

DAISAKU IKEDA'S PEACE DIALOGUES: A CRITICAL EVALUATION

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Abstract

This research paper proposes to critically analyze the theme of peace in the dialogues of Daisaku Ikeda, the founding President of SokaGakkai International (SGI), with the cutting-edge thinkers and leaders across the globe. SokaGakkai International is a Buddhist lay organization founded on lines of SokaGakkai(based on Nichiren Buddhism) to emphasize on human revolution and world peace. Daisaku Ikeda has had many open dialogues with various world leaders. Only few of all the dialogues are being analyzed in this research paper to discover the theme of peace in his life and efforts. This paper has been organized into three parts. Firstly, the general introduction to peace and its requirement in present context has been explained. The destructiveness of war and its futility usually tends to lead to a negative definition of peace. So the second part focuses on bibliographic events in the life of Daisaku Ikeda to analyse the theme of peace. In the third part, the researcher has attempted to critically evaluate few of the dialogues of Daisaku Ikeda with leaders worldwide. The role of dialogue has emerged as a central theme in the search for enduring alternatives to violence and to war when other alternatives to peace have not been so effective in implementation. The attention to the role of dialogue has developed in different domains as a tool to establish and promote peace. This analysis points to the fact that sustainable peace can be endured by means of open and creative dialogue and that the establishment of a peaceful civilization depends in large measure on dialogue that is communicative and capable of sustaining a sense of trust and a responsiveness that makes everyone a protagonist for a culture of peace.

Keywords: Peace; Dialogue; Daisaku Ikeda; SokaGakkai International etc.

Introduction

"Everything begins with dialogue. Dialogue is the initial step in the creation of value. Dialogue is the starting point and unifying force in all human relationships."^[1]

The proposed research paper is an attempt to study the theme of peace in the life and approach of Daisaku Ikeda. This work becomes important as the prevailing peace models and processes do not view the concept of peace the way it has been visualized by Daisaku Ikeda. This research paper is an important step in understanding the role of dialogue in promoting world peace. The fundamental belief of Daisaku Ikeda's peace philosophy is in the efficacy of potential in the possibility of success of dialogue. The belief that he has advocated and explored throughout his life and which can be dominantly witnessed in his efforts and has been elaborated in his writings. The aim of this research paper is to critically analyze the effectiveness of dialogues of Daisaku Ikeda in the process of establishing a culture of sustainable peace. This research paper is an attempt to evaluate the effectiveness of dialogue in promoting peace. The researcher has used the Qualitative Content Analysis technique here. The sources of data include documentary sources and published works of the experts. It is a Qualitative Research technique which is a methodological, systematic, qualitative oriented text analysis of the texts which has involved books, essays, etc. Dialogue has always been seen as a catalyst for creative thinking and effective action. Over the years it has been used in different formats to resolve conflicts. In the recent decades, with increasing violence at various levels ranging from local to international levels, the necessity for an effective peace promotion tool has arisen. In the vision of Daisaku Ikeda, dialogue is the primary tool for bridging the differences among people and promoting a healthier, more harmonious and peaceful world. Daisaku Ikeda has once mentioned, "Peace is not absence of war. The surest way to peace is by fostering people of character. It lies in sowing and nurturing the seed of peace-the desire within each individual to respect and embrace other human beings. It's about fostering self-motivated, empowered individuals who will confront the forces that lead nations to war."^[2] But before looking at Dialogue as the primary tool for promoting peace and preventing conflict, it is necessary to understand the why there has been a need for employing creative dialogue among civilizations to promote peace. The most rapid phenomena which can be seen in the history of human evolution is in the form of politico-economic dynamics characterized by industrialization, globalization and the increased political instability across the globe leading to war, violence and conflict. This politico-economic dynamics has led to generation of an age of peace building specially in the post-cold war era as an answer to the regional conflicts, civil wars, genocides, ethnic

¹<http://www.ikedaquotes.org/dialogue/dialogue857.html> (accessed on 25/11/2017).

²Ikeda, Daisaku (2002) *In Pursuit of Peace: A Profile of Daisaku Ikeda*, Tokyo: SokaGakkai, p. 19.

cleansing within the context of tech-driven expansion of global market and quick transmission of socio-intellectual capital which defines globalization today. It has led to the necessity of strategic thinking and action to bring peace and stability among the societies, communities as well as nations across the globe. The development today practically bears the definition of being more violent and conflict prone leading to identity crisis among people as well as cultures. In this context, the understanding of peace has become a major challenge to the peace researchers in the international community. The emphasis is being laid to understand conflict and its roots, conflict management and conflict resolution. The attempts to build peace have had less significant bearing on the practical contemporary analysis of international tensions which are liable to cause more violent and aggressive conflicts and bloody warfare across the countries in the contemporary development process and hence not been able to establish sustainable peace. The attempts are being made to manage, resolve and negotiate conflicts than to prevent conflicts. The peace processes, the national dialogues and international dialogues have been an attempt in the process of promoting the establishment of a culture of peace.

The difficulties being faced by mankind are discouraging and overwhelming in their nature and complexity. The temptation to passively accommodate to present realities has made them more complex. There is a desperate need to embark upon the challenges for fostering a culture of peace. The human race has the ability to transform situations, and create a better world. If the ordinary people do act as protagonists of peace building, a culture of peace cannot be seen as utopian but a living fact. Throughout the history humanity has tried not only to achieve a "passive peace" but has transformed conflicts that threaten humanity and its existence on a fundamental level to a peaceful culture. In present global context, although, the strategic efforts are necessary to enhance international cooperation, but there is a need of creative efforts at individual level to develop a multilayered and richly patterned culture of peace; for it is in this way a sustainable culture of peace can be realized.

In order to have a better understanding of the problem it becomes important to understand peace and dialogue in current context. Johan Galtung, the pioneer of peace research, has given a bipolar definition of peace as negative peace and positive. In generalized definition, peace stands for freedom from insecurity, threat, terror and availability of adequate shelter, food, health, and livelihood, etc. Hence the question arises that what is peace and how an enduring and sustainable culture of peace be established beyond the utopian perception? What does a culture of peace actually mean?

The meaning of peace changes with context. It can be an agreement to end a war. It can also be quietude, for some activities like praying, sleeping or studying etc. it can be an emotion or a combination of all stated here. Peace, as a perception of an individual, is usually a product of his culture and the upbringing. People belonging to a same culture or different cultures may disagree upon the meaning depending upon their own perception of peace.^[3] But efforts must be to understand and establish peace along its positive connotation. Peace, although can be established either by use of power or voluntarily through love. The present geo-political structure mainly tries to establish peace through the use of power, that is, through the power of law. The balance of power has emerged as the principle among the advanced and developing nations. So how the power of love and willpower can be used to establish world can be seen through the efforts of Daisaku Ikeda.

Culture refers to mindsets, lifestyles, societal fears, anxieties and aspirations, hence, to the diversity of cultural contexts and traditions. Culture implies not only the cultivation of values in the inner life of human beings and their spiritual exaltation but also the aggressive, invasive imposition of one people's values and traditions on another. Looking back at history one realizes that the specific cultural values have been diffused among civilizations through cultural encounters but these processes of diffusion have not always been peaceful. Western colonization illustrates cultural imperialism by promoting their culture to be superior and better over the colonized nations creating unequal relationship among civilizations in the modern era at times leading to cultural relativism. But if this remains a merely passive tolerance of other cultures, it cannot equip us to deal with globalization. A culture of peace, hence, shall be the basis for cultural plurality where people of different origins, values and traditions can creatively communicate with each other leading to the creation of inclusive, sustainable and peaceful global civilization. Conducting creative dialogue on the basis of common values, needs and respect for human life maps to revolution in human consciousness by surpassing the differences from within.

Theme of Peace in the Life of Daisaku Ikeda

Daisaku Ikeda has been trying to promote world peace through dialogue. He has dialogued with world-leaders from different countries and different walks of life from Arnold Toynbee to Nelson Mandela. Born on 2nd January, 1928 in

^[3]Kaur, Balvinder (2006) *Peace Education: New Trends and Innovations*, New Delhi: Deep & Deep Publications Pvt. Ltd., p. 232.

the Ota Province of Japan[4], in a seaweed family, Daisaku Ikeda is a man of immense wisdom and high stature. Daisaku had a struggling childhood as his father confined to bed during his schooldays, and also his teenage years coincided with World-War II. He was 17 when the World-War had ended, bringing a sense of relief to all, even though Japan had a defeat in the war. The World-War gave a jolt to economic, social and political conditions of the whole world but it was more a terrible time to economic privation and confusion especially in Japan. The horrendous exacerbated impacts of the World-War made a seedling ground for young Ikeda's passion and endeavor for peace. The senseless and ruthless terror of the war has left a permanent and lasting imprint on him to such an extent that he has become one of humanity's distinguished fighters of individual liberty. He is an ardent promoter of world peace whose idea is to establish a warless world; a world without violence characterized by peace.

The war usually creates a violent psychology in people and specially the youth. Any warring nations have such circumstances and forces which push people to opt violence for self-defense and protection of basic interests. But Daisaku Ikeda has been an exception. His brothers being conscripted to war, the nationalism and socio-economic situation prevalent in Japan should have constricted his attitude to hatred and violence. Rather, Second World War acted as a seedling ground for his quest towards peace and his compassion towards humanity and worldwide solidarity characterised by integrity. It becomes very interesting here to look into the facts and circumstances that have led this young lad to tread the path of peace.

In 1947, aged 19, he encountered the teachings of Nichiren Buddhism while he met Mr. Josei Toda, an educator, and second President of SokaGakkai (Value Creating Education). Toda had come to deliver a lecture in his neighborhood. Ikeda found in Toda an open and unaffected person. "Sometimes a single meeting can change the course of one's life. For me, my encounter with Josei Toda, on August 14, 1947, was such a meeting." [5] Ikeda showed a strong thirst for knowledge and continued his studies under the tutelage of Josei Toda, his life-long mentor. Impressed with Toda's views and familiar attitude, Daisaku Ikeda joined SokaGakkai in the year 1947 and began practicing Nichiren Buddhism.

Nichiren established the law of Nam-Myoho-renge-kyo. It becomes important to be mentioned here as it is a simplified procedure that is not abstract and difficult. Chanting Nam-Myoho-renge-kyo is an expression of that confidence, the proof of one's faith. It demonstrates one's intent to live as Buddha and at the same time to affirm that one's existence is based on this law. This attracts the attention of the researcher as Nichiren's teachings are fundamental in treading the path for peace. Thus greatness of Nichiren Buddhism lies in the discovery of the path to the reality.[6]

As Ikeda could not continue his normal studies, Toda taught Ikeda everything he knew because Ikeda's personal economy was on the verge of collapse. Toda was his personal tutor and they continued with one-to-one study tutorials in law, economics, physics, chemistry, astronomy and Chinese classics. In January 1949 Dr. Ikeda joined Toda's publishing company where he started editing a children's magazine. The young Ikeda plunged head-long in the various challenging tasks assigned to him by Mr. Toda. There had been no turning back since on the part of either Mr. Toda or Ikeda. It was mutual trust and complete identification. Mr. Toda was such a gentle and inspiring teacher and guide to the young Ikeda that the mentor disciple relationship that nurtured their vision and attitude towards each other blossomed into one of the most inspiring chapters in the annals of mentor-disciple relationships. The journey which began in 1947 through SokaGakkai is still continuing through his leadership in SokaGakkai International.

The SokaGakkai has a long history of involvement in the process of education. The SokaGakkai Education Division promotes Humanistic Education. The first President Makiguchi was himself an educator who tried to revive education system as was his disciple and the second President Mr. Toda. Both the presidents conceptualized a system of education based on value creation, but the third President Dr. Ikeda has turned these ideas into reality. Ikeda has founded a series of independent educational and research institutes to promote the vision of fostering dialogue and solidarity for peace. These organizations include the Boston Research Center for the 21st Century, the Toda Institute for Global Peace and Policy Research, and the Institute of Oriental Philosophy. He has also established cultural institutions such as the Min-On Concert Association and the Tokyo Fuji Museum of Fine Arts. He has also founded Soka University and Women Education Institutes and Centers, Kindergarten, Elementary schools, Junior and senior

⁴Radhakrishnan, N. (1992) *Daisaku Ikeda- The Man and His Mission*, New Delhi : National Centre for Development Education, pp. 124-125.

⁵Radhakrishnan, N. (2008) *Daisaku Ikeda: A Life dedicated to World Peace*, Trivandrum: Ikeda Centre for Value Creation, p. 64.

⁶Ibid, pp. 11-13.

High Schools, and Colleges. Soka education is based on respect for dignity of human life and its belief in the tremendous potential of the individual.[7]

The SokaGakkai and the SGI have created a widespread propagation movement of unprecedented scale. In the 45 years since Nichiren Buddhism was propagated outside of Japan by the laity under the leadership of President Ikeda, Nichiren Buddhism has now taken roots in 190 countries and territories throughout the world where there is SGI-constituent organization. This is no simple achievement in view of the diverse cultures, customs and traditions of these many places. In recognition of his efforts and his leadership in the promotion of the peace, culture and education movement based on the humanistic teachings of Nichiren Buddhism, President Ikeda has been conferred over 750 honorary citizenships from various countries and 345 honorary doctorates from various institutions around the world.[8]

He has been considered a champion of dialogue who is revolutionizing humanism through his value creation programmes. Ikeda urges that aggressive efforts transcending the limitations of international society and institutionalizing peace as the foundation for the new millennium begin through initiatives at the grassroots.[9] With the strong conviction to inculcate peace in the hearts and lives of people Ikeda has always engaged in open dialogues with world leaders and cutting-edge thinkers from different walks and realms of global society for peace. Open dialogues result into harmony and unity in the society and this conviction has engaged Ikeda in dialogue with vivid personalities all over the world.

Daisaku Ikeda has emerged a unique world leader and outstanding Buddhist philosopher. Employing dialogues with leaders together is one of the great contributions of Ikeda to 21st century. For Ikeda, dialogue is the assertion of the doctrine of interdependence and interrelatedness of all human beings as is emphasized in Buddhism. His creative strategies to promote world peace are impressive and practical enough to be followed. The dialogues of Ikeda are characterized by a rare spirit of young age. Extending intellectual horizons by engaging in talks with different thinkers of present times he is contributing towards establishing peace throughout the world. The mind-boggling variety of topics on which Ikeda talks with various people across the world showcases his determination to make a difference to the world in his lifetime.[10]

Theme of Peace in the Dialogues of Daisaku Ikeda:

In Dialogue with Arnold Toynbee:

Published as Choose Life: A Dialogue [11]. This open dialogue is the first major initiative by Dr. Ikeda as part of his novel and creative process towards promoting lasting peace. This dialogue has been a turning point in the global initiatives of Dr. Ikeda to promote peace through dialogue. This piece of dialogue has turned out to be a genuine and magnificent masterpiece in personal, social, political, international, philosophical and religious aspects. Ikeda's love for open dialogue was nurtured in May 1972 at his first meeting with Arnold Toynbee [12] and their dialogue was published under the title of Choose Life in approximately in 24 languages.

Toynbee encouraged Ikeda to seek out people of outstanding insight and wisdom in the pursuit of wide-ranging dialogue for the sake of humanity.[13] This dialogue has been an attempt towards the issue of the sustainability of modern civilization and sustaining a culture of peace. In their dialogue, Ikeda has openly opposed nuclear weapons and Toynbee has suggested that the invention of the atomic bomb has escalated warfare among civilizations and thus, threatens human existence. Both the leaders have agreed that changes of institutions are effective only to a degree as they are symptoms and consequences of the spiritual self-transformation of the people who constitute our society. They engaged in this discussion for 40 hours over 10 days at the historian's home in London.[14]

This first dialogue openly discourages the use of weapons of mass destruction and promotes saving the human civilizations and hence sustaining them as societies of culture of peace. The pieces of dialogues contain a theme of peace as well as sustaining the civilizations by deterring the use and further manufacture of weapons of mass destruction.

⁷Radhakrishnan, N. (1992) *Daisaku Ikeda- The Man and His Mission*, New Delhi : National Centre for Development Education, pp. 27-34.

⁸ Bethel, Dayle M. (1994) *Makiguchi - The Value Creator*, New York & Tokyo: Weatherhill Inc.

⁹ Ikeda, Daisaku (1997) *New Horizons of a Global Civilization*, Tokyo: SokaGakkai, p. 42

¹⁰Radhakrishnan, N. (2008) *Daisaku Ikeda: A Life dedicated to World Peace*, Trivandrum: Ikeda Centre for Value Creation, pp. 21-22

¹¹ Toynbee, Arnold & Ikeda, Daisaku (1976) *Choose Life: A Dialogue*, London: Oxford University Press.

¹² A British historian, philosopher of history, research professor of International History at the London School of Economics and the University of London and author of numerous books. Toynbee in the 1918-1950 periods was a leading specialist on international affairs.

¹³ Ikeda, Daisaku (2002) *In Pursuit of Peace: A Profile of Daisaku Ikeda* Tokyo: SokaGakkai, p. 22.

¹⁴ Ibid., p. 23

In Dialogue with Dr. Linus Pauling:

Published as *A Lifelong Quest for Peace: A Dialogue* [15]. This dialogue among Pauling¹⁵ and Daisaku Ikeda has been conducted under three themes, namely: Satisfaction in Living, Science and Humanity, and A World free of War. In this open dialogue, the authors have expressed their deep concern over the manner in which natural resources of human wealth have been wasted for supporting and developing military systems and armaments. Both have opined that in order to sustain arm race, countries have forgotten the basic truth that humanity's cherished goal is to ensure attainment of a world free of war characterized by a culture of peace. Dr. Linus Pauling shares his experiences of a lifetime dedicated to the cause of peace. Both the authors share their strong commitment to peace and disarmament as a fundamental human right. Pauling, in this dialogue with Ikeda, recounts episodes in his life that led him to outspoken advocacy for the peaceful use of science and Ikeda shares the foundation of his activities as a citizen diplomat. The two agreed that the power of the human spirit can overwhelm the power of arms in 1987.[17]

This dialogue openly criticizes development of arms and maintaining of military power and support disarmament for sustaining a world free of structured violence that is a world of sustained peace.

In Dialogue with Johan Galtung:

Published as *Choose Peace: A Dialogue between Johan Galtung and Daisaku Ikeda*[18].A dialogue between the two protagonists of peace, Choose Peace envelopes in it a broad spectrum of intellectual, moral and spiritual issues. This dialogue attempts to explore practical solutions to many of the global problems afflicting the world today to establish a culture of peace. The two leaders of peace, Johan Galtung^[19] and Daisaku Ikeda, investigate the success of nonviolence in establishing positive peace as an instrument of universal human rights. In this dialogue, the authors have tried to identify sources of violence and unrest and thence, discuss the role of Buddhism in formulating peaceful solutions to violence. The implications of political forces such as nationalism and socialism are discussed in this dialogue. Also the role of human rights, grassroots powers and the United Nations in peacekeeping initiatives has been explored in this among the two peace leaders. The roles of civil society and international governance have been specifically examined to promote a culture of peace. The peace leaders have identified the structural, psychological and spiritual as well as physical sources of violence and unrest in the present world structure. Within the context of these complex realities, this open dialogue has addressed the role of Buddhism in formulating peaceful solutions.

In Dialogue with David Krieger

Published as *Choose Hope: Your Role in Waging Peace in the Nuclear Age* [20]. Their dialogue offers a balance of Eastern and Western perspectives on the "people power" needed in order to eliminate nuclear arms. The authors opine hope as the first step towards a more just and peaceful world. Today's world is a world where frustration, despair, hopelessness is becoming dominant; hence, any attempt to stop this would be welcomed by peace loving citizens. Both leaders believe that if present trends continue then the humanity will have to pay a heavy price. Dr. Krieger opines that human security needs protection of environment at the first hand and secondly, an end to poverty as well as that of the war and genocide is the demand of the time to secure a culture of peace. Nuclear disarmament and an end to threat of nuclear holocaust is the need of the hour to sustain humanity. Also there is a need of judicial system which can make states and individuals accountable for violations of laws and promotion of peace. They have opined in the dialogue that the power of our technologies makes our problems global. Hence the nations need to protect their citizens from them. National security in the present world requires common security just like the human security needs global security.

The dialogue opines that all individuals have a choice. One may accept indifference or choose hope. If one chooses hope then he takes the responsibility to make a difference in the world. The authors say that it is not simple to choose

¹⁵ Pauling, Linus & Ikeda, Daisaku (1992) *A Lifelong Quest for Peace: A Dialogue*, Sudbury: Jones and Bartlett Publishers.

¹⁶American chemist, biochemist, peace activist, author, and educator. He published more than 1,200 papers and books, of which about 850 dealt with scientific topics. He was one of the most influential chemists in history and ranks among the most important scientists of the 20th century. Pauling was one of the founders of the fields of quantum chemistry and molecular biology. The world's only winner of two unshared Nobel Prizes (chemistry in 1954 and peace in 1962).Called a "father of modern chemistry."Served as professor at the California Institute of Technology, Stanford University and other institutions.

¹⁷ Ikeda, Daisaku (2002) *In Pursuit of Peace: A Profile of Daisaku Ikeda*, Tokyo: SokaGakkai, p. 28.

¹⁸Galtung, Johan & Ikeda Daisaku (1995) *Choose Peace: A Dialogue between Johan Galtung and Daisaku Ikeda*, London: Pluto Press.

¹⁹A Norwegian sociologist, mathematician and the principal founder of the discipline of peace and conflict studies. He co-founded the Peace Research Institute Oslo in 1959, serving as its director until 1970, and established the *Journal of Peace Research* in 1964. He has developed several influential theories, such as the distinction between positive and negative peace, structural violence, theories on conflict and conflict resolution, the concept of peacebuilding.

²⁰ Krieger, David & Ikeda, Daisaku (2002) *Choose Hope: Your Role in Waging Peace in the Nuclear Age*, USA :Middleway Press.

hope; but it is necessary to choose hope to create a peaceful and just future. Here also one may notice a theme of peace to survive humanity.

In Dialogue with NurYalman:

Published as A Passage to Peace: Global Solutions from East to West [21]. NurYalman[22] and Daisaku Ikeda has as piringly envisioned "a passage to peace" for the global civilization in the 21st century. Their encounters become a common platform where they have discussed the fundamental capacity of educational and religious traditions to encourage understanding and empathy at the individual levels of dialogue. Through the openness of their dialogue, they have invited consideration on the skillfulness of one's observations of cultural encounters and one's choice of passage into the peaceful and sustainable future.

In Dialogue with Mikhail Gorbachev:

Published as Moral Lessons of the Twentieth Century: Gorbachev and Ikeda on Buddhism and Communism[23]. This dialogue between Mikhail Gorbachev[24] and Daisaku Ikeda is as historic as the Ikeda-Toynbee dialogue. Both the leaders share the view that All Human Beings are worthy of Respect. In their dialogue, both the leaders are of the opinion that the political upheavals do transform the geography of the world, with a critical impact on human and environment quantifying the attack on the moral and spiritual values .Born of personal experience as well as leadership in their respective fields, their observations are blunt, discrete and compelling about the need for a new humanism that stimulate cultivation of conscience, moral self-control, and self-restriction which further ensures that the twenty-first century is devoted to the principle of the sanctity of life. In their Postscripts to the dialogue, both leaders have urged for continuing dialogue and debate in pursuit of values that bridge culture and time and hence contributing to a civilization where all human beings and their freedoms are respected; thus cultivating values of peace.

In Dialogue with Dr. Hazel Henderson:

Published as Planetary Citizenship: Your Values, Beliefs and Actions Can Shape a Sustainable World [25]. Dr. Henderson, the environmental economist and futurist, and Ikeda met in the year 2000, and discussed dialogue, partnership between men and women and the voice of the people as key issues for the 21st century.[26] In this dialogue, the authors have explored the rise of grassroots globalists i.e. the ordinary citizens taking responsibility to build a more peaceful, harmonious and sustainable world for present as well as future. In their dialogue, the two maintain a practical yet very important optimistic view of human potential amongst the felt conflicted and violent realities of the global world. Their life experiences, of the health and social costs of environmental pollution and war, reveal what has motivated both of them to advocates of peace and peace activists on a worldwide scale. Discussing from biodiversity to corporate social responsibility to the breadth and scope of sustainable development, their thoughts have evolved over time for a sustained culture of peace for the survival of humanity. The authors are convinced that they, as planetary citizens, themselves are in the process of evolving into wider awareness of their responsibility to promote peace.

In Dialogue with Aurelio Peccei:

Published as before it is too late: A Dialogue [27]. The authors, Aurelio Peccei 28 and Daisaku Ikeda, have elaborated their views on global realities that impel exploration of new options from renewable energy resources to ecosystems services to food security and thus, an informed citizenry fully engaged in the resolution of global issues which affect their lives and environment. Although the authors are of the superficial opinion that all may be solved by newer technologies and therefore the better course of human civilization is misled as a result of the efficacy of political and economic strategies. Through years of thinking, retrospection, study, reflection, introspection and experience, both the

²¹Yalman, Nur& Ikeda, Daisaku (2009) *A Passage to Peace: Global Solutions from East to West*, New York: I. B. Tauris& Co. Ltd.

²²NurYalman is Research Professor of Social Anthropology and Middle Eastern Studies at Harvard University. He works across the fields of religion and politics in South Asian, Central Asian, Middle Eastern and other Muslim societies, and has conducted ethnographic fieldwork in Sri Lanka, India, Iran and Turkey.

²³Gorbachev,Mikhail &Ikeda, Daisaku (2005) *Moral Lessons of the Twentieth Century: Gorbachev and Ikeda on Buddhism and Communism*New York: I. B. Tauris& Co. Ltd.

²⁴ A former Soviet statesman, the eighth and last leader of the Soviet Union, has served as General Secretary of the Communist Party of the Soviet Union from 1985 until 1991 when the party was dissolved. He served as the country's head of state from 1988 until its dissolution in 1991. He was the only general secretary in the history of the Soviet Union to have been born after the October Revolution.

²⁵ Henderson, Hazel & Ikeda, Daisaku (2004) *Planetary Citizenship: Your Values, Beliefs and Actions Can Shape a Sustainable World*, USA: Middleway Press.

²⁶ Ikeda, Daisaku (2002) *In Pursuit of Peace: A Profile of Daisaku Ikeda*, Tokyo: SokaGakkai, p.33.

²⁷Peccei,Aurelio & Ikeda, Daisaku (2009) *Before it is too late: A Dialogue*,New York: I. B. Tauris& Co. Ltd.

²⁸Italian scholar and industrialist who founded the Club of Rome in 1968.A member of the Italian resistance during World War II.

leaders believe that their viewpoints have matured. Both of them have discussed the ways to meet challenges of future with positive attitude, and solving the grassroots problems of the society. They have made a sincere effort to guide the people toward the lamps of wisdom to engage citizenry to sustainably resolve conflicting issues throughout the globe and thus, make this planet a better place to live.

Conclusion

Hence, to conclude it can be said that Daisaku Ikeda is a connoisseur of dialogue. He has developed the knowledge and understanding of the process of establishing peace through creative dialogue. He is a patron of peace who has a deep understanding of this very process of dialogue and he is relentlessly trying to cultivate the seeds of peace throughout the world through his words and deeds. The respect for human life is the core of SGI's mission by inculcating human values. As a human being, one may decide to place priority on family life or, conversely, may wish to be perceived as a powerful individual. Thus, the life and dialogues of Daisaku Ikeda contain a theme of peace since his tender years till present day as is visible in the aftermath of World War II and evolution of SokaGakkai International from a Japanese Buddhist lay organization to the centers of human evolution and learning. The vision of Ikeda's Peace Dialogue has been to create a consciousness among members of society that as the protagonists of peace they are responsible for promoting and establishing peace and thus, they are vested with the right to demand as well as promote peace. Daisaku Ikeda's Peace Dialogues are an attempt to create the conditions for mutual cooperation between the citizens of conflicting societies who do not see any other solution to conflicts than their peaceful resolution. This research paper concludes that dialogue is an important tool for the development of civil peace building potential, strengthening respect for human rights and democratic values, promoting civil peace initiatives, and advocating on behalf of victims of conflict. Thus, the dialogues of Ikeda are more importantly instruments of promoting peace and preventing conflicts.

Also it can be interpreted that to achieve peace there is nothing as good as dialogue. Dialogue is way to peace, a path to achieve peace as it helps to solve intrapersonal, interpersonal, national and international tensions. There is no other way to prevent and resolve conflicts than to opt for dialogue between the conflicting parties. Dialogue is more an instrument to promote peace. It is evident from history that dialogue has always been an important instrument to resolve conflicts and tensions and to establish long term peace. Although dialogue is a very slow and time consuming process but in present context if implemented in its right sense it will lead to establish and promote a sustainable culture of peace. Dialogue is more accurately an instrument to continue peace and prevent conflicts. Hence it seems essential to engage world leaders in dialogue as they are instrumental in convincing people to opt for dialogue as a confidence building measure to avoid conflicts and to promote peace. Thus, approach of Daisaku Ikeda to build bridges with other civilizations through dialogues to establish a more moral, just, secure and peaceful world is profoundly accurate where human rights are respected and a civilization characterized by a culture of peace is promoted.

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