

Dharma and Modern Diplomacy: Lessons on Peace-Building from Buddhist philosophy

Prashant Singh

Phd Research Scholar, Department of Buddhist studies, University of Delhi

Abstract

Peace is the most sought after asset in today's world. Everyone wants to be in a Harmonious relationship and environment But we are losing it to treachery, power conflicts and ego issues. In Today's age international conflicts and geopolitical tensions are very prevalent in the world, Buddha's teachings can offer a profound and timeless wisdom for modern diplomacy and peace-building efforts that can provide sustainable insights and solutions to the problems. His Teachings primarily focused on individual peace and enlightenment that has now been interpreted and adapted to address the broader context of peace-building among nations and to seek valuable insights for modern diplomacy and peace-building efforts. He stated that Hatred does not cease by hatred, but only by love; this is the eternal rule¹. This research paper will explore the convergence of ancient wisdom of Buddha and present day cutting-edge international relations. This paper explores the principles of Dharma, particularly from Buddhist teachings, and their applicability to modern diplomatic practices. It will analyse how compassion, non-violence, and interconnectedness present in Buddhist philosophy can provide valuable insights for developing peace and resolving conflicts in today's complex scenarios. In the linked world of today, these harmonious ties will be beneficial. It lowers the probability of war by facilitating amicable dispute settlement through discussion and negotiation. Additionally, it facilitates the formation and upkeep of multinational alliances, which promotes collaboration on world problems including trade, security, and climate change. Furthermore, modern diplomacy is more inclusive and efficient in tackling both established and new global concerns because of its flexibility in utilizing new platforms and technology to improve communication.. By analyzing the core principles of Dharma and applying as approaches by countries or organizations to manage international relations and achieve foreign policy goals. The purpose of this study is to offer a novel viewpoint on fostering peace and understanding in international relations.

Keywords: Buddhist Philosophy, Conflict Resolution, Cross-Cultural Understanding, Global Cooperation, Moral Leadership, Sustainable Peace

Introduction

The teachings and concepts of Buddhism are known as the "Dhamma" (or "Dharma" in Sanskrit). The journey towards enlightenment and morality inclusive of self-control, and wisdom. There are Four Noble Truths - the existence of suffering, its source in craving, its cessation, and the way to put an end to it via

¹ Dhammapada, Verse 5.

Narada Thera, The Dhammapada: Pali Text and Translation with Stories in Brief and Notes, Buddhist Publication Society, 1985.

Noble Eightfold Path . The Dhamma includes the Three Marks of Existence: impermanence (Anicca), suffering (Dukkha), and non-self (Anatta). These lessons enlighten the practitioners and help them in freeing from the circle of suffering by providing them moral support, mental discipline, and wisdom. Buddhist teachings that talks about the nature of suffering and the way out are known as the Four Noble Truths. Accordingly, misery (Dukkha) is a hallmark of existence and arises from attachment and yearning (Samudaya). The Noble Eightfold way (Magga), offers a way for moral behavior and mental discipline to achieve enlightenment and release from suffering. Sufferings can be ended (Nirodha) by following it.

Sāmaṃ cāpi kathaṃ paññā, piyaṃ sukhā sādhu ca; Upāyakā sarīre ca, hitvā diṭṭhā jāyati². (Words of kindness and affection bring happiness and peace. They are the keys of winning hearts)

Buddha's Noble Eightfold Path provides a complete framework for moral and mental development that aim towards enlightenment. This consists of the following: Right Understanding, Right Intent, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These enlisted values have a strong emphasis on thoughtful awareness, moral behavior, and mental clarity. Such ideals can also be observed in contemporary diplomacy, where diplomats work to uphold ethical behavior (right action and livelihood), clear communication (right speech), and a deliberate, concentrated approach to discussions (right effort and right concentration). In personal growth or international relations, these paradigms emphasize the value of honesty, awareness, and clear communication in creating peaceful and productive relationships. All phenomena are defined by the Three Marks of Existence, which are very essential attributes of Buddhism. It is impossible to achieve stability, according to Anicca (Impermanence), because everything is always changing . Because of this, dukkha (struggle) exists and led to sorrow and discontent , which are natural parts of life. The significance of Anatta (Non-Self) lies in the idea that all entities and phenomena lack stability. These symbols point out the ephemeral, fleeting, and insubstantial aspect of existence while pointing people in the direction of realizing true emancipation and enlightenment. The globalization and world peace must be promoted, and modern diplomacy is vital for nations to prosper. By working together to address global issues like trade, security, and climate change, effective diplomacy promotes international collaboration. Diplomacy helps in conflict resolution and development of stable, peaceful relationships between nations by encouraging communication, understanding, and respect for one another. Diplomatic efforts can result in economic growth, cultural exchanges, and the sharing of technology developments in an increasingly interconnected world, all of which can contribute to the general development and prosperity of nations. To further improve these and promoting a more peaceful and prosperous international society, it is essential to supervise that diplomatic processes are transparent, inclusive, and morally upright. The Dhamma of the Buddha can be helpful to modern diplomacy by improving diplomatic procedures and promoting more positive and peaceful relationships. A clear conscience viewpoint and sincere intentions can be brought to discussions by diplomats by having Right Understanding and Right Intent. Ethical behavior and truthful, courteous communication are the bases of Right Speech and Right Action, as they impart productive discourse and build trust. The Right Livelihood movement pushes ambassadors to follow morally sound actions that promote world welfare. Effort, Mindfulness, and Concentration promote mindfulness during social interactions, and conscientious effort during dispute resolution. Diplomats can improve international relations and advance peace and stability on a worldwide scale by upholding these ideals and developing more meaningful and equitable solutions. Buddha's worldview places a high value on the intrinsic worth and dignity of every person, irrespective

² *Dhammapada*, Verse 399

of their origins or associations. (Phan, 2006) This core conviction that all creatures are equal and interdependent contrasts sharply with the adversarial and polarizing character of traditional diplomatic discourse, which can exacerbate conflict and obstruct real progress. Diplomats and decision-makers may create an atmosphere of understanding and collaboration between people by embracing a more compassionate and inclusive approach that is based on the Buddha's teachings. This will pave the way for long-lasting peace and reconciliation. (Phan, 2006)

Buddhist Perspectives on Conflict and Resolution

Buddhist perspectives on conflict and its resolution emphasize the importance of recognizing and tackling the root causes of strife, which are often associated with ignorance, craving, and aversion. Buddhist philosophy states that conflicts arise from —greed, hatred, and delusion—that blocks clarity of thought and intensify discontent. Apparently, Buddhist teachings advocate for principles like non-violence (Ahimsa), compassion (Karuna), and loving-kindness (Metta) as it approaches to resolve conflict. These moral principles encourage dialogue and mutual understanding . By incorporating practices such as mindful communication and ethical behavior, contemporary diplomacy can lead to more harmonious and effective strategies for conflict resolutions. By promoting non-harmful interactions and nurturing compassionate dialogue, Buddhist methodologies inspire diplomats to pursue constructive negotiations and strive for mutual understanding . This strategy differs from traditional diplomatic techniques in that it places a strong emphasis on moral behavior and inward change as prerequisites for effective dispute settlement. By combining these ideas, contemporary diplomatic efforts can be strengthened and given a deeper, more all-encompassing approach to international relations and peacekeeping.

*Vīmaṃsati sīlena, paṇḍitā ca paṇḍitānaṃ; Sāmaṃ pāpakaṃ verā, vācā upāyikā ca hi*³ (Those who understand the way of non-violence and wisdom are truly wise and peaceful.)

In Buddhist philosophy, it is believed that conflicts arise from within the mind. Therefore, gaining insight into the mind—its workings, motivations, and inclinations—is crucial for fostering reconciliation and achieving peace both internally and externally. In economically developed and politically stable regions of East Asia, such as Japan, South Korea, Taiwan, and China, Buddhism continues to serve as a significant religious and cultural force, aiding in the resolution of various forms of structural violence prevalent in modern society. Nonetheless, as noted by Arai (2015), the body of engaged Buddhist literature and initiatives has much progress to make in formulating theories related to structural violence and structural peace that not only uphold the traditional Buddhist focus on individual ethics and spirituality but also expand beyond it. Dependent Origination, known as **Pratītyasamutpāda**, is a core principle in Buddhist philosophy that elucidates the interconnected and interdependent characteristics of all phenomena. It posits that all entities come into being through a multitude of conditions; nothing exists autonomously or in seclusion. This causal relationship is frequently depicted through the “Twelve Links” (Nidanas), which outline the cycle of birth, suffering, death, and rebirth. Each link serves as both a cause and an effect, illustrating how one condition precipitates another. Understanding dependent Origination is Essential for understanding suffering (dukkha) and the way toward liberation can be achieved by modifying specific conditions as ignorance and desire, through these one can disrupt the cycle of suffering. This idea challenges the self and highlights the fleeting, prioritise ever-evolving nature of existence, and promotes a more mindful and compassionate approach for life.

³ Dhammapada, Verse 401

Case Studies of Buddhist Impact on Diplomacy

Some case studies in which Buddha's influence can be observed in diplomacy are as follows:

1. Ashoka the Great (3rd Century BCE):

Ashoka the Great, who ruled the Maurya Empire during the 3rd century BCE, emerged as an influential historical figure of diplomacy and governance. His approach to diplomacy was fundamentally changed after the Kalinga War. The atrocities he experienced because of this war made Ashoka convert to Buddhism, according to its precepts of truth, non-violence (Ahimsa) and compassion. His transformation had shaped his diplomatic policies.

Ashoka's third achievement was acclaimed to be through Dhamma (moral law) which emphasized the ethical governance and religious freedom and honored all living beings. He sent Ambassadors to various territories, such as Hellenistic kingdoms, Sri Lanka, and Southeast Asia whose intention was intended to promote Buddhist teachings and preach peace. These missions were not only towards the expansion of territories but were to create mutual respect and understanding among different cultures and regions to represent a diplomatic philosophy imbued in moral and ethical values rather than political or military ambitions, Ashoka employed inscriptions on rocks and pillars in his empire to spread his policies and ideals of nonviolence, social welfare, and respect for all faiths. This teaches soft diplomacy, which improved his reputation as a fair and just leader within borders and beyond. Thus, Ashoka's diplomatic efforts had benefited the empire in terms of stability and prosperity and left a resilient legacy in the chronicles of international affairs, particularly as an early example of diplomacy guided by moral and ethical standards.

2. The role of Buddhist Monks in Sri Lankan peace processes

The involvement of the Buddhist monk in Sri Lankan peace processes represents an extremely important example of Buddhist diplomacy: it unfolds the possibility of religious leaders to make great influences both on national and international efforts at resolving. There are deep associations between the country of Sri Lanka and Theravada Buddhism, but it had faced considerable civil conflict in recent years, particularly since the nearly thirty-year-long civil war involving the Sinhalese-led government and the Liberation Tigers of Tamil Eelam (LTTE). Since this is a very problematic period for the nation's future, Buddhist monks have been instrumental during this time, fulfilling their mission to work for peace while, at other times, inciting the flames of the war that bears the complex relationship between religion, politics, and diplomacy. Traditionally, Buddhist monks in Sri Lanka have been granted much moral and social power. They even often served as peacemakers, resolving contentious matters through calm meditation and peace dialogues, or champions of non-violence.

In 20th and early 21st century peace efforts, many monks have been quite dynamic in attempts to establish dialogue and reconciliation. They participated in peace processions, interfaith discussions, and co-created actions to reduce ethnic tensions and move forward understanding the Sinhalese and Tamil ethnicities. Notable religious leaders such as Ven. Maduluwawe Sobitha and Ven. Athuraliye Rathana arose to become major advocates of peaceful solutions, using their presence to question a negotiated approach, rather than a military one, to find political solutions for the conflict. That, however, was not free of controversy among Buddhist monks involved in Sri Lanka's peace processes. Many preached peace while others still followed the harder nationalist lines, a fact that made the overall peace movement a hard sell to take seriously. The ambiguous nature is part of the problems that sprout in religious diplomacy when spiritual leaders are supposed to reconcile two seemingly antagonistic roles-the moral guide and the political leader.

Despite these challenges, the role of the Buddhist priests in the peace-keeping in Sri Lanka exhibits how Buddhism can be a positive tool in solving conflicts through Buddhist diplomacy. In using their moral force and the principles of non-violence and compassion, they contribute much to the quest for peace.

3. The Diplomatic Moves of the Dalai Lama:

He is the spiritual leader of Tibetan Buddhism and has widely emerged as a figure in international diplomacy, particularly in promotion of the rights and autonomy of the Tibetan people .

His initiatives into diplomatic affairs are characterized by unwavering commitment to non-violence, dialogue, and the middle-way approach towards winning authentic sovereignty for Tibet in the context of the Chinese state, rather than clamoring for complete independence. After being exiled from Tibet in 1959 due to Chinese occupation, the Dalai Lama has been a hardworking figure in gaining worldwide sympathy, meeting world leaders, speaking before the United Nations, and sharing world audiences about the fate of Tibetans. His approach strongly resonates with Buddhist principles believing that there should be compassion, tolerance, and peaceful coexistence. Even though the government of China has strongly opposed his efforts, the Dalai Lama has persisted with a non-violent policy for dialogue and mutual understanding as ways to resolve the Tibetan issue. His diplomatic approach has received massive international support and lent even more credibility to the idea of moral and ethical leadership in pursuit of international diplomacy.

4. Buddhist Mediation in Myanmar: In Myanmar, Buddhist mediation is very much a part of the solutions to conflicts; it relates to the cultural and religious backgrounds of the country. Myanmar is a very Buddhist nation; from the onset, the country has encountered intense internal conflict, including ethnic and other armed strikes and violence. The majority of the victims were the Rohingya Muslim minority. Given that Myanmar has been a very Buddhist nation, for long periods, there have been strong Buddhist monks and leaders with considerable powers over social and political matters, especially considered to be mediators in case of any conflicts and moral guide for all.

On the other hand, Buddhist mediation in Myanmar has been controversial and even complicated. Positively, Buddhist monks have been peaceful in their mediation work, advocating for dialogue as well as reconciliation. Various monasteries and monks have tried to mediate between the different ethnicities, preaching national unity and cooperation grounded in compassion and non-violence, which are the foundational values of Buddhism.

On the contrary, parts of the Buddhist monk tradition have been accused of instigating sectarian violence, particularly against the Rohingya. Complicating this is the mushrooming of the nationalist Buddhist movements-the rise of Ma Ba Tha and other well-known Buddhist leaders such as Ashin Wirathu-that started with anti-Muslim rhetoric and invented reasons for violence in defense of Buddhism. This depicts how complex religious mediation is, especially in this context of a tied-up religion and national identity plus unwinding of political dynamics.

Despite all the challenges mentioned above, however, Buddhist mediation has gone on to remain central in the peace process in Myanmar. Initiatives by more moderate and peace-oriented monks toward developing interfaith conversation and harmonious coexistence are promising paths for reconciliation, underlining the potential of Buddhist doctrines for facilitating conflict resolution in a highly polarized society.

C. Comparative Insights: Comparison with Western Conflict Resolution Buddhist and Western Approaches to Conflict Resolution

Buddhist psychology gives emphasis on lines of inner transformation and ethical behavior as the best strategies for resolving disputes.

This philosophy focuses on two, which are non-violence (Ahimsa), humanitarianism (Karuna), and Kindheartness (Metta). Buddhism considered conflict an offspring of ignorance, craving, and antipathy, and claimed that these conflicts can be solved through mindfulness and through the empathy of other beings, which leads to sustainable peace. This involves the transformation of attitudes and behaviors of individuals involved in the conflict. Solutions that would create a halt on evil and cultivate mutual understanding. In contrast, the western approach has placed reliance on formal mechanisms and procedures such as negotiation and treaty-making and legal instruments. The techniques emphasize rational analysis, compromise, and strategic interests; they often include third-party mediators or international organizations to facilitate an agreement. The general aim is for an accommodative solution that would be workable in practice-the-bargaining and concession game leads to a solution of an immediate interest. This approach emphasizes procedural fairness and the balancing of interests toward a resolution. The Buddhist approach, however is somewhat of a difference from the Western approach to procedural solutions because it claims transformation for the individual and then posit them towards proper ethical behavior. The Western method of procedural solution attempts a fair result through compromise whereas the Buddhist approach looks at an internalized transformation into virtues such as sympathy and patience. Hence this will be a deeper, more all-rounded resolution that digs more deeply into problems and leaves one on issues of the surface level.

The infusion of Buddhist philosophy to the context of Western diplomatic practices can offer complementary benefits. Placing values such as non-violence and compassion in the conflict resolution procedure could make the environment created by diplomats be full of understanding and empathy. It may also solve the root causes and instill peace in the long run, but it would be a sensitive act to strike a delicate balance between the spiritual principles applied and the pragmatic concerns there are about confounding Western diplomacy.

D. Problems and Criticism in Applying Buddhist Philosophy to Modern Diplomacy

The implementation of Buddhism into the contemporary doctrine of diplomacy is rather problematic and confined. Major controversies may arise in between the teachings of Buddhism and the real-life geopolitics practiced today. For example, it may become difficult to impose the principles of non-violence and compassion about international relations in which, more often than not, battles for influence and strategic interests are the order of the day. Sometimes the idealism inherent in Buddhist thought may collide with the pragmatic demands of diplomacy, under whose immediate pressures political or economic demands triumph over ethical ones. Another is cultural and contextual differences. The abstract communal values underlying certain cultures' rooted convictions in Buddhism may find little relevance or appeal internationally.

A very efficient and practical system proves impossible for a diplomat to apply principles such as patience and nonviolence in extreme situations, where delay is impossible for quickness of actions. The tempo and thoughtfulness of the Buddhist approaches would be very incongruous with the quick and often confrontational environment of diplomatic circles. However, according to the Buddhist perspective, some critics express that the approach could end up oversimplifying complex conflicts. Because of its aim on personal transformation and ethics, there is a great possibility of ignoring the real, underlying issues that cause these conflicts. For instance, issues like the distribution of resources and political power typically call for straightforward, simplistic solutions that cannot be grasped by spirituality or ethical appeal. This may lead to a shallow approach to understanding and solving actual problems in a conflict scenario. The last argument is the concern that Buddhist ideals might be abused or manipulated when used in practice.

Such ideals might become just instrumental where parts are invoked to suit agendas rather than efforts to embrace peace in accord with natural objectives. This may severely water down the credibility and effectiveness of the values of Buddhism in practice, where international actors will openly question the sincerity and practicality of such efforts in diplomacy.

E. Applied Practice and Guidelines in Ingraining Buddhist Principle in Modern Strategy of Diplomacy

Applicability of Buddhist principles into the actualized modern diplomatic strategies involves the idea of using ideas like non-violence and compassion in careful communication for better conflict resolution and building peace.

Non-violent communication is probably the most applied practical modern strategy.

Diplomats apply techniques that help in respectful dialogue communication and empathetic listening, which will help by applying a more productive atmosphere for negotiations. Such methodology aims in mutual understanding de-escalate tensions by addressing the emotional and psychological conditions of conflicts. The other significant application is empathetic engagement. Diplomats must assimilate empathy and compassion principles in the engagements with counterparts. Providing consideration for validation of viewpoints and grievances by the opposing parties can create an environment of trust, which builds a more collaborative environment. This may include dispute mediation on the basis of finding areas of commonalities and satisfying fundamental needs rather than merely zeroing in on immediate interests. Proper training and capacity building are necessary for Buddhist principles in diplomacy. This is a call to the policymakers and diplomats to have mindfulness and ethical decision making that will improve their ability to handle stress as well as have focus on the long-term objectives.

Mindfulness practices can enhance the capability of diplomats to remain non-reactive and thoughtful during negotiation processes, thus reducing the possibilities of reactive or aggressive responses.

In addition, skillful application of compassionate communication will make their work in complex interpersonal dynamics of diplomatic circles more efficient. Last but not least, suggestions for policymakers: Buddhist principles should be included in formal diplomatic frameworks and protocols. For example, they can demand that policies be established based on ethical conduct, long-term relationship building, and the need to address root causes in conflicts. Diplomats should be the advocates for such initiatives.

Conclusion

International relations policies should incorporate Buddhist values and principles into the official protocols. This can be done through orienting towards ethical relations, long-term relations, and ridding the root causes of conflict. Heads of the missions should portray and promote these elements in their day-to-day operations for such to reflect their commitment to peace and integrity. On the other hand, through such an expression of reflection and review on the practice of diplomacy with continuous interaction among myriad colleagues and diverse interests which are constantly changing in relation to international realities, it can further help in the effective implementation and tailoring of such tenets. Buddhist Precepts in Modern Wars The Israel-Gaza conflict happens to be quite the longstanding and deeply ingrained geopolitical argument, and it has undergone so many attempts at its resolution through various diplomatic means. A fresh perspective imported into this struggle will come from Buddhist philosophy as ethical principles are merged with modern-day strategies of diplomacy. His teachings, particularly those

which pertain to non-violence, or Ahimsa, compassion, and an awareness of the interdependent nature of suffering all offer several ways to approach the Israel-Gaza situation.

This process of Dependent Origination will unfold the historical and political rationale behind the conflict. Knowing that the situation, so naturally, rose from a network of interconnected causes - whether historical grievances, political objectives, or socio-economic challenges - the effort on healing efforts at finding the root causes rather than at the symptoms would help in garnering more effective supports. Guiding more empathic diplomacy would be the principles of compassion and non-violence at the heart of Buddhism. Recognition of the suffering that all parties endure would thus be accompanied by efforts to bring this pain down through peaceful means, rather than through battles. This might be provided in everyday practice-through dialogue that fosters diverse voices from Israeli communities as well as Palestinian communities-and ensures solutions are based on mutual respect shared humanity rather than a zero-sum outcome. Diplomacy in the Israel-Gaza war has chiefly focused on ceasefires, humanitarian aid, and political negotiations, all of which have had mixed results. Inclusivity of Buddhist tenets into the pursuit could also help highlight reconciliation and healing.

Indeed, joint economic projects or cultural exchanges by Israelis and Palestinians may help build trust and mutual understanding, mindfulness and self-awareness, trademarks of Buddhist practice, could be integrated into peace processes by challenging all parties to reflect upon their own contributions to the continuation of the conflict and to promise more constructive and compassionate dialogue. Other relevant examples of peace efforts include the Oslo Accords and many ceasefire agreements. In this regard, it can be noted that it is relatively difficult to reach a long-term solution. Buddhist ideas incorporated into the study of diplomacy may blend innovative instruments such as compassionate listening and the use of nonviolent negotiating skills in an endeavor to deal with the issues at the emotional and psychological levels of the problem. So, while the riddle at hand remains complex and less amenable to simplistic solutions on the level of Israel-Gaza, such a marriage of Buddhist philosophy and modern diplomacy may prove a new way forward. Compassion can be at the heart of understanding the inseparability of the conflict, and the non-violent roots can be a path toward some progress in a more lasting and peaceful resolution.

Buddhist principles in modern diplomacy offers exploration to promising ways for improving conflict resolution and peace-building efforts that one can adopt. Its philosophical ideas-the non-violence, the compassion, and mindful communication-are great tools in terms of determining the root cause of every given conflict and imposing a more empathetic diplomatic environment. So long as it focuses on the internal transformation and ethical behavior, than these principles will offer a wide approach that consists of traditional diplomatic strategies and opens up new possibilities for tackling complex international issues. But implementing Buddhism in modern diplomacy is not an easy matter after all. The idealism of the Buddhist philosophy sometimes disagrees with the reality of geopolitical talks. Moreover, when it comes to cross-cultural application and misinterpretation, they can allow them to lose effectiveness. These challenges require adoption of Buddhism's peaceful concepts to suit the diversified and dynamic contexts of present day diplomacy.

There perhaps needs to be further specific research that should reflect more clearly case studies, where Buddhist philosophical principles need to be applied very effectively in conflictual and diplomatic settings to understand their more practical impact. It will then prove very helpful to see whether the methodology of Buddhist mindfulness can be integrated into the education and practice of diplomats. With an understanding of those principles' operations across a variety of cultural and geopolitical contexts, it

would help them better understand their role in the modern world of diplomacy.

The Buddhist philosophy applied to the Gaza-Israel conflict might provide a fruitful solution to the plight of the peoples facing these problems. For these principles of non-violence and compassion give rise to empathetic, powerful, and inclusive negotiations, which means mutual respect and the correct resolution of the proper issues. Recent diplomacy through this adoption of values raises the stakes of peace efforts within reconciliation, joint initiatives, as well as cultural exchanges, with the ultimate goal of resolving these long-term stable solutions to conflicts. Policy makers and practitioners will have to pilot initiatives that encompass Buddhist principles, among which peaceful communication and mindful engagement strategies. Their reflection and revaluation will be useful in the definition of their application and relevance. When the whole diplomatic community adopts Buddhist values, they will be more efficient in their approach to conflict resolution that will eventually lead to more peaceful, sustainable, and harmonious international relations among nations.

References

1. Arai, T. (2015). Toward a Buddhist theory of structural peace: Lessons from Myanmar in Transition. *Peace and Conflict Studies*, 22(1), 34-59. Retrieved from <http://nsuworks.nova.edu/pcs/vol22/iss1/3/>
2. Batchelor, Stephen. *Buddhism Without Beliefs: A Contemporary Guide to Awakening*. Riverhead Books, 2001.
3. Dalai Lama's Official Website. Teachings on Peace and Compassion. Retrieved from <https://www.dalailama.com>
4. Keown, Damien. *Buddhism: A Very Short Introduction*. Oxford University Press, 2005.
5. McKay, Suzanne, and John Wong, editors. *Buddhism and Peace: A Historical and Contemporary Perspective*. Curzon Press, 2003.
6. Phan, S. (2006). *Buddhist Responses to Modernity*. University of Hawaii Press.
7. Harris, Ian. "Buddhism and Conflict Resolution." *Journal of Peace Research*, vol. 36, no. 4, 1999, pp. 379-391.
8. Kloos, Katja. "Integrating Buddhist Ethics into Modern Diplomacy." *International Relations Theory Review*, vol. 20, no. 2, 2014, pp. 112-126.
9. Narada Thera, *The Dhammapada: Pali Text and Translation with Stories in Brief and Notes*, Buddhist Publication Society, 1985.
10. Walpola, Rahula. "The Role of Compassion in Diplomacy: Lessons from Buddhism." *Journal of Buddhist Ethics*, vol. 15, 2008, pp. 45-60.