

Buddhist Teachings in Peacebuilding: A Study of Moral Guidance on Social Justice and Solidarity

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[Abstract : In today's world some of the issues like a crusade, religious violence, and religious ignominy are some of the most widely discussed. The enumeration of negative terms associated with religion, such as violence and aggressiveness, is considerable. Many times, Buddhism is not exempt from this charge. Where Buddhism has identified itself as a religion of non-violence, the question is, when there is conflict and violence in society by people known as Buddhists, is it justified by this religion? On the other hand, what kind of guidance is available in Buddhism to establish peace and equality in society and prevent conflict? This study examines the moral position of Buddhism in dealing with extremism or conflicting behavior or anti-solidarity attitude. And the role of Buddhism in establishing peace has been reviewed. The purpose of this research work is to identify the inconsistencies of Buddhist moral discipline with the behaviors practiced by the followers in creating conflict, To, identify the prevailing misconceptions about conflict and solidarity in this religion, and at the same time to review how it is effective in establishing peace in the society by presenting specific religious and ethical discipline of Buddhism on conflict and solidarity. In this context, here I analyze the Buddhist moral perspective by reviewing and studying Buddhist texts, books, scholarly articles, and other relevant information in four particular focuses, (i) justice, ii) racial discrimination, iii) economic inequality, and iv) misuse of power. At the same time, the relevance of Buddhist teachings in all these areas for establishing social peace and solidarity has been highlighted.]

Introduction

How can a religion contribute to the reduction of conflict and the establishment of solidarity? If religion has moral precepts and restrictions against the elements that work to create conflict and in favor of the motivation needed to ensure solidarity, then its followers will be able to eliminate conflict and establish solidarity. Buddhism is very relevant in the case of such conflicts, because the fundamental place of Buddhism is the establishment of peace in society and the attainment of *Nirvana* of the individual by ensuring the moral conduct of the people. Here Buddhism or Buddhist doctrine refers to the doctrine of the way of life introduced by Siddhartha (Gautama Buddha) which points to the path of salvation, where it proposes certain principles for the conduct of human life and the path to *Nirvana* as the ultimate goal of man through human faith and deeds. In this context, it has been said,

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The dhamma of the Buddha consisted in teaching the true doctrine (saddhamma) of man's belief and actions, and this exists in the Buddha word, the Doctrine. Another distinct use of the word is in the sense of thing or object, especially the objects of mind, thought or ideas. (Thomas, 1996, p. 13).

Since in Buddhism the concept of God is absent, the overall subject matter and the principles of this religion are determined by the practical work of human life. In the discussion of ethics, the subject of morality is the good and the bad of the voluntary behavior of human life, as a result whole discussion of Buddhism is about morality. In Buddhism, we see a deep connection between religion and morality where religion cannot exist without morality. There are several basic aspects of Buddhism that show the unity of morality with Buddhism. According to Theravada perception,

Dharma is not only in the sense of religion but it is unity in religion and morality. In the atthasalini of Buddhaghosa, the for Dhamma' is grouped four main heads namely- (1) Pariyatti or doctrine as formulated; (2) Hetu or condition as causal antecedent; (3) Guna or moral quality or action; and (4) Nissatta- nijjivata or the phenomenal as opposed to the noumenal, animistic entity. (Dr. Vyanjana, 1992, pp. 09–10).

Buddhism is the combination of all these things. Where it is clear that there is no opportunity to separate morality from Buddhism. One of the basic tenets of Buddhism is the four Aryan truths. The last of which is, Magga, the way leading to the cessation of dukkha (Rahula, 1959, p. 16). The last of the four truths speaks about the way out of the inevitable misery that exists in human life. Freedom from this sorrow is the ultimate goal of a Buddhist life. To get rid of this misery, a Buddhist has to live a proper moral life. To live a proper life in Buddhism means to lead a life according to the Ashtangika Marg. The Ashtangika Marg is one of the eight ways of life in Buddhism through which a Buddhist would lead his life. Which are '(1) Right View Insight, (2) Right Resolve, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, and (8) Right Meditation' (Keown, 2005, p. 05). As a way to get rid of this sorrow, all the work that a Buddhist should do in his life or all these discussions of inappropriate acts are the basic topics of Buddhist ethics. The Buddha's instructions for living the life of a Buddhist are the standards of Buddhist ethics. According to Buddhism, the three ways of the eightfold path are considered as the standard of morality, According to the Vinaya Piṭaka 'Right Speech, Right Action, and Right Livelihood are three paths considered as morals.' (Dutt, 1960, p. 139). Shila is the internal rules and guidelines of Buddhism that create the tendency to form mental, physical and verbal behaviors properly, in order to facilitate the progress of the path of salvation. There is a hierarchy among Buddhists on the basis of religious observance, for these different levels of Buddhism there are different types of Shila depending on their position. Such as The five, eight, and ten precepts, etc. (Buswell Jr., 2003, p. 673). In all these discussions we notice that Buddhism has given moral standards. According to the criterion, the issue of eliminating conflict and establishing social cohesion has intertwined involvement. This work focuses on the moral disciplines associated with solidarity and conflict and examines how these ideals prevent conflict and build solidarity.

Justice and Buddhist Morality

Justice is an inevitable element for the alleviation of conflict and the establishment of solidarity in society. Buddhism shows the way of salvation for the welfare of the people. To ensure people's welfare, the presence of justice is a must. In order to establish justice,

it is monumental for the responsible authorities to be fair in ruling the society. According to Buddhist ethics, a leader has certain responsibilities. There, an important responsibility is to make the right and fair decision without resorting to vengeance. "When a king is just, ministers will be just. 'When the ministers are righteous, the common householders, city people, and rural people will also become righteous.'" (Sivaraksa, 1988, p. 52). Here, in order to build an ideal society, it is said to follow a moral ideology according to the Buddhist teachings, which is 'justice'. To adhere to this ideal, justice has been instructed for all levels of society, and the one who will be the main ruler of the society must be the first to be righteous and work accordingly for the establishment of justice. If he himself is righteous and rules the society on the basis of justice, then the second stage rulers (ministers) will also become righteous. And when the rulers of these two levels are fair, then the people of the whole society will practice justice. One thing that is observed here is according to Buddhist moral discipline, the issue of overall justice has been given importance in the society, and in order to establish this overall justice, a leader has to be most responsible and first of all he has to be righteous. Even a leader can never go beyond the interests of society and make decisions based on his own interests or revenge. One of the virtues of a leader according to Buddhist morality is "he must be free from vengeance" (Morgan and Lawton, 2007, p. 66). In society we live in a relationship of mutual rights, where everyone deserves something from each other. According to Buddhist morality, a person cannot accept what he does not deserve in any way. That is to say, in accepting and giving something, justice must prevail; something cannot be seized unjustly. One has to accept according to one's rights and refrain from accepting what one does not deserve. Conflicts and disputes arise when we accept things other than those that are spontaneously given by others (Morgan and Lawton, 2007, p. 101). That is why it would not be right for a believer in a Buddhist ideology to accept something that is not his and is not being given to him spontaneously by anyone. *Right Effort* is one of the ways of salvation for the followers of Buddhism; Right Effort is to be emotionally disciplined in resisting 'greed', 'hate', 'ignorance' by a person (Morgan and Lawton, 2007, p. 64). If a person wants to attain Nirvana he must make 'Right Effort'. And one should always refrain from greed in order to attain "Right Effort". Basically, greed begins with an unruly desire to take the rights or possessions of others unjustly. So this issue is very relevant with the establishment of justice. In order to establish justice, the Buddha said, 'There are many actions in the world that should be performed in a neutral, innocent and virtuous way. We must follow this virtuous path by abandoning the sinful path' (Barua and Barua, 2000: 150) and through this instruction, the Buddha referred to justice as 'virtue' and injustice as 'sin'. Again Buddha said that there are many kinds of righteous (virtue) deeds in this world that must be observed. And there are many unrighteous (sinful) deeds in this world that have been instructed not to do. At the same time, Buddha said that the consequences will be terrible if someone does something wrong. He said, "Punishment inflicted on an unarmed and innocent person will soon fall into one of ten adverse conditions. He suffers severe pain, loss, mutilation, severe disease or derangement, he suffers from scepter, loss of life, grievous slander, loss of acquaintances and wealth or his house is burnt." (Barua and Barua, 2000: 150–151). Through all these discussions we can understand that a follower according to Buddhist moral precepts, no matter what level he is at, must walk in justice and be determined to establish justice.

Bringing solidarity in the society is never possible without establishing justice. Because, when injustice always happens to one person or a group, then conflict becomes inevitable. There, one group become privileged while the other is oppressed and

disadvantaged. The way out of this situation is when the person or organization that runs the society or the state practices justice. Because when the organization or the ruler is strict in attaining justice, others get affected by the practice and also become compelled to practice justice. As a result, solidarity in the society is ensured. Buddhist moral position, therefore, gives the leader or ruler the most responsibility for establishing justice. That is to say, Buddhism takes a firm stand for the elimination of conflict by practicing and establishing justice from the highest level of social structure to the marginal stage. It is noteworthy, here, that in the conflicts that usually arise in the society, authority is unjustly established over a group or an individual. As a result, a conflicting relationship occurs between them. As a result, the unity of the society is becoming fragile day by day. In this case too, Buddhism has taken a moral stand to ensure solidarity. Achieving virtue is most important in Buddhism. When the Buddha himself compares justice with virtue, the opportunity for every Buddhist to harm someone else's life, including rights gets closed. In addition the individual is compelled to behave in a balanced manner by avoiding biased behavior towards himself and others at all times. In this way Buddhism eliminates conflict and ensures solidarity between society, the state and the individual by adopting a moral position to replace the practice of justice.

Racial discrimination and Buddhist morality

People are living in different castes and levels in the society, where different identities are formed on the basis of lineage and human action. However, no matter what level a person has, according to Buddhist morality, a person cannot be underestimated because of his social status and caste. The moral position of Buddhism is clearly against this devaluation or racial inequality, 'There is no place for casteism and nationalism in Buddhism, it speaks of the unity of all the people of the world.' In Buddhism, casteism and casteism are seen as greed, hatred, and delusion.' (Hughes, J. J., 1984, sec. 2.4). Greed and hatred are two of the worst human traits, and if there is a tendency among some to despise others on the basis of caste, then it must be understood that there is a position of greed and hatred in it. And according to Buddhist morality, man loses his way of liberation from the illusion created by ignorance. That is, for an individual, illusion is an obstacle in the way of liberation. Here we see that if one deprives others of any opportunity or has a discriminatory notion due to racial differences, it is a kind of illusion. In other words, such thoughts are an obstacle to a person's liberation. So, if a person wants to achieve the ultimate goal of his life, 'Salvation' according to the Buddhist ideology, he must come out of such an illusion. And in the case of being a Buddhist monk, no caste, clan identity, or profession has been specified. As stated,

Bikkhu were differentiated from each other by birth, race, tribe, occupation, profession, creed, and so forth. They came from all kinds, classes, high or low families i.e., nobels, Brahmanas, aristocrats, traders, farmers, and labourers. (Dr. Vyanjana, 1992, p. 133).

According to Buddhism, a monk is a respected person who is followed and revered by ordinary Buddhists. According to Buddhist morality, a person does not need to be from any particular caste to become a monk. If someone comes from a very low-income class or his caste influence is less than others in the society, or whatever the color of his skin, there is no obstacle for him to become a monk. That is to say, in the light of the *Buddhist Morality*, there is no position of caste discrimination in advancing on the path of religious dignity or liberation. The position of action here is more important than racial segregation. Even for a Buddhist ruler, it is not ethical to rule on the basis of ethnic differences, he must rise above ethnic differences. An example of this discipline is found

in the moral views of the famous Indian emperor Ashoka, a follower of Buddhism, That was – “All men are like my children, as I seek welfare and peace for my own children, so I seek peace and welfare for all men.” (Eppsteiner, 1988, pp. 111–19). In this moral doctrine of Buddhism which was presented by Emperor Ashoka, we can see that a responsible ruler or director of society and state will be free from racial discrimination., And he will look at all people with such neutrality that he will look for or expect the same for others as the welfare or peace he expects for his child. It does not matter to the leader what race, occupation, economic status, or caste one belongs to. He will conduct his leadership impartially irrespective of race or ethnicity. This is the moral discipline of Buddhism. And if racial hatred and inequality can be eliminated, it is possible to build unity and solidarity in the society and an anti-conflict position will be established.

The monks are the most respected people in Buddhism. But the caste of a monk does not affect to anything. This is what proves the position of Buddhism in all matters of caste. Usually, we see ethnicity get involved in conflicts like big wars, genocides. Here one nation oppresses another, one wants to kill another to save its own nation from hybridization. Countless lives have been lost due to racial or ethnic arrogance. But Buddhism has taken a strong stand against racial discrimination. And when people start considering individuals outside their race or caste as human, then there occurs solidarity. Otherwise, one is always oppressed because of one's caste or race. Thus, the conflict goes on temporarily or historically. When Buddhism treats all people equally and, on the contrary, identifies racism as greed, hatred, or delusion, it is clear that this doctrine does not give others a chance to prove themselves superior. King Ashoka can therefore think of all kinds of people as his children. In this way people of all classes, castes, take place in one row, in the same position; there is no opportunity for one to dominate the other. As a result, conflict is not created. And when caste is not important to the state structure, king or everyone, then everyone is entangled in the web of solidarity in the obsession of unity.

Economic Inequality and Buddhist Morality

People need resources to survive in society, none of us can manage life without the use of resources. Originating from this necessity, people often want to usurp the surplus resources they need, but when resources are not properly distributed and some people want to usurp it, many more people are in dire need of resources. This requires proper distribution of resources in the society. And when a person does not get the property, he is entitled to, a crisis is created with this property which turns into conflict. Therefore, it becomes the responsibility of the owner of more wealth to provide the necessary resources to the people who do not have the necessary resources to sustain their lives. According to Buddhist morality, usurpation of wealth is prohibited and greed for excess wealth is discouraged. ‘Gautama Buddha himself was born in a very wealthy family, at some point he realized the suffering of life, he saw that the way life was being lived was a life outside the truth. After a time he finds that the best way of life is to have minimum possessions, one meal each day, or an unostentatious abode.’(Morgan and Lawton, 2007, p. 81). From this moral ideal of the Buddha we see that human life is in harmony with the truth when it works on the path of salvation through knowledge instead of the intense desire to acquire more wealth in life. Another example of an ideal life is to consume as little as you need instead of abundant wealth. That is to say, in the light of these guidelines, it is understood that economic inequality is seen in the desire to seize wealth; some people own the same wealth as the mountains and some people are unable to meet the needs of their lives, such an economic system is in conflict with Buddhist morality. The economic crisis in society is caused by the shrinking of the property that exists in nature,

and inequality is created in society. Buddhist moral discipline instructs us against such economic position of the individual in social life. According to Buddhist morality talk about such a discriminatory economic change- 'We believe that since the world cannot properly support all people at the level of resources and consumption of economically advantaged countries, efforts at global justice must be met with voluntary simplicity, in one's personal lifestyle and through democratically determined policies. Economic structures that encourage greedy consumerism and alienation must be transformed' (Hughes, J. J., 1984, p. 10). According to Buddhist morality, the economic system that discriminates between the greedy, the consumerist, and the rich and the poor must be changed. We need to create an economic system where not only the people of the beneficiary countries enjoy the benefits of economic resources but all the people are able to meet their needs.

According to Buddhism, a ruler is instructed to help all the poor people of the country, "Whoever is poor in your kingdom, help him." (Ling, 1983, p. 117). This guide raises two issues at once. First, one of the responsibilities of the state here is to distribute the economy properly, the state has to work for the relief of the poor in the society. Second, whoever is the poorest person in the society, regardless of his or her lineage, must get cooperation. The state cannot keep any poor out of cooperation. So, the economic distribution guidelines given here prohibit economic inequality.

In the present social structure, one's wealth becomes a mountain, on the other hand, one becomes poorer. Behind the creation of this condition a class of people who consume or forcibly consume extra resources are responsible. For everyday dissatisfaction there is a conflict between the individual and the individual, between the individual and the organization, or between the groups, etc. And because of its lack of control and unequal distribution of resources, conflicts like the Civil War erupted at one point. The moral position of Buddhism is very strong in this regard. In Buddhism, vows are taken to avenge the structure of consumerism and inequality in the economic field. That is, instructions have been given directly to eliminate inequality to the administration of the state. This means that a Buddhist director is instructed to eliminate the wealth inequality between the rich and the poor in the state. So, the policies of the country have to be determined accordingly. As a result, conflicts over the unequal distribution of wealth will be stopped. At the same time, when a person is asked to live a life without style to guide the real life or the path of salvation, the desire to enjoy extra wealth in personal life also disappears. As a result, people may abandon the attitude of unjustly acquiring another's wealth or indulging in excess. Not only is he told to consume less wealth, but when he is told to believe that he will be able to meet all his needs even after consuming less wealth, then the person will be emotionally satisfied by consuming less or by consuming moderately. Due to which the tendency to look down on the wealth of others and to enjoy it unjustly decreases among people and groups. As a result, they can maintain greater solidarity with each other. Thus, Buddhist morality instructs people to be more restrained in acquiring wealth and thereby ensures solidarity among different classes.

Misuse of Power and Buddhist Morality

Abuse of power can only be done by those who have power. And this abuse is on those who are subordinate to him or who have comparatively less power. All the responsibilities that are on the authority or leader of Buddhism are relevant here. There are ten qualities mentioned for such a king or government which are also applicable here-

The ten duties of a king or government, as they are given in various *Jataka* text on the Palli Canon, are as follows: (1) Generosity for the benefit of the people, (2) A high moral character which observes the five precepts, (3) Being prepared

to give up all personal comfort and glory and even one's own life on the interests of the people, (4) General honesty, which means not being open to threats or bribes or deceiving people, (5) Having a kind and gentle attitude, (6) Ability to lead a simple life free from self-indulgence, and exercising great self-control, (7) Must be free from hatred towards anyone and not bear grudges, (8) Should try to promote peace by avoiding and preventing war and generally try to avoid violence and the destruction of life, (9) Ability to be patient, tolerant and understanding, and (10) Should not oppose the will of the people but should rule in harmony with them. (Morgan and Lawton, 2007, p. 66).

If we look at the qualities of a leader here, then the encouragement to stop misuse of power will be noticed. The first of the ten virtues mentioned above is that the leader or the king must be endowed with the noble virtue which is for the welfare of the people. Through this noble quality he will be guided in such a way that the welfare of the people will be achieved through his formulated policies and deeds. Such qualities will prevent a king from abusing his power. The third virtue is to create a condition in which everyone's personal comfort can be ensured. No one can use his power to create unrest, war, or strife in society, as we see in the eighth virtue, a leader will always strive for peace, and work to end conflict. In all these respects, a leader cannot abuse his power in any way. One of the reasons why people abuse their power is because they want to win over people. That is why it is seen that many powerful people want to make themselves dominant by waging war and harming thousands of people. But in the light of Buddhism, it is more important to conquer oneself than to conquer these thousands. "Though one may conquer a thousand times a thousand men in battle, yet he indeed is the noblest victor who conquers himself" (Buddharakkhita, 2014, p. 43, pada-103). To conquer oneself here means to become self-controlled and restrained. "If a person can conquer himself i.e. self-restraint, his victory cannot be defeated by the gods, the Gandharvas or anyone else." (Buddharakkhita, 2014, p. 44 pada-104). So, a Buddhist follower must achieve the purification of his soul without abusing power. Buddhism instructs a judge to administer justice accurately and faithfully without abusing his judicial powers. And according to Buddhism, one who conducts judgment arbitrarily should not be qualified to be a judge or should be deprived of the judicial power he possesses. Dhammapada has, "He who carries out his purpose by violence is not therein righteous (established in the law). He is wise who decides both advantage and disadvantage" (Radhakrishnan, 1950, p. 140, pada-256). "Rather, he who does not abuse this power and governs all with justice, religion and equality is the father of religion." (Radhakrishnan, 1950, p. 140,257). In the light of all these discussions, it appears that according to Buddhism, a person does not have the opportunity to abuse power in any way.

For the king or leader of Buddhism, all his people are considered as children, about which Emperor Ashoka spoke very consciously. And this is where Buddhism speaks of exercising power sparingly. Power is an issue that is embedded in almost everything in society. As a result, a person can satisfy his interests by abusing his power if he wants to. In order to satisfy this interest, the individual destroys the unity of the society by committing various oppressive and immoral acts on others. Conflict becomes inevitable when individuals or groups or the ruling class continue to act arbitrarily in their greed for immense power. In many ways that conflict continues to operate in society. At one time, class-to-class conflicts become serious. As a result, just as there is a tendency for any person to serve his interests by abusing power, there is also an opportunity to satisfy the interests of a class by using the power of a whole state with that power in the absence of proper structure. In this regard, Buddhism tells every Buddhist to live a very simple,

greed-free life. As a result, there is a tendency for a Buddhist person to exercise self-control even if he has the opportunity to abuse power, due to the diminished demand for additional interests. As a result, it is possible to prevent this dirty practice from taking place in the person. In Buddhism, it is said to conquer oneself instead of conquering the world. And self-conquest will be possible only when the person has the strength to control himself. As a result, if a Buddhist wants to liberate his soul, to conquer himself, then no matter how powerful he may be, he will practice self-restraint without abusing power. In addition to the place of the common man, a policy-maker, a judge-like man, who has the opportunity to exercise more power, is guided individually by Buddhism, thereby confirming how seriously Buddhism seeks to control the exercise of power. If a judge is reckless, he does not have the right to remain in position. By such directives, the Buddhist discipline ensures its moral position against the conflict and for solidarity by ensuring the maximum restraint of the people in power.

Conclusion

If there is ever a lack of non-violent and sympathetic attitude towards one another in the conduct of human relations in social life occur, then there is bound to be a field of conflict. Religion influences the beliefs of a large part of human life, so if empathy is not created among people through religion, it can also be an influential element in creating conflict. In order to prevent this conflict and build a cohesive society, it is possible to create an ideal modern society by following the moral precepts that Buddhism gives to its followers. In analyzing the moral discipline of Buddhism, we are guided by some basic concepts, among which are important concepts: justice, non-violence, attitude towards other religions, value of life, forgiveness, prevention of racial discrimination, prevention of economic discrimination, prevention of abuse of power, suppression of greed. Buddhism gives clear instructions on all these matters, following which the elements of conflict can be removed from a society and mutual brotherhood can be ensured. On the basis of all these discussions, we can say that through the practice of Buddhist moral discipline, a sympathetic and fraternal society will be established by its followers.

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[সার-সংক্ষেপ : বর্তমান বিশ্বে ধর্ম-যুদ্ধ, ধর্মীয় সহিংসতা, ধর্মীয় অবমাননা সহ ধর্ম সংক্রান্ত প্রত্যয়গুলো বহুল আলোচিত। ধর্মের শান্তির বার্তা দেয় এই আলোচনার পাশাপাশি ধর্মের সাথে সহিংসতা, আগ্রাসনসহ নানা নেতিবাচক বিশেষণের তালিকাও নাতিদীর্ঘ নয়। এই অভিযোগ থেকে 'অহিংস' ধর্ম নামে খ্যাত বৌদ্ধ ধর্মও রেহাই পায়নি। প্রশ্ন হচ্ছে, যেখানে বৌদ্ধধর্ম নিজেকে অহিংসার ধর্ম হিসেবে চিহ্নিত করেছে, সেখানে যখন বৌদ্ধ অনুসারী বলে পরিচিত মানুষদের দ্বারা সমাজে সংঘাত ও সহিংসতা দেখা দেয়, তখন কি এই ধর্মের নৈতিক অনুশাসন দ্বারা তা সমর্থনযোগ্য? অন্যদিকে, সমাজে শান্তি ও সমতা প্রতিষ্ঠা এবং সংঘাত প্রতিরোধে বৌদ্ধধর্মে কী ধরনের নির্দেশনা পাওয়া যায়? এই গবেষণায় চরমপন্থা, বিরোধপূর্ণ বা সংহতি বিরোধী আচরণের সাথে মোকাবিলা করার ক্ষেত্রে বৌদ্ধ ধর্মের নৈতিক অবস্থান বিশ্লেষণ এবং শান্তি প্রতিষ্ঠায় বৌদ্ধ ধর্মের ভূমিকা পর্যালোচনা করা হয়েছে। এই নিবন্ধের উদ্দেশ্য হলো সংঘাত সৃষ্টিতে অনুসারীদের দ্বারা অনুশীলন করা আচরণের সাথে বৌদ্ধ নৈতিক শৃঙ্খলার অসঙ্গতিগুলি চিহ্নিত করা, এই ধর্মে সংঘাত এবং সংহতি সম্পর্কে প্রচলিত ভুল ধারণাগুলি চিহ্নিত করা এবং একই সাথে কীভাবে বৌদ্ধ ধর্ম সামাজিক ন্যায় প্রতিষ্ঠায় ভূমিকা রাখে তা পর্যালোচনা করা। সংঘাত এবং সংহতির উপর বৌদ্ধ ধর্মের নির্দিষ্ট ধর্মীয় ও নৈতিক অনুশাসন উপস্থাপন করে সমাজে শান্তি প্রতিষ্ঠায় কার্যকর। এক্ষেত্রে বৌদ্ধ গ্রন্থ, বই, পণ্ডিত নিবন্ধ এবং অন্যান্য প্রাসঙ্গিক তথ্য পর্যালোচনা ও অধ্যয়নের মাধ্যমে বৌদ্ধ নৈতিক দৃষ্টিভঙ্গি বিশ্লেষণ করা হয়েছে; বিশেষ করে সমাজের চারটি বিষয় সম্পর্কে বৌদ্ধধর্মীয় দৃষ্টিভঙ্গি বিশ্লেষণ করা হয়েছে, সেগুলো হলো- (ক) ন্যায়বিচার, খ) জাতিগত বৈষম্য, গ) অর্থনৈতিক বৈষম্য, এবং ঘ) ক্ষমতার অপব্যবহার। একইসাথে সামাজিক শান্তি ও সংহতি প্রতিষ্ঠায় এসকল ক্ষেত্রে বৌদ্ধধর্মীয় অনুশাসনের প্রাসঙ্গিকতা তুলে ধরা হয়েছে।]