

High School Educator's Guide



Originally published, June 2006

Minor revisions to *Additional Resources*, June 2010

Project Manager: Barbara Patterson

Lead Educator: Alicia Baturoni

Writer/Researcher: Deborah Bazar

Education Associate: Linda Conrad

Content Review: Marsha Clark
Tony Hoeber
Jim Schuyler

Table of Contents

Introduction.....	3
Student Activities.....	3
Feedback and Participation.....	4
Overview of Activities	5
Activity: Pathways to Empathy	6
Engage	7
Explore	7
Explain	10
Extend	10
Evaluate	11
Student Interview Form	12
Student Discussion.....	13
Glossary	15
Education Standards	17
Appendix	24
Additional Resources	32

Created by Planners Collaborative for the Dalai Lama Foundation and the Committee of 100 for Tibet

The Missing Peace Project website: www.tmpp.org

The Dalai Lama Foundation website: www.dalailamafoundation.org

Committee of 100 for Tibet website: www.c100tibet.org

Planners Collaborative website: www.thecollaborative.com

Introduction

This Educator's Guide was developed to accompany the student activities created for *The Missing Peace: Artists Consider the Dalai Lama*.

Student Activities

As of the launch of *The Missing Peace* in June 2006, there are two activities:

- An interview/discussion activity entitled *Pathways to Empathy*
- An art interpretation and creation activity based on posters featuring artworks from *The Missing Peace*

The activities can be downloaded from www.dalailamafoundation.org/tmpp. More activities are currently under development.

The Missing Peace: Artists Consider the Dalai Lama

The Missing Peace Project is a multimedia art exhibition featuring 88 artists representing more than 25 countries. The exhibition began visiting cities around the world in the spring of 2006. With the life of the Dalai Lama as inspiration, the intent of this project is to shift the world's attention towards peace. This project is a unique opportunity to explore the idea of art as a lens through which to see our common humanity and explore the many meanings of peace. The exhibition title is an evocative play on words—peace may be elusive, or missing, in our world, but as the Dalai Lama has demonstrated through his life, dedicating oneself to peace is anything but pointless.

The Missing Peace Project is the result of a collaboration between the Committee of 100 for Tibet and the Dalai Lama Foundation.

For scheduling information and an online tour of the artwork, please see *The Missing Peace Project* website at www.tmpp.org.

The Dalai Lama Foundation

The Dalai Lama Foundation was established in 2002, with the Dalai Lama's endorsement and advice, by a core founding group including long-time friends of the Dalai Lama and members of the Silicon Valley business community. The foundation has received a letter from the Dalai Lama with an invitation to all to join in the foundation's work. Participation is open to everyone, and the foundation warmly welcomes anyone who wishes to support the Dalai Lama's vision for a better world.

The foundation is a non-profit, charitable organization, headquartered in Palo Alto, California, USA. The foundation is international in scope, with regional chapters in Canada, Japan, Nigeria, Russia, the United States, and Venezuela as of 2006.

The focus of the foundation's activities is in the area of education, promoting and developing curricula for ethics and peace. For more information please see the Dalai Lama Foundation website at www.dalailamafoundation.org.

The Committee of 100 for Tibet

The Committee of 100 for Tibet (C100) is a unique organization in its composition, strategy, and uncompromising support of the Tibetan people and their peaceful struggle to regain control of their future.

C100 cooperates with and complements the work of other organizations supporting Tibet and the Tibetan people. Currently, C100 is working with the Tibetan leadership and representatives of Tibet support groups from around the world, focusing on the Tibetan people's right to self-determination. The role of C100 is to inform the public about the unique national, cultural, and religious identity of the Tibetan people and to work to preserve that identity and assure the survival of the Tibetan culture and the human rights of the Tibetan people.

For more information please see the C100 website at www.c100tibet.org.

Feedback and Participation

The Missing Peace curriculum is an ongoing project. We invite your feedback on the activities described in this guide, and we welcome your participation in the ongoing process of curriculum development.

Please send your email comments and inquiries to curriculum@dlfound.org. You are also invited to participate in online activities at www.dalailamafoundation.org/tmpp and share your ideas and experiences relating to *The Missing Peace Project* and the broader topic of education for values and peace.

Overview of Activities

The activities described in this guide are intended to engage high school students in topics related to *The Missing Peace*. The activities do not require a viewing of the exhibition to be useful and relevant.

These activities:

- Focus on such subjects as peace, empathy, diversity, art, and symbolism.
- Are designed to be used in conjunction with a student field trip to view the exhibition, as a complement to visiting *The Missing Peace* website at www.tmpp.org, or as stand-alone activities, entirely independent of the exhibition.
- Are appropriate for a variety of classrooms, including art, civics and government, social studies, science, history, language arts, and career education.
- Align with U.S. national education standards and California state education standards (see page 17).

The first activity, entitled *Pathways to Empathy*, is an exercise where students will seek to understand the emotions, beliefs, values, and positions of people different from themselves by composing and conducting personal interviews. As a result of this activity, students will be able to compare, contrast, and discuss different belief systems based on age, culture, background, and other measurable traits.

The second activity consists of two posters, each featuring a piece of art and an artist participating in *The Missing Peace Project*. Students will interpret the art, read an interview of the featured artist, explore symbolism, engage in discussion questions related to the concepts presented in the artwork, and then create their own artistic work using their personal symbolism and ideas.

Pathways to Empathy

High School

Key Concept

Students will practice empathy by interacting and discussing with others some of the concepts presented in *The Missing Peace Project*: love, peace, empathy, forgiveness, and embracing diversity.

Learning Objective

Students will seek to understand the emotions, beliefs, values, and positions of people different from themselves by composing and conducting personal interviews. As a result of this activity, students will be able to compare, contrast, and discuss different belief systems based on age, culture, background, and other measurable traits.

Pre-Planning

Teacher should review the **Appendix** in the *High School Educator's Guide* that contains background information about *The Missing Peace Project* and the philosophies of the Dalai Lama. A backdrop of potential concepts that are relevant to this project will be helpful in coaching students to prepare for their interviews. Students will be asked to conduct interviews with other people, record them, and present the results to the class. Depending on the class, some coaching may be necessary to help students to formulate good interview questions.

Prerequisites

Students will document personal interviews as part of this project using media tools that are appropriate for your classroom. Depending on the resources available and the ability level of your students, this may take the form of motion video, still photographs, audio recording, drawing, or writing. It is important for your students to use media tools with which they are already proficient so as not to detract from the purpose of the assignment.

Engage

On the board, write a list of concepts relevant to the *Missing Peace*.

- love
- peace
- empathy
- forgiveness
- embracing diversity

Lead a discussion with students to clarify the concepts.

- Ask students to define the terms.
- Ask students to give relevant examples from their own lives.

Accept all answers. Expand or modify concepts as needed. Write some of the concepts next to the terms.

Review the definitions and examples the class has provided and ask students to consider how their answers might be different if...

- they were in kindergarten?
- they were students in an African village?
- they were members of the opposite sex?

Does everyone define these concepts in the same way? Does your background (age, culture, experiences) affect the way you see the world?

Explore

Students will have an opportunity to explore different interpretations of these concepts by interviewing people from different backgrounds. Have the students work in teams to discuss each concept and to draft possible interview questions. Sample interview questions for each category:

Concept	Sample Interview Questions
Love	How do you show your love for someone? Name two things that help people have a loving relationship.
Peace	Do you have to like someone to be at peace with him or her? Can one person influence peace in the world? Explain how.

Empathy	If you were a parent, how would you feel about having yourself as a child? Describe a time when you showed empathy for someone you didn't really like.
Forgiveness	Does someone have to be sorry for you to forgive him or her? Why or why not? "Forgive and forget." Can you have one without the other?
Embracing Diversity	If you were to walk into a roomful of "diverse" people, whom would you see? How important is it that your friends hold the same beliefs and values that you do?

Allow each student to choose a single concept for their interviews and to create a list of two to four interview questions designed around that concept. The questions should:

- Invite open-ended responses rather than yes/no or one-word-answers.
- Encourage the subject to expand and explain their feelings and ideas.

Pass out the Student Interview Form. Each student should record their questions on their interview form and then, on a separate piece of paper, write their own personal answers to these two questions to hand in before class is over. Save their answers for the end of the lesson so students can compare their thoughts before and after conducting interviews and preparing presentations.

After the students have answered their own interview questions, have them look at the list of categories of potential interview subjects contained on the Student Interview Form. The list includes:

1. Someone 50 years older
2. Someone 5 years younger
3. A parent or guardian
4. An adult with no children
5. Someone born in another country
6. Someone with different religious beliefs
7. Someone of the opposite sex
8. Someone who speaks another language
9. Someone in your neighborhood
10. Other

Have the students review the list of ten categories and try to think of one person in each category as a potential interview subject. Students will narrow this list down to their top four choices based on the diversity and/or availability of the subjects.

Allow approximately one week for the students to conduct their interviews. Students may choose a variety of methods such as text, drawing, video, photography, audio, or video to record the interviews, as resources allow.

Depending on the age/level of your students, you may want to discuss interview techniques and different methods for students to collect the subject's responses.

Interview Tips

- Let your interview subjects know that this is a school project and that you are very interested in their personal views about the concept you have chosen.
- Be sure your subjects understand exactly who will see or hear their responses—that is, other students, teachers, and any other individuals you can identify—and describe any other way their responses might be used.
- If you are recording the interview, make sure your equipment is working as planned. Long before the interview, make sure you have charged your batteries and have enough tape or memory for the device you'll be using. To begin the interview, ask an easy "test" question, like, "What did you have for breakfast this morning?" then play back your recording to check for adequate volume, light, lack of background noise, etc. before you begin the formal interview.
- Allow your subjects time to think before they answer, and encourage them to provide you with specific examples rather than generalities.
- Be an active listener! Make eye contact, nod, and give cues that you are listening and paying attention. Being open, friendly, and enthusiastic will make the interview experience more enjoyable for both you and your subjects.
- If your subjects say something you do not understand, ask if they can explain it in a different way. "I'm not sure what you mean," and "Can you give me another example of what you mean?" can help clarify. It may also help if you repeat their answers to make sure that you have understood correctly.
- Be sure to thank your subjects for participating in your project.

Explain

Instruct the students to assemble a presentation about their experience conducting the interviews. The presentation can be a video, a pictorial representation, a written essay, an audio presentation, or any combination thereof. Classroom time may be devoted to this exercise, or students may complete the assignment as homework.

Student presentations should go beyond reporting the subjects' responses and focus on the questions posed in the **Engage** section: Does everyone define these concepts in the same way? Does your background (age, culture, experiences) affect the way you see the world?

The following questions are all possible areas of focus for the presentations:

- What did this experience teach you about your chosen concept and how different people interpret its meaning?
- Did any common themes emerge among your subjects' responses?
- Were there striking similarities or differences in your subjects' interpretations?
- To what might you attribute these similarities and differences?
- What conclusions can you draw about this experience and what are some of the implications of these conclusions?

Extend

Schedule time for the students to share their presentations with the class. At the conclusion of the presentations, ask students to again answer their own interview questions.

Return the students' original responses to these questions from the first day and ask students to compare their responses from before and after the project. Are they exactly the same? Ask students to write a brief reflection explaining **why** they think their responses have or have not changed.

The Dalai Lama Foundation provides online activities for *The Missing Peace Project*. Students are invited to join the conversation and share their experiences with *Pathways to Empathy* at www.dalailamafoundation.org/tmpp.

Evaluate

Teachers may use the following rubric to assess student performance.

Criteria	4	3	2	1
Comprehension	The student shares powerful ideas related to the chosen concept.	The student shares good ideas related to the chosen concept.	The student shares adequate ideas related to the chosen concept.	The student shares weak ideas related to the chosen concept
Content & Ideas	The student shows an exceptional ability to grasp the differences and similarities of ideas among interviewees.	The student shows a good ability to grasp the differences and similarities of ideas among interviewees.	The student shows an adequate ability to grasp the differences and similarities of ideas among interviewees.	The student shows a weak ability to grasp the differences and similarities of ideas among interviewees.
Empathy	The student is exceptionally empathic towards all views presented.	The student is empathic towards all views presented.	The student is somewhat empathic towards all views presented.	The student is not empathic towards all views presented.
Presentation	Presentation flows and is organized to make a powerful impact on the audience.	Presentation flows and is organized to make a strong impact on the audience.	Presentation is organized but does not flow or make a strong impact on the audience.	Presentation is confusing to the audience.

Student Interview Form

My concept is: _____

My definition: _____

My four interview questions are:

1. _____

2. _____

3. _____

4. _____

Potential Interview Subjects:

Name(s)

Someone 50 years older _____

Someone 5 years younger _____

A parent or guardian _____

An adult with no children _____

Someone born in another country _____

Someone with different religious beliefs _____

Someone of the opposite sex _____

Someone who speaks another language _____

Someone in your neighborhood _____

Other _____

Student Discussion

Before beginning the activities, we recommend that teachers cover some basic background information about *The Missing Peace Project* and the Dalai Lama.

The Missing Peace Project

The Missing Peace Project is a traveling multimedia art exhibition featuring 88 artists representing more than 25 countries.

The only instruction given to each of the artists who were invited to participate was to create a work of art inspired by the life and message of the Dalai Lama.

The artists responded, each in his or her own unique way, with a wide range of works that indicate the many dimensions of the Dalai Lama's life and message, the power of art to allow us to see our common humanity in new ways, and the freedom of the artistic imagination and expression.

1. Pass out a piece of drawing paper to each student and instruct him or her to write "The Missing Peace" at the top. Do not tell students how to spell the title.
2. Allow students 3 minutes to draw a picture of the first thing that comes to mind when they hear, "The Missing Peace." Again, do not specify the spelling of the word "peace."
3. After 3 minutes, survey the students to find out how many students used the word "peace," and how many used the word "piece."
4. Allow students to explain their drawings in small groups.
5. As each group to share one of the drawings.
6. Discuss students' different interpretations of the same title.
7. Draw parallels to this activity and the art exhibit: just as students came up with different interpretations of the same title, each artist had to come up with an interpretation of the life and message of the Dalai Lama. Each artist brought his or her own unique perspective and talent to the task.
8. Ask students to consider the actual title of the exhibit, *The Missing Peace*. How is this a play on words? (peace vs. piece) Reminding them of the scope of the project, allow students to share possible interpretations of this title. Where is peace missing in our world? In our lives?

Background on the Dalai Lama and Tibet

While *The Missing Peace* is not primarily concerned with politics, any discussion of the Dalai Lama necessarily involves some understanding of the background of Tibet and China over the past half-century. The relationship between Tibet and China is complex and troubled, and the modern political crisis has yet to be resolved.

Background on the Dalai Lama is provided in the **Appendix**, including an article by a long time associate of the Dalai Lama that provides a Tibetan perspective on the life of the Dalai Lama and the modern history of Tibet.

Online Activities

The Dalai Lama Foundation provides online activities for *The Missing Peace Project*. Students are invited to join the conversation and share their artwork and ideas at www.dalailamafoundation.org/tmpp.

Glossary

acrylic resin. A glassy-like plastic used in artwork and molding.

adhesive. Something used to stick one thing to another. Tape and glue are adhesives.

alkyd medium. A strong, plastic-like substance used in artwork.

alter. To change something.

atom. The tiniest particle of an element that has the same chemical properties of the element. The building blocks of all matter.

bachelor's degree. A university or college degree earned after completion of at least four years of full-time study following high school.

Buddhism. A religious belief and philosophy that emphasizes cause and effect, the interconnectedness of all life, and the values of compassion and personal responsibility.

circulate. To move in a circle.

collaborate. To work together on something.

compassion. Concern for the sufferings or misfortunes of others.

complex. Intricate or complicated.

compose. To put together.

consciousness. The state of being aware of yourself or something.

Dalai Lama. Title of the spiritual leader of Tibet. The current holder of this title is named Tenzin Gyatso, and he is the 14th Dalai Lama.

diversity. Variation within a population. Diversity has many meanings, for example genetic diversity in a plant or animal species, diversity of ethnicity in a community, diversity of interest, etc.

ecology. A science that studies how living things are connected each other and to their environment.

empathy. The quality of being able to “put yourself in the other person’s shoes.” To understand the perspective of another person.

engineering. The use of math and science to design and build structures, equipment, and systems.

environment. Everything that surrounds someone or something, including plants, animals, air, water, and soil.

forgiveness. To give up anger or resentment towards someone who has committed an offense to you or to someone or something you hold dear. Note that this is not the same as excusing the offense.

foundation. The basis or structure of something.

improvisation. Acting without a script. Making things up as you go along.

influence. The act of contributing to the outcome of something.

liter. A unit of measuring volume. One liter is equal to about 0.26 gallons.

love. To have a sincere wish for another's happiness.

master's degree. A university degree earned after completion of one to two years of study beyond a bachelor's degree.

motivation. Reason for doing something.

nurture. To support or help with the development of something.

peace. A state of harmony and freedom from violence and fear. Peace can be either internal (within the mind of an individual person) or external (between individuals, communities, or nations).

polymer. A long molecule made of many small molecules.

refine. To improve something.

sensory. Of the senses (smell, taste, feel, touch, or sight).

solitude. Being alone.

spiritual. Relating to the spirit or the soul.

symbolism. The act of using one thing to represent something else.

tapestry. Something made of woven fibers, usually with a picture on it, and used as a rug, wall hanging, or curtain.

undergraduate. A student that is pursuing a bachelor's degree.

value. A code or belief that someone lives by.

Education Standards

U.S. National Education Standards

The following **national education standards** apply to the *Pathways to Empathy* activity.

Benchmarks for Science Literacy:
American Association for the Advancement of Science

www.project2061.org/publications/bsl/online/bolintro.htm

Benchmark 7A

Human Society: Cultural Effects on Behavior

Grades 9–12 Descriptive and statistical information about different cultures can be used to stimulate discussion about how circumstances, beliefs, and patterns of behavior are linked.

- Cultural beliefs strongly influence the values and behavior of the people who grow up in the culture, often without their being fully aware of it. Response to these influences varies among individuals.

Language Arts, Benchmark 2.3.1 and 3.3.5
Sponsored by NCTE and IRA

www.ncte.org/about/over/standards

Designed to prepare all K–12 students for the increasing literacy demands of today and tomorrow,

4. Students adjust their use of spoken, written, and visual language (e.g., conventions, style, vocabulary) to communicate effectively with a variety of audiences and for different purposes.
12. Students use spoken, written, and visual language to accomplish their own purposes (e.g., for learning, enjoyment, persuasion, and the exchange of information).

Curriculum Standards for Social Studies
Sponsored by National Council for the Social Studies

www.socialstudies.org/standards/strands/

Standard III People Places and Environments

Students in high school are able to apply geographic understanding across a broad range of fields, including the fine arts, sciences, and humanities. Geographic concepts become central to

learners' comprehension of global connections as they expand their knowledge of diverse cultures, both historical and contemporary. The importance of core geographic themes to public policy is recognized and should be explored as students address issues of domestic and international significance.

The following **national education standards** apply to both of the poster activities.

National Standards for Arts Education from the Consortium of National Arts Education Associations

artsedge.kennedy-center.org/teach/standards.cfm

Visual Arts, Grades 9–12

NA-VA.9-12.3 CHOOSING AND EVALUATING A RANGE OF SUBJECT MATTER, SYMBOLS, AND IDEAS

Achievement Standard:

Students apply subjects, symbols, and ideas in their artworks and use the skills gained to solve problems in daily life

Achievement Standard, Advanced:

Students describe the origins of specific images and ideas and explain why they are of value in their artwork and in the work of others

Students evaluate and defend the validity of sources for content and the manner in which subject matter, symbols, and images are used in the students' works and in significant works by others

NA-VA.9-12.5 REFLECTING UPON AND ASSESSING THE CHARACTERISTICS AND MERITS OF THEIR WORK AND THE WORK OF OTHERS

Achievement Standard:

Students identify intentions of those creating artworks, explore the implications of various purposes, and justify their analyses of purposes in particular works

Students describe meanings of artworks by analyzing how specific works are created and how they relate to historical and cultural contexts

Students reflect analytically on various interpretations as a means for understanding and evaluating works of visual art

Achievement Standard, Advanced:

Students correlate responses to works of visual art with various techniques for communicating meanings, ideas, attitudes, views, and intentions

NA-VA.9-12.6 MAKING CONNECTIONS BETWEEN VISUAL ARTS AND OTHER DISCIPLINES

Achievement Standard, Advanced:

Students synthesize the creative and analytical principles and techniques of the visual arts and selected other arts disciplines, the humanities, or the sciences

McREL Career Education Standards

Subject: Arts

www.mcrel.org/careerstandards/Arts.asp

Level 4 Benchmarks (Grades 9-12)

Standard 2: Know and apply appropriate criteria to arts and communication products.

Use criteria and judgment to determine the differences between the artist's intent and public interpretation

Critique art works in terms of the historical and cultural context in which they were created (e.g., critiquing the musical compositions of Mozart in terms of other musical compositions of the Classic era)

Standard 3: Use critical and creative thinking in various arts and communication settings.

Use personal experiences to create original artistic, musical, and dramatic products (e.g., composing music in distinct styles for voice and instruments; improvising harmonizing parts, rhythmic and melodic variation; constructing original scripts; creating different types of visual arts including jewelry, ceramics, sculpture, drawings, and paintings)

Understand how personal experience can influence interpretations of different art forms

Know ways in which different sources are used to produce art forms (e.g., personal experiences, thoughts, and feelings; real and imaginary sources; nature and the constructed environment; experimentation; events; the human senses of sight, hearing, smell, touch, and taste)

Standard 4: Understands ways in which the human experience is transmitted and reflected in the arts and communication

Know ways in which different art forms evoke emotional responses (e.g., how musical styles evoke emotions such as sorrow, love, joy, anger, and pride; ways that works of art evoke emotions through the use of selected media, techniques, and processes)

The following **national education standard** applies specifically to the *Signs of the Times* poster.

McREL Career Education Standards

Subject: Arts

www.mcrel.org/careerstandards/Arts.asp

Level 4 Benchmarks (Grades 9-12)

Standard 4: Understands ways in which the human experience is transmitted and reflected in the arts and communication

Know ways in which different art forms communicate universal concepts (e.g., how love, birth, death, truth, and fear are communicated in the visual arts; how theatre can reveal universal concepts) throughout time and across cultures

The following **national education standards** apply specifically to the *Meditation on Universal Compassion* poster.

Benchmarks for Science Literacy:

American Association for the Advancement of Science

www.project2061.org/publications/bsl/online/bolintro.htm

Benchmark 7C

Human Society

Grades 9–12

To various degrees, governments try to bring about social change or to impede it through policies, laws, incentives, or direct coercion. Sometimes such efforts achieve their intended results and sometimes they do not.

History Standards for Grades 5-12

World History

National Center for History in the Schools

nchs.ucla.edu/standards/world-standards5-12.html

Era 9

Standard 2D

The student understands major sources of tension and conflict in the contemporary world and efforts that have been made to address them.

7-12

Analyze the causes, consequences, and moral implications for the world community of mass killings or famines in such places as Cambodia, Somalia, Rwanda, and Bosnia-Herzegovina. [Marshal evidence of antecedent circumstances]

California State Education Standards

The following **California state education standards** apply to the *Pathways to Empathy* activity.

www.cde.ca.gov/be/st/ss/

Grades Nine & Ten

English-language Arts Content Standards

Listening and Speaking

1.0 LISTENING AND SPEAKING STRATEGIES

Comprehension

1.1 Formulate judgments about the ideas under discussion and support those judgments with convincing evidence.

Organization and Delivery of Oral Communication

1.3 Choose logical patterns of organization (e.g., chronological, topical, cause and effect) to inform and to persuade, by soliciting agreement or action, or to unite audiences behind a common belief or cause.

1.4 Choose appropriate techniques for developing the introduction and conclusion (e.g., by using literary quotations, anecdotes, references to authoritative sources).

1.7 Use props, visual aids, graphs, and electronic media to enhance the appeal and accuracy of presentations.

1.9 Analyze the occasion and the interests of the audience and choose effective verbal and nonverbal techniques (e.g., voice, gestures, eye contact) for presentations.

The following **California state education standards** apply to both of the poster activities.

Grades Nine through Twelve

Advanced

Visual and Performing Arts: Visual Arts Content Standards

2.0 CREATIVE EXPRESSION

Skills, Processes, Materials, and Tools

2.1 Create original works of art of increasing complexity and skill in a variety of media that reflect their feelings and points of view.

Communication and Expression Through Original Works of Art

2.4 Demonstrate in their own works of art a personal style and an advanced proficiency in communicating an idea, theme, or emotion.

2.5 Use innovative visual metaphors in creating works of art.

4.0 AESTHETIC VALUING

Derive Meaning

4.1 Describe the relationship involving the art maker (artist), the making (process), the artwork (product), and the viewer.

4.2 Identify the intentions of artists creating contemporary works of art and explore the implications of those intentions.

4.3 Analyze and articulate how society influences the interpretation and message of a work of art.

Make Informed Judgments

4.4 Apply various art-related theoretical perspectives to their own works of art and the work of others in classroom critiques.

Grades Eleven & Twelve

English-language Arts Content Standards

Listening and Speaking

1.0 LISTENING AND SPEAKING STRATEGIES

Comprehension

1.3 Interpret and evaluate the various ways in which events are presented and information is communicated by visual image makers (e.g., graphic artists, documentary filmmakers, illustrators, news photographers).

The following **California state education standard** applies specifically to the *Signs of the Times* poster.

Grades Nine through Twelve

Proficient

Visual and Performing Arts: Visual Arts Content Standards

4.0 AESTHETIC VALUING

Derive Meaning

- 4.1 Articulate how personal beliefs, cultural traditions, and current social, economic, and political contexts influence the interpretation of the meaning or message in a work of art.

Appendix

This Appendix includes:

- An article by Tenzin N. Tethong describing the Dalai Lama and his life.
- Text of the Dalai Lama's Nobel Prize acceptance speech.
- A brief chronology of the Dalai Lama's life.
- Resources for further exploration.

His Holiness The Dalai Lama: A Life's Calling

By Tenzin N. Tethong

This article originally appeared as the foreword to the program for the Kalachakra For World Peace in Toronto, Ontario, in May 2004. It has been edited slightly for inclusion in this Educator's Guide.

The author, Tenzin N. Tethong, is a former Representative of His Holiness the Dalai Lama and former Kalon Tripa, Chair of the Dalai Lama's Cabinet. He currently serves as Chair of the Committee of 100 for Tibet and President of the Dalai Lama Foundation, and teaches at Stanford University.

Since His Holiness the Dalai Lama is such an immensely revered and beloved figure, it is not easy to write about him in a casual manner, especially for a Tibetan. No matter what one writes, it may never satisfy those who see him as more than an ordinary being. Even on a conventional level he is not just a leader since he is both temporal and spiritual head of a people and a nation. And for devout Buddhists, he is the manifestation of the Bodhisattva of Compassion, the embodiment of the compassion of all the Buddhas, or as some might say, the essence of compassion in the universe.

To simply tell his life's story is not difficult because it is filled with so many extraordinary events. It begins with his recognition as the reincarnation of the 13th Dalai Lama of Tibet, and is followed by great drama and tragedy early in his life, and later triumphs and successes perhaps not to be expected given the circumstances of his early life.

Born on July 6, 1935, to a farming family in the small village of Takster in northeastern Tibet, he is named Lhamo Thondup. When he is barely able to speak, he utters words in the Lhasa dialect that he needs to go there, far away from his birthplace. When members of the official search party come looking for the reincarnation of the 13th Dalai Lama he recognizes the monk who is disguised in layman's clothes, and, later when tested, he flawlessly chooses the objects belonging to the previous Dalai Lama laid alongside similar items, some more elaborate and attractive to any child. These

stories and more have been written and told by members of the search party, distinguished lamas and senior officials of Tibet, and by members of own his family. All are now part of the lore and myth of the present Dalai Lama.

Soon thereafter, he is taken to Lhasa, but only after the Tibetan government purchases safe passage from the Chinese Muslim warlord Ma Bufang, a man holding considerable sway in the region who threatens to hold him back. Successfully escorted to the Tibetan capital, the young Dalai Lama—now given a much longer new name, the short form of which is Tenzin Gyatso—is officially enthroned in 1940.

He begins his life confined mainly to his spiritual education, and is visited only occasionally by family members. Gradually he is exposed to the intricacies and politics of governance. But this traditional preparation of a future leader is cut short when Tibet is invaded by China in 1950. Barely sixteen years of age, he is rushed to take on the temporal role of head of state. Although Chinese troops are already in the country, the entire Tibetan nation turns to him believing that he will avert the national crisis. But the crisis has already unfolded.

Nevertheless, the young Dalai Lama assumes the role thrust on him without hesitation. He begins to introduce reforms within the Tibetan polity, and he starts to deal with the Chinese occupying forces and government. In 1954, when he is invited to China, he goes straight to Beijing and forthrightly attempts to work with the Mao Tse Dong and with the reality on the ground. Just as modern socialist China impresses the Dalai Lama, he too impresses Mao and others with the great potential in him and the Tibetan people.

Next, he travels to India in 1956 as a special guest to commemorate the 2,500th year of Buddhism, where he sees the other Asian giant embarked on a similar journey of modern nation building, but one which, in contrast to China, is committed to greater human freedoms and democracy and in which spirituality and the ancient cultures still seem to have a place.

With exposure to China and India, the young Dalai Lama is thrust into the modern world with all its promises and potential. But the clash between Chinese Communism and traditional Tibetan beliefs stands in his way. No matter how eager the young Dalai Lama is to move ahead and work out the differences with the Chinese, Tibetan ideas of race, religion and society cannot be reconciled with the ideas of international communism.

To make matters worse, these fundamental differences are compounded by the great haste shown by the Chinese occupying forces, and by their lack of basic respect for the Tibetan people and their views. Despite all the assurances given by Mao, Chinese officials in Tibet become less flexible and begin to push aggressively with their revolutionary “reforms,” especially in parts of eastern Tibet. Such actions lead to the beginning of skirmishes in many parts of the country and the outbreak of the first major clash in Lithang in 1957. The uprising is swiftly and brutally put down by the superior Chinese forces, and the monastery of Lithang, the center of resistance, is destroyed.

Greater resentment and fear quickly spread throughout Tibet. Soon Lhasa is filled with refugees, and public outpourings and demonstrations against the Chinese occupiers become commonplace. The Dalai Lama urges patience and cooperation, and counsels against the use of violence, but the situation does not improve. While he remains the great symbol of hope, he also becomes the center around which all the fears and passions of the Tibetan people swirl, pointing to an inevitable clash between the Tibetans and the Chinese, with the final outcome a foregone conclusion.

Finally, when the Chinese military officials drop their veiled pretense and insist that the Dalai Lama visit them in their military camp, without his usual and proper escort, their intentions become clear. When word gets out thousands of Tibetans immediately swarm to the Norbulinkha to protect him and to prevent him from being taken by force. The crowds become volatile and unpredictable, their worst fears and resentment of the Chinese surfacing in an outburst of mob violence. There are no options left for the Dalai Lama but to remove himself from the center of this storm if he is going to prevent chaos and violence, and if there is to be a future to strive for. So on March 17, 1959, the Dalai Lama slips out of his summer palace in the middle of the night, disguised as a soldier on a change of guard duty, and escapes from occupied Lhasa. He begins the most important journey of his life, not knowing where he is headed or where his journey will end.

The Dalai Lama is accompanied by his mother and his younger brother, and escorted by government officials and soldiers, and the Chushi Gandruk, the underground resistance. The party heads south from Lhasa. In the first days, they pass through territories under firm Tibetan control, but with no assurances of holding off any Chinese pursuit, the escape party finally heads towards India. Twenty four days later, exhausted and recovering from an illness, the Dalai Lama reaches the Indian border, welcomed by a cable from the Indian Prime Minister and by the world's press, eager to report one of the great escape stories of all time.

With the beginning of his exile, the Dalai Lama's world and that of the Tibetan people—Tibetan polity and Tibetan society, as it has developed from the time of the early kings of Tibet nearly two thousand years ago—comes to a dramatic end. The Tibetan uprising is completely crushed within the next few months. With only limited protest from the outside world, China begins the process of transforming Tibet into its mold.

The Dalai Lama is no longer a monarch but a simple refugee in India, without his court, without his country, and without his people, at a point in history when his future and that of the Tibetan people hang precariously. It is a time of great trial for all, both the majority under Chinese rule and the small band that had followed him into exile. It is a test as challenging as survival on the Tibetan plateau, and as complex as the centuries long pursuit of personal and universal liberation.

As a refugee and a survivor he has to lead his people out from the depths of despair and want. Together with the exile leadership, he rebuilds the communities, takes care of the young and the old, revives key traditions and institutions of Tibet's cultural heritage, and prepares the next generation for a future Tibet that will be free and democratic. What the Dalai Lama and the exiles have achieved is extraordinary, not only in rebuilding their lives and communities but in saving the

essence of Tibet’s rich cultural heritage, and moreover, in establishing its value and relevance both within the community and beyond.

These are no minor achievements, accomplished despite the great suffering of the Tibetan people and the tremendous physical destruction in their homeland. Instead of dwelling in the past, the exiles pulled themselves up, primarily on their own, with only meager resources at their disposal. Today, a Tibetan may be an exile somewhere in the world, or one living under Chinese occupation, but she or he is a proud citizen of a virtual and global Tibetan nation, one far from the ideal but which exists nevertheless.

Even before he left Tibet at the age of 25, the present Dalai Lama had already assumed a secular role for close to a decade, and in the midst of great political turmoil he successfully carried out his Buddhist studies and even completed, with distinction, his doctoral Geshe examinations. The Fifth and Thirteen Dalai Lamas are considered “Great” Dalai Lamas, a “greatness” sparingly assigned by the Tibetan people. While some were great saintly figures, several great scholars or mystics, and others important political figures, only two have been given this special distinction. Because of what he has already done for the Tibetan people, it is certain that the present 14th Dalai Lama will also be considered “great” in this historical sense. And it is possible that he will even be regarded as the greatest of the Dalai Lamas, because he has transcended his traditional role to become a global figure of great repute.

The world now knows the Dalai Lama as a Nobel Laureate and a man of peace, and countless awards and recognitions have been bestowed on him. But many are unaware of his ideas and his work for peace, which extend far beyond his concerns for the Tibetan people and the preservation of Tibet’s unique heritage. His suggestions on how to prevent global inequities and conflicts, his work to promote genuine understanding and sharing among different spiritual traditions, and his efforts to bridge the world of science and spirituality—all are examples of a simple and profound message that points to the future, and to the great potential we all have for the world.

It is true that the Dalai Lama has a tremendous following. Individuals all over the world who identify closely with him support his work, whether by educating a refugee child or a nun, by contributing to the rebuilding of communities, monasteries and health clinics inside and outside Tibet, or by trying to untangle the complicated web of politics, human rights, and law regarding Tibet and its future status.

This coming together of friends and students of the Dalai Lama has contributed immensely to the success of his work and that of the exiles. Clearly, there is still much that needs to be done, as the Tibetan issue is far from resolved, despite the Dalai Lama’s great willingness to discuss and to compromise with the Chinese on the issues they fear the most. The wellbeing of the Tibetan people, whether those living in terror under Chinese rule or those in exile, will continue to need the support of the free world for the immediate future.

In many ways over his four decades of exile, the Dalai Lama’s life serves as a call to action to all of us to work for a better world. It is up to each of us to find our own way to respond to that call.

Nobel Prize acceptance speech by His Holiness the Dalai Lama

University Aula, Oslo, 10 December 1989

Additional insight into the Dalai Lama's philosophies can be found by reading his Nobel Peace Prize, included below, and also available online at

www.dalailamafoundation.org/members/en/xiv.jsp#nobel

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 honored, 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 value of altruism, love, compassion and non-violence which I try to practice, 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 non-violent 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 non-violent and free of 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 non-violence 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 criticized 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 AD, carved on the pillar which still stands today in front of the Jokhang, 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 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 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.

Chronology of the 14th Dalai Lama's life

In the chronology below, events directly pertaining to the Dalai Lama are shown in black, background events are shown in grey.

1935	Born Lhamo Thondup; Taktser, Amdo, Northeastern Tibet.
1937	Recognized as the reincarnation of the 13th Dalai Lama
1940	Enthroned as the 14th Dalai Lama in Lhasa
1950	China invades Tibet.
	Assumes temporal responsibility for Tibet.
	Tibet appeals to the United Nations. Tibetan representatives in Beijing forced to sign "Seventeen Point Agreement for the Peaceful Liberation of Tibet."
1954	Visits China and meets Mao and other Chinese leaders.
1956	Visits India for the commemoration of 2,500 years of Buddhism, meets with Nehru and other Indian leaders.
	Tibetan uprising in Lihang crushed and monastery destroyed.
1959	Tibetan uprising against the Chinese begins in Lhasa.
	March 10: thousands of Tibetans take to the streets in Lhasa.
	March 17: Escapes from Lhasa, seeks asylum in India.
	March 19: Tibetan troops join the uprising against the Chinese.
	March 23: Uprising suppressed. The Chinese dissolve the Tibetan local Government and impose military Government, fronted by the Panchen Lama, and in April begin "democratic reforms." Thousands of Tibetans are executed, imprisoned, or sent to labor camps. Destruction of monasteries begins.
	80,000 other Tibetans follow the Dalai Lama to India.
1959–1961	The Great Leap Forward leads to widespread famine, with up to 30 million deaths in China and many thousands in Tibet.
1960	Establishes a school in Mussoorie, the first Tibetan institution in exile.
1961	Assembles first elected Tibetan parliamentary body in exile.
1963	Promulgates a democratic constitution for Tibet's future governance.
1964	United Nations General Assembly adopts second resolution calling on China to respect the human rights of the Tibetan people, including their right to self-determination.
1965	The Tibet Autonomous Region is formally established.

1967	During Chinese Cultural Revolution, Tibetan temples, monasteries, libraries, and sacred monuments destroyed or made into state museums.
1976	Visits Europe and Japan for first time.
	The Cultural Revolution ends with the death of Mao. The Chinese acknowledge “past mistakes in Tibet,” blaming them on the Cultural Revolution and on the ultra-leftist policies of the Gang of Four.
1979	Visits the United States for the first time.
	China initiates a policy of opening up to the outside world. They invite the Dalai Lama to return from exile, on condition he remains in Beijing.
	Responds to Deng Xiaoping’s promises to discuss and resolve everything short of “separation.”
	Sends first fact-finding delegation to Tibet and China.
	The delegates are greeted by demonstrations calling for independence and the return of the Dalai Lama; many demonstrators are imprisoned.
1980	Sends second and third fact-finding delegations to Tibet.
1983	Sends high-level representatives to Beijing.
1984	Tibetan government-in-exile declares that 1.2 million Tibetans died and over 6,500 monasteries destroyed as a direct result of Chinese rule.
1987	Proposes “Five Point Peace Plan” during a visit to the U.S. Congress.
	First pro-independence demonstrations take place in Lhasa.
1989	Offers “Middle Way Proposal” at the European Parliament in Strasbourg.
	Martial law declared in Tibet.
	Awarded the Nobel Peace Prize.
	The Nobel Committee’s announcement states, “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.”
1990	The Kashag, a council of ministers, are elected by special assembly of the Tibetan Government in Exile.
1995	Declares Gendun Chokyi Nima to be the reincarnation of the late 10th Panchen Lama.
2004	Envoys of the Dalai Lama return from Beijing after third visit to China in recent years trying to revive discussions with Beijing.

Additional Resources

Websites

The official website of the XIV Dalai Lama is at www.dalailama.com

The Foundation for Universal Responsibility, New Delhi, India.

www.furhhd.org

The Dalai Lama Center for Peace & Education, Vancouver, British Columbia.

www.dalailamacenter.org

The Dalai Lama Center for Ethics & Transformative Values, Massachusetts Institute of Technology, Cambridge, Massachusetts.

<http://thecenter.mit.edu>

Wikipedia

en.wikipedia.org/wiki/14th_Dalai_Lama

Advance Humanity – Quotes by and information about the Dalai Lama

www.advancehumanity.com/inspirations/dalailama

Films

Kundun—This beautiful film by Martin Scorsese can provide even more context for teachers and students. The film tells the story of the early life of Tenzin Gyatso, the 14th Dalai Lama. It brings to life his childhood in a remote and isolated Tibet, his unique position as leader of the Tibetan people, his dawning awareness of the wider world, the invasion and occupation of Tibet by China, his meetings with Chairman Mao, and finally his epic escape to India. The film is rated PG-13. It can be ordered from www.amazon.com or rented at www.blockbuster.com.

Curricula

Tibet Treasures from the Roof of the World Curriculum Guide, A Resource for K-12 Teachers, Parents & Students. University of California, Irvine Center for Educational Partnerships in collaboration with The Bowers Museum of Cultural Art, Santa Ana, California. Inquiries may be directed to Nawang B. Phuntsog, Ed.D. at nphuntsog@fullerton.edu

Approaching Tibet Studies: A Resource Handbook for Educators edited by Jon Garfunkel and Tibet Education Network. Tibet Education Network has a large collection of curricular, reference and resource materials, student programs and projects. See www.globalsourcenetwork.org/tibethome.htm

Books

The Fourteenth Dalai Lama: Spiritual Leader of Tibet by Whitney Stewart.
www.whitneystewart.com/dalai_lama.htm

The Nobel Book of Answers: The Dalai Lama, Mikhail Gorbachev, Shimon Peres and other Nobel Prize Winners Answer Some of Life's Most Intriguing Questions for Young People by Bettina Stiegel, Editor; Elisabeth Kaestner, Translator; Paul De Angelis, Translator. Introduction by Jimmy Carter. Simon & Schuster Children's Publishing. <http://kids.simonschuster.com>

The Dalai Lamas by Jitendra Pant. Includes history about the Dalai Lama and Tibet in the beginning and has postcards of photographs as well. Lustre Press, Roli Books (Roli & Janssen, India) www.rolibooks.com

Music

Song for the Dalai Lama (CD) by Raffi Meneshian (Vancouver, British Columbia, Canada)
Contact: www.childrenhonouring.com