10</sup> He discussed the United States from the vantage point of a geography of human life and expressed his great expectations for America's role in creating a peaceful, global society.

In *Jinsei Chirigaku (A Geography of Human Life)*, written in 1903, Makiguchi emphasized a philosophy of humanitarianism, which he upheld throughout his life. In an age of Imperialism, he advocated humanitarian competition between nations, believing that nations truly worthy of respect are those that support countries in need, and not those that exploit weaker nations by exerting economic, political, or military power,<sup>11</sup> or that destroy their cultures. Documentary research shows that his revolutionary thinking traces back to the works of Paul Samuel Reinsch, an American scholar.<sup>12</sup>

Founder Daisaku Ikeda often says, “I think college exists precisely for those who can’t attend it.”<sup>13</sup> I believe one characteristic of the philosophy of Soka Education, since its inception, is its focus on people—education that seeks to serve and benefit ordinary people. This characteristic is fully expressed in both Makiguchi’s humanitarian philosophy and Ikeda’s philosophy of humanism that are expressed through his actions.

## II. What is Soka Education?

When we refer to a study of the philosophy of Soka Education, what should we examine?

Makiguchi published volume one of *The System of Value-Creating (Soka) Pedagogy* in 1930 with Toda’s all-encompassing support.<sup>14</sup> The word *Soka*<sup>15</sup> is an abbreviation for the four Chinese characters, *ka*, *chi*, *so*, and *zo*, meaning “value creation.” Makiguchi encapsulated his educational practices, thoughts and ideas in what he termed “*Soka*,” or “Value-Creating Pedagogy.” He originally planned to publish his works in twelve volumes—the first four comprising a general overview of his educational theories and the following eight focusing on a more in-depth discussion of specific issues and the practical application of those theories. However, plans changed and the number of volumes devoted to the overview was increased from four to five. But in the end, despite having completed manuscripts for five volumes, Makiguchi managed to publish only four.<sup>16</sup> It could therefore be said that even this general overview remained incomplete. But, the reason for halting publication did not stem from a lack of funds on the part of Makiguchi, or Toda, who espoused his cause. Rather, it would be more accurate to say that Makiguchi’s energies shifted from publication activities to one of enlightening each and every individual. It is well known that he entrusted Toda with the task of establishing schools that practice the philosophy of Soka Education,<sup>17</sup> but I also believe Makiguchi entrusted future generations with the mission of conducting further research on Value-Creating Pedagogy.

Now, all of you are studying at a school with “Soka” in its name, and I am working at one, as well. The Soka Schools system encompasses universities, high schools, junior high schools, elementary schools and kindergartens that are established and operated under the founding principles set forth by founder Daisaku Ikeda. Therefore, when we refer to “Soka Education,” I believe that its sum and substance are epitomized in our founder’s actions and ideas relating to education.

Everything boils down to this fact. At the same time, the origin of Soka Education goes back to Makiguchi and his vision for establishing Soka schools, which was succeeded by Toda, and then by Ikeda, who actualized it. Therefore, we, at the Soka Education Research Center, consider Soka Education to encompass the educational practices and principles of these three individuals and conduct research with this in mind.<sup>18</sup>

## III. My Motivation for Rresearch on Soka Education—Liberal Arts Education and a Core Curriculum

At this point, I would like to talk about my motivation for conducting research on Soka Education. Prior to the center being established, university administrators examined the idea of opening a faculty of human studies. This idea of “human studies” is not directly connected to the launch of the

Soka Education Research Center. But as I became involved in reviewing the idea of “human studies,” many things became clear to me, which later became my strong motivation for establishing the center.

At the time of Soka University’s opening, our founder cherished the idea of establishing a faculty of human studies. Hiroshi Okayasu, former chairman of the Board of Trustees and current Advisor to Soka University, who was in charge of administration at the time, attests to this.<sup>19</sup> However, the then Japanese Ministry of Education did not allow universities to create faculties outside the parameters of existing standards. It is said that the planning committee decided to give priority to establishing the university itself, and withdrew the plan for creating a faculty of human studies. Hidemitsu Asano, a reporter from *Yomiuri Shimbun*, Japan’s largest newspaper, who happened to be covering Soka Gakkai at the time of Soka University’s opening, reported at the time, “it seems that [Soka University] is considering the creation of faculties in human studies and international relations.”<sup>20</sup>

More than two decades later, our founder shared with us the vision he had for creating a faculty of human studies at the time of Soka University’s opening. In response, the university decided to form a committee to study the idea, and I was appointed to serve on the committee. This was the time when preparations were underway for the opening of the Aliso Viejo campus. We began to study and discuss our founder’s vision for a faculty of human studies, and how it could be actualized. In our discussions, we concluded that as long as it is to be called the faculty of human studies, the course structure should center on philosophy, literature and history. The faculty should also be interdisciplinary and the study program should cultivate problem-solving skills and high English proficiency. Finally, we determined that to fulfill these requisites and concurrently improve students’ English abilities, if we were to establish a new faculty, instruction would obviously be conducted in English and be based on a liberal arts model in a small-class setting. Unfortunately, there was a limit to the resources that could be invested in one faculty. Moreover, Soka University’s concept for the faculty of human studies was almost identical to the liberal arts education that SUA would be offering. We were deeply troubled and believed that there was little chance for our plans materializing.

While we would be able to introduce an effective teaching method in the new faculty, the greater challenge for us was to identify the “pith”—what could be considered the essence of “human studies,” which would only be offered by Soka University. In other words, we sought the answer to the question, “What exactly is ‘human studies’?” And this could be none other than founder Daisaku Ikeda’s ideals and their source, the philosophy of “Soka Education” that Tsunesaburo Makiguchi initiated and Josei Toda succeeded. We asked ourselves the question: Are we prepared to offer the philosophy of Soka in the new faculty? At that point, we realized that the theory of Soka had not been academically developed to the extent that it could be offered and taught to students.

It goes without saying that all institutions of Soka Education should be fully committed to providing students with an education. Moreover, it is imperative for the university, faculty and staff members to study the thinking and actions of Makiguchi, Toda, and Ikeda, and help students grasp their essence. We arrived at the conclusion that implementing education in the contemporary age would be made possible by offering core values in our liberal arts education not found in other universities.

In the end, the plan for a new faculty of human studies did not materialize. However, our studies contributed to the enrichment of Soka University in the form of concrete programs that incorporated its ideas. For my part, I am currently taking up at the Soka Education Research Center the challenges that

became apparent in the process of analyzing the concept of “human education.”

#### IV. The State of Soka Education Research and Its Challenges

As you endeavor to deepen your understanding of Soka Education through this conference, there may be some points that you may take for granted and overlook, at a first glance. But the points I am about to share with you, however, precede basic research and, in fact, can be said to be the most important segment of basic research. There has never been a scholar who has done a complete and exhaustive research of all the works of Makiguchi, Toda, and Ikeda. Secondly, academically and critically examined biographies on the lives of the three have never been published. Thirdly, there is very little information found on them in English. Our center is currently engaged in these undertakings.

##### A. Research on Makiguchi

As for research on Makiguchi, there are complete works in ten volumes. Apart from these, many essays and papers amounting to one volume have been found. There is a likelihood that there may be twice as many essays and papers yet to be discovered. While his major works are included in the complete works, I believe discovery of additional writings that come after *The System of Value-Creating Pedagogy* will enable us to more accurately portray the developmental process of Makiguchi’s theories.

Secondly, since the published biographies were based mainly on hearsay, some legends may have crept into them, resulting in erroneous accounts about the details of his life. Unfortunately, recently published biographies and chronological records are as yet not completely accurate, due in part to the fact that research on Makiguchi is still ongoing.

Furthermore, with respect to the translated materials into English, which must be of great interest to you, no translation of a biography that reflects recent discoveries has been published, to date.<sup>21</sup> With regard to the translation of Makiguchi’s writings, documentary research and source confirmation are still ongoing. Therefore, if we were to commence translation of these works now, achieving accuracy would be impossible.

We, at the center, are currently collecting materials to complete Makiguchi’s biography, endeavoring to confirm his quotations and sources in all his works and collect extant research materials, including documents in foreign languages, while continuing to pursue yet undiscovered writings of Makiguchi.

##### B. Research on Toda

While certain progress has been made as far as research on Makiguchi and Ikeda is concerned, research on Toda, particularly on his role in Soka Education,<sup>22</sup> is lagging quite behind. In Toda’s complete works<sup>23</sup> published twice in the past, only *Suirisiki Shido Sanjutsu (A Deductive Guide to Arithmetic)*<sup>24</sup> was included as Toda’s educational writing in both editions. We have confirmed that Toda authored 25 educational books,<sup>25</sup> but only eight books are confirmed to exist. Toda was instrumental in the publication of *The System of Value-Creating Pedagogy* and had deep understanding of Makiguchi’s ideas about education.

We need to explore how he developed and practically applied Makiguchi’s ideas about education

within the framework of study-aid books for entrance examinations, and distinguish Toda's own thoughts and ideas from those he succeeded from Makiguchi. As in the case of Makiguchi, a comprehensive and accurate biography on Toda's life has not been published, to date. I embarked on conducting research on Toda from the initial step of identifying his writings, in order to probe into the kind of educational practices he implemented and writings he published as an individual who stood in an intermediate position between Makiguchi and Ikeda. In the annals of Soka Education, very little mention has been made of Toda, who stood in between the two giants, Makiguchi and Ikeda. I hope to bridge the gap by conducting rigorous research on Toda. I also hope to publish Toda's writings about education with detailed footnotes and bibliography.

Translations<sup>26</sup> of his works about education have not been published. I expect one of our future projects will be to translate *A Deductive Guide to Arithmetic*, which is his representative work, after a thorough research. With respect to his biography<sup>27</sup> and chronological records, available materials are even less than those pertaining to Makiguchi. I believe the best policy going forward is to conduct steadfast research on Toda and publish accumulated materials.

Having heard this, you might be wondering whether it is at all possible to conduct research on Makiguchi, Toda, and Soka Education in English. To be quite honest, I am afraid it is quite difficult to do so at the present. Please note, however, what I mentioned earlier: that the essence of Soka Education exists in the actions and ideas about education upheld by Makiguchi, Toda, and Ikeda. While these three individuals have distinctive characters, a closer examination deeply impresses us as to how the spirit and vision of Makiguchi<sup>28</sup> were succeeded by Toda, then handed down to and actualized by Ikeda. In other words, studying our founder's actions and ideas pertaining to education equates studying Soka Education itself. My research theme is to substantiate this with documentary proof.

As I mentioned at the outset, I was educated in the Soka Schools system and was able to absorb the spirit of Soka Education through directly observing our founder's conduct. I now believe that by tracing the origins of Soka Education from the vantage point of our founder, I was able to clearly see the course Soka Education has taken.

### C. Research on Ikeda

Ever since our center's inception, we have believed that its focus is research on our founder. However, in consideration of the prevalent view of historical research that prosopography (research on a person) should be conducted 60 years after the person's passing, as well as the fact that it is nearly impossible to conduct research on three towering figures concurrently, we embarked on a research of Makiguchi, as the originator of Soka Education. Since the volume of materials required for research on Ikeda is expected to be of staggering proportions, we are planning to launch a full-fledged research on Ikeda once our Center has developed in size and capacity, although we have already begun preparatory work including collection of materials.

As we have been able to accomplish some tangible results in the research on Makiguchi and Toda, we were advised to undertake research on Ikeda in earnest. Therefore, we are now able to exert efforts toward the study of our founder Daisaku Ikeda, the main objective of this center's founding. Our research results have been published annually in the *Journal of Soka Education Research*, some of which have been translated.

One of the main efforts of our Center has been to catalog books authored by Ikeda.<sup>29</sup> To be more precise, we have created two catalogs: a comprehensive catalog of his books and a list of translated books. You might think that collecting necessary materials for this project is relatively easy, as compared to the time of Makiguchi and Toda some fifty to one hundred years ago. However, today, we are confronted with a different kind of challenge, which is the enormous volume of books and materials we must collect from the world over. We are targeting to complete these catalogs in the next two to three years. To date, 1,374 books in 32 languages from 42 countries have been collected and a holding list of publications translated into 32 languages<sup>30</sup> has been completed. At least 200 more books need to be added to complete the list.

The reason why we made a separate catalog for translated books is to help those who are to follow to have a clear grasp of materials available to them within the comprehensive writings of Ikeda when conducting research on Ikeda. At the same time, by comparing the complete catalog of Ikeda's publications and list of translated books, it will be easier to make decisions as to what books need to be translated into what languages.

#### **V. Reason for the Rigorous Collection of Materials**

Needless to say, when conducting research on the thoughts and ideas of a person, text critique, which is a meticulous research on his/her writings, is crucial. In addition, a detailed study of the person's actions can help the researcher understand the background of his/her writings and even fill the void that may exist due to undiscovered writings or a period when no writing was done. Moreover, it sometimes leads to the discovery of statements by the individual.

In research on Soka Education, there are at least three reasons why texts alone are not sufficient: 1) There are still many books yet to be discovered. There is a possibility that we can obtain clues or information that lead to identifying titles of previously undiscovered books. 2) Thoughts and ideas are enriched and developed through personal interactions and educational practices. Unless a detailed study of an individual's actions and experiences is conducted, a research based on texts alone can only be conjecture. Moreover, it will not be possible to substantiate the analyses we make based on texts. 3) In order to accurately portray an individual, his/her statements or writings alone are not sufficient; they must be supplemented by objective observations of the individual, including comments and descriptions by those around him/her. Preferably, these would include statements made by those who were critical (had a negative view) of the individual. There is an established image of Makiguchi as a very strict man. This stern image of Makiguchi was a depiction by those who joined the Soka kyoiku Gakkai organization during the war, in whom was imprinted this image of Makiguchi, observed in tense and harsh circumstances. This impression was so strong that the considerate and caring aspects of Makiguchi may have been pushed aside. The truth is that his strictness and gentleness were inseparable qualities of his character. Precisely because he had immense love and compassion for children and youth, he could follow through on his convictions, prepared to lay down his life in prison.

## VI. Functions that the Center Aspires to Fulfill

I hope I have made clear to you by now that our Center does not aspire to function simply as a research institute that publishes its research outcome. Our Center aims to become a comprehensive research institute with reference libraries, exhibition halls and archives, dedicated to research on Soka Education—more precisely, the thoughts and actions of Makiguchi, Toda and Ikeda—as well as the history of Soka University. We will be happy if we can provide support to researchers and students who aspire to research Soka Education.

## VII. An Approach to Soka Education—for the Second Hundred Years of Soka Education

In concluding my presentation today, I would like to introduce four pillars (or four stages) for studying Soka Education. First is “Education for all, especially ordinary people.” Second is its “educational method,” which may also be termed “learning method.” Third is “subject matter” to be taught.<sup>31</sup> The last is the “challenge to be shouldered by those who have received and attained a Soka Education.”

In discussing the characteristics of Soka Education, it is vital to ponder to whom education should be provided. Our founder says, “Be creative Individuals.” The Soka Educational method should be aimed at fostering value creators. Through this educational method, then, what kind of individuals does Soka Education aim to nurture? The answer lies in the qualifications of a global citizen, which have been consistent for the past 100 years, ever since Makiguchi called for a “humanitarian competition.” What are such “global citizens” required to accomplish? Makiguchi bequeathed his educational theory, along with a vision for establishing a university. Likewise, our founder has issued many proposals and has shared with us his visions.

I have long endeavored to delve into and systematically present the vision of Soka University as envisaged by our founder. In the course of a discussion with a female student from SUA, I gained a clue as to who are to really become the protagonists in carrying out our founder’s proposals and actualizing his vision. I came to the conclusion that the protagonists of this challenge must be students who have studied at Soka Educational institutions. And they must take it upon themselves to accomplish this task. That is why I added the fourth pillar: “the challenge to be shouldered by those who have received and attained a Soka Education.” If we follow this train of thought, I believe we will naturally arrive at the answer to the question, “for whom should education be provided?”

Our founder often shares with us how he engraved in his heart everything taught by his mentor, Josei Toda, and put into practice everything he learned—even his jokes. Makiguchi gave birth to the principles of Soka Education, which were forged through his educational practices and contemplations. Toda supported Makiguchi, then succeeded and further developed his theories. But their endeavors can be likened to an underground spring. It was our founder Daisaku Ikeda who tapped this spring and gave concrete form to their vision by establishing Soka Educational institutions, thereby making it possible for people around the world to study and practice the principles of Soka Education. Research on Soka Education does not merely end with the study of the thoughts and actions of Makiguchi, Toda and Ikeda. Genuine, full-fledged research of Soka Education is attained only when we determine to walk in their footsteps and endeavor to further develop and actualize their visions. I firmly believe that the first task

in this direction is to accurately grasp the comprehensive picture of Soka Education, in its entirety.

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<sup>1</sup> Nov. 16, 2000 was chosen as the founding day of the Soka Education Research Center, because it is the 50<sup>th</sup> anniversary of the day Josei Toda entrusted Daisaku Ikeda with the task of establishing Soka University while dining in the Nihon University cafeteria together. For us, the Soka University graduates, working at the center, the founding day symbolizes our will to succeed and actualize the founder's vision.

<sup>2</sup> The inception of Soka Education goes back to Makiguchi's experience as a student teacher in June 1892 at his alma mater, Hokkaido Normal School (later known as the Hokkaido University of Education). He wrote, "I believe it would not have occurred to Mr. Iwaya that the wellspring of Value-Creating Pedagogy is to be found here." ("45nen Mae Kyosei Jidai no Tsuioku (A Memoir of My Student-Teacher Days 45 Years Ago)") *Makiguchi Tsunesaburo Zenshu (The Complete Works of Tsunesaburo Makiguchi)*, vol. 7, (Daisanbunmei-sha, 1982), p. 412.

<sup>3</sup> Correspondence education in Japan was modeled after the US system, after a study of the educational methods employed by US universities. Correspondence education was legally recognized with the enactment of the School Education Law in 1947.

<sup>4</sup> Correspondence education for women existed prior to Makiguchi's Dai Nihon Koto Jogakkai (Dai Nihon Women's Study Society). However, Makiguchi's society was a pioneer in that it placed emphasis on liberal arts courses including geography and English, in addition to homemaking, sewing and flower arrangement. In the midst of the Russo-Japanese war, Makiguchi focused on women's education and poured his energies into running the society dedicated to this cause. Although primarily a correspondence education course, the society offered monthly lectures, flower-viewing gatherings and regional discussion meetings.

<sup>5</sup> One part of Makiguchi's resume, written in 1909, reads: "June 1, 38<sup>th</sup> year of Meiji (1905). Founded Dai Nihon Women's Study Society, worked as administrator/editor of lecture materials until the 41<sup>st</sup> year of Meiji (1908)." The Society was established with Kojiro Hama as Director and Tsunesaburo Makiguchi as Secretary. Hama was Makiguchi's senior when they were teachers at Hokkaido Normal School. In May 1908, Hama was appointed the first Head of the Bureau of Education of Tokyo City. It is therefore believed that Makiguchi was in effect in charge of the society's management. Although Makiguchi wrote in his resume that the founding date of the society was June 1, 1905, some advertisements run in the *Asahi Newspaper* for student recruitment read "Ever since the society opened in May last year (Jan. 14 and Feb. 2, 1906 issues)", "Ever since its launch in May last year (March 7, 1906 issue)" and "already a year has passed since its establishment in May last year (March 22, and April 6, 1906 issues)", with the earliest advertisement being published on June 1, 1905. The date the school was established is therefore unclear, but we assume that it was established in May 1905, and a wide recruitment commenced on June 1, 1905.

<sup>6</sup> It is assumed that reasons for his having had to relinquish the Dai Nihon Women's Study Society after a short period of time were: 1) Post-war depression and difficulty in recruiting students; 2) Emergence of competing organizations offering correspondence courses; and 3) Makiguchi's proactive support of economically underprivileged students or those in dire economic circumstances resulting from fathers being conscripted to serve in war, reflected in his waiving admission fees and discounting or waiving tuition fees on a case by case basis. In Fusahiro Misaka ed., *Makiguchi Tsunesaburo* (Seikyo Shimbun-sha, 1972), there is a part that reads, "A direct reason was the dire economic circumstances Makiguchi found himself in as a result of serving as guarantor on a loan for an acquaintance. An indirect cause was the economic depression during the Russo-Japanese war. It is not known for whom he underwrote the loan. Under such trying circumstances, for a short period of time, he opened a tuition-free training center affiliated with the society to help women become economically independent."

<sup>7</sup> His birth name was Jin'ichi. From 1919, he began to use the name, Jogai, then Josei from 1945. Some other names have also been identified.

- <sup>8</sup> This appeared in *Shakai Shugi (The Socialist (JAPAN))*, pp. 14-17, the 8<sup>th</sup> year, vol. 11, Shakai Shugi-sha, 1904
- <sup>9</sup> This appeared in *Tobei Zasshi (The Socialist (JAPAN))*, pp. 2-4, the 9<sup>th</sup> year, vol. 1, Tobei Kyokai, 1905
- <sup>10</sup> The *Yorozu Choho News*. Scheduled holding of this lecture was confirmed in the Dec. 14, 1905 issue of this magazine, although there is no entry on the lecture in *The Socialist*.
- <sup>11</sup> This statement on competition between nations appears to be made in reference to “An International Competition and the Imperialism” in *Nihonjin (The Japanese)*, No. 178 (Seikyo-sha, 1903) by Tongo Takebe. Bibliography for *A Geography of Human Life*, lists “A Struggle for Existence” in *Nihonjin* by Dr. Takebe (D.Lit).
- <sup>12</sup> Makiguchi listed *Teikoku Shugi Ron (The Imperialism)* by Sanae Takada in his bibliography. This book was a translation of *World Politics: At the Nineteenth Century as Influenced by Oriental Situation* (1899) by Paul Samuel Reinsch.
- <sup>13</sup> *Seishun Taiwa II (A Dialogue with Youth II)*, vol. 3, (Seikyo Shimbun-sha, 1999), p. 34. On page 35 is written: “This is precisely the reason I founded Soka University. I wanted to create a university truly committed to producing talented people who are dedicated to serving their fellow human beings.” (Translation from *SGI Newsletter* No. 4003)
- <sup>14</sup> A section in Josei Toda’s “On the Occasion of the Seventh Memorial Anniversary of My Mentor Makiguchi’s Passing,” *Toda Josei Zenshu (The Complete Works of Josei Toda)*, vol. 3, (Seikyo Shimbun-sha, 1983), p. 418 reads: “I edited Mr. Makiguchi’s manuscripts up to vol. III.” Not only did Toda help Makiguchi fund the publication of his works, he also copy-edited the manuscripts amidst his struggles to manage his own school, the Jishu Gakkan, publish his own work, *Suirishiki Shido Sanjutsu (A Deductive Guide to Arithmetic)*, and fight against behind-the-scenes machinations to remove Makiguchi from the position of principal. Toda lost his one-year-old daughter in 1924, and his wife died of tuberculosis in 1926. Toda himself also suffered from tuberculosis at the time.
- <sup>15</sup> In *Makiguchi Tsunesaburo Zenshu (The Complete Works of Tsunesaburo Makiguchi)*, vol. 5, (Daisanbunmei-sha, 1983), p. 354, Makiguchi writes, “the word ‘Soka’ signifies that value creation should be the focus of education.” He also writes; “‘Soka Education,’ is a completely new terminology, and the question is, what does it mean? It means to guide people to leading a life that is beneficial—that is, value-creative.” *ibid.*, p. 390.
- <sup>16</sup> Atsushi Furukawa discussed this in detail in a paper. See “Soka Kyoikugaku no kiso Gainen (2) (Core Concepts in Makiguchi’s ‘Value-Creating Pedagogy’ (2))” in *Journal of Soka Education Research*, No. 4, (2005).
- <sup>17</sup> Sadako, the wife of Makiguchi’s third son, Yozo, attested to this. According to her, at a discussion meeting held in May 1939, Makiguchi stated, “I aim to establish, without fail, schools that apply Soka Educational Pedagogy, the object of my current research, but if I am unable to accomplish this in my lifetime, Toda will do so during his lifetime.” (*Makiguchi Tsunesaburo Zenshu Geppo 6 (The Complete Works of Tsunesaburo Makiguchi, Appendix vol. 6)*, (Daisanbunmei-sha, 1983), pp. 5-6. and (the *Seikyo Shimbun*, Sep. 21, 1999), p. 5.)
- <sup>18</sup> Article 2 of the Rules and Regulations of the Soka Education Research Center at Soka University provides that the center’s objective is to conduct research on the university’s history and the thoughts and actions relating to Soka Education of our founder Ikeda, as well as those of Makiguchi and Toda, from whom the ideas were derived, for the purpose of contributing to the university.
- <sup>19</sup> Hiroshi Okayasu, “Soka Daigaku no Kaigaku wo Kataru –Soritsusha no Daigaku Koso wo chushin ni— (The Founder’s Vision Concerning the Establishment of Soka University),” (*Journal of Soka Education Research*, No. 4, (2005), p. 178). He also testifies that soon after the opening of Soka University, he heard about the vision of establishing SUA.
- <sup>20</sup> Hidemitsu Asano, *Asu no Soka Gakkai (Tomorrow’s Soka Gakkai)*, (Keizai Orai Sha, 1970), p.191.
- <sup>21</sup> Dayle M. Bethel published *Makiguchi: the Value Creator—Revolutionary Japanese Educator and Founder of Soka Gakkai* in 1973.
- <sup>22</sup> In the *Journal of Soka Education Research*, No. 2, there is a report about a workshop on *Suirishiki Shido*

*Yomikata* (Reading and Comprehension Drills for Self-Study) and *Katei Kyoikugaku Soron: Chutogakko Nyugaku Shiken no Hanashi to Aiji no Yutoka* (An Overview of Education in the Home: Entrance Exams for Junior High Schools and Raising Your Children to Achieve Excellence).

<sup>23</sup> Wako-sha published *Toda Josei Zenshu* (*The Complete Works*) in five volumes in 1965 and 1966. Seikyo Shimbun-sha published 9 volumes in 1981-1991.

<sup>24</sup> The spine of the book reads: *Soka Kyoikugaku Genri niyoru Suirishiki Shido Sanjutsu* (A Deductive Guide to Arithmetic Based on Principles of Value-Creating Pedagogy). This book is said to have sold one million copies. Since the first edition came out in May 1930, as many as 126 editions were published during the period from initial publication to Aug. 1941. An abridged edition also came out in 1934. It can therefore be safely said that the book sold exceptionally well.

<sup>25</sup> Apart from Toda's books, there are many articles yet to be found, including prefatory notes he wrote in his children's magazines, which he personally edited and published, as well as articles he contributed to Soka Kyoiku Gakkai's organ magazine.

<sup>26</sup> Toda's works are translated in *Essays on Buddhism*, (Sokagakkai, 1961), *Lectures on the Sutra—Hoben and Juryo Chapters*, (The Seikyo Press, 1967). *Lectures on the Sutra* is published by The Seikyo Times in 1978. There are also some booklets.

<sup>27</sup> Hiroshi Nakamoto's *Wakaki Toda Josei* (*Josei Toda in His Youth*) in 3 volumes (Wako-sha, 1974-1976) is well organized, with detailed research and interviews. But it does not cover the period after 1920, when Toda met Makiguchi.

<sup>28</sup> It should not be forgotten the fact that Makiguchi's philosophy continued to evolve until the last moment of his life. It should be understood that even after Toda and Ikeda succeeded his philosophy, it has continued to develop, while maintaining its essential quality.

<sup>29</sup> The catalog is not limited to hardcover books, but includes articles contributed to magazines and newspapers, song lyrics, messages and interviews.

<sup>30</sup> The catalog is partially completed and includes 1,301 books. The titles are based on individual languages. These are noted in *Journal of Soka Education Research*, No. 3 (2004) and No. 4 (2005) under the titles: Ikeda Daisaku Chosaku Honyaku Shuppan Mokuroku I and II (A Catalog of translated works of Daisaku Ikeda—parts 1 and 2.) Takahisa Ikeda describes this process in detail in "Soritsusha kenkyu eno Apurochi—Soritsusha no Kaigai Syoseki Syusyu wo chushin ni (The Global Reach of Daisaku Ikeda's Publications and Activities)" he contributed to *Journal of Soka Education Research*, No. 4.

<sup>31</sup> As a part of the subject matter, we plan to develop a system of "human studies" and conducting a study of civilizations. On the occasion of the third entrance ceremony of Soka University (April 9, 1973), the founder said, "Please remember that all the educational institutions I have mentioned have a backbone in humanistic educational philosophy. Free development of learning and rich cultural flowerings arise from a direct contemplation of and an attempt to develop life and humanity. I am convinced that this is the key to creativity. I hope Soka University will always aim for the perfection of humanistic learning and for high scholastic achievement." (Daisaku Ikeda, *A Lasting Peace*, (Weatherhill, 1990), p.55)

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