

TITLE: Learning From Peace Makers

OVERVIEW: Students examine The Dalai Lama as a Nobel Laureate and compare / contrast his contributions to the world with the contributions of other Nobel Laureates.

SUBJECT AREA / GRADE LEVEL: Civics and Government 7 / 12

STATE CONTENT STANDARDS / BENCHMARKS:

- Identify, research, and clarify an event, issue, problem or phenomenon of significance to society.
- Gather, use, and evaluate researched information to support analysis and conclusions.

OBJECTIVES: The student will demonstrate the ability to...

- know and understand The Dalai Lama as an advocate for peace.
- research and report the contributions of others who are recognized as advocates for peace, such as those attending the Peace Conference in Portland: Aldolfo Perez Esquivel, Robert Musil, William Schulz, Betty Williams, and Helen Caldicott.
- compare and contrast the contributions of several Nobel Laureates with The Dalai Lama.

MATERIALS:

- Copies of biographical statements of The Dalai Lama.
- List of Nobel Peace Prize winners.
- Copy of The Dalai Lama's acceptance speech for the Nobel Peace Prize.
- Bulletin board for display.

PRESENTATION STEPS:

- 1) Students read one of the brief biographies of The Dalai Lama, including his Five Point Plan for Peace in Tibet, and his acceptance speech for receiving the Nobel Prize for Peace.
- 2) Follow with a class discussion regarding the biography and / or the text of the acceptance speech.
- 3) Distribute and examine the list of Nobel Peace Prize winners.
- 4) Individually, or in cooperative groups, select one of the Nobel Laureates (give special consideration to those coming to the Portland Peace Conference). Research and prepare to report to the class who the person was and why he / she / they won the Nobel Prize. Visual aids could be prepared for a bulletin board display.
- 5) Reports to the class.
- 6) Discuss common themes or patterns of award winners. Ask students to identify any unique situations or circumstances encountered by any of the award winners.

ASSESSMENT: Select one of the Nobel Peace Prize winners you have learned about in this lesson. Visualize yourself as the person to introduce the winner at the Nobel Prize award ceremony. Remember that this is a dignified event. You will want to remark on the contributions made by your award winner as well as personal attributes. Write your introduction speech for your selected Prize winner.

ADAPTATIONS: Students can prepare a list of reasons why The Dalai Lama won the Nobel Peace Prize.

EXTENSIONS: Examine current events of the world and propose who should win the next Nobel Prize for Peace. Explain why you would support this individual.

A BIOGRAPHY OF HIS HOLINESS, THE DALAI LAMA

His Holiness the 14th Dalai Lama, Tenzin Gyatso, is the spiritual and temporal leader of the Tibetan people. He was born Lhamo Dhondrub on July 6, 1935, in a small village called Taktser in northeastern Tibet. Born to a peasant family, His Holiness was recognized at the age of two, in accordance with Tibetan tradition, as the reincarnation of his predecessor the 13th Dalai Lama, and thus an incarnation of Avalokitesvara, the Bodhisattva of compassion.

A Bodhisattva is one who is on a path to enlightenment or Buddhahood, which can stretch out over millions of lifetimes. Buddhahood is a full awakening to the true nature of the self and reality, a state of perfection beyond suffering and death.

The Dalai Lamas are the manifestations of the Bodhisattva of Compassion, who chose to reincarnate to serve the people. Lhamo Dhondrub was, as Dalai Lama, renamed Gyalwa Rinpoche, meaning Holy Presence.

Education in Tibet

He began his education at the age of six and completed the Geshe Lharampa Degree (Doctorate of Buddhist Philosophy) when he was 25. At 24, he took the preliminary examinations at each of the three monastic universities: Drepung, Sera, and Ganden. The final examination was conducted in the Jokhang, Lhasa, during the annual Monlam Festival of Prayer, held in the first month of every year. In the morning he was examined by 30 scholars on logic. In the afternoon, he debated with 15 scholars on the subject of the Middle Path, and in the evening 35 scholars tested his knowledge of the canon of monastic discipline and the study of metaphysics. His Holiness passed the examination with honors, conducted before 20,000 monk scholars. All the examinations were conducted in

the format of oral debate.

In addition to the Buddhist subjects, he studied English, science, geography, mathematics, and mechanics. The Dalai Lama has always been interested in how things work.

Leadership Responsibilities

In 1950, at 15, His Holiness was called upon to assume full political power (Head of the State and Government) when Tibet was threatened by the might of China. In 1954 he went to Peking to talk peace with Mao Tse-tung and other Chinese leaders including Chou En-lai and Deng Xiaoping. In 1956, while visiting India to attend the 2500th Buddha Jayanti Anniversary, he had a series of meetings with Prime Minister Nehru and Premier Chou about deteriorating conditions in Tibet.

His efforts to bring about a peaceful solution to Sino-Tibetan conflict were thwarted by Peking's policy in Eastern Tibet that ignited a popular uprising and resistance. This resistance movement spread to other parts of the country and on March 10, 1959, the capital of Tibet, Lhasa, exploded with the largest demonstration ever calling on China to leave Tibet and reaffirming Tibet's independence.

Subsequently, escaping at night and in disguise, His Holiness crossed into India where he was given political asylum. Some 87,000 Tibetan refugees at the time managed to follow His Holiness into exile. Today there are more than 120,000 Tibetan refugees in exile.

Since 1960 he has resided in Dharamsala, India, aptly known as "Little Lhasa," the seat of the Tibetan Government-in-exile.

In the early years of exile, His Holiness appealed to the United Nations on the question of Tibet, resulting in three resolutions adopted by the General Assembly in 1959, 1961, and 1965, calling on China to respect the human rights of Tibetans and their desire for self-determination.

With the newly constituted Tibetan Government-in-exile, His Holiness saw that his immediate and urgent task was to save the Tibetan exiles and their culture. He founded 53 large-scale agricultural settlements for the refugees to live on. As an economic base developed, he oversaw the creation of an autonomous Tibetan school system to raise refugee children with full knowledge of their language, history, religion and culture. He founded several cultural institutes to preserve 2,000 years of Tibet's higher arts and sciences and helped reestablish more than 200 monasteries to keep alive the vast corpus of Buddhist teachings, the essence of the Tibetan spirit. Today, over 20,000 students are being educated in 87 schools.

In 1963, His Holiness promulgated a democratic constitution, based on Buddhist principles and the Universal Declaration of Human Rights, as a model for a future free Tibet. Since then, His Holiness has been the most vigorous advocate for the refugee's own democratic experiment, while consistently reaffirming his desire not to hold political office once Tibet's liberty is regained. In light of the holocaust suffered under the past 40 years of Chinese rule in Tibet - including the death of 1.2 million Tibetans, the destruction of 6,254 monasteries and the complete elimination of the traditional society - His Holiness' efforts to conserve and modernize Tibetan culture have placed him, in the view of all Tibetans, among the greatest and most beloved leaders in their nation's history.

His Holiness continues to present new initiatives to resolve the Tibetan issue. At the Congressional Human Rights Caucus in 1987 he proposed a Five-Point Peace Plan as a first step toward resolving the future status of Tibet. This plan calls for the designation of Tibet as a zone of peace, an end to the massive transfer of the Chinese into Tibet, restoration of fundamental human rights and democratic freedoms, and the abandonment of China's use of Tibet for nuclear weapon production and the dumping of nuclear waste, as well as urging "earnest negotiations" on the future of Tibet and relations between the Tibetan and Chinese peoples.

In Strasbourg, France, on June 15, 1988, he elaborated on this Five-Point Peace Plan and proposed the creation of a self-governing democratic Tibet, "in association with the People's Republic of China." In his address, the Dalai Lama said that this represented, "the most realistic means by which to re-establish Tibet's separate identity and restore the fundamental rights of the Tibetan people while accommodating China's own interests." His Holiness emphasized that, "whatever the outcome of the negotiations with the Chinese may be, the Tibetan people themselves must be the ultimate deciding authority."

Contact with East & West

Beginning in 1967, His Holiness initiated a series of journeys which, to date, have taken him to some 41 nations. President Vaclav Havel invited His Holiness to Czechoslovakia February 2-6, 1990. President Havel and His Holiness issued a joint statement in which they urged "all politicians to rid themselves of the restrictions of particular private or group interests and to lead their minds by their conscience and their feeling and responsibility for truth and justice." In meetings with political, religious, cultural and business leaders, as well as before large audiences in universities, churches and town halls, he has spoken of his belief in the oneness of the human family and the need for each individual to develop a sense of universal responsibility: love, compassion and kindness.

His Holiness has said, "We are living today in a very interdependent world. One nation's problems can no longer be solved by itself. Without a sense of universal responsibility, our very survival is in danger. Basically, universal responsibility is

feeling for other people's suffering just as we feel for our own. I have, therefore, always believed in the need for better understanding, closer cooperation and greater respect among the various nations of the world. Besides, I feel that love and compassion are the moral fabric of world peace."

His Holiness met with the late Pope Paul VI at the Vatican in 1973, and with His Holiness Pope John Paul II in 1980, 1982, 1986, and 1988. At a press conference in Rome, His Holiness the Dalai Lama outlined his hopes for the meeting with John Paul II: "We live in a period of great crisis, a period of troubling world developments. It is not possible to find peace in the soul without security and harmony between peoples. For this reason, I look forward with faith and hope to my meeting with the Holy Father, to an exchange of ideas and feelings, and to his suggestions, so as to open the door to a progressive pacification between peoples."

His Holiness met several times with the Archbishop of Canterbury, Dr. Robert Runcie, and with other leaders of the Anglican Church in London. He also met with leaders of the Roman Catholic and Jewish communities and spoke at an interfaith service held in his honor by the World Congress of Faith. His talk focused on the commonality of faiths and the need for unity among different religions: "I always believe that it is much better to have a variety of religions, a variety of philosophies, rather than one single religion or philosophy. This is necessary because of the different mental dispositions of each human being. Each religion has certain unique ideas or techniques, and learning about them can only enrich one's own faith."

Recognition & Awards

Since his first visit to the west in the early 1970s, His Holiness' reputation as a scholar and man of peace has grown steadily. In recent years, a number of western universities and institutions have conferred Peace Awards and honorary Doctorate Degrees upon His Holiness in recognition of his distinguished writings in Buddhist philosophy and of his distinguished leadership in the service of freedom and peace. One such Doctorate was conferred by Seattle University, Washington. The following extract from the University's citation reflects a widely held view of His Holiness's stature: "In the realm of mind and spirit, you have distinguished yourself in the rigorous academic tradition of the Buddhist universities, earning the Doctor's degree with the highest honors at the age of 25. In the midst of governmental and diplomatic affairs you nonetheless found time to teach and record in writing your keen insights in philosophy and the meaning of the contemplative life in the modern world. Your books represent a significant contribution not only to the vast body of Buddhist literature, but to the ecumenical dialogue of the great religions of the world. Your own dedication to the contemplative life of the Buddhist monk has won the admiration and awe not only of Buddhists, but of Christian contemplatives as well, including the contemplative monk Thomas Merton, whose friendship and conversation with you were

mutually cherished."

In recognition for His Holiness's work for individual and world peace, he has received numerous awards such as The Ramon Magsaysay, Manila, the Philippines; Peace Medal, Asian Buddhist Council for Peace, Ulan Bator, Mongolia; the Lincoln Award, Research Institute of America; the Albert Schweitzer Humanitarian Award, the Human Behavioral Foundation, New York; the Bi-Annual Award of the Foundation for Freedom and Human Rights, Bern, Switzerland; the Dr. Leopold Lucas Prize, the University of Tübingen, Germany; Raoul Wallenberg Congressional Human Rights Award, New York; Humanitarian Award, World Management Congress, New York, and a Human Rights Award, Paris, France.

In presenting the Raoul Wallenberg Congressional Human Rights Award, Congressman Tom Lantos, Democrat-California, said, "His Holiness the Dalai Lama's courageous struggle has distinguished him as a leading proponent of human rights and world peace. His ongoing efforts to end the suffering of the Tibetan people through peaceful negotiations and reconciliation have required enormous courage and sacrifice."

The 1989 Nobel Peace Prize

The Norwegian Nobel Committee's decision to award the 1989 Peace Prize to His Holiness the Dalai Lama won worldwide praise and applause with exception of China. In its citation, "the committee wants to emphasize the fact that the Dalai Lama in his struggle for the liberation of Tibet consistently has opposed the use of violence. He has instead advocated peaceful solutions based upon tolerance and mutual respect in order to preserve the historical and cultural heritage of his people."

"The Dalai Lama has developed his philosophy of peace from a great reverence for all things living and upon the concept of universal responsibility embracing all mankind as well as nature.

"In the opinion of the Committee, the Dalai Lama has come forward with constructive and forward-looking proposals for the solution of international conflicts, human rights issues and global environmental problems."

Accepting the prize on behalf of the oppressed everywhere and all those who struggle for freedom and work for world peace and the people of Tibet, His Holiness said on December 10, 1989, in Oslo, Norway, "The prize reaffirms our conviction that with truth, courage and determination as our weapons, Tibet will be liberated. Our struggle must remain nonviolent and free of hatred."

He also had a message of encouragement for the student-led democracy movement in China. "In China the popular movement for democracy was crushed

by brutal force in June this year. But I do not believe the demonstrations were in vain, because the spirit of freedom was rekindled among the Chinese people and China cannot escape the impact of this spirit of freedom sweeping in many parts of the world. The brave students and their supporters showed the Chinese leadership and the world the human face of that great nation."

Norway's Prime Minister Mrs. Gro Harlem Brundtland issued the following statement on October 5, 1989: "The Dalai Lama has for decades been an advocate of dialogue and cooperation across religious and national barriers. He has consistently sought peaceful solutions based on tolerance and respect for his people's religious, historical and cultural identity.

"In his efforts the Dalai Lama stands out as an untiring spokesman for human dignity. His message is based upon reverence for all things living and upon the idea of universal responsibility which includes mankind as well as nature.

"This year's Peace prize is therefore a concrete support to all who strive for the increased awareness of an individual's responsibility for our common future."

His Holiness often says, "I am just a simple Buddhist monk - no more, or less." His Holiness follows the life of a Buddhist monk. Living in a small cottage in Dharamsala, he rises at 4 a.m. to meditate, pursues an ongoing schedule of administrative meetings, private audiences, religious teachings and ceremonies. He concludes each day with further prayer before retiring. In explaining his greatest sources of inspiration, he often cites a favorite verse, found in the writings of the renowned eight century Buddhist saint Shantideva:

For as long as space endures
And for as long as living beings remain, Until then may I too abide
To dispel the misery of the world.

Prepared by Tinley Nyandak
The Office of Tibet

Discussion Questions

1. What are your reactions to the life story of the Dalai Lama? What seem to be the main themes and values to his life?
2. At the age of 15, the Dalai Lama assumed full political power of Tibet and at the age of 19 he was in Peking negotiating on behalf of his country. Do you feel that most 19 year olds could handle this responsibility? What type of preparation or values did he need to carry out these roles at a younger age?
3. What did the Dalai Lama want by petitioning the United Nations on behalf of his country?
4. The Dalai Lama believes that we are all connected - if one person suffers we all suffer. What do you think of this belief? In which ways do you think it is true or

not true?

5. Reading this short biography, what questions do you have about the Dalai Lama? How might you explore your questions?

The Nobel Peace Prize

1901

- Jean Henri Dunant
- Frédéric Passy

1902

- Élie Ducommun
- Charles Albert Gobat

1903

- William Randal Cremer

1904

- Institut de droit international (Institute of International Law)

1905

- Baroness Bertha Sophie Felicita, née Countess Kinsky von Chinic und Tettau von Suttner

1906

- Theodore Roosevelt

1907

- Ernesto Teodoro Moneta
- Louis Renault

1908

- Klas Pontus Arnoldson
- Fredrik Bajer

1909

- Auguste Marie François Beernaert
- Paul Henri Benjamin Balluet, Baron De Constant De Rebecque d'Estournelle De Constant

1910

- Bureau international permanent de la Paix (Permanent International Peace Bureau)

1911

-Tobias Michael Carel Asser
-Alfred Hermann Fried

1912

-Elihu Root

1913

-Henri La Fontaine

1914

The prize money was allocated to the Special Fund of this prize section

1915

The prize money was allocated to the Special Fund of this prize section

1916

The prize money was allocated to the Special Fund of this prize section

1917

- Comité international de la Croix Rouge (International Committee of the Red Cross)

1918

The prize money was allocated to the Special Fund of this prize section

1919

-Thomas Woodrow Wilson

1920

-Léon Victor Auguste Bourgeois

1921

- Karl Hjalmar Branting
- Christian Lous Lange

1922

- Fridtjof Nansen

1923

The prize money was allocated to the Special Fund of this prize section

1924

The prize money was allocated to the Special Fund of this prize section

1925

- Sir Austen Chamberlain
- Charles Gates Dawes

1926

- Aristide Briand
- Gustav Stresemann

1927

- Ferdinand Buisson
- Ludwig Quidde

1928

The prize money was allocated to the Special Fund of this prize section

1929

- Frank Billings Kellogg

1930

- Lars Olof Nathan (Jonathan) Söderblom

1931

-Jane Addams
-Nicholas Murray Butler

1932

The prize money was allocated to the Special Fund of this prize section

1933

-Sir Norman Angell (Ralph Lane)

1934

-Arthur Henderson

1935

-Carl von Ossietzky

1936

-Carlos Saavedra Lamas

1937

-Viscount, (Lord Edgar Algernon Robert Gascoyne Cecil) Cecil Of Chelwood

1938

- Office international Nansen pour les Réfugiés (Nansen International Office for Refugees)

1939

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1940

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1941

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the

Special Fund of this prize section

1942

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1943

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1944

- Comité international de la Croix Rouge (International Committee of the Red Cross)

1945

-Cordell Hull

1946

-Emily Greene Balch

-John Raleigh Mott

1947

- Friends Service Council (The Quakers)

- American Friends Service Committee (The Quakers)

1948

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1949

-Lord (John) Boyd Orr Of Brechin

1950

-Ralph Bunche

1951

-Léon Jouhaux

1952

-Albert Schweitzer

1953

-George Catlett Marshall

1954

- Office of the United Nations High Commissioner for Refugees

1955

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1956

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1957

-Lester Bowles Pearson

1958

-Georges Pire

1959

-Philip J. Noel-Baker

1960

-Albert John Lutuli

1961

-Dag Hjalmar Agne Carl Hammarskjöld

1962

-Linus Carl Pauling

1963

- Comité international de la Croix Rouge (International Committee of the Red Cross)
- Ligue des Sociétés de la Croix-Rouge (League of Red Cross Societies)

1964

-Martin Luther King Jr.

1965

- United Nations Children's Fund (UNICEF)

1966

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1967

The prize money was with 1/3 allocated to the Main Fund and with 2/3 to the Special Fund of this prize section

1968

-René Cassin

1969

- International Labour Organization (I.L.O.)

1970

-Norman Borlaug

1971

-Willy Brandt

1972

The prize money for 1972 was allocated to the Main Fund

1973

- Henry, A. Kissinger
- Le Duc Tho

1974

- Seán MacBride
- Eisaku Sato

1975

- Andrei Dmitrievich Sakharov

1976

- Betty Williams
- Mairead Corrigan

1977

- Amnesty International

1978

- Mohamed Anwar el Sadat
- Menachem Begin

1979

- Mother Teresa

1980

- Adolfo Perez Esquivel

1981

- Office of the United Nations High Commissioner for Refugees

1982

- Alva Myrdal
- Alfonso García Robles

1983

-Lech Walesa

1984

-Desmond Mpilo Tutu

1985

- International Physicians for the Prevention of Nuclear War Inc.

1986

-Elie Wiesel

1987

-Oscar Arias Sanchez

1988

- United Nations Peace-keeping Forces

1989

- Dalai Lama (Tenzin Gyatso 14Th)

1990

-Mikhail Sergeyevich Gorbachev

1991

- Aung San Suu Kyi

1992

-Rigoberta Menchu Tum

1993

-Nelson Mandela

-Frederik Willem de Klerk

1994

- Yasser Arafat
- Shimon Peres
- Yitzhak Rabin

1995

- Joseph Rotblat
- Pugwash Conferences on Science and World Affairs

1996

- Carlos Filipe Ximenes Belo
- José Ramos-Horta

1997

- International Campaign to Ban Landmines (Icbl)
- Jody Williams

1998

- John Hume
- David Trimble

1999

- Médecins Sans Frontières

2000

- Kim Dae Jung