

Teachings on Peace of the 14th Dalai Lama and Selected Literary Philosophers: Implications for Global Peace Education

DR. MARIA LUISA A. VALDEZ

maluhvaldez888@gmail.com

Dean of Colleges, Batangas State University, ARASOF - Nasugbu, Batangas
PHILIPPINES

Abstract -This study delved on the 14th Dalai Lamas' and the selected literary philosophers' teachings on peace and their implications for global peace education. To achieve the objective of this study, the qualitative philosophical method of research in analyzing the tenets of peace in the representative literary works was employed. This involved the science of textual criticism and hermeneutics supported by the researcher's analysis and insights with reference to the content of the texts to bring about the philosophical treatment of the selected works.

The results of analysis and interpretation revealed how the 14th Dalai Lama, Daisaku Ikeda and Thich Nhat Hanh registered in strong conviction that through inner peace, genuine world peace can be achieved. This study proceeds further by citing the intrapersonal, interpersonal and international aspects of peace dealt with in the selected works. Likewise, this paper finds the teachings of the identified literary philosophers embodying their treatment of characters and state of affairs as being and becoming searchers for the true meaning of peace. The findings of this study bespeaks of the writers' works as tributes to humanity and man's capacity to create a better and peaceful world.

Keywords - 14thDalai Lama, Daisaku Ikeda, Inner Peace, Global/World Peace, Thich Nhat Hanh

I. INTRODUCTION

"Peace must begin with each one of us. Through quiet and serious reflection on its meaning, new and creative ways can be found to foster understanding, friendship and co-operation among all people."[1].

It is a cliché that men cannot give what they do not have. Similarly, they cannot be at peace with others and the world if they are not at peace with themselves.

Peace, like many theoretical terms, is difficult to define. To different people and in different ways of life, peace has diverse meanings.

A child gets peace in the arms of his/her mother.

A partner gets peace of life

when his/her hand is held by his/her

who works along all the difficulties of life with him/her.

A homeless gets peace under a shelter.

A beggar gets peace with the piece of bread.

The fire of hunger gets peace with food.

Love gets peace in the heart of someone.

An old aged gets peace in the words of respect.

A relation gets peace with the

pillars of trust and understanding.

And at last, a soul gets peace when meets in the eternity
[2]

Like happiness, harmony, justice, and freedom, peace is something people often recognize by its absence. Consequently, Johan Galtung, a founder of peace studies and peace research, has proposed the important distinction between "positive" and "negative" peace. "Positive" peace denotes the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity, and so on. "Negative" peace has historically denoted the "absence of war" and other forms of large-scale violent human conflict[3].

Many cultural and spiritual traditions have identified political and social goals that are closer to positive peace than to negative peace. The ancient Greek concept of *eireinei* denotes harmony and justice as well as peace. Similarly, the Arabic *salaam* and the Hebrew *shalom* connote not only the absence of violence but also the presence of well-being, wholeness, and harmony within oneself, a community, and among all nations and peoples. The Sanskrit word *shanti* refers not only to peace but also to spiritual tranquility, an integration of outward and inward modes of being, just as the Chinese noun *ping* denotes harmony and the achievement of unity from diversity. In Russian, the word *mir* means peace, a village community, and the entire world[4].

Peace is a commodity that is becoming rare in a world rent apart by conflict on one hand and damaged by nature's capriciousness on the other [5]. The world today is full of conflicts, violence, wars and man-made disasters[6].

Though the world has changed over the past sixty years and continues to change at an ever increasing rate, the United Nations Educational Scientific and Cultural Organization's (UNESCO)'s mission - a commitment to promoting universal values of peace and nonviolence, human rights and social justice, intercultural dialogue and mutual understanding - persists with growing urgency [7].

The promotion of peace through education is at the heart of UNESCO's mission. As stated in its constitution of 1945, UNESCO advances international peace and the common welfare of humanity through educational, scientific and cultural relations between peoples of the world. Article 26, of The Universal Declaration of Human Rights states that:

"Education shall be directed toward the full development of the human personality and to the strengthening of respect for human rights and

fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace."[8]

The UNESCO works to mobilize political will and coordinate the efforts of educational institutions, development partners, governments, NGOs, and civil society to promote education for peace and non-violence through partnerships, advocacy, education and the advancement of research.

With reference to educating for peace, the World Council for Curriculum and Instruction (WCCI), as a transnational learned society and as a non-government organization of the United Nations, is committed in its mission to advancing the achievement of a just and peaceful world community[9].

Relative to research, the recent study of Buhaug, Levy, and Urdal[10], which encompasses the peace researches of Wallenstee and Svensson[11], Gleditsch, Metternich, and Ruggeri [12], Chenoweth and Cunningham [13], Dorussen and Gizelis[14], Hultquist[15], Bosma[16], Hsu [17], Isaacs [18], Toh and Cawagas[19], and many others, offered broad reviews of research areas that have been central both to the Journal of Peace Research (JPR) and to the field of peace and conflict research generally. It offered a historical view on peace research and tracks trends in the use of 'peace' and 'violence' in the titles of the JPR across its first 49 volumes. The said studies reviewed tend to point out that all of the aforementioned researches are related in as many ways with the present study and outlook. Although these studies were able to trace the evolving theme of peace, not among the studies focused on the teachings on peace of the 14th Dalai and the selected literary philosophers. The review of the conceptual and research literature can be synthesized into one capsule: the tenets of peace provide the constructs for a philosophy to exist through the years. Man cannot escape from his longing to attain peace, for upon this hinges the integrity and wholeness of one's being. The review of literature has provided this study with constructs for the theoretical frameworks from where the research hypothesis was synthesized, abstracted and pursued.

His Holiness, the 14th Dalai Lama, born Tenzin Gyatso, is Tibet's head of state as well as the spiritual leader of the Tibetan people. He was recognized at age 2 as the reincarnation of *Avalokiteshvara*, the Bodhisattva of Compassion. In November 1950, His Holiness assumed full power of Tibet. He completed his Doctorate of Buddhist Philosophy in 1959, the same year that China attacked Tibet; after which he escaped to *Dharamsala*, India, where he has since led the Tibetan government in exile. On December 10th, 1989, His Holiness accepted the Nobel Peace Prize on behalf of the oppressed everywhere and all those who struggle for freedom and work for world peace and the people of Tibet[20].

Daisaku Ikeda and Thich Nhat Hanh like the 14th Dalai Lama registered in strength of conviction that through inner peace, genuine world peace can be achieved.

Daisaku Ikeda is a renowned Buddhist philosopher, author, educator, peacebuilder, and poet who emphasize the importance of inner peace. He is the founding president of the Soka Gakkai International (SGI), which is today one of the world's largest and most diverse lay Buddhist organizations, promoting a philosophy of character development and social engagement for peace. He is also the founder of the Soka (value-creation) schools, a non-denominational school system based on an ideal of fostering each student's unique creative potential and cultivating an ethic of peace, social contribution and global consciousness. Ikeda is a staunch proponent of dialogue as the foundation of peace. Since the 1970s he has pursued dialogue with a wide range of individuals around the world in political, cultural, educational and academic fields. He is a prolific writer who has published more than 100 works, ranging from Buddhist philosophy to biographical essays, poetry, children's stories and photographic collections[21].

Another famous peace advocate is Thích Nhất Hạnh, a Vietnamese Zen Buddhist monk, author, poet and teacher. He lives in the Plum Village Monastery in the Dordogne region in the South of France [22] travelling internationally to give retreats and talks. He coined the term Engaged Buddhism in his book *Vietnam: Lotus in a Sea of Fire*[23]. A long-term exile, he was given permission to make his first return trip to Vietnam in 2005[24]. Nhất Hạnh has published more than 100 books, including more than 40 in English. He is active in the peace movement, promoting non-violent solutions to conflict[25] and he is also refraining from animal product consumption as means of non-violence towards non-human animals [26 - 27].

As these literary philosophers gained idols of millions throughout the world, the opportunity to make an in-depth study of their writings is timely. Most of their conversations, stories, essays, poems and meditations are marked with nuggets of wisdom. Their writings although simple are unique and immortal. Within the pages of their works there surface a collection of gems, reflecting deep philosophy and unique expression.

Substantial and truly subtle are the words, but they become more concretely significant when paraphrased in the light of the 14th Dalai Lama's, Daisaku Ikeda's, and Thich Nhat Hanh's treatment of characters and state of affairs as being and becoming searchers for the true meaning of peace.

The wisdom embodied in the selected works of these identified literary philosophers is one of the motivating factors that could help people around the world to reexamine their lives and values when they become aware of their genuine spiritual dimension. Their writings could define spiritual habits that define the global communities' attitude towards life in general and towards specific actions in particular. They may rightly be regarded as modifiers of human acts, influencing their deep motivations. They are intertwined in the raw materials of the social development as persons existing in a community of persons. They lend support certainly to the efforts of global peacebuilding.

With this wisdom in mind, the researcher was deeply motivated to explore and undertake an analysis of how the teachings on peace is reflected in the selected works of the identified literary philosophers and to gain honest implications for global peace education.

II. METHOD

Research Method

This study employed the qualitative philosophical method of research in analyzing the tenets of peace in the representative literary works chosen. The said method is akin to moral or humanistic approach where the nature of man is central to literature. It focuses on literary pieces that present man as essentially rational and literary pieces that do not misinterpret the true nature of man [28]. In this study, the researcher analyzed the actions, decisions, point of views, events and situations based on the philosophy of human conduct with emphasis on the determination of right and wrong, adherence to religious principles, and others of relevance. The study involved content analysis, which is a systematic technique in analyzing message content and message handling. Relative to this, the researcher followed the methodology of the science of textual criticism and hermeneutics supported by the researcher's own analysis and insights with reference to the content of the said works. Textual criticism was employed in this research to examine in the texts the idea that literature can be a writer's channel for conveying his philosophical dimension of peace. Hermeneutics, on the other hand, was employed to interpret and investigate the words, which involve certain types of multiple senses. It is tasked to decipher the multiple significances that evolved.

Research Procedure

The essential features of qualitative research, which includes the correct choice of appropriate theories, methods, procedures and treatment of materials, were considered by the researcher in the conduct of this study. In this particular paper, the data collection involved relevant and careful identification of selected prose and poems in English. Thus, in choosing the materials as primary sources of data for external criticism, the following criteria were used: 1) the materials chosen were prose and poetry in English written by the 14th Dalai Lama. Likewise, the writings of Daisaku Ikeda and Thich Nhat Hanh were considered as guidepost references; 2) the selected prose and poems were assured to reflect the philosophical dimensions of peace; and 3) the chosen works, which reflected philosophical dimension of peace, must also contain the intrapersonal, interpersonal and international aspects of peace. Prose and poems, which bear philosophical manifestations of peace but were written by writers other than the 14th Dalai Lama and other identified literary philosophers, were not considered for failure to meet the set criterion. To give philosophical credibility, the researcher analyzed the selected works of the 14th Dalai Lama entitled *Kindness, Clarity, and Insight*, the *Essays on Peace* by Daisaku Ikeda, and *Thich Nhat Hanh's Peace is Every Step* by Michael Allen. In subjecting the materials to

external criticism and analysis, the meaning and trustworthiness of the statements found in the aforementioned sources were carefully chartered and analyzed. In the process of writing the paper, the researcher focused with serious analysis on mechanical documentation, logical problem of selection and arrangement of topics and subtopics, and the appropriate philosophical interpretation.

Treatment of Materials

With reference to the treatment of materials, the researcher considered it best to treat each piece not merely as one system of norms but rather as a system made up of several strata, each implying and representing its own subordinate group. The researcher firstly focused on the sound stratum of each representative work which does not confuse itself with the actual sounding of the words, as in linguistics, but the appropriate sound of language sounding off the writers' mood and intentions. With these guiding thoughts in mind, the researcher was free in her own view to defend her understanding and appraisal of each literary piece according to the desired sensibilities with reference to peace evoked by her, by defining the suitability of the language to the theme, the relevance of the language to the situation, and the appropriateness of the language to the prose and poems under study.

III. FINDINGS AND DISCUSSION

The study yielded the following findings.

1. The Teachings the 14th Dalai Lama on Peace as Reflected in the Selected Works.

Kindness, Clarity, and Insight [29] is widely considered as the most readable, substantial and wide-ranging of the Dalai Lama's works. The teachings in this book display the range of the Dalai Lama and his message, covering a plethora of topics, including peace. He averred that the time has come for the people to involve themselves in a better understanding of the great peaceful teachings of Asia such as the Tibetan Buddhism. He encouraged men to seek the paths of love and consciousness, and personal transformation in order to attain peace.

This peace advocate noted that the present generation has reached a high level of material development. Yet at the same time, it is faced by countless man-made problems due to differences in ideology, and religious faiths. Hence, the author stressed the importance of right attitude. There are many different philosophies, he added, but what is of basic importance is compassion, love for others, concern for others' suffering, and reduction of selfishness. He felt that a balance of wisdom, kindness and compassion is the most precious thing there is.

The 14th Dalai Lama emphasized that a good brain and a good heart should work together. For him, placing importance just on the intellect and ignoring the heart can create more problems and more suffering in the world. Likewise, he believed that if men emphasize only the heart and ignore the brain, then there is not much difference between humans and animals. These two must be developed in balance, and when they are, the result is material progress accompanied by good

spiritual development. Heart and mind working in harmony will yield a truly peaceful and friendly human family. Together with material development, men need spiritual development so that inner peace and social harmony can be experienced. Without inner peace, it is difficult to have lasting world peace. In this field of inner development, men in the religious community have a special responsibility to all humanity—a universal responsibility, according to the 14th Dalai Lama.

2. The Intrapersonal, Interpersonal and International Aspects of Peace Dealt with in the Selected Work of the 14th Dalai Lama.

2.1 Intrapersonal Aspect. With reference to the intrapersonal aspect of peace, the 14th Dalai Lama averred that the ultimate source of comfort and peace is within oneself. He said that men can never obtain peace in the outer world until they make peace with themselves. In his work, it can be gleaned that inner peace is the key: if people have inner peace, the external problems do not affect their deep sense of peace and tranquility...without this inner peace, no matter how comfortable their lives are materially, they may still be worried, disturbed, or unhappy because of circumstances. The author advised men not to let the behavior of others destroy their inner peace. He is cognizant of the fact that everybody wants a happy life and a peaceful mind, but men have to produce them through their own practice. Thus, he encouraged everyone to reflect on what is truly of value in life, what gives meaning to their life, and set their priorities on the basis of that. The purpose of their lives needs to be positive[30].

2.2 Interpersonal Aspect. As regards the interpersonal aspect of peace, the 14th Dalai Lama pointed out that the greatest degree of inner tranquility comes from the development of love and compassion for others. The more people care for the happiness of others, the greater is their own sense of well-being and tranquility. In order to lead a meaningful life, they need to cherish others, pay attention to human values and try to cultivate inner peace. It is worth mentioning that peace in the selected work does not mean an absence of conflicts; differences will always be there. Peace means solving these differences through peaceful means; through dialogue, education, knowledge; and through humane ways. Responsibility does not only lie with the leaders of countries or with those who have been appointed or elected to do a particular job. It lies within each individual. He emphasized that when men have inner peace, they can be at peace with those around them. When the community is in a state of peace, it can share that peace with neighboring communities, and so on[31].

2.3 International Aspect. Relative to the aspect of international peace, the 14th Dalai Lama advised men to learn and practice peace. Only then can they teach the rest of the world. He believed that in order to meet the challenges of the times, human beings have to develop a greater sense of universal responsibility. Men must learn to work not just for themselves, for their own families or nation, but for the benefit of all humankind. Universal responsibility is the key to human survival. It

is the best foundation for world peace, according to the author. Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighboring country. For him, peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free. Likewise, he believed that world peace must develop from inner peace. Peace is not just a mere absence of violence. For him, it is the manifestation of human compassion. Because men all share this planet earth, they have to learn to live in harmony and peace with each other and with nature. This is not just a dream, but a necessity, according to the 14th Dalai Lama [32].

3. The Peace Concepts that may be Drawn from the Works of Daisaku Ikeda and Thich Nhat Hanh.

3.1 Daisaku Ikeda. Ikeda's commitment to peace grows from his experience as a young teenager of World War II. This literary philosopher's interactions with second Soka Gakkai president Josei Toda in the aftermath of the war helped shape his antiwar sentiments into a philosophy that supports a multifaceted peace movement. What sustain Ikeda's energetic engagement are his Buddhist belief in the sanctity of life and the creative potential of individual human beings, and his faith in the power of dialogue to bridge the distances between people[33].

Buddhism stresses that since war and violence are ultimately products of the human heart, the human heart is also capable of fostering peace and solidarity. From Ikeda's essays, readers can glean his unshaken belief that the wisdom to transform a tragedy and create a new and better future for humankind which is founded on peace is to be brought into being within the human spirit[34].

For Ikeda (2014), nothing is more precious than peace. Peace is the most basic starting point for the advancement of humankind [35]. He cited that peace is far more than the mere absence of war. Rather, it points to a set of conditions in which cultural differences are embraced and appreciated and in which dialogue is firmly established as the means of choice for resolving conflict. Genuine peace can only be established on the basis of respect for the dignity of human life, on recognition of the people's shared humanity [36]. For him, world peace is not something that can be realized simply by politicians signing treaties, or by business leaders creating economic cooperation. True and lasting peace will be realized only by forging bonds of trust between people at the deepest level, in the depths of their very lives [37].

3.2 Thich Nhat Hanh. According to Allen (2000) [38], there are many perspectives on what peace is, outer and inner, interpersonal and intrapersonal, negative and positive. No single approach by itself is the "right" one; a full understanding of peace requires both parts of each of these pairs. Nhat Hanh's outlook, then, provides only part of the story. What he does particularly well, however, is to infuse the notion of

“inner peace” with concrete meaning, bringing it down to earth in engaging anecdotal terms. By this endeavor, Allen clarified the sense in which it can be said that peace is already here, within men. Perhaps this is not a new message, but it is certainly one of which people need periodically to be reminded. Nhat Hanh delivered the message with beauty, simplicity and power. This does not qualify as peace research in the academic sense, but neither do other great and inspiring works which have nourished the quest for peace over the ages. More than this, Nhat Hanh’s selected works are tributes to humanity and man’s capacity to create a peaceful and a better world [39].

4. Implications of the Findings of this Study on Global Peace Education

Indeed, the world today is full of conflicts, violence, wars and man-made disasters. Due to the pervasive influence of selfish materialism, ignorance, greed, hatred, corruption and lust for power in the communities, there is peace neither in human heart, in the society, in the nation nor in the world at this time. It is impossible to have any meaningful human progress when the society is riddled with injustice, man’s inhumanity to man, poverty, hunger, illiteracy, disease and violence; and without peace and security in the society and in the world [40].

In a world where deluded impulses cast the pall of the negative effects of the aforementioned defilements, the 14th Dalai Lama, Daisaku Ikeda and Thich Nhat Hanh believe that it is their particular mission to contribute to the realization of peace on all planes.

The aforementioned literary philosophers, with the serene confidence of their faith and their equally confident trust in human reason and who, through their insights and abundance of wisdom in their writings can inspire the global community to see beyond the surface and turn to the awe-inspiring dimension of humanity.

People must listen to the wisdom embodied in the writings of the 14th Dalai Lama, Ikeda and Nhat Hanh. It is the intent of this study to open up that gate of wisdom through literature to the global community who may never have heard or read about them. Who knows however all too well what it is to sit around and pluck wisdom from their lines. The value of these literary works will lift them to be involved in the relationship between the wisdom of the East and West. They should thirst for great minds, minds that are challenged and motivated to treat the best for humanity.

Certainly, lives of men are changed when they become fully aware of the deeper dimensions of life. It is the surfacing of this dimension of human existence that makes life worth living. This transformation people seek shall begin with themselves. Nothing shapes their lives more than the commitments they chose to make. To change their lives, they must change the way they think. Behind everything they do is a thought for change of outlook motivated by a belief, and duly supported by proper attitude and mission in life.

The global community can change the way it thinks if it first steps into spiritual growth reviewing values through the tenets of literature supplied by the just re-

examined inspirational writers and their commitment towards the attainment of world peace.

IV. CONCLUSION AND RECOMMENDATIONS

The 14th Dalai Lama is a Buddhist literary philosopher who registered in strong conviction that through inner peace, genuine world peace can be achieved. For him, peace is not just a mere absence of violence but rather the manifestation of human compassion. The aforementioned literary philosopher’s teachings on peace encompass intrapersonal, interpersonal and international aspects of peace which find their noblest expression and exemplifications on the author’s life and works. Likewise, the writings of Daisaku Ikeda and Thich Nhat Hanh are a welcome and highly readable addition to the growing literature on religiously inspired efforts toward world peace. They capture and deepen the discussion about genuine peace that can only be established on the basis of inner peace and respect for the dignity of human life and on recognition of the people’s shared humanity. Their writings can challenge and inspire the global community to change the way they think and review their values through the tenets of literature supplied by the re-examined literary peace advocates and their commitment towards the attainment of global peace.

Educators, religious leaders, development planners, policy makers, and community development workers be motivated to internalize reverence for global peace by conceptualizing instructional materials and media, programs, projects and activities that could bridge the gap in knowledge about other cultures and societies; lay the foundations for dialogue based on universally shared values; and undertake concrete and practical peace-related activities in the areas of education, communication, and cultural diversity and heritage. Researches may be conducted for other works written by literary peace advocates in the veins of the recent research for academic enhancement to have a cross dissection of views of life.

ACKNOWLEDGMENTS

The researcher wishes to express her personal thanks and appreciation to those who, in one way or another, have helped make this humble work a reality. First and foremost, she wishes to thank God, for inspiring her and sending her so many graces during the course of writing this paper. To Dr. Nora Lumbea-Magnaye, the Batangas State University President and the other University officials, for the motivation that help hasten the completion of this study. To Mr. Thaakor J. Pathak and Mr. Pusuluri Ramesh, for their wisdom that drew up essential and relevant dimensions in this research. To all my Philosophy students and friends, all of whom generously gave their time and prayers. They made me realize the value of friendship, inner peace and the principles about people and human experiences. To the pool of writers whose works were included in this study for posterity, for their emboldened wisdom in every page and figure of this research. The researcher is also very grateful for the wholehearted support and love that her husband Sergio and children namely Maria Pallas Athena, Bernard

Phoebus Apollo, Alvin Phoebe Artemis and Samuel Psyche Aphrodite, along with her Inay Nene, extended during the writing process. They supported her high and low points that accompanied the realization of this study. To all of you, the researcher owes her deep gratitude and may God repay you with all the riches from the treasure of His heart.

REFERENCES

- [1] Darmawati, Dewi (2011) The World I live In, url: http://my-clippings.blogspot.com/2011_08_01_archive.html, date retrieved: 4/9/2014
- [2] Padmendra Singh Rawat (2014) Some Different Ways to Have Peace in Life. Importance of Peace in Life - HubPages Inc. url: <http://padmendra.hubpages.com/hub/The-need-of-peace>, date retrieved: 4/9/2014
- [3] The Meanings of Peace: Chapter 1 (2014). Sage Publication Website, url: http://www.sagepub.com/upm-data/55624_Chapter_1.pdf, date retrieved: 4/13/2014
- [4] Sage Publication Website (2014) The Meanings of Peace: Chapter 1
- [5] Tan Sri Dato' Sri Paduka Limkokwing (2014) The Mahathir Award for Global Peace Website: Turning the Tide from War to Peace, url: <http://globalpeaceaward.com/messages.php>, date retrieved: 4/9/2014
- [6] UNESCO (1998) Learning to Live Together in Peace and Harmony, Values Education for Peace, Human Rights, Democracy and Sustainable Development for the Asia-Pacific Region. A UNESCO - APNEIVE Sourcebook for Teacher Education and Tertiary Level Education Bangkok, Thailand http://unesdoc.unesco.org/images/0011/001143/114357e_o.pdf, date retrieved: 4/4/2014
- [7] UNESCO (1998) Learning to Live Together in Peace and Harmony, Values Education for Peace, Human Rights, Democracy and Sustainable Development for the Asia-Pacific Region
- [8] UNESCO Building a Culture of Peace for the Present and Future Generations: Peace Day Essays, Poems and Excerpts on World Peace and Security in Commemoration of the International Day of Peace and the International Decade for a Culture of Peace and Non-Violence for the Children of the World, url: http://www.pathwaystopeace.org/documents/idp_essaycontest.pdf, date retrieved: 4/4/2014
- [9] World Council for Curriculum and Instruction Website (2014) The World Council for Curriculum and Instruction Preamble, url: <http://www.wcci-international.org/?mid=constitution>, date retrieved: 4/9/2014
- [10] Buhaug, Halvard, Jack S Levy, and Henrik Urdal (2014) The 50 Years of Peace Research: An Introduction to the Journal of Peace Research Anniversary Special Issue, url: <http://jpr.sagepub.com/content/current>, date retrieved: 4/13/2014
- [11] Wallensteen, Peter and Isak Svensson (2014) Talking Peace: International Mediation in Armed Conflicts. Journal of Peace Research, url: <http://jpr.sagepub.com/content/51/2.toc>, date retrieved: 4/13/2014
- [12] Gleditsch, Kristian Skrede, Nils W. Metternich, and Andrea Ruggeri (2013) Data and Progress in Peace and Conflict Research. Journal of Peace Research, url: <http://jpr.sagepub.com/content/51/2.toc>. date retrieved: 4/13/2014
- [13] Chenoweth, Erica and Kathleen Gallagher Cunningham (2013) Understanding Nonviolent Resistance: An Introduction. Journal of Peace Research, url: <http://jpr.sagepub.com/content/50/3.toc>, date retrieved: 4/13/2014
- [14] Dorussen, Han and Theodora-Ismene Gizelis (2013) Into the Lion's Den: Local Responses to UN Peacekeeping. Journal of Peace Research, url: <http://jpr.sagepub.com/content/50/6.toc>, date retrieved: 4/13/2014
- [15] Hultquist, Philip (2013) Power Parity and Peace? The Role of Relative Power in Civil War Settlement. Journal of Peace Research, url: <http://jpr.sagepub.com/content/50/5.toc>, date retrieved: 4/13/2014
- [16] Bosma, Hielke (2013) Developing Sensitivity: A Qualitative Study on the Inner Development of Eddy Hillesum. Journal of Humanistic Psychology, <http://online.sagepub.com/search/results?submit=yes&src=hw&andorexactfulltext=and&fulltext=inner+peace&x=10&y=12>, date retrieved: 4/13/2014
- [17] Hsu Shou-Nan (2012) Creating a Solid Foundation for Peace: Writing of the Lost Life in Michael Ondaatje's Handwriting. The Journal of Commonwealth Literature, <http://online.sagepub.com/search/results?submit=yes&src=hw&andorexactfulltext=and&fulltext=inner+peace&x=10&y=12>, date retrieved: 4/13/2014
- [18] Isaacs, Paul (2000) The Relationship Between Global Peace and Personal Choice. Peace Research. Journal of Peace Research, url: http://www.sagepub.com/upm-data/2953_12PRA01.pdf, date retrieved: 4/13/2014
- [19] Toh Swee-Hin, (S.H. TOH) and Virginia Floresca Cawagas (2010) Peace Education, ESD and the Earth Charter: Interconnections and Synergies. Journal of Education for Sustainable Development, url: <http://online.sagepub.com/search/results>, date retrieved: 4/13/2014
- [20] IMDb.com, Inc. Website (2014) Most Popular People with Biographies Matching "Tibetan", url: <http://www.imdb.com/search/text?realm=name&field=biography&q=Tibetan&>, date retrieved: 4/13/2014
- [21] Masters and Their Organisations Website (2014) Venerable Thich Nhat Hanh Organisation: The Community of Mindful Living, url: <http://www.buddhanet.net/masters/thich.htm>, date retrieved: 3/30/2014
- [22] Religion & Ethics –Thich Nhat Hanh (2014) url: (http://en.wikipedia.org/wiki/Th%C3%ADch_Nh%E1%BA%A5t_H%E1%BA%A1nh#cite_note-BBC-1), date retrieved: 4/13/2014
- [23] Nhu, Quan (2002) "Nhat Hanh's Peace Activities" in "Vietnamese Engaged Buddhism: The Struggle Movement of 1963-66", reprinted on the Giao Diem website "Nhat Hanh's Peace Activities, url: (http://en.wikipedia.org/wiki/Th%C3%ADch_Nh%E1%BA%A5t_H%E1%BA%A1nh#cite_note-BBC-1), date retrieved: 4/13/2014
- [24] Johnson, Kay (2005). "A Long Journey Home". Time Asia Magazine, url: http://en.wikipedia.org/wiki/Th%C3%ADch_Nh%E1%BA%A5t_H%E1%BA%A1nh, date retrieved: 4/18/2014
- [25] Samar, Farah (2002) Staff writer of The Christian Science Monitor (April 4, 2002). "An advocate for peace starts with listening". The Christian Science Monitor, url: <http://www.csmonitor.com/2002/0404/p18s02-lire.html>, date retrieved: 4/18/2014
- [26] Halifax, Joan (2004) Thich Nhat Hanh "The Fruitful Darkness: A Journey Through Buddhist Practice and Tribal Wisdom". Grove Press, url: <http://www.amazon.com/The-Fruitful-Darkness->

- Buddhist-Practice/dp/0802140718, date retrieved: 4/18/2014
- [27] The Oprah Magazine, (2010) "Oprah Talks to Thich Nhat Hanh" from "O, The Oprah Magazine", url: <http://www.oprah.com/spirit/Oprah-Talks-to-Thich-Nhat-Hanh>, date retrieved: 4/18/2014
- [28] Scott, Wilbur (1962) *Five Approaches of Literary Criticism*. New York, USA: The MacMillan Company
- [29] Hopkins, Jeffrey (Editor) and Elizabeth Napper (Co-editor) (2006) *Kindness, Clarity, and Insight: The Fourteenth Dalai Lama, His Holiness Tenzin Gyatso*. Snow Lion Publications: Ithaca, New York, USA. www.snowlionpub.com
- [30] Hopkins, Jeffrey (Editor) and Elizabeth Napper (Co-editor) (2006) *Kindness, Clarity, and Insight: The Fourteenth Dalai Lama, His Holiness Tenzin Gyatso*
- [31] Dalai Lama XIV Quotes (2014) url: https://www.goodreads.com/author/quotes/570218.Dalai_Lama_XIV?page=1, date retrieved: 3/30/20
- [32] Dalai Lama XIV Quotes (2014)
- [33] Dalai Lama XIV Quotes (2014)
- [34] Daisaku Ikeda Website (2014) *Advancing Peace: Overview*, url: <http://www.daisakuikeda.org/main/peacebuild/peace/peace-01.html>, date retrieved: 4/4/2014)
- [35] Daisaku Ikeda Website (2014) *Challenge of Building Peace* published in *The Japan Times*, Sep. 11, 2003, url: <http://www.daisakuikeda.org/sub/resources/works/essays/op-eds/jt-spec2003.html>, date retrieved: 4/8/2014
- [36] Teach Peace Foundation Website (2014) *Peace Quotes*, url: <http://www.teachpeace.com/peacequotes.htm>, date retrieved: 4/18/2014; Daisaku Ikeda Website (2014) *Developing a Culture of Peace*, url: <http://www.daisakuikeda.org/main/peacebuild/peace/peace-03.html>, date retrieved: 4/8/2014
- [37] Daisaku Ikeda Website (2014) *Developing a Culture of Peace*
- [38] Allen, Michael (2000) *Thich Nhat Hanh's "Peace Is Every Step."* Peace Research. ThichNhatHanh. Inner Peace. Peace Education. Peace Studies, url: http://www.sagepub.com/upm-data/2953_12PRA01.pdf, date retrieved: 4/9/2014
- [39] Thich Nhat Hanh(Author), Arnold Kotler (Editor), Annabel Laity (Translator), Mobi Warren (Translator) (2004) *TheThichNhatHanh Collection* by Thich Nhat Hanh. One Spirit; First Edition 2004
- [40] UNESCO (1998) *Learning to Live Together in Peace and Harmony, Values Education for Peace, Human Rights, Democracy and Sustainable Development for the Asia-Pacific Region*