Cognitive Factors of Human Revolution for Achieving Sustainable Peace and Humanism

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Abstract
Humanity is at a stalemate. What is the true purpose of life? Is life not too precious or extremely rare? How can we break this noxious sequence? Across cultures that build a character that furnishes a rational basis for the awareness of tranquillity and entrusts human beings to bequeath and ameliorate culture in a world of astoundingly rapid changing humankind. To meet the needs of the new era, we yet have to develop unique ways of living and thinking. We need to bring forth what might be designated as integrated or even cosmogenesis, civilization: one that looks at the life of an individual human being as extending out and embracing the entire cosmos. These cognitive factors will give a clearer, more useful understanding of world peace towards serving humanity at large. The development of the thought of humanism can be studied from various angles. We now seek to encourage a worldwide camaraderie of education, culture, and peace amongst the world's citizens based on the cognizance of a new humanism. A new humanism, one firmly rooted in an accurate and compassionate theory of the universe, is a means of transcending the limitations of humanism till now and showing a way out of the current deadlock. However, it will not be sufficient to call for a new society easily or to discuss in conceptual ways the probabilities of creation-based humanism. We must find out the ways by which to accomplish a worldwide admiration for the sacredness of existence. I would like to carry out a search for these cognitive factors and ideologies on the subject of a new humanism for the coming millennium that could facilitate global peace, through this research paper.
Keywords: Conflict, World Peace, Peace-Building, Society, Mindfulness, Tranquillity.

Introduction
Our only chance in the modern world, where terrorism and violence are the two largest vices plaguing the planet, is art and culture. Art teaches

compassion. It serves as a tool for conquering obstacles. Because the belief in concepts of diversity based on race, religion, creed, and other characteristics has built societies like Lazarus and demonstrated that humanity transcends these notions. This is what culture and the arts do. They raise people as a single species by transcending preconceived notions and biased thoughts. We get together because of our shared music, culture, traditions, and sports. We must support artistic and cultural endeavours in order to make this nation a better and more humane place to live during this turbulent moment that the entire globe is experiencing. Socio-Psychological Theory asserts that individuals and society are interlinked. This means an individual strives to meet the needs of society and society helps him to attain his goals. The inquiry which emerges is the way Buddhism could contribute to and outgrow the picture of the notable practice in the cutting-edge time.

This article contributes an assessment according to the perspective of the Buddhist way of thinking and expound on our ability of intercultural correspondence in the hour of worldwide association. When we rethink Buddhism's more than 2,000-year legacy, we observe that the standards and, surprisingly, a portion of the methods that were hindered in modern Asian settings can now be completed through Buddhism's openness toward the west, where moral responsiveness, social activism, and libertarianism are underscored. We accept that Buddhism might bring exceptional assets to the table for the west and the world and apply old Buddhist bits of knowledge to real contemporary issues.[1] Indeed, even to have an overall thought of its accomplishments, in the complex ways it has put itself out there in the public eye, is training in the specialty of living. Buddhism provides a view of the entirety of life. Nothing in life is viewed as more significant than it truly is. A refined Buddhist can tell the great from the terrible, the right from some unacceptable, and the valid from the bogus. He can gauge the proof handily, and his Buddhist social foundation makes his judgment a shrewd one.[2] We must find out the ways by which to accomplish a worldwide admiration for the sacredness of existence. Knowledge of the Four Noble Truths is necessary for having a thorough understanding of the suffering that both an

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[1] Le Manh That and Thich Nhat Tu (eds), *Engaged Buddhism and Development* (Hanoi: Culture and Information Press, 2008), p. 23.
[2] Anand K. Coomaraswamy, *Hinduism and Buddhism* (Mountain View: Golden Elixir Press, 2011), p. 49.

individual and the entire world experience.

If pain is known, it may be eliminated, and Buddha prescribed the aforementioned route as a means of eradicating suffering. This shows that one of the issues facing humanity is the issue of conflict and bloodshed, which is brought on by ignorance, greed, and hatred, and whose removal through following the Middle Path has the potential to foster an atmosphere for long-term global peace. Without its practice, man would be susceptible to outside impulses and more likely to engage in conflict and violence. This inner purification is ensured at the personal level through its practice. The internalization of nonviolence is therefore seen as a must for those who work for or teach peace. Without this "internal disarmament," our negative emotions—fear, anguish, and confusion in the state of mind—that result from cluelessness about the true opening theory behind everything occurrences (including our feelings and thoughts) would arise as reactions to hostile circumstances and would prevent us from acting without violence and from coexisting peacefully with other people in the world.[3] I would like to identify these cognitive factors and ideologies on the subject of a new humanism for the coming millennium that could facilitate global peace, through this research. Violence and corruption abound in today's globe. People are always in need of spiritual comfort that promotes nonviolence, serenity, compassion, spiritual generosity, and inner peace. In recent peace studies, social psychology has taken a key role in inspecting the cognitive components of peace-building.

The societal or shared breadth of human cognizance has received the most attention. The purpose of this paper is to assist individuals in realizing their maximum mental potential. This does not, however, reject the communal or cooperative aspect of the human mind, or the impact of society on the discrete mind. Nonetheless, current peace research has neglected to investigate the possibilities of the individual's mind. "By protecting oneself (e.g., morally), one protects others; by protecting others, one protects oneself."[4]

A Buddhist examination of the human mind and its submission to tranquillity and conflict will empower us to gain a restored consideration of the psychological dynamics of peace and war. Individuals must have the

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[3] Theresa Der-Lan Yeh, 'The Way to Peace: A Buddhist Perspective', *International Journal of Peace Studies*, vol. 11, no.1 (2006), p. 99.

capability and adroitness to apply optimistic emotive situations characterized by kindness and logical insight that pierces the nature of authenticity. They can make a significant input to renovating a collectively conflictual condition into a nonviolent and productive one, in which people with diverse or uniform contrasting beliefs and viewpoints can participate in discourse together. The possibility of Buddhist perspectives on the human mind being investigated here does not negate the importance of social-psychological factors in peace and conflict studies. It also takes into account the logistics and established aspects of peace and conflict. Rather, this study aims to broaden the scope of how we analyze peace and conflict processes by providing contemporary peace research that is socially and structurally oriented with Buddhist insights into the individual human mind. Buddhist teachings encourage us to find inner peace and work to relieve the suffering of others. Its primary focus is on the human psyche and how it relates to misery and how to alleviate it.

This article brings forth a broad perception of the critical requirement for a novel of tranquillity, society, and writing, which engages the pair of provincial and universal scope. It also suggests that the structure of a significant society of tranquillity can pass on to the human being with a brand new developed universal individuality, and can help us become safer and more peaceful. Art and culture are the perfect gadgets for building individual ethics and values. We need to denounce the extra stress on science and machinery, and on mostly abstract reasoning at the cost of spiritual computation versus Intelligence computation. As stated by study, emotion, interest, and view that can be learned through the arts are much more important than intellectual thoughts and concepts, because they encompass both the mind and the emotions. Profound remnants of terror, revulsion, and distrust (powerful negative emotions) cannot be conquered simply by the signing of a peace treaty. A meticulous restoration of an optimistic people's representation, as well as information, thought, and admiration for each other's opinions, traditions, and values, is necessary.[5]

Aware that the sustainability movement's inefficacy is rooted in the ideological supremacy of growth and consumption. Transformation is increasingly focused on redirecting human pursuits from the promotion of economic development to the promotion of holistic well-being. Environmental safeguarding and human progress are now viewed as a

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[5] Willemijn Verkoren, 'Knowledge Networking: Implications for Peacebuilding Activities', *International Journal of Peace Studies*, vol. 11, no. 2 (2006), pp. 27-60.

common project, depending on a fundamental cultural transition that encourages human flourishing to supplant consumerism as the universal ideology of modern society. The shift will reform artistic ideals to classify "the good life" over "the goods life." Solutions arising from the engagement between Buddhism and science are part of this global agenda to advance happiness and well-being.

United Nations Secretary-General Ban Ki-moon explained that the intention of establishing happiness as the central goal of development was to replace instead of using GDP as our primary indicator of progress, we should adopt a people-centered approach for sustainable development. The Dalai Lama encourages investigating positive growth through research on meditation and brain plasticity:

> The systematic training of the mind- the cultivation of happiness, the genuine inner transformation by deliberately selecting and focusing on positive mental states and challenging negative mental states- is possible because of the very structure and function of the brain.... the wiring in our brains is not static, not irrevocably fixed. Our brains are also adaptable.[6]

As noted by Jon Kabat-Zinn: "Mindfulness can be thought of as moment-to-moment, non-judgmental awareness, cultivated by paying attention in a specific way, that is, in the present moment, and as non-reactively, as non-judgmentally, and as open heartedly as possible."[7] Certified specialists are the individuals who can advance a mutual perspective in the midst of the general population, and who in every case unpretentiously proceed with the wisdom of appreciation and regard for others through the declaration of culture. There is no rejecting that we, as people, have a pernicious feature, the part of the resistance, struggle, and jealousy however we likewise have different viewpoints, a longing to carry on with a richer, more gorgeous, and brilliant presence. Culture urges us to advance a better perspective which assists us with getting joy from the most satisfying lives we can live, and they support the high value of trustworthiness, and the longing to make this world a paradise. This separates us from other species, the desire to make the best lifestyle choice as people.

The people who give significance to harmony and show the way to others to a globe of perfection, hopefulness and a superior tomorrow are

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[6] Dalai Lama and Howard C. Cutler, *The Art of Happiness: A Handbook for Living* (New York: Riverhead Books, 2009), pp. 44-45.
[7] Jon Kabat-Zinn, *Coming to Our Senses* (New York: Hachette Books, 2005), p. 108.

really refined people. Harmony and culture are singular. A truly refined country is a serene country. Due to conflicts and terrorism, culture dwindles, and nations fall into a fiendish existence. To put an end to the conflict, merely culture is strong enough to lead humankind towards eternal peace. We can take an example from an organization called, Never Again Rwanda (NAR), a youth-focused organization operating in Rwanda, which was established in 2002 and given NGO status in 2008. Its mission is to foster "A society that experiences lasting peace and development driven by innovative, active, and critical-thinking youth and citizens." Through the mission "To enhance citizens' capacity to analyze the root causes of conflict, enable dialogue, and recognize diversification among residents in order to produce ideas and initiatives that work towards peaceful coexistence and socioeconomic development," it seeks to accomplish this in a concrete manner.[8]

The goal of Rwanda's first-ever Youth Arts Contest, which is part of the country's Societal Healing Program, is to include young people in initiatives aimed at strengthening their abilities. The goal of the Youth Arts Contest, which has the theme "Youth Creating Harmony: The Role of Young individuals in Order to Have a peaceful Society," is for young people to demonstrate how they may promote peace via their diverse artistic talents (such as drama, music, poems, and paintings). The competition aims to: empower young people to organize and develop their own art in a way that will have a good influence on their society; provide a safe environment for young people to express themselves; and highlight the talents and skills of young people from various backgrounds in the cause of peace and the greater community. During the competition, the youth also came up with various plans for fostering tolerance and human rights in their neighbourhoods, including the establishment of more peace clubs in communities, mobilization of adults and youth in the fight against divisive ideologies, teaching the next generation about peaceful principles, and the use of artistic works to combat social injustice and corruption.[9]

The United Nations (UN) deliberate attempts, through one of its organizations, the United Nations Education, Scientific, and Cultural Organization (UNESCO), to persuade the entire sphere to address the

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[8] Gayle McPherson, Sophie Mamattah, Allan Moore, Greis Cifuentes and Yara Moualla, *A Review of the Contribution of Arts & Culture to Global Security and Stability* (Dumfries: University of the West of Scotland, 2018), p. 35.

[9] McPherson, Mamattah, Moore, Cifuentes and Moualla, *A Review of the Contribution of Arts & Culture to Global Security & Stability*, p. 35.

problem and cultivate a peaceful civilization. The group has accomplished this through the safety committee's acceptance of harmony-making activities, as well as their economic and social board. Being the sunshade of legislative organizations across the sphere, The UN body, was for the most part trying to advance a worldwide tradition of peace. Nevertheless, it is a joint authority of any society or nation, and it is now a compulsory requirement that the sovereign management of many nations must give their opinion to tranquillity.

It has now become essential that in a situation like this, when all around the globe entire humanity is under threat of constant conflict, violence, and terrorism, in a world characterized by vicious humanity, the pursuit of peace is important. Therefore, an effort would be put together to move towards the famous path to seclusion from a worldwide angle. "As collective entities, our minds are inevitably framed by socially embedded assumptions and habitual ways of interpretation that we hold to respond to a given life."[10] "The conditioned mind is essential to make sense of reality and acquire ways to think, infer, behave, and interact with other people in a certain and supposed manner. Social conditioning or constructing a frame of reference is connected to an expression of our eagerness for psychological security in the face of the uncertainty of practical life." [11]In other words, the delicateness or unpredictability of viewpoints and assumptions is regarded as a safety risk. When we really know a specific set of locations, it gives us the wisdom of sanctuary, as place supports us to know authenticity in a steady and accurate way.

> The engagement in mindfulness capacitates us to develop the ability for moment-to-moment awareness of internal states such as feelings, emotions, thoughts, and attitudes. Instead of being controlled by our habitual behavioral patterns, emotions, and thoughts, we can turn the contents of our consciousness, thoughts, feelings, and reactions into objects of reflection and analysis.[12]

By moving beyond socially constructed presuppositions and ingrained ways

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[10] Olen Gunnlaugson, 'Shedding Lights on the Underlying Forms of Transformative Learning Theory: Introducing Three Distinct Categories of Consciousness', *Journal of Transformative Education*, vol. 5, no. 2 (2007), pp. 134-151.

[11] Mordechai Gordon, 'Welcoming Confusion, Embracing Uncertainty: Educating Teacher Candidates in an Age of Certitude', *Paideusis: The Journal of the Canadian Philosophy Education Society*, vol. 15, no. 2 (2006), pp. 15-25.

[12] Tobin Hart, 'Opening the Contemplative Mind in the Classroom', *Journal of Transformative Education*, vol. 2, no. 1 (2004), pp. 28–46.

of discerning and knowing, practicing heedful detachment provides room in our thoughts for the expansion of widened mindfulness and attention to greater magnitudes of how the mind can work. "Through the practice of mindfulness, we cultivate a first-hand awareness and experience the social conditioning of our thinking and knowing, becoming less identified with our habits of mind and standpoints."[13]

To put it another way, we learn that the contents of reality are determined not by what occurs to us, but by our point of view, conception, emotions, and responses to those occurrences. Furthermore, mindfulness aids in the promotion of discourse. As a result of the growing recognition that our fluctuating truth necessitates a novel worldwide ethos and a new view of one another. A discussion has perhaps developed one of the most important ways of transforming violent and antagonistic relationships into peaceful ones. The major goal of dialogue is not merely to communicate knowledge; rather, it is to disclose the processes that shape us and the struggles we face, with the expectation that this will lead to shared esteem and harmony. Dialogue aims to create mutual understanding and transformation by going beyond binary discussion. Mindfulness acknowledges the intimate connection between dialogue with others and with ourselves; only those who are capable of a sincere encounter with themselves can engage in an authentic dialogue with others.

A deeper and more lasting mindfulness practice to watch how our minds work and control emotions develop. As we practice insight meditation, which empowers us to increase our understanding of the nature of truth can be epitomized to discourse the absolutized accustomed situation that origins ill thoughts and narrow-mindedness. The rationale for changing our minds about theoretical beliefs is that it gives us a lens through which to observe and organize our environment and construct our lived experiences. It's critical to rectify our misconceptions about it because it causes us misery, even violence.[14] The tradition of peace is conventionally viewed as the people's means of existence that is articulated in the manner of covering, communication, arts, melody, science, equipment, and all types of their society. It is distinguished by educated and imaginative actions. Ethos could

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[13] Gunnlaugson, 'Shedding Lights on the Underlying Forms of Transformative Learning Theory', pp. 134-151.

[14] Susan Stigant and Elizabeth Murray, *National Dialogues: A Tool for Conflict Transformation?* (Washington: United States Institute of Peace, 2015).

be stated as the diverse usual of action, lifestyle, directions, culture, morals, and viewpoint of a group of human beings.

An individual's way of seeing and being in the world is defined as a culture by UNESCO. The idea of Sustainable peace has now spread to become an international movement. The Culture of Harmony concept views peace as including much more than just the absence of violence. It includes gender balance, freedom of expression, respect for human rights, democratic involvement, toleration, disarmament, and sustainable socio-economic growth. Individual behavior, as well as organizational behaviors, must change for a culture of war to become a culture of peace. The formation of inner peace and cultivating attitudes that encourage the extension and incorporation of peaceful principles are the first steps in the long-term goal of education to live in peace and harmony. In this process, awareness-building and education are crucial.[15] The picture of culture is that the way of life is learned and is not already present in us, but is something that is acknowledged when we are born. It is distributed by a group of humans jointly, creates their global, and is passed on from one generation to another. Consequently, the elucidation of the tradition of peace for every single propagandist of seclusion is subjected to the viewpoint of peace. They speak for example, in a community where peace is viewed as the nonexistence of warfare would represent a tradition of peace where conflict between or within society is outlawed. The condition or troupe of robust states that have a lot of relative edge in assets would always state the game nations play because unluckily, states are not gifted with the same value and measure of human and matter assets. As a result, a tradition of calm must be a conscious practice of understanding and consuming that ideology that results in tranquillity and the spread of same for the coming age groups.

In World Order Models Project (WOMP), things to see as central worth zones, are the theory of peace that the organization for World Order, which they foresee in building a popular universal future not only in conditions of what they would want to create as an option. A large number of Buddhist leaders joined leaders from other spiritual traditions during the UN's High-Level Meeting on Wellbeing and Happiness, expressing their sympathy for the movement. As leaders of various spiritual practices, we

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[15] 'Culture of Peace,' *UN International Day of Peace*. At:
https://internationaldayofpeace.org/culture-of-peace/. Accessed 27/07/2022.

genuinely think that in the new economic framework, the function of spiritual practices is to preserve and transmit to coming generations the knowledge that the globe is one congregation, interconnected and interdependent, as well as the knowledge and love innate in their own religious heritages. The new economic framework is devoted to the welfare, prosperity, respect, and sanctity of all forms of life and is founded on kindness, altruism, balance, and harmony. Participants in the new paradigm commit to acting ethically, focusing and holding themselves to the values of honesty and morality, increasing their sharing and commitment to others, and courage in the face of obstacles because outer economic realities reflect internal mental and spiritual realities. Financial, societal, and ecological challenges pose a serious threat to Buddhism's legitimacy and relevance in the world today. In reality, as a world religion, Buddhism is especially suited to benefit the UN's strategic effort. Buddhist modernism's developing contributions may provide crucial innovations in values and lifestyles, which can then be used to communally construct the mindsets and behaviors required to cope with a dramatic change. People will realize less is more by more deliberately engaging connections that increase the quality of their lives at a lower cost to the environment and others as they balance external, material growth with inward, spiritual growth.

Many Buddhist logicians, writers, and peace and nuclear disarmament advocates believe that the idea of "Humanism," does not merely mean just the absence of war, in fact, nurturing reciprocated esteem and pride, emphasizes individuals' connection in exchange of ideas. A truly nonviolent society where everyone can make the most of their latent to show the way of gratifying lives gratis from terrorization to their self-respect. The ultimate method to achieve true peace is to admire the diversity of human beings while still acknowledging our shared humanity. The Buddhist peace theory decisively casts off the thought that the various traditional and devout customs that lie beneath the great social well-being of our globe are in an inherent quarrel. It further states that since 9/11, religious beliefs played a major element in violence. Although the real factor is that the segregated beliefs and extremist actions are covering themselves in the language and signs of faith. We will only develop disbelief and deepen tensions if we lose appreciation and begin looking with doubt at the followers of a specific belief. According to its view, a speech of human creativity replying to the hurdles of life is all cultural and spiritual traditions. It goes on to argue that culture evolves as a result of people turning their ears and hearts to

knowledge in varied historical and geographical situations and sympathy inherent in the space itself. Intensifying the ties of get-together and shared dignity amid diverse humans is the foremost necessary phase to construct a strong and extensive tradition of serenity on a universal level.

Saul H. Mendlovitz clarifies the core values as: no war, absolute peace, no prejudice regarding societal and political justice, no poverty, overall economic security, and environmental balance These core values will be carefully practiced over the globe.[16] shared fundamentals for one's own cultural identity as well as value for cultural miscellany. One of UNESCO's most important documents, the "global statement on traditional mileage," was welcomed immediately following the September 11, 2001 attack in order to confirm the fact that multicultural interchange of ideas is the unrivaled assurance of peace. The importance of intercultural communication and understanding demonstrates that respect for the blending of cultures, forbearance, discourse, and cooperative effort in an atmosphere of shared faith and compassion are among the finest guarantees of global harmony and safety. As per the above-mentioned statement, the communities and nations of the world should be grateful and must show respect for the inherent divergence in cultures and therefore will be able to develop a fathomable stage of acceptance towards each other. The primary belief of universal ethnicity of tranquillity should be the conformity to enthroned peace first on the global platform and that is the communal accountability of each individual. Analyzing Mendlovitz's most important ideology of peace is that we must talk about harmony before we initiate discussion against war, societal and political justice against prejudice, financial interests in opposition to poverty, and natural stability in opposition to rot; countries around the globe most commonly accept to the certainty that peace must be given a possibility in the first place before we will start to have a dialogue about how to assemble a global occurrence.[17]

Raphael Ogar Oko suggested that this is the requirement for countries of the world to restore their pledge to the aim of worldwide harmony and constructing a planet that is at serenity with its own. In addition, harmony is more than the lack of combat; it is existing together with the worldwide

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[16] Quoted in Chinyere L. Nkama and Ani Kelechi, 'Global Culture of Peace: Gender Perspective', *International Journal of Humanities and Social Science*, vol. 7, no. 2 (2017), p. 232.

[17] Saul H. Mendlovitz, 'Struggles for a Just World Peace: A Transition Strategy', *Alternatives: Global, Local, Political*, vol. 14, no. 3 (1989), pp. 363-369.

admiration for honesty and human authority on which such coexistence banks as stated by the UNESCO Director-General; Therefore, concord should be a continuous procedure with a lasting target that needs steady production, observance and energetic contribution by all and sundry, internationally and shouldn't be taken for granted.[18] So, peace has to be taken as a day-after-day existing practice, not only in times of argument but also in regular times. Respect for justice is next to the pledge to the aim of worldwide peace. What is upright for the individual is also decent for the other person, impartiality stresses. It also makes an even-handed division of universal possessions. Affluent and advanced countries around the flora and fauna should assist in the expansion of impoverished countries and eliminate the use of disparaging terms like "third world countries," "underdeveloped countries," "developing countries," and "developed countries," which can foster hatred for the West and stimulate competition. Discussion requires us to shift our opinion, attitude, standards, and manner of discerning, which necessitates an inner and introspective cognizance of our own mental level in order to break down from any established frame of reference.

Ogar highlighted a few main beliefs for constructing a universal society of serenity, mainly: advertising general beliefs, the primary and ethics maintaining even-handedness amid human relations; accepting the knowledge in the devotion to "rest in peace" after demise; understanding that international tranquillity starts in the common household; advertisement of a worldwide society of communal dependence by existing with corporations past the conventional walls of faith, province, and income.[19] There is a need for a global institution that goes beyond self-reliance and independence to integrate trust and correlation, that is, the idea that all of the nations in the world are dependent on one another for collective survival. This location upholds the obligation to recognize one universal household and the global realization of a shared predecessor for all humanity. Educators of diverse religions of humankind require teaching their followers the reality of nonviolent conformity and captivating carefulness in clarifying their sacred writings to keep away from provocative hatred and fanaticism. UNESCO's Bureau for planned development continues that the traditions of harmony and peacefulness are a promise to peace-building, intercession, disagreement avoidance and declaration, peace teaching, schooling for peacefulness, patience, recognition, common high opinion, universally and coreligionist

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[18] Cited in Nkama and Kelechi, 'Global Culture of Peace,' p. 233.
[19] Nkama and Kelech, 'Global Culture of Peace: Gender Perspective', p. 233.

conversation and resolution. The record can be infinite; even so, all of those reasons are what could create nonviolent co-existence of humanity over. Mindfulness practice, cultivating abstract thinking, enacting empathetic thought for non-dualistic peace, and manifesting unity in diversity are all tough undertakings that could be considered apart from everyday life. The UNESCO (United Nations Educational, Scientific, and Cultural Organization) Constitution, on the other hand, notes that "because wars originate in men's minds, it is in men's minds that the fortifications of peace must be created." Furthermore, because our actions and words are influenced by our mental states, we must monitor and manage our thoughts in order to act and talk in a productive and harmonious manner. As we create our subjective and intersubjective realities every day, we have the opportunity to experience the potential and value of mindfulness and perspectival change to embody internal self-transformation and the interconnected and interwoven nature of harmony.

Buddhism aims to attain intellectual enlightenment and psychological well-being through introspection, insight, intellectual examination of realism, and the practice of moral behavior. For Buddhists, philosophy is not a hypothetical study separate from our day-to-day life, but rather the vital substance of how we take actions to polish our own selves and work on our own human revolution.[20] The way we speak, conduct and live a life is influenced by how we interpret the nature of reality or how we grasp the concepts and knowledge framing it. We participate in reality with our body, voice, and minds, thus improving healthy behaviors and mental change is critical. To overcome pain, morals and intellectual revolution as an outcome of acquiring a proper perception of realism and honing the capabilities to notice and control our mind dynamics are complementary. Human beings have used theoretical beliefs as their main instrument for making sense of the world of abstract practices and communicating them with one another since the dawn of time.

We are molded as social beings by the customarily recognized theories and procedures of reality as legitimate and useful in the real stuff of social or artistic existence. For conceptually outlined truth and to lead a meaningful life, we establish and admit frames of reference, specific outlines of worldviews, artistic ethics, dogmatic alignments and philosophies, spiritual

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[20] Dan Haybron, 'Happiness', *The Stanford Encyclopedia of Philosophy* (2011). At: https://plato.stanford.edu/entries/happiness/. Accessed 21 December 2022.

policy, moral-ethical standards, and so on. We possess the actual – substances, people, assemblies of people, proceedings, and so on – with certain purportedly everlasting or unchangeable features or abilities after we create positive theoretical concepts, that will mold us to hold to them as a societal whole. By depending on socially established habits of mind, we project a certain pattern of conceptual categories onto reality and make the experience fit our systems of thought. In social situations, any collective circumstance modifies our thinking to conform to certain norms and establishes the appropriateness or acceptability of a particular state of consciousness or communication. The need to build a sense of security and consistent identity is linked to societal training or the acceptance of a particular frame of reference.

Conclusion

This research emphasises the value of constructing a universal culture of harmony. It acknowledged that there are assured elements that are truly liable to sustain peace and when these elements are lacking, diversity emanates. In the above discussion, almost everything is about the elucidation of serenity. It stressed that peace can be accessible in any part of the world or society where there is no conflict. Where there is competition between countries and war/conflicts it is more difficult to establish serenity. Consequently, if we look at the interpretation of peace from both the positive and negative perspectives, both aspects are vulnerable. As optimistic harmony is, the lack of organized and established factors could burst easily into arguments. In opposition to this peace states that there would be no warfare in the society if the issue of innate ferocity was solved. It was revealed that values such as a pledge to tranquillity, the admiration of righteousness, a high opinion of civil rightness, and the model of intercultural dialogue, must be sustained in order to accomplish a worldwide society of serenity. In constructing an international culture of harmony there are other fundamental factors. Various governments around the globe should demonstrate affection and an obvious feeling for their citizens, and engage in a mindful attempt to remove scarcity, redundancy, and class-based hurdles that ensue from communal disparity and prejudice. Spiritual individuality and aggression must be reduced, using the law of legitimacy, independence, impartiality, element, and compromise.