

## Relevancies of Buddhism on International Relations: Analysis of eightfold paths of Buddhism

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### Abstract

*Buddha's thoughts are not only recognized as philosophy or religion but also applied significantly as credence in economic, political, and international relations. Buddha's thoughts have been acknowledged as a more gorgeous and vital tool to upkeep better relations practically. Through a highly rationalized and applied interpretation of the thoughts, it has been pragmatized in real events as peace-keeping instruments among geopolitical cults. Foreign policy among states has become chaotic and inconsistent in recent years. The five principles of peaceful coexistence of foreign policy and the eight-fold new path of Buddhism have numerous potential implications to driving the globe toward rectifying a pragmatic approach on international relations.*

**Keywords:** Buddhism, Diplomacy, Foreign policy, International relations

### Introduction

Application of Buddhism in international relation can be a panacea of deviances on contemporary paradigm of diplomacy. Although every aspect of human life, society, intra-state or inter-state is based on realism, nonetheless, it should be idealized on eternal themes such as peace and loving-kindness as a human virtue. The attainment of peace, non-violence, silence, tolerance, and loving-kindness gives expressive value to foreign policy and international relations. Notably, the world of this is one of peace and well-sounding inter-state relations, and

the existence of Buddhism erases global diplomacy's upheavals. For this research, the Buddha's thoughts on peace are explored relating to major cannons of peaceful coexistence of foreign policy objectives. Thus the Buddhist theory of IR is mainly concerned with the political practice of the liberation and healing of people among different countries (Shimiju, 2021).

In the context globalization, peaceful cooperation, mutual sustainable development, avoiding conflict and confrontation is becoming the main trend in foreign policy of several countries and regions. Therefore, the use of cultural strength as a source of soft power to enhance the national image, power and position is particularly focused in international relations in the 21st century. Buddhism is a major religion, which has a deep influence and popularity all over the world (Pham & Nikolaeva, 2021). Buddhism's potential utility in foreign policy is derived to a large extent from the manner in which the faith was revived in the aftermath of the Second World War. The revival of the faith had a decidedly internationalist outlook to it, and focused on transgressing extant sectarian and geographical boundaries (Kishwar, 2018). It is also called the relevancy of Buddhists Diplomacy.

## **Review**

### **Buddhism in International Relations**

Buddhism's approach toward peace and non-violence retorts the well-being of individuals to states and maintains harmonies in a materialistic world. Ideally, the approach well serves mutual affections and the mutual attachments has contemporary value to appeal to world peace (Zhang 2012). The idealized value of International Relations (IR) has no more significant differences with the fundamental principle of Buddhism. However, the real world is not only extinguishing the value of human life but also deteriorating human existence on the planet. Perspicaciously, Buddhism has directed human life through a prosperous world for integrating insightful matters into IR and diplomacy.

Chanakya Vishnugupta, a classical theorist of inter-state relations, describes the Foreign Policy (FP) as a constituent rule of a state that comprises a brilliant, logical, comprehensive, and cohesive analysis of all aspects of foreign relations (Rangarajan 1992). In ancient texts, the theorist argues that the welfare of a state depends on an active foreign policy. Chanakya, later renowned as Kautilya contended the six ideologies as guiding principles of foreign policy that are: a) king shall develop his state, b) the enemy shall be eliminated, c) those who help are friends, d) a prudent course shall always be adopted, e) peace is to be preferred to war, and f) a king's behavior, in victory and defeat, must be just are the. Moreover, he revealed peace (*sandhi*), neutrality (*asana*), war (*vigraha*), marching (*yána*), alliance (*samsraya*), and waging war with one and making peace with another (*dvaidhíbháva*) are the six methods of Foreign Policy. Indeed, Buddhism has not revealed any kinds of inter-state relations ideas. However, its implications in the modern world, Buddhism has succeeded in implementing all phenomena of development, and it is propagation all over the world which will be accelerated whole decade of this century (Sangharakshita 1993).

Historically, the economy of India and China has contributed a tremendous share of the World Economy and there was a significant role to figure out the largest economy in the backdrop of Buddhism (Sen 2003). Buddhism, according to the author, considers appreciable exchanges of under diplomatic domains as being not only restricted to cultural sharing but also ascended to socio-economic life. That implied technological transfers, enlightens, commercial exchanges, and many more interactions. Buddhist ties had abled to interact, learn, travel, and integrate each other's traditions of the two regions whilst the pilgrimage activities had courageously continued to be impressive in diplomatic interactions between two regions. As a religion, Buddhism today has played a prominent role in tourism representing cultural diplomacy (Pallapothu 2020). The author further argues China and India have used this power to evince bilateral cooperation. In the same way, the Asia Pacific and Southeast Asian countries have been continuing their diplomatic power in the base of Buddhism. India has been emerging as the most destination, and the declared Buddhist circuit has aimed to relay and refine diplomacy.

Buddha performed the sacred work of bringing the message of equality and unity to the masse. Buddhism is a mass of mental awareness-oriented knowledge. Buddha's philosophy does not consider worldly happiness to be real happiness that is similar to Hindu philosophy. It despises cravings and lusts and explains the three Aryan truths; the truth of suffering, the truth of the cause of suffering, the truth of the end of suffering. Furthermore, for human survival and progress, IR is taken as a promoting tool of human survival & progress by resolving international conflicts amicably, cultivating the lessons of goodwill or co-operation among nations, and advancing world peace & world governance. Nations around the globe have been attempting to preserve regional and international coordination and collaboration, whether or not they are aligned on strategic and cooperative partnerships for peace and prosperity. There have numerous potential links to Buddhism on development from the entire level likely from individual to global (Badal 2021). In such a context, the study of Buddhism confers a way forward in understanding the international society as it is and current level of problem that plague in an interdependent world. In essence, this study has postulated a a striking connection between the principles of *Panchasheela* of foreign Policy and eight-fold novel paths of Buddhism.

### **Value of Buddhism in Global Peace**

The Buddha's efforts to bring peace and mutual respect to the Janapadas of Koshala and Magadha in the Indian subcontinent were crucial. In Buddha's reign, King Pasantit of Kosal was defeated by his nephew in the battle of Magadha which was ruled by King Bimbisara. Buddha adhered to his principles that both the victorious and the defeated could not experience peace. In the battle, both kings fought a lot, and King Kosal not only prevailed but captured his nephew King Ajatasattu alive with all of his warfare weapons. Later, King Pasenadi of Kosal also died in the eighties when his son Vidudabha rebelled against him. The truth of these peacekeeping efforts still applies to this modern war-weary world, where man cannot pillage as he pleases. This effort was a testament to the diplomacy and engagement that the international community can observe today.

Soft Power can coopt and shape the preferences of diplomacy through numerous measures like culture, politics, religion, regional, and others policies. By praising the values of a country's outcomes along with emulating and aspiring the level of openness, the country may stimulate soft power agendas instead of threatening military forces which are being more effective for peacekeeping (Nye 2008). Soft power resources have been widely observed in the modern world, not only by the government instruments, but also through the people-to-people mechanisms. Indeed, a *Sangha* is a group of Buddhist adherents who are accompanying the methods of teaching philosophy using ways that reposition the value of human beings and civilizations. It comprises oriental techniques and rectifies the minds through meditations practices called *Dhyana*. With the progressed mind, its synthesis the peace, loving-kindness, and spirituality where the aggression form of mind might transform toward a form of idealism. As a result, the thoughts of Buddhism have distinct and varied dimensions of the terms of achieving foreign policy outcomes.

Simplicity and non-violence matter a high degree of human happiness, as well as a path of development and discovery of Right Livelihood (Schumacher & Schumacher, 1996). Peace can be reinforced through non-violence, and global relations can be reinforced through non-violence. Although, nonviolence and peace are a need to maintain coexistence among the universe which may grow through creating tolerance, forgiveness, and reconciliations (Chavez-Segura 2011). Global peace is achieved through exploring non-violence and being engaged in stress-free activities that tolerate individuals toward forgiveness and problem reconciliations. Buddhism, in practice, has provided numerous similarities in understanding its shared values between mainland China and Southeast Asia (Raymond 2020). Buddhism as a religion is unpalatable in the practice of authoritarianism in many parts of the world, but its material transactions are not boycotted, which execute the peace in the functional of global diplomacy.

The moral value of Buddhism and the code of morality cover five peace-coexistence that are necessary for man to be alive at peace in the society. Today the widely promoted virtues remain uppermost in the minds of people as moral codes preached in Buddhism. And more than ever before the world is fully aware of the dangers facing advanced urban populations on account of the horrors of war, racism, inequality, and poverty. These are so inter-connected that one finds it difficult to separate one evil from the other. Others talk about peace, but they aren't afraid to go to war and kill people. Nature's most valuable gift is life. In terms of life elements, there is minimal difference between these two species. It is hypocritical to talk of peace without talking of abstaining from taking any form of life. Therefore, a leader as moral man, should be trying to exclude the message of peace to prevent suffering for all human beings. Human is not a super-animal and the rest are lesser because man cannot live without following universal rules. All are in existence in the law of the jungle, of the survival of the fittest in terms of physical, chemical, and biological power. Equality, democracy, sovereignty or freedom are not a structure but a bond for the universal to align universalities.

Sincerely, an integrated value of Buddhism is peace, and the ultimate agenda of today's world is peace that are faithfully gone together. Buddha is revered as an epitome of peace and self-sacrifice. The ultimate conclusion of Buddha's political doctrine of equality, democracy, popular sovereignty, and political institution is to shape common monetarily and spiritual network in the world whilst many institutions are working in accordance with these ideals in international affairs (Long 2021). The state owes it to other states to refrain from aggression and to cooperate with them in a spirit of friendship and equality for the common welfare of human beings. This exhortation, like all of Buddha's wisdom, was offered for practical reasons: it bolstered both individual states and encouraged a shared humanity that would benefit all.

Buddha's determination has explored the realities and the universe and embraced humanitarian sacrifice and self-reflection. Reaching the depths of self-reflection from the meditation and devotion, the Buddha's philosophy has made the practical world beyond the material world; no God or soul, except consciousness. Buddhism considers the world to be miserable, but also believes that there is a way out of it. It denies the existence of a self-sufficient being. Therefore, Buddha founded a new tradition of spiritual thinking tradition centered on the eradication of ignorance by knowledge or realization. Buddhism has enlightened contemporary thinking toward real philosophical thought, and it has provided any ideas neither on interest nor on value in political interest or usefulness (Moore 2016). It is undeniably an essential political conversation that has no appeal against peace in the twenty-first century. Accurately, it has set a new assumption however it has appeared more comfortable as an ultimate ontological truth of radical interconnectedness and ethical responsibilities toward foreign policy formations.

### **Evidence and Significance of Buddhism on Policy Diplomacy**

The relationship between peace and human minds is defined in the UNESCO constitution, which states that war originates in the mind (Tanabe 2014). Furthermore, it is possible to manage our own mind by acting and obtaining our mental state through mentor and instruction. Human life can create an opportunity to live with the value of mindfulness and the self-eternal transformation of minds towards peace. Buddhism enables for mental transformation, and the rectified mind never reacts aggressively. A 'non-aggressive' component of *Panchasheel* directly refers to a human behavior that is juxtaposed with no action or reaction that violates people's rights, which is one of the fundamental principles of foreign policy.

In the 1990s, United Nations has formed a specialized programme to retrain the global mindset of peace and cultural practices comprising the role of civil societies and stakeholders. The culture of peace and nonviolence initiation is exactly trying to create sustainable peace through the integration of diverse cultures avoiding war and violence. In this context, Buddhism has a great significance in guaranteeing the engrossment of all types of peacekeeping processes and thoughts, giving everyone and every culture at stake. There is also a strong commitment to peacebuilding or conflict prevention, which might be accomplished through resolving the

disagreements nonviolently and encouraging positive values, attitudes, and behaviors from cultural perspectives.

All modern developments have associated with peace and Buddhism has offered a simple way forward as well as efficacious methods to combat that (Guruge 2010). Buddhism responses to a new opportunity across the world and characterizes religious and cultural phenomena subjected to economic, development, political, and cultural influences. Today, modern rationalistic world, notions of liberal democracy and economic institutions have become important factors of international relations where Buddhism has retained the ideal thoughts to activate these aspects. Not only in Asia, but the significance of Buddhism has also spread rapidly into the West and taken an adaptive thought in socio-economic phenomena. Buddha never preached a socio-political philosophy uniting and reuniting the followers in a community 'sangha' which never depicts a political realm.

*...the Buddhist theory of politics is appealing because it envisions a role for politics whose modesty is in keeping with the experience of many modern citizens, rests on a moral theory that seeks to make positive claims while making as few contestable assumptions as possible, and posits a theory of the self that clarifies and simplifies the theories that many thinkers in the West had already arrived at (Moore 2015:56).*

The present unstable world political equilibrium doesn't infer peace. Buddhism refers to a state of mind decontaminated from all feelings of enmity and thoroughly occupied by the impersonal and universal love that Buddha called Maitri. The international diplomats today do not act by the means of peace and coexistence ambassador beyond pulling the political interest or propaganda of a nation. On the real political ground, Buddhism does not avoid and comprise any political agenda against love, in the sense; Maitri is the most valuable component in the world to canonize global peace.

### **Method and Objective**

The study is descriptive analysis of already published literature about the Buddhism and its direction of eight-fold path for international relation and development diplomacy. The author uses the analysis methods to point out the reasons. The main objective of the study is to find out the relevancy of Buddhism in international relation.

### **Discussions and Analysis**

Buddhism urges us to be more aware of temptations and to be more open to deep integration with global activities as a necessary norm that makes human life more usable (Nelson 2010). The noble eightfold path is the Buddha's practical instructions to reach the end of suffering. The eightfold path comprises and classifies into three essential elements as the liberation of practice: moral conduct, mental discipline, and wisdom. The eightfold path is derived in stimulated discourses in Buddha teachings, and directions are widely acknowledged today as clear and practical globally. Similarly, the eight-fold novel paths of Buddhism and the most well-known

five principles of foreign policy, *Panchasheel* have many compilations that can be seen in the following grid.

Table 1

A grid of the five principles of peaceful coexistence of foreign Policy to eight-fold novel paths of Buddhism on the basis of descriptive value

<i>Elements</i>	<i>Five Principles of Peaceful Coexistence of Foreign Policy</i>
Right Understanding	<i>Mutual Respect</i>
Right Thought	
Right Speech	<i>Mutual Non-aggression</i>
Right Action	
Right Livelihood	<i>Mutual Non-interference</i>
Right Efforts	
Right Mindfulness	<i>Peaceful Coexistence</i>
Right Concentration	

Table 2

Fundamentals description on associations of '*Panchasheel*' principles of foreign Policy and eight-fold novel paths

Division	Elements	Debates	Implications on foreign policy
Wisdom	Right Understanding	Understanding things what it is ultimately reduced confusion to know the truths. Right understandings about the nature of reality help in breaking away from the endless cycle of misery.	It is the first step, and likely to understand the root and cause of the problem. When a problem isn't well understood, its implications create new problems on the real phenomenon. The ultimate reality and truth are vital elements to mutual respect.
	Right Thought	Thoughts of selfless renunciation or detachment, thoughts of	The right understanding and thoughts utilize opportunities to define relative knowledge on IR

		love and thoughts of non-violence are extended to all beings which relate the activities with mental states. It is essential to turn away from the vicious cycle of craving and desire by committing to a lifestyle of self-improvement and ethical conduct.	for transformation ideas to a real phenomenon. Although, modern diplomacy, which requires a variety of knowledge, tactics, and familiarity on the issue which may be defined as the art and science of negotiations whilst right thought might prove their ability to work in a diversified environment in foreign mission and forums.
Moral Virtue	Right Speech	This virtue comprises abstention from telling lies, backbiting, slander, and misinterpretation of talk that may bring about hatred, enmity, disunity, and disharmony among individuals or groups of people. Similarly, harsh, rude, impolite, malicious, abusive language, idle, useless, and foolish babble and gossip are also actions against moral virtues.	Communication is regarded as a vital component of Diplomacy. The right information helps to mitigate conflict and stress in diplomatic transactions. Moreover, the words that speak and how delivered can greatly influence diplomatic missions and inter-state communication. Diplomatic communication should be honest, skillful, and knowledgeable insights that ignore any misinformation or misinterpretation that may bring hatred, enmity, disunity, and disharmony among the nations.
	Right Action	Promotion of moral, honorable, and peaceful conduct admonishes from destroying life, from stealing; from dishonest dealings, from illegitimate sexual intercourse, and that helps others to lead a peaceful and honorable life.	Diplomacy may relate with IR and the direct tie to the action of nation representative which is the science of authenticating right action. The term diplomate came to refer to a person authorized to negotiate on behalf of a state, and the right action of such person can influence the matter in IR.



	Right Livelihood	A profession that is honorable, innocent, blameless, above suspicion or a free living being without fault that brings a harmonious relation to others. Contrary, blemished or involved on the activities related to lethal weapons, killings, intoxicating or poisons by a profession are against of social wellbeing.	A manner of living where a person doesn't like to own many things is adequate to upkeep peace. The sophisticated life requires to use of many kinds of modern things and it enjoys with huge consumptions or storages of goods and things. Often it may cause of unease, killing or harm to others and it eventually distrusts the IR.
Meditation	Right Effort	The right effort includes preventing the evil and unhealthy state of mind from arising and getting rid of such evil. It involves activities related to producing and developing a healthy state of mind that has not yet arisen.	The right effort and its ripple effect bring about the development and completion of a good and healthy state of mind that already exists in man. The right efforts surpass not only building relationships but also help to make the policy more relevant in IR.
	Right Mindfulness	A diligently aware, mindful, and attentive concerning the activities of the body concentrate the sensations or feelings, the activities of the mind, ideas, and thoughts. It is about experiencing the moment with an attitude of openness and freshness to all and every experience.	The contemplation of the body, feelings, and phenomena unitedly transform the human minds towards peace which can be achieved by eliminating war. Peace through inner spiritual development, meditation helps to rebuild the mind where IR can truly accommodate the merciful nature of all problems and sacred harm for the benefit of all worldly beings.
	Right	The factor of mental	In IR, diplomacy should focus

	Concentration	discipline is the right concentration that leads to the four stages of meditation, trance or recovery. It is trained, disciplined and developed through the right effort, the right awareness, and the right concentration.	on achieving complete peace and harmony. A true discipline has a significant impact on restoring innocent peace which is one of the biggest survival challenges in the modern world. All sensations including bliss disappear are replaced by a total peace of mind where <i>sadhana</i> destroys ignorance.
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(Study, 2022)

These eight elements have an inner intention to postulate and promote the three essentials of Buddhist disciplines and pieces of training namely ethical conduct (*Shila*), mental discipline (*Samadhi*), and wisdom (*Panna*). The states of mindfulness reveal the surest way to realize inner peace, and world peace achieves through inner peace from the practice of meditation (Sharma 2020). As a result, a more cohesive and clearer comprehension of the novel eight-fold path, which is not only to virtue but also to indicate these themes on peace and upkeep international relations, would be more beneficial. The knowledge of peace, stability, and happiness is experienced in the mind which state is considered to be the state of equilibrium or neutrality of mind (Kitagawa 1960). Similarly, in diplomacy, neutrality refers to a non-aligned, preventive approach to issues that may contribute to the strengthening of peace and security in relevant regions.

Correspondingly, the ultimate reason for remaining non-aligned on disputes of the state is the state of complete peace that is also known as wisdom paramita. It is considered a state of complete power, complete despair, and complete restraint. Therefore, Buddhism is not a socio-political theory but it is primarily concerned with the proper interaction between the Community, political doctrine, and world peace from the standpoint of society, political realm, and international peace.

The true values of nonviolence, compassion, and philanthropy advocated by Buddhism would lead all people on the path of peace and wellbeing (Yeh 2006). Buddhist philosophers argue that the navel of the planet contains the ultimate meaning, and their understanding aspires to a global sacred path and call to universal peace (Geary 2013). Buddhism responded to any kind of complex situation in various ways. It has a number of mechanisms in place to deal with any diplomatic obstacle, and it is necessary to interpret the problem in a sensible manner. It emphasizes the natural and ritual parts of tradition, as well as the importance of modern science, ethics, and morals. This interpretation represents the resurrection of the truth that recognizes the accountability towards the world peace.

## Conclusion

The IR covers a wide realm of foreign affairs which encompasses all dimensions of international issues intending to find the new fundamental for the context of how inter-state relations, world peace, and international law define and govern relations. In this context, international relations and Buddhism have a wide range of interrelationships and possibilities to broaden the scope of international political economy, globalization, international institutions, conflicts winding-up, foreign policy, decision making, power, and interests. There is found striking similarities, and equal descriptive value between the five principles of peaceful coexistence of foreign Policy to eight-fold novel paths of Buddhism. There is a uniformity between five principles of peaceful coexistence of foreign Policy and the Buddha's philosophy, and both are foresighted a long vision for greatness and integrity of world peace. The discipline of Buddhism widens the scope of world peace with the changing events of the world and the new dynamics of international relations. The teachings of Buddha, as important as it seem to be about nature, existence, human beings and the universe, are equally significance for the of international relations and the development of brotherhood universally. Buddhism is globally accepted as an implicative ideology of global progression. The influence of Buddhism has seemed as an idea-symbol on global diplomacy which is profound visibly. The current world situation is promising regional peace and stability in the realm of Buddhism. Rational interpretation of Buddha's thoughts is being a wonderful apparatus for regional and global peace. Initially, Buddhism began as a religious revolution however it became a part of more than a religious and turn out to be a social, political, and diplomatic schema. The twenty-first century's world is a world of peace and well-sounding international relations, and the existence of Buddhism erases the upheavals on global diplomacy.

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