



UC Irvine's School of Social Sciences

Global Connect @ UCI

Bringing the World to the Classroom

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The Dalai Lama Workshop

The University of California, Irvine's Global Connect @ UCI undergraduate interns and graduate student participants created the following workshop options to introduce The Dalai Lama to students in grades 8 – 11. It is designed to introduce His Holiness to students who have no previous knowledge concerning the history, leadership, culture and spiritual orientation of The Dalai Lama.

Workshop Rationale:

1) **“The Story” (A)** is a fictional synopsis of the biography of the Dalai Lama's life. Once the “Story”(Part A) is read in the classroom the name of the Dalai Lama should be introduced by the teacher.

2) In reviewing the story, the **Terms (Part B)** employed in the fictionalized story should be presented as a means of introducing the students to the realities that help define The Dalai Lama's history.

3) To promote a more in-depth understanding of the Tibetan experience, proceed to discuss the **Discussion Questions (Part C)**.

4) The Dalai Lama Biographical Profile Worksheet (Part D)

To convert the fictional rendition into a fact based profile, students should complete the biographical worksheet in conjunction with 1) reading the included biographical summary of the Dalai Lama or 2) viewing of *Compassion in Exile: The Story of the 14th Dalai Lama* (a film by Mickey Lemle (1992).

5) Global Recognition: The Nobel Peace Prize (Part E)

Assigned readings reprinted in document:

The Presentation Speech by the Nobel Committee Chair (1989)

Nobel Peace Prize Acceptance Speech by The 14th Dalai Lama (1989)

6) Philosophical & Spiritual Positions of The Dalai Lama (Part F)

As a Nobel Laureate and Tibetan –Buddhist leader, The Dalai Lama has addressed people all over the world. Through both his speeches and his writings he asks people to reflect on a number of important issues. Some quotes from The Dalai Lama's writings are listed later in the document. The students are asked to thoughtfully respond to at least one of the passages by writing a brief, personal essay. The essay should express their own perspectives, feelings and insights.

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Part A: The Story

Is this story fact or fiction? Consider the following:

Once there was a small country that was physically isolated from the rest of the world. Why was this country isolated? It was isolated because of its remote location and extreme climate. For over eight centuries this small country lived in peace.

In 1936, a two-year old boy living in a remote farming village was identified as the reincarnation of the Great Ancestor. According to the country's belief system, the boy was destined to be the country's next spiritual-cultural Leader. He was taken to the capital city to reside in the Palace whereupon he entered into an intensive learning environment. As custom dictated, concentrated study would prepare him to face difficult global challenges. For many years, the boy was educated by the most respected spiritual and intellectual members of his society in the subjects of spirituality, English, science, geography, and mathematics. One of his favorite hobbies involved the intricate work of building and repairing mechanical watches.

At the young age of 15, the boy became the official political head of his nation. This required him to serve as the primary spokesman in peace negotiations with the government of a powerful neighboring country. This mighty country was using its military forces to violently attack and kill many of the people of his peaceful nation and destroying its historic political and religious centers. The militant neighbor ignored the young Leader's request to respect his country and its culture. Before long this peaceful nation was no longer a center of peace and tranquility instead the enemy country invaded and claimed the country as its own.

In 1959, the young Leader and 80,000 of his citizens were forced to escape the nation in order to survive; they sought political and religious asylum in the northern region of a friendly, neighboring country. The harsh journey to safety took seventeen days to complete in extreme temperatures taking the refugees across high mountains under challenging conditions. Many did not survive; those who did arrived exhausted, famished, and often injured. But they were free of the repression they had left behind.

Today the Leader and 120,000 refugees reside in the friendly neighboring state that gave them asylum and in the West. Within the spiritual framework of his culture, the Leader responded to the aggression of the powerful nation with great courage and compassion -- not hate -- for his enemies. The Leader continues to pursue non-violent ways to return his people to their native homeland. He serves as an inspiration to those who seek peace through personal reflection and moral action.

In 1989, the international community recognized this Leader's significant contributions toward peace and non-violence by awarding him the Nobel Prize for Peace. Today, the Leader travels the world sharing his insights on peace and ethics for the new millennium with the hope in his heart that someday he and his people will return to their land and live in peace once again.

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Teacher poses following questions: Is this story fact or fiction? If it is factual, whose life does it describe?

At this point the teacher should write or post the name **The Dalai Lama** in the front of the classroom.

B. Terms to Define

1. Reincarnation: The idea of successive deaths and rebirths. This idea is referred to as the "mental continuum".
2. Exile: Enforced removal from one's native country. Self-imposed absence from one's country.
3. Political Asylum: Political Asylum is granted to those who can prove that they are unable or unwilling to live in their home country because of persecution or a well-founded fear of persecution based on their race, religion, nationality, membership in a particular social group, or political opinion.
4. Buddhism's Principles of Non-Violence (Peace through Compassion): World peace can be achieved through mental peace and inner peace. In turn, mental peace is based on the understanding of or conviction in the importance of compassion and the concept of impermanence. Through such an understanding or conviction one can then genuinely practice tolerance and respect for others and recognize that all human beings are brothers and sisters, even though they may be different in terms of our ideological, political or economic system.
5. Territorial Sovereignty: A premise of international law, which holds that a state has the right to resist and reject any aggression, invasion or intervention within its territorial boundaries.
6. Nobel Peace Prize: Peace is one of the five prize areas mentioned in Alfred Nobel's will. The will was, however, partly incomplete. Nobel simply stated that prizes be given to those who, during the preceding year, "shall have conferred the greatest benefit on mankind" and that one part be given to the person who "shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses."
7. Sentient: The Tibetan word of sentient being is *sem-chen*. This has a very definite meaning. It is 'being with mind'. Nevertheless, the question of whether certain plants are sentient beings or not is a very difficult one to settle. I am not really sure what 'sentient being' means in English. One of my scientist friends, the neurobiologist Dr. Francisco Varela, once defined sentient beings as 'living beings that have the capacity to move from one place to another.' (Source: The Dalai Lama)

C. Discussion Questions

1. What is meant by the terms “East” and “West”?
(The phrase in the “West” is used to refer to the populations, culture, politics and economic practices of North America and Europe. The “East” refers to the populations, culture, politics and economic practices of Asia and parts of the Middle East.)
2. In the global world of the 21st century are there many isolated countries? Why or why not? Explain. (eg. technological, communication and transportation)
3. Have you ever heard of the country known as Tibet? Where is it geographically located?



4. What powerful Asian country used military force to invade Tibet?
5. Does the Tibetan experience raise questions about violations against human rights? Explain.

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D. Dalai Lama Biographical Profile Worksheet

Have students complete this biographical profile worksheet in conjunction with either 1) a reading of the included biographical summary of the Dalai Lama or 2) with a viewing of *Compassion in Exile: The Story of the 14th Dalai Lama* (a film by Mickey Lemle (1992)).

- 1) Dalai Lama's date of birth: _____
- 2) Place of birth: _____
- 3) Spiritual belief system of the Tibetan people: _____
- 4) How was the Dalai Lama recognized as the reincarnate of the 13th century Tibetan spiritual leader? (video)
- 5) How old was the Dalai Lama when he was appointed head of state (political leader of Tibet)? _____
- 6) Identify two of the political leaders the Dalai Lama met with during the 1954 peace talks held in Beijing, China:
 - a)
 - b)
- 7) What major event happened in Tibet's capital on March 10, 1959?
- 8) Where did the Dalai Lama and the Tibetan refugees seek political and religious asylum? _____
- 9) What international organization did His Holiness, the Dalai Lama, approach for support for his effort to return Tibetans to their homeland?

10) Identify three ways in which His Holiness, the Dalai Lama, oversaw the preservation of Tibetan culture through the reestablishment of the Tibetan Government in India.

a)

b)

c)

11) Identify three components of the Dalai Lama's 1987 "Five Point Peace Plan."

a)

b)

c)

12) What two qualities does His Holiness define as the basis for world peace?

a)

b)

13) Why was the Dalai Lama awarded the Nobel Prize for Peace in 1989?
Explain.

The Dalai Lama's Biography

His Holiness the 14th the Dalai Lama Tenzin Gyatso, is the head of state and spiritual leader of the Tibetan people. He was born Lhamo Dhondrub on 6 July 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 Avalokitesvara, the Buddha of Compassion.

The Dalai Lamas are the manifestations of the Bodhisattva (Buddha) of Compassion, who chose to be reborn to serve the people. Lhamo Dhondrub was, as Dalai Lama, renamed Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso - Holy Lord, Gentle Glory, Compassionate, Defender of the Faith, Ocean of Wisdom. Tibetans normally refer to His Holiness as Yeshe Norbu, the Wishfulfilling Gem or simply Kundun - The Presence.

The enthronement ceremony took place on February 22, 1940 in Lhasa, the capital of Tibet.

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 in 1959. 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 Tibetan calendar.

Leadership Responsibilities

On November 17, 1950, His Holiness was called upon to assume full political power (head of the State and Government) after some 80,000 Peoples Liberation Army soldiers invaded Tibet. In 1954, he went to Beijing 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 Beijing's ruthless policy in Eastern Tibet, which ignited a popular uprising and resistance. This resistance movement spread to other parts of the country. On 10 March 1959 the capital of Tibet, Lhasa, exploded with the largest demonstration in Tibetan history, calling on China to leave Tibet and reaffirming Tibet's independence. The Tibetan National Uprising was brutally crushed by the Chinese army. His Holiness escaped to India where he was given political asylum. Some 80,000 Tibetan refugees followed His Holiness into exile. Today, there are more than 120,000 Tibetan in exile. Since 1960, he has resided in Dharamsala, India, known as "Little Lhasa," the seat of the Tibetan Government-in-exile.

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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 both the Tibetan exiles and their culture alike. Tibetan refugees were rehabilitated in agricultural settlements. Economic development was promoted and the creation of a Tibetan educational system was established to raise refugee children with full knowledge of their language, history, religion and culture. The Tibetan Institute of Performing Arts was established in 1959, while the Central Institute of Higher Tibetan Studies became a university for Tibetans in India. Over 200 monasteries have been re-established to preserve the vast corpus of Tibetan Buddhist teachings, the essence of the Tibetan way of life.

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. Today, members of the Tibetan parliament are elected directly by the people. The members of the Tibetan Cabinet are elected by the parliament, making the Cabinet answerable to the Parliament. His Holiness has continuously emphasized the need to further democratise the Tibetan administration and has publicly declared that once Tibet regains her independence he will not hold political office.

In Washington, D.C., 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 ethnic Chinese into Tibet, restoration of fundamental human rights and democratic freedoms, and the abandonment of China's use of Tibet for nuclear weapons production and the dumping of nuclear waste, as well as urging "earnest negotiations" on the future of Tibet.

In Strasbourg, France, on 15 June 1988, he elaborated the Five-Point Peace Plan and proposed the creation of a self-governing democratic Tibet, "in association with the People's Republic of China."

On 2 September 1991, the Tibetan Government-in-exile declared the Strasbourg Proposal invalid because of the closed and negative attitude of the present Chinese leadership towards the ideas expressed in the proposal.

On 9 October 1991, during an address at Yale University in the United States, His Holiness said that he wanted to visit Tibet to personally assess the political situation. He said, "I am extremely anxious that, in this explosive situation, violence may break out. I want to do what I can to prevent this.... My visit would be a new opportunity to promote understanding and create a basis for a negotiated solution."

Contact with West and East

Since 1967, His Holiness initiated a series of journeys which have taken him to some 46 nations. In autumn of 1991, he visited the Baltic States at the invitation of Lithuanian President Vytautas Landsbergis of Lithuania and became the first foreign leader to

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address the Lithuanian Parliament. His Holiness met with the late Pope Paul VI at the Vatican in 1973. At a press conference in Rome in 1980, he 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 Pope John Paul II at the Vatican in 1980, 1982, 1986, 1988 and 1990. In 1981, His Holiness talked with 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 Faiths: "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." On September 10, 2003 President Bush met with the Dalai Lama's efforts to find a negotiated solution with the Chinese Leadership. The Dalai Lama's envoys have made two trips to China and Tibet in September 2002 and May-June 2003, following an impasse in direct contact of nearly a decade. The tasks were twofold: First, to re-establish direct connect with the leadership in Beijing and to create a conducive atmosphere enabling direct fact-to-face meetings on a regular basis in the future. Secondly, to explain, His Holiness the Dalai Lama's Middle Way Approach towards resolving the issue of Tibet.

Recognition and Awards

Since his first visit to the west in the early 1973, a number of western universities and institutions have conferred Peace Awards and honorary Doctorate Degrees in recognition of His Holiness' distinguished writings in Buddhist philosophy and for his leadership in the solution of international conflicts, human rights issues and global environmental problems. In presenting the Raoul Wallenberg Congressional Human Rights Award in 1989, U.S. Congressman Tom Lantos 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. The Committee's citation read, "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." On 10 December 1989, His Holiness accepted the prize on the behalf of oppressed everywhere and all those who struggle for freedom and work for world peace and the people of Tibet. In his remarks he said, "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 nations."

A Simple Buddhist monk

His Holiness often says, "I am just a simple Buddhist monk - no more, nor less."

His Holiness follows the life of 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 and 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 eighth 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.*

The Nobel Prize for Peace (Part E)

Global Recognition

Why was His Holiness The Dalai Lama awarded the prestigious Nobel Peace Prize in 1989?

Read the Presentation Speech below and identify in 3 sentences the reasons for this phenomenal recognition.

The Nobel Peace Prize 1989

Presentation Speech by Egil Aarvik, Chairman of the Norwegian Nobel Committee -----

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This year's Nobel Peace Prize has been awarded to H.H. The Dalai Lama, first and foremost for his consistent resistance to the use of violence in his people's struggle to regain their liberty.

Ever since 1959 the Dalai Lama, together with some one hundred thousand of his countrymen, has lived in an organised community in exile in India. This is by no means the first community of exiles in the world, but it is assuredly the first and only one that has not set up any militant liberation movement. This policy of nonviolence is all the more remarkable when it is considered in relation to the sufferings inflicted on the Tibetan people during the occupation of their country. The Dalai Lama's response has been to propose a peaceful solution which would go a long way to satisfying Chinese interests. It would be difficult to cite any historical example of a minority's struggle to secure its rights, in which a more conciliatory attitude to the adversary has been adopted than in the case of the Dalai Lama. It would be natural to compare him with Mahatma Gandhi, one of this century's greatest protagonists of peace, and the Dalai Lama likes to consider himself one of Gandhi's successors. People have occasionally wondered why Gandhi himself was never awarded the Nobel Peace Prize, and the present Nobel Committee can with impunity share this surprise, while regarding this year's award of the prize as in part a tribute to the memory of Mahatma Gandhi. This year's laureate will also be able to celebrate a significant jubilee, as it is now fifty years since he was solemnly installed as H.H. the Fourteenth Dalai Lama of the Tibetan people, when he was four years old. Pursuing the process of selection that resulted in the choice of him in particular would involve trespassing what, to a Westerner, is terra incognita, where belief, thought and action exist in a dimension of existence of which we are ignorant or maybe have merely forgotten.

According to Buddhist tradition every new Dalai Lama is a reincarnation of his predecessor, and when the thirteenth died in 1933 a search was immediately instigated to find his reincarnation; oracles and learned lamas were consulted and certain signs observed. Strange cloud formations drifted across the heavens; the deceased, placed in the so-called Buddha position facing south, was found two days later facing east. This indicated that a search should be carried out to the east, and a delegation accordingly set forth, first to one of Tibet's sacred lakes, where the future could be revealed in the surface of the water. In this case, a monastery was indicated, as well as a house with turquoise-coloured tiles. The delegation continued on its way, and found first the monastery and then the house, in the village of Takster in Eastern Tibet. It was the home of a crofter and his family, and they were asked if they had any children. They had a two-year-old son

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called Tenzin Gyatso. A number of inexplicable acts carried out by this boy convinced the delegation that they were at their journey's end, and that the Fourteenth Dalai Lama had been found.

Like so much else in the realm of religion this is not something we are asked to comprehend without reason: we encounter phenomena that belong to a reality different from our own, and to which we should respond not with an attempt at rational explanation, but with reverent wonder.

Throughout its history Tibet has been a closed country, with little contact with the outside world. This is also true of modern times, and maybe explains why its leaders failed to attach due importance to formal de jure recognition of their country as an autonomous state. This, too, may be one of the reasons why the outside world did not feel any obligation to support Tibet, when the country in 1950 and the years that followed was gradually occupied by the Chinese, who - in direct opposition to the Tibetans' own interpretation - claimed that Tibet has always been a part of China. In occupying the country the Chinese have, according to the conclusion reached by the International Commission of Jurists, been guilty of "the most pernicious crime that any individual or nation can be accused of, viz., a wilful attempt to annihilate an entire people".

Meanwhile Tenzin Gyatso had by now reached the age of sixteen, and in the critical situation that now arose, he was charged with the task of playing the role of political leader to his people. Up till then the country had been ruled on his behalf by regents. He would have to assume the authority that the title of Dalai Lama involved, a boy of sixteen, without political experience, and with no education beyond his study of Buddhist lore, which he had absorbed throughout his upbringing. In his autobiography *My Life and My People* he has given us a vivid account of his rigorous apprenticeship at the hands of Tibetan lamas, and he declares that what he learnt was to prove no mean preparation for his allotted career, not least the political part of his work. It was on this basis he now developed the policy of nonviolence with which he decided to confront the Chinese invaders. As a Buddhist monk it was his duty never to harm any living creature, but instead to show compassion to all life. It is maybe not to be wondered at that people so closely involved in what they call the world of reality should consider his philosophy somewhat remote from ordinary considerations of military strategy.

The policy of nonviolence was also, of course, based on pragmatic considerations: a small nation of some six million souls, with no armed forces to speak of, faced one of the world's military superpowers. In a situation of this kind the nonviolence approach was, in the opinion of the Dalai Lama, the only practical one.

In accordance with this he made several attempts during the 1950s to negotiate with the Chinese. His aim was to arrive at a solution of the conflict that would be acceptable to both parties to the dispute, based on mutual respect and tolerance. To achieve this he staked all his authority as Dalai Lama to prevent any use of violence on the part of the Tibetans; and his authority proved decisive, for as the Dalai Lama he is, according to the Buddhist faith, more than a leader in the traditional sense: he symbolises the whole nation. His very person is imbued with some of the attributes of a deity, which doubtless explains why his people, despite gross indignities and acute provocation, have to such a marked degree obeyed his wishes and abstained from the use of violence.

From his exile in India he now waged his unarmed struggle for his people with untiring patience. He has every justification for calling his autobiography *My Life and My People*, because the life of the Tibetans is in truth his life. But political support from the outside world remained conspicuous by its absence, apart from a few rather toothless UN

resolutions that were adopted in 1961 and 1965. Throughout the 60s and 70s the Dalai Lama was regarded as a pathetic figure from a distant past: his beautiful and well-meaning philosophy of peace was unfortunately out of place in this world.

But in the course of the 1980s things have taken a dramatic turn. There are several reasons for this. What has happened - and is still happening - in Tibet has become more generally known, and the community of nations has started to feel a sense of joint responsibility for the future of the Tibetan people. That their trials and tribulations have failed to break the spirit of the Tibetans is another reason; on the contrary, their feeling of national pride and identity and their determination to survive have been enhanced, and these are expressed in massive demonstrations. Here, as in other parts of the world, it is becoming increasingly obvious that problems cannot be solved by the use of brutal military power to crush peaceful demonstrations. In Tibet, as elsewhere, conflicts must be resolved politically through the medium of genuine negotiation.

The Dalai Lama's negotiating policy has received the support of a number of national assemblies and international bodies, such as the United States Senate, the West German Bundestag, the Parliament of Europe, the United States Congress, eighty-six members of the Australian Parliament and the Swiss National Assembly. Nor should we forget that the Dalai Lama has been the recipient of a number of international awards and honours in recognition of his work and in support of his cause. It now seems in fact as if things are beginning to move in the right direction, and what has been achieved in this respect may be entirely ascribed to the Dalai Lama's consistent policy of nonviolence.

For perfectly understandable reasons the policy of nonviolence is often regarded as something negative, as a failure to formulate a well-considered strategy, as a lack of initiative and a tendency to evade the issue and adopt a passive attitude. But this is not so: the policy of nonviolence is to a very high degree a well thought-out combat strategy, It demands singleminded and purposeful action, but one that eschews the use of force.

Those who adopt this strategy are by no means shirking the issue: they manifest a moral courage which, when all is said and done, exceeds that of men who resort to arms. It is courage of this kind, together with an incredible measure of self-discipline, that has characterised the attitude of the Dalai Lama. His policy of nonviolence too, has been carefully considered and determined. As he himself put it in April of last year, after a peaceful demonstration in Lhasa has been fired on by troops: "As I have explained on many occasions, nonviolence is for us the only way. Quite patently, in our case violence would be tantamount to suicide. For this reason, whether we like it or not, nonviolence is the only approach, and the right one. We only need more patience and determination".

In 1987 the Dalai Lama submitted a peace plan for Tibet, the gist of which was that Tibet should be given the status of a "peace zone" on a par with what had been proposed for Nepal, a proposal which the Chinese in fact have supported. The plan also envisaged a halt to Chinese immigration to Tibet. This has proceeded on such a scale that there is a risk of the Tibetans becoming a minority in their own country. Not least interesting is the fact that the plan also contains measures for the conservation of Tibet's unique natural environment. Wholesale logging operations in the forests on the slopes of the Himalayas have resulted in catastrophic soil erosion, and are one of the causes of the flood disasters suffered by India and Bangladesh. The peace plan failed to initiate any negotiations with the Chinese, even though the discrepancies between the two sides were not particularly profound.

The Dalai Lama's willingness to compromise was expressed still more clearly in his address to the European Parliament on June 15th last year, where he stated his readiness

to abandon claims for full Tibetan independence. He acknowledged that China, as an Asian superpower, had strategic interests in Tibet, and was prepared to accept a Chinese military presence, at any rate until such time as a regional peace plan could be adopted. He also expressed his willingness to leave foreign policy and defence in the hands of the Chinese. In return the Tibetans should be granted the right to full internal autonomy. In his efforts to promote peace the Dalai Lama has shown that what he aims to achieve is not a power base at the expense of others. He claims no more for his people than what everybody - no doubt the Chinese themselves - recognises as elementary human rights. In a world in which suspicion and aggression have all too long characterised relations between peoples and nations, and where the only realistic policy has been reliance on the use of power, a new confession of faith is emerging, namely that the least realistic of all solutions to conflict is the consistent use of force. Modern weapons have in fact excluded such solutions.

The world has shrunk. Increasingly peoples and nations have grown dependent on one another. No one can any longer act entirely in his own interest. It is therefore imperative that we should accept mutual responsibility for all political, economic, and ecological problems.

In view of this, fewer and fewer people would venture to dismiss the Dalai Lama's philosophy as utopian: on the contrary, one would be increasingly justified in asserting that his gospel of nonviolence is the truly realistic one, with most promise for the future. And this applies not only to Tibet but to each and every conflict. The future hopes of oppressed millions are today linked to the unarmed battalions, for they will win the peace: the justice of their demands, moreover, is now so clear and the normal strength of their struggle so indomitable that they can only temporarily be halted by force of arms. In awarding the Peace Prize to H.H. the Dalai Lama we affirm our unstinting support for his work for peace, and for the unarmed masses on the march in many lands for liberty, peace and human dignity.

The Nobel Peace Prize (Part E continued)

***Obtained from the Nobel E-Museum (<http://www.nobel.se/>) Web Site**

Read The 14th Dalai Lama's Acceptance Speech

(Printed Below)

- a) *Please underline the phrases that you find most meaningful.*
- b) *Create a list of personal strengths The Dalai Lama possesses that you admire?*
- c) *Do you think his philosophy is global in nature? Do his words hold meaning for all people? For just the exiled Tibetans? Only for Buddhists?*

**** Students should share their perspectives on a-c above in a classroom discussion.***

Your Majesty, Members of the Nobel Committee, Brothers and Sisters:

I am very happy to be here with you today to receive the Nobel Prize for Peace. I feel honoured, humbled and deeply moved that you should give this important prize to a simple monk from Tibet. I am no one special. But, I believe the prize is a recognition of the true values of altruism, love, compassion and nonviolence which I try to practise, in accordance with the teachings of the Buddha and the great sages of India and Tibet. I accept the prize with profound gratitude on behalf of the oppressed everywhere and for all those who struggle for freedom and work for world peace. I accept it as a tribute to the man who founded the modern tradition of nonviolent action for change - Mahatma Gandhi - whose life taught and inspired me. And, of course, I accept it on behalf of the six million Tibetan people, my brave countrymen and women inside Tibet, who have suffered and continue to suffer so much. They confront a calculated and systematic strategy aimed at the destruction of their national and cultural identities. The prize reaffirms our conviction that with truth, courage and determination as our weapons, Tibet will be liberated.

No matter what part of the world we come from, we are all basically the same human beings. We all seek happiness and try to avoid suffering. We have the same basic human needs and concerns. All of us human beings want freedom and the right to determine our own destiny as individuals and as peoples. That is human nature. The great changes that are taking place everywhere in the world, from Eastern Europe to Africa, are a clear indication of this.

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 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.

Last week a number of Tibetans were once again sentenced to prison terms of up to nineteen years at a mass show trial, possibly intended to frighten the population before today's event. Their only "crime" was the expression of the widespread desire of Tibetans for the restoration of their beloved country's independence.

The suffering of our people during the past forty years of occupation is well documented. Ours has been a long struggle. We know our cause is just. Because violence can only breed more violence and suffering, our struggle must remain nonviolent and free of

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hatred. We are trying to end the suffering of our people, not to inflict suffering upon others.

It is with this in mind that I proposed negotiations between Tibet and China on numerous occasions. In 1987, I made specific proposals in a five-point plan for the restoration of peace and human rights in Tibet. This included the conversion of the entire Tibetan plateau into a Zone of Ahimsa, a sanctuary of peace and nonviolence where human beings and nature can live in peace and harmony.

Last year, I elaborated on that plan in Strasbourg, at the European Parliament. I believe the ideas I expressed on those occasions are both realistic and reasonable, although they have been criticised by some of my people as being too conciliatory. Unfortunately, China's leaders have not responded positively to the suggestions we have made, which included important concessions. If this continues we will be compelled to reconsider our position.

Any relationship between Tibet and China will have to be based on the principle of equality, respect, trust and mutual benefit. It will also have to be based on the principle which the wise rulers of Tibet and of China laid down in a treaty as early as 823 A.D., carved on the pillar which still stands today in front of the Jo-khang, Tibet's holiest shrine, in Lhasa, that "Tibetans will live happily in the great land of Tibet, and the Chinese will live happily in the great land of China".

As a Buddhist monk, my concern extends to all members of the human family and, indeed, to all sentient beings who suffer. I believe all suffering is caused by ignorance. People inflict pain on others in the selfish pursuit of their happiness or satisfaction. Yet true happiness comes from a sense of inner peace and contentment, which in turn must be achieved through the cultivation of altruism, of love and compassion and elimination of ignorance, selfishness and greed.

The problems we face today, violent conflicts, destruction of nature, poverty, hunger, and so on, are human-created problems which can be resolved through human effort, understanding and the development of a sense of brotherhood and sisterhood. We need to cultivate a universal responsibility for one another and the planet we share. Although I have found my own Buddhist religion helpful in generating love and compassion, even for those we consider our enemies, I am convinced that everyone can develop a good heart and a sense of universal responsibility with or without religion.

With the ever-growing impact of science on our lives, religion and spirituality have a greater role to play by reminding us of our humanity. There is no contradiction between the two. Each gives us valuable insights into the other. Both science and the teachings of the Buddha tell us of the fundamental unity of all things. This understanding is crucial if we are to take positive and decisive action on the pressing global concern with the environment. I believe all religions pursue the same goals, that of cultivating human goodness and bringing happiness to all human beings. Though the means might appear different the ends are the same.

As we enter the final decade of this century I am optimistic that the ancient values that have sustained mankind are today reaffirming themselves to prepare us for a kinder, happier twenty-first century.

I pray for all of us, oppressor and friend, that together we succeed in building a better world through human understanding and love, and that in doing so we may reduce the pain and suffering of all sentient beings.

Thank you.

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The Philosophical & Spiritual Positions of The Dalai Lama (Part F)

As a Nobel Laureate and Buddhist Tibetan leader, The Dalai Lama has addressed people all over the world. Through both his speeches and his writings he asks people to reflect on a number of important global issues.

Below are listed some quotes from his writings. Students are asked to thoughtfully respond to at least one of the passages by writing a brief personal essay that expresses their own perspectives, feelings and insights on the specific topic.

Inner transformation is the basis for peace

Weapons never stay in their boxes. Once a weapon has been manufactured, sooner or later someone will use it. If it were possible to bring true and lasting peace by force of arms, then we should turn all our factories into weapon factories, but that is impossible. Even though it is difficult to try to bring about peace through inner transformation, it is the only way of establishing sustainable (permanent) peace in the world. Despite the practical difficulties involved, and the feeling that this approach is unrealistic, I believe it is worth a try. That is why I present these ideas wherever I go.

A Global Family

The world is becoming smaller and smaller. Nations are far more interdependent than before. Our generation has reached the threshold of a new era of human history: the birth of a global family. Whether we like it or not, all the members of our vast and varied family have to learn to live together somehow. We need to develop a greater sense of universal responsibility, on both the individual and collective level.

The urgency of educating people in the Third World

The real problem of the Third World (the developing- poor countries) is ignorance. Together with attachment and aversion, ignorance is one of the three poisons of the mind, which are the source of all mental suffering. In the Third World, ignorance is certainly the most serious of the three. In the West, you are beginning to realize that something is wrong, and in your own way you are organizing yourselves and battling against it.

The only true guardian of peace

In modern society, despite sophisticated policing systems with advanced technology, acts of terrorism still take place. Although one side has many sophisticated techniques for keeping track of the other side, that other side is becoming more creative in carrying out their crimes. The only true guardian of peace lies within: a sense of concern and responsibility for your own future and an altruistic (non-selfish) concern for the well being of others.

The Western technological mirage

Right now, all of the Eastern nations are trying to copy Western technology. We Easterners, and Tibetans like myself, look to Western technology feeling that once we develop material progress, our people will reach some permanent state of happiness, But when I come to Europe or North America, I see that underneath the beautiful surface there is still unhappiness, frustration and restlessness. This shows that material progress alone does not provide a complete answer for human beings.

Technology is amazing because it produces results, and often immediate results. Unlike prayer! There is nothing wrong with technology per se, or with material progress. But the human mind is able to adapt to this technology, to feel comfortable with it and not get intoxicated by it?