Master's Thesis in Religion in Peace and Conflict
15 ECTS

Contributions of Religious Leaders to the Conceptualization of World Peace

A comparative case study of Statements by Bahá'í, Catholic, and Tibetan Buddhist Leadership

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Abstract

In this research, Lua Nazerian examines the conceptualization of three different statements given by leaders of the Bahá'í, Catholic, and Tibetan Buddhist faiths on the topic of world peace. Moreover, through a comparative analysis, each conceptualization was examined in light of the different degrees they agree or contradict each other and whether a coherent contribution could be made to a common concept of world peace. The research was conducted in two stages, first, through the thematic analysis method some major principles and overarching themes specific to each statement and relevant to the concept of world peace were identified, followed by a comparative analysis with the support of two operative questions. Furthermore, as there are multiple challenges with studying the abstract and complex concepts of peace and religious voices, the study was conducted through the lens of the statements rather than through religions to avoid this pitfall. It was found that while determining the overall coherence of each perspective, some common philosophical premises and core understandings of human nature and interconnectedness appeared to cohere. Meanwhile, some fundamental differences arose on the level of theological starting points that affected the overarching approach to world peace as such. However, these differences did not contradict a coherent contribution of a common conceptualization of world peace. Although the findings of this research are in the emerging stages of the evolution of further research, the contribution of its undertaking is of value to the field of religion in peace and conflict studies.

Keywords: Religion, Peace and conflict, world peace, international relations, Philosophy, Human nature, Bahá'í, Catholicism, Tibetan Buddhism, Universal House of Justice, Pope Francis, The Dalai Lama.

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Abbreviations

UHJ   The Universal House of Justice

PF   Pope Francis

DL   The Dalai Lama

Introduction

As conflicts, wars, and other forms of misconduct, such as violations of human rights and simply the moral laxation of nations in putting their own self-interest before the common interest of humanity, continue to be one of the most pressing social and global challenges in the ongoing pursuit of resolution. The need for world peace has never been greater than in the present day. Due to the complexity and multifaceted elements that are required as a prerequisite for peace, and taking the non-hegemonic aspects into consideration, such as culture, religion, politics, economy, and simply human fallibility, the puzzle yet remains unsolved.

The *Declaration on the Right of Peoples to Peace* (OHCHR 1984) by the UNs General Assembly which was adopted in 1984, stated that:

> Convinced that life without war serves as the primary international prerequisite for the material well-being, development, and progress of countries, and for the full implementation of the rights and fundamental human freedoms proclaimed by the United Nations.

One of the oldest conflicts, belonging to the realm of the human mind and conviction, on one hand, is the very source of conflicts themselves, and on the other hand, it being the very cause of peacebuilding, is the conflict of belief. Meaning, the belief that affects our view of the world and human nature. Namely the dichotomy between an optimistic and idealistic view and a pessimistic and realistic outlook. These beliefs or underlying assumptions are what dictate decision-making, policies, and revolutionary or devastating acts in the development, or hindering of the development of human affairs, either by tilting towards potential or limitation.

The question however remains to what degree humanity is in need of a global framework in the pursuit of world peace and how much religious influences can offer a coherent contribution to world peace. Ought would peace be pursued from a top-down, structured, and supranational approach or from a bottom-up, local, and grassroots perspective? Perhaps these two perspectives are not contradictory to the pursuit of world peace.

Nevertheless, due to the nature of the high demand required from all individuals, nations, and the international community for the achievement of world peace, the task at hand is neither simple nor does it lead to instant gratification. Thus, leading many of the world's habitants to despair in this idealistic pursuit of world peace. World peace requires systematic and sustainable efforts beyond mere sporadic acts. As Kofi Annan once said "Every new idea and initiative meets with resistance. We have to find the courage to take risks, even to fail, if the goal is worthwhile" (Kofiannanfoundation n.d.).

In this light, this research intends to shed light on the emergence of the respective conceptualizations of world peace from the statements made on peace by the leaders of the Bahá', Catholic, and Tibetan Buddhist faiths and determine if they may contribute to a coherent concept of World Peace.

My hope is that this thesis will contribute to the field of religion in peace and conflict with its novelty and that it will ignite a curiosity concerning the role of religious leaders in the conceptualization of world peace as such and their potential contributions to the political and academic discourse on peace. This will be the first attempt at such a pursuit.

Aim and research Objective

With this introduction in mind, the undertaken research aims to shed light on the formation of the respective conceptualization of World Peace from the statements given on peace by the Bahá'í, Catholic, and Tibetan Buddhist leaders and whether they can contribute to a coherent concept of World Peace. This will be conducted in two stages, first through the identification of some major principles and categorizing them into three overarching themes that are specific to each statement issued by Bahá'í, Catholic, and Tibetan Buddhist leadership on the concept of World Peace. The identified principles and overarching themes of the respective statements will then separately be analyzed through the help of two operative questions and a close reading of each conceptualization of World Peace will be presented.

Secondly, the analyses provided in the first stage will in the discussion of the analysis act as the primary material from which the findings of the respective Bahá'í, Catholic, and Tibetan Buddhist statements on World Peace will be analyzed through a comparative lens both as a method and theory. More specifically, commonalities and differences in the respective conceptualizations of World Peace will be presented, and whether they add up to or contradict a coherent conceptualization of World Peace when compared.

Some words of caution should be raised in relation to the purpose of this research and how I aim to avoid some of its potential pitfalls. It is not a simple task to conduct academically sound work on such general concepts, that some would argue bear multiple definitions and meanings and other scholars would argue that they are useless as academic concepts due to their idealistic and abstract nature with no practical anchoring. Therefore, concepts such as peace and religion are many times impossible to approach academically and an approach from a reductionistic angle is called upon. Consequently, the aim of the research will not be approached through an analysis of religion or peace as such, rather the work will be focused on three different statements that are given by the respective religious leaders as such. Although these religious leaders do, to some extent, represent their religious communities this is in no way to state that they stand for an entire religion as such. Lastly, the research will be focusing on the articulation of the identified conceptualizations of world peace from what the respective religious leaders have said in their statements rather than analyzing the concept of world peace as such.

Considering the above-proposed aim and research objective, the study will be addressing the following two main questions in chronological order, which have been formulated with the intent to guide and lead the research to contribute, in a reliable and justified manner, to the field of religion in peace and conflict studies. The questions are as follows:

Research questions

1. How is 'world peace' conceptualized based on some major themes and principles drawn from selected statements by Bahá'í, Catholic, and Tibetan Buddhist leadership on the concept of World Peace?
2. To what degree do the principles contained in the statements by Bahá'í, Catholic, and Tibetan Buddhist leadership agree or are in conflict with each other?
   a. What conceptualizations add up to a coherent contribution to the concept of world peace?
   b. What conceptualizations contradict a coherent contribution to the concept of world peace?

In addition to the two main questions, two operative questions have been chosen as support to the main questions so that the research questions can be better answered in this current academic context and will enable the researcher to undertake the chosen theory and method for this study. The role of the operative questions will be further discussed in the theory and method chapters. The research questions together with the operative questions should be considered as the main structure of this study, thus offering a demarcation for the intended analysis. These operative questions are as follows:

Operative questions

1. What does each statement identify as the overarching principle/principles in the pursuit of peace?
2. What does each statement identify as an obstacle in the pursuit of peace?

Previous research

This chapter aims to bestow the reader with an overview of some previous research done on the concept of peace and spirituality. Although many philosophers, politicians, and academics have long discussed the concept of peace, world peace as a concept seems to be less discussed as an academic concept. Many researchers approach the concept of peace from a wider global level which could be seen as world peace. As peace can be within the family, among groups, locally, nationally, and internationally. However, the concept of world peace discussed by the selected religious statements goes a step further and suggests an understanding of world peace as a common framework of peace applied for the whole of humanity. With this background in mind, some predominant research on the concept of peace will be presented as the closest to the concept of world peace.

One of the most prominent Norwegian pioneer scholars that first introduced the concept of peace as negative and positive peace is Johan Galtung. One of the issues with the concept of peace that Galtung (1969: 167) raises is that "few words are so often used and abused – perhaps, it seems, because ´peace serves as a means of obtaining verbal consensus – it is hard to be all-out against peace". Thus, there is no real consensus in the academic setting on a given definition or conceptualization of peace as such. In fact, Galtung (1969: 167) suggests that peace should be approached from three fundamental principles. First, to approach the concept of peace from a practical angle as to the discussion of achieving social goals that the majority seem to value as important. Second, although these valuable social goals in the pursuit of peace may be complex in nature, they are not ought to be regarded as impossible to attain. Third, the principle of peace should be based on the idea of negative peace, entailing the absence of violence being peace.

What Galtung (1969: 168) is suggesting by the third principle is not a clear-cut definition of peace, but rather a way to link peace to violence. Violence is yet another complex concept that Galtung (1969: 168) rejects its narrow definition based on several undesirables, arguing that "Highly unacceptable social orders would still be compatible with peace. Hence, an extended concept of violence is indispensable but that concept should be a logical extension, not merely a list of undesirables.". Suggesting a wider definition of its conception:

> Violence is here defined as the cause of the difference between the potential and the actual, between what could have been and what is. Violence is that which increases the distance between the potential and the actual, and that which impedes the decrease of this distance. (Galtung 1969: 1969)

In fact, Galtung (1969: 183) argues that without an extended definition of violence, any extended definition of peace is impossible to obtain. Thus, by defining violence first, peace can be understood as an academic concept. Galtung (1969:183) defines violence in two main categories, the first one is personal and the other is structural, both can either be physical or psychological, latent or manifest forms of violence (Galtung (1969:173). However, the absence of personal violence is what Galtung (1969: 184) calls negative peace while the absence of structural violence is named positive peace, and both are seen as forms of social justice. It is Galtong's opinion that social action can be taken to prevent social injustice by simultaneously promoting both negative and positive peace. He asserts that "there are more than enough people willing to sacrifice one for the other – it is by aiming for both that peace research can make a real contribution." (Galtung 1969: 186).

According to another peace researcher Timan Bauer (2019: 313), the study of spirituality in relation to peace ought to be of essential interest to scholars in the field of peace studies due to spirituality offering a broader definition of peace that expands beyond the idea of it being the mere absence of war. His idea of strong peace is similar to Galtungs idea of positive peace which he formulates as:

> Absence cannot add to a conceptual definition, so, what is the substance of peace? Peace coa- lesces those ideals that world thinkers deem necessary, right, and beneficial for the advancement of human potential. Strong peace is, therefore, defined as the presence of any positive, virtuous ideals or values. (Bauer 2015)

Here he defines spirituality and peace as the nonmaterialistic pursuit of life. Bauers (2019: 318) conceptualization of peace based on spirituality focuses on three levels of peace: 1) weak peace – being the absence of systemic violence, 2) strong peace – highlighting the presence of positive peace based on virtuous values, and 3) holistic peace – which encompasses a transnational and ultimate higher purpose of humanity. Each level of peace

has an inner and outer dimension of spirituality. The inner dimension of weak peace is calmness and no stress while holistic peace is wisdom, enlightenment, truth, and passion to mention a few, and its virtue, happiness, and joe for strong peace. The outer dimension of spirituality, which is, on one hand, divided into the interpersonal can be yet another set of virtues such as tolerance in relation to weak peace and unconditional love for holistic peace. On the other hand, it looks at the institutional impact on stakeholders. Strong peace has a positive impact while holistic peace has an interconnectedness and moral excellence Bauers.

Overall, Bauers underlying assumption of spirituality in relation to peace is that if it is conducive to the enhancement of human conditions then it has the prerequisites for cultivating peace.

Yet another well-known peace scholar is John Paul Lederach (2005: 4) that encouraged scholars in his book, *The moral imagination : the art and soul of building peace*, on the one hand, to apply their scientific methods and theories inductively at the grassroots. On the other hand, to gather the scientific learnings in a theoretical formulation. Lederach (2005: 3) is critical of the idea that all emphasis is being put on peace agreements, rather he argues that the focus should go to the creation of platforms that not only are sustainable and serve a long-term relational pattern but also contribute to continuous capacity-building.

His idea of sustainable peace relies on the following four requirements, if an individual possesses them is seen to have moral imagination: 1) the capacity to imagine being in indirect or direct relationships with friends and enemies, 2) the ability to sustain a paradoxical curiosity that embraces complexity without reliance on dualistic polarity, 3) the fundamental belief in the pursuit of the creative act and lastly 4) the acceptance of the inherent risk of stepping into the mystery of the unknown that lies beyond the far too familiar landscape of violence (Lederach 2005: 5)

As outlined above, the presented previous research has touched on the different definitions and conceptualizations in an academic approach of peace as a concept but also its relation to spirituality. This work bears undoubtedly an important and relevant impact on setting the scene for this thesis aim, which is to outline three different conceptualizations of world peace by the statements of the Bahá'í, Catholic, and Tibetan Buddhist leaders on world peace and peace and to analyze to what degree they cohere in their conceptualizations in relation to each

other. However, this research will be carried out in a manner that does not impose any of the formulated theories of peace on the given conceptualizations that will be the finding of thesis.

Theoretical and methodological design

Comparative analysis

As previously mentioned, the objective of this research is to, on one hand, get a closer analysis of the conceptualization of the concept of world peace studied from the three different statements given by the respective religious leaders from the Bahá'í, Catholic, and Tibetan Buddhist traditions. On the other hand, conducting a comparative analysis by comparing the three statements' conceptualization to one another in the pursuit of finding out whether they contribute to a coherent concept of world peace and to what degree their fundamental premises agree or contradict one another. Due to the nature of the research questions and objective, comparative analysis will be applied to the research as the theoretical lens but also as part of the method, through the application of two operative questions, from which the material will be analyzed. These operative questions are:

Operative questions

1. What does each statement identify as the overarching principle/principles in the pursuit of peace?
2. What does each statement identify as an obstacle in the pursuit of peace?

Nevertheless, to combat a potential cross-the-text reading that tends to become an internal comparison leading to a narrow reading of the text, two operative questions will be imposed on the text for a higher-level cross-text reading. In such a manner, one can avoid falling into loos interpretations tending to stay on the abstract level of things and avoid a from-within interpretation that lacks the critical reading of the statements as such. Thus, the operative

questions will act as systematic support to the comparative theoretical lens on a critical discussion and reading of each statement separately and in a later stage in relation to one another. The use of comparative analysis as a method will be further discussed in the methods chapter.

To better understand the role of comparison in relation to the study of religion, Freiberger (2019: 21) discusses the nature of comparison as a given human factor of understanding life that is a common practice to human beings. In fact, without this rational faculty human beings wouldn't be able to think, speak, reason, or perceive reality as it is. He explains it as something that is done across practices and backgrounds:

> We all compare things every day of our lives and have done so since our earliest childhood. Small children identify a balloon or a firefighter by comparing them to balloons and firefighters they have seen before; a person ready to purchase a car compares makes, models, equipment, and prices offered by various car dealers; lawyers compare cases; voters compare candidates. (Freiberger 2019:21)

In fact, Hedges (2021: 256) goes even further by claiming that comparison is inevitable to human understanding and should, therefore, be seen as a normative approach that is used across many academic fields, explaining:

> As humans, we place new things in relation to things already known. All attempts to explain or understand are infused with comparison. We say something is like something else; we discuss similarities or differences; and, even when contrasting, we play the game of comparison (x is not like y). To know means to compare. (Hedges 2021: 256)

According to Engler and Stausberg (2022: 27) the notion that Christianity was not superior to all other religions but rather was a part of religious and historical contexts was one of the primary drivers of early comparative studies of religion. In doing so, comparative religion challenged certain truth claims put forth by established religious institutions. Hence, comparative research conducted in the spirit of liberal theologies aimed to promote dialogue and understanding amongst religions. In fact, it is through the practice of comparison that researchers can test and construct any given hypothesis – from both an inter- and intra-

perspective of religious comparison. They argue that the role of comparative study is necessary for the development of analytical and theoretical categories that are based on historical context (Engler and Stausberg 2022: 28).

However, since comparison can be widely and loosely interpreted, the two-fold purpose of comparison as an academic practice, according to Freiberger (2019:35-36), is *classification or description*. He explains the classification process's purpose as application, formation, and critical evaluation. While description would be the act to comprehend the reasons behind certain changes and processes, the researcher contrasts and compares the current instance with similar circumstances.

Another important aspect of comparison is the subject that carries out the act of comparison, in other words, the researcher. Since scholars can never be completely neutral or objective due to them being products of their social, and historical contexts and may have personal political agendas, these factors should not be disregarded when discussing the objectives of scholarship in relation to comparison (Freiberger 2019:35). Taking the researchers personal agenda or background into consideration when undertaking a comparative study is something that is rarely transparently expressed.

> For example, a comparison of Christian and Muslim ethics may be intended to demonstrate the inferiority (or the superiority) of Islam, or to foster interreligious dialogue, or to mitigate social conflicts by illustrating the commonalities in the two religions. But not every personal agenda needs to be so specific. Some scholars would list more general aims, such as contributing to our knowledge about humanity; problematizing widely accepted ideas and abolishing stereotypes; promoting peace, understanding, and tolerance; or revealing political undercurrents in religious rhetoric. (Freiberger 2019:34)

Although the academic approach to and the field of comparison is wide in scope it is also a method that has over the years been used as a key aspect in the study of religions (Freiberger 2019:28). Engler and Stausberg (2022: 29) argue the opposite, that comparison ought to be seen as more than a mere method and instead should be looked at as "a framework for the collection and analysis of data and the analysis of research problems. Comparative research designs use different kinds of techniques or tools for the collection of data (i.e. methods in a

more narrow sense), for example discourse analysis, content analysis, document analysis, philology, hermeneutics, historiography, phenomenology, surveys, etc."

Challenges and Pitfalls of comparative analysis

Over the years, many scholars have had the opportunity to analyze some of the pitfalls of comparison in the study of religion/religious studies. One such argument against comparison is that it requires the researcher to interpret the "other" via his or her own glasses. This is due to Western scholars traditionally employing a Protestant Christian lens in the study of religion(s). Although it is inevitable that the researcher's preconceptions influence the provided new analysis that is encountered, critical perspectives make the researcher aware of the power imbalances this academic practice entails. (Hedges 2021: 268)

According to Freiberger (2019:46) the field of comparative religion has either fallen into the tendency to an affirmative approach or a critical approach. Although both trends persisted in the study of religion, the affirmative view predominated in the first half of the 20th century while now it's the critical view that is the predominant approach to the study of religion. Moreover, postmodernist and postcolonialist critique has been on the frontier of questioning the comparative approach to studying religion. The fundamental critique against comparative religion as an approach lies in the premise that cross-cultural comparison is a Westernized concept and must therefore be completely abandoned. This is due to the fact that recommending any kind of cross-cultural similarity undermines the distinctiveness of cultural and religious expressions. In essence, it would reinforce a Western categorical framework on the study of religion and culture as such. (Freiberger 2019:55-56)

Although Freiberger and other critical scholars have criticized comparison as a method and theory, mainly for its application in the field of religious studies, it is safe to say that the aim of this research is not to compare religions, rather it is to compare what has been said by religious leaders on the topic of peace and to subtract their own conceptualization of world peace. Keeping in mind that, the Universal House of Justices, Pope Francis, and the Dalai Lama's conceptualization of world peace is derived from their own religious traditions and theology, however, this is not to state that the three selected statements are a full

representation of their own religious tradition as such. By schematically, with the help of comparison and thematic analysis as a method, comparing some generic and specific overarching themes and principles conclusion on the specific statements can be made.

It is through this very lens of comparison, as a research design and as a basic human rational faculty rather than merely a method, that this research will be conducted. By avoiding any affirmative or critical tendencies, as Freiberger cautioned scholars in the study of religion. Granted, on one hand, the first research question focuses on finding some overarching themes, specific to each statement, that are relevant to their conceptualization of world peace and then selecting and categorizing principles that would fit under the overarching themes. One could argue that this selection is done through the lens of comparison – by the mere act of comparing the different themes in the statement and filtering and selecting the most relevant principles to the answers to the research questions. On the other hand, the second research question aims to identify different degrees to which the principles identified in the statements by the respective religious leaders agree or are in conflict with each other. In this phase, the findings from the respective statements will be compared to one another in relation to the findings made in the analysis on their respective conceptualization of world peace.

Thematic analysis

As presented in the previous chapter on how the comparison lens – from which this research will be analyzed - will act as the main theoretical starting point, as well as it will be used mainly through the operative questions as a method, this chapter presents in a detailed sense, how the analysis will be constructed through comparison as the main theory and thematic analysis as the guiding method together with the operative questions drawn from the comparative method. As this research is carried out with the intent to identify some major principles addressing world peace from the respective religious leaders' perspective, and at a later analytical stage to synthesize and compare the outcome thereof, the choice of method will therefore be based on a thematic analysis for the coding of each statement.

Since World Peace as an idea or a concept is intricate, multifaceted, and somewhat all-encompassing, and some might even argue that it's an abstract idea that is unachievable and unmeasurable, there isn't a single academic definition that has an academic consensus on its

conceptualization or definition. In fact, the predominant academic definitions tend to describe the concept of peace and less so use world peace as an established terminology. This could be due to the generic and abstract level of the concept that leads to, on one hand, encompassing every social, economic, and political aspect of life as part of what makes up the concept of world peace or, leaving it deprived of meaning leading to it being a useless academic concept. As previously mentioned, some critical scholars in the study of religion would argue that the same applies to the concept of religion.

This thesis will therefore be carried out without imposing a given definition of peace or world peace as such, instead, it aims to fully rely on the content of each statement by using their premise as the starting point for a conceptualization of world peace. It is worth mentioning that the reason for using the terminology, world peace, instead of, peace, is on one hand, due to two of the statement's use of its terminology. On the other hand, it is to make the distinction between peace as within the structure of the family, a locality, or a nation, and that world peace which somehow transcends national peace tends to concern a world or supranational model for peace.

Taking into consideration, the multiple other choices of methods this research study could have been conducted through, for example, by implementing discourse analysis or content analyses, the thematic analysis approach is, according to my understanding, the most relevant method and in accordance with the limitations of the given scope of this thesis and the research objective.

Thus acknowledging that the selective process of any given method will consequently have unlimited potential opportunities for a study at the same time as it can inflict academic limitations, as Engler and Stausberg (2021: 4) stated," All methods are selective: they impose limited perspectives and choose among potential sets of empirical materials or data. No method guarantees success. Methods are not beyond critique.".

With this background in mind, the thematic analysis method, with reference to Braun's and Clarke's version, will be implemented as the selected method to best answer the main research problem. Keeping in mind, that the thematic analysis approach is broad and flexible in its framework of implementation and will hence be used in that light. At the same time, it will rely on a structure that will be discussed further in this chapter after the introduction to thematic analysis.

According to Nowell (2017: 2) the intricacy of qualitative research, which is recognized as a paradigm of inquiry, necessitates the application of rigorous and methodical methodologies in order to provide results that are valuable. Although thematic analysis is a useful qualitative research technique, Nowell argues that there is little information available to instruct researchers on how to carry out a thorough thematic analysis.

As there are multiple versions of thematic analyses and many of them are seldom used in the field of qualitative studies, the most adequate version that will attempt to answer the guiding research questions will be based on Braun´s and Clarke's developed thematic analyses that offer a qualitative paradigm. Braun and Clarke (2006) first published their version of thematic analyses primarily within the field of psychology with an organic feature to coding and theme development. Since the initial publication of thematic analysis, their method has gained the most recognition (Braun & Clarke, 2017: 297). Before Braun and Clarke systematized what is so-called thematic analysis, qualitative researchers have been using the same technique and referred to their approach to analysis as "thematic" without explicitly mentioning a developed method. According to Braun and Clarke (2022: 3) some of the early uses that feature thematic analysis were first carried out in the 1990s, although, some researchers argue that thematic analysis had in fact evolved from content analysis.

Thematic analysis is described as a qualitative method by which the researcher identifies, interprets, and analyses patterns, so-called themes, of meaning in data (Braun & Clarke, 2017: 297). Thematic analysis is essentially a straightforward approach when it comes to simplifying and organizing extractions of codes and themes from qualitative data. Usually, codes are the smallest identified analytical units of any given data, and depending on the research problem, they are used to record intriguing aspects of the data that may be relevant to the study. In turn, these so-called codes serve as the building blocks for themes, which are wider patterns of meaning supported by a common organizing principle. These constructed themes are meant to give the researcher analytical insights and a relevant framework for the organization and drawing systematic conclusions. One of the crucial components of thematic analysis is the quality of the data and the richer and more complicated data on a particular issue is, it provides the researcher with in-depth and intricate insights (Braun & Clarke, 2022: 10). Hence, the desired goal of thematic analysis is to find and analyse important and relevant data elements, but not necessarily all of them, while being driven by the research problem and questions. (Braun & Clarke, 2017: 297-298)

Although thematic analysis is broadly implemented in qualitative research, there is no real consensus on what thematic analysis entails and in which ways researchers can implement it in their given field or research area (Braun & Clarke, 2006: 79). This has, in turn, caused some critique against the broad nature of its implementation. One such critique, given by Boyatzi (1998), is that thematic analysis should rather be seen as a tool that supports the choice of the best implemented qualitative research instead rather than it being seen as a distinctive approach or method. However, Braun and Clarke (2006: 80) continue to argue that despite its broad features, which in fact thematic analysis shares with other forms of analysis and methods, such as content analysis, it is therefore important to recognize it as such, a method for analysis.

There are two main ways to work with thematic analysis as a research approach, either inductively or deductively. The inductive approach works with bottom-up coding and theme creation where the data is used as the starting point for the foundation for discovering meaning. Although the researcher will always carry his or her own theoretical lens and assumptions of reality that might affect the research, the inductive approach is meant to lead the researcher's conclusions through the data. While a deductive approach would be focused on a top-down analysis of the data; in this case, the researcher's starting point is less the data and more the theories that serve as a basis for how to interpret the data, how to code it, and find meaning in the patterns. (Braun & Clarke, 2022: 11-12)

It is to this background that the thesis will be carried out through an inductive approach, meaning that the data will indicate what is a conceptualization of world peace with me as the researcher identifying and reading between the lines of each statement without imposing a given definition of world peace on the text from the beginning. This is possible due to the choice of theory which does not impose any given assumptions, of what ought to be defined as good or bad, more than the fact that the act of comparison is at the heart of human nature. Although as mentioned in the theory chapter, the impossible task of the researcher being objective and empty of assumptions from the start must be considered.

Braun and Clarke (2022: 13-40) have formulated a systematic structure for how to carry out a thematic analysis by formulating a six-phase process. Phase one and two is the familiarisation

and coding, phase three is theme development, phase four and five is reviewing and defining themes, and finally, phase six is the producing of the report.

In this light, this research analysis will be carefully and flexibly carried out in accordance with the above-mentioned six phases. Firstly, by intimately and independently familiarising with each dataset, which in this case is the chosen respective statements/documents issued by the Universal House of Justice, Pope Francis, and the Dalai Lama. In this process, coding plays a crucial role when it comes to making sense of the dataset as a first step before making meaningful themes. In accordance with the research questions, I will then formulate three overarching themes, each specific to the respective statements by Bahá'í, Catholic, and Tibetan Buddhist leadership on the concept of world peace. The method here will be to categorize some of the principles under the relevant overarching themes specific to each document that is an indication of a conceptualization of world peace, which will be the active process of pattern formation leading to the development of clusters of themes/principles. As Braun and Clarke (2022: 23) stated:

> The research question acts as a guide for this, as it helps determine what is, and what is not, relevant in terms of potential clusters of patterned meaning. It provides a foundation for the researcher, as they make choices about what data segments are relevant, and what is important to say about them, ensuring the themes tell a coherent and relevant story about the data.

The identified principles and overarching themes of the respective statements will then separately be analyzed through the help of the two operative questions and a close reading of each conceptualization of World Peace will be presented.

After reviewing and defining the themes, making sure that the themes are coherent with the research questions and that it does work on an analytical level, in the discussion of the analysis, I will pursue to answer the second research question by presenting the final coding and putting together the findings on a conceptualization of world peace in a comparative analysis. In this phase, the analysis would focus on the identified overarching themes and some of the principles contained in the statements by the religious leaders to analyze whether they agree or are in conflict with each other. The following table acts as a demonstration of the undertaking and structure of the thesis carried out through thematic analysis and comparative analysis.

The structure and stages of analysis:

Stage	Task	Method applied
	Answering Q 1	
1	**Coding**	Thematic Analysis
	a) Selecting three major themes, related to world peace, that are specifically drawn from each statement.	Thematic Analysis
	b) Under each theme, draw principles from the statement related to world peace.	Thematic Analysis
2	**Discussion on the findings**	
	a) Q1. "How is 'world peace' conceptualized?"	Analysis conclusion
	b) Analyse the findings from the two operative questions	Comparative analysis
	Answering Q 2	
3	**The comparison of the findings from each statement**	Comparative analysis
	a) Q2a "What conceptualizations add up to a coherent contribution to the concept of world peace?"	Comparative analysis
	a) Q2b "What conceptualizations contradict a coherent contribution to the concept of world peace?"	Comparative analysis

Material

Presented in this chapter is the essential material that will act as the foundation for the analysis part of this research and will help answer the research problem through comparative analysis and thematic analysis as the selected method and theory. The material consists of three statements, each issued by Bahá'í, Catholic, and Tibetan Buddhist leadership on the concept of world peace. This chapter delves in more detail into the reasoning behind the choice of respective material and gives some background to each perspective as well as the demarcations thereof.

It is necessary to convey some thoughts concerning the selection process of the material as the object of study and the demarcation thereof. As the purpose of this research is to shed light on the concept of world peace from three different perspectives given by the religious leaders of the Bahá'í faith, Catholicism, and Tibetan Buddhism, and whether they can contribute to a common conceptualization of world peace as a concept, it was important to find the relevant material. The first step was to identify and select the three different religious perspectives, Bahá'í, Catholic, and Tibetan Buddhist, as they have enough commonalities to be comparable, regarding finding a religious leader that represents the respective wider religious community, at the same time as they differ in their theological point of view.

The reasoning behind the choice of religious perspective stems from 1) analyzing Bahá'í, Catholic, and Tibetan Buddhist religious leader's perspectives as these specific three perspectives are seldom compared with one another in the general academic setting 2) the Bahá'í, Catholic, and Tibetan Buddhist religious leader's have a widely acknowledged philosophy and theology on the idea of world peace, that is beyond a sporadic attempt to addressing the concept. This is not to state that other religions are incomparable or that they lack a prominent vision of world peace. In fact, another combination of other religious leaders' perspectives driven by Islam, Quakerism, and Daoism could provide a different analysis with other outcomes that would be equally as relevant to the field of religion and peace.

The choice to select three, and not more, influential religious leaders partly as representatives of their own community stem from respecting the given academic limitation and not extending the scope of the possible format of this thesis without compromising the quality of its conduct. While selecting only two religious perspectives could, on one hand, offer a

deeper two-dimensional comparison analysis, on the other hand, this deeper perspective has its own limitations and would give a narrower analysis of the concept of world peace. Since the purpose is to analyze the different degrees of commonalities and differences in each religious leader's conceptualization of world peace, three perspectives would then offer sufficient data for this very purpose.

The first religious leader's perspective that will be presented is derived from the Bahá'í Faith. The statement that will be analyzed is a document published by the Universal House of Justice, which is the international governing body of the Bahá'í Faith that was established in 1963 and conferred authority by the founder of the Bahá'í Faith, Bahá'u'lláh (BIC n.d.). This document, *The Promise of World Peace*, was published in 1985 as an appeal to the individual and collective contribution to a social order that is based on the fostering of universal unity and peace (the universal house of Justice 1985). The document was presented during the United Nations International Year of Peace and delivered to other international leaders. The selection of this statement is due to the document's international recognition and its direct appeal to world peace as such. Furthermore, as the Universal House of Justice acts as the highest governing body guiding all Baha'is around the world, it is rightfully to assume their authority as religious leaders as the representative of the wider Bahai perspective on the concept of world peace.

The second religious perspective is carried out by the statement, *A Culture of Care as a Path to Peace*, intended for the celebration of the 54th World Day of Peace 2021 by His Holiness Pope Francis. Since Pope Francis is the current head of the Catholic Church and is the religious leader of the Vatican City State it is appropriate to analyze his statement in this academic work as a wider representation of his religious community. In this document, he focuses on approaching the concept of peace from a wider perspective related to the world from the angle of care and the common good. Although there is another statement on peace published around the same time as the Universal House of Justice statement was published in 1986 by Pope John Paul II, the choice to analyze Pope Francis's statement was due to two factors, one, him being the current acting head of the Vatican City State, and two, his statement being similar enough but not too similar to the other statements for the sake of a comparison leading to diverse conclusions.

The third religious perspective is represented here through His Holiness the 14th Dalai Lama of Tibet's statement in 1984, *A Human Approach to World Peace*, tackling the concept of

world peace. Moreover, a summarized version of the document was published in the Peace and Conflict Studies journal in 2001 which makes it not only a spiritual appeal but also an academic piece. Tibetan Buddhists consider the Dalai Lamas to be incarnations of Avalokiteshvara or Chenrezig, the Bodhisattva of Compassion and Tibet's patron saint (The Office of His Holiness the Dalai Lama n.d.). Since they are reincarnated with the purpose to guide and help all living beings, they are considered the foremost spiritual leaders of the Tibetan Buddhist school of Gelug (Van Schaik 2011: 129). Hence, the statement by His Holiness the 14th Dalai Lama will be regarded as a justified authority to represent the religious Tibetan perspective on world peace tackled from this specific statement.

Analysis – the different conceptualizations of world peace

This chapter addresses some of the findings from a first-step analysis that was carried out through a thematic analysis approach for the identification and coding of the relevant overarching themes and principles in each statement given by the Bahá'í, Catholic, and Tibetan Buddhist leadership, on a possible conceptualization of world peace. The findings of each respective statement are presented in an in-depth analysis, with direct reference to the codes and quotations, of the three overarching themes, specific to the unique nature of each statement, and its underlying principles. For a more detailed overview of the codes of each principle drawn from some selected quotations from each statement, the reader is encouraged to look at the ground-work material provided in the appendix. To mention all the findings in the analysis here would be an impossible task and beyond the scope of this research. However, to make it accessible to go back to the source of the findings in the analysis, and due to the lack of page and paragraph numbers, provided will be direct references to the codes that I structured in accordance with the thematic analysis approach. The codes consist of the respective abbreviations: UHJ, PF, and DL including the number of the theme 1,2, or 3 and the order of paragraphs per theme in alphabetical order.

Through this analysis, the conclusion of each statement's findings, at the risk of falling into reductionism, is then presented in order to answer the first research question of the given research problem – addressing how 'world peace' is conceptualized based on some major

principles drawn from selected statements by Bahá'í, Catholic, and Tibetan Buddhist leadership on the concept of World Peace. As some principles are not exclusive to only one of the identified themes, and due to the nature of principles being abstract and theoretically applicable, their diverse interpretation and some of them cross-sect multiple themes are an inevitable outcome.

A few words ought to be said about the use of theory, the comparison theory, in this first part of the analysis. Although the findings of each statement are not compared to one another in this stage of the analysis, the act of identifying and selecting the relevant themes and principles to the concept of world peace is fundamentally an act of comparison of the hierarchy of importance and relevance. Hence, the theoretical lens which is consciously and consequently used in collaboration with thematic analysis ought to act as a direct path to analyzing the research questions. This will also be done through the support of the operative questions, presented in the theory chapter, a discussion summary.

The Promise of World Peace by The Universal House of Justice

The following overarching themes emerged by the application of thematic analysis as the method for which this research is conducted and from a close reading of the Universal House of Justice statement on World peace, *The Promise of World Peace*. These themes will act as the pivot on which the conceptualization of World Peace will emerge by the categorization of numerous other principles that serve the broader themes, keeping in mind that some principles might intersect with not only one but multiple themes. The first theme, inspired by the reading is formulated as *The spiritual foundation of World Peace*. This category underlines the importance of spiritual and religious reality being at the core of peace. The second theme covers the main arguments and suggestions carried out by the Universal House of Justice and goes under the title *The Necessity of a Global System of Peace Enforcement*. In this category, some core principles are systematically suggested as an approach to the achievement of world peace. The final theme, *The Core of World Peace: Unity and Oneness of Humankind*, was constructed after yet another fundamental concept, unity, and oneness of humankind, that according to the Universal House of Justice if undermined, then world order

and peace are unattainable.

Theme 1: The Spiritual Foundation of World Peace

Presented are some principles drawn from the statement by the Universal House of Justice that seem to cohere with their underlying assumption that world peace relies primarily on a spiritual foundation. Hence, the conceptualization of world peace is based, first and foremost, on the idea that world peace is an inevitable reality as stated in the document "World peace is not only possible but inevitable." (The Universal House of Justice 1985: UHJ1a) and is therefore, achieved through the practice of human beings' rational faculty, the freewill, in choosing consultation as a means to peacebuilding rather than giving into violence and conflict. This again, relays on the positive starting point of human nature as inherently good, emphasizing the ability to cooperate and contribute to harmony. Thus, the myth that humans are inclined to violence and egotism has to be challenged as the Universal House of Justice (1985: UHJ1l) says in their statement "Most particularly, it is in the glorification of material pursuits, at once the progenitor and common feature of all such ideologies, that we find the roots which nourish the falsehood that human beings are incorrigibly selfish and aggressive."This is accomplished through, the transformative process of mankind, marked by present chaos, which indicates a progression toward maturity.

In this light, the Universal House of Justice (1985) mentions several important factors such as the scientific and technological development that serve as tools for problem-solving and the crucial role of religions as a link between humanity and God striving to achieve peace and establishing order. Therefore, any serious attempt to achieve world peace must include religion as peaceful means. However, the Universal House of Justice (1985: UHJ1k) raises their concern with religious fanaticism as it poses a threat to the unity of mankind and the spiritual well-being needed for peace. As the pursuit of world peace should be regarded as a sacred duty, but not as the ultimate goal, undertaken by all, the Universal House of Justice (1985: UHJ1q) writes in this regard "This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. " As suggested once Peace is nurtured through the inner moral and spiritual attitude then sustainable solutions to global issues can be applied. Mercy, compassion, forbearance, trustworthiness, and loving-kindness are some of the spiritual virtues mentioned in the statement as upholders of human dignity in the search for peace. Ultimately, the Universal

House of Justice (1985) believes that wars will cease, and the establishment of a profound and lasting peace will prevail.

Theme 2: The Necessity of a Global System of Peace Enforcement

The Universal House of Justice (1985) proposes some fundamental principles and solutions for the achievement of world peace based on a global framework which are gathered under this theme, *the Necessity of a Global System of Peace Enforcement*. A possible conceptualization of world peace suggests that the restoration of humanity's affairs requires a solid universal framework and the overcoming of the paralysis of will and indifference. Among these organized principles, nation-states are called upon to cooperate in addressing a few global issues and to strive for the oneness of mankind as it is essential to achieving peace. As mentioned, racism is one of the issues that corrupts and limits the development of its victims thus the entire human race and should be the concern of all nations and creeds.

Another obstacle to the achievement of world peace is as the Universal House of Justice (1985: UHJ2g) phrases it "The inordinate disparity between rich and poor, a source of acute suffering, keeps the world in a state of instability, virtually on the brink of war." In other words, the world would benefit greatly from the abolishment of extremes of wealth and poverty. Thus, solving economic challenges with a spiritual and moral approach, and promoting solidarity and mutual affection are crucial steps in this global enterprise. Yet another important prerequisite for peace is the full equality between men and women in all human endeavors and the unique idea that first priority must be given to the education of women and girls, as the Universal House of Justice (1985: UHJ2m) asserts:

> The emancipation of women, the achievement of full equality between the sexes, is one of the most important, though less acknowledged prerequisites of peace. The denial of such equality perpetrates an injustice against one half of the world's population and promotes in men harmful attitudes and habits that are carried from the family to the workplace, to political life, and ultimately to international relations.

Although religious differences have been the cause of many conflicts the Universal House of Justice (1985: UHJ2l) underlines that they must be resolved both in theory and in practice. The idea is that theological differences must be submerged in a spirit of compassion and mutual forbearance to achieve peace. Furthermore, they emphasize the need for an

international auxiliary language to enhance global communication. Another communication tool and peace being its objective is the concept of consultation that is needed in all human endeavors such as in political, economic, and social affairs. This should be carried out by selfless love and a pure motive for humanity.

As the security and harmony of the world are dependent on the principle of collective security, the Universal House of Justice (1985: UHJ2x, UHJ2y) asserts the need for the establishment of a world political machinery in the form of a supreme tribunal, and a world parliament as they are essential components to maintaining the security of the world. In this regard, they make it clear that demilitarization is compulsory for the achievement of collective security and the decrease of suspicion among nations. However, If one nation violates a solemn universal pact, all other nations should raise against that nation.

Theme 3: The Core of World Peace: Unity and Oneness of Humankind

The third theme seems to be an intrinsic part of a conceptualization of world peace and builds on the idea of unity and oneness of humankind as the core for the achievement of world peace. This is to suggest that world order is dependent on the recognition of the oneness of mankind, seeing humanity as part of one family. As the Universal House of Justice (1985: UHJ3c) stated "Acceptance of the oneness of mankind is the first fundamental prerequisite for reorganization and administration of the world as one country, the home of humankind. ". This standard of oneness requires further dedication, on one hand, requiring the abandonment of every kind of prejudice based on class, sex, race and creed, and socioeconomic background. On the other hand, the establishment of a global machinery based on the principle of oneness where the human inclination towards unity ought to be manifested in international affairs. Moreover, by integrating the concept of the oneness of humanity as an essential part of general education in every nation with the objective to unite the world as one country. Thus, the basis for cooperation among nations should be solidly established on unity and oneness as its cornerstone for any undertaking. In lack of this unity, the Universal House of Justice (1985: UHJ3f) writes:

> Disunity is a danger that the nations and peoples of the earth can no longer endure; the consequences are too terrible to contemplate, too obvious to require any

demonstration. "The well-being of mankind," Bahá'u'lláh wrote more than a century ago, "its peace and security, are unattainable unless and until its unity is firmly established."

Moreover, they emphasize that unity should be embraced as humanity's core value, through both words and actions, by individuals, tribes, nations, and particularly by Bahá'ís (the Universal House of Justice 1985: UHJ3j).

Discussion

1. What does this statement identify as the overarching principle/principles in the pursuit of world peace?

As it appears from the presented analysis above, in their statement, the Universal House of Justice values various principles in the pursuit of world peace. However, they emphasize one principle in particular as the overarching principle if not the ultimate goal. This is the principle of unity and the oneness of humankind. They suggested that only through a solid universal framework can the affairs of humanity be restored, and that the unity of all mankind is the most solid of all the principles – which even peace relies on. Although they affirm that world peace is inevitable, the ultimate goal is beyond peace, aiming for the unity of all regardless of their background. Although some would argue that unity as a principle is on a very high level of abstraction and it being too general to measure, perhaps comparable to Plato's concept of the idea/form of the good, the prerequisite for the achievement of world unity depends on the concrete suggestions they make: the abolishment of racism, the full equality of men and women in all human endeavors, the creation of a world parliament such to mention a few. Meaning, all decisions and suggestions for the achievement of world peace have to derive from a higher level of principle which in a later phase can be brought down to the level of a concrete plan for action.

2. What does this statement identify as an obstacle in the pursuit of world peace?

The Universal House of Justice considers the opposite of unity, meaning disunity, to be one of the major obstacles in the pursuit of world peace. Besides, the abovementioned social issues, the Universal House of Justice calls for not only equality between men and women but

also the abolishment of extremes of wealth and poverty. However, they don't provide any closer practical measurement to solving these issues, more than suggesting a shift of individual and collective mindset, guided by a set of principles. Another obstacle they raise is the act of religious fanaticism that hampers not only the unity of mankind but it deprives religion of its spiritual duty as such.

Conclusion

In conclusion, based on the given analysis of the findings from the Universal House of Justice statement published 1985 and first presented at the United Nations International Year of Peace, a possible conceptualization of world peace centre's around three major themes: the spiritual foundation of world peace, the necessity of a global system of peace enforcement, and the core of world peace being the unity and oneness of humankind.

Overall, the conception of world peace is based on the optimistic view of human nature as spiritual beings that can attain world order and peace through the act of compassion, trustworthiness, and loving-kindness as they are essential for peacebuilding. This is achieved by strengthening a global framework based on international cooperation that would establish a world political machinery to reinforce collective security and minimize gender inequality, racism, economic disparities, and religious fanaticism. At the heart of these strives towards a peaceful world is the overarching guiding principle of unity and oneness of humankind. The Universal House of Justice ends its statement by emphasizing the role of unity as it is crucial for a solid perception of peace.

A Culture of Care as a Path to Peace by Pope Francis

Presented in this chapter are the identified three major themes encompassing the conceptualization of world peace given by His Holiness Pope Francis in his statement *A Culture of Care as a Path to Peace.* As these themes will act as the lens through which principles related to world peace will be filtered and analyzed, it is important to note that some principles will cross-sect the designated themes. The themes are, *A Culture of Care as a Common Path*, *The Source of Care, and Care as a Human Right.* In fact, the three themes have the concept of care in common; this is due to the nature of Pope Francis statement on peace with its emphasis on the culture of care as the path thereto.

Theme 1: A Culture of Care as a Common Path

Pope Francis opens the statement on peace by recognizing that care as a constructive and peaceful force is essential to cultivating equality of dignity, practicing solidarity with the vulnerable, and pursuing the common good. He underlines the importance of " A culture of care as a way to combat the culture of indifference, waste and confrontation so prevalent in our time." (Pope Francis 2021: PF1a). As conflict is seen as abnormal in human nature, security and peace are the inherent reality of man. In the pursuit of peace, the equal participation of women in society is called upon by Pope Francis (2021: PF1n) "This can only come about through a widespread and meaningful involvement on the part of women, in the family and in every social, political and institutional sphere." Moreover, Peace, justice, and care should be seen as interconnected principles. The only way love and peace can be achieved is when it carried out concretely by the collective. As acceptance solidarity and care are the main means to peace, their cultivation has to start within the family structure as Pope Francis (2021: PF1j) conveys "Educating people to care begins in the *family*, the natural and fundamental nucleus of society, in which we learn how to live and relate to others in a spirit of mutual respect. "

Concerning the pursuit of the common good, he asserts "Solidarity concretely expresses our love for others, not as a vague sentiment but as a "firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all"." (Pope Francis 2021: PF1f). In other words, the common good is only realized through collective effort and solidarity as love and commitment to it. Furthermore, nations can only contribute to the common good through collaboration among states rather than isolation. In this respect, nations ought to use their social and economic resources with the sole purpose to advance societies rather than cause destruction.

By treating the creation with respect and putting the wider interest of the human race at the heart of any given issue instead of promoting a group or a nation's self-interest, this culture of care as the path to peace can be realized. He continues to emphasize how each individual is equally important, and that everyone plays a vital role in the bigger scheme of life. This principle intersects with theme three, care as a human right.

Theme 2: The Source of Care

The second theme concerns the origin of care as the source of peacemaking. Pope Francis (2021: PF2a) stated that "Sacred Scripture presents God not only as Creator, but also as one who cares for his creatures, especially Adam, Eve and their offspring. ", meaning that the source of care stems from God alone and is a token of love for his creatures, particularly human beings. Caring is a form of love that is expressed through sacrificial acts and the ultimate sacrifice of Jesus's life acts as the highest moral guide for caring by bringing compassion, forgiveness and healing to the world. As Pope Francis (2021: PF2e) points out:

> At the culmination of his mission, Jesus gave the ultimate proof of his care for us by offering himself on the cross to set us free from the slavery of sin and death. By the sacrificial gift of his life, he opened for us the path of love. To each of us he says, "Follow me; go and do likewise".

The role of the church in this case is to and has always been to systematically care in numerous practical acts of service. This idea is interconnected with the fact that justice is revealed through the way a collective treats the weak and needy. In this regard, Pope Francis (2021: PF2c) asserts that "In the prophetic tradition, the biblical understanding of justice found its highest expression in the way a community treats its weakest members. ". Hence Peace and violence cannot exist in the same sphere.

Theme 3: Care as a Human Right

The third layer to the conceptualization of world peace presupposes the recognition that human relationships are not based on individualism as its fundament but rather on human interactions and individuals. As a "Person always signifies relationship, not individualism; it affirms inclusion, not exclusion, unique and inviolable dignity, not exploitation" (Pope Francis 2021: PF3a). Meaning that inclusion and dignity are not derived from individualism. Furthermore, the upholding of human rights is an equal responsibility of all to assist the ones in need regardless of their background. In Pope Francis's (2021: PF3c) own words "Human

rights derive from this dignity, as do human duties, like the responsibility to welcome and assist the poor, the sick, the excluded, every one of our "neighbours, near or far in space and time". Since each human's worth lies in their inherent being and not solely in their doing, then "Each human person is an end in himself or herself, and never simply a means to be valued only for his or her usefulness." (Pope Francis 2021: PF3b).

Discussion

1. What does this statement identify as the overarching principles in the pursuit of world peace?

Pope Francis focuses in this particular statement on the principle of care as the guiding principle in the pursuit of peace. However, it seems that two other principles are highly emphasized by him, one is, the common good of all, and the other is solidarity. Care, in this case, is defined as the equal rights of all, and the human dignity to care for the vulnerable ones and to treat creation with respect. As presented above, Pope Francis sees solidarity and the common good as intertwined concepts that are part of the greater quest for care. Although overarching principles can something seem too wide and generic, Pope Francis manages to bring them down from the level of principle to the level of practicality by, for example, suggesting that one should care for the poor and needy just as Jesus did.

2. What does this statement identify as an obstacle in the pursuit of world peace?

Pope Francis does not deny the fact that there are certain things that hamper the development of world peace. One of them is all kinds of exploitation of human beings, where he argues that humans ought to be seen as ends in themselves rather than merely means to the exploitation of others' self-interest. The other thing he mentions but does not develop further is individualism. Stating that at the heart of relationships among people is the individual in relation to another individual, meaning that the nature of individualism does not lead to relationships or the individual mirroring a connection to the other. In other words, individualism is the opposite of the principle of care that builds on the act of sharing and engaging with the other.

Conclusion

In conclusion, in this statement, Pope Francis underlines the importance of a culture of care as a common path toward peace. This conceptualization of world peace is mainly focused on care as the core principle guiding the understanding and achievement of world peace. The findings point to a conceptualization of world peace that is based on A culture of care as a common path, the source of care is the creator who creates with love and care in his image and lastly care as a human which all human beings wore born with the rights to care and be cared for.

In this given framework, care is seen as putting the interest of the human race over self-interest, and understanding the interconnectedness of justice, peace, and care as an intrinsic part of reality. Moreover, this quest for peace depends on the pursuit of the common good which requires international solidarity and collective, social, and economic development. Another highlighted aspect to care is the role of families in fostering a culture of care that relies on the belief that each individual is equally important.

Furthermore, the source of care according to Pope Francis originated from God, the creator who created man with care. In this aspect, on one hand, Jesus acts as the perfect example of care carried out in the form of sacrificial and healing acts for humanity. On the other hand, the vital role of the church in systematically caring for people is guided by the source of care, God. Finally, Pope Francis promotes human dignity, care and inclusion, regardless of people's background, at the heart of every human endeavor.

A Human Approach to World Peace by the Dalai Lama

Through the close reading of his holiness of the Dalai Lama's statement on World Peace, the following overarching themes were identified in the document as the main guiding principles for which multiple other principles could be seen as variables to the bigger equation – the conceptualization of world peace. The first theme is *Transformation as problem-solving*. As the title suggests the solving of global issues through transformation as its tool is an

important aspect that multiple diverse principles underline. The second overarching theme which seems to be of great importance to world peace is *Compassion at the Heart of world peace*. The Dalai Lama elevates the concept or virtue of compassion as a fundamental principle to the achievement of world peace. The third relevant theme that the Dalai Lama chose to shed some light on is *The role of Religions in world peace*. Here he discusses the role and responsibility of the world religions in preparing the path to world peace.

Theme 1: Transformation as Problem-solving

Proposed are some multifaceted principles that could be seen as guidelines for the achievement of world peace through the mere act of transformation. The Dalai Lama (1985: DL1a) begins the statement, *A Human Approach to World Peace*, by emphasizing the need for a balance between the spiritual and material development of mankind, by stating:

> No one can deny the unprecedented material benefit of science and technology, but our basic human problems remain; we are still faced with the same, if not more, suffering, fear, and tension. Thus it is only logical to try to strike a balance between material developments on the one hand and the development of spiritual, human values on the other.

Here he recognizes that science and technology cannot solely solve all human problems nor guarantee human happiness and that undertaken with a self-centred approach leads only to the exploitation of others. In fact, the ultimate goal of humanity is happiness, which can be achieved through universal responsibility and interdependency of individuals and nations. At the centre of this, lies strong and fruitful institutions that serve the needs of mankind (Dalai Lama 1985: DL1c). These decision-making faculties should, however, include morality and ethics to avoid destructive outcomes. Furthermore, he asserts that the foundation of any great civilization depends on one hand, on compassion, wisdom, and decency and, on the other hand, on the systematic education of morality that is necessary for a more humane world.

As suggested, happiness is the one principle that should guide all other pursuits, hence, all other human endeavors such as ideologies, religions, and politics should serve this very goal. The Dalai Lama (1985: DL1d) expresses this idea in the following words:

We must remember that the different religions, ideologies, and political systems of the world are meant for human beings to achieve happiness. We must not lose sight of this fundamental goal and at no time should we place means above ends; the supremacy of humanity over matter and ideology must always be maintained.

Another aspect of the pursuit of world peace, is that change and improvement start with consciousness and the right resources needed, as World peace cannot be imposed on people, but rather it has to be through empowerment. Therefore, the elimination of suspicion and hatred is a good standard for successful and attainable negotiation.

Theme 2: Compassion at the Heart of world peace

As the Dalai Lama (1985: DL2a) asserts in his statement, "Compassion is the pillar of world peace" The idea of compassion being at the heart of a conceptualization of world peace, can't be ignored nor reduced to mere randomness, rather it should be seen as a fundamental principle, if not a prerequisite for world peace. Based on the identified principles in relation to world peace, the findings suggest that competitiveness, aggression, and various other forms of attachments, are obstacles to the achievement of world peace. It further emphasizes the importance of a moral foundation that is based on love and compassion driving from altruism and detachment (Dalai Lama 1985: DL2d). The rationale of compassion is that it remains the ultimate humane reaction to the suffering of others and the essence of love is that it prevails over evil and should therefore be practiced as such. Only through this love and acts of service, individual happiness is made manifest. The Dalai Lama (1985: DL2g) concludes by focusing on the power of spirituality and its effect on inner calmness, that not only, enhances the presence of the mind, but also, through this inner calmness, that human beings can obtain greater levels of problem-solving. It is only in the absence of inner calmness of the mind that greater risks for conflict and war occur and "When, instead, we lose control over our minds through hatred, selfishness, jealousy, and anger, we lose our sense of judgment. Our minds are blinded and at those wild moments anything can happen, including war." (Dalai lama 1985: DL2h).

Theme 3: The Role of Religions in world peace

The role of religion in world peace is yet another major fundamental idea of the Dalai Lama that is being explored in his statement. The gathered set of principles highlights the role of world religions as natural advocates for world peace where all religions aim to cultivate a trained and peaceful mind that can navigate human selfishness, with the ultimate goal of guiding humanity to a state of happiness. Moreover, to achieve world peace, it's of the essence to find commonalities among all religions that in turn have a spiritual framework based on shared values rather than focusing on differences.

The Dalai Lama (1985: DL3g) continues to emphasize that human diversity calls for different religions as some will be more suitable than others for different groups and once all world religions collaborate a state of harmony and world peace can be established. As he said "All the different religions of the world are needed to enrich human experience and world civilization. Our human minds, being of different caliber and disposition, need different approaches to peace and happiness." (Dalai Lama 1985: DL3e). This is done through the practice of interfaith carried out by religious leaders in the pursuit of a high standard of sacrifice and integrity that is the responsibility of all creeds (Dalai Lama 1985: DL3i). In this light, he warns that the purpose of religion should not be conversion or merely focused on theology and intellectualism, rather it should act as a means for happiness and world peace (Dalai Lama: 1985: DL3k). The prerequisites for world peace stem from the spiritual power and energy of religions that is exercised by the individual in partaking in community life. Yet another strong conviction of the Dalai Lama (1985: DL3m) is that the pursuit of world peace is not a choice but rather a given, as he stated "Whether we will be able to achieve world peace or not, we have no choice but to work towards that goal."

Discussion

1. What does this statement identify as the overarching principles in the pursuit of world peace?

The Dalai Lama seems to focus on two main virtues rather than principles, they could however also be studied as principles in the wider scheme of the pursuit of peace. The first one as mentioned above, is the pursuit of happiness which seems to be the overarching principle or ultimate goal for all human beings and everything else should serve this very

purpose according to the Dalai Lama. As was stated earlier, happiness is the end and all other ideologies, religions, and politics are to act as the means thereof. The second principle/virtue that he mentions is compassion as the heart of world peace. The emphasis on compassion being dependent on wisdom and decency is an interesting idea. However, this idea of compassion is not developed further in this particular statement as to its implementation or definition. Perhaps, the idea of compassion it being, the moral foundation of world peace in relation to love seems also as wide and less so defining compassion but rather opens up the concept to a wider interpretation which makes it hard to identify how compassion acts as the overarching principle in the pursuit of peace.

2. What does this statement identify as an obstacle in the pursuit of world peace?

The Dalai Lama is clear on some of the things that according to him hinder the progress towards world peace. One of which is the attachment to material means and power. Another one is human greed which leads to aggressive behavior such as war. Furthermore, the idea that unless world peace is a choice, and the people of the earth are empowered enough to pursue it then it is of little avail. That is a powerful statement, which one hand leaves decision-makers to think about whether they want world peace or not. We might think that we do, however, a further and deeper reflection on the topic could lead to the empowerment protection of its pursuit. Thus, as the Dalai Lama said, political decisions have to be influenced and backed by morality and ethical choices.

Conclusion

In summary, the proposed conceptualization of world peace drawn from some principles presented in the Dalai Lama's statement, *A Human Approach to World Peace,* suggests that world peace, on a broader level, is attainable through three major themes. The first one is the power of transformation as a means of problem-solving. The second is compassion as the core guiding principle for world peace, and lastly, an important emphasis is put on the role of world religions and their leaders in the attainment of world peace. This, as previously presented in the analysis, is realized through some major principles that address the diverse elements of world peace.

Concluding that the attainment of world peace is only possible through the transformation of human practice. Obtaining happiness is the ultimate goal of all human beings and every other human endeavor such as technology, science, religion, and politics should serve this purpose in a balanced manner with morality and ethics incorporated into decision-making. As the fundamental principle at the heart of world peace is, compassion and love, the practice thereof is through altruism, detachment, and the empowerment of individuals. Here is where religion plays an immense role in cultivating the practice of a peaceful and calm mind. The Dalai lama suggests that this is done through the established culture of seeking commonalities based on shared values is emphasized. Interfaith collaboration and the exercise of spiritual power and energy by individuals in community life are essential for world peace.

Discussion – comparison of the respective conceptualizations of world peace

As the first stage of the analysis has previously been depicted, this chapter will give an overview of the second part of the analysis focusing on the comparative analysis of the findings on each conceptualization of world peace offered by the Bahá'í, Catholic, and Tibetan Buddhist leadership. Furthermore, the second research question will be dealt with, concerning the respective conceptualizations and whether they add up to or contradict a coherent contribution to the concept of world peace. This will predominantly be examined by comparing the respective three overarching themes per statement and some of the relevant principles.

The three religious views, the Universal House of Justice, Pope Francis, and the Dalai Lama, base their conceptualization of world peace on the optimistic starting point of human nature. Peace, love, compassion unity, and the common good is seen as the natural and inevitable reality of humans whereas violence is an outcome of, on one hand, the lack of virtue, morality, and ethics. On the other hand, a priority of greed and self-interest over the interdepend reality of the unity and equality of humanity. Hence, the three religious perspectives are equally interested and invested in the cultivation of virtue in individuals, the call for humanitarianism and interfaith collaboration on a collective level, and the

implementation of a guiding framework based on the level of principles as the machinery for political, social, and economic development.

In other words, this mutual undertaking, by the Universal House of Justice, Pope Francis, and the Dalai Lama, of cultivating and developing a holistic path towards peace stems from the conviction that global peace and harmony are in fact achievable due to the innate peaceful nature of human beings as such. The Universal House of Justice (1985: UHJ1e) stated in this regard that "Satisfaction on this point will enable all people to set in motion constructive social forces which, because they are consistent with human nature, will encourage harmony and cooperation instead of war and conflict." While Pope Francis (2021: PF1l) points out that "We need to stop and ask ourselves what has led our world to see conflict as something normal, and how our hearts can be converted and our ways of thinking changed, in order to work for true peace in solidarity and fraternity." And the Dalai Lama (1985: DL1f) tackles his point of view that "Whether they belong to more evolved species like humans or to simpler ones such as animals, all beings primarily seek peace, comfort, and security."

Therefore, human beings must not be exploited for their innate goodness, and neither should they be used as means for selfish pursuits regardless of the task at hand, but rather they are in themselves the means and the end at the same time. Implying that unity, harmony, compassion, and peace are innate to human nature is an indication of peace being realized through the means innate to humanity, which is derived from the free will of choices being based on virtue, and moral and ethical motives that serve the greater of humanity.

While the Universal House of Justice, Pope Francis, and the Dalai Lama acknowledge human nature as a source of inherent goodness, they differ in their approach by emphasizing different elements or principles as tools for the cultivation of it. The Universal House of Justice focuses on the necessity of a global system of peace enforcement brought by the spiritual foundation of world peace – with unity and oneness of humankind being its ultimate goal. While peace is part of this goal it is not the end in itself. While Pope Francis emphasizes the main guiding principle of care, its source, being Jesus and the Church, and the cultivation of it as a means to the common good and the equal rights of all. The Dalai Lama, however, highlights the need for the transformation of human character as problem-solving and compassion and the role of religions being the means of world peace.

Formulated differently, the three different statements are focused on one core value or principle that peace is derived from. The Universal House of Justice highlights *Unity* and the *Oneness* of mankind as the ultimate source from which everything else emanates, peace being one of them. In their own words, "Acceptance of the oneness of mankind is the first fundamental prerequisite for reorganization and administration of the world as one country, the home of humankind." (Universal House of Justice 1985: UHJ3c). For Pope Francis (2021: PF1h) "The *culture of care* thus calls for a common, supportive and inclusive commitment to protecting and promoting the dignity and good of all, a willingness to show care and compassion, to work for reconciliation and healing, and to advance mutual respect and acceptance. As such, it represents a privileged path to peace." Thus, the highest principles are *Care* and the *Common Good* in the pursuit of peace. While for the Dalai Lama (1985: DL2a) "Compassion is the pillar of world peace" and Happiness is humanity's ultimate goal and everything else should serve this very purpose.

Although these multifaceted interpretations and understandings of world peace have different hierarchies of importance in regard to the selected fundamental overarching principle on which world peace is dependent, the Universal House of Justice, Pope Francis, and the Dalai Lama seem to agree on the fact that world peace should be approached from a principle, moral and spiritual level rather than solely a materialistic approach. In this light, the Universal House of Justice (1985: UHJ1m) asserts "That materialistic ideals have, in the light of experience, failed to satisfy the needs of mankind calls for an honest acknowledgment that a fresh effort must now be made to find the solutions to the agonizing problems of the planet." In like manner, the Dalai Lama (1985: DL1a) argues that:

> No one can deny the unprecedented material benefit of science and technology, but our basic human problems remain; we are still faced with the same, if not more, suffering, fear, and tension. Thus it is only logical to try to strike a balance between material developments on the one hand and the development of spiritual, human values on the other.

He continues to say, "A spiritual approach may not solve all the political problems that have been caused by the existing self-centered approach, but in the long run it will overcome the very basis of the problems that we face today." (Dalai Lama 1985: DL1p)

While Pope Francis (2021: PF1k) emphasizes the motive behind the use of material resources by stating "What a courageous decision it would be to "establish a 'Global Fund' with the money spent on weapons and other military expenditures, in order to permanently eliminate hunger and contribute to the development of the poorest countries".

Another common denominator the respective religious leaders share is the idea of the interdependency of principles, people, and nations in the pursuit of world peace. Since the concept of peace requires several multifaceted elements and variables to be accounted for, the concept of world peace tends to broaden that perspective even more. It takes into consideration the intersectionality of cultural differences and social, economic, political, and geographically diverse needs. Therefore, the concept of world peace cannot be fully understood nor achieved solely from a two-dimensional approach which is in isolation from other important aspects. As the Dalai Lama (1985: DL1l) emphasized that:

> Today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a feeling of universal brotherhood and sisterhood, and an understanding and belief that we really are part of one big human family, we cannot hope to overcome the dangers to our very existence - let alone bring about peace and happiness.

While the Universal House of Justice pointed out that the paralysis of human action must be overcome by the increasing understanding of the role of the interdependency of groups and nations, they also stated that "The increasing tendency of groups of nations to formalize relationships which enable them to cooperate in matters of mutual interest suggests that eventually all nations could overcome this paralysis. (Universal House of Justice 1985: UHJ2c). While Pope Francis (2021: PF1g) looks at the interconnectedness of the principles of peace, justice, and care, and warns that "Peace, justice and care for creation are three inherently connected questions, which cannot be separated in such a way as to be treated individually, lest we fall back into reductionism.". Hence, they all recognize the need for a complex reading of reality that includes the various aspects of the pursuit of world peace, requiring the heightened consciousness of the inherent interconnectivity of the entire human race as such.

Concerning the role of a global political system and international relations in the pursuit of world peace, the Dalai Lama and Pope Francis seem to have less emphasis on a strict

framework for its achievement, while the Universal House of Justice statement was dominated by this aspect – that a political machinery was necessary for the achievement of collective security, peace, unity and oneness of humankind. In this respect, they offer a wide number of principles and goals, similar to The Sustainable Development Goals. By suggesting some practical solutions such as demilitarization, consultation as the main tool for peacebuilding, the establishment of a world parliament, a Supreme Tribunal, the concept of world citizenship, the full equality of the sexes, and the abolishment of religious fanaticism to mention a few.

Perhaps some conclusions could be drawn from the fact that the Universal House of Justice's overarching principle, unity and the oneness of humanity, is wide and inclusive enough to encompass a global framework for world peace while Pope Francis and the Dalai Lamas statements tend to focus on a narrower overarching principle, but still being on a level of principle, such as care and compassion. Although there is a possibility of bringing care and compassion down to concrete practices, this was not systemically suggested by their side, which leaves the discussion on world peace, once again, at the general and abstract level instead of bringing it down further. On the other hand, starting with an all-encompassing principle such as unity without breaking it down to practicalities leads to mere wishful thinking and empty idealism, to the point that no one can approach or reach it. If nothing else, this discussion acts as a testimony to the struggle of finding and framing the perfect balance between the level of principle and the level of practical solutions.

In like manner, the various obstacles in the pursuit of world peace that the three statements underlined differ from each other. The Universal House of Justice seems to be more concerned with the social, political, and economic aspects of life that are focused on the self-interest of nations rather than that which benefits humanity as a whole. While Pope Francis focuses on the societal aspects and the lack of care and solidarity, the Dalai Lama tends to emphasize the lack of compassion on the individual level. Although these three religious leaders' concerns are legitimate, further development of their implementation could be useful in the pursuit of world peace. Perhaps, a more concrete suggestion would not include humanity as a whole in the process of formulating world peace, since it's a concern that involved humanity as a whole and not the religious leaders only.

Furthermore, a few words should be said regarding the representative of each statement and their theological starting points. Meaning that Pope Francis draws his learnings from the

Christian faith hence connecting care and the role of the Church to it. While the Dalai Lama bases his statement on the Buddhistic teachings, highlighting individual responsibility and transformation in relation to compassion and a peaceful mind. The Universal House of Justice being the Bahá'í Faith's highest governing body, bases its statement on the Bahá'í teachings on the concept of unity and the oneness of humankind.

Conclusion

As presented in the first stage of the analysis, some major themes and principles were drawn from the selected statements by Bahá'í, Catholic, and Tibetan Buddhist leadership on the concept of World Peace. The Bahá'í representative, the Universal House of Justice, based their conceptualization of world peace on 1) the spiritual foundation of world peace, 2) the necessity of a global system of peace enforcement, and 3) unity and oneness of humankind as the core of world peace. While the head of the Catholic church, Pope Francis emphasized 1) a culture of care as a common path for peace, 2) the origin of care, and 3) care as a human right. Lastly, the spiritual leader of the Tibetan Buddhist community, the Dalai Lama, chose to underline 1) the importance of transformation as problem-solving, 2) compassion at the heart of world peace, and finally 3) the role of religion in the achievement of world peace.

Needless to say, the Universal House of Justice, Pope Francis, and the Dalai Lama have all proven to contribute with some diverse elements to the shaping of a conceptualization of a highly complex concept such as world peace. A concept that, on one hand, seemingly seems to be unachievable or impossible to categorize without falling into reductionism. On the other hand, although it tends to rely on abstract ideas or drive its motive from a transcendent level of principles, these statements also offer many practical solutions regarding its social, economic, and political development. Acknowledging the long-term commitment and immense transformation it requires from its habitant for the achievement of such a noble goal, world peace continues to be a human need and a human vision that transcends realism and enters the realm of imagination, possibilities, and potentialities.

Although it is an impossible task, due to the scope of this thesis, to determine, whether each of the religious leader's perspectives contributes to a coherent concept of world peace, it is safe to conclude that they, on one hand, have the core philosophical values in common

regarding their view on human nature and the understanding of the world as an interconnected reality, even though they differ in their approach to pursuing world peace. On the other hand, given that the differences between them relays mainly on the approach and the theological underlying assumptions as the starting points, there were no direct contradictions to a coherent contribution to the concept of world peace.

In conclusion, the inherent distinctive conceptualizations that these religious leaders offer could in fact, with their diverse and distinctive approaches, be seen as an intrinsic contribution to a coherent conceptualization of world peace, rather than in conflict with one another, inspired by all three statements.

Due to the use of the operative questions, which were constructed to support comparative analysis and thematic analysis as the chosen methods, the analysis of a conceptualization of world peace was made doable. The identified overarching principles differed in each statement: 1) The Universal House of Justice – Unity and oneness of humankind, 2) Pope Francis – Care and the common good, 3) and the Dalai Lama – Compassion and Happiness. This discussion served as an indicator of the difficulty in achieving and articulating the ideal balance between the level of principle and the level of viable options if nothing else. Moreover, they

It is also here that this research, as was pointed out by Freiberger earlier, neither falls into the conventional critical academic tendency, that is predominantly carried out in the field of comparative religion, nor does it convey an affirmative approach. By applying comparative analysis as the theory, the research was made able to simply analyse the material as it is without imposing any given theoretical lens on the study.

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Appendix

POPE FRANCIS - A CULTURE OF CARE AS A PATH TO PEACE

CODE	QUOTATION	PRINCIPLE
Theme 1: A Culture of Care as a Common Path		
PF1a p.1	"A culture of care as a way to combat the culture of indifference, waste and confrontation so prevalent in our time."	• Care as a constructive and peaceful force.
PF1b p.3	Commitment to promoting the dignity of each human person, solidarity with the poor and vulnerable, the pursuit of the common good and concern for protection of creation.	• Equality of dignity. • Solidarity with the vulnerable. • The pursuit of a common good. • Treat creation with respect.
PF1c p.3	Consequently, our plans and projects should always take into account their effects on the entire human family, and consider their consequences for the present and for coming generations.	• The interest of the human race's goes before any self-interest. • Actions should be undertaken with respect to the present and future outcomes of it.
PF1d p.3	In the face of the pandemic, "we have realized that we are in the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together"	• Difficulties have the potential to bring humanity together.

		• Each individual is equally an important part of reality. • Everyone plays an important role in the bigger scheme of life.
PF1e p.3	since "no one reaches salvation by themselves"[12] and no state can ensure the common good of its population if it remains isolated	• The common good is only realized through collective effort. • Nations can only contribute to the common good through collaboration among states rather than isolation.
PF1f p.4	Solidarity concretely expresses our love for others, not as a vague sentiment but as a "firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all".[14]	• Solidarity is a means of love. • Solidarity is the commitment and individual contribution to the common good.
PF1g p.4	Peace, justice and care for creation are three inherently connected questions, which cannot be separated in such a way as to be treated individually, lest we fall back into reductionism".[16]	• Peace, justice, and care are interconnected principles.
PF1h p.5	The *culture of care* thus calls for a common, supportive and inclusive commitment to protecting and promoting the dignity and good of all, a willingness to show care and compassion, to work for reconciliation and healing, and to advance mutual respect and acceptance. As such, it represents a privileged path to peace.	• A culture of care is the source of dignity, compassion, reconciliation, healing and mutual support and acceptance. • This culture of care is to peace.
PF1i p.6	May we work together to advance towards a new horizon of love and peace, of fraternity and solidarity, of mutual support and acceptance. May we never yield to the temptation to disregard others, especially those in greatest need, and to look the other way;[26] instead, may we strive daily, in concrete and practical ways, "to form a community composed of brothers and sisters who accept and care for one another".	• A calling for love and peace to be collectively and concretely achieved. • Acceptance, solidarity, and care as means to peace.
PF1j p.5	Educating people to care begins in the *family*, the natural and fundamental nucleus of society, in which we learn how to live and relate to others in a spirit of mutual respect.	• Fostering a culture of caring begins in the family.
PF1k p.5	What a courageous decision it would be to "establish a 'Global Fund' with the money spent on weapons and other military expenditures, in order to permanently eliminate hunger and contribute to the development of the poorest countries"![21]	• Social and economic recourses should be the means which through societies can advance rather than used for destruction.

PF1l p.4	We need to stop and ask ourselves what has led our world to see conflict as something normal, and how our hearts can be converted and our ways of thinking changed, in order to work for true peace in solidarity and fraternity.	• Conflict is abnormal to the human nature. • Peace and solidarity should be sought out.
PF1m p.4	Tragically, many regions and communities can no longer remember a time when they dwelt in security and peace.	• Security and peace should be a given.
PF1n p.4	This can only come about through a widespread and meaningful involvement on the part of women, in the family and in every social, political and institutional sphere.	• The equal participation of women in society is called upon.
Theme 2: The Source of Care	
PF2a p.2	Sacred Scripture presents God not only as Creator, but also as one who cares for his creatures, especially Adam, Eve and their offspring.	• The source of care stems from God for his creatures (specially for human beings)
PF2b p.2	While confirming the *inviolable dignity* of the person created in God's image and likeness, this was also a sign of God's plan to preserve the harmony of his creation, since "peace and violence cannot dwell together".	• Peace and violence cannot exist in the same sphere.
PF2c p.2	In the prophetic tradition, the biblical understanding of justice found its highest expression in the way a community treats its weakest members.	• Justice is revealed through the way a collective treats the weak and needy.
PF2d p.2	In his compassion, Christ drew near to the sick in body and spirit, and brought them healing; he pardoned sinners and gave them new life. Jesus is the Good Shepherd who cares for his sheep (cf. *Jn* 10:11-18; *Ezek* 34:1-31). He is the Good Samaritan who stoops to help the injured man, binds his wounds and cares for him (cf. *Lk* 10:30-37).	• Jesus is the perfect role-model for caring. • Jesus brought healing through the act of caring, forgiveness and compassion.
PF2e p.2	At the culmination of his mission, Jesus gave the ultimate proof of his care for us by offering himself on the cross to set us free from the slavery of sin and death. By the sacrificial gift of his life, he opened for us the path of love. To each of us he says, "Follow me; go and do likewise" (cf. *Lk* 10:37).	• Love is released through the act of sacrifice. • The ultimate sacrifice of Jesus life acts as the highest moral guide for caring.
PF2f p.3	The first generation of Christians shared what they had, so that no one among them would be in need (cf. *Acts* 4:34-35). They strove to make their community a welcoming home, concerned for every human need and ready to care for those most in need.	• Charing is a form of caring.
PF2g p.3	The Church's work among the poor was to a great extent highly organized. There arose many institutions for the relief of every human need: hospitals, poor houses, orphanages, foundling homes, shelters for travelers	• The role of the church is and has been to systematic caring.
Theme 3: Care as a Human Right	

CODE	QUOTATION	PRINCIPLE
PF3a p.3	Person always signifies relationship, not individualism; it affirms inclusion, not exclusion, unique and inviolable dignity, not exploitation	• Relationships are not based on individualism rather on human interactions. • Inclusion and dignity do not stem from individualism.
PF3b p.3	Each human person is an end in himself or herself, and never simply a means to be valued only for his or her usefulness.	• Human beings are an end, not a means. • Each human's worth lies in being and not in only doing.
PF3c p.3	Human rights derive from this dignity, as do human duties, like the responsibility to welcome and assist the poor, the sick, the excluded, every one of our "neighbours, near or far in space and time	• Human rights is a responsibility to assist the ones in need regardless of their background.

THE DALAI LAMA - A HUMAN APPROACH TO WORLD PEACE

CODE	QUOTATION	PRINCIPLE
Theme 1: Transformation as problem-solving		
DL1a p.1	No one can deny the unprecedented material benefit of science and technology, but our basic human problems remain; we are still faced with the same, if not more, suffering, fear, and tension. Thus it is only logical to try to strike a balance between material developments on the one hand and the development of spiritual, human values on the other.	• Science and technology will not solely solve human problems. • There ought to be a balance between the spiritual and material development of mankind.
DL1b p.2	Universal humanitarianism is essential to solve global problems;	• Universal aid in the form of humanitarianism can act as means for global problem-solving.
DL1c p.2	Each individual has a universal responsibility to shape institutions to serve human needs.	• The creation of good institutions is the responsibility of everyone.

		• Institutions ought to serve mankind's needs.
DL1d p.2	We must remember that the different religions, ideologies, and political systems of the world are meant for human beings to achieve happiness. We must not lose sight of this fundamental goal and at no time should we place means above ends; the supremacy of humanity over matter and ideology must always be maintained.	• Happiness is humanity's ultimate goal and everything else should serve this very purpose. • Happiness is the end and ideologies; religions and politics are the means.
DL1e p.2	Often we cannot overcome our problems because we either do not know the cause or, if we understand it, do not have the means to remove it.	• Consciousness is required for an individual to make a change or to improve a given situation/behavior. • The right resources are required for an individual to make a change or to improve a given situation/behavior.
DL1f p.3	Whether they belong to more evolved species like humans or to simpler ones such as animals, all beings primarily seek peace, comfort, and security.	• Humans and animals will always seek comfort, peace, and security.
DL1g p.3	Broadly speaking there are two types of happiness and suffering, mental and physical, and of the two, I believe that mental suffering and happiness are the more acute. Hence, I stress the training of the mind to endure suffering and attain a more lasting state of happiness.	• Suffering is of two kinds: mental and physical. • Mental suffering is more acute than physical suffering. • A trained mind will endure suffering and be able to achieve higher levels of happiness.
DL1h p.3	However, I also have a more general and concrete idea of happiness: a combination of inner peace, economic development, and, above all, world peace. To achieve such goals I feel it is necessary to develop a sense of universal responsibility, a deep concern for all irrespective of creed, colour, sex, or nationality.	• The culmination of world peace, inner peace and economic prosperity leads to a state of happiness. • This state of happiness is achieved through universal responsibility.
DL1i p.3	The premise behind this idea of universal responsibility is the simple fact that, in general terms, all others' desires are the same as mine.	• Universal responsibility is that my desire is not different from other people's desires.

DL1j p.3	If we adopt a self-centred approach to life and constantly try to use others for our own self-interest, we may gain temporary benefits, but in the long run we will not succeed in achieving even personal happiness, and world peace will be completely out of the question.	• A self-centred approach leads to the exploitation of others. • The achievement of self-interest is not a sustainable path to happiness or to achieving world peace.
DL1k p.3	We must have the proper perspective that of the universal life process, so that the happiness or glory of one person or group is not sought at the expense of others.	• The happiness of one group should lead to humanity's happiness.
DL1l p.3	Today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a feeling of universal brotherhood and sisterhood, and an understanding and belief that we really are part of one big human family, we cannot hope to overcome the dangers to our very existence - let alone bring about peace and happiness.	• Interdependency is the path to ensuring happiness and peace by overcoming conflict.
DLm p.4	One nation's problems can no longer be satisfactorily solved by itself alone; too much depends on the interest, attitude, and cooperation of other nations.	• One state's problem is every state's problem.
DL1n p.4	The wiser course is to think of others also when pursuing our own happiness. This will lead to what I call 'wise self-interest', which hopefully will transform itself into 'compromised self-interest', or better still, 'mutual interest'.	• The pursuit of others' happiness and well-being leads to our own.
DL1o p.4	When people are motivated mostly by greed and jealousy, it is not possible for them to live in harmony	• A state of harmony cannot be achieved through jealousy and greed.
DL1p p.4	A spiritual approach may not solve all the political problems that have been caused by the existing self-centered approach, but in the long run it will overcome the very basis of the problems that we face today.	• A sustainable approach to problem-solving is through a spiritual endeavor.
DL1q p.9	Hatred and fighting cannot bring happiness to anyone, even to the winners of battles. Violence always produces misery and thus is essentially counter-productive	• A state of hatred and violence leads to misery alone and not happiness.
DL1r p.9	But first and foremost, leaders must realize their own and others' humanness. Without this basic realization, very little effective reduction of organized hatred can be achieved.	• Through the realization of everyone's humanness hatred can be effectively combat.
DL1s p.40	No two parties, especially those with a history of antagonism, can negotiate fruitfully in an atmosphere of mutual suspicion and hatred.	• Successful negotiation is unattainable if carried out with suspicion and hatred at heart.
DL1t p.10	The UN must become the instrument of world peace. This world body must be respected by all, for the UN is the only source of hope for small oppressed nations and hence for the planet as a whole.	• The supranational body of the UN must be treated with respect in regard to it aiming for world peace.

DL1u p.10	Indeed, unless we can create an atmosphere of genuine cooperation, gained not by threatened or actual use of force but by heartfelt understanding, world problems will only increase.	• Authentic efforts of cooperation will lead to a decrease in world problems.
DL1v p.10	If unwanted social, political, and cultural forms continue to be imposed upon unwilling people, the attainment of world peace is doubtful. However, if we satisfy people at a heart-to-heart level, peace will surely come.	• World peace cannot be imposed on people, it has to be offered.
DL1w p.11	Politics devoid of ethics does not further human welfare, and life without morality reduces humans to the level of beasts.	• Morality and ethics are an intrinsic part of human endeavor, and so must be part of political affairs.
DL1x p.11	Dangerous consequences will follow when politicians and rulers forget moral principles. Whether we believe in God or karma, ethics is the foundation of every religion.	• Decision-making has to include moral otherwise it will have negative outcome. • Ethics is at the heart of each religion.
DL1y p.11	Such human qualities as morality, compassion, decency, wisdom, and so forth have been the foundations of all civilizations. These qualities must be cultivated and sustained through systematic moral education in a conducive social environment so that a more humane world may emerge.	• A civilization must consist of compassion, wisdom, and decency. • The systematic education of morality is the base for a more humane world.
DL1z p.12-13	Although materialistic knowledge in the form of science and technology has contributed enormously to human welfare, it is not capable of creating lasting happiness. I	• Materialism does contribute to the well-being of humanity, however, it does not guarantee happiness.
Theme 2: Compassion at the Heart of world peace		
DL2a p.2	Compassion is the pillar of world peace;	• Compassion is fundamental to world peace.
DL2b p.4	The pursuit of the objects of our desire and attachment involves the use of aggression and competitiveness as supposedly efficacious instruments.	• Attachments lead to competitiveness and aggression.
DL2c p.5	As one brought up in the Mahayana Buddhist tradition, I feel that love and compassion are the moral fabric of world peace.	• The moral foundation of world peace is love and compassion.
DL2d p.5	Real love is not based on attachment, but on altruism. In this case your compassion will remain as a humane response to suffering as long as beings continue to suffer	• Altruism and detachment are the foundation of true love.

		As long as there remain people who are suffering, compassion continues to be the humane reaction.
DL2e p.5	The kind of love we should advocate is this wider love that you can have even for someone who has done harm to you: your enemy.	• True love does not only apply to those that have done good, but it also has no boundaries and does prevail over evil.
DL2f p.6	Individual happiness ceases to be a conscious self-seeking effort; it becomes an automatic and far superior by-product of the whole process of loving and serving others.	• Individual happiness is the byproduct of serving and loving fellow humans.
DL2g p.6	Another result of spiritual development, most useful in day-to-day life, is that it gives a calmness and presence of mind. Our lives are in constant flux, bringing many difficulties. When faced with a calm and clear mind, problems can be successfully resolved.	• Spirituality offers inner calmness and enhances the presence of mind. • Through inner calmness, we can achieve greater levels of problem-solving.
DL2h p.6	When, instead, we lose control over our minds through hatred, selfishness, jealousy, and anger, we lose our sense of judgement. Our minds are blinded and at those wild moments anything can happen, including war.	• In the absence of inner calmness of the mind there are greater risks for conflict and war.
Theme 3: The role of religions in world peace		
DL3a p.2	All world religions are already for world peace in this way, as are all humanitarians of whatever ideology;	• World religions are natural advocates for world peace.
DL3b p.6-7	All religions agree upon the necessity to control the undisciplined mind that harbours selfishness and other roots of trouble, and each teaches a path leading to a spiritual state that is peaceful, disciplined, ethical, and wise. It is in this sense that I believe all religions have essentially the same message.	• A trained and peaceful mind that can navigate human selfishness is what all religions aim for.
DL3c p.7	However, it is much more beneficial to try to implement in daily life the shared precepts for goodness taught by all religions rather than to argue about minor differences in approach.	• Finding commonalities with all world religions is of the essence.
DL3d p.7	For, all religions endeavour in their own way to help living beings avoid misery and gain happiness.	• The aim of all religions is to guide humanity to a state of happiness.
DL3e p.7	All the different religions of the world are needed to enrich human experience and world civilization. Our human minds, being of different calibre and disposition, need different approaches to peace and happiness.	• The human experience and civilization need the diversity of all the world's religions.
DL3f p.7	Thus, the point is clear: humanity needs all the world's religions to suit the ways of life, diverse spiritual needs,	• All world religions are needed in the pursuit of life.

	and inherited national traditions of individual human beings.	
DL3g p.7	If all religions make the betterment of humanity their main concern, then they can easily work together in harmony for world peace. Interfaith understanding will bring about the unity necessary for all religions to work together.	• With the interest of humanity as the driving force, all religions collaborate can achieve harmony and world peace.
DL3h p.7	Each religion has its own distinctive contributions to make, and each in its own way is suitable to a particular group of people as they understand life. The world needs them all.	• Human diversity calls for different religions as some will be more suitable than others for different groups.
DL3i p.8	First, we must promote better interfaith understanding so as to create a workable degree of unity among all religions	• Through interfaith unity can unfold among the world religions.
DL3j p.8	Second, we must bring about a viable consensus on basic spiritual values that touch every human heart and enhance general human happiness. This means we must emphasize the common denominator of all world religions - humanitarian ideals.	• It's essential to have a spiritual framework based on values that all religions agree on.
DL3k p.8	The most important thing is to look at the purpose of religion and not at the details of theology or metaphysics, which can lead to mere intellectualism. I believe that all the major religions of the world can contribute to world peace and work together for the benefit of humanity if we put aside subtle metaphysical differences, which are really the internal business of each religion.	• The religious purpose ought to be more important than theology and intellectualism in the quest for world peace. • All world religions have an important role in the contribution to world peace. • Theology and the metaphysics of religions is the internal concern of each religion.
DL3l p.8	The undying faith in religion, evident even under irreligious political systems, clearly demonstrates the potency of religion as such. This spiritual energy and power can be purposefully used to bring about the spiritual conditions necessary for world peace. Religious leaders and humanitarians all over the world have a special role to play in this respect.	• People's faith in religion is a testimony to its potency. • The prerequisites for world peace stem from the spiritual power and energy of religions. • The role of religious leaders and humanitarians is essential to achieving world peace.
DL3m p.8	Whether we will be able to achieve world peace or not, we have no choice but to work towards that goal.	• To work for world peace is not a choice but rather a given.
DL3n p.12	We must live up to the same high standards of integrity and sacrifice that we ask of others. The ultimate	• The high standard of sacrifice and integrity

CODE	QUOTATION	PRINCIPLE
	purpose of all religions is to serve and benefit humanity. This is why it is so important that religion always be used to effect the happiness and peace of all beings and not merely to convert others.	is the equal responsibility of all creeds. • Religion is a means to the higher end which is happiness and peace rather than merely the interest of conversion.
DL3o p.12	By escaping from your own community, you cannot benefit others, whereas benefiting others is actually the basic aim of religion.	• The purpose of religion is to benefit others by partaking in community life.

THE UNIVERSAL HOUSE OF JUSTICE – THE PROMISE OF WORLD PEACE

CODE	QUOTATION	PRINCIPLE
Theme 1: The spiritual foundation of World Peace.		
UHJ1a p. 1	World peace is not only possible but inevitable.	• World peace is inevitable.
UHJ1b p. 1	Whether peace is to be reached only after unimaginable horrors precipitated by humanity's stubborn clinging to old patterns of behavior, or is to be embraced now by an act of consultative will, is the choice before all who inhabit the earth.	• Freewill dictates whether to reach peace by consultation or through horrors.
UHJ1c p. 1	The scientific and technological advances occurring in this unusually blessed century portend a great surge forward in the social evolution of the planet, and indicate the means by which the practical problems of humanity may be solved.	• Scientific and technological development is a means for problem-solving.
UHJ1d p.1-2	Indeed, so much have aggression and conflict come to characterize our social, economic and religious systems, that many have succumbed to the view that such behavior is intrinsic to human nature and therefore ineradicable.	• Human nature is not aggressive but rather fundamentally good.

UHJ1e p.2	Satisfaction on this point will enable all people to set in motion constructive social forces which, because they are consistent with human nature, will encourage harmony and cooperation instead of war and conflict.	• Harmony and cooperation are intrinsic parts of the human nature.
UHJ1f p.2	The Bahá'í Faith regards the current world confusion and calamitous condition in human affairs as a natural phase in an organic process leading ultimately and irresistibly to the unification of the human race in a single social order whose boundaries are those of the planet.	• Calamities are part of the organic pattern of life that continuously develops and matures.
UHJ1g p.2	A candid acknowledgement that prejudice, war and exploitation have been the expression of immature stages in a vast historical process and that the human race is today experiencing the unavoidable tumult which marks its collective coming of age is not a reason for despair but a prerequisite to undertaking the stupendous enterprise of building a peaceful world.	• Present chaos indicates the transformation of mankind towards maturity.
UHJ1h p.2	The religions brought to mankind by a succession of spiritual luminaries have been the primary link between humanity and that ultimate reality, and have galvanized and refined mankind's capacity to achieve spiritual success together with social progress.	• Religion is the primary link between humanity and God.
UHJ1i p.3	No serious attempt to set human affairs aright, to achieve world peace, can ignore religion.	• Any serious attempt to achieve world peace has to include religion.
UHJ1j p.3	Writing of religion as a social force, Bahá'u'lláh said: "Religion is the greatest of all means for the establishment of order in the world and for the peaceful contentment of all that dwell therein."	• Religion is the greatest means for the achievement of peace and the establishment of order.
UHJ1k p.3	Indeed, one of the strangest and saddest features of the current outbreak of religious fanaticism is the extent to which, in each case, it is undermining not only the spiritual values which are conducive to the unity of mankind but also those unique moral victories won by the particular religion it purports to serve.	• Religious fanaticism is a threat to the necessary spiritual values needed for the establishment of the unity of mankind.
UHJ1l p.4	Most particularly, it is in the glorification of material pursuits, at once the progenitor and common feature of all such ideologies, that we find the roots which nourish the falsehood that human beings are incorrigibly selfish and aggressive.	• The myth that humans are naturally violent and egotistical stems from the exaltation of materialistic pursuits.
UHJ1m p.4	That materialistic ideals have, in the light of experience, failed to satisfy the needs of mankind calls for an honest acknowledgement that a fresh effort must now be made to find the solutions to the agonizing problems of the planet.	• Problem-solving can no longer rely solely on materialistic ideals.
UHJ1n p.4	If long-cherished ideals and time-honored institutions, if certain social assumptions and	• Any ideologies, institutions, social assumptions, and

	religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines.	religious formulae that no longer serve society should be disregarded.
UHJ1o p.7	For, in essence, peace stems from an inner state supported by a spiritual or moral attitude, and it is chiefly in evoking this attitude that the possibility of enduring solutions can be found.	• As Peace stems from the inner moral and spiritual attitude, sustainable solutions can be explored.
UHJ1p p.7	There are spiritual principles, or what some call human values, by which solutions can be found for every social problem.	• Values and spiritual principles can act as a tool for solving social issues.
UHJ1q p.9	This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth.	• The undertaking of world peace ought to be seen as sacred by all.
UHJ1r p.9-10	Permanent peace among nations is an essential stage, but not, Bahá'u'lláh asserts, the ultimate goal of the social development of humanity.	• Peace is the essential next step in social evolution but not the end goal.
UHJ1s p.12	We hold firmly the conviction that all human beings have been created "to carry forward an ever-advancing civilization"; that "to act like the beasts of the field is unworthy of man"; that the virtues that befit human dignity are trustworthiness, forbearance, mercy, compassion and loving-kindness towards all peoples.	• Human dignity lies in virtue, such as mercy, compassion, forbearance, trustworthiness, and loving-kindness.
UHJ1t p.12	These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."	• Wars will come to an end and the most great peace will be established.
Theme 2: The necessity of a global System of Peace enforcement.		
UHJ2a p.5	Nor can the present massive dislocation in the affairs of humanity be resolved through the settlement of specific conflicts or disagreements among nations. A genuine universal framework must be adopted.	• Only through a solid universal framework can the affairs of humanity be restored.
UHJ2b p.5	There is, however, a paralysis of will; and it is this that must be carefully examined and resolutely dealt with. This paralysis is rooted, as we have stated, in a deep-seated conviction of the inevitable quarrelsomeness of mankind, which has led to the reluctance to entertain the possibility of subordinating national self-interest to the requirements of world order, and in an unwillingness to face courageously the far-reaching implications of establishing a united world authority. I	• The establishment of world order is only possible once humanity overcomes the paralysis of will.

UHJ2c p.5	The increasing tendency of groups of nations to formalize relationships which enable them to cooperate in matters of mutual interest suggests that eventually all nations could overcome this paralysis.	• The interdependency of nation-states suggests a level of cooperation based on the mutual interest of nations.
UHJ2d p.6	Racism, one of the most baneful and persistent evils, is a major barrier to peace.	• Racism is one of the biggest obstacles to peace.
UHJ2e p.6	Racism retards the unfoldment of the boundless potentialities of its victims, corrupts its perpetrators, and blights human progress.	• Racism corrupts and limits the development of its victims and the entire human race.
UHJ2f p.6	Recognition of the oneness of mankind, implemented by appropriate legal measures, must be universally upheld if this problem is to be overcome.	• The oneness of mankind, backed by policy is a tool for solving global racism.
UHJ2g p.6	The inordinate disparity between rich and poor, a source of acute suffering, keeps the world in a state of instability, virtually on the brink of war.	• The world would benefit from the abolishment of extremes of wealth and poverty.
UHJ2h p.6	It is an issue that is bound up not only with the necessity for eliminating extremes of wealth and poverty but also with those spiritual verities the understanding of which can produce a new universal attitude. Fostering such an attitude is itself a major part of the solution.	• Economic problems must be solved simultaneously through a spiritual, moral and universal attitude.
UHJ2i p.6	Unbridled nationalism, as distinguished from a sane and legitimate patriotism, must give way to a wider loyalty, to the love of humanity as a whole. Bahá'u'lláh's statement is: "The earth is but one country, and mankind its citizens." The	• Sane patriotism, equal to the love of humanity as a whole, is legitimate.
UHJ2j p.6	Love of all the world's peoples does not exclude love of one's country. The advantage of the part in a world society is best served by promoting the advantage of the whole. Current international activities in various fields which nurture mutual affection and a sense of solidarity among peoples need greatly to be increased.	• Humanity as a whole must be loved. • Activities carried out to promote solidarity and mutual affection must be increased.
UHJ2k p.6	Religious strife, throughout history, has been the cause of innumerable wars and conflicts, a major blight to progress, and is increasingly abhorrent to the people of all faiths and no faith.	• Religious differences have been the cause of many conflicts but they must be resolved both in theory and in practice.
UHJ2l p.6	The challenge facing the religious leaders of mankind is to contemplate, with hearts filled with the spirit of compassion and a desire for truth, the plight of humanity, and to ask themselves whether they cannot, in humility before their Almighty Creator, submerge their theological differences in a great spirit of mutual forbearance that will enable them to work together for the advancement of human understanding and peace.	• Theological differences must be submerged in a spirit of compassion and mutual forbearance in order to achieve peace.

UHJ2m p.6	The emancipation of women, the achievement of full equality between the sexes, is one of the most important, though less acknowledged prerequisites of peace. The denial of such equality perpetrates an injustice against one half of the world's population and promotes in men harmful attitudes and habits that are carried from the family to the workplace, to political life, and ultimately to international relations.	• Full equality between men and women is a prerequisite for peace. • The inequality of sexes holds half of the world's population victim to injustice and promotes in men a harmful culture that hampers the family, workplace, international relations and, political life.
UHJ2n p.6	Only as women are welcomed into full partnership in all fields of human endeavor will the moral and psychological climate be created in which international peace can emerge.	• International Peace is possible only when women are equally involved in all fields of human endeavors.
UHJ2o p.6	For ignorance is indisputably the principal reason for the decline and fall of peoples and the perpetuation of prejudice. No nation can achieve success unless education is accorded all its citizens.	• A nation can achieve success, by eliminating ignorance, which is the main cause of destruction and prejudice, through the education of its citizens.
UHJ2p p.6-7	The decision-making agencies involved would do well to consider giving first priority to the education of women and girls, since it is through educated mothers that the benefits of knowledge can be most effectively and rapidly diffused throughout society	• First priority must be given to the education of women and girls.
UHJ2q p.7	In keeping with the requirements of the times, consideration should also be given to teaching the concept of world citizenship as part of the standard education of every child.	• The concept of world citizenship must be part of the standard curriculum.
UHJ2r p.7	A fundamental lack of communication between peoples seriously undermines efforts towards world peace. Adopting an international auxiliary language would go far to resolve this problem and necessitates the most urgent attention.	• An international auxiliary language must be adopted for the improvement of communication in order to solve global issues.
UHJ2s p.7	One is that the abolition of war is not simply a matter of signing treaties and protocols; it is a complex task requiring a new level of commitment to resolving issues not customarily associated with the pursuit of peace.	• Achieving the absence of war goes beyond formal agreements and necessitates a deeper commitment to resolving issues that hamper peace.
UHJ2t p.7	Based on political agreements alone, the idea of collective security is a chimera.	• The security of the world must be based on the principle of collective security.
UHJ2u p.7	The other point is that the primary challenge in dealing with issues of peace is to raise the context to the level of principle, as distinct from pure pragmatism.	• Addressing issues pertaining to peace must be done through an elevated level of principle.
UHJ2v p.7	Leaders of governments and all in authority would be well served in their efforts to solve	• The identification of the missing principle ought to

	problems if they would first seek to identify the principles involved and then be guided by them.	be the main consideration ofworld leaders in the search for a sustainable problem-solving approach.
UHJ2w p.8	It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity."	• The concept of Unity in diversity ought to be at the heart of the interest of every nation.
UHJ2x p.8	Some form of a world superstate must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions.	• The unity of world and political machinery must be attained through a suprastate.
UHJ2y p.8	Such a state will have to include within its orbit an international executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a world parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a supreme tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration.	• World Parliament must be established. • Supreme Tribunal must be established.
UHJ2z p.8	A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized;	• The unity of world trade and economy must be attained.
UHJ2 p.9	The courage, the resolution, the pure motive, the selfless love of one people for another—all the spiritual and moral qualities required for effecting this momentous step towards peace are focused on the will to act.	• Action toward a state of peace should be spiritually and morally influenced by selfless love and a pure motive for humanity.
UHJ2 p.9	The maturity of the gift of understanding is made manifest through consultation." The very attempt to achieve peace through the consultative action he proposed can release such a salutary spirit among the peoples of the earth that no power could resist the final, triumphal outcome.	• The maturest expression of human understanding is consultation. • Consultation is the triumphing tool for understanding and achieving peace.
UHJ2 p.9	"They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world.	• Peace is the object of consultation in political affairs.
UHJ2 p.9	In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The	• Demilitarization is compulsory for the achievement of collective security and the decrease of suspicion.

	fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government.	• If one nation violates a solemn universal pact, all other nations should raise against that nation.
Theme 3: The core of World Peace: unity and oneness of humankind.		
UHJ3a p.7	World order can be founded only on an unshakable consciousness of the oneness of mankind, a spiritual truth which all the human sciences confirm.	• World order can only be established by the recognition of the oneness of mankind.
UHJ3b p.7	Recognition of this truth requires abandonment of prejudice—prejudice of every kind—race, class, color, creed, nation, sex, degree of material civilization, everything which enables people to consider themselves superior to others.	• The recognition of the oneness of mankind stems from the abandonment of every kind of prejudice based on class, sex, race and creed and socioeconomic background.
UHJ3c p.7	Acceptance of the oneness of mankind is the first fundamental prerequisite for reorganization and administration of the world as one country, the home of humankind.	• Approaching the world as one country requires the acceptance of the oneness of mankind as its fundamental principle.
UHJ3d p.7	It should therefore be universally proclaimed, taught in schools, and constantly asserted in every nation as preparation for the organic change in the structure of society which it implies.	• The concept of the oneness of humanity should be part of the general education in every nation.
UHJ3e p.10	beyond even the many experiments in cooperation which these steps will make possible lies the crowning goal: the unification of all the peoples of the world in one universal family.	• The ultimate goal of cooperation is the unity of mankind as the world is fundamentally one universal family.
UHJ3f p.10	Disunity is a danger that the nations and peoples of the earth can no longer endure; the consequences are too terrible to contemplate, too obvious to require any demonstration. "The well-being of mankind," Bahá'u'lláh wrote more than a century ago, "its peace and security, are unattainable unless and until its unity is firmly established."	• Disunity can no longer be tolerated by nations and their citizens. • Without a solid foundation supporting unity, peace and security cannot be attained.
UHJ3g p.10	Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving.	• Unity has been demonstrated in many aspects on an individual, tribal and national level and is now to be adopted on an international level.
UHJ3h p.10	A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all	• Humanity ought to establish a world machinery based on the principle of oneness.

	the machinery that can best incarnate this fundamental principle of its life."	
UHJ3i p.10	An urge towards unity, like a spiritual springtime, struggles to express itself through countless international congresses that bring together people from a vast array of disciplines.	• There is a natural inclination towards unity that needs to be successfully expressed in international affairs.
UHJ3j p.10	The experience of the Bahá'í community may be seen as an example of this enlarging unity.	• Bahá'ís must demonstrate their vision of unity through words and deeds.