

The Development of Buddhist Peace Model for Non-Violence in Modern Society

Suman Barua

International Buddhist Studies College (IBSC)

Mahachulalongkornrajavidyalaya University, Thailand.

sumanmcu1993@gmail.com



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ABSTRACT

This objective-driven research endeavor has pursued three fundamental aims: 1) To comprehend the intricate dynamics, issues, and fundamental causes of violence, while delving into concepts and theories of peacebuilding to advocate non-violence within present-day society; 2) To scrutinize the role of Buddhist principles in nurturing non-violence amid contemporary societal dynamics; and 3) To craft a tailored Buddhist Peace Model geared towards advancing non-violence within modern societal landscapes. Methodologically, this study has harnessed a comprehensive approach, integrating documentary research encompassing academic Buddhist literature, textual commentaries, the Pali Dictionary, theses, articles, journals, and in-depth interviews.

The outcomes of this investigation into the formulation of a Buddhist peace model for non-violence in modern society offer valuable insights: (1) a thorough analysis of prevailing conditions, challenges, and root causes of violence, alongside the conceptual frameworks and strategies for peacebuilding conducive to fostering non-violence in contemporary society; (2) an exploration of Buddhist

methodologies and practices conducive to upholding non-violence in contemporary societal contexts; (3) the proposition of methodologies for constructing a Buddhist peace model aimed at propelling non-violence within contemporary societal realms; and (4) the identification and explication of various Buddhist Peace Models specifically tailored to address non-violence within the framework of modern society.

The research highlights the significance of studying the development of a Buddhist peace model in modern society, identifying two key sub-categories: practicing precepts and developing morality, and building a harmonious modern society through moral cultivation. These sub-categories are deemed crucial and are expected to play a pivotal role in the development of the Buddhist Peace Model for promoting non-violence in contemporary society. Thus, the article focuses on exploring the development of the Buddhist Peace Model for Non-Violence in Modern Society.

Keywords: Development; Buddhist Peace Model; Non-Violence, Modern Society

Introduction

The prime goal of Buddhism is to contribute to and develop peace in society, all around the world. The Buddha taught that the first step on the path to peace understands the causality of peace.

Buddhist peace is momentous for building happiness within human beings and societies. Without peace, our world will be permeated by both conflict and violence, until no one helps, understand or love anyone else.

The Buddha also taught the noble virtues of the religious leader needed to create and bring peace to everyone in the society or community, in the world. Developing Buddhist peace for non-violence in modern society can be done through the three ways of practicing Dhammas such as Dana (generosity) Sila (morality), and Bhavana (meditation). Therefore, practicing these three Dhammas can help to develop the Buddhist peace model for non-violence in modern society.

Buddhist peace in a general social sense is only the end consequence of the cultivation of a peaceful mind by the individuals who are the ultimate unit of the social community. Apparently, from the Buddhist point of view, the peace of community springs from individual peace, and this small scale can be extended to the large scale.

Particularly, the Buddhist peace model can play the mainstream of non-violence in society. Buddhism is essentially a peaceful tradition. So, there is nothing in Buddhist scripture that gives any support to the use of violence as a way to resolve conflict. Generally, the teaching of Buddha is also immensely playing a key vital role in the development of the Buddhist peace model for non-violence in modern society. The teaching of Buddha guides and shows on peaceful living enables a person to be at peace with oneself and with others. The world is rapidly developing in various sectors, besides that society of the people increasing demanding, high expectations and involving with several crimes, wars, etc. Therefore, the teaching of Buddha is subsidiary to the society of people by authentically and hardly practicing to create peace and non-violence.

Peace is not a stable, end state but a more interactive process of a series of changing and balancing acts, an on-going dialectic between our actions and the world. This contingent view of peace, as shared by many peace scholars and activists in the field, is similar to what Buddhist perceives peace to be. In fact, the complexity and the collectiveness in causes

leading to peace or war have long been recognized in the morphological construction of those words.¹

Buddhism may rightly be asserted as a religion of peace in that it ultimately aims to achieve ultimate bliss. Buddha laid emphasis on ways and means to lead a peaceful living both for individual and society. Buddhist literature is a concrete proof that peace is highly regarded as a cornerstone in the Buddhist system of thought. With the growing outbreak of terrorist attacks, violence, abuse, dispute, tension, conflicts and wars in the contemporary world, it is getting more demanding to take immediate steps to find solutions to these crises.²

In terms of creating peace, philosophy is reasonably said to have the method to create peace that is the method of dialogue and morality. As for dialogue, it might be considered as the initial step for creating the peace. Anyway, morality is one of those factors for creating peace because it separately involves training process, especially how to train mind. Regarding Buddhism there are certainly two kinds of peace, namely external peace and inner peace.³

My research focused on the Buddhist peace model for non-violence in modern society. To my understanding, it has never been studied by anyone before. I also want to do research more and more about this topic because it is tremendously interested. It will provide the huge benefits in order to develop Buddhist peace model for non-violence in modern society.

Objectives of Research

Based on this thesis, the main objective is to explore the Development of Buddhist peace model for non-violence in modern society. The objectives of this study are classified into four major parts as the following:

1. To study the situation, problems, causes of violences the concepts and theories of peacebuilding for non-violence in modern society in modern society.

¹ Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (Oslo: International Peace Research Institute, 1996), p.23.

² Yuzana Nyani, *Buddhist Cardinal Principles for Peace and Harmony* (Journal of MCU Buddhapanya Vol. 3 No. 1 January - April 2018) P.21.

³ Adarasupally Nataraju, *Philosophy of Creating Peace in Buddhism*, Mahachula Academic Journals, vol.4 No 2, (2017):13.

2. To study Buddhist peacekeeping process for non-violence in modern Society.
3. To study develop Buddhist Peace Model for non-violence in modern society.

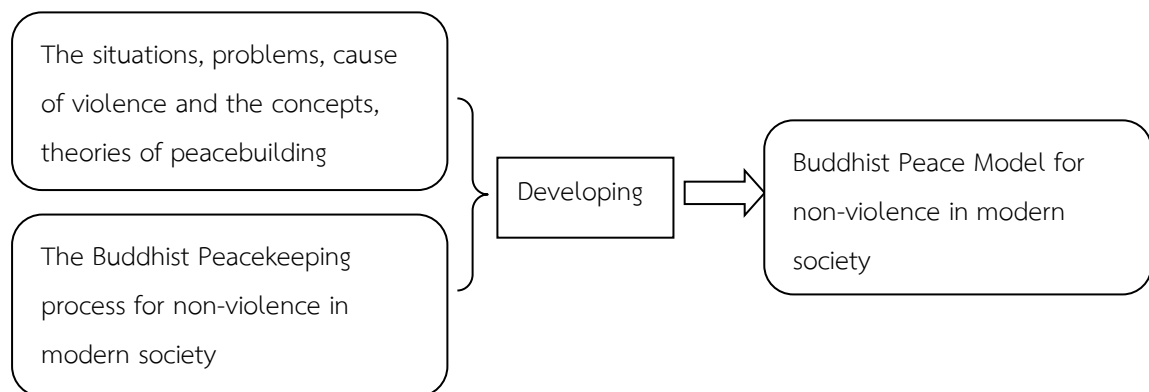
Research Methodology

The main parts of this thesis are based on content analysis documentary research. The research methodology will be divided into three stages as follow;

1. Collecting data from academic Buddhist books, Buddhist textual Commentaries, Pali Dictionary, Thesis, articles, journals, and In-depth interviews.
2. Systematically and critically analysing the collected data to show the way to the development of the Buddhist Peace Model for non-violence in modern society.
3. The data were summarized, discussed the results, and suggested recommendations for areas of further research.

Conceptual Frameworks

The conceptual Frameworks of the development Buddhist peace models for modern society it has highlighted under the below;



The situations, problems, cause of violence and the concepts, theories of peacebuilding

Situations

Currently, the situation is very complicated due to a lack of knowledge of the development of Buddhist peace models in modern society. So, it will be hard to develop Buddhist peace for non-violence in modern society. But to overcome from back neck situation extremely need to find out the proper solution by working together with helping hands.

In modern times, Buddhism is facing new challenges and facilities that cut across the regional religious and cultural model that divided the Buddhist world. As we well know that

many Buddhist countries were influenced by Western rule and culture that some countries felt huge pressure from Western religious, political, economic, and cultural influences. The modern rationalistic and modern notions of liberal democracy and socialism were introduced and became an important part of the thought and life of Buddhists and non-Buddhists all across Asia.

Buddhism returned to areas where it had previously been important, and it spread very rapidly into the West, where new developments took place that in turn influenced Buddhism in Asia.

Moreover, Buddhists responded to this intricate situation in various ways. In many cases, they associated Buddhism with the religious and cultural identity that they sought to preserve in the face of Western domination. Buddhists used different measures to meet the challenge posed by the presence of Western Christian missionaries, often adopting modern Christian practices such as the establishment of Sunday schools, the distribution of tracts, and the arrangement of worship areas to resemble churches and meeting houses. They also attempted to strengthen the Buddhist cause by promoting missionary activity in Asia and the West. In the West, they also adopted Christian forms of religious organization and practice, particularly in the United States. For example, the U.S. branch of Japanese Pure Land (Jōdo Shinshū) Buddhism adopted the word church in its official name (Buddhist Churches of America) and established temples with worship areas resembling Protestant congregations. Several societies were established to promote cooperation between Buddhists from all countries and denominations, including the Maha Bodhi Society to win back Buddhist control of the pilgrimage site associated with the enlightenment of the Buddha, the World Fellowship of Buddhists and the World Buddhist Sangha Council.

In some situations, Buddhists introduced reforms designed to make Buddhism a more appealing and effective force in the modern world. This interpretation represents, according to its proponents, a recovery of the true Buddhism of the Buddha.

Problems

The modern world is facing many problems of thriving and growing violence, greed, hatred, suffering, self-centeredness, and agony. In Buddhist views, greed, hatred, and ignorance have an impact on the inner lives of individuals, families, and nation's exorbitant increases in self-centeredness will lead to the destruction of all living beings. If efforts are made to

eradicate the causes, the problems will automatically destroy and then it will be helpful for people of society and change the world.

Cause of violence and the concepts

The cause of Violence in modern society and has classified into seven kinds; sexual assault, neglect, verbal attacks, insults, threats, harassment, and psychological abuses. These seven kinds of the cause of violence in modern society that the researcher has explained and highlighted the below;

Sexual Assault

Nowadays, sexual assault is a very common problem in modern society. Sexual assault is normally envisaged as a personal problem something that happens between two or more people. It is also considered includes child sexual abuse, rape, and the torture of the person in a sexual manner. Sexual violence is a difficult social problem to understand because it is recognized as a social problem that is hugely controversial.

But the sexual assault is a “normal” sexual behavior between men and women. Sexual assault is hotly contested no two states have an identical explanation of sexual assault laws that are constantly evolving. We usually consider sexual assault to be any loss of physical autonomy through unwanted actions of a sexual nature.

According to Buddhism, about sexual consent, at least not as we understand the concept. Nowadays, sexual assault is everywhere on college campuses, roads, transportation, office etc.

Early Buddhist suttas (discourses) of the Pali canon did not ascertain ethical sex between adults. The general expression of sexual desire is not considered conformable with the higher goals of the Buddhist path. Covetousness, lust, and sensual enjoyment direction and lead to craving, smash and disrupt concentration, and the consequence of result occurs in many unwholesome actions.

Prosecutors manage sexual assault victims during complaint filing interviews. Using ethnographic data from the post-rape-law-reform period and the micro politics of trouble framework, I identify three strategies prosecutors use to manage complainants: displays of concern, specifying downstream possibilities, and shifting paradigms. I argue that prosecutor's access to legal resources and remedies, as well as their insider's knowledge of the system severely constrain victim's power.

Two approaches to understanding the sources of sexual assault in their examination of how the college party environment both encourages sexual violence perpetration and exacerbates the risk of victimization. Central to each of these articles is an underlying theme that sexual violence can be addressed through changing social structures that perpetuate gender inequality and its intersections with other oppressions, such as race, class, sexual orientation, and disability status

Neglect

In general, neglect is not giving enough care or attention to people or things that are your responsibility. Neglect is also considered a social problem because people always think first negatively and we may Neglect is failing to pay enough attention to someone or something or not doing enough to properly care for someone or something. But a Buddhist cannot neglect it because Buddhism is the basis of human nature, human habits, and human traits which are controlled by Buddhist ideology. When a person has a neglected mind and thoughts always, it will be hard to success him/her self due to over neglecting things. Therefore, we should avoid neglecting others or avoiding negative thinking to succeed.

Verbal attacks

Verbal attacks mean to attack a person, their belief, idea, or act and criticize them strongly. We often see it in our daily basic life that some people verbally attack anyone. We use verbal to indicate that something is expressed in speech rather than in writing or action. Verbal action (Kamma) which can be performed either directly through speech or else indirectly through writing or other means of communication.

Let me quote from the Buddhist text the discourse on wholesome speech (subhasita sutta) in addressing a group of monks, the Buddha said Speech which has four characteristics Verbal action is preceded by volitional formations related to speech, the vacisankaras which the Culavedalla sutta defines to be the initial and sustained application of the mind. A discourse in the Samyuttaya Nikaya sutta clarifies that volitional formations related to speech could be generated on one's initiative by others. Verbal action, according to the Buddhist view of things, is a social practice that underlines commonalities of usage, consensus and mutuality. At the same time, verbal communication is understood within an amoral space that imparts a sense of gravitas to the communicative events speech well spoken, blameless and not censured by the wise; namely, the speech of a monk who speaks only what is wholesome

and not what is unwholesome, who speaks only what is worthy and not that is unworthy, who speaks only what is pleasant and not what is unpleasant, who speaks only what is truthful and not what is untruthful.

Insults

Insults are very familiar with social and personal problems people always insult others knowingly and unintentionally which is extremely not good for a person's attitude. Insult is the cause of some kind of physical or mental injury. Insults may also be considered genetic. Some insults, notably in cases of blasphemy, may result without an intention on the part of the perpetrator, who finds himself/ herself unwittingly to have broken a taboo or violated a deep sensitivity. If insult can occur where none was intended, it can, more paradoxically, also occur where none was properly experienced.

In addition, insults are not good for our health and mind because when we insult at that time, we lost our emotional energy. Insults cause powerful emotions and enter our personal histories. They cause us feelings of shame, guilt, and anger, all injurious to our health. The emotions that result from insults are wounded pride, shame, humiliation, embarrassment, guilt, and anger.

Insults can be verbal, consisting of mocking invective, cutting remarks, negative stereotypes, rudeness, or straight swearing. They can also be performed in deed, as when valued objects are defamed, symbols are desecrated, gifts are returned, or invitations are refused. They can be subtle, residing in verbal innuendo or the facial expression of the aggressor, leaving room for a face-saving retreat or an affected disregard by the aggrieved party. Alternatively, they can be brutal,

It is suggested that insults involve a perpetrator, a target and, often, an audience. The intention to insult is not necessary, as some insults are the result of misunderstanding or accident. However, the experience of being gratuitously offended and the corresponding feelings of shame, guilt, and anger are fundamental to insults.

Nevertheless, insults are built on top of an initial one. For instance, when an individual is genuinely and deeply insulted, the perpetrator may offer the excuse that no insult was intended or that the target has misinterpreted the incident. In this way, the perpetrator may compound the insult by insinuating that the insulted party is over-sensitive,

paranoid, or lacks a sense of humor. In some instances, the perpetrator may then present him or her as the target of a constructed insult.

Threats

In general terms, threats mean a suggestion that something unpleasant and violent will happen, especially if you do not do or do not follow what you want. The possibility that something unwanted will happen, or a person or thing that is likely to cause something unwanted to happen. A threat is an expression of intent to do harm or act out violently against someone or something. Threats can be in different categories; direct, indirect, veiled, and conditional. So, people should stop threats to have peaceful life and society. A threat to a person or thing is a danger that something unpleasant might happen to them. A threat is also the cause of this danger.

In the third sutta of Digha Nikaya arguing with young Ambattha, who places Brahmanas above ksatriyas, the Buddha threatens his opponent: “If you do not give a clear reply, or go off upon another issue, or remain silent, or go away, then your head will split into pieces on the spot” (*sattadha muddha phalissati*). Ambattha is unable to give explanations (regarding his own family) and the Buddha repeats his question, together with the threat, adding that such is the punishment for those who do not “answer a reasonable question put by a Tathagata” thrice. Hereupon, as an embodiment of this threat, a godly spirit, *yakkha*, appears in the sky bearing a thunderbolt and ready to split the youth’s head; and Ambattha, “terrified, startled and agitated,” seek protection from the Buddha, acknowledging him to be right.

The subsequent repetition and justification of this threat by the Buddha, together with the apparition of the menacing *yakkha*, evidently makes this idiom not so harmless. The unprejudiced reader gets an impression that Ambattha does not perish only because he repents at the right time.

There are many common types of threats forbidden by law are those made with the intent to obtain a monetary advantage or to compel a person to act against their will. In some countries, it is an offense to threaten to use a deadly weapon on another person; injure another person or property; or injure another’s reputation.

Harassment

Terms of harassment are any unwanted behavior, physical or verbal that makes a reasonable person feel uncomfortable or humiliated. It is illegal behavior toward a person that causes mental or emotional suffering, which includes repeated unwanted contact without a reasonable purpose, insults, threats, touching, or offensive language. Harassment is a word that describes any kind of ongoing torment. Harassment is often known as bullying someone. In the workplace, employees need to be careful about sexual harassment. Buddhism always is aware of it because Buddha taught that to avoid wrongdoing.

To overcome this situation an accusation of harassment should be taken seriously regardless of whether it immediately appears to be reasonable. The person concerned should take into account how the offended person may have perceived the behavior in question. If faced with an accusation of harassment, the person concerned may wish to discuss the matter with an objective third party. In this connection, it is important to bear in mind that the officials responsible for conflict resolution are equally available to those who are accused of harassment as they are to those who feel harassed.

Psychological Abuse

The term “psychological abuse” seems to have become the term of choice when referring to non-physical aggressive interchangeably. interactions in intimate adult relationships, but historically other terms have been used fairly. Psychological abuse involves the deliberate use of a range of words that hurt a person mentally and emotionally; thoughts and actions within their everyday lives, changing their sense of self and harming their well-being. Psychological abuse is considered emotional abuse. Psychological abuse can occur before physical, sexual, or other abuse. However, it can also happen at the same time. Even when it occurs by itself, it is thought to cause long-term damage to the victim’s mental health. To overcome these problems people, need to learn Dharma and follow the teaching of Lord Buddha.

All these causes lead to violent social problems. Social violence can lead to the community having to face the social impact. This type of violent acts takes various forms across countries, including armed conflicts, gang violence, parent-to-child physical aggression, terrorism, forced displacement and segregation. Exposure to violence can be direct or indirect.

Concepts of Peace

“Peace”: in Buddhism, is explained as the attainment of a state of “Peace” or Santi, which is a characteristic of Nibbāna”. The concept of ‘peace’ is indicated and understood in various ways. Peace encompasses happiness and harmony among living beings. Peace also is the nature and goal of every sentient being. In the Buddhism would like to highlight the main two kinds the concepts of peace such as inner and outer peace.

1. Inner peace

Inner peace of mind it resulting from practicing meditation from the first stage of jhana to the last. Buddhism envisions peace as inner state of Mental tranquility that spreads outward. Attaining a state of inner peace could be an inspiration to all. Every statue of Buddha sitting in meditation inspires harmony and peace. The lord Buddha attained inner peace by practicing meditation. In most of his teaching, Buddha has emphasized that the practice of Vipassana uproots mental defilements, which are according to him the cause of suffering and restlessness. Once a person overcomes suffering, he realizes inner peace. Buddha became a source of inspiration to all humanity as he attained peace of mind.

According to Buddha the “only way” to attain inner peace is the practice of samatha and vipassana (tranquility and insight) meditation. “This is the only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the cessation of physical and mental pain, for attainment of the Noble paths, and for the realization of Nibbana. That (only way) is the four satipatthanas.⁴”

2. Outer peace

Outer peace means the state of having no disputing, quarreling, harming, or waging wars; it is the state of being harmonious, and co-existing; it is the state of having morality so that there is no harming of one another and there are no evils in society, thus leading to happiness and peace. “Santi” or “peace” in this sense can be understood from the fact that Buddhism does not accept any kind of disputing, quarreling, harming, or waging wars. Buddhism teaches loving-kindness, harmony, other virtues, morality, and ethics for becoming good people and for creating together a good society for peaceful coexistence.

⁴ The Buddha’s Original Teachings on Mindfulness (Tipitaka) Translation and introduction by Thanissaro Bhikkhu, MAR 05, 2018.p.37

In Buddhism, peace is connected to a Buddhist traditions of peace seeking, violence and oppression cannot be responded to in kind, but must be met with compassion, loving-kindness, and sympathy. This non-violent backwash takes creativity and a confession of personal duty and vulnerability.

Furthermore, Buddhists cultivate an inner-peace, which enables an outer-peace, of a loving-kindness (*mettā*) based ethic. So, Buddhism considers and recognizes that whatever we do or have done the personal actions person of faith's metaphysical understanding of the world in which humans inhabit. This differs quite substantially from a modern, Enlightenment approach to peace. Doctrinally, the world religions uphold ideals of peace and non-violence, but historically they have been instrumental cause of intolerance and discrimination. In the face of the complicated connection between religion and conflict, the call on religious and spiritual leaders to commit to mitigating violence and transforming it into contrastive behavior in ways that involve rethinking the formation of the religious life, re-examining scared symbols, and reallocating resources. While not ignoring contemporary instances of Buddhist intolerance and even violence, are there exemplary Buddhists who are responding in positive and creative ways to the challenge.⁵ The Buddhist approach from inner peace to outer peace has yet to be explored in its overall dimensions in academic research. It is worth exploring from where peace emerges and how this happens inside a person and how it ultimately reflects to the outer world. In the west, this concept is emerging in the writings of a few authors. "A philosophical theory of 'outer' peace and a depth psychological comprehension of 'inner' peacefulness seems as desirable today as they did thousands of years ago"⁶

Theories of peace building

According to Buddhist teaching, the best pathway for peacebuilding practices can be acquired through the righteous way of living. It contributes practical guidelines for progressing and should need focus on cultivating causes of peace and preventing causes of violence that will bring the desired peace into society. The process of peacebuilding must ensure various issues improving moral standards and good conduct, as well as the material welfare of society.

⁵ Swearer DK. Religion, world order, and peace: Buddhist responses, (Blackwell September 2010), p.314-318.

⁶ Webel, Charles and Galtung, John, Handbook of Peace and Conflict Studies. (USA, Routledge, 2007), p.25.

The process of peacebuilding acquires interrelations among all entities existing in the world. It like promoting positive interpersonal relations, human rights and environmental justice, etc.

Buddhist teachings emphasize that peace is dependent on the physical, social, mental, and spiritual well-being of individuals living in any society. Thus; it signifies a state of harmony and also freedom from war and violence.

It is the Buddhist standpoint that after making a devastation desert, one cannot call it peace because peace signifies while in excitant differences cultural, economic, social, political differences, if no disharmony is found it is peace.

Hence, on the whole Buddhism supports to creating the Peacebuilding such; physical well-being, social well-being, mental well-being and spiritual well-being. These are much emphasized Buddhist foundations of peacebuilding.

Peacebuilding is a complex endeavor and relies on a multitude of actor sand organizations coming together in an effort to build a sustainable peace that makes sense not only in international, regional, and local frameworks but also on the individual level. The actor- and relation-based approach to peacebuilding, with which this book deals, necessitates an analysis of ideas beyond conventional politics, namely that of identity politics.

Nonviolence:

Non-violence is not the absence of physical violence but also the rejection of form harm, violence whether it be verbal, mental or emotional. According to Oxford Dictionary nonviolence means peaceful, not force, to bring about political or social change. Non-violence is the principle or practice of abstain from the use of physical force especially in situations where it is deemed unnecessary and unjust.

In Buddhist scripture holy Tipitaka Nonviolence or ahimsa is highest virtues. It is recognized as essential to the path of spiritual Nobel classic enlightenment and is seen as a mean of cultivating pure mind, loving-kindness compassion and breaking the cycle of harm, avoid evil mind. The practice nonviolence in Buddhism extends to all living beings and includes abstaining from any action that could cause harm and suffering, whether physical or emotional. In Dhammapada buddha verse all tremble at violence; all fear death. Putting yourself in the place of another, one should not kill or cause another to kill.

Overall, Non-violence is a powerful tool for individuals and modern society to effect positive change and promote peace. Buddha taught that true nature of existence is non-dualistic and that all beings are interdependent and fundamentally interconnected making non-violence a natural expression of truth, nobel wisdom and compassion. Non-violence is rooted in the concept ahimsa which translates to no-harm or non-harm injury. The Buddhist peace model for nonviolence reminds us non-violence approaches to conflict resolution and to cultivate inner peace and spiritual awareness in our daily lives. By embracing this principle, we can build a more harmonious and peaceful in modern society and world.

Buddhist Peace Keeping Process

The Buddhist important fundamental purpose is the peacekeeping process. As we have well known that the teaching of Buddha is hugely essential to achieving or acquiring peace, through ambient comprehensive and a wide range of complicated faith methods, and it has begun with the Buddha giving the first sermon about the Four Noble Truths (Catura ariyasacca). The first and two noble truths are perceived as the Causes of violence, conflict, and suffering that occurred thereby: First noble truth is (dukkha-sacca) suffering, incapable of satisfying, painful is an innate characteristic of existence in the realm of samsara, and second the noble truth (samudaya-sacca) is the cessation of suffering occurs from the desires. The third and the fourth described how to cure and look for the reason for the unpleasant way of living, and can consequence of result, how to flourish and develop a peaceful way of living and seeking for ultimate truth live in peaceful life. The path leading to the cessation of suffering will halt if all desires cease (nirodha-sacca), and the fourth noble truth is the final state by Noble Eightfold Path (Magga Sacca) is the path leading to the cessation of tanha and cessation of suffering or end of suffering.

Therefore, the entire Buddhist followers should practice and follow the teaching of Buddha to enrich them by following the Four Noble Truths; because it helps to enable people to eradicate suffering and to realize a peaceful state of existence. In this particular fact, all Buddhists should have access to peace and it can be in some dimensions in the integrated Buddhist peace process in the field of peace studies of interpersonal, in-group, and society. The researcher also would like to highlight the sub-categories into four parts has given the explanation the below;

1. Conflict management from Buddhist perspective

The term, “Conflict” refers to the incompatibility of positions. Not losing sight of the initial reasons why the dispute arose or came to violence as well as what are the ways to end the dispute are the most important aspects of conflict management. We need to find a solution to manage and resolve conflicts to reduce violence; and its impact on human, economic, social, and political losses. At this point, conflict management has become a broad and fast-growing academic field. In the Pali literature, the word “conflict” is used as a synonym with virodha, viggaha, vivāda. In describing ideological conflicts, that were prevalent among various religious groups, three terms kalaha (contention), viggaha (dispute), and vivāda (debate) have been used quite often.

Aggañña Sutta, the peacefulness on this earth in the very beginning was broken by a dispute over the delicious edible earth. The tendency towards conflict in the human psyche which started then has become the norm, ubiquitous and unavoidable to all beings till now and will continue into the future. It is difficult to conceive of a situation which is conflict-free as an inherent feature of human existence.⁷

There are several ways to conflict management. In a true sense, peace comes not from the absence of conflict in life but from the ability to cope with it. To cope with conflicts by way of avoiding conflicts and living free from the mist of defilements is a sixfold method as taught by the Buddha in the Araṇavibhaṅga Sutta.⁸

1. Living following the middle way, avoiding the two extremes.
2. Teaching the Dhamma through understanding the concept of praise and blame
3. Pursuing joy within.
4. Not uttering covert and overt speech.
5. Speaking without hurry.
6. Not rejecting conventional language.

Therefore, if a person follows the above-mentioned sixfold method of Buddha teaching, it can eradicate conflict.

⁷ DN III 83

⁸ MN139

Peace through non-violence in modern society

Buddhism approaches peace from faith traditions. The researcher eagerly focused on faith traditions that can be witnessed in the Buddhism faith's emphasis on non-violence and the disciplines that maintain and preserve the pledge to non-violence. Peace in the Buddhist tradition is interconnected to a metaphysical hermeneutic, one that unable be differentiated from how Buddhist followers exhibit their faith through their care for other human beings. In this manner, an emphasis is placed on dignity and respect for human life that comes from keeping up with a person of faith's pledge and undertaking to her or his religious exercise and contemplation, along with love, reconciliation, and benevolence.

Non-violence is at the heart of Buddhist thinking and behavior. The first of the five precepts that all Buddhists should follow is "Avoid killing, or harming any living thing." Buddhism is essentially a peaceful tradition.

Buddhist religions approach peace primly in how the Buddhist traditions ascertain the source of peace and the spiritual connection with said source. Buddhist peace is related to both personal discipline and good governance. Peace is connected to restraint and self-control, living with pure ethics, practicing nonviolence, and being at peace with the universe. Ahimsā is enabled through mettā, lovingkindness. Peace and mettā are intrinsically related as mettā allows a person to let go of conflict through the meditative practice of purifying the mind of delusions that distort a human's worldview.

This is intrinsically connected to 'moral imagination,' which argues enables non-violence and peace to flourish through the letting go of rigid dogmas and doctrines. He argues that the moral imagination rises with the capacity to imagine ourselves in relationship, the willingness to embrace complexity without reliance on dualistic polarity, and belief in the creative act, and acceptance of the inherent risk required to break violence and to venture on unknown paths that build constructive change.

The Buddha's teaching of non-violence rests upon three cardinal premises-first, that emancipation can be only personal and individual; Secondly, that the feeling of compassion is the source of spiritual transcendence which means sympathetic participation in the suffering of others; thirdly, that any active interest even in ethical action would lead to formation of the "will to live" and thereby multiply misery and suffering. Therefore, the

principle of life-negation should be the guiding ethics of life. The emphasis in Buddhism is thus on a subjective recognition of the ethics of non-violence which could lead to an inner transcendence of human beings and their final deliverance

To develop of Buddhist Peace model in modern society

As we all know that violence or in Pāli called *hiṃsā* is a momentous and significant matter for modern society. Nowadays, if we look at close society people commit violence every day in their daily practical life, because they do not solve conflict constructively and do not practice the precepts and morality deeply. Therefore, it is very important to study and develop of Buddhist peace model in modern society. This topic is the purpose to assess the effectiveness of developing and cultivating the Buddhist Peace Model in modern society through peaceful competencies.

In terms of developing Buddhist peace needs to practice precepts and morality. It can be considered the basic and prime step for the development of the Buddhist peace model in modern society. The Buddhist precepts are indispensable to the path of liberation; we follow precepts to develop compassion toward ourselves and others. In the Buddhist view of point, to keep cultivating the precepts seems like “seeing the light of a fire in a dark place”. The precepts are not regulations that we must follow for all time; rather, they are treasured as the foundation of an ethical lifestyle because precepts encourage us to reflect and gleam our behavior and its influence on others.

Buddhism, precepts, concentration, and insight always go together. It is impossible to speak of one without the other two. This is called threefold training *silā*, the practice of the precepts; *Samadhi*, the practice of concentration; and *prajāna*, the practice of insight.

The first step is morality (*Silā*). Morality is simply suitable behavior, behavior that conforms with the generally accepted standards and causes no distress to other people or to oneself. It is moral coded in the form of five precepts, eight, or ten, and monks 227. It is conducted by way of body and speech aimed at peace, convenience and freedom from undesirable effects at the most basic level. It has to do with the members of a social group and the various pieces of property essential to living.

The second aspect of the threefold training is concentration (*Samadhi*). This consists in constraining the mind to remain in the condition most conducive to success in whatever he wishes to achieve. The basis for this statement is an utterance of the Buddha. He described

the concentrated mind as fit for work (*kammaniya*), in a suitable condition for doing its job. Fit for work is the very best way to describe the properly concentrated mind.

The third aspect is the training in insight (*Panna*), the practice and drill that gives rise to the full measure of right knowledge and understanding of the true nature of all things. Normally we are incapable of knowing anything at all in its true nature. Mostly we either stick to our own ideas or go along with popular opinion, so that what we see is not the truth at all. It is for this reason that Buddhist practice includes this training in insight, the last aspect of the threefold training, designed to give rise to full understanding of and insight into the true nature of things.

Jealousy in Buddhism calls “disturbing our emotions and attitudes.” They are defined as states of mind or heart that cause us to lose our peace of mind and incapacitate us so that we lose self-control. Jealousy has many faces: competitiveness, envy, resentment, insecurity and fear of exclusion. Buddhist psychology teaches that leaning into the experience of jealousy and not trying to cover it up is the key to transforming it and creating compassion and connection.

To develop Buddhist peace through practicing non-violence

Terms of developing Buddhist peace through practicing non-violence (*ahiṃsā*) can play a key vital role in modern society. The true meaning of Non-violence (*ahiṃsā*) means a refusal of violence as a consummation of the task for acquiring any ideological aim or purpose. This refusal of violence as a pragmatic tool means by its nature, that a person or a community of villagers, a society of people who adheres to the strategy of nonviolence may confront violence in their lives, and their loved ones live, etc.

Buddhism is well founded on non-harming and the development of compassion and loving-kindness. In a census, two thousand five hundred years ago the Buddha taught, do good as much as possible, avoid harm, and purify one's mind. Thus, Buddhism teaches people to the commitment to non-violence and help others. In a particular way, cultivating non-violence can create Buddhist peace in modern society.

Buddhism and non-violence were unable to divide because Buddhism is concerned all about Non-violence. So, non-violence is a way of life, born of the unification of spiritual insight and practical action. Buddhism contributes to non-violence and it emphasizes the importance of spiritual training to develop the self-knowledge and awareness that creates

skillful responses in a violent world. Therefore, cultivating non-violence can help Buddhist peace in modern society.

Discussions

The main purpose of this study was to explore the development of Buddhist peace for non-violence in modern society. The researcher collected some of the most important information regarding the teaching of Buddha and has figured out and applied it the way how to build a peaceful modern society. The research has explained very authentically and deeply methods of teaching of Lord Buddha that helps Buddhist followers to understand more how much important it is to have Buddhist peace in this crucial world. So, it is much appreciated for Buddhist followers to know and get into deeply knowledge of Buddha's teaching that is extremely for themselves and the society.

Conclusions

As mentioned above, the key purpose of the study is to study the development of the Buddhist peace model for non-violence in modern society. The researcher has collected precious information and evidence from academic Buddhist books, Buddhist textual commentaries, the Pali dictionary, theses, articles, journals, and in-depth interviews. Then, all the valuable information the researcher has explained very authentic ways that the reader can take advantage of as well as non-Buddhist followers. The researcher has highlighted and explained the development of the Buddhist peace model for non-violence in modern society. The researcher also attached important in-depth interview responding answer at the appendix.

The outcome of the study the researcher has found that it is difficult to develop a Buddhist peace model for non-violence in modern society due to a lack of knowledge of basic Buddhism and general people are also aware of following the Buddha's teaching strictly. Within this chapter, the researcher has mainly focused on the Situations, Problems, Causes of Violence, and the Concepts, Theories of Peacebuilding in Modern Society. It has been divided into five main categories; Situations, Problems, Causes of Violence, and the Concepts, Theories of Peacebuilding in Modern Society. The researcher also has picked up some important points and has contributed to the explanation. It is mainly concerned about the current situation, problems, and causes of violence that modern society is facing now. The current situation is very complicated due to a lack of knowledge of the development of Buddhist peace models in modern society. The researcher also clarifies that Buddhism is facing new challenges and

facilities that cut across the regional religious and cultural model that divided the Buddhist world. As we well know that many Buddhist countries were influenced by Western rule and culture that some countries felt huge pressure from Western religious, political, economic, and cultural influences. And also the modern world is facing many problems of thriving and growing violence, greed, hatred, suffering, self-centeredness, and agony.

In addition, the cause of Violence in modern society and has classified into seven kinds; sexual assault, neglect, verbal attacks, insults, threats, harassment, and psychological abuses.

The researcher also highlighted the concept of 'peace' is indicated and understood in various ways. Peace encompasses happiness and harmony among living beings. Peace also is the nature and goal of every sentient being. Peace has divided into main two kinds the concepts of peace such as inner and outer peace.

Furthermore, the Buddhist peacekeeping process for non-violence in modern society is immensely essential. It shows the practice and following the right path to the peacekeeping process for non-violence in modern society. Based on this topic the researcher has focused on the main significant and momentous points essential for the Buddhist peacekeeping process for non-violence in modern society. It has mainly divided into two major categories and different sub-categories. The two main parts are as follows; the Buddhist peacekeeping process and Peace through non-violence in modern society.

In last, to study develop of Buddhist Peace Model for non-violence in modern society. This chapter consists as the following parts: To study develop of Buddhist peace model in modern society, to develop Buddhist peace through practicing non-violence. But it has also classified into sub-different categories such as; Practicing precepts and develop the morality, Building Harmonious modern society through cultivating morality. These two sub-categories are more important and can play key role to study develop of Buddhist Peace Model for non-violence in modern society.

Suggestions

In researcher opinion, Buddha's teachings are potential and benefits to development of Buddhist peace for non-violence in modern society. Society of the people needs to practice and apply the teaching of Buddha to enhance morality and their daily practical life. It will be huge beneficial for the modern society because Buddha teaching always give advice to follow

the right path and provide direction to walk righteous way and to build a better person and society.

To overcome current horrible situation and problems that society of people should keep practicing basic teaching of Lord Buddha. But the researcher also likes to suggest that religious leader needs to dedicate and contribute proper and authentic guidelines to society of people to practice the Dharma strictly.

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