



**AN ANALYTICAL STUDY OF THE BUDDHIST SOCIAL ROLES
OF CITIZEN BASED ON SIGĀLOVĀDA SUTTA**

U J A T I L A

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts
(Buddhist Studies)

Graduate School
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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled “An Analytical Study of Buddhist Social Roles of Citizen Based on Sigālovāda Sutta” in partial fulfillment of the Requirement for the Degree of the Master of Arts in Buddhist Studies.

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Abstract

The present thesis is a qualitative research that has three objectives, namely: (1) to study meaning and significance of social roles of citizen in General, (2) to study the meaning and significance of social roles in the Buddhism based on Sigālovāda sutta (3) to present the Buddhist social roles of citizen based on Sigālovāda sutta.

The findings show the meaning of social role in general, in contemporary's social worker from western or eastern countries, in sigalovada sutta and its significances on the different levels of human societies. Moreover, The Buddhist Social Roles of Citizen based on Sigālovāda Sutta, Social and religious Influences on human being and

Middle Path of Social welfare, Finally, in the human societies, Buddhist social roles are very important. It also found the types of social roles in the human society, the affect social roles based on Sigālovāda sutta to the citizen. It identified the social according sayadaw u janaka bhivassa and U Indaka and comparative study of understanding social roles of Sayādaw U Janakan and social roles in general.

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List of Abbreviations

AD	:	Anno Domini
BC	:	Before Christ
BE	:	Buddhist Era
CE	:	Common Era
Ed	:	Editor/Edited by
Ibid	:	Ibidem/in the same book
P	:	Page
PP	:	Papper
PTS	:	Pāli Texts Society
Tr	:	Translator, Translated by
Vol	:	Volume
Ven	:	Venerable
D	:	Digha Nikāya
M	:	Mjjhima Nikāya
S	:	Samutta Nikāya
A	:	Anguttara Nikāya

The reference are given according to the volume and page number. Example, D. I. 80. Means Pāli Canon Suttanta Pitaka, DighaNikāya, Silakkhandavagga, page number 80, Dhp. 1. Dhp-Dhammapada verse no. 1, M. I. 287. M-Majjima-Nikāya, I-volume no. 1, S.2. 14. S=Suttanipata, 2= Vagga no., 14=page no., S.v. 32, 36. S=Samyutta- Nikāya, V, volume no, 32. 36=page no.

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Chapter I

Introduction

1.1 Background and the Significance of the Study

Social roles can be defined as "professional activity of helping individuals, groups or communities to enhance or restore their capacity for social functioning and creating societal conditions favorable to this goal".¹ According to the teaching of Buddha, social means Social work, it will be included four operations which are donations, economy, education and cultures to citizen in societies.²

Sigālovāda sutta is a classic text on lay ethics and social responsibilities, an exposition of the whole code of domestic and social duties of a layman according to the Buddhist point of view. It is often called by latter-day Buddhists as "the householder's discipline". According to this sutta, a social role of Buddhism is a practical way of solving the problems in the societies and to identify the way of living in oneself. Even though, Sigālovāda sutta to the six directions taught by the Buddha to the Sigālaka.

¹ Rosemary Chapin, **National Association of Social workers**, (New York: 2007), p.3

² Pradip Barua Ven, **A Study of Ambedkar and the Ambedkarite Buddhist Movement in India**, (Ayutthaya, Thailand, 2011), p. 24.

Moreover, in Sigālovāda sutta, there are also practical ways for the citizens to practice in order to being well, to do one's duty perfectly and avoiding doing unwholesome thing.³ The purpose of teaching in Sigālovāda sutta is to acknowledge on supporting elderly parents. Therefore the teaching in this sutta will be significant to human daily life and some advises for duty of son to the parent can be found as follow.

ÒPa°cahikho, Gahapatiputta, thEnehi puttena puratthimE disE matapitaro paccupatthEtabbE bhato ne bharissEmi kiccix nesaxkarissEmi kulavaxsax thapessEmi dayajjajx patipajjEmi athavEpanapetEnaxkala°katEnaxdakkhinaxanuppada ssEm'ti".

“Bhikshus, seeing these five reasons, parents wish for a son to be born in the family. What are the five? Having been supported, he will support us in turn; he will perform duties for us; He will keep the family tradition standing long; he will be worthy of his heritage; or, that he will make offerings to the dead and departed. Seeing these reasons the wise desire for a son.⁴

Hence, the researcher will identify the way to practice for those who are not familiar with Pāli cannon. Therefore as this study is Buddhist social roles of citizens, the researcher will study about social roles based on Sigālovāda sutta. Because this sutta clearly explains Buddhist Social

³ Ibid, pp. 343-46.

⁴ D III p.189.

roles of citizen, it gives a set of instructions and ethical teachings that pertain to man's socio-economic and spiritual development.

Moreover, men can lead a very happy and prosperous life if they understand the significance of these social roles explained in the Sigālovāda sutta, which belongs to the Digha Nikāya in Sutta Pitaka⁵ and is one of the most well-known discourses in Buddhism. It is one of the greatest and most valuable set of teachings which deals with basic morality, building and preserving wealth, friendships, the reciprocal responsibilities in social relationships, and the qualities of successful persons. It is also called laymen's discourse and the people code of discipline. This sutta describes and gives a clear picture of the national and social life of the citizen.⁶

Nowadays the problems occur in the societies such as problems of conflict between one nation and another nation, one group to another groups and one religion to another religion. However, some scholars have also represented Buddhist teaching of emphasizing on the personal salvation without any regarding on social welfare. Thus, Buddhism according to them has ignored service to the needy in any measure, hence is devoid of any social dimension whatsoever.

The most significant part is to find out the way that related to Buddhist social roles base on Sigālovāda sutta. The researcher wants to

⁵ Nārada Mahā Thera (tr) **Everyman's Ethics Four Discourses of the Buddha** (Kandy: Srilanka, 1985), pp. 330-42.

⁶ Nārada Mahā Thera, (tr) **Buddhist Guide Lines for Happiness**, (Kandy: Srilanka, 2010), p. 17.

cultivate system of social roles in order to provide it to all classes of citizen for giving in equal status base on Sigālovāda sutta in DighaNikāya.

1.2 The Objective of the Study

1.2.1 To study meaning and significance of social roles of citizen in General.

1.2.2 To study the meaning and significance of social roles of citizen in Buddhism based on Sigālavāda sutta.

1.2.3 To analysis on the Buddhist social roles of citizen based on Sigālovāda sutta.

1.3 Statement of the Problems

1.3.1 What are the meaning and significance of social roles of citizen in General?

1.3.2 What are the meaning and significance of social roles of citizen in Buddhism based on Sigālovāda sutta?

1.3.3 What are proposed to modern society the Buddhist social roles of citizen based on Sigālovāda sutta?

1.4 Scope of Research

The scope of the research can be divided into dimensions as following.

1.4.1 Scope of scripture the researcher will observe from the primary source. As this research study is present the Buddhist social roles of citizen based on Sigālovāda sutta, Buddhist scriptures will be used and referred in primary sources. And the secondary sources as journal, Buddhist articles, the commentaries, sub-commentaries, books, thesis and electronic devices such as internet will be collected.

1.4.2. Scope of content this research work will be focused on Buddhist social roles of the citizens. Firstly, it will be scoped in study of the meaning and significance of social roles of the citizens in general, then study meaning and significance of social roles of citizen in Buddhism. Finally, present the Buddhist social roles of citizen based on Sigālovāda sutta will be limited in the research study.

1.5 Definition of the Terms Used in the Thesis

1.5.1 Social Roles means Buddhist Social work, it will be included four operations which are donations, economy, education and culture for the people in Buddhist societies.

1.5.2 Buddhist Social Roles means an activities base on Buddhist ethic, Morality (Sila) as Buddhist practice.

1.5.3 Buddhist Idealistic means Buddhist principle or prototypes of social roles of citizen based on Sigālovāda sutta.

1.5.4 Buddhist Citizen means the people who believe in Buddha's teaching, identify and apply the teaching of the Buddha in their daily lives.

1.6 Review of Related literature and Research Works

1.6.1 Ashin Indaka, *the Socio-political Dimensions of Theravāda Buddhism*, University of Mumbai, India, 2006.⁷

In this book, the author offers the information of Social application of basic principles in Buddhism, the ideal family in Buddhist thought, Buddhist perspective on Marriage status of woman in Buddhism, the Buddhist attitude to social stratification, sociological arguments, ethical and religious argument and the spiritual unity of mankind. The researcher found that this book is very helpful to my research work.

1.6.2 Ven. Kandarapanguwe Dhammasiri (tr) *the Sigālovāda in picture*, Ruhnu University, Srilanka, 1995,⁸

In this Book, the author mentions about six perils from addiction to intoxicants, Annadatthuhara: A rapacious person, Upakāra: the helper, Anukampa: the man who sympathies, the duties of children, the duties of parents, the duties of pupils and so on.

⁷ Ashin Indaka, **the Socio-political Dmensons of Theravāda Buddhism**, (University of Mumbai: India, 2006), pp. 21-144.

⁸ Ven. Kandarapanguwe Dhammasiri (tr) **the Sigālovāda in picture**, (Ruhnu: University, Srilanka, 1995), pp. 21-44.

This book not only gives information about the duties of humankind but also it provides six rules in worshipping for the people according to the Sigālovāda sutta. The researcher found that this book helped me the researcher work.

1.6.3 Sayādaw U Dhammapiya, *Realization of the dhamma*, Kuala Lumpur, Malaysia 1993.⁹

In this book, the meaning of Dhamma, the meaning of Buddhism, the supporting of parents, the five precepts, the basic sense of Humanity, has been mentioned and related to Buddhist social roles. And also the author brings out discourse of blessing according to Mahāmangala sutta. The book of realization of Dhamma helped in the research work.

1.6.4 Nārada MahāThera (tr), *Everyman's Ethics Four Discourses of the Buddha*, Kandy, Srilanka, 1995.¹⁰

In this book, the author offers the information of accomplishment of wisdom, householder's weal according to Vyagghapajja sutta; happiness in the future lives, living balanced lives, the code of discipline of humankind, downfall according to Parābhava sutta, conditions of welfare those are related to Buddhist idealistic social roles. This book helped me in research work.

⁹ Sayādaw U Dhammapiya, **Realization of the Dhamma**, (Kuala Lumpur: Malaysia, 1993), p. 99

¹⁰ Nārada MahāThera (tr), **Everyman's Ethics Four Discourses of the Buddha**, (Srilanka: kandy, 1999), pp.348-49.

1.6.5 Rosemary Chapin, National Association of Social workers, New York, America 2007.¹¹

In this book, the author gives information of social roles, professional activity, restore the capacities for the communities or individual groups, social functioning to create societal condition to favorable goals as social roles. This book can be used in the research study.

1.7 Research Methodology

This is qualitative research basic transformation would be collected by documentary, the research steps therefore it can be divided into three as fallow.

1.7.1 Collecting data from primary sources related to the social roles base on Sigālovāda sutta, and other from Buddhist books and in secondary sources, the books by well-known Buddhist scholars, journals and articles will be collected.

1.7.2 Analyzing the data as well as systematizing the collected data to a clear picture of insight knowledge based on social roles.

1.7.3 Formulating the data with providing a conclusion. The research will be ended up with suggestions which could be applicable and pointing out the field that could be carried on further researches.

¹¹ Rosemary Chapin, **National Association of Social workers**, (New York: America, 2007), p. 3.

1.8 Advantage Expected to Obtain the Research

1.8.1 Knowing the meaning and significance of social roles of citizen in General.

1.8.2 Understanding the meaning and significance of social roles of citizen in Buddhism based on Sigālovāda Sutta.

1.8.3 Understanding the present the Buddhist social roles of citizen based on Sigālovāda sutta.

Chapter II

The Meaning and Significance of Social Roles of Citizen in General

In this chapter the researcher will explain the meaning and significance of social roles of citizen in general. Firstly, the researcher will describe the meaning of social roles, secondly the significance of social roles of citizen, and finally types of social roles.

2.1 The Meaning of Social Roles in General

Social roles are important to practice in the human life for the environment and families of the citizens who possess human rights. It can be called social roles by the practical application in daily life. Therefore, it could be described by the analysis of practical ways. Social responsibility, as an ethical theory, demonstrates why it is important for citizens to fulfill their civic duties.

2.1.1 Meaning of Social Roles in Encyclopedias

According to A New Dictionary of Social Sciences, it is the expected behavior associated with a social position. A position is simply the label or the means of identifying a particular social role, and often in the literature on the subject the two terms are used interchangeable, thus the position of doctor' identifies a particular body of expected behavior or

the role of doctor.¹² To define a social position is to state the essential or minimal features of the expected behavior of roles. Strictly speaking, however, to define a social position completely, sociologically as opposed to logically, is to indicate all its role prescriptions. Role is a relational term. One plays a role in another person's role which is attached to a counter. The doctor plays his roles as doctor in relation to the patient's roles. The relational aspect of the roles as concept centers on the notion of role taking.

According to the Merriam-Webster Dictionary, role is defined as (1) "a character assumed" such as the role of parent. (2) "A socially expected behavior pattern usually determined by an individual's status in a particular society" (such as an actor, teacher, athlete), and "a function or part performed especially in a particular operation or process". Social roles in groups and organizations are related to the character – leader, member, administrator – the social expectations of those who take up these roles and the function that each serves on the part of the organization.¹³

In the past several decades, religious roles, both ministerial and lay, have changed significantly within many churches. The profound changes occurring within the clergy and religious orders of women in the

¹² G.Mitchell, **a New Dictionary of the Social Sciences**, (New Work: Lonkon, Routledge, Jul 5, 2560), p.195.

¹³ Mary B. McRae, **Ellen L. Short, Racial and Cultural Dynamics in Group and Organizational Life: Crossing Boundaries**, (United kingdow: London, SAGE Publications, Sep 16, 2552), p.79.

Roman Catholic Church are one example of the impact of role change on religious institution.¹⁴ In fact, the quantitative and qualitative changes in roles expectation of Catholic priests have led to a severe clergy shortage due to increased role exits of priests and fewer Catholic men entering seminaries. Because social roles are part of the structural features of every organization, substantial role change affects and defines the health, viability, and future of all organizations. Analysis of religious organizations therefore inevitably involves the study of the stability and change in social roles of those who constitute the organization.

According to Dictionary Social Welfare, a woman is an adult female human, but in welfare it is the social roles clustered around “woman” that are significant. First, social welfare policies are seen as defining what women should do “social welfare policies amount to no less than the state organization of domestic life’. Second, women numbers significantly amongst those for whom various service are provided (family violence) or to whom they are directed.¹⁵ For instance, it has been a continual complaint that social workers attend much less to foster fathers, fathers of children at child guidance clinics, etc.

¹⁴ William H. Swatos, **Encyclopedia of Religion and Society**, (Rowman Altamira: 1998), p.432.

¹⁵ Oel W Timms, Rita Timms, **Dictionary of Social Welfare**, (New work: Routledge, Jun 10, 2559), p.214.

In general, the researcher mentions that the social activity based on ethics can be called social roles by the citizen in an environment.¹⁶ Social roles are essential for the family and good environmental practice to understand the good and important journey. Within the social space of a University, an individual should understand the ethics and practices of ethics otherwise one cannot function properly. Social roles are essential for improving economy and education. Every human being should practice those.

Moreover, the responsibility or duty elements of a role might be thought of as “you must” or “you should” or “you shall not” types of expectancies. For instance, in our society it is expected that parents should rear and take care of any children they bring into the world, and not mistreat them. Similarly, it is expected that an employee should carry out the duties of a job, obey the dictates of the employer who pays the worker’s salary and not loaf or steal from employers. In contrast, the privileges of a role might be thought of as “you may” or “you are permitted” types of expectance, for instance, a person in the sick role is permitted to stay home from school or work.

According to general views, the social environment in which moral ethics is called social roles in general, Since the concept of social structure is often defined implicitly by the way it is used in the analysis, not explicitly, one way to infer its meaning for various authors is to

¹⁶ Maurice Nevile, PenttiHaddington, Trine Heinemann, MirkaRauniomaa, **Interacting with objects; Language, materiality and social activity.** (John Benjamins: Publishing Company, Sep 15, 2557), p.4.

examine its antithesis, the features of social structure. An elementary contradistinction to structure in social life is chaos, formlessness, idiosyncratic human behavior that exhibits no regularities and hence is unstructured. Only if social behavior reveals some consistent, more or less persisting regularity can we begin to speak of it as being structured.

2.1.2 Meaning of Social Roles in Social Science

In social science literature, social roles focus upon socialization into new roles and beginning with work on roles exit, recent studies are taking into account both entry into roles.¹⁷ Roles exit is the process of disengagement from a role that is central to one's self-identity and the reestablishment of an identity in a new role that takes into account one's ex-role.¹⁸ Being an "ex" is unique sociologically in that the expectation, norms, and identity of an ex-role relate not to what one is currently doing but to social expectations associated with the previous roles.

It is important to note that there is considerable disagreement among social scientists about the definition of the related concepts of social position, social status, and social role. Among the most straightforward definitions of social role and social status are those given by individuals who use the term "status" in a way that is identical to our

¹⁷ Peg A. Lamphier, Rosanne Welch, **Women in American History: A Social, Political, and Cultural Encyclopedia and Document Collection** (United States of America: ABC-CLIO, Jan 23, 2560), p.11.

¹⁸ William H. Swatos, **Encyclopedia of Religion and Society**, (London: New Delhi, Rowman Altamira, 1998), p. 432.

use of the term “position” Linton defines a status as “the polar position in patterns of reciprocal behavior” when a person “puts the rights and duties which constitute the status into effect, he is performing a role” there are two important and related concepts here; position and roles.

In social network analysis position social roles refers to a collection of individuals who are similarly embedded in networks of relation, while role refers to the patterns of relation which obtain between actors or between positions. The notion of position thus refers to a collection of actors who are similar in social activity, ties, or interactions, with respect to actors in other positions. For example, nurses in different hospitals occupy the position of “nurse” by virtue of similar kinds of relationships with doctors and patients, though individual nurses may not know each other, work with the same doctors or see the same patients.¹⁹

The notion of social role is conceptually, theoretically, and formally dependent on the notion of social position. Whereas network position refers to a collection of actors, network role refers to associations among relations that link social positions. Thus, role is defined in terms of collection of relation and the associations among relations. In contrast to most social network methods that focus on properties of actors or subsets of actors, network role analysis focuses on association among relations.

¹⁹ Stanley Wasserman, Katherine Faust. **Social Network Analysis: Methods and Applications**, (United of America.: Cambridge University Press, Nov 25, 2537), p.348.

For example, kinship role can be defined in terms of combination of the relations of marriage and descent. Role within a corporate organization might be defined in terms of levels in a chain of command or authority. It is also important to note that roles are defined not simply on the linkages between two positions, but on how relations link the entire collection of actors and position throughout the network. Thus, roles in social networks can be modeled at the three different levels; actors, subsets of actors, and the networks as whole.

Lorrain and White have observed, role is not just a theoretical construct invented by social scientists, but also can be expressed in our everyday language.²⁰ People recognize and label roles; even roles based on the combination of several relations. For example, some roles that can be defined by combinations of relations include: a boss's boss, a brother's friend an ally's enemy. In addition, some kinship roles based on combinations of relations have simple linguistic labels: brother-in-law, grandmother, uncle, and so on.

The study of network roles systems began with models for kinship systems based on combinations of relation. In studying kinship one must both consider marriage and descent. Another example where multiple relations are important is the study of roles and positions within the world economic system. One might argue that role of countries in the

²⁰ Richard P. Nathan, **Social Science in Government: The Role of Policy Researchers**, (New York: SUNY Press, 2000), p.10.

world system must be understood in terms of between countries. For example, the association among the relations of “exports raw materials to” and “imports manufactured goods from” might be critical for understanding patterns of economic dependence among nations.

All human societies develop complex systems of different kinds of knowledge and skills enabling common life and requiring the recruitment and education of new members.²¹ The more complex the society and its culture, the more varied and complicated its method of educating new members, be they born into the social unit or shifting membership, into the generalized and role specific knowledge.

In this section the researcher reviews the theoretical definition of social role and social position, presents a brief history of the development of these ideas, and gives an overview of how ideas of role and position are used to study social networks. The related notion of social position and social role provide the theoretical motivation for most of the methods we discuss in this part of the thesis.

2.1.3 Meaning of Social Roles According to Social Worker from Western and Eastern Countries

In this context, one of the basic criticisms launched against western conflict resolution techniques is that they are either too

²¹ Florian Znaniecki, **The Social Role of the University Student**, (University of Illinois: Press, 1994), p.1.

mechanistic or based on therapy oriented formulas.²² Although western methods and skills are relevant and useful they need to be adapted to indigenous realities. For instance, the role of social workers in family disputes is not the same in Lebanon as it is the west. In Lebanon, the majority of social workers are women. These examples highlight the problem with applying Western modes of conflict control and reduction in communally based societies where patriarchy and religious values are paramount.

Researcher believes that an act of academic closure is premature, for a range of complex social, historical and cultural reasons, some of which are explored below. Socio-political and cultural analysis is based upon a number of unspoken, often long-standing and rarely explicated assumptions and this affects the way we view all cultures, especially alien ones. They are clearly present in the way other Christian Churches or religious grouping understand it. And also shape the manner in which it plays an important role. So it is the doubtful relationship between Eastern orthodoxy and largely western social scientific thought that we explore.

It can be argued that there is a remarkable historical amnesia and a woeful lack of comparative analysis in many contemporary accounts of the role of the orthodox churches in the contemporary era. It is not that history is missing in many of these accounts. Indeed, in the Tokugawa period responsibility for social welfare was quite consciously devolved to

²² Barry Rubin. **Revolutionaries and Reformers: Contemporary Islamist Movements in the Middle East**, (New York: SUNY Press, 2012), p.182.

the family and the community in a system – the five-family-unit system – that was as much about social control as it was about aiding those in need.

The Tokugawa regime has been characterized as one of the most conservative and feudal “police states” on record.²³ Social mobility was banned though as the market economy grew towards the end of the period, this became honored more often in the breach and the mutual responsibility as a whole responsible for the welfare of each individual, but it was also responsible for their actions and punishable for their wrongdoings. Hard work and frugality were considered to be the most effective means of dealing with poverty. Informers for the state authorities were believed to be everywhere, and peer pressure to self-police became the norm. The existence of this system is important for our understanding of the contemporary system.

The following Diagram shows the meaning of social roles:

A Concluding chant of meaning in General	
Dictionaries	The totality of norms defining the behavior of persons in a social system as a function of their status or position; also, the behavior that represents the realization of these norms.
Social science	a set of connected behaviors, rights, obligations, beliefs, and norms
Contemporaries	Helping individuals, families, groups and communities to enhance their individual and collective well-being.

²³ Roger Goodman, Gordon White, Huck-ju Kwon, **The East Asian Welfare Model: Welfare Orientalism and the State**, (New York: London, Psychology Press, 1998), p.139.

Concluding	Behavior, in Social science, social refers to social situation, in Contemporaries, and social role refers to develop the skills of human being.
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Under topic the meaning of social roles in general, the researcher has explored the meaning of social role in dictionaries and encyclopedias, in social science, in contemporary social worker according western and eastern countries. The information be seen in a new dictionary of the social science, encyclopedia of religion and society, and language materiality and social activity. The researcher generally, has mentioned the meaning of social roles, searched the meaning of social roles in dicrinaries and Encyclopedia, in the social science a finally, from point of view social worker and western or eastern countries.

2.2 Significance of Social Roles of Citizen

In scientific and social activity, it is essential that we take the time to analyze, explore, document and, very importantly learn from accumulated experience. One significant implication of the following levels is that the challenge is no longer simply to advocate citizen science but instead to consider what it has actually become – and to reflect seriously upon where it might go from here. This is especially important when several commentators point to the diversity in meaning within citizen science.

2.2.1 Individual Level

To describe the significance of social roles in levels, Cicerone, Luigi, Pier, and Jaime mentioned that governors have different roles than do individual members of an association. Legislation has different roles than citizen who hold no elective offices.²⁴ The first factor, individual capacities and character, is fairly straight forward: my civic roles should ideally be well matched to my capacities and talents as a human being, and should ideally bring out the best in my character rather than stunting my moral and psychological development. To take an extreme example, a born statesman should not spend his life pushing envelopes – there is something unfitting about the bureaucratization of a character with the natural capacity to be a great leader. Naturally, not everybody can exercise a role that takes full advantage of his talents and skills.

Relational responsibilities can be divided into two categories special and general. Special responsibilities are constituted by a special bond, whether personal or institutional, between two or more persons. Special responsibilities may condition and circumscribe our civic responsibilities in variety of ways. In order to being equal, one should not exercise public office in such a way that “one’s own children are deprived a father or mother” and if one has served on a local community board for many years, one may have a special responsibility to serve that particular community rather than resigning from the board, at least before finding

²⁴ Ceccaroni, Luigi, Piera, Jaume, **Analyzing the Role of Citizen Science in Modern Research**, (United States of America: IGI Global, Oct 25, 2559), p. 147.

and training in a suitable replacement, given that they have come to count on one's support and counsel over a considerable period time.

General responsibilities, on the other hand, are collective responsibilities to meet needs that do not come in any obvious way under the care of a well-defined person or group of persons.²⁵ In that case, any given person might have a responsibility, depending on his resources and circumstances, to do something to ensure that the need is eventually addressed, particularly if it is a need that is especially pressing and weighty. For example, if I am in a position to found a high school, and am aware that education in the inner city is grossly inadequate. It may be that the most responsible thing to do, if my circumstances and calling in life permit it, is to found a school in the inner city. Once I embark on that path, my role as a citizen will inevitably be colored and conditioned by my mission as an educator.

2.2.2 Family Level

On the family level, it is seen from the study that all married working women suffer from different levels of social and family role stress. They suffer from job stress. Women are depressed to a certain extent.²⁶ The social and family role stress may be due to gender stereotypes. Society and culture expect women to be in a certain way.

²⁵ Betsy Sinclair, **the Social Citizen: Peer Networks and Political Behavior**, (London: University of Chicago Press, Dec 10, 2555), p. 153.

²⁶ V. Devasia, Ajit Kumar, **Social Work Concerns and Challenges in the 21st Century**, (New Delhi: APH Publishing, 2009), p. 30.

Though she might work full time, she is still expected to do all the household chores. The job stress and influencing factors indicates that occupation has an important role in influencing the level of job stress in married working women.

Having a house maid to assist in the daily chores of the house reduces the women's burden. She is relieved from the monotony of cleaning, washing and sometimes cooking also. This reduces her stress since she gets some time to relax after reaching home. She gets the much-needed rest by which her stress is reduced. Housemaid service increases the stress to woman if the maid is irregular in work.

The duties of women in this study get very good support from their husbands. This is because men are beginning to understand the role in the family as dual partners, and not as helpers around the house. The order of birth of married working women also influenced their social and family role stress. This is because the first child is generally petted and pampered due to which they become dependent on their work. It leads to adjustment problems in the family. The children who are born between the first and the last are the ones to show more adjustment because they grow up with their siblings. So, they learn to share things and adjust with others. An only child generally suffers from family role stress. Generally, they are spoilt by their parents or grandparents. They have always got what they wanted. It becomes difficult for them to adjust to new family and social situations. This creates stress to them.

The number of children also influences the level of social and family role stress of married women. It is because more children mean more dependency. It leads to more expenses in child care and education. Especially in India, if it is a girl child the thought of her marriage gives the mother many sleepless nights.²⁷ If the number of children is less, the parents can provide better facilities to the child.

2.2.3 Social Level

On the social level, education has no statistically significant correlation with social capital at the household level. Indeed, the regression coefficient has a small negative value, made insignificant by high standard error.²⁸ In the earlier analysis, in which it examined development oriented collective action as the dependent on variable. Literacy proved to be a significant variable. Literacy is thus important for explaining variations in villagers' level of development activity. Households' levels of social capital are worth investigating in correlation with education.

Social policy on social level has occurred in important place in social work programs in Israel. Since around 2010, policy practice has

²⁷ Howard Lune, Enrique S. Pumar, **Ross Koppel, Perspectives in Social Research Methods and Analysis: A Reader for Sociology**, (London: ECIY ISP United Kingdom, SAGE, 2010), p.199.

²⁸ Christiaan Grootaert, **Thierry van Bastelaer. The Role of Social Capital in Development: An Empirical Assessment**, (United Kingdom: Cambridge University Press, Aug 15, 2545), p. 117.

featured increasingly in social work education, and it is now part of the undergraduate and graduate social work programmes at all the country's school work. Students are required to take courses in research alongside courses in social policy, social problem, social work methods and practice issues, and dilemmas in social work.²⁹ In the point of view of the researcher, students in the university-based programs have to take responsibility for what they choose in order to practice the roles of social activities.

University-based schools of social work offer doctoral studies and a small number have training in other disciplines, usually psychology, law, sociology, political science or management. At some stage of professional faculties of education-based school's studies at leading academic institutions outside Israel mainly in the United States The history of policy for sport in the United Kingdom has been characterized by an essential duality. Government involvement and investment have been characterized by the dual purposes of extending social rights of citizenship while also emphasizing a range of wider social benefits presumed to be associated with participation in sport of course such duality is a common characteristic of most social level. Its extension

²⁹ John Gal, Idit Weiss-Gal, **Where Academia and Policy Meet: A Cross-national Perspective on the Involvement of Social Work Academics in Social Policy**, (North America: Policy Press, and Mar 29, 2560), p. 101.

of social right has mostly been accompanied by social obligation and duties.³⁰

Harrison, writing about state intervention and moral in nineteenth-century England, points to the inherent tension between social and moral reform. Although social reform requires the lessening of constraints on individual liberty, moral reform requires the building up of constraints. Citizenship implies responsibilities and duties in social level.³¹

2.2.4 World Level

To describe the benefit of social roles on the world level, the activities of social roles of world in order to define the significance of social roles. In contrast to the concrete type of social system represented by the terms “nation” and “city”, the term “citizen” refers to an abstracted system. Hence, these abstracted systems – neighbor, worker, citizen, and world citizen – may be considered the mental complement of the corresponding type of concrete system. Jimmy Carter, for example, was a worker in the organization which is the Executive office of the President, is a citizen of the United States. A neighbor in plains, Georgia, and is, sometimes, a world citizen.³² A better illustration, perhaps, of the

³⁰Lars Magnusson, **Bo Stråth, a European Social Citizenship: Preconditions for Future Policies from a Historical Perspective**, (UAS: Peter Lang, 2004), p.13.

³¹ Jeffrey Stamps, **Holonomy: A Human Systems Theory**, (USA: Jeffrey Stamps, 1980), p.200.

³² Margaret Stout, **Logics of Legitimacy: Three Traditions of Public Administration Praxis**, (New York: London, CRC Press, Jul 26, 2555), p.167.

emerging world citizen would be Buckminster Fuller who explicitly acknowledges the primacy of his planetary fealty. Insofar as my larger mind includes the mental complement of social system, the researcher is hypothesizing that my social image “being in the world with others” is a multilevel construct of roles which as being a neighbor, wage-earner, voter, and world citizen.

Although gender constitutes a pivotal social division in virtually every culture, it is important to acknowledge at the outset that ideas about gender have arisen in the social domain. This means that the meanings attached to “male” and “female” are socially constructed rather than representing the natural order of things³³. Categorizing people in terms of perceived differences paves the way for the establishment of hierarchical social relations based on what is presumed to be the norm and what is seen to be different. For example, men and women performed different jobs based on the gender. This means that ideas about masculinity and femininity tend to restrict the range of roles open to men and women.

The concept of gender has been employed social theorists to demonstrate how certain understandings of sex differences are culturally based rather than biological “givens” the assumption that all women are ‘natural born mothers’ and, therefore, suited to care work has been one prominent ‘gendered’ belief questioned by social theorists. Otherwise it used gender to analyze the social organization of relationships between

³³ Gai Harrison, **Rose Melville, Rethinking Social Work in a Global World**, (NY, Palgrave Macmillan: Nov 30, 2552), p.8.

men and women and to analyze the distribution of burdens and benefits in society.

Feminist analyses of many global social institutions become the important part to the globalization such as the family, the experiences and treatment of men and women.³⁴ Even programmes that do not have an overt gender focus such as economic policy, trade, health services and education exhibit different patterns access for men and women while producing different outcomes. Although gender also interacts with race, social position, ethnicity and a range of other factors that are similarly implicated in men's oppression, generally speaking, women receive fewer benefits from these programmes and face more barriers to participation.

The role of civil society is also significant as vehicle for structured participation in the political process. Thus, there has been substantial growth in most parts of the world in the number of intermediary institutions between citizen and the state – at all levels of government – through which citizen can express opinions. Civil society organizations, formal and informal, have increased in number in most countries. The number of non-government organizations, community-based groups and grass-roots organizations operation in Africa and Asia has nearly doubled over the past 20 years, and since 1989 Eastern Europe

³⁴ Gai Harrison, Rose Melville, **Rethinking Social Work in a Global World**, (New York, Palgrave Macmillan: Nov 30, 2552), p.51.

and Central Asia have experienced even more dramatic growth in the non-governmental sector.³⁵

Under the topic of Significance of Social Roles of Citizen, the researcher has been described individual level, family level, social level, world level. The information of roles of Citizen in these levels were brought from the books of Analyzing the roles of citizen science in modern research, citizen and the pursuit of the worthy life, and report on the world social situation.

2.3 Types of Social Roles Based on Sigālovāda Sutta

Social roles are vital important. There are many type of social roles in society. It divided by the cultural, value, education, donation and tradition. Buddhist people and Non-Buddhist people have the activities on social work to give help to others who are in needed. Researcher assumed that main function of sociology is to reach generalizations about social interaction between human agents. Studies found that sociologists have been investigating two types of social roles.

2.3.1 Interaction Social Role in Conflict

Interaction- social role in conflict is primary importance from the scientific.³⁶ It came to the deduction that the knowledge about social role

³⁵ Asia, **Report on the World Social Situation 2001**, (United Nations: Publications, 2001), p.108.

cooperation is of primary importance from the scientific point of view. The common characteristic of social cooperation is that the actions of cooperation individuals are interdependent and organized, thus constituting what called a social system.

Moreover, these different types of social roles in mind let us now turn to question of how such roles are selected. On the level of social psychology, numerous theories of social roles have been advanced on account to apparent in individual differenced motivation. The most prominent of these social roles will be referred here, and made applying them to the selection of roles by members of the Tucson Mexican community.³⁷

A fourth theory of social behaviorists asserts that the social roles given individual are determined by the way that individual conceives the role and function in environment. According to this theory, social will be an object in experience to oneself. By “social object” is meant “other living forms in the group to which the organism belongs”.³⁸ This takes place when the individual uses and to attitudes, gestures, and symbols as would another individual in the same situation. In this study, interaction social role in conflict and social roles related to social science has been described in detail.

³⁶ Florian Znaniecki, **Social Relations and Social Roles: The Unfinished Systematic Sociology**, (United States of America: Ardent Media, 1965), p.85.

³⁷ R. Grathoff, **the Structure of Social Inconsistencies: A contribution to a unified theory of play, game, and social action**, (Springer Science & Business Media: Dec 6, 2555), p.122.

³⁸ George Carpenter Barker, **Social Functions of Language in a Mexican-American Community**, (U.S.A: University of Arizona Press, 1972) p.42.

2.3.2 Social Roles According to Social Science

Having studied the nature of society and its relation to the individual, we must proceed to discuss a question which has profoundly divided the opinions of psychologists and social life or the mainsprings of man's behavior in society.

Hence, we are confronted with considerable vagueness as to exactly what is meant by each class and of what "strains" – elements, components subsystems – of sociocultural phenomena each class is made up. The nature of social and cultural systems is not identical. A cultural system is a value system, whereas a social system is a system of interacting human beings. A social system, in its organizational aspect, is mainly determined by legal and ethical cultural systems. Cultural system and cultural process has its own life determined by its own laws. Hence the study of culture inevitably becomes an independent science with its own aim, level, scope, and laws.

In most cases, it is a very intricate, difficult, and complicated technique requiring years of training. Meanwhile, science generally, and the social sciences in particular, are, according to the criticized theory, supposedly nontechnical of nontechnical phenomena.³⁹ Any religion has a vast technical element the techniques of its prayers, its rituals, meetings, its inculcation, and its propagation. It also has an enormous number of "material" vehicles, instruments, tools, and a very rigid intricate code of

³⁹ Harper & Row, **Sociological Theories of Today**, (New York: Evanston, London, John Weatherhill, Inc, 1962), p .303.

hieratic rules and norms of technical procedure to achieve its ends. And religion is supposed to be a nontechnical phenomenon.

If we empty this “social action-relation-systems” of all scientific, philosophical, religious, economic, and political meanings and values, there remains hardly anything sociocultural in these action and motions; they become purely biophysical motions-relation-systems studied by the biophysical science. “Citizens must pay their taxes” defines, regulates, and prescribes not just empty “rights and duties” and undefined actions-reactions, but, rather, specified political or economic or religious or scientific or artistic or matrimonial right and duties.⁴⁰

2.4 Concluding Remarks

In this chapter, the researcher has described the meaning of social role in general. The significance of social role in Citizen, and types of social roles; Under the first topic, the meaning according dictionary, in social science, and according to contemporary social from western and eastern have been described. Under the second topic, the researcher has mentioned the level social role such as individual, family level, social level, and world level. Under the third topic, the researcher has described the differences of social roles such as Interaction- social role in conflict, Social Role According to Social Science including theory of social science and general responsibilities of human being.

⁴⁰ Harper & Row, **Sociological Theories of Today**, (New York: Evanston, London, Tokyo, 1962), p.398.

Chapter III

Meaning and Significance of Social Roles in Buddhism Based on Sigālovāda sutta

The researcher will clarify the meaning and significance of social roles of citizen in Buddhism. The researcher divided this chapter into sections as follows: firstly, the researcher would like to refer to the meaning of social roles, secondly, the significance of social roles and, as a final point, types of social roles. Social roles are important to practice in the human life for the environment and families of the citizens who possess human rights. It can be called social roles by the practical application in daily life. Therefore, it could be described by the analysis of practical ways.

3.1 Meaning of Social Roles in General

According to Sigālovāda sutta, social roles mean ethical practices, a conduct that someone is expected to uphold. Therefore, we can find that one must avoid socially unacceptable practices and perform socially appreciated practices through several kinds of social ethics. There is a general code of conduct that consist of the five precepts, and a specific system of social ethics for people who fulfils certain social roles, such as teachers and disciples, parents and children, business owners and workers.⁴¹

3.1.1 Meaning of Social Roles in the Vinaya and Sutta

The Vinaya Pitaka introduces new social roles, for example, samaneras are expected to carry out specific duties for the monks and the laity is expected to act in a certain way towards monks and nuns. Different social roles are described in the Vinaya Pitaka, therefore, Alice Collett commented on the meaning of social roles in the Vinaya Pitaka as follows. In the nuns' vinaya, the Buddha articulated the roles of nuns in many ways to differentiate their position from the laywomen's position in the society. He made it clear that specific and identifiable female behaviors or occupations are not acceptable after the new status is acquired. By legally making nunhood out of a patchwork of already familiar social roles for women, the writers of Bhikkhuni Vinaya were

⁴¹ Robert E. Emery, **Cultural Sociology of Divorce: An Encyclopedia**, (London: SAGE, Feb 21, 2556), p .155.

able to beach up and more clearly articulate the nebulous social position that Buddhist nuns' occupied.⁴²

The selections translated and discussed below are a sampling of the vinaya paths that perform this sort of quilting work. In these examples, we can find evidence of attempts to negotiate a social and public, as well as a “private” identity for Indian Buddhist nuns, created by the need for them to appear as women of virtues at all times while at once protecting and keeping their renounced position.

In many places the Buddhist scriptures indicate the general way of Buddhists social thinking, and to that level they are indicative for our own times.⁴³ From the evidence of the Buddha's discourses in the Digha Nikāya, it is clear that early Buddhists were very much concerned with the creation of social roles and favorable to the individual cultivation of Buddhist values. In the case of a Buddhist householder in Sigālovada sutta, we can say that the given discourse is a different way to describe social roles. This present paper recognizes that human is a social being that has to follow social norms and carry out socially appreciated practices, which can be defined by Buddhist teachings such as the Sigālovada sutta.

In the book of Environmental Philosophy and Ethics in Buddhism by Padmasiri De Silva, the author described the term

⁴² Alice Collett, **Women in Early Indian Buddhism: Comparative Textual Studies**, (Oxford New York: OUP USA, 2014), p. 86.

⁴³ Peter Harvey, **an Introduction to Buddhism: Teachings, History and Practices**, (UK: Cambridge University, Press, May 25, 2533), p. 213.

“Buddhist social roles” in general.⁴⁴ Within the noble eightfold path of the practice of morality (sila), concentration (Samadhi) and the development of wisdom (panna), the social roles that the Buddha preached were a central ingredient of the path towards liberation from suffering. But within this path the Buddha did develop a vigorous social ethic in terms of the householder’s ideal of the righteous and harmonious life (dhamma cariya, Sama cariya). While the discourses given to the monks too abound in instructions concerning what we may today call a “sustainable lifestyle” and living a life close to nature, it may be a useful distinction to make between the righteous and harmonious life, and the lifestyle more committed to renunciation of the secular life.

In a work entitled *Orientations and Nation Building*, a framework is worked out for developing a Buddhist social ethic. In another extended sense, monks themselves belong to a community and form a social group within which they had duties and obligations. Also there were strong reciprocal relations between the lay householders and the monks, as the householders provided the basic requisites of food, clothing and shelter to the monks and the monks in turn instructed the householders on the doctrines of the Buddha, including the ethics of the righteous and harmonious life.

3.1.2 The Meaning of Social Roles in Encyclopedias

⁴⁴Padmasiri De Silva, *Environmental Philosophy and Ethics in Buddhism*, (London: Springer, Jul 27, 2559), p. 25.

According to Buddhist dictionaries, social roles are one of the central concepts of Buddhism, and the practice of merit-making is one of the fundamental activities of Buddhists everywhere.⁴⁵ As we know, Buddhism is a way of life and it describes how social roles should be carried out in order to live harmoniously within the society. One should avoid all that is evil which is retributive and brings about suffering. It could be understood that Buddhist social roles imply refraining from harming others.

On the positive side one must carry out meritorious deeds which result in happiness. But merits alone will not fulfil the final goal of Buddhism.⁴⁶ Viewed from the social perspective, Buddhism as a religion gives precedence to social roles and mental culture and thus reveals its predominantly ethical and pragmatic nature. Therefore, the teachings of the Buddhism entirely have been defined not only as a salvation philosophy but also social philosophy including a system of citizen ethic as well.

In the *Kutadanta sutta* the Buddha secondarily discloses to us his political and social viewpoint. When insignificant shopliftings and violent robberies are lush in the country, the government has better not to levy more taxes or not to suppress the wrong-doers by imprisonment or

⁴⁵ Robert E. Buswell Jr., Donald S. Lopez Jr. **The Princeton Dictionary of Buddhism**, (Oxford University of United Kingdom: Princeton University Press, Nov 24, 2556), p. 51.

⁴⁶ M. Pye, **Macmillan Dictionary of Religion**, (Springer: Nov 19, 2536), p.141.

principal punishment. When asked which methods should be practiced in order to attain happiness here now, the Buddha answered that there are four, namely, (1) skillfulness, (2) protection, (3) keeping company with good people and (4) leading a balanced life. Skillfulness means being good and skillful at one's profession, being able to guide others, in other words, everybody should have a job for their livelihood and should be an expert in it. Protection mean to know how to protect your own gains earned from own labor, through the sweat of own exertion, not from thefts of fraudulence.⁴⁷

Even though these is the nature of things in spiritual phase, in order to live in society and adjust oneself to others as well as to establish harmony inside one's own being, immediate socialization becomes a vital necessity. This work is particularly based upon the Theravāda Buddhist texts, which prevail in Theravāda Buddhist countries like Sri Lanka, Burma, Thailand etc., drawing upon the social cultures and traditions to present the teachings of the Buddha in an attempt to relate them to our modern industrial society.

According to Dighajānu sutta, the wisest way to control social evils is to provide peasants with food and young seedlings, merchants with principals and government employees with reasonable incomes.⁴⁸ Keeping good company means making friends with those who have

⁴⁷Denise Lardner Carmody, **the late John Tully Carmody, Serene Compassion: A Christian Appreciation of Buddhist Holiness**, (New York: Oxford University Press, Apr 4, 2539), p.96

⁴⁸ Chanju Mun, Ronald S. Green, **Buddhist Exploration of Peace and Justice**, (USA: Blue Pine Books, 2006), p.221.

religious faith so as to deepen their faith with those who are virtuous so as to learn their virtues, with those who are wise so as to develop their wisdom. Leading a balanced life means that a person's income should be greater than his expenses so that he will be free from debts. It should not be miser or prodigal. With money well earned in hands, a person should know how to use them to bring happiness to him and to other. Following the lord Buddha's teachings, society must be free from bribery, injustice, corruption, fraud and bureaucracy.

In Sigālovāda sutta, the Buddha discussed good relationships between parents and children, teachers and pupils, husbands and wives, friends, leaders and servants in a good society. The relationship between people must be based on humanitarianism.⁴⁹ The accepting of belief as the most significant form of social conscience needs to be real. Within a community, understanding of a moral behaviour should be the same among people, otherwise it would be impossible to lead a harmonious life. Therefore, understanding of social ethics and social roles is of utmost importance.

3.1.3 Explanation of Social Roles by Contemporary Buddhist Scholars

Ven. Ashin Indaka mentions that the meaning of social roles is drawn upon the social culture and traditions to present the teachings of

⁴⁹ D III 1800.

the Buddha in an attempt to relate them to our modern developed society. From the evidence of the Buddha's discourses, it is clear that early Buddhists were very much concerned with the creation of social conditions favorable to the individual cultivation of Buddhist values.⁵⁰

According to the Anamatagga Samyutta in NidānaVagga, all people should regard other as mothers, fathers, aunts, uncles, brothers and sisters.⁵¹ This teaching is more full and deep than the Brotherhood of Human Rights declaration by the United Nation. Also, it became the greatest citizenship ethic. Ananda Kumārasiri mentioned the meaning of social roles according to the Karaniyamettā sutta and the benefits we can derive from cultivating mettā. An individual who cultivates mettā develops unconditional friendliness and is able to suppress negative sentiments such as hatred, envy jealousy and cruelty. The first three gathās in the sutta give an account of the virtues that should be present in a person practicing mettā. The rest of the sutta extols unbounded, all pervading thoughts of friendliness, kindness and goodwill that should be extended to all living beings without restraint and discrimination.

Ven. Endavansa, Dr. Mentions that there are four rules to follow:

1. Trust each other (interdependency – annyaminnya), and have compassion to each other.

⁵⁰ Ashin Indaka, **A Thesis Social-Political Dimension of Theravada Buddhism**, (University of Mumbai, India: January-2006), p.20.

⁵¹ G.K. Ananda Kumarasiri, **Mothercare and Parenting; Key to Social Structuring**, (Malaysia: 1984), p.162.

2. Will be moral in one's actions.
3. Will be presented for disposition of.
4. Must be practiced under real understanding.⁵²

Nowadays, many young people believe in general ethical values. Social roles can be developed in the cultural, educational, and economical fields to improve human lives in different social segments. Therefore, profound knowledge considering social ethics should be provided for the young generation.

In his book, Ven. Janakābhivansa, who is a famous teacher in Theravāda tradition of Myanmar, mentions that the most important social actions in the society must be done according to the Bhymacariya (four practical ways).

1. Patience (khantī) – forgiving each other, it will be provided the things which must sacrifice a great attitude.
2. Compassion (karunā) – being sympathetic to each other.
3. Sympathetic joy (muditā) – feeling glad about the growth and progress of others.
4. Loving kindness (mettā) – developing an attitude of friendliness to others.⁵³

⁵² Ven. Endavansa, Dr. **Sanpyakhaungsaung; Leadership of Society**, (Yangon: 2012), p.11.

It is vitally important to apply Bhymacariya when carrying out social roles to create a peaceful environment for the people. It has to be practiced by individuals in their social roles for own benefit and benefit of their families.

Moreover, he characterized ten ways of right conduct (Sucaritta) which are real-world ways:

1. To avoid taking the lives of others to maintain a society that works nicely.

2. To avoid stealing the wealth of others to maintain a society that works nicely.

3. To avoid sins against the spouses of others to maintain relationships full of kindness.

4. To avoid speaking false words.

5. Making one's speech smooth and pleasant to hear.

6. To avoid speaking swears and harsh words.

7. To avoid idle and unwise talk.

8. To act unselfish and avoid wishing others wealth.

9. To develop good-will and avoid ill-will towards others.

⁵³ Ven. Janakābhivansa, **Ratanagumyi; Character of Jewel**, (Myanmar: Yangon, 2005), p.57.

10. To grow in right views and discard wrong and evil views.⁵⁴

Human beings need to practice (Sucaritta) for the benefit of the society.

It can be found that Ven. Endavansa, Dr. analyzed the environment of social ethics, and Ven. Janakābhivansa concluded that Bhymacariya (four practical ways) and Sucaritta (ten ways of right conduct) represent social ethics.⁵⁵ Therefore, we can say that the awareness and practice of social ethics is very important. For example, individuals need to have sets of eyes and limbs to act productive in any form, same in a family or in an environment good access to knowledge and practice of social ethics is important for success. So, as eyes and limbs complete the person, so does environmental awareness complete a person or a family, this environmental awareness can be called social roles.

Hence the individual must be conscious of the duties that he has to perform for the smooth functioning of social relations. Therefore, the entire human society has been broadly classified in terms of relations within each social unit.

3.2 Significance of Social Roles in Sigālovāda Sutta

⁵⁴ Ven. Janakābhivansa, **Abhidhamma of Kaya: The Practical Ways of Body**, (Myanmar: Yangon, 2006) p. 95.

⁵⁵ NidanaSutta, Samyutta Nikāya, **Chatthasamgayana version**, (Kaba Aye: Rangoon, 1954), p.387.

Respect is among the most important social ethics: if there is no respect in a relationship or a family environment, feelings of peace and confidence may not be available to family members. Personal dignity of each individual must be respected both by junior and senior members.

According to a book by William Dustin, complications of contest discrimination between humans, and problems caused by race perception became an important issue in the society. The non-discrimination is always concerned to be good ethic for a citizen.⁵⁶ Each one with a social trust groomed extremely important post-tag is the most important thing, if you can build the same confidence divided into different nations, but the line can only walk the street holding hands. Therefore, people are unable to build different, but similar beliefs in common law that we believe will be able to build a common understanding of the same law to build sympathy and love between people who will be able to differentiate. So it will solve the problems of discriminate on. Among social discrimination a major problem is religious discrimination, human standard discrimination, nationality discrimination such as the world is divided into four of the first period, which cause many problems, so social matters are essential in social ethics. The significance of social roles is described in the following passage.

The Vāseṭṭha sutta in Sutta Nipāta states that humans were similarly born to live. The association is the most central social relation.

⁵⁶ Willian K. Dustin, **Toward on Ethic of Citizenship; Creating a Culture of Democracy for 21st** (Century, New York: 2543), p. Xii.

Social relationships are vital, so it must be good relations. Within a family, a nation, or a country, relationships have to be enhanced with mutual respect, love, kindness, forgiveness, understanding and justice.⁵⁷ Whether we consider relations between the religions, relations between the countries, intergroup relations, relations between the human and the environment, or relations between individuals, social ethics are important and essential for life.

Bhiksuni Rujing Mac described Buddhist social theory as follows. Created by Buddhist scholars, it is able to be practical and helpful to all who are suffering from social pressure or natural disasters.⁵⁸ It must be clear that Buddhist social theory has been developed and provided a highly appropriate amplification of basic Dhamma, such as giving and compassion, which is helpful to the complexity of modern social life without diminishing Dhamma.

The Buddha says that just as the rivers of different names lose their identity nearly after they enter the ocean, and are henceforth known as the great ocean, so do the members of the four castes - Ksatriya, Brāhmana, Vaisya, Sudra – lose their former identity as soon as they enter the Order, and are hereafter known as Samana, the Sākyan sons.⁵⁹ Hence we have, firstly, to understand that Theravāda Buddhism accepts

⁵⁷ SuttaNipataPali, **Chatthasamgayana**version, (Kaba aye: Rangoon, 1945), p.372.

⁵⁸ BhiksuniRujing Mao (ShiQianjing), **An Analysis of Bhiksunis' Social Work in Contemporary China**, (Mahachulalongkornrajavidyalaya University of Thailand: Bangkok, 2555), p.10.

⁵⁹ AshinIndaka, **A Thesis Social-Political Dimension of Theravāda Buddhism**, (University of Mumbai, India: January, 2006), p.37.

the different kinds of caste such Ksatriya, Brāhmana, Vaisya, Sudra and so on which existed not only at the time of Buddha but even today. The Buddha accepted the real existence of Brahman clan. Nobody could say that there was no Brahman during the time of Buddha or even today in Indian Society. But he did not accept the caste system that among the castes Brahman is supreme.

Buddhism, totally rejecting the theory of social stratification based on caste, speaks of the unity, the oneness of humankind. While numerous arguments have been adduced to disprove the conceptual basis of caste propounded by Brahmins, an example has been set by the Buddha himself by opening up the doors of monkhood to all, despite the caste or ethnic differences of the persons concerned.

It is only through practices that are meaningful to the people that social life is possible at all. The social institutions that constrain our lives are nothing but routinized shared understandings of what is real and what is worthwhile. Although social actors rarely, if ever, imagine a fully formulated blueprint of a new society, even during revolutionary periods, in using or contesting symbols that are meaningful to them they are nevertheless engaged the concept of being truly brothers and sisters of another; The most significant inner work of spiritual liberation leading to outer work of Buddhism for modern life.

The words of social roles are formed, they need to use speech-free medium for free speech will perform traffic-free medium transparent, and however, human rights and social ethics cannot identify the people

being led by social practice. So it's impossible to write about people without a valid social context.

A focus on what human rights mean to social and political actors, and on how these meanings impact on their institutionalization, has been missing from the study of human rights.⁶⁰ And yet it is only through cultural politics that the ideals of universal human rights may be realized in practice. What I mean by 'cultural politics' is more or less organized struggles over symbols that frame what issues, events or processes mean to social actors who are emotionally and intellectually invested in shared understanding of the world.

If the people will write for the right to work without social ethics, it can correct any of them; the Patriots are social ethics and practices to determine what is required to follow, when you have the need to describe the social ethics. Citizenship and social roles are different from each other; so that citizens follow social ethics must be practiced. The social ethics is essential for citizens to exercise. So, anyway, for example the dishes before they acknowledge before the flags were burned flags must have a good relationship with each other. Here's one social, ethical and national law must be followed.⁶¹

The researcher believes that the narrowest level of social policy would be a personal or family policy. A personal policy that states "I

⁶⁰ Kate Nash, **The Cultural Politics of Human Rights: Comparing the US and UK**, (New York: 2009), p.1.

⁶¹ Gary Dorrien, **Social Ethics in the Making: Interpreting an American Tradition**, (United Kingdom: 2554), p.14.

won't smoke cigarettes'' or a family policy that mandates that all family members must remove their shoes before entering the house are examples of policies that apply only to a particular individual or the most grassroots level. They would likely be informal in the sense that they are not written down, and they are "social" because they influence the quality of individual life and the lives of others and are adhered to only by particular groups of people.

3.2.1 Brief Inroduction to Sigālovāda Sutta

In *Sigālovāda sutta*, there are practical ways for the citizens to practice in order to being well, to do one's duty perfectly and avoiding doing unwholesome thing⁶². Such as it is regarding to *Cāritta Sīla*: ('morality consisting in avoiding' evil things) and *Varitta Sīla*, ('morality consisting in performing' good things). *Śīla* in generally, is responsibilities and duties of individual in human society to be peaceful world with the development.

The Buddha says that "pāpā nivārenti, kalyāṇe nivāseti, sippaṃ sikkhāpentī, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyātent"⁶³ the Buddha meantioned that Papa nivarenti mean you much avoid bad action all evil which is redarding to Varitta Sila, and Kalayane nivaseti it meant that you much do responsibility or duty of family society which is rederding to Caritta Sila such as six diraetion.

⁶² Ibid, pp. 343-346.

⁶³ D III 189.

Cāritta sīla regarding to practice in duties and responsibilities of individual in human society. *Cāritta sīla* means certain obligations that must be fulfilled.⁶⁴ In Buddhist ethic certain moral obligations are incumbent on one such as; paying respect welcoming, making obeisance, showing reverence on one's elders, who may be senior in age of in status and not behaving rudely before the *Bhikkhūs*, teacher and parents.

Buddhist people fulfill *Sāritta Sīla*. Furthermore, fulfilling the duties of parents, son, daughters, teacher, pupils, wives and husbands etc. Sila here must be based on activities of Buddhist cultural which is regarding to six directions in *Sigālovāda sutta*.

However, it can be found various duties and responsibilities of individualism for the human society. If one practices merit ethic with the social roles of human right, one can reject the evil activity from the duties and a person who endowed with conviction (*saddhā*) and effort (*Vīriya*) can follow the practice of responsibilities of individual in human society. Here, conviction means believing that one who practice *Cāritta Sīla* will enjoy its benefits because it is good practice. Effort means making a vigorous attempt to overcome laziness and to keep up the practice of moral conduct patiently. The one who can practice the moral conduct out

⁶⁴ Buddhagosa, **Visuddhimagga: The Path of Purification.** (tr) By Ñanamoli Bhikkhu. (Taiwan: The Corporate Body of the Buddha Educational Foundation, 2001), p. 89.

of conviction and effort, that one can be called person fulling endowed with *Cāritta Sīla*.⁶⁵

3.3 Types of Social Roles in Buddhism

Social roles are very significant. There are six types of human relationships or social roles discussed in Buddhist teachings.⁶⁶ It is the relationships between parents and children, teachers and pupils, husbands and wives, clansmans and friends, masters and employees, and monks and laypeople. These social roles are praciced by Buddhist people and non-Buddhist people alike and form a significant part of all social relations.

3.3.1 Social Roles of Parents and Childrens

The Buddha explained to Sigāla that honoring the six directions really means fulfilling one's reciprocal responsibilities in six social relationships.⁶⁷ The six types of human relationships are those between parents and children, husband and wife, teacher and pupil, friends, employer and employee, and religious teacher and his disciples. Through fulfilling one's responsibilities, one can achieve harmony, security and prosperity both within the family and in the society as a whole.

⁶⁵ Cp-a. 301

⁶⁶ Har Dayal, **Motilal Banarsidass, Bodhisattva** (The Concept: 1999), p .178.

⁶⁷ Gary Storhoff, John Whalen-Bridge, **American Buddhism as a Way of Life**, (New York: SUNY Press, Apr 5, 2553), p. 152.

According to Buddhism, parents should take an interest in choosing a suitable spouse for the child and thus halt from emotional dependence too to a great level.⁶⁸ It is the mother who cannot wean the child emotionally who becomes a problem mother-in-law to the child's partner. As a child, one has duties towards one's parents and may be grandparents, to shows the duties on individual has to make in all social roles, by dutifully attending to them. Parents also have certain duties, which are described in the text, towards one's children.

According to the Sigālovāda sutta, which deals with the code of conduct for the laity, there are five duties to be performed by parents towards their children.⁶⁹ Guiding children to become useful members of the society is the responsibility of their parents. When a child fulfills his responsibilities, parents will give him the following benefits.

1. They will restrain him from evil.
2. They will support him in doing well.
3. They will teach him some skill.
4. They will find a suitable spouse for him in due time.
5. They will hand over his inheritance in due time.⁷⁰

⁶⁸ Chanju Mun, **Buddhism and Peace: Theory and Practice**, (United of America: Blue Pine Books, 2006), p.234.

⁶⁹ John Prickett, **Marriage and the Family**, (New York: James Clarke & Co., 1985), p. 62.

⁷⁰ D III 38. (**Sutta**), p.304-05.

It's easy to buy into advice from the media, relatives, and other parents and start to worry that we're doing something wrong. Part of the reason this is happening is because adults, just like kids, are overstimulated. We are more wired and connected, which means we are receiving more outside input than ever before. We have easy access to advice (good and bad) on the web, to information about how other parents are doing things, and to each other through social media contacts sites. This means we're also more actively comparing ourselves to others and getting more judgment from others as a result. We are on an informational and emotional overwork, which is causing many parents to feel overwhelmed and confused.

In this sutta the child is advised how he should honor his parents, in five ways, considering:

- (a) 'Having been supported by them, one will support them in turn.'
- (b) 'one will do their work for them.'
- (c) 'one will keep the family tradition.'
- (d) 'one will myself be worthy of my heritage.'
- (e) 'And one will make offerings to the dead and departed.'⁷¹

⁷¹ S. A. 5.39/ 343-S.D .4.1, (**Thāna Putta**), p.13.

Moreover, the new convert to witness peacefully to their parents and relatives. The powerful witness causes anger because the convert violates the values of order and level relationships, as well as accepted social roles and status. The parents and relatives listen to the new convert's testimony, patiently, until they reach a boiling point. Then they hit back, hard. As a result, the new convert takes refuge in the family society.

We will look at models of virtue for women as daughters, wives, mothers, and in old age in this section. Buddhist images of daughters are the unclear of the four on the one hand, young girls are simply children. And they are considered to be basically the same as boys. The natural activities of children for parents in Buddhist societies, training a girl to be an adult meant, in most respects, preparing her to become a wife. Conventional expectations can be seen in one of the Buddha's sermons from the Theravāda canon where a layman asks the Buddha to advise his daughters.

The Pāli Canon accounts the birth of the popular Theravāda saint Sivali from his long-suffering mother Suppavāsa, the article examines various models of fetal development circulation in premodern south Asia, suggesting that it is not a foregone conclusion that Buddhist redactors would have viewed pregnancy solely by means of a fetus-centered

model.⁷² Focusing on present-life narratives that show Suppavāsa using Buddhist teaching as a source of insight and relief from suffering and modeling this “liberate stance for her son, this chapter suggests that maternal influence helps Sivali to succeed in achieving his aims as a renouncer.

Furthermore, it suggests that Suppavāsa’s role as eminent donor models the proper relationship between lay givers and monastic recipients in a way that sets up her son as potent receiver of gifts and bringer of prosperity. Thus, while Sivali is a renouncer and his mother is not, narratives about this saint’s special birth suggest that the style of renunciation that Sivali develop owes much to his mother.

3.3.2 Social Roles of Teachers and Pupils

The significance of teaching and teacher is recognized in Sigālovāda sutta. It is another Pali Canon text, which formalizes a respectful relationship between teacher and pupil and underlines the ongoing status of education and learning.⁷³

The teachers, as the south, having been ministered thus by the student, show him their compassion in these five ways, thus:

- (1) They discipline him so that he is well-disciplined.

⁷² Liz Wilson, **Family in Buddhism**, (University of New Work: SUNY Press, and Aug 1, 2556), p.11.

⁷³ Zehavit Gross, Lynn Davies, **Al-Khansaa Diab, Gender, Religion and Education in a Chaotic Postmodern World**, (New York: London, Springer Science, Business Media, Dec 4, 2555), p.59.

- (2) They teach him so that he is well-taught and learned.
- (3) They ensure that he is learned in every art and learning.
- (4) They introduce him to friends and companions.
- (5) They provide him with safety in every quarter.⁷⁴

In these five ways, the teachers, as the south, having been ministered thus by the student, show their compassion. The study is based on the idea that the teaching-learning process is grounded in the interpersonal relationship between students and professors and this relationship related to the way these individuals play their social roles.

In five ways, teachers as the south should be ministered to by the student, thus:

- (a) By rising (in salutation).
- (b) By waiting upon them.
- (c) By eagerness to listen to learn.
- (d) By personal service.
- (e) By learning the arts [and professions⁷⁵ with respect.

The second set of guidelines is in reference to pupils and teachers. A pupil should stand up to receive the teacher as a sign of respect, wait for the attendance of the teacher, pay attention to what the

⁷⁴ “Student,” *antevasī*, lit “inmate,” ie a resident student, apprentice.

⁷⁵ Here *sippa* apparently refers to (UK; education, 1980), p. 28.

teacher says, and learn with a respectful attitude. The teacher, having been upheld in these ways, should lead a pupil well, keep nothing about the subject matter secret or undisclosed, praise the pupil among friends, and protect and look after the pupil. Unfortunately, nowadays very few pupils receive such nurturing from a teacher, and most teachers would be surprised to receive such treatment from a pupil.

3.3.3 Social Roles of Husbands and Wife

The Buddha taught about the duties of both husbands and wives, which can be described as follows. This text details how Buddhism believes that mutual respect, service, honor, and compassion should permeate a marriage. Since marriage is viewed as an agreement between equals, these tasks are the responsibility of both partners.⁷⁶

Regarding the duties of this relation we may state a few things. It is their duty to dwell together with one another. Surely they should dwell together; if one house cannot hold them, assuredly they are not affected to each other as they should be. They should have a very great and kind love and care to one another. This duty of love is mutual; it should be performed by each, to each of them.

⁷⁶ Basnagoda Rahulā, **the Buddha's Teachings on Prosperity: At Home, At Work, In the World**, (USA: Simon and Schuster, Apr 28, 2551). p. 65.

Another Buddhist text, also provides marital advice for followers. In five ways, the wife as the west the back quarter], should be ministered to by the husband, thus:

- (1) By treating her with respect.
- (2) By not showing her discourtesy.
- (3) By not being unfaithful to her.
- (4) By handing over authority to her.
- (5) By providing her with adornments.⁷⁷

The wife, as the west, having been ministered thus by the husband shows him her compassion in these five ways:

- (1) She manages her work very well.
- (2) She is hospitable to those around her such as servants and husband's relatives.
- (3) She is not unfaithful to him.
- (4) She looks after the household stores and property.
- (5) She is skillful and diligent in all her duties.⁷⁸

In these five ways, the wife, as the west, having been ministered thus by the husband, shows him her compassion

⁷⁷ Robert E. Emery, **Cultural Sociology of Divorce: an Encyclopedia**, (London: New Delhi, SAGE: Feb 21, 2556) p.155.

⁷⁸ S.A.8.48/S.D.5.3.(**Nakula Mātā / Manāpakāyikādevas**)

A husband should praise his wife, affirming that she is truly his wife; he should not look down on her; he should not be unfaithful, he should let her be in charge of the home, family, and money; and he should give her trinkets and adornments. A wife, in her turn, should organize the family affairs well, help the husband's relatives and friends, not be unfaithful, look after the family property, and be energetic in her duties.⁷⁹ This is the advice for a traditional marriage; it presents an ideal of what each partner is expected to do. These are the guidelines for a cooperative relationship, in which there is mutual support and respect, rather than independence, individual rights, and conflicts.

The Buddha mentioned that other relationship is dealt with as follows. The pupil should minister to his teachers, by rising way they share in an act of "merit", so as to link some of their future moment of happiness.⁸⁰

Peter Harvey wrote that a husband and wife, if matched in trustful confidence, virtue, generosity and wisdom, will be reborn together if they wish. While Buddhism has no objection to divorce, as such, social pressures mean that this is not common among Buddhists. Unlike some societies, ones whose social ethics have been Buddhist have regarded the role of single woman as respected one. In southern and northern Buddhism, laws relating to the grounds for divorce and the

⁷⁹ Sumedho, **the Mind and the Way: Buddhist Reflections on Life**, (USA: Simon and Schuster, 1995), p. 169.

⁸⁰ Peter Harvey, **an Introduction to Buddhism: Teachings, History and Practices**, (UK: Cambridge University Press, May 25, 2533), p .215.

division of property and children have been relatively equal with regard to the husband and wife.

3.3.4 Social Roles of Clansmen and Friends

The ultimate basis of clan polity and its reasonable membership was the principle of endogamy, with socio-economic implications had been well institutionalized in their clan society.⁸¹ The Buddhist emphasis on cultivating loving kindness, compassion, appreciative joy, and equanimity includes developing caring and empathic attitudes toward others. With practice, these attitudes become the orientation for everything we do and the very motivation for doing the more solitary practices.

An essential part of the interpersonal aspect of Buddhist practice is having spiritual friendships. The Buddha highlighted this when he said that the antecedent for the Eight Fold Path is having good spiritual friends (*kalyana mitta*). These are the people with whom we share the practice and who support us in the practice. While it includes our peers on the path, the term *kalyana mitta* is also a shared expression for a Buddhist teacher in our Theravada Buddhist tradition. For us, a teacher is more a friend than a leader, more a supporter than an authority character.

“In five ways should a clansman minister to his friends and associates as the North:

⁸¹ Shōhei Ichimura, **Buddhist Critical Spirituality: Prajñā and Śūnyatā**, (New Delhi: Motilal Banarsidass Publishe, 2001), p. 8.

- (1) By liberality,
- (2) By courteous speech,
- (3) By being helpful,
- (4) By being impartial,
- (5) By sincerity.”⁸²

“The friends and associates thus ministered to as the North by clansman show compassion to him in five ways:

- (1) They protect him when he is heedless,
- (2) They protect his property when he is heedless,
- (3) They become a refuge when he is in danger,
- (4) They do not forsake him in his troubles,
- (5) They show consideration for his family.”⁸³

The friends and associates thus ministered to as the North by a clansman show their compassion towards him in these five ways. Thus is the North covered by him and made safe and secure. Noble friends are important sources of view. This can happen gradually as we see ourselves mirrored by others. Our mindlessness can be seen more clearly if we are around mindful people. Our lack of ethical behavior can be highlighted by

⁸² The first four items below are called **saṅgaha, vatthu**, the four conditions

⁸³ Qualities **(f), (g), and (h)** are part of those of the true-hearted friend who is “a helper” 22(1).

being with more ethical people. Our conceit about our understanding or our practice can become clear when we are with people who hold themselves lightly or who show no support or interest in our conceit.

3.3.5 Social Roles of Master and Employee

In the Sigālovāda sutta, there are two other conditions of harmony in the Buddha's thought so we can fulfill our social roles and what we believe of others concerning their social roles. Where fulfillment and expectation are in accord, harmony results,⁸⁴ we find that each of the six quarters actually corresponds to two reciprocal roles, each of which carries five responsibilities, except for six responsibilities in the last case.

“In five ways should a master minister to his servants and employees as the Nadir”

- (1) By assigning they work according to their ability,
- (2) By supplying them with food and with wages,
- (3) By tending them in sickness,
- (4) By sharing with them any delicacies,
- (5) By granting they leave at times.”⁸⁵

⁸⁴ Pat M. Keith, Robbyn R. Wacker, **Older Wards and Their Guardians**, (United State: Greenwood Publishing Group, 1994), p.47.

⁸⁵ **Dāsakammakara**. Slavery evidently existed in Indian society of the Buddha's time and these instructions reflect his attempt at manumission (the emancipation of slavery), or at least their humane treatment. **Chakravarti, qu DN Chanana**, *Slavery in Ancient India* (1960:58, 162), notes: “Of the three categories of dāsa [slaves], kammakara [labourers], and porisa [hired men], the dāsas may actually

“The servants and employees thus ministered to as the Nadir by their master show their compassion to him in five ways:

- (1) They rise before him,
- (2) They go to sleep after him,
- (3) They take only what is given,
- (4) They perform their duties well,
- (5) They uphold his good name and fame.”⁸⁶

The servants and employees thus ministered to as the Nadir show their compassion towards him in these five ways. Thus is the Nadir covered by him and made safe and secure.

We all possess a relative identity made up of a collection of personalities that we invoke to function in society. Over the course of any given day, we shuffle that deck of cards repeatedly as we assume different roles; brother, sister, child, parent, lover, spouse, friend, employee, student, mentor, and many, many others.

Often, we become completely identified with one of the expressions of our relative identity, mistaking it for our true nature. Consider the business executive who stakes his whole identity on his title. He truly believes that he really is who his business card says he is.⁸⁷ Or

have been better off since they were integrated into the family that owned them” (1986:26).

⁸⁶ **Kittivaṇṇaharā ca**, lit “and they are bearers of fame and praise.”

⁸⁷ Robert Peng, **Rafael Nasser, the Master Key: Qigong Secrets for Vitality, Love, and Wisdom**, (China: Sounds True, Feb 1, 2557), p .32.

consider the wife so fully embedded in her marriage that she is totally identified with her role as spouse. While there is nothing inherently wrong with appreciating our position at work of being deeply committed to a relationship, we should be extremely wary of giving absolute status to any one role we play in our daily lives.

3.3.6 Social Roles of Spiritual Teachers and Disciples

The monks and monasticism of Buddhism is one of the earliest surviving forms of organized monasticism in the history of mankind. The institution of monks and (Bhikkhunis) is one of the major institutions in the religion of Buddhism. They are considered to be responsible for teaching and preserving the principles of Buddhist teachings and guiding the followers the Buddhism towards the path of enlightenment. Therefore they play an important role in Buddhism.

The social role of the monk can be seen by observing more closely different paradigms. The monk protects what the layman could be, and the layman what the monk should not be – and different forms of authority held by the laity by virtue of its possession of the wealth needed to support the order, and the monk in having access to the conditions needed for Nibbana.⁸⁸ Moreover, we must show that the role of monk as mediator was widespread, that it was not enshrined in the Buddha alone, even if he is always the ideal role model for the monk. We must recognize

⁸⁸ Greg Bailey, **Ian Mabbett, the Sociology of Early Buddhism**, (United State of America: Cambridge University Press, and Nov 27, 2546), p. 178.

that as the originally unattached wandering monks became domesticated; settling in monasteries and serving community, the tension between the original mission and the current social role became greater and greatest.

However, the study of the relationship between the laity and the Buddhist monks, depicted in the earliest texts of Buddhism, is fraught with difficulty. There is much material, especially in the Vinaya, detailing interaction between laity and monks and nuns. If the description though, is highly formulaic, and thought this very fact is important in its own right, it does not allow us to tease out the details of daily interaction between monks and laity.⁸⁹

In five ways recluses and Buddhist monks and disciples as the direction above (Zenith), should be ministered to by the son of family, thus:

- (1) By physical acts of loving kindness.
- (2) By words of loving kindness.
- (3) By thoughts of loving kindness.
- (4) By keeping the house open to them.
- (5) By providing them with material needs.⁹⁰

⁸⁹ Greg Bailey, **Ian Mabbett, the Sociology of Early Buddhism**, (New York: Cambridge University Press, Nov 27, 2546), p.180.

⁹⁰“**Zenith**,” ie the sky above, representing the potential for personal and spiritual development and liberation.

The recluses and monks and disciples, as the direction above, having been ministered thus by the son of family, show him their compassion in these six ways:

- (1) They restrain him from evil.
- (2) They exhort him to do well.
- (3) They, with a good mind, show him compassion.
- (4) They let him hear what he has not heard before.
- (5) They clarify what he has heard.
- (6) They show him the way to heaven.⁹¹

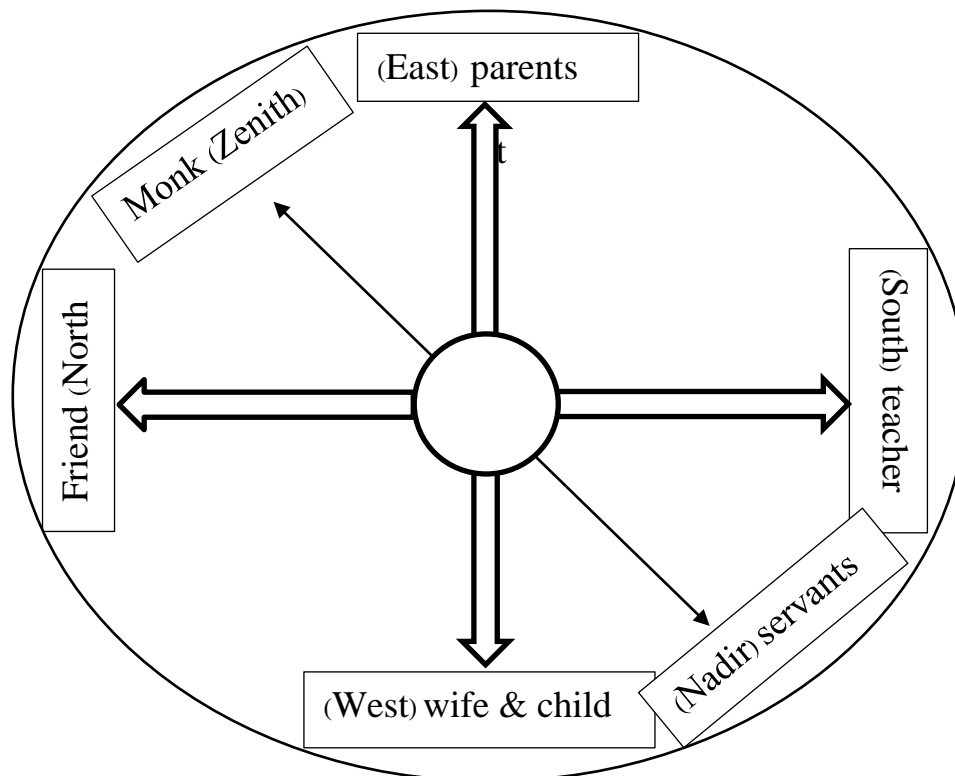
In these six ways, the recluses and Buddhist monks and laity disciples, as the direction above, having been ministered thus by the son of family, show him their compassion. Thus, the direction above is covered by him and made safe and secure.

Even the figures of the Buddhist monks or the Buddhist monk statues play an important role in Buddhism. These statues are put on display in the walls on many monasteries and nunneries across Asia. These carvings of monks, nuns and disciples are used to decorate the walls and surroundings of many religious sites as well as palaces. For

⁹¹ Significantly, while all the other “directional” duties come in sets of 5 (**pañcahi**), the spiritual teacher’s duties are 6 (**chahi**) in number. The spiritual teacher’s duties are similar to those of the true-hearted friend “who gives good counsel” 24] and the first two duties here are those of the parents to their child, 28. In other words, the spiritual teacher is also wise parent and loving friend all rolled into one.

example, wooden images of the two disciples of the Buddha, Sariputta and Moggallana are found in the monasteries and nunneries in Burma. They are kept so that they can be a source of inspiration for the novice monks as they pay their respect to the achievements of their predecessors in the past. They can also be found free-standing in many public places of the Buddhist countries. The Buddhist monk statues are generally accepted and taken as a neutral part of the life of the faithful. Another monk statue is that of Shin Siwali, a standing monk statue carrying a bowl and a fan is taken as the patron saint of travelers.

The following Diagram shows six directions:



The six quarters above show the six direction as the parents should be looked upon as the East, teachers as the South, wife and

children as the West, friends and associates as the North, servants and employees as the Nadir, ascetics and brahmins as the Zenith.⁹²

3.4 Concluding Remark

In this chapter, the researcher has described the meaning and significance of social roles in Sigālovāda sutta, significance of social roles in general, and types of social roles. This study has considered the meaning of social roles in Vinaya, the meaning of social roles in Buddhist dictionaries and encyclopedias, the meaning of social roles according to contemporary Buddhist scholars, social roles of parents and children, social roles of teacher and pupil, social roles of husband and wife, social roles of clansman and friends, social roles of employers and employees, and social roles of spiritual teachers and disciples. In this chapter, the researcher also examined different dictionaries and described the meaning and significance of social roles according to different points of views of the writers who did the research on the social roles from Singalovada sutta. For this research, the researcher used the books *Buddhist Critical Spirituality: Prajñā and Śūnyatā* by Shōhei Ichimura, *An Introduction to Buddhism: Teachings, History and Practices* by Peter Harvey, and *Mind and the Way: Buddhist Reflections on Life* by Sumedho.

⁹² Ven, Indasara Thero, Dr. **A Life of Blessing: The Guide to Prosperity Peace and Happiness**, (Singapone: 2008), p. 94

Chapter IV

An Analysis of Social Roles of Citizen based On Sigālovāda Sutta

This chapter is divided into five parts, namely, social roles for bhikkhus and bhikkhunis, social ethics for a harmonious society, social roles for families, the middle path of social welfare, social and religious influence, and finally, concluding remark.

4.1 Social Roles for Bhikkhus and Bhikkhunis

From a Buddhist perspective, social roles can be understood as a complex of social actions, which are desirable for a person according to his status. Cāritta Sila and Varitta Sila describe desirable social behavior in charity, economy, education, and culture.

In Sigālovāda sutta, there are many guidelines for bhikkhu and bhikkhuni, both trainers and pupils. Therefore, we can say that

Sigālovāda sutta describes social roles for the monastic community. Female practitioners who would like to become bhikkunis are required to accept the 8 garudhammas, a set of rules that can be seen as their responsibilities toward monks.

4.1.1 Social Roles for Bhikkhus

Buddhist people have a strong faith in the Sangha. Laypeople in Buddhist countries have responsibilities towards the monks. Basically, when people know that a monk is residing somewhere, they take responsibility to provide necessary things such as food, robes, medicine, and some money. People believe that members of the Sangha possess spiritual purity. They realize that being a monk is very difficult because monks have to avoid many things and follow the Vinaya rules. Buddhist people commonly respect monks if their conduct is appropriate. Theravada monks should follow the rules of Vinaya very strictly. The responsibilities of laypeople towards monks can be found in the teaching of Sīgālovāda sutta. Ven. Dhammasiri described Sīgālovāda sutta as an important source for understanding social roles in Buddhism.

The Sigālovāda sutta is a classic text on lay ethics and social responsibilities, an exposition of the whole code of domestic and social duties of a layman according to the Buddhist point of view. It is often called by latter-day Buddhists as “the householder’s discipline”.⁹³

The researcher’s understanding of this statement is that the roles of laypeople towards monks are a kind of discipline; the discipline here

⁹³ D III 492.

does not mean the five precepts but could be seen as the roles of layman or laywomen towards monks. In Myanmar, laypeople often go to the monastery and clean the grounds around the monastery in order to make the monks feel satisfied. In the cities, especially Yangon and Mandalay, people often invite monks to their houses to offer a meal. They take care of the monks as a family but in Thailand monks usually take their bowl and go on an alms-round to collect food given by the laypeople. This tradition is a very good example for the lay who take responsibility to take care of the Sangha members. On the other hand, when the researcher lived in Wan Yang Kwang, Chiang Mai City, he could observe that monks influence the life of laypeople as well. Particularly, it was interesting to observe a new way of interaction between lay and monastic community. The students who got a low mark need to go to the temple and take responsibility of cleaning the temple area, fulfilling their role as a Buddhist layman. After the student has finished the job assigned to him, the head monk would give him a signature in order to let the student get a higher mark from the school. In Sri Lanka, eminent senior monks were appointed as honorary advisors to the Ministry of Justice and Law Reforms because laypeople seek guidance from the Sangha as a part of their social roles.

In *sīgālovāda sutta*, it is mentioned that the six quarters should be worshiped in the discipline of the noble.⁹⁴ According to the statement, the six directions do not literally mean directions as east and west but specify the groups of people toward whom one should take responsibilities. It is clearly stated that Buddhist people have to act in a

⁹⁴ Dr, T Y Lee, **A Life of Blessings**, (Singapore: 2008), p.5

certain way towards members of monastic Sangha. Monks should practice right conduct in order to encourage laypeople or Buddhist followers in doing good deeds. In the Buddha's time there was a bhikkhuni order as well but in Myanmar there is no sign of bhikkhuni Sangha anymore. In Sri Lanka, Vietnam, China and Japan, there is an existing bhikkhuni order, so people in those countries can fulfill their roles toward both orders. It can be concluded that social roles towards monks are still practiced by the people in the Buddhist countries.

4.1.2 Social Roles for Bhikkhunis

Buddhist nuns can be seen as the opposite of sex workers. They live simple, quiet celibate lives. However, both sex workers and nuns challenge the Thai gender orders. Renouncing the world and becoming a Buddhist nun is not in line with what Thai people in general think is an accepted social role. The ideal Thai woman is expected to fulfil the role of wife and mother. And women are not encouraged to become nuns. Thus, Buddhist nuns are women who, in spite of the social convention, choose to ordain and violate cultural norms of gender by abandoning their home lives and renouncing the world.⁹⁵

The new Bhikkhunī Sangha members are engaging themselves in developing their Ārāmas and their status in the Buddhist society. Building up the Ārāmas and training the new sāmaneris for higher ordination are the main responsibilities of the senior Bhikkhunīs. Apart from that the bhikkhunīs do religious activities of different kinds when requested by the

⁹⁵ Mina Roces, Louise Edwards, **Women's Movements in Asia: Feminisms and Transnational Activism**, (UAS; Canada, Routledge, Jun 10, 2553), p .188.

people. In their social activities, the Bhikkhunīs visit poor family's and organize meetings to discuss their problems and teach them the Buddhist way of life especially in rural areas. They also visit elderly people who are living alone and teach the Dhamma at Sunday schools to children. Their main duty, they feel, is to win the confidence and respect from the ordinary people.⁹⁶

Also, in Sri Lanka, some people are of the opinion that the participation of women in social and religious affairs is very welcome at this stage. Women who are now allowed to enter the order and get due recognition are able to render a great service to the country. At this time thousands of women are in distress because of the untimely death of their husbands and sons who got involved in the present ethnic conflict or who is neglected by their husbands, having no one to guide them to a peaceful life. This present situation in Sri Lanka has prompted the Christian movement to convert Buddhists to the Christian faith, as there are many villages in the country where the people are unable to find even a single monk for their religious guidance. It is a fact that the present order of monks in Sri Lanka is rapidly decreasing in number and in our modern time young boys and men are not willing to become monks and lead a religious life anymore. In this situation the bhikkhunīs are very welcome to guide and help the Buddhist lay followers.

The focusing on the Nikāya is supplemented with analysis of relevant passages in the Vinaya Pitaka and the commentaries. The Vinaya Pitaka, because of its nature as the document that describes the rules and

⁹⁶Ven. Pubbaliye Maithree Moorthree, **a Critical Study of the Re-establishment of Bhikkhuni-Sangha in Sri Lanka**, Mahachulalongkornrajavidyalaya (University Bangkok, Thailand; B.E. 2548), p. 54.

regulations governing the behavior of monks and nuns, contains relatively more references to women, especially the document that govern relationships with the lay community, and one must keep in mind its purpose of regulating monastic behavior, which colors its attitude towards women. The commentaries are notable for the attention they give to biographical details in a spiritual perspective when discussing individuals, whether Buddha or secondary characters, with a marked emphasis on dana as the first step on the spiritual path, which results in remarkable circumstance in the future rebirths. Of course, this is a trend also found in canonical texts such as the *Vimānavatthu*. Texts shed further light on the tradition's understanding of women's roles and spiritual paths in the Pali context.⁹⁷

The Buddhist community most manifest in women's role as mothers. As mothers, women are part of the parental unit that gives life and sustenance to every human being. Furthermore, descriptions of the parental role really amount to listing activities mostly related to a mother's role, in particular milk-giving, which becomes a symbol for life-giving, and acquires a spiritual connotation with passages that link maternal milk to the Dhamma and the idea of the milk debt. This debt can only be repaid by teaching one's parent the Dhamma, as the Buddha's own example shows, in the case both his birth mother, Māyā, and of his foster mother, Mahāpajāpati.

In Buddhism, where it suggests balanced completion,' this is embodied in the fourfold assembly, where the Bhikkhus and Bhikkhunis

⁹⁷ Pascale Engelmaier, **Women in Pāli Buddhism: Walking the Spiritual Paths in Mutual Dependence**, (New York: Routledge, and Oct 17, 2557), p. 5.

represent the higher, and the laymen and laywomen, the lower aspect. That this division is purely conventional, relating to the social roles of these groups, rather than the spiritual development of individuals within the groups, is shown by the fact that within each sector, the higher and lower may once again be discerned. In the story of Mahāpajāpati's ordination, all four of these are found within the ordained Sangha. Similarly, all four are found within the lay community, where many disciples have high spiritual achievements.⁹⁸ On a conventional social level, one belongs to one or other of these groups. Psychically, however, one does not belong to them, one orientates oneself among them. The four assemblies do not really exist in the outside world: they are just conventions for classifying groups of people. They exist of our spiritual imagination. Denying one of these groups, one denies part of oneself.

The Buddhist Sangha provided villagers not only with Buddhist teachings, culture, and rituals, but also education, medical care, and occupational advice. In such a community, the spirit of sharing and cooperation prevailed and villagers shared a common local Buddhist culture. This Thai rural social structure, however, with the Buddhist Sangha at its center, has collapsed under the impact of economic dependence, social dislocation, and cultural transformation.⁹⁹ What is needed in Thailand today is a revitalization of Buddhist values fostered in so-called Buddhist-based communities with leadership from well-

⁹⁸ Sujato (Bhikkhu.), **White Bones Red Rot Black Snakes: A Buddhist Mythology of the feminine**, santipada, Bhikkhu (Sujato: 2012), p .63.

⁹⁹ Miguel A. De La Torre, **The Hope of Liberation in World Religions**, (USA: Baylor University Press, 2008), p.136.

educated or well-informed Buddhist bhikkhu, bhikkhuni, or laity. Such communities will seek to promote the enduring values of Thai culture, which are ultimately rooted in a religious worldview. Cultural identity would be fostered through the adaptation of such values, and a Buddhist social ethics would become the guidelines for action, leading to Buddhist liberation theology. The economic model of such Buddhist-based communities would be self-sufficiency rather than market dependency. Buddhist teachings as well as the increased self-respect and self-confidence of such a society, would reduce the impact of consumerism.

4.2 Social Roles for Families

There are social roles related to the six directions as described in Sigalovada sutta. The social roles which the Buddha taught to the followers in accordance with the six directions are very practical guidelines for the laypeople to follow in everyday life. Here, the researcher will describe social roles that should be practiced in families.

4.2.1 Buddhist Social Roles for Childrens

In Buddhist societies, parents and children have a very strong bond. Parents are trying to give their children the best of health and education; on the other hand, children must look after the parents when parents need them. Venerable Indaka describes Buddhist social roles of children and parents according to Sigālovāda sutta as follows.

In a family, relationships between the members are intimate, expressive and specific. A family, whether extended or nuclear, is closely connected with the kin-group. Duties in a family comprise the support

extended and respect paid to the parents, the provisions made for the sustenance of the wife and children and the treatment extended to elders and kinsmen. One's parents, wife and children belong directly to the family, and the kinsmen's support is vital for the family to continue its functions successfully in society.¹⁰⁰

The family is a basic unit or group of the society. It establishes bonds with other families by various ways. Marriage is such a way. Marriage not only creates a relationship between the families, but also fosters a wider range of kinship ties among its members. Marriage is the mean that renews kinship ties everytime when two people are brought together by nuptial ties. A woman brought to a family by way of marriage, or a man getting married to a woman initiates a family of his or her own within the framework of the extended family, and the web of kinship ties. The idea is to allow the extended family and the kin-group to offer their help to the new family in its formative period. Socialization of a new family by another collective group such as the extended family and the kin-group was a cardinal factor in Buddhist thinking.

The tension between religious and economic roles of Buddhist monasteries is not simply a debate between historians. It was a tension that existed within the monastic community as well. If the economic activities of the monastery were not viewed as problematic to the conduct of activities in the cloister,¹⁰¹ there would be no need to go to such

¹⁰⁰ Ashin INdaka, **The Social-Political Dimensions of Theravada Buddhism**, (Departments of Philosophy University of Mumbal: 400 098 January-2006), p.27.

¹⁰¹ Lars Fogelin, **Archaeology of Early Buddhism**, (New York: Oxford. AltaMira Press, Feb 9, 2549), p.174.

architectural lengths to obtain separation that this same architectural arrangement existed at Bavikonda demonstrates that this was not simply an idiosyncrasy of the layout of one monastery but an element a tension, in the social role of these monasteries. The architectural separation of these activities served to reduce the tensions created by the performance of the divergent social roles.

4.2.2 Social Roles of Mother as Parents

The Buddha taught how a woman should behave towards her husband in the following way. The woman as wife has to be generous and hospitable to the husband's friends and relatives. It had already been mentioned that she should treat the husband's parents, relatives, and friends as her own that is with loving kindness, respect, and utmost care. The important function of looking after what the husband has earned is a vital responsibility of the wife who has to protect such wealth without squandering it. In carrying out such a function she should never be one of lazy disposition. She should conduct her affairs intelligently and skillfully. In this context the assumption is that the wife is educated and accomplished.

The Pāli canon encapsulates the two most prominent roles for women, wife and mother. A short description of a possible future for the king's newborn daughter culminates in motherhood as the way in which the baby girl will fulfil her destiny, particularly through her son's achievements. For the most part, women's roles as wife and mother coalesce or, rather, motherhood is not only the culmination of the wife's role, but its main goal. Mothers as such, however, are not as present in the four main Nikāya as wives are, although they are more prominent in other

Pāli material, such as the Jātakas. Similarly, motherhood as an abstract role is not described very specifically unlike: again, the role of wife for which we can draw a clear picture from the Nikāyas.¹⁰²

There are, however, stories, metaphors, similes and references, including descriptions of the biological aspects of motherhood and the social role mothers are expected to fulfil, from which we can least form abroad impression of the role of mother that is taken for granted in the Pāli texts. Along with this implicit role, specific examples of mothers must have examined especially the Buddha's mothers, Mahāpajāpati and Māyā, and some of his lay followers, such as the famous Visakha Migaramata who is a noble lady. In order to delineate the soteriological potential of motherhood for women, this potential must be developed within the wider context of the lay follower-Sangha relationship in order to come to fruition fully. Pascale Engelmaier, who explained social roles of women as wives according to the Pali texts, wrote that: "The spiritual role that mothers may, and do, play in their children's lives becomes clear with this analysis of the images of mothers found in the Pali texts."¹⁰³

Such images can be found in the stories of great female disciples: "In order to be this perfect mother, she had to develop the qualities of the Buddhist path, the perfections and, in her life as Māyā, to observe the five lay precepts without ever breaking them. Both Mahāpajāpati and Visakha also made a vow in a previous life to attain their present status, and they also had to develop the qualities of Buddhist path to achieve their goal.

¹⁰² Pascale Engelmaier, **Women in Pāli Buddhism: Walking the Spiritual Paths in Mutual Dependence**. (New York: London, Routledge, Oct 17, 2557), p.71.

¹⁰³ Pascale Engelmaier, **Women in Pāli Buddhism: Walking the Spiritual Paths in Mutual Dependence**, (New York: London, Routledge, Oct 17, 2557), p. 87.

Especially those related to women. She also often appears the canonical texts focused on monastic discipline, requesting permission to provide various requisites for the monks and nuns.

Woman is described here as on equal terms with man regarding the contribution she can make to society and religion. Although there is a hierarchy in the ordering of the four categories, they are described in exactly the same terms; all four are said to illuminate the order. Based on this evidence, it would be unjust to declare that Buddhism favors the subordination of women who manage the household to the husbands who procure the goods. Yet while the traditional division of labor within the family is reinforced, it is within the context of respect rather than submission. The process of religious and social change is clearly shown here. Buddhism challenges traditional patterns of subordination through suggesting new criteria for social relationships. It is through those who joined the bhikkhuni order, however, that the roles of women and religious attainment is most poignantly brought into focus.

4.2.3 Social Roles for Teachers and Pupils

There are many social roles that have been discussed, and the roles of individuals who are teachers and pupils are very vital for a harmonious society. This study describes specific ways to practice for the individuals who in turn can create a peaceful society. For example, when one is learning the Dhamma, respectful relationships between people are very important. In the report that being autonomous as an individual Dhamma listener, the research committee on the activities of women has shown the role of women characterized as serving, subordinated and

reserved, needs to be changed. It said that the duty of an individual is to learn the nature of others in order to have respect to each other.¹⁰⁴

If there is no understanding of social roles of individuals according to the Dhamma, it can lead to conflicts based on negative views or wrong thought of individual persons who has narrow political, economic, and religious views. In order to end the the conflict in a society or a family, social roles of citizens who belong to families, various nationalities and religions, should be cultivated with positive views and respect. Right understanding is very important for an individual to live and develop within a peaceful society.

Chanju Mun compared the roles of individual in Buddhism and the individual roles practiced in the Western world. His notions that it is clearly conceived in Confucian thought as very much a social being such that a concept of autonomy comparable to the western notion is unthinkable in Confucian terms. It would be too much to say that Buddhism resolves this dichotomy, or even that it occupies a position in the middle which resolves the apparent conflict between the two extremes. Nevertheless, it does acknowledge in a strong way the role played by both the social and the individual poles in human life.¹⁰⁵

No individual can live or develop without environment, whereas individuals are the one to constantly shape and influence their environment in turn. Therefore, no matter, where we live or what we do, it is our duty to develop a peaceful mind and live a successful life on a

¹⁰⁴ Ugo Dessì, **the Social Dimension of Shin Buddhism**, (USA, BRILL, and Aug 23, 2553), P. 189.

¹⁰⁵ Chanju Mun, **Buddhism and Peace: Theory and Practice**, (United stated of America: Blue Pine Books, 2006), p. 96.

personal level. It is vitally importance to know how to make ourself happy and how to lead a successful life in order to positively influence our culture. On the one hand with its central philosophical principle of conditioned origination, Buddhism emphasizes the vast extent to which human beings are conditioned by society, by culture, by one's physiology, by the family and other important group's individuals, and by one's own past actions and habits in this life and others. Philosophically, nothings holds greater weight in Buddhism than this principle. This is so much the case that some commentators and critics have concluded that there is no freedom in Buddhism. However, the role of an individual is to perfect oneself in order to practice for oneself.

The Buddha talked about the roles and responsibilities of associates within the family and within the society. He well-defined the ideal relationships that the lay follower should develop with respect to his teacher and the society at great.¹⁰⁶ These relationships are based on the getting of reciprocal responsibilities of pupil. The texts of the Vinaya are often treated indiscriminately along with the books of the Sutta Pitaka as evidence of early Buddhism.¹⁰⁷ However, it seems better to treat the vinaya and these concords with archaeological findings relating to the earliest stupas and monasteries, as generally representing a later stage of development, when the monks were not typically wandering virtuosi seeking enlightenment but domesticated within society. Even so, the

¹⁰⁶ Chroniker Press Book, **Epitome of the Pali Canon**, (Sri Lanka: Lulu.com, and Oct 29, 2555) p. 80.

¹⁰⁷ Greg Bailey, Ian Mabbett, **the Sociology of Early Buddhism**, (New York: Cambridge University Press, Nov 27, 2546), p .8.

Vinaya does preserve for us some traces of the ways in which these monks could play the mediating role within a narrowly defined locality.

For the time being, though, we must recognize two ways of describing the nature of the Buddha's message, acknowledging that the evidence may never allow us to prove just one to be correct. The first is to treat Buddhism as an austere, other-worldly quest for salvation, rejecting life in society. The second is to treat Buddhism as a system of religious life embracing society as a whole, with ethical and social teachings. This way is widely favored by scholars.

Sometimes it is challenging to comprehend the actual life of monks and the role many monks play in their community. There is still a tendency to treat them as something "other". The understanding of Buddhism as a world-renouncing tradition is so strong in the history of Buddhist studies that there is a blind spot when it comes to recognizing monks as full member of their society with the usual range of human aspiration and emotions and often a long list of duties and obligations that keep them closely involved with the local community. The idea of Buddhism as world-renouncing is based on the Pali Canon, but is also influenced by the nineteenth to twentieth century attitudes, including those of the sociologist of religion, Max Weber. His view of Buddhism as other-worldly has had a long-term impact on the sociology or social anthropology of Theravāda Buddhism.¹⁰⁸ In his way, the role of sociology is to develop scientific theories in order to explain society and social roles.

¹⁰⁸Kate Crosby, **Theravāda Buddhism: Continuity, Diversity, and Identity**, (USA: John Wiley & Sons, Sep 16, 2556), p .139.

4.3 Social Ethics for a Harmonious Society

The role of ethics is very vital for the harmonious society in the case of rapid economic and technical development. The three kinds of dānas have a very important place in our daily social roles. However, two – abhayadāna (gift of fearlessness)¹⁰⁹ and dhammadāna (gift of Dhamma)¹¹⁰ – are essential nowadays because they provided the immeasurable benefits (apparinana)¹¹¹ for society. Thus, giving, sharing and the attitude of generosity are conducive for spiritual growth. From the perspective of mind cultivation (bhāvanā),¹¹² generosity reduces the tendency to be selfish and increases the tendency to be selfless. With courage and sincerity, the practice of giving can be used as a gateway to self-understanding through honest observation of the inner mental processes and tendencies, the intentions and motivations involved, and the beliefs behind them. Conversely, stinginess can bring about – either in this life or in the next one – loss of possessions; it is also the reason of fear. Nevertheless, generosity can bring about pleasant results, such as prosperity. In Buddhist thought, the cultivation of giving (dāna)¹¹³ and ethical conduct will themselves refine consciousness to the higher levels.

Siladihipayogaguddhiyā (subcommentary of Silakkhanda Vagga) explains that in order to get rid of the harmful action leading to society, abhayadāna is very important, “*Pānana na bhadanena pānātipātā*

¹⁰⁹ Swarna Wickremeratne, **Buddha in Sri Lanka: Remembered Yesterdays**, (New York: 2012) p. 63.

¹¹⁰ Nina van Gorkom, **The Perfections Leading to Enlightenment**, (London: 2007), p. 15.

¹¹¹ AN, VIII, p.46 (Chatthasamgayana version, Myanmar: 1954).

¹¹² Harvey P. Alper, (New York: **Mantra, SUNY Press**: 1989) p.158.

¹¹³ Swarna Vilas Adinath Sangave, **Facete of Jainology**, (India: 2001), p.175.

veramani sattanam abhayam deti, evam sabbā nisikkhā padani katabbani” means in order the beings can live peaceful in a society, killing, stealing, sexual misconduct, telling lies and taking intoxicants should be stopped: this is called abhayadāna.¹¹⁴

In the social level, sila means that abhayadana¹¹⁵ contributes to harmonious and peaceful coexistence among community members and consequently help to promote social growth and development. In a society, where morality prevails and members are conscious of their roles, there will be general security, mutual trust, and close cooperation, these in turn leading to greater progress and prosperity. Without morality, there will be corruption and disturbance. And all members of societies are adversely affected. Most of the problems that society experiences today are connected in directly or indirectly and with a lack of morality.

4.3.1 Ethics for Employer and Employees

Ethics are necessary in daily life so various people can effectively associate with each another. Buddhist ethic are called morality (sīla) and can be seen as roles for citizens according to their status. Buddhist ethics for laypeople in the form of five precepts give basic description of behavior that should be avoided. For employers and employees, abstaining from harmful behaviour and abstaining from stealing are important to practice. At the working place, both employers and employees have to practice five precepts in order to create and maintain a wholesome working environment.

¹¹⁴ PP, p.323 (Chatthasamgayana version, Myanmar: Kaba aye, 1954)

¹¹⁵ George D. Bond, **Buddhism in Srilanka**, Srilanka, 2012, p.62.

There are three fundamental modes of training in Buddhist practice: morality, mental culture, and wisdom. The English word morality is used to translate the Pali term *sila*, although the Buddhist term contains its own particular connotations. The word *sīla* denotes a state of normalcy, a condition which is basically unqualified and unadulterated. When one practices *sila*, one returns to one's own basic goodness, the original state of normalcy, unperturbed and unmodified. Killing a human being, for instance, is not basically human nature; if it were, human beings would have ceased to exist a long time ago. A person commits an act of killing because he or she is blinded by greed, rage or hatred. Such negative qualities as anger, hatred, greed, ill will, and jealousy are factors that alter people's nature and make them into something other than their true self. To practice *sila* is thus to train in preserving one's true nature, not allowing it to be modified or overpowered by negative forces.

A discourse like “*Attanamupamamkatva*”¹¹⁶ explains that the one who see the other as himself, should, preserving the morality, give fearlessness and peaceful existence to society. This moral guideline shows that while refraining from killing, one must also dissuade others from committing the same evil. The Buddhist precept relating to abstaining from violence to any living being is based on the Buddhist observation that living beings seek pleasure and recoil from suffering (*sabbesattāsukhakamadukkhapatikkulā*).¹¹⁷ We can see the example of

¹¹⁶ Dh.p.129/Snp.389

¹¹⁷ Y. Karunadasa. **The Early Buddhist Teaching on the Practice of the Moral Life**, p.19.

both fearful and peaceful person in Angulimala:¹¹⁸ before meeting the Buddha, his condition was dangerous for the society but after the condition changed, he became peaceful and free from desire to harm. The abhayadana is based on the altruistic concept of universal love and compassion.

It is not only a way of life and an exercise in personal morality, but also a part of the much larger scheme in spiritual discipline of which purity of body, speech, and mind are indispensable ingredients. As such it makes no exception in its practice, given the lofty ideal to which it is designed to lead. However, in real life situations, we may need a more practical attitude of mind to approach the problem in a more realistic manner. Good Buddhists should remind themselves to follow the five precepts in daily life, they are following:

- (1) Pānātipātā veramani sikkhāpadam samādiyāmi; one observe the precept of abstaining from the destruction of life.¹¹⁹

The abhayadana admonishes against the destruction of life. This is based on the principle of goodwill and respect for the right to life of all living beings. By observing this precept one learns to cultivate loving kindness and compassion. One sees others' suffering as one's own and endeavors to do what one can to help alleviate their problems. Personally, one cultivates love and compassion, socially; one develops an altruistic spirit for the welfare of others.

¹¹⁸ Thich Nhat Hanh, **Keeping the Peace: Mindfulness and Public Service**, (Canada: Parallax Press, Aug 10, 2548) p. 74.

¹¹⁹ Maurice Nyuntwai **Pontificla University Crecoriana; Centro culture religion**, (Myanmar, 2002) p.2.

In AgganyaSutta,¹²⁰ the Buddha point out that the destruction of lives, in the early evolution of the world, made the biggest threat to the human's harmonious coexistence. Therefore, the first concept of abhayadana doubtless can give peace to the society.

(2) Adinnādānā veramani sikkhāpadam samādiyāmi; one observe the precept of abstaining from taking that which is not given.¹²¹

The abhayadana, not to take things which are not given, signifies respect for others' rights to possess wealth and property. Observing the second precept, one refrains from earning one's livelihood through wrongful means, such as by stealing or cheating. This precept also implies the cultivation of generosity, which on a personal level helps to free one from attachment and selfishness, and on a social level contributes to friendly cooperation in the community.

One of the distinct features of the Buddhist moral precepts is the universal character in which they may be practiced with benefit by all members of society. For instance, non-stealing can be universally observed with desirable results; and the practice will help to promote coexistence, peace, and harmony in society. If this precept were reversed and stealing were made a moral principle, we can immediately see that there would be so much conflict and confusion that society would eventually cease to function. Thus, stealing can never be made a moral act, no matter how ideal and noble the motivation.

¹²⁰ DN, III, p.9.(Chatthasamgayana version, Myanmar: Kaba aye, 1954)

¹²¹ Dr. PhraRajyanvisith (PhraThepyanmongkol), **Sunday Dhamma Talks**, (Thailand: 2008), p.85.

4.3.2 Social Ethics for Husband and Wife

The relationship between partners, especially between husband and wife, should be based on strong morality. In this division of social ethics for husband and wife, the Buddha has taught the third precept which is not to indulge in sexual misconduct. Sexual misconduct includes adultery, rape, and other forms of sexual abuse that are harmful physically or mentally. Avoiding sexual misconduct helps the couple to build a good relationship as husband and wife. Joseph D. Bloom has mentioned the roles of husband and wife as follows:

- (3) Kamesumicchācārā veramani sikkhāpadam samādiyāmi; one observe the precept of abstaining from sexual misconduct.¹²²

The third precept, not to indulge in sexual misconduct, includes rape, adultery, sexual promiscuity, paraphilia, and all forms of sexual aberration. This teaches one to respect one's own spouse as well as those of others, and encourages the practice of self-restraint, which is of utmost importance in spiritual training. It is also interpreted by some scholars to mean the abstention from misuse of senses and includes, by extension, non-transgression on things that are dear to others, or abstention from intentionally hurting other's feelings. For example, a young boy may practice this particular precept by refraining from intentionally damaging his sister's dolls. If he does, he may be said to have committed a breach of morality. This precept is intended to instill in us a degree of self-restraint and a sense of social propriety, with particular emphasis in sexuality and sexual behavior.

¹²² Joseph D. Bloom, Carol C. Nadelson, Malkah T. Notman, **Physician Sexual Misconduct**, (American: Psychiatric Pub, 1999), p.3.

Kamesumiccara means sexual misconduct which is as problem is a cause for concern in modern times.¹²³ It is a complex issue involving ramifications in emotional, social, and moral fields. The third moral precept advises against all forms of sexual misconduct, which include rape, adultery, promiscuity, paraphilia, and sexual perversions. Actually, the Buddhist commentary emphasizes adultery more than anything else, but if we take into account the purpose and intention of the precept, it is clear that precept to cover all improper behavior with regard to sex.

The broadest interpretation even purports to mean abstention from the misuse of the senses. It could refer to any morally unwholesome action committed under the influence of sensual desire to the inability to control one's sense. In any case there is no doubt that the third precept aims at promoting, among other things, proper sexual behavior and a sense of social decency in a human civilization where monogamy is commonly practiced and self-restraint is a cherished moral value.

For one reason or another, many young people in love are not able to enter into married life as early as they wish. While marriage is still some distance in the future, or even an uncertain quantity, these people enter into relationships, of which sex forms a significant part. This happens not only among adults, who must legally answer to their own conduct, but also among teenagers who are still immature, emotionally unstable, and tend to act in irresponsible ways. Peer pressure and altered moral values are an important contributing factor to the escalation of the problem. The trend toward extramarital sex has become so common that

¹²³ John Thoburn, **Clergy Sexual Misconduct**, (United State of America: 2555), p.8.

it is now virtually taken for granted, are becoming increasingly popular, and marriage is relegated to a place of insignificance, jeopardizing in the process the sanctity of family life.

In the context of this development, the third abhayadana becomes all the more relevant and meaningful. Unlike killing, which certain circumstances seem to warrant, there is hardly any plausible excuse for sexual promiscuity, except human weaknesses and inability to restrain the sexual urge. However, there is a distinction between sexual promiscuity and sexual relationship based on mutual trust and commitment, even if the latter were a relationship between two single adults. Thus one may begin to practice the third precept by resolving not to be involved in sexual activities without an earnest intention and serious commitment of both parties. This means that sex should not be consummated merely for the sake of sexuality, but should be performed with full understanding within the people involved and mutual responsibility for its consequences.

A certain level of maturity and emotional stability is necessary to ensure a healthy and productive sexual relationship between two partners. With the realization that there is a better and nobler path to follow than promiscuity, one may see the wisdom of self-restraint and the benefit of establishing a more lasting and meaningful relationship which, rather than impeding one's spiritual progress, may enhance it. Finally, if anything else fails to convince people of the danger and undesirability of sexual promiscuity, perhaps the phenomenal AIDS epidemic will. This may seem beside the point, since moral precept and moral integrity are matters that concern inner strength, strength, fortitude, and conscientious practice, not fear and trepidation based on extraneous factors. It is, nevertheless

worthwhile to consider the connection between promiscuous behavior and the “AIDS”¹²⁴ epidemic and realize how strict observance of the third Buddhist moral precept could greatly reduce the risk of infection or spread of this deadly disease. Acceptance of this fact may also lead to an appreciation of the value of morality and moral precept as laid down by the Buddha, consequently strengthening conviction in the Dhamma practice.

4.3.3 Ethics for Clansman and Friends

The fourth precept, to abstain from false speech, and the fifth precept, to abstain from drinks and liquors which cause carelessness, need to be followed in a friendship. In case of friendship, these two-social ethics are very vital to all of clansman and friends in the case of working together in a one place or company. When one commits or destroys these precept, the good friendship-quality of him or her will be unbalanced. Dr. PhraRajyanvisith has describe ethic for the cansman and friends as follows:

(4)Musāvādā veramani sikkhāpadam samādiyāmi; one observe the precept of abstaining from falsehood.¹²⁵

The fourth abhayadana, not to tell lies or resort to falsehood, is an important factor in social life and dealings. It concerns respect for truth. A respect for truth is a strong deterrent to inclinations or temptation

¹²⁴ Peter Aggleton, Peter Davies, Graham Hart, **AIDS; Individual Cultural and Policy Dimensions**, Taylor & Francis, (New York: London, 1990), p.5.

¹²⁵ Dr. PhraRajyanvisith or PhraThepyanmongkol, **Sunday Dhamma Talks**, (Thailand: 2008) p.85.

to commit wrongful actions, while disregard for the same will only serve to encourage evil deeds. The Buddha has said; “There are few evil deeds that a liar is incapable of committing” the practice of the fourth precept, therefore, help to preserve one’s credibility, trustworthiness, and honor. The practice of the fourth aims at inculcating a respect for truth in the mind, implying both one’s own obligations as well as the rights of other people to truth. This is one of the most important components in developing sound social relationships and it makes all documents, contracts, agreements, deeds, and business dealings meaningful. When we resort to falsehood, we not only become dishonest but also show disrespect to the truth. People who tell lies discredit themselves and become untrustworthy.

It is true that sometimes telling lies may prove more profitable than truth, especially from the material point of view. Because such gains are unwholesome and may cause harm in the long run, and because material profits are likely to lead to more falsehood and fabrication, it is imperative that the practice of the fourth precept be duly emphasized. Where a person’s reputation and feelings are concerned, discretion should be exercised. Of course, there are instances where silence is more appropriate than speech, and one may choose this as an alternative to prevarication and falsehood. In our actions, we can give both material things as well as service. In speech, we give through the use of kind words, encouraging, words, and positive and truth fullness.

(5) Surāmerayamajjapamādatthānā

veramanisikkhāpadamsamādiyāmi; one observe the precept of

abstaining from intoxicants that cloud the mind and cause carelessness.¹²⁶

The last abhayadāna of Buddhist moral precepts enjoins against the use of intoxicants. On the personal level, abstention from intoxicants helps to maintain sobriety and a sense of responsibility. Socially, it helps to prevent accidents, such as car accidents, that can easily take place under the influence of these harmful substance. The negative effects they have on spiritual practice are too obvious to require explanation.

The fifth precept covers all intoxicants, including narcotics that alter the state of consciousness and are physiologically addictive. The danger and negative effects of narcotics, such as cocaine and heroin, are too well known to need any further elaboration. Today they represent a serious health and social problem around the world. Drinking intoxicants is not part of the Buddhist culture, although it seems to have become a widespread phenomenon in modern society. It is true that alcoholic consumption was prevalent before and during the time of the Buddha, but he never approved of the practice.

Friendship founded on compassion and mutual understanding is much more desirable than that which is based on alcohol. Social drinking may produce a general euphoric atmosphere among drinkers but it is never a necessary condition for interpersonal relationship.¹²⁷ Often, people use this as an excuse to get drunk. The high rate of car accidents connected with drunk driving should serve as a strong reminder of the

¹²⁶ Christopher W. Gowans, **Buddhist Moral Philosophy an Introduction**, (New York: London, 2557), p.169.

¹²⁷ Janet Chrzan, **Alcohol; Social Drinking in Cultural Context**, (New York: London, 2556), p. Xii.

danger and undesirability of alcoholic consumption. On the other hand, it may be mentioned in passing that liquor does contain medicinal properties and can be used for medical purposes. Such use, if genuine and under qualified supervision, does not entail transgression of the fifth precept and is not considered a morally unwholesome act.

The most obvious danger of intoxicants is the fact that they tend to distort the sensibilities and deprive people of their self-control and powers of judgment. Under alcoholic influences, a person is likely to act rashly and without due consideration or forethought. Otherwise decent people may even commit murder or rape under the influence of alcohol, or cause all kinds of damage such as fire, accident, and vandalism to people of property.

4.4 The Middle Path of Social Welfare and Religious Influence

Here, the author would like to discuss the middle path of social welfare according to Buddhist teaching, as well as social and religious influences associated with social roles. Here, religious will refer to Buddhism.

4.4.1 The Middle Path of Social Welfare

According to Brazier and Rana Jawad, the Buddha started a social movement that is democratic and socialist in character although it is not directly aligned with any of these modern secular forms of thinking. Buddhism does not advocate a particular system of political rule but it does advocate the empowerment of ordinary through their potential for

spiritual greatness.¹²⁸ Like some Hindu traditions, Buddhism also cautions against centralized forms of political role and teaches that social status must be based on wisdom as opposed to popular vote. The Buddha is often recounted as having favoured deprived people. By advocating the Middle Path through four Noble Truths, Buddhism rejects the belief of socialism that material benefits bring human well-being. It agrees more with the capitalist notion of private property, but it also rejects the capitalist orientation towards capital accumulation and consumerism, favouring minimalism as the path to freedom.

According to original teaching of the Buddha, there have been many examples of Buddhist uprising and protest against war and political oppression as in Myanmar and Vietnam. On another level, modern-day socially engaged Buddhist is faced with important dilemmas about how far to engage with modern-day secular institution. The Buddha is presented as a socially engaged actor who, after gaining enlightenment, set forth into the city to spread his teaching and transform society, to this is the key concept of sangha who have been got peaceful more commonly reflects Buddhism's emphasis on social roles of citizen.

Moreover, some of its social effects, most notably poverty, need to be mitigated. For the middle path, the state thus has an important role to play in tempering the market's effects. The middle path also believes in promotion equality of opportunity in the sense that people should not face barriers, such as in the education system.¹²⁹ So that everyone has the

¹²⁸ Rana Jawad, **Social Welfare and Religion in the Middle East: A Lebanese Perspective**, (UK: Policy Press, Jul 29, 2552), p. 34.

¹²⁹ Ruth Lister, **Understanding Theories and Concepts in Social Policy**, (UK: Policy Press, 2010), p. 35.

same opportunities even if both starting and finishing points remain unequal, the middle path is equivocal about the state's role in the provision of welfare. There is anxiety that a strong state will expand to crowd out other sources of welfare, reduce efficiency, and put strains on the economy and lead to over. There are also fears that it could undermine personal social role and self-reliance.

4.4.2 Social and Religious Influences

Society and social order has a major impact on religion and its development, while religion, on the other hand, influences society as shown further. In "Religious Influences on Health and Well-Being in the Elderly", Neal Krause mentions that social is religious practices, and religious organizations upon the health and well-being of older persons. Behavioral and social scientists have only recently begun to examine issues such as spirituality and the effects of participation in formal religious structures as they impact upon successful aging. Research has consistently shown that older adults who are religious tend to enjoy better physical and mental health than those who are less involved in religion. This phenomenon has been forcefully demonstrated in several recent studies showing that religion is linked to mortality.¹³⁰ We also know that in many sub-cultures, religious institutions may be the most viable social structures that attend closely to the health and well-being of their members and their community.

¹³⁰ K. Warner Schaie, PhD, Neal Krause, PhD, Alan Booth, PhD, **Religious Influences on Health and Well-Being in the Elderly**, (New York: Springer Publishing Company, Jun 15, 2547), p. 31.

Even though the work linking religion with health and well-being is compelling, relatively little is known about why this potentially important relationship exists. This lack of knowledge can be due primarily to weakness in theory and in measurement. Consequently there is a need for more rigorous conceptualizations of how religion and religious institutions affect health and well-being in the elderly. Given the wide differences in religious involvement in a diverse society, it is also necessary to consider the specific effect of religion and religious institutions by social roles based on Buddhist teaching.

According to the teaching of the Buddha, he was born during a period when important social and religious changes were occurring in central India. These changes later played a significant role in enabling Buddhism to spread throughout India. Although Vedic religion and its priestly class were influential and powerful in northern India, they had only begun to spread to the recently conquered lands of central India, which were dominated by the warrior classes. Thus, at the time of the Buddha, major political and economic changes were occurring in central India, and the system of social roles was disintegrating.¹³¹

The Brahman priestly class had lost much of its prestige, suggesting that the religion of the Vedas with its worship of natural phenomena no longer had as much appeal as in earlier times. The intellectual classes of the period were interested in the Upanishad philosophy, which identified individual soul with cosmic principle. They could no longer be satisfied with seemingly primitive religious beliefs

¹³¹ Akira Hirakawa, **A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna**, (Indian: Motilal Banarsidass Publ., 1993) p.15.

that deified natural phenomena. In adding, the Aryans had come into contact with Dravidian religion and had been influenced by it. All of these factors helped create an environment conducive to the development of new religious beliefs.

All too often the existence of direct associations between social class membership and religious affiliation is publicly denied, especially in the United States where equal opportunity and individualism are essential components of national ideologies. Furthermore, public opinion mistakenly cherishes the idea that religions are pure and untainted by social concerns, and derive from divine sources.¹³² For example, young children are taught religious “truths” rather than the history or social context of religious belief systems. However, from both evolutionary and historical perspectives religions have been viewed, described, and explained as social products. Furthermore, people can become freer of the effects of social class biases in religion if they understand at least some ways in which social classes and religious influence each other.

Religions and social interact in complex change processes that can to some extent be delineated within the environmental and social context of evolution, and the history of oppression and industrialization. On a more personal basis, religion can both reinforce social status and be an inspiration or source of motivation for social mobility. When deliberately making moves to strengthen their identities, individuals make value choices to define how they may or may not be involved in social and religious classes. Individuals and religions may emphasize the

¹³² Constance Margaret Hall, **Identity, Religion, and Values: Implications for Practitioners**, (Washington: DC, Taylor & Francis, 1996), p.85.

spiritual aspects of communion between individuals and supernatural powers in an effort to transcend the influences of social roles.

Under this topic, the relationship between the middle path of social welfare and religious influences has been described. In author's opinion, social welfare and Buddhist teaching can work at the same path in order to develop the human society.

4.5 ConclusionRemarks

In this chapter, the researcher described the social roles as the way of training for Bhikkhu and Bhikkhuni according to Sigālovāda sutta, social roles that are related to six directions based on Sigālovāda sutta, roles of an individual, and influence of religious roles that is related to Buddhist ethic in the society. The researcher used material sources such as Buddhist scripture, particularly Sigālovāda sutta, which describes various social roles, Pali canon, commentaries, sub-commentaries, journals, published books, and non-published books.

ChapterV

Conclusions and Suggestions

5.1 Conclusions

In this research, the author has described the meaning of social roles and their significance for the citizen. It was found that social roles are very important to practice in the daily life of human beings. According to the teachings of Buddhism, the researcher has analyzed the meaning and significance of social roles as a part of human lives and the Buddhist social roles based on Sigālovāda sutta.

Firstly, the researcher identified the meaning of social roles to the citizen in general part. It includes practical ways of the applying social roles in the lives of citizen regarding to the general statement such as social sciences dictionary. Moreover, the researcher has given the knowledge on knowing how the social roles statement. The responsibility element of social roles has been described.

Secondly, according to the Anamatagga Samyutta in Nidāna Vagga, social roles have been compared with ethical behavior, such as mutual trust, compassion, moral action, practiced under real understanding, and loving kindness. Social roles of teacher to pupils, social roles of pupils to teacher, social roles of husband to wives, social

roles of wives to husbands, social roles of clansmen and friends have been mentioned according to Buddhist teaching.

Finally, the researcher has found that in Sigālovāda sutta, the Buddha pointed out that the destruction of lives, in the early evolution of the world, made the biggest threat to the human's harmonious coexistence. Therefore, the first concept of abhayadāna doubtless can give peace to the society. The Buddha had addressed the tools of social roles in Sigālovāda Sutta such as precept of abstaining from the destruction of life, precept of abstaining from taking that which is not given, and precept of abstaining from sexual misconduct, all the roles that mentioned above have been described in the chapter fourth.

5.2 Suggestions for Further Research

In the present research, the author collected and analyzed information on the Buddhist social roles based on Sigālovāda sutta. In the society, the social roles are very important to practice for people from different ways of life. Social roles could be taught by many schools. According to Buddhism, general social roles can be described using a simile of paying respect to the six directions. Buddhist people believe it is proper to their development their relationships according to the teaching of worshipping six directions as mentioned in the Sigālovāda sutta.

Due to the present research was limited in some aspects, more interesting point still can be explored in further studies. Therefore, the researcher would like to suggest possible research ideas for further study:

1. A Study of the Developmental Social Roles of Human Being Based on Buddhism.

2. A Study of the Buddhist Social Development in the Human Society.

3. A Study of Analyzing of Social Dimension and the Social Activity of Human Life.

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