Exploring Five Modes of Thinking for Qualitative Data Analysis on Ikeda Studies

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Abstract

Purpose: This article presents an overview of Freeman's (2017) five modes of thinking for qualitative data analysis (i.e., categorical, narrative, dialectical, poetic, and diagrammatical), along with concrete examples of how each mode can be applied to analyze Daisaku Ikeda's 42 peace dialogues with global leaders and scholars. The article addresses why it is essential to understand Ikeda's peace dialogues through multiple modes of thinking and what constituent dimensions of peace are exemplified in Ikeda's dialogues.

Method: The research included a qualitative data analysis, specifically a document analysis. This included finding and collecting Ikeda's published dialogues, 42 of which met the three criteria (i.e., English language availability, dialogues that cover peace-related topics, and the accuracy of their source). Self-reflexivity was used to critically examine our own limitations and beliefs regarding data collection and analysis.

Findings: The findings suggest that adopting multiple modes of thinking is advantageous in providing a more expansive perspective of the dialogues and fostering relational and creative epistemological interweaving during the data analysis process.

Implications for Research and Practice: Future research could build upon the findings of the present study by further analyzing and comparing the different modes of thinking used in the quantitative data analysis of Ikeda's dialogues on peace and beyond.

Keywords

Daisaku Ikeda, peace dialogues, qualitative data analysis, five modes of thinking

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Introduction

One person inspiring another, transcending all differences—

this is the basis of changing society at the most fundamental level.

Daisaku Ikeda

Daisaku Ikeda (1928-2023) was a prominent philosopher, peacebuilder, educator, author, and poet. He was the third president of the Soka Gakkai International (SGI) and founder of Soka (value-creating) schools and universities worldwide. He established several international institutions to promote peace, culture, and education. Ikeda was a prolific writer who published over 250 translated works. He received honorary citizenship from more than 800 cities and 409 honorary doctorates globally. He had made tenacious efforts to promote peace through dialogues, lectures, publications, peace proposals, and university speeches (Daisaku Ikeda Official Website, 2024a).

Ikeda's philosophy of Soka humanism is a new field of study that has emerged in recent years. Soka humanism, also referred to by Ikeda as "Buddhist humanism," reflects the perspective that human beings hold the capacity within themselves for positive transformation. Academic organizations such as the American Educational Research Association (AERA), DePaul University's Institute for Daisaku Ikeda Studies in Education, and the Ikeda Center for Peace, Learning, and Dialogue, to name a few, are attracting international scholars and educators to gather and exchange their research findings and clinical experiences related to Soka humanism. Research studies have also been published in referred journals to address Ikeda's philosophy, covering various aspects such as global citizenship (Goulah, 2020; Williams, 2020), value creation and value-creating education (Goulah, 2021), happiness (Kuo et al., 2020), children's literature (Kuo & Kubicki, 2022), and curriculum design (Kuo & Ramsey, 2021; Kuo et al., 2021). Although Ikeda had engaged in dialogues on peace with many global leaders, no research has used multiple modes of thinking for qualitative data analysis to analyze his peace dialogues. Given dialogue as the path to peace, exploring this area is not only beneficial for educators in Ikeda studies but also for the education field as a whole.

This article provides an overview of Freeman's (2017) five modes of thinking for qualitative data analysis, along with concrete examples of how each mode can be applied to analyze Ikeda's peace dialogues. The present study aims to answer the research question: Why is it essential to understand Ikeda's peace dialogues through multiple modes of thinking? More specifically, what are the constituent dimensions of peace exemplified in Ikeda's dialogues?

The Five Modes of Thinking for Qualitative Data Analysis

Categorical Thinking

Categorical thinking is defined as "thinking that seeks to determine what something is, or is about, and creates order to the resulting categories," which serves "a classificatory function for analysis" (Freeman, 2017, p. 7). When doing categorical thinking, Freeman (2017) emphasizes the importance of revisiting the connections between codes and categories to understand how codes are linked, along with the relationships among the categories themselves. It is noteworthy

that research findings "do not spontaneously emerge without thoughtful, methodical data analysis process taking place first" (Galman, 2013, p. 12). A thoughtful and systematic coding process will likely lead to effective and meaningful data classification.

Just like people use "buckets" to organize "objects" based on their similarities, qualitative researchers utilize "categories" to organize "data." Researchers employing "deductive buckets" assign labels to each bucket based on predetermined theory. Conversely, those utilizing "inductive buckets" group similar concepts together and then determine appropriate labels. Researchers using "abductive buckets" determine labeling based on the situation and inquiry, which is known as relationship-driven analysis. This balanced approach enables researchers to navigate between existing theories and new information. However, Brinkmann (2014) cautions that waiting for breakdowns, existential situations, estrangement, and abductive reasoning may increase the complexity of the analytical process and prolong the project's completion time.

Narrative Thinking

Narrative thinking interconnects elements, offering details and coherence to the overarching story. Researchers who use narrative thinking often connect plot elements to craft a story, similar to how people connect dots to create an image. Interestingly, even with the same dots, individuals may weave different pictures from these dots, depending on the paths their thoughts guide them to connect the dots. This indicates that narrative thinking upholds that truth is not absolute but rather interpretative. It challenges the dominant knowledge paradigms and reshapes people's views by understanding lived experiences (Clandinin & Connelly, 2000).

Interpretation, a meaning-making process, seeks to make sense of data through spoken or written language. Ricoeur (1984) argues that interpretation is relational and temporal, influenced by human relationships and time. Individuals interpret things differently from time to time and across people and situations. For instance, in Tallent et al.'s (2021) interview study, Black youths who had experienced detention criticized white supremacy in schools for failing them. However, when reflecting on their own traditions, they seemed to become self-condemned and internalize societal norms. Learning from such narratives and counternarratives is educational, informing the actions adults can take to support Black youths. It is essential to note that not all shifts in narratives or counternarratives are inherently negative. Rather than viewing narrative shifts as a problem or something that needs to be fixed, sometimes it is required to acknowledge individuals' continual connections with their evolving environments (Fabos et al., 2021).

Because narratives are a mode of thinking, researchers need to help readers understand the underlying thought process of the story rather than merely a representation of a story. Freeman (2017) argues that one unique contribution of narrative thinking is "how this mediation provides social science researchers with a way in which to theorize an interdependent relation between the particularities of human existence and the general condition of being human" (p. 37). Ontology (i.e., what we know) and epistemology (i.e., how we know what we know) are the essence of narrative research. Narratives commonly use storytelling, everyday human talk, as a tool to interpret data. While readers may already be familiar with this approach, it is worth mentioning how contextual factors, such as personality, relationships, politics, and cultures, play a role in shaping the construction of storytelling (Freeman, 2017).

Dialectical Thinking

Dialectical Thinking is a "form of relational thinking oriented toward change. It builds from categorical and narrative thinking, rejecting the aim of both to move human inquiry toward transformative action" (Freeman, 2017, p. 46). Dialectical thinking engages in dialogues to address and transform tensions or contradictions. In other words, categorical and narrative thinking only allows us to know what is already out there and how we know about it. To move from understanding the world to transforming it, researchers must obtain knowledge to investigate the essence of the world so that they can exert their creativity to intervene or interrupt an entrenched system practically. This mode of thinking allows researchers to explore "counter-stories" and rethink what might not be true in previous assumptions.

Freeman (2017) identified several key characteristics of dialectical thinking. One idea is that everything is interconnected, comprised of dynamic and intersecting parts. This interconnectedness suggests that changes result from interactions between living and nonliving organisms. Additionally, the movement of change is cyclical and continuous, working both with and against this movement to navigate its complexities. Ho (2000) argues that dialectical thinking "seeks to resolve contradictions, leading to higher levels of understanding" (p. 1065). Dialectical thinking can be carried out through two common methods – dialogue (exchanging information) and discourse (delivering information), both of which can promote logical argumentation (Freeman, 2017). Through dialogue, individuals exchange their perspectives and actively listen to better understand different viewpoints. Discourse, on the other hand, involves presenting information in a structured and persuasive manner. Both methods are essential for promoting logical argumentation and encouraging individuals to consider multiple perspectives.

Poetic Thinking

Poetic thinking emphasizes the interconnected relationships among thoughts, bodies, and feelings. It "is not about art per se, but about unleashing our perceptual, aesthetical capacities for sensual knowing" (Freeman, 2017, p. 72). It encompasses felt experience, immersing ourselves in the sensuous flow as experiencing beings. This shift moves us "from an epistemological and representational form of knowing to an ontological one" (Freeman, 2017, p. 72). Poetic inquiry, an arts-based methodology, encourages creativity and deep engagement with qualitative data, viewing arts and poetry as vital ways to express and learn. It fosters imaginative and creative expressions, particularly for something hard to reach, feel, or express (Brown et al., 2021).

Poetic thinking is grounded in the belief that understanding qualitative data goes beyond just interpreting text. It involves experiencing and applying it within the meaningful relationships that shape one's world. By employing poetic thinking, we can move beyond a purely cognitive understanding of data and engage with it in a vivid, heartfelt, and profound way. This mode of thinking involves applying our felt experience to gain a richer and deeper understanding of the world around us.

Diagrammatical Thinking

Diagrammatic thinking encourages researchers to view different theories and contradictory stories as "part of overlapping but potentially different topologies" (Freeman, 2017, p. 97). Ko and Bal (2019) use the tree-like, rhizomatic metaphor to help researchers understand "the generative interconnectedness of individuals and their context within diverse goals, histories, and practices in collective activity systems" (p. 5). In essence, diagrammatical thinking raises awareness of plausible binaries, encouraging researchers to see connections without a centralizing taproot of the data. Blurring boundaries between seemingly contradictory data or theories can lead to transformative work, opening possibilities for adaptive and innovative transformation, which Deleuze and Guattari (1987) refer to the rhizomatic design of research as nomadism. Ko and Bal (2019) suggest that "like a nomad constantly moving to find a new land of possibility, rhizomatic design galvanizes local stakeholders to become generative nomads, capable of drawing lines of flight away from the normative ideology deeply embedded in the tree-like system" (p. 16). Recognizing diffractive connections gives hope that each person is an agent in their context, capable of acting for the betterment without compromising their earnest view of life. According to Freeman (2017), diagrammatical thinking encourages thinking altogether; that is, the world does not preexist the research, so it is not about creating new paths within reality but about world-making itself. The act of research itself is about making sense or constructing the meaning of the world.

In summary, *categorical thinking* simplifies data by grouping objects based on defining attributes, allowing for easy identification and comparison. *Narrative thinking* connects themes into coherent stories, sees interconnectedness and rich variations of human experience-making, values practical domains of human action, and expands individual experiences to a broader community. *Dialectical thinking* uncovers tensions in humans and society, promotes a deeper understanding of complexities, and puts the theory into action for change. *Poetical thinking* explores life experiences, goes beyond conventional meaning, expands the imagination, and envisions the unthought-of. *Diagrammatical thinking* reconceptualizes human and non-human interactions as transversal forces without predetermined aims, disrupting established thinking and engineering new articulations of the encounters between diverse data and theories (Freeman, 2017).

Methods

Data Collection

Ikeda's peace dialogues with global leaders and scholars are the primary data source for this study. To set boundaries for the data and ensure its accessibility and relevance, we have selected Ikeda's published dialogue books based on three criteria. Firstly, the books are available in English, enabling researchers to review and duplicate the study. Secondly, the dialogues cover peace-related topics, which align with the purpose of the study. Lastly, the books are listed on the Daisaku Ikeda Official Website at https://www.daisakuikeda.org/sub/resources/records/dialog.html to ensure their accuracy. Of all Ikeda's published dialogues, 42 met the criteria.

Data Analysis

Document analysis is utilized in the present study. Document analysis refers to using and analyzing permanent products (i.e., Ikeda's peace dialogue books). Bowen (2009) defines document analysis as "a systematic procedure for reviewing or evaluating printed and electronic documents. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge." (p. 27). Merriam and Tisdell (2016) state that documents as data include "a wide range of written, visual, digital, and physical materials relevant to the study…" (pp. 162-163). For the present study, documents as data included Ikeda's peace dialogue books as well as Freeman's book on the five modes of thinking in order to collect data towards our research question and better understand the multiple ways that Ikeda's peace dialogues can be analyzed and interpreted. The benefits of using document analysis include efficient collection, cost-effectiveness, availability, lack of obtrusiveness and reactivity, stability, exactness, and coverage (Merriam & Tisdell, 2016). It also raises fewer ethical concerns compared with other qualitative methods like interviews and observations. Documents are situated products, so their functions may change depending on the context. Therefore, it is essential to analyze documents in context (Prior, 2003). Furthermore, analyzing data from different perspectives enables a more comprehensive and nuanced interpretation. In this study, we used a research design that focused on Ikeda's peace dialogues, applying the five modes of thinking for qualitative data analysis as described by Freeman (2017).

Subjectivity Statement/Reflexivity

Our language ability and research preference have influenced our selection of Ikeda's dialogues. Since we cannot read the original Japanese versions, we have had to rely on translated versions in English. This means that our research does not include all of Ikeda's dialogues. However, we believe that the 42 dialogues provide representative data for addressing our research question. Additionally, our research preference for peace has led us to focus only on Ikeda's dialogues on peace rather than other equally important topics like self-development, well-being, relationships, ethics, religion, climate change, or leadership.

Regarding the validity of our study, since these dialogues are publicly accessible, other researchers can easily examine them. To increase the trustworthiness of our work, we have incorporated several ways, such as transparency and data interrogation (Dahal, 2023; Galman, 2013; Li & Ross, 2021; Preissle, 2008). Furthermore, we recognize how societal expectations and existing theories may shape our interpretations of Ikeda's peace dialogues. Therefore, we utilize "self-reflexivity" and "analysis as theorizing" to monitor our data analysis process and maintain an open mind as we explore Ikeda's profound work.

Findings

The following findings provide an overview of the potential benefits of engaging in Ikeda's dialogues using various modes of thinking: categorical, narrative, dialectical, poetic, and diagrammatical.

Categorical Thinking

The deductive approach is a theory-based, top-down data analysis approach that uses existing theories to generate categories for predicting, confirming, or disconfirming the data (Ashworth et al., 2019; Brinkmann, 2014; de Farias et al., 2021). In the present study, the theory that guides our research on Ikeda's dialogues is his Soka (value-creating) humanism, which views humanity as a key and fundamental principle for world peace. The assumptions rooted in Soka humanism include: 1) each person possesses the inherent dignity to live; 2) the changes in a single individual will change the destiny of all humankind; 3) globalization increases our awareness of interconnected lives; 4) humanity can be fostered through education and dialogue; and 5) all actions and decisions must be made based on their impact on human lives (Daisaku Ikeda Official Website, 2024b).

Drawing upon the tenets of the theory, we turn this list into five categories for analyzing Ikeda's dialogues on peace: inherent dignity, human revolution, global citizenship, education and dialogue, and sustainable development. The inclusion criteria for each category are: 1) human dignity: the fundamental concepts encompass dignity, ethics, justice, human rights, and nonviolence; 2) human revolution: integral concepts comprise life purpose, value creation, inner power, and transformation from within; 3) global citizenship: the interconnectedness and interdependence of all life, cultural competence, coexistence, compassion, and a sense of responsibility; 4) education and dialogue: human education, peace education, mutual growth, and dialogue for peace; and 5) sustainable development: humanitarian competition, leaders as peacemakers, dedication to good, and nurturing youth. Table 1 shows an overview of the deductive categories along with their corresponding inclusion criteria.

Table 1

*An Overview of the Deductive Categories, Definition, and Inclusion Criteria*

Deductive Category	Human Dignity	Human Revolution	Global Citizenship	Education and Dialogue	Sustainable Development
Definition	Each person possesses the inherent dignity to live.	The changes in a single individual will change the destiny of a nation and all humankind.	Globalization increases our awareness of our existence in a broader world community.	Humanity is fostered through education and dialogue.	All actions and decisions must be based on their impact on human lives.
Inclusion Criteria	-dignity -ethics -justice -human rights -nonviolence	-life purpose -value creation -inner power -the transformation from within	-interconnectedness and interdependence of all life -cultural competence -coexistence -compassion -a sense of responsibility	-human education -peace education -mutual growth -dialogue for peace	-humanitarian competition -leaders as peacemakers -dedication to good -nurturing youth

In contrast, the inductive approach is a data-based, bottom-up approach that delves into the data to identify categories for addressing the research question (Ashworth et al., 2019; Brinkmann, 2014; de Farias et al., 2021). We start with an open coding process to see what makes sense analytically. We read through Ikeda's dialogue books to explore how peace is discussed in their dialogues. When reviewing Ikeda's dialogue books, we write memos in the margins. Memo writing is an analytical strategy that facilitates researchers to extract meaning from the data,

maintain momentum, and make comments on the data (Birks et al., 2008). Then, we develop categories to cluster the codes. Figure 1 illustrates the codes and their associated inductive categories.

Figure 1

The Codes and Their Inductive Categories
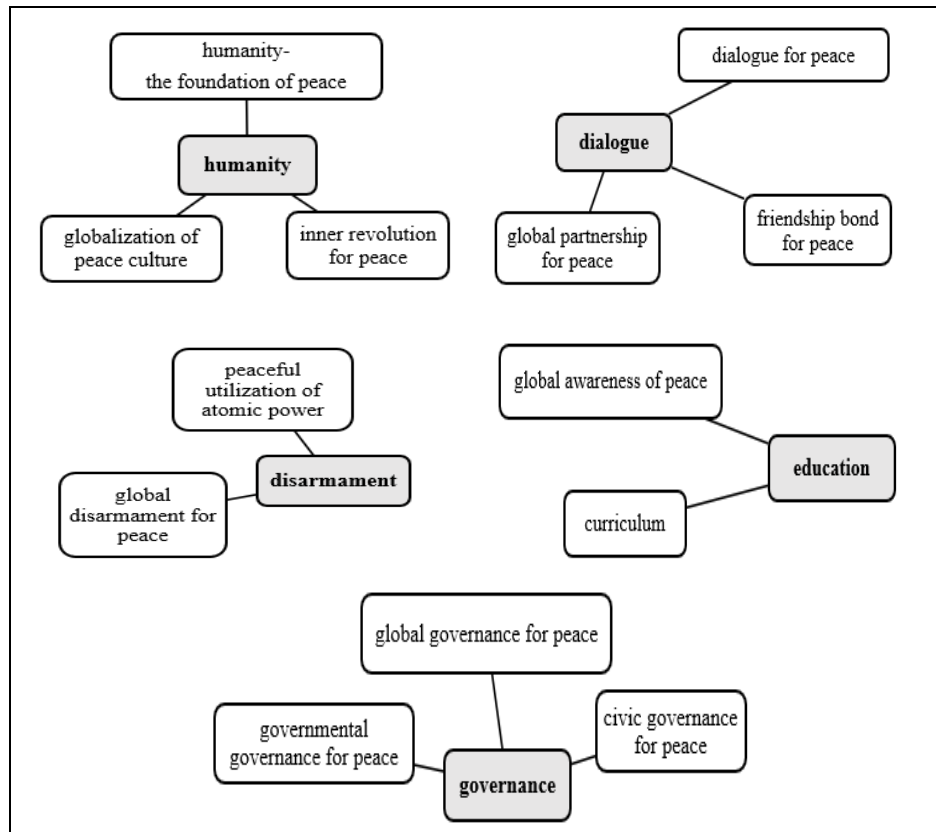
While using the inductive approach is time-consuming in analyzing Ikeda's peace dialogues, it increases our sensitivity to the data. This involves meticulously examining the dialogues, analyzing them line by line, and jotting down memos as we progress. As Sipe and Ghiso (2004) state, "Building conceptual categories is an intellectual challenge that demands all the creative energies researchers can bring to the task; it is not a dull and mechanical exercise at any point. If it becomes so, then something is probably very wrong" (p. 482). We keep this quote in mind when coding data, so whenever we feel stressed or overwhelmed by data analysis, we know it signals a need for adjustments or revisions in our data analysis.

To improve the practicality of using the inductive approach, we first focus on indicators such as book titles, prefaces, chapters, and the index to pinpoint discussions on peace in the dialogues. Instead of reading each dialogue book entirely, these indicators serve as multiple filters to ensure comprehensive coverage while excluding sections unrelated to peace. In this open coding process, we categorize data without being constrained by any predetermined theory.

Narrative Thinking

In Ikeda's peace dialogues with global leaders, the central themes explored in categorical thinking above include reviving humanity, respecting human dignity, promoting global citizenship, fostering a sustainable society, and cultivating friendship through dialogue. We develop a narrative based on these themes in the following:

> Ikeda and his interlocutors encourage people to start from where they are and from the person in front of them to create a better world. They believe the ripple effect of a single person's human revolution will impact lives on a larger scale. Because Ikeda and his interlocutors have experienced the firsthand impacts of childhood wars, they recognize the importance of disarmament in respecting human dignity. To ensure disarmament, they advocate for promoting global citizenship to govern local, national, and international security measures. Moreover, they stress the importance of education and dialogue in raising capable people, especially youths, and fostering friendships to sustain the efforts for peace.

The relationship between ontology (what we know) and epistemology (how we know what we know) lies at the heart of narrative thinking. Researchers utilize narrative thinking to create stories that help make sense of complex meanings. The above narrative not only enhances understanding but also serves as a valuable resource for individuals interested in exploring Ikeda's work, especially for those who may not know where to start. By weaving together the key themes and recounting the story behind Ikeda's peace dialogues, we are able to appreciate the resolute perseverance that Ikeda demonstrated through his sincere dialogues. This narrative enables us to perceive the interplay between the dialogues, Ikeda, his interlocutors, and ourselves. This is an ongoing process and we still need to keep building the inductive codes with categorical thinking until these codes connect into a coherent narrative or grounded theory.

Dialectical Thinking

Dialectical thinking encourages researchers to approach information from multiple aspects and reconsider their perspectives in light of new information, prompting them to take transformative actions (Freeman, 2017). As Freeman suggests, engaging in dialogues that explore differences would foster dialectical thinking in studies on Ikeda's peace dialogues. Instead of simply asking why peace is important, researchers employing dialectical thinking would inquire into the reasons why peace is challenging to achieve. For example, what are the tensions evoked by global leaders in their attempts to implement peace? What interests prevent the fulfillment of peace dialogues?

Dialectical thinking allows researchers to promote peace by understanding the tensions within individuals and society. It encourages a deeper understanding of complexities and helps translate theoretical concepts into actionable change. A notable example of this is Ikeda's dialogue, "Choose Peace," which was published in collaboration with Johan Galtung (1930-2024), a Norwegian sociologist known as the father of peace studies. Both Ikeda and Galtung lived through World War II and carried painful childhood memories, but they transformed their personal tragedies into a commitment to global peace. Their dialogues address global issues and emphasize the importance of compassion and love to foster connections and nonviolence. Their exchanges not only draw inspiration from each other but also encourage a wider audience, expanding the possibilities for action on a global scale.

Poetic Thinking

According to the Ikeda Center (2024), the concept of the poetic heart or spirit is one of Ikeda's most original contributions to the philosophy of peacebuilding. In his message to the center in 2009, Ikeda described the poetic mind as one that "fuses the pulse of the human heart with the rhythm of nature and the universe," which he considers the "source of human imagination and creativity" (Ikeda Center, 2024). Ikeda firmly believes that fostering dialogue and education is essential for bringing people together and revitalizing our shared humanity. Throughout his life, he dedicated himself to engaging in peace dialogues with global leaders across fields. To honor Ikeda's contributions to world peace, we have composed a poem to express our profound gratitude and convey the purpose of our research on his peace dialogues.

<div align="center">

Peace

a desire in everyone's heart

is not something far apart.

This desire leads us to

compassionate dialogue,

shining brightly as the sun of hope.

On the eternal journey of

mentor and disciple,

we continue sharing

our great mentor's life.

Taking his dialogue

to the next level

for peace and happiness to prevail.

</div>

Before developing our poetic thinking, we often prioritized extracting messages from Ikeda's dialogues, overlooking the deeper sentiments embedded in his poems. Through exploring Ikeda's poetry and composing our own, we have come to appreciate the powerful imagery that his poems can evoke. We also tap into a deeper understanding of how peace became his life's noble responsibility and mission. We feel the emotions and the profound love that Ikeda seeks to communicate through his dialogues.

Diagrammatical Thinking

Ikeda's peace dialogues can be meaningfully examined using hermeneutics (i.e., the study of interpretation) within the context of diagrammatical thinking. For instance, the two philosophical perspectives of German philosopher Hans-Georg Gadamer (1900-2002) and Japanese philosopher Daisaku Ikeda (1928-2023), one rooted in hermeneutics and the other in Soka humanism, have common ground in their views on human lives, but they also have distinct emphases. By employing diagrammatical thinking, it is possible to discern and appreciate their interconnectedness more clearly. Here are the quotes associated with their work.

> The understanding and interpretation of texts is not merely a concern of science, but obviously belongs to human experience of the world in general.

Godamer (1960), p. xx

Being born human does not make one a human being. Don't we really only become human when we make tenacious effort to live as human beings?

Ikeda (2022), pp. 139-140

The distinction between the two quotes lies in Gadamer's emphasis on the practical nature of human perception, the role of language and mediation in shaping understanding, and the application of understanding as the soul of the hermeneutic experience. On the other hand, Ikeda's philosophy focuses on human beings' inherent dignity, positive transformation, and the value of everyday actions and interactions in effecting changes. Despite these differences, both quotes share similarities regarding human agency (the intra-action; the ability to act and effect changes), the practical aspects of human existence, and individuals' transformative capacity. Both Gadamer and Ikeda highlight the central role of human experience and its potential for positive impact on a global scale. Recognizing this interconnectedness inspires us to become better researchers and practitioners of Ikeda studies. We value the philosophical viewpoints of both Gadamer and Ikeda, as we recognize their mutual yet unique dedication to enhancing human existence through philosophical hermeneutics and human revolution.

Discussion

This article provides an overview of our analysis of Ikeda's peace dialogues through different modes of thinking for qualitative data analysis. We specifically focus on identifying the core aspects of peace within his dialogues. Figure 2 illustrates our thought process in constructing arguments for using multiple modes of thinking in the analysis of Ikeda's peace dialogues.

Figure 2

Building Arguments for the Present Study
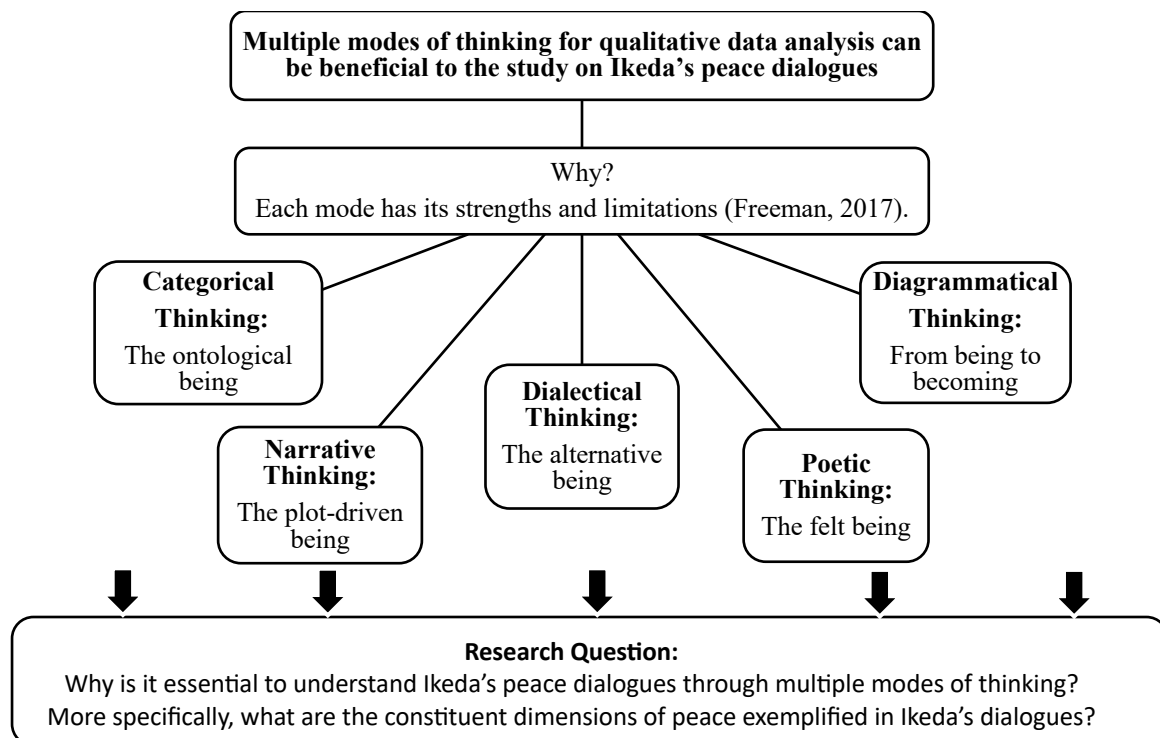
Different modes of thinking for qualitative data analysis are grounded in different philosophical perspectives and subjectivity. By employing multiple modes of thinking, researchers and practitioners in the field of Ikeda studies can consider various aspects of his peace dialogues and effectively utilize the strengths of each approach. This can prevent overlooking diverse aspects of the data. Moreover, the different modes of thinking foster discussions among individuals with diverse perspectives on analyzing Ikeda's dialogues. This article includes the applications of each mode of thinking, which provides researchers with different approaches to analyzing Ikeda's peace dialogues.

Categorical Thinking. The deductive approach is practical in analyzing Ikeda's peace dialogues, allowing for a better understanding of the main themes covered in the dialogues. However, the approach has its limitations as being prone to pre-determined categories, so the inductive approach is also used to enhance the breadth and depth of data analysis. Both approaches complemented each other, and the evidence drawn from both codes suggests that no outlier data emerged from these dialogues. The human-to-human rapport underlying Ikeda's dialogues with interlocutors may explain why similar perspectives are evoked among them, as Freire (1993) argues that genuine dialogue flourishes when individuals possess a profound love for the world and each other.

Narrative thinking. Freeman (2017) describes that this mode of thinking enables research to move beyond theories and methodologies and focus on connecting the "plots" identified in the data to form a story. Narratives allow researchers to capture the richness and complexity of human experience within social and cultural contexts. Using narrative thinking, we can see how all the themes discussed in Ikeda's peace dialogues are interconnected. Given that individuals' social and cultural contexts influence the connections between themes, different researchers studying Ikeda's philosophy may establish varying connections between the same themes, ultimately resulting in various interpretations of his peace dialogues.

Dialectical Thinking. The dialectical thinking approach encourages researchers to challenge dominant thought by examining issues from a different perspective. For instance, when analyzing Ikeda's peace dialogues, researchers could add an alternative perspective by exploring the tensions evoked by global leaders in their attempts to implement peace. They could also consider the interests that prevent the fulfillment of peace dialogues, aiming to understand the counter forces that prevent peace from happening.

Poetic Thinking. Poetic thinking is rooted in the philosophical foundation of hermeneutics. Hermeneutics reveals the essence of lived experience and constructs meaning that inspires the imagination and resonates with people's emotions (Green et al., 2021). Through this co-constructed process of knowledge, we do not just interpret Ikeda's peace dialogues but gain a deeper understanding of ourselves as researchers and the context in which we conduct the work. This approach allows us to feel Ikeda's emotions of fighting for peace, which is often overlooked in traditional research methods focusing solely on presenting facts.

Diagrammatical thinking. According to Freeman (2017), this mode of thinking involves using diffractive analyses to encourage experimentation rather than relying on a specific method. Instead of viewing different theories as dichotomous and separate, researchers use these distinct but overlapping features to effect a change. Analogously, knowledge consumers (learners) and knowledge creators (researchers/practitioners) have distinct yet constitutive roles. Researchers and practitioners who cease to learn will not generate groundbreaking work, and learners who

fail to apply their knowledge will not bring about meaningful change. This mode of thinking guides researchers in Ikeda studies to see how their work can change the world and how they are changed by the world through agency (the intra-actions).

Implications for Future Research

Our article does not suggest or advocate for any particular mode of thinking but instead engages Ikeda studies researchers in exploring and identifying their stance through the applications of different modes of thinking. As Freeman states, "Understanding the variety of modes of thinking for qualitative analysis is intended to support a deeper attention to analytic decision-making" (Freeman, 2017, p. xiv). While it is not feasible to fully explore the depth of Ikeda's peace dialogues in a single research study, this article provides a starting point for researchers interested in Ikeda studies to understand the different dimensions of peace exemplified by utilizing various modes of thinking for qualitative data analysis. The findings of the present study provide a basis for future research that may expand upon these results. Researchers can gain deeper insights and inform real-world applications by continue exploring the different modes of thinking used in the quantitative analysis of Ikeda's dialogues. While the results of this study offer some direction, we recognize that there is much more to discover in Ikeda's dialogues on peace and beyond. We hope this article gives some ideas to researchers who are passionate about Ikeda's dialogues to explore the areas that have not yet been fully studied.

Conclusion

We have found that using multiple modes of thinking for qualitative data analysis has been very beneficial by encouraging researchers to step out of their comfort zone, think more creatively, and see the data from multiple perspectives. While some modes may pose greater analytical challenges than others, the results provide a broader view of Ikeda's peace dialogues. This has not only enhanced researchers' ability to think critically and creatively in their academic pursuits, but has also deepened their admiration for Ikeda and his interlocutors, who demonstrate that ordinary people take action as change agents for world peace. As Alvarez-Hernandez and Flint (2023) argue, writing on research studies is not an individualistic process. It is "a relational and creative epistemological weaving of thoughts and embodiments constructed by researchers and their interactions with mentors and instructors, participants, and theoretical proponents" (p. 407). Research is a continuous process of connecting, understanding, and intricately weaving all the aspects involved. Initially, we relied on familiar methods to understand Ikeda's work, which limited our perspective to only one side of his peace dialogues. It is this process of *being* and *becoming* an academic, which the five modes of thinking offer, that leads us to deeply connect to Ikeda's dialogues and promote new thinking to one another built upon his work.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The authors declared that this study has received no financial support.

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