**A Systematic Multilingual Review of Ikeda's Educational Philosophy and Praxis: Common Principles of *Human Education***

**Abstract**

This study presents the first systematic review of Human Education (*Ningen kyōiku, in Japanese*), a philosophical and pedagogical concept developed by Japanese educator, philosopher, and school founder Daisaku Ikeda (1928–2023). Guided by PRISMA protocols, this multilingual review analyzed 91 full-text studies academically published in Chinese (n=52), English (n=30), Japanese (n=6), Arabic (n=1), Korean (n=1), and Spanish (n=1) between January 2000 and November 2023, selected from an initial pool of 1,438 publications. Using qualitative meta-synthesis, the review identifies key methodologies and thematic clusters present in the literature. Ikeda’s Human Education emerges as a unifying framework for fostering individuals capable of lifelong happiness and value creation within local and global contexts. Eight conceptual clusters were identified, revealing increasing scholarly engagement, particularly within Anglophone and Chinese academic communities. These clusters align closely with contemporary educational imperatives such as global citizenship, sustainable development, dignity of life, and lifelong learning. The review underscores the need for future empirical research to expand the quantitative understanding of Ikeda’s educational legacy.

*Keywords:* Daisaku Ikeda, global citizenship education, human education, A philosophical and pedagogical concept

# **1. Introduction**

Daisaku Ikeda’s educational philosophy, centered on the concept of Human Education (HE), offers a distinctive framework for addressing today’s global educational challenges through a value-creating, human-centered pedagogy. High levels of stress and fatigue afflict educators (Lee et al., 2023), students (Watson, 2024), and school leaders (Pace & Portelli, 2024). These persistent inequities, such as unequal access to quality education, disparities in student well-being, and systemic pressures that undermine teacher autonomy, along with the overemphasis on standardized testing and narrowly defined academic outcomes, call for a transformative approach that values the full spectrum of human development. In response to this context, Ikeda’s “human education” (​*Ningen kyōiku*, ​人間教育, in Japanese) emerges as a critical alternative, promoting a holistic educational model that integrates intellectual, ethical, social, sustainable, and emotional dimensions of learning (Goulah & Ito, 2012; Goulash, 2020).

Correspondingly, this study aims to investigate the current state of scholarly engagement with Daisaku Ikeda’s educational philosophy and praxis, with a particular focus on HE. To achieve this, it conducts the first systematic review of the academic literature on the topic, synthesizing findings from multilingual sources published between 2000 and 2023. No prior systematic review was found in any of the academic databases consulted, including English, Chinese, Japanese, Spanish, Korean, Arabic, and other sources, despite the growing scholarly attention to Ikeda’s educational philosophy over the past two decades. Ikeda, a renowned Japanese educator and philosopher, passed away on November 15, 2023, leaving behind a profound legacy that includes his *Collected Works* in 150 volumes, a comprehensive educational system extending from early childhood to higher education in multiple countries, and numerous humanistic initiatives across the globe. His educational philosophy provides a powerful framework for the holistic development of individuals and the creation of a more just and compassionate society. Despite growing academic interest over the past two decades, the literature lacks a consolidated review that systematically maps and analyzes these contributions—a gap this study seeks to address.

**2. Framing of the Review**

***2.1 Human Education: Concerns, Implications, and Applications***

“Human education” as a concept and practice in education is widely found in Ikeda’s works. His “human education” acquires epistemological contours that differ from the concepts like “humane education” (Horsthemke, 2009; Jacobs, 2016) and “humanistic education” (Aloni, 2011; Kato, 2016; Khatib et al., 2013). While humane education emphasizes compassion towards animals and humanistic education focuses on the individual's holistic development, Ikeda's human education integrates personal transformation, mutual learning, and a lifelong commitment to growth and social contribution. Some English scholars translate *Ningen kyōiku* as “humanistic education,” but to capture the essence of Ikeda’s ideas, “human education” seems more effective. Goulah defines Ikeda’s “most enduring educational philosophy” as “*Ningen kyōiku*, or ‘human education’” (Goulah, 2020).

When examining initial concepts of HE, it reveals some intersections with traditional educational philosophies: By centering on care and emotional well-being (Noddings, 2005), Ikeda's approach addresses the ethical dimensions of education. In the context of modernity, a Freire ecopedagogical perspective is essential, connecting environmental justice with social (global) transformation (Misiaszek, 2023; Monem, 2024; Saghera, 2022) as Rabaioli defines ecopedagogy as an "education that forms integral individuals with a global perspective for understanding social issues" (Rabaioli et al., 2023).

***2.2 “Human education” as an educational discourse***

Moreover, Ikeda’s ideas align with sustainable happiness, which balances individual well-being with planetary health (O'Brien, 2010) and fosters global citizenship, emotional intelligence, and human flourishing in a diverse world (Nussbaum, 2011). Thus, Ikeda’s ideas are well-positioned to provide a framework and a concept to solve the crisis issues. Considering this, there is a growing body of research on what is termed "Ikeda/Soka Studies in Education" as a field within education (Bosio & Guajardo, 2023; Bradford, 2018; Chhikara, 2019, 2023; Garrison, 2019; Goulah, 2021, 2023; Inukai, 2018, 2021; Inukai & Bradford, 2022; Inukai & Goulah, 2018; Matsumoto, 2021).

Furthermore, Ikeda's educational discourse has garnered interest from scholars across diverse cultural contexts in Spanish (Matsumoto, 2021; Polo Santillan, 2022), Portuguese (Feitosa et al., 2012), and others. Publications in the Anglophone world have significantly increased over the past two decades, and Ikeda's philosophy engages with both Eastern and Western educational traditions (Goulah & Darío, 2012; Inukai, 2021). Notably, an expanding body of research within Chinese academic circles reveals the resonance of Ikeda's ideas (Gebert, 2016; Goulah, 2016; Inukai, 2016), “the unexpected proliferation of literature in Chinese reveals the deep resonance of Ikeda's ideas within diverse cultural contexts” (Goulah, 2020, p. 153).

Given Ikeda's philosophy's expansive reach and relevance, a systematic review is necessary to synthesize and critically analyze the existing literature on his educational views over the past two decades. To do so, the study focuses on multilingual sources that span Eastern and Western scholarly traditions.

Based on the research discussed above, three research questions guide this investigation.

**(RQ1)** What evidence in the literature exists for identifying the key concepts prevalent in Daisaku Ikeda's philosophy and praxis of education, particularly "human education"?

**(RQ2)** Which methodologies have been employed in existing research on Ikeda’s educational thought?

**(RQ3)** In what ways do the principles of Ikeda’s educational philosophy address contemporary educational inequities and challenges identified in the literature?

This systematic review aims to identify cross-cultural consensus about Ikeda’s “human education” by synthesizing frameworks. The present study does not exclusively focus on Western perspectives and thereby gives broader insight into multilingual investigation. The application of a systematic review to analyze Daisaku Ikeda's educational philosophy, despite the challenges posed by the theoretical and philosophical nature of most identified studies, is justified by adopting serious qualitative approaches. In doing so, this investigation uses the PRISMA (Helbach et al., 2023) as a framework for a comprehensive and unbiased synthesis of the literature.

Following this, the methodology section elaborates on the PRISMA-A framework and the systematic screening process that culminated in the selection of 91 articles published over 23 years. Notably, publications in various languages highlight the growing interest in his work beyond English-speaking contexts, thereby justifying the multilingual approach of this review.

## **3. Method**

## The review process involved three key steps to embrace properly the systematic review process: literature search, screening, and analysis. The first two steps are depicted in Figure 1.

***3.1 Systematic Review Protocol***

This investigation applies a qualitative meta-synthesis approach to a systematic review. Such an approach is useful when most publications are qualitatively theoretical, which is the case in this study. Cumming explains it:

Qualitative meta-synthesis is analogous to meta-analysis but synthesizes qualitative studies and uses qualitative methods to draw conclusions. This approach is particularly useful when a body of studies is mostly qualitative. (Cumming et al., 2023).

Additionally, this systematic review is to synthesize findings from primary studies (Polanin et al., 2017). This study followed the 2021 Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines for abstract analysis (Page et al., 2021), specifically regarding abstract analysis. To map the core themes and concepts in Ikeda's educational philosophy (Schreiber & Cramer, 2024) and given the review's multilingual and multi-year scope, a critical realist perspective was adopted, acknowledging the complexities of synthesizing diverse educational theories (Clegg, 2005). To ensure accuracy and clarity, the data analysis was conducted using the Python programming language, specifically employing the Pandas library for data handling and Matplotlib and Seaborn for data visualization (Masoumi & Shahraz, 2022; Nelli, 2015; Siebert et al., 2021). All scripts were developed and tested within the Kaggle Notebook environment. These tools supported the systematic identification and visualization of conceptual clusters and temporal trends, which were later interpreted through a hermeneutic lens grounded in Ikeda’s educational philosophy.

***3.2 Search strategy***

A systematic search was conducted from June to August 2024 in eight databases: CiNii, CNKI, Consensus, ERIC, Google Scholar, JSTOR, Mendeley, and Science Direct. Standardized keyword combinations, alongside Boolean operators (AND, OR, NOT), were employed to refine search results. A detailed search log was maintained, documenting the number of studies retrieved per search term across all databases. No restrictions were applied concerning publication date, language, or geographic region, ensuring a comprehensive and representative sample. (See Table 1 for further details.)

***3.3 Inclusion and exclusion criteria***

The inclusion criteria for this systematic review required studies to explicitly engage with Daisaku Ikeda’s educational philosophy, particularly his concept of "human education" (*Ningen Kyōiku*), and to be published in peer-reviewed journals, and doctoral dissertations in English, Japanese, Portuguese, Spanish, Italian, French, or Chinese/Mandarin, etc, between 1st of January, 2000 and 18 November 2023. Included studies focused on education, pedagogy, or educational practices, employing various approaches in line with established qualitative research standards, including criteria of credibility, transparency, and analytical rigor (as outlined by Cumming et al., 2023). Exclusion criteria eliminated studies not directly reference Ikeda’s philosophy or lacked methodological rigor and transparency. (See Table 2 for further details.)

***3.4 Data extraction and quality assessment***

The initial database search identified 1,438 titles, which were processed through a multi-stage screening protocol following the PRISMA guidelines. The first stage involved automated and manual removal of duplicates, reducing the dataset to 1,021 unique records. A subsequent relevance filter excluded publications that did not address Ikeda’s educational philosophy, narrowing the pool to 740 records.

Titles were then examined for thematic alignment and academic relevance, resulting in 269 articles deemed potentially suitable. These underwent abstract analysis, where each was evaluated for scope, methodological clarity, and conceptual focus, culminating in a refined list of 155 abstracts. In parallel, a complementary scope and relevance review of 109 additional articles was conducted to ensure inclusion of multilingual and interdisciplinary perspectives.

From this combined pool of 155 + 109 entries, a total of 91 full-text articles were ultimately selected after a meticulous PDF-based review of each manuscript. This phase included the in-depth reading of complete texts to extract key concepts, methodologies, and references to Ikeda’s philosophy. The process was double-checked by two independent reviewers to ensure intersubjective validity and consistency.

Articles were excluded at this final stage if they were opinion pieces, lacked direct engagement with Ikeda’s writings, or failed to meet methodological standards. The final dataset represents a rigorously curated selection of 91 full texts across six languages, as visually summarized in Figure 1.

**3.5 *Analysis***

This study focused on 91 full-text articles selected according to PRISMA guidelines (Beller et al., 2013; Polanin et al., 2017). While the initial screening phase relied on abstract analysis to efficiently manage a broader and more diverse pool of studies—thus offering a representative overview of the existing literature—this approach, although methodologically valid (Gough, 2007; Helbach et al., 2023; Nagendrababu et al., 2019), presents limitations in multilingual contexts.

Abstracts typically provide concise summaries of research aims, methodologies, and main findings, and are often sufficient for qualitative meta-synthesis (Beller et al., 2013). However, given the conceptual nuances and cultural specificity of Ikeda’s educational philosophy, particularly when expressed across multiple languages and academic traditions, this study opted for full-text analysis to ensure greater depth and accuracy. Although more time-consuming and logistically demanding, analyzing the complete texts enabled a more precise identification of philosophical constructs, terminologies, and interpretive layers embedded within each work.

***3.6 Data analysis***

The remaining sample of 91 studies was used for the data analysis. The relevant data arose from rereading to identify and extract patterns and clusters. All key information was coded and stored in an Excel matrix. The research questions guided the creation and classification of the 12 codes[[1]](#footnote-1). In the second step, the information was coded to answer the second research question, and the data extracted was again verified with the second assessor.

Considering the heterogeneity in the research design of the studies, this investigation utilized qualitative meta-synthesis for the data analysis. The narrative qualitative meta-synthesis is a qualitative approach wherein the findings of other studies are combined without using statistical methods (Dehkordi et al., 2021). After all data had been extracted, the Excel matrix was imported as a CSV file into Python code analysis. Lastly, the labeled data was analyzed to understand the patterns and answer the research questions (Hsieh & Shannon, 2005).

**4. Results**

The first and second research questions are addressed by proposing a comprehensive definition of "human education" as articulated by Ikeda, followed by a detailed examination of its core principles. Lastly, the methodologies employed in the existing research on Ikeda’s educational philosophy will be discussed.

***4.1 Characteristics of the included studies***

Figure 2 illustrates the publication trend of 91 articles on Ikeda’s ideas since January 2000. Interest in his philosophy has grown steadily over the past two decades. The early years (2002–2009) saw modest activity as foundational concepts were being established. A sharp rise in publications occurred in 2010, peaking that year and remaining high through 2013. Afterward, publication rates leveled off between 2014 and 2018, suggesting a period of field maturation with more varied methodologies and deeper analyses. From 2019 to 2023, another surge in publications highlights the enduring relevance and continued research development in this area.

***4.2 Languages***

The 91 articles included in this systematic review were published in four languages: Chinese (n = 52, 56%), English (n = 30, 36%), Japanese (n = 6, 5%), Arabic (n=1, 1%), and Korean (n = 1, 1%). The overwhelming majority of publications are in Chinese, reflecting a strong academic interest in Ikeda's educational philosophy within China and other Chinese-speaking regions (See Figure 3 for further details). English-language publications account for a significant portion, indicating contributions from scholars in English-speaking countries. Japanese-language articles, while fewer, point to a sustained academic engagement with Ikeda's work within Japan. A single article in Korean and other languages suggests some degree of interest in philosophy within these academic circles, though it remains limited in comparison to other languages.

***4.3 Methodologies***

The data indicates a predominance of qualitative methodologies, with 39 studies accounting for 35.8% of the total (See Table 3 for further details). This finding underscores the emphasis on exploratory and interpretative approaches that focus on subjective aspects of education, such as the moral and ethical development of students. As Liu (2011) emphasizes, “Mr. Daisaku Ikeda has repeatedly emphasized that education should focus on the harmonious and comprehensive development of people,” illustrating the qualitative depth of research in this area.

Additionally, the theoretical analysis comprises 29 studies (26.6%), suggesting a notable interest in the examination and interpretation of educational concepts about pedagogical practices and social impacts. Inukai (2012) states that the major themes in Ikeda's educational philosophy include "education for harmony" and "moral education," reflecting a theoretical inclination toward understanding how these concepts can inform broader educational practices. In contrast, the less frequently employed methodologies, such as empirical research (6 studies, 5.5%) and case studies (5 studies, 4.6%), suggest a gap in practical investigations assessing the effectiveness of Ikeda's approaches in real-world educational settings. This lack of empirical data emphasizes the potential for further research that connects theoretical frameworks with practical applications in the context of Daisaku Ikeda's educational philosophy.

***4.4 Empirical and theoretical studies***

The publications can also be analyzed into two distinct groups—empirical studies and theoretical explorations. Group A, comprising 11 empirical studies, emphasizes the practical applications of Ikeda's ideas within educational settings. These studies, which incorporate traditional methodologies such as case studies, interviews, and reflective journals, facilitate a comprehensive exploration of how Ikeda's principles are implemented and experienced in real-world contexts (Goulah, 2009; Mokuria & Wandix-White, 2020).

Conversely, Group B, comprising 98 articles, approaches Ikeda's philosophy primarily through theoretical and philosophical lenses, enabling more interpretative analyses of his core concepts and principles. By emphasizing conceptual frameworks and philosophical discourse, these studies contribute to an evolving scholarly conversation around the foundational values of Ikeda’s educational vision (McEachern, 2018; Sherman, 2016). This bifurcation reflects best practices in systematic review methodology, which emphasize the value of methodological plurality in educational research (Higgins et al., 2019; Munn et al., 2018). While Table 4 visually organizes all articles into Groups A and B, Table 5 provides a comprehensive overview of the 91 fully analyzed articles, including publication year, original and romanized author names, and English-translated titles. This table reflects the multilingual and interdisciplinary nature of the dataset and serves as the empirical foundation for the subsequent analyses.

***4.5 The Main Clusters in Human Education in Daisaku Ikeda***

The eight clusters identified are described in Figure 4. The largest cluster, *Peace, Sustainable Development, and Global Citizenship Education*, encompassed 28 works, underscoring the prominent role of global issues within Ikeda's framework. In addition, a graphic visualization, Figure 5, has been developed to analyze the clustering and temporal distribution of key concepts in Ikeda's philosophy of education. This dynamic plotting technique enhances the clarity of the data and emphasizes the temporal evolution of educational priorities within Ikeda's framework. Notably, several of these clusters, including those related to dignity of life, humanistic leadership, and affective-emotional development, speak directly to the challenges of educator fatigue, student stress, and narrow academic expectations. Ikeda’s emphasis on the emotional, ethical, and social dimensions of learning provides a counterbalance to the overemphasis on performance metrics, advocating for a more humane and value-centered educational model.

**5. Discussion**

This paper presents the first systematic review to assess the Daisaku Ikeda educational philosophy among global scholars. The concentration of 45% of the 91 studies in two clusters, "Peace, Sustainable Development, and Global Citizenship Education" and "Happiness, Well-being, and Human Revolution" (see Table 6) highlights the centrality of these themes in his work. Such focus is driven by the alignment of Ikeda's vision with global educational priorities, the balance between empirical and theoretical analyses, and the inherent interconnectedness of personal and societal transformation in his philosophy (Goulah, 2016; Goulah & Darío, 2012; Nuñez & Goulah, 2021).

Clusters 1 and 2 (in Table 6) reveal a predominant humanistic aspect of Ikeda’s philosophy. Humanism, for him, is a deeply human way of living that arises from the respect for the dignity of life. The corresponding way to make the dignity of life a reality is a theory of human revolution (*Ningen kakumei,* 人間革命, in Jap.) (Ikeda, 1996; Liu, 2010; Nuñez & Goulah, 2021). Ikeda learned “human revolution” from his mentor, Josei Toda (Shiohara, 2022). Consequently, Ikeda merged human revolution in education, which culminates with “human education” (*Ningen kyōiku,* 人間教育, in Jap.), his core concept in education. Chinese scholars articulate that HE is an “elevated standpoint” to understand the root cause of global crises.

Consequently, Ikeda’s educational praxis led him to make a profound commitment to transforming education by transforming the way individuals engage with the world (through value creation) and with themselves (in the pursuit of happiness). What he defines as "absolute happiness", for instance, is an educationally cultivated ability to "create value on a global scale" (Ikeda, 1996). The ability of absolute happiness (Kuo, Kawaguchi, et al., 2021) is practiced by a *fully human,* and “Ikeda revised and expanded the notion of Ningen kyōiku into a principle, process, and goal of becoming fully human in the truest sense (in and outside school)” (Goulah & Ito, 2012). The *fully human* is one who simultaneously enhances their well-being while expanding the circles of positive influence within society (Cornell, 2020; Goulah, 2020). Goulah explains that “for Ikeda, being human is an action, a continual process of being and becoming more ‘fully human’ through a continual process of transformation at the deep interiority of one’s life.” (Goulah, 2024). Along with this, Nunes points out the dynamism of Ikeda’s praxis as a “multidimensional cosmopolitan dialogue” (Nunes, 2021) in which the learner uses all potential by dialogue as a tool to create concentric circles of influence that revitalize themselves, their surroundings, and society.

The review suggests that the interconnection/oneness between the individual and the environment is ontologically central in Ikeda's philosophy, then neither “human revolution” nor “human education” are gradual process only, but an inner transformation that affects simultaneously the inner and outer individual’s arenas. Ikeda proposes “human revolution” as the essence of “human education,” as the concept of “human revolution” is inherently tied to the idea of simultaneity. No element occurs first. The uniqueness of his educational approach lies in the belief that new generations can learn by engaging with all elements in parallel, as mutually inclusive and epistemologically distinct.

Ikeda's perspectives, proposals, and practices [...] can be viewed as a tripartite ontological model of a process of becoming, moving from inner transformation by means of dialogue to global citizenship (Goulah & Urbain, 2013).

***5.1 Multilingual perceptions of “human education”***

The surprising prevalence of Chinese-language research highlights the substantial relevance of Ikeda's ideas within the Chinese educational context. Ikeda's emphasis on humanism, character development, student-centered learning, lifelong education, and the interplay of tradition and modernity aligns with contemporary Chinese educational aspirations.

Additionally, Ikeda’s commitment to lifelong learning complements China’s aspirations for continuous personal and professional development. Lastly, Inukai conducted a review of Ikeda in Anglophone literature (Inukai, 2021) and about Ikeda in China and Taiwan (Inukai, 2012). She suggests Ikeda has gained popularity in China and Taiwan due to similarities between Ikeda’s ideas and both Confucian values and Western ideals. Inukai suggests Ikeda has helped scholars to address perceived problems in modern Chinese education, including utilitarianism, materialism, loss of spirituality, and exam-oriented education. Chinese and Taiwanese articles, Inukai argues, present a localized view of Ikeda’s influence, emphasizing his role in educational reform and alignment with Confucian values, while Anglophone literature offers a broader perspective, highlighting his global impact, theoretical applications, and connections to Western educational traditions.

***5.2 Linguistic Commonalities and Discrepancies***

Regarding commonalities, many scholars emphasize the centrality of human development and happiness in Ikeda's educational philosophy, often conveyed through terms like "self-actualization," "human flourishing," and "value creation." Similarly, Goulah found that "becoming fully human" is central to Ikeda's praxis in education (Goulah, 2020, p.161). Respecting the dignity of each individual comes with terms like "respect for life," "human dignity," and "the belief in human potential." Another common theme is the role of dialogue and interconnectedness in Ikeda's thought. Goulah highlights how Ikeda emphasizes "mutual growth" and "the dialogic space of difference and otherness" in education (Goulah, 2020, p.164).

Despite these shared views, there are discrepancies. While most sources translate *Ningen kyōiku* as "human education," Matsumoto notes that there is no consensus on the Spanish translation, with some scholars using "educación humanística" (humanistic education) (Matsumoto, 2021, p. 107). This difference may stem from the various connotations associated with "humanistic education" in Western educational contexts. Some explicitly connect Ikeda's educational philosophy to Buddhist concepts, while others take a more secular approach. Goulah draws connections between HE and Buddhist principles like "causality and ecological interdependence" (Goulah, 2020).

***5.3 Limitations and implications for future research***

This study acknowledges limitations. First, despite extensive efforts to retrieve publications in multiple languages, the inclusion of non-English sources was limited by the availability of full-text access and reliable translations, particularly for Arabic and Korean studies. Second, the reliance on abstracts for initial thematic clustering may have led to the exclusion of deeper conceptual nuances present only in full texts. Third, while this review highlights the prevalence of qualitative approaches, the lack of standardized methodologies across studies made it difficult to compare findings systematically. Moreover, most studies focused on theoretical or philosophical discussions rather than applied, empirical analyses of educational outcomes based on Ikeda’s principles. There is a pressing need for more quantitative and mixed-method research to assess the real-world impact of Ikeda’s educational philosophy in diverse contexts. Future reviews would also benefit from including gray literature, conference proceedings, and policy documents that may not be captured in traditional academic databases.

***5.6 Practical implications***

The findings point to the essence of "human education" and offer a foundation for designing educational interventions that enhance curricula and learning environments. In practice, this involves creating curricula that prioritize humanistic values alongside academic content, developing learning environments rooted in empathy and dialogic relationships, and preparing educators to act as mentors who support students’ personal and social growth. Schools and teacher training programs could benefit from integrating Ikeda’s emphasis on the dignity of life, value creation, and global citizenship into their pedagogical practices.

**6. Conclusion**

The findings of this systematic review suggest Daisaku Ikeda's educational philosophy is anchored in eight key concepts that methodologically and epistemologically align with contemporary educational paradigms. Ikeda's "human education" integrates common educational principles like personal growth, respect for life, and collaborative learning, with unique elements rooted in Buddhist humanism, value creation, and a transformative mentor-disciple relationship. His approach is distinctive in its emphasis on fostering inner transformation and lifelong learning, aiming to create individuals who are not only knowledgeable but also compassionate, socially responsible, and capable of creating value in their lives and communities.

The multilingual analysis clarified distinct approaches scholars use to investigate Ikeda’s educational philosophy, highlighting a divide between empirical methodologies, predominantly in Western research, and more theoretical approaches, particularly evident in Chinese studies. In conclusion, this systematic review contributes to positioning Ikeda’s philosophy of education as a compelling and humanistic approach to addressing the challenges of contemporary education.

**Declaration of generative AI and AI-assisted technologies in the writing process.**During the preparation of this work, the author(s) used GPT-4o to check grammar, spelling, and references. After using this tool/service, the author(s) reviewed and edited the content as needed and take(s) full responsibility for the content of the published article.

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**Tables and figures:**



**Figure 1.** PRISMA 2020 flow diagram of study selection process. The figure summarizes the number of records identified, screened, included, and excluded at each stage of the review.



**Figure 2.** The 91 articles are separated by year of publication



**Figure 3.** The 91 articles are separated by year of publication and language. English and Chinese are predominant, and 2012 was the record of publications



**Figure 4.** The 91 articles are clustered into eight central concepts



**Figure 5.** Clustered publication timeline with language representation of 91 selected articles (2000–2023). This scatter plot was generated using Python (Matplotlib and Seaborn libraries). Each circle represents an individual article, categorized by thematic cluster (Y-axis) and year of publication (X-axis). Circle size is proportionally scaled to represent multiple publications within the same cluster and year. Colors denote the publication language, enabling cross-referencing between cluster focus, temporal trends, and linguistic distribution. The clustering was manually coded and visualized programmatically from a structured dataset built during the meta-synthesis process.

**Table 1.** *Terms, combinations, and boolean operators*

|  |  |  |
| --- | --- | --- |
| **Japanese and Chinese Terms** | **English Terms Combinations** | **Booleans Operators** |
| "池田大作" AND "教育" AND "哲学" | "Daisaku Ikeda" AND "Education" AND "Philosophy" | AND |
| "池田大作" AND "教育" AND "幸福" | "Daisaku Ikeda" AND "Education" AND "Happiness" | AND |
| "池田大作" AND "教育" AND "価値創造" | "Daisaku Ikeda" AND "Education" AND "Value Creation" | AND |
| "池田大作" AND "教育" OR "グローバルシティズンシップ" | "Daisaku Ikeda" AND "Education" OR "Global Citizenship" | AND, OR |

*Note:* Although search terms were formulated in both Japanese and Chinese to capture publications in their respective languages, the majority of the multilingual articles indexed across the selected databases included abstracts in English, regardless of whether the full text was in Portuguese, Spanish, Arabic, or Korean. As such, English-language Boolean combinations were prioritized during the search process to ensure broader retrieval of relevant results. This approach enabled the identification of non-English works through their English abstracts, which are commonly used by journals for international indexing. The dual-language search strategy (e.g., Japanese-Chinese and English) maximized the sensitivity of the systematic review while accounting for linguistic diversity across global academic publications.

**Table 2.** *Criteria for inclusion and exclusion*

|  |  |  |
| --- | --- | --- |
| **CRITERIA** | **INCLUSION** | **EXCLUSION** |
| Focus on Ikeda’s philosophy | Must explicitly engage with Ikeda’s educational philosophy, especially "human education" (Ningen kyōiku). | Studies that do not mention or reference Ikeda’s concepts. |
| Type of study | Peer-reviewed journal articles, doctoral dissertations. | Opinion pieces, editorials, book reviews, or studies lacking an empirical/theoretical foundation. |
| Language | Publications in multiple languages (e.g., English, Japanese, Portuguese, etc.). | Language is not an exclusion criterion. |
| Time frame | Published between 2000 and Nov 18, 2023. | Published before 2000 or after Nov 15, 2023. |
| Study design | Empirical research, theoretical papers, systematic reviews, qualitative studies. | Studies lacking qualitative methodologies or theoretical engagement. |
| Relevance to education | Must focus on education, pedagogy, or practices within Ikeda’s philosophy. | Non-educational themes (e.g., politics, economics) or unrelated topics. |
| Quality of publication | Published in reputable academic journals or accredited theses. | Unpublished, non-peer-reviewed, or non-academic sources. |
| Geographic region | No restrictions. | Studies lacking global relevance to Ikeda’s philosophy. |
| Database availability | Retrieved from academic databases (e.g., CiNii, JSTOR, Google Scholar). | Not found in academic databases or inaccessible for verification. |

*Note:* Table 2 presents inclusion/exclusion criteria based on PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), ensuring methodological transparency and replicability.

**Table 3.** *Clusters and concepts from all the articles*

|  |  |  |
| --- | --- | --- |
| **Educational Methodology** | **Total Studies** | **Percentage (%)** |
| Qualitative Analysis | 30 | 35.8% |
| Theoretical Analysis | 25 | 26.6% |
| Comparative Analysis | 20 | 20.2% |
| Philosophical Inquiry | 7 | 7.3% |
| Empirical Research | 5 | 5.5% |
| Case Study | 4 | 4.6% |
| Total | 91 | 100.0% |

*Note:* The table categorizes the methodological approaches identified across all included studies (n = 91).

**Table 4.** *All screened articles are organized into two groups (N=91)*

|  |  |
| --- | --- |
| **Groups** | **Publications** |
| **Group A**Empirical Studies (n=12) | (Coggins, 2021); (Emarati & Abedin, 2023); (Guajardo & Reiser, 2016); (Inukai, 2012); (Kuo, Kawaguchi, et al., 2021); (Kuo, Wood, et al., 2021); (Nagashima, 2012); (P. Sherman & Boukydis, 2023); (P. D. Sherman, 2019); (Takazawa, 2016); (Thornton-Lewis, 2015); (Charoenkul & Tomioka, 2021). |
| **Group B**Theoretical and Philosophical Explorations (n=79)  | (Terada, 2013); (Terada, 2014); (Terada, 2015); (Terada, 2016); (Terada, 2020); (Bai, 2010); (Chang, 2017); (Chen & Wang, 2009); (Cheng et al., 2009); (Guan, 2010); (Guang, 2015); (He, 2012); (Hou, 2018); (Hu, 2012A); (Hu, 2012B); (Huang, 2009); (Huang, 2012); (Jiang, 2007); (Jiang, 2008); (Jiang, 2011); (Li, 2015); (Li, 2021); (Li, 2011); (Li, 2016); (Lia & Jia, 2016); (Liu & Jia, 2013); (Liu, 2012); (Liu, 2021); (Ma, 2010); (Wang & Zhang, 2013); (Wang, 2014); (Wei, 2009); (Yuan & Wang, 2010); (Yuan, 2007); (Yuan, 2008); (Yuan, 2009); (Zeng, 2012); (Zeng, 2004); (Zhang, 2018A); (Zhang, 2013); (Zhang, 2018B); (Zhao & Peng, 2018); (Zhao, 2015); (Zhong, Yang, & Qu, 2014); (Zhu & Cui, 2012); (Zhuo, 2017); (Zu, 2014); (Bradford, 2018); (Cornell, 2020); (Gebert, 2012); (Goulah & Ito, 2012); (Goulah, 2012A); (Goulah, 2010); (Goulah, 2012B); (Goulah, 2020A); (Goulah, 2020B); (Goulah & Urbain, 2013); (Hatano, 2012); (Heffron, 2022); (Inukai, 2018); (Kuo, 2020); (Kuo & Aniezue, 2018); (Kuo & Stanley, 2022A); (Kuo & Stanley, 2022B); (Matsumoto, 2021); (Odari, 2020); (Sharma, 2011); (Sharma, 2020); (Stewart Williams, 2020); (Kim, 2019); (Mao, 2018); (Murong & Li, 2010); (Okuda, 2005); (Okuda & Wang, 2016); (Qi, 2008); (Qiao, 2007); (Shi, 2009); (Tang, 2010); (Wan, 2020). |

*Note:* From the total of 91 entries, group A consists of empirical studies that generate knowledge through observation, data collection, and analysis of educational practices related to Ikeda’s philosophy. Group B includes theoretical and philosophical explorations that develop, interpret, or critique concepts through logical reasoning and textual analysis, without relying on empirical data. Both groups maintain scholarly rigor but differ in methodological approach.

**Table 5.** *All 91 articles that were fully analyzed in this investigation*

|  |  |  |  |
| --- | --- | --- | --- |
| **Year**  | **Authors - original** | **Authors (in English)** | **Title in English** |
| 2004 | 曾峥 | (Zeng, Z.) | On Daisaku Ikeda's Modern Educational Philosophy |
| 2005 | 奥田真纪子 | (Okuda, M.) | A Review of Daisaku Ikeda's Educational Ethics Thought Theory |
| 2007 | 蒋菊; | (Jiang, J.) | A Contrast Between Daisaku Ikeda's Concept of Children's Home Education and the Ancient Chinese Concept of Ethical Home Education |
| 2007 | 乔丽媛; | (Qiao, L.) | An analysis of Daisaku Ikeda's views on children's education in fairy tales |
| 2007 | Qinglin, Yuan | (Yuan, Q.) | From 'Education for Society' to 'Society for Education': A Contrastive Exploration of Fukuzawa Yukichi's and Daisaku Ikeda's Perspectives on Education |
| 2008 | 蒋菊; | (Jiang, J.) | The Practical Significance of Daisaku Ikeda's Lifelong Education Philosophy for Teacher Professional Development |
| 2008 | 祁娟; | (Qi, J.) | Reflections on the Practice of Daisaku Ikeda's Humanistic Educational Philosophy |
| 2008 | 原青林; | (Yuan, Q.) | A Comparative Analysis of Daisaku Ikeda and John Dewey's Views on Educational Purpose |
| 2009 | 陈晓春;袁浪;赵珊; | (Chen, X.; Yuan, L.; & Zhao, S.) | Daisaku Ikeda's Multicultural Education Philosophy and Its Enlightenment for Ethnic Education in China |
| 2009 | 陈志兴;王丽荣; | (Chen, Z.; & Wang, L.) | Exploration of Daisaku Ikeda's Thought on "Education for International Understanding" in the Context of a Harmonious World |
| 2009 | 黄富峰 | (Huang, F.) | On Daisaku Ikeda's Educational Thought |
| 2009 | 石中英; | (Shi, Z.) | Philosophical Reflections on Peace Education: Insights from Mr. Daisaku Ikeda's Peace Philosophy |
| 2009 | Ming-shu, Wei | (Wei, M.) | On Daisaku Ikeda's "Global Citizen" Educational Philosophy |
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| 2010 | 拜根兴; | (Bai, G.) | Analysis of Daisaku Ikeda's Educational Philosophy for Children |
| 2010 | 官建生; | (Guan, J.) | Daisaku Ikeda's Perspective on Harmonious Reading Education |
| 2010 | 马亚南; | (Ma, Y.) | Daisaku Ikeda's "People-Centered" Educational Philosophy and Its Relevance for Youth Education |
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| 2010 | Sharma, Namrata | (Sharma, N.) | Revisiting the Concept of Dialogue in Global Citizenship Education |
| 2011 | 蒋菊; | (Jiang, J.) | Daisaku Ikeda's Human-Centered Approach to Teacher Professional Care |
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| 2013 | 寺田治史 | (Terada, O.) | Human education of Denmark and Japan (I): Learn from the talk of Ikeda and Henningsen |
| 2014 | 王丽荣; | (Wang, L.) | The Humanization Trend of Moral Education in the 21st Century: Discussing Daisaku Ikeda's Thoughts on Humanistic Moral Education |
| 2014 | 仲雯雯;杨舰;曲德林; | (Zhong, W.; Yang, J.; & Qu, D.) | Analysis of Daisaku Ikeda's View of Coordination in Environmental Education Concepts |
| 2014 | 寺田治史 | (Terada, O.) | Human Education in Denmark and Japan (II): Enlightenment through Dialogue |
| 2015 | 光姝瑜; | (Guang, S.) | On the Application of Daisaku Ikeda's "Human Revolution" Thought in Moral Education |
| 2015 | 李丹; | (Li, D.) | A Brief Discussion on How to Implement the "Student First" Educational Philosophy in Higher Education—Also Discussing Daisaku Ikeda's Humanistic Educational Thought |
| 2015 | Fe, Zhao | (Zhao, F.) | The Systematic View of Moral Education by Daisaku Ikeda and Its Implications |
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| 2016 | 李文; | (Li, W.) | Daisaku Ikeda's Moral Education Thoughts from the Perspective of Modernity |
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| 2016 | Takazawa, Mahi | (Takazawa, M.) | Exploration of Soka education principles on global citizenship: A qualitative study of U.S. K-3 Soka educators |
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| 2017 | 常娜 | (Chang, N.) | Daisaku Ikeda's Humanistic Educational Philosophy and Its Implications for Reforming School Education in China |
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| 2018 | 毛康 | (Mao, K.) | A Study on Daisaku Ikeda's Thoughts on Happiness and Moral Education |
| 2018 | 张楠; | (Zhang, N.) | The Framework of Daisaku Ikeda's Thoughts on Higher Education |
| 2018 | 张舒予 | (Zhang, S.) | Inspiration for Educational Information Communication and Technology from Educational Thought of Daisaku Ikeda |
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| 2018 | Bradford, Melissa | (Bradford, M.) | Friends in the Orchid Room: An Inquiry into Value-Creative Dialogue |
| 2018 | Inukai, Nozomi | (Inukai, N.) | Re-Thinking the Teacher-Student Relationship from a Soka Perspective |
| 2018 | Kuo, Nai-Cheng; Aniezue, Loretta | (Kuo, N.-C; & Aniezue, L.) | Exploring InTASC Standards and Principals from the Perspectives of Soka (Value-Creating) Education |
| 2019 | Sherman, Paul | (Sherman, P. D.) | The cultivation and emergence of global citizenship identity |
| 2019 | Kim, Yonghwan | (Kim, Y.) | A Study on the Cultivation of Global Citizenship in Ikeda Daisaku |
| 2020 | 万伟成 | (Wan, W.) | Deconstruction and Construction of Daisaku Ikeda's Educational Ideology System |
| 2020 | Cornell, Michael | (Cornell, M.) | Conceptual Research in Theoretical Studies: Intersections of Human Education and Curriculum |
| 2020 | Goulah, Jason | (Goulah, J.) | Human Education: Daisaku Ikeda's Philosophy and Practice of "Ningen Kyoiku" |
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| 2020 | 寺田治史 | (Terada, O.) | Human Education in Denmark and Japan (Ⅶ): Grundtvig, Ikeda, Dewey |
| 2021 | 李师瑶 | (Li, S.) | Research on Daisaku Ikeda's Humanistic Educational Thought |
| 2021 | 刘建荣 | (Liu, J.) | A Study on Daisaku Ikeda's Ethical Thought on Youth Education |
| 2021 | Charoenkul, N; Tomioka, H. | (Charoenkul, N.; Tomioka, H.) | Human value creating global citizenship: A lesson learned from soka education and international perspectives |
| 2021 | Coggins, Iain M. | (Coggins, I. M.) | Commonplace and Mirroring for Self-Reflexivity in Secondary Language Arts: A Value-Creative Approach in a Virtual Learning Space |
| 2021 | Kuo, N.-C.; Kawaguchi, T.; Yang, Y.-F. | (Kuo, N.-C.; Kawaguchi, T.; & Yang, Y.-F.) | Exploring Absolute Happiness Through Experiential Education |
| 2021 | Kuo, Nai-Cheng; Wood, Amy; Williams, Kyra | (Kuo, N.-C.; Wood, A.; & Williams, K.) | Actualizing hope and joy in K-12 Curricula through Daisaku Ikeda’s human education |
| 2021 | Matsumoto, Mitsuko | (Matsumoto, M.) | The teacher's attitude: a fundamental requirement in value-creating education |
| 2022 | Heffron, John M. | (Heffron, J. M.) | Soka Education and the Land Ethic: Educational Leadership toward the 'Creative Co-Existence of Nature and Humanity' |
| 2022 | Kuo, Nai-Cheng; Stanley, Keonna | (Kuo, N.-C.; & Stanley, K.) | Humanistic Leaders in Education: Learning from the Leaderships of Gandhi, King, And Ikeda |
| 2022 | Kuo, Nai-Cheng; Stanley, Keonna | (Kuo, N.-C.; & Stanley, K.) | Comparing Humanistic Approaches in Teacher Education |
| 2023 | Emarati, Darabi; Abedin | (Emarati, D.; & Abedin.) | Design and Validation of Value-Creating Educational Model |
| 2023 | Sherman, Paul; Boukydis, Olivia | (Sherman, P.; & Boukydis, O.) | Situating Daisaku Ikeda's Essential Elements of Global Citizenship within Contemporary Scholarship: A Qualitative Meta-Synthesis |

*Note:* Many of the articles listed were originally published in Chinese or Japanese. For clarity, the table includes both the original author names and their English or romanized versions. Titles were translated into English either from official sources or, when unavailable, through careful provisional translation by the author based on the original PDFs and publication platforms. Some articles were retrieved from Chinese academic databases and do not appear in commonly used English-language search engines; therefore, they are not included in the main reference list.

**Table 6****.** *Main clusters from all the selected articles (N=91)*

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| **Clusters** | **Focus** |
| Value Creation Human-Centered Education | Emphasizes human dignity, potential, and holistic development. |
| Dialogical Pro-Social Behavior | Uses dialogue to foster positive societal contributions. |
| Peace, Sustainable Development, and Global Citizenship | Promotes peace, sustainability, and responsible citizenship. |
| Moral and Ethical Development | Instills ethical values, character, and responsibility. |
| Lifelong Learning and Personal Growth | Encourages continuous education throughout life. |
| Student-Centered Education | Prioritizes student needs, interests, and development. |
| Teacher Development & Mentor-Disciple Relationship | Highlights mentorship and educator development. |
| Happiness, Well-being, and Human Revolution | Connects education with happiness and a meaningful life. |

*Note:* The clusters were identified through qualitative meta-synthesis and thematic coding of the 91 selected studies. Using an iterative coding process, key concepts were extracted and organized into conceptual groupings, or clusters, based on semantic similarity and thematic recurrence.

1. (1) Theoretical framework, (2) presence of “human education concepts,” (3) principles of Ikeda’s philosophy, (4) educational practices, (5) mentor characteristics, (6) mentoring functions, (7) cultural contexts, (8) impact on global citizenship, (9) research methodologies, (10) multilingual perspectives, (11) philosophical themes, and (12) language [↑](#footnote-ref-1)