

The Relationship between Human Rights and Buddhist Teachings

මානව හිමිකම් හා බෞද්ධ ඉගැන්වීම් අතර සම්බන්ධතාවය

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නූතන ලෝකය තුළ බෙහෙවින් අවධානයට ලක්කෙරෙන විෂයකෙෂ්ත්‍ර වශයෙන් මානව හිමිකම් හා බුදුදහම පෙන්වා දිය හැකිය. මෙම විෂයකෙෂ්ත්‍ර දෙක පිළිබඳවම විවිධ දාර්ශනිකයෝ හා චින්තකයෝ අවධානය යොමු කර ඇත. එසේම විවිධ ආගම්, ආගමික නායකයෝ හා දාර්ශනිකයෝ මිනිසා ඇතුළු සියලුම සත්වයන්ගේ අයිතිවාසිකම් හා ඒවා සුරැකීමේ වැදගත්කම පිළිබඳව ද කරුණු පෙන්වා දී තිබේ. සමස්ත මනුෂ්‍ය ප්‍රජාව ඇතුළු ලෝකයේ යහපැවැත්ම උදෙසා ආරක්‍ෂා කළ යුතු හා තහවුරු කළ යුතු අයිතිවාසිකම් ගැන කතාකරන වර්තමාන ආගම් අතරින් බුදුදහමට සුවිශේෂී තැනක් හිමි වේ. මෙම පර්යේෂණයෙන් මානව හිමිකම් හා බුදු දහමේ ඉගැන්වීම් අතර ඇති අන්තර් සබඳතාව පිළිබඳ අධ්‍යයනය කෙරේ.

යතුරු පද:- මානව හිමිකම්, ආගම්, බුදුදහම, මනුෂ්‍ය ප්‍රජාව හා අයිතිවාසිකම්

Introduction

No one has been able to come to a definite conclusion as to when man became a civilized man. But the human being who lived in an uncivilized manner gradually evolved his mind and by developing his intelligence, he was able to build his own culture as a civilized man. During the human migration from the tribal age to the state age, man moved forward culturally. As a result, religious, political and social conditions were also improved. Over time, the rights of not only humans, but also the

environment, animals and plants were violated in various ways. As such, various religions and religious leaders and philosophers pointed out the rights that should be secured by people and the importance of protecting them.

There are religions that teach rights that the entire human community should protect and uphold for the well-being of themselves and the world. Buddhism has a special place among those religions. Specially, Buddhist formulations outline the does and don'ts of people who live by accountability. It is the protection of the rights of all that people perform those duties well and refrain from wrongdoing. It also becomes a confirmation of those rights. It is about securing the right to exist in this world without any impact on the environment, not only for humans but also for plants and animals.

It is important to examine human rights and international charter protected by Buddhist teachings on the fulfillment of religious duties. It appears that the five principles (Five Precepts) taught in Buddhism, the Kalama Sutra, etc., have secured the right of everyone to protect themselves and think independently. They are also confirmed by the International Human Rights Charter. Also, Buddhism has worked to evaluate and protect women's freedom. International charters have also focused on women's freedom and security. And by fulfilling the duties taught in Buddhism, the individual's economic freedom, the rights to a good job, employee rights, employer rights, etc. have been confirmed. In the same way, these rights have been secured by the international charter. Buddhism also presents facts about trees, leaves, four-legged animals and environmental safety. Likewise, international statutes have also focused on it. Hence, this research attempts to identify the concepts of human rights and Buddhist teachings.

Review of Literature

This research is about the relationship between the human rights and religion special reference with the Buddhist teachings. Accordingly, a number of previous researches have covered many significant areas and have explored innumerable facts related to the field in human rights and religion. A few of them discuss about the relationship between modern human rights and Buddhist teachings.

The Universal Declaration of Human Rights, which simply states civil, political, economic, social, and cultural rights, affirms the rights of all human beings in the world (UDHR, 1948). Sulaiman (2020) explores the issue of apostasy as a human right to freedom of religion or belief. The focus is particularly on the right to freedom of religion or belief among Muslims. Accordingly, it is discussed whether modern Muslim states and societies have accepted religion or belief apostasy as a human right. It is also debatable whether they should guarantee it to their citizens or reject. Fagan (2017) provides a clear introduction to relationship between human rights and religion. It also discusses several areas including the complex relationship between religion and human rights. Moreover, author discusses the core human rights.

Research Problem

Accordingly, this research is concerned with studying the relationships between the teachings of Buddhism and international human rights. Each community practiced and preserved its own religious and cultural life. Accordingly, the following issue is taken into consideration in this research.

1. Is there a significant relationship between the human rights context and Buddhist teachings?

Aims/Objectives of the Research

Main objectives of this research were found out relationship between the human rights context and Lord Buddha's teachings and to identify the concepts of human rights and fundamental rights, determine importance of right to life, to find out Lord Buddha's teaching on human rights and rights to life were the other objectives of this research.

Research Methodology

This research is fully based on literature books, conventions, declarations, acts, internet articles, case law and Dharma sutra were used to collect secondary data. Analytical method used to analyses and review data.

Limitation

Religion as a common individual factor can be seen in the context of the world's multi-religious societies. Religions such as Buddhism, Christianity, Hinduism and Islam can be seen among them. In this way, different religious faces can be recognized in the world with religious diversity. As in all these religions, a relationship can be seen between the teachings and human rights. But this research only deals with the relationship between Buddhist teachings and human rights.

Importance of the research

The Buddhist concept of human rights is confirmed, the universal value is evident by a comparative examination with the currently internationally accepted human rights declarations, drafts and articles. These modern attitudes towards human rights are not new to Buddhist thought. The Buddhist philosophical teaching of human rights is that man is born with complete freedom and responsibility. Examining human rights and international charter protected by Buddhist teachings is essential.

Discussion

Human Rights Concepts and Buddhist Attitudes for Right to Life

Human beings are rational beings. They by virtue of their being human possess certain basic and inalienable rights which are commonly known as “Human rights” (Agrawal, 2010 as cited Jayarathna & Herath, 2017, P.589). Human Rights are a generic term and it embraces civil rights, civil liberties and social, economic and cultural rights. All human rights are significantly important and they are inherently in all human being. Adopting the Universal Declaration of Human Rights (UDHR, 1948) is a milestone of mankind in human history. It is a one of most memorable achievement of the contemporary international law is to recognized human dignity honour (Agrawal, 2010 as cited Jayarathna & Herath, 2017, P.589). The UDHR consist in 30 articles and did not categorize the different kinds of human rights. Its first two articles emphasize the all the all human beings without distinction are born free and equal in dignity and rights and set of basic principles of equality and non-discrimination in the enjoyment of human rights and fundamental freedom. Though not the UDHR categorized the rights there can be identified that Article 02 to 19 includes Civil and political rights and Article 22 to 28 includes economic, social and cultural rights. Even though UDHR is not a legally binding document now it is considered as customary international law.

All human rights are similarly important but right to life is vital and it is the basic right which should be to safeguard other rights. Some countries are directly included the right to life to their Constitutions and some others are explicitly included. Some are not recognized right to life as fundamental right. Hence, in modern legal context it can be noticed that the level of the value of human life is varying in country to country

and legal context to other legal context (Jayarathna & Herath, 2017, P.590).

Everyone has the right to life, liberty and security of person. This guarantees that every human being has an absolute human right to life. It is also a human right that must be upheld by every government. Also, as human beings, every human being has the right to be free from various restrictions and to ensure his personal security. Every human being should not use another human being not as a human being but as a property, a slave. Every living thing on earth inherits the right to live with its birth. Until the concept of human rights was adopted, it was not recognized that human beings had the right to human rights. Rome, for example, seems to have been accustomed to treating slaves as economic objects rather than human beings. Moreover, it is clear that some modern societies are also inclined not to accept a person from a lower caste as a human being.

But in Buddhist philosophy Lord Buddha's teaching highly accepted and appreciated that the notion of all living beings are equal in birth and they all have right to life. The five precepts (Pañcasila) in Buddhism direct to refrain from bad habits and it is the fundamental principles which protect by Buddhist. The first precept is refrain from destroying others' life and also own life; "Pānātipātāveramanisikkhapadansamadi yami". Further, according to the Lord Buddha's teaching it can be clearly observable that Buddhism not only consider about human life but also all living beings, "Sabhapānihitānukampi" (Ananda Maithreya, Part 1, 2006, PP. 82-148).

As stated in the Madhura Sutta and Vasala Sutta sermons, color, race, caste, status, wealth and birth are not considered important. Confusing unnecessary facts about individual freedom and rights is contrary to Buddhist thought (Lankananda, Part 2, 2006, PP. 465-478; Pannananda, 2006, PP. 44-47).

Human Rights and Buddhist Attitudes Regarding the Death Penalty

In the era of right based approach, the protection of human rights plays an important role in the current legal context. Human rights are a universal set of values of entitlements which are inherent to human beings and enjoy irrespective their sex, nationality, religion, culture or other status. Among them, right to life and its limitations, mainly the death penalty has been subjected to vigorous scholarly debates across the world throughout the last decades. Broadly speaking elements and principles of human rights are incorporated in the teachings of the most religions of the world including Buddhism (Pathiraja, 2017, P. 546). The elements incorporated of human rights, which are incorporated in many international declarations, conventions, protocols and the constitutions of the most countries Death penalty violates the basic or fundamental rights of the people because the enjoyment of the right to life is a necessary condition of the enjoyment of all other human rights.

Universal Declaration of Human Rights (UDHR, 1948) is such international conventions which emphasizes the protection of human life and made direct reference to everyone's right to life and liberty. As per International Convention on Civil and Political Rights (ICCPR, 1966), the right to life is to be protected by law and prohibits states from arbitrarily depriving persons of their lives. Furthermore, United Nations introduced the Optional protocol to ICCPR convention, directly targeting the abolition of the death penalty and prohibits executions, which was entered into force in 1991. The United Nations economic and Social Council (ECOSOC, 1946) has adopted safeguards guaranteeing protection of the rights of those facing the death penalty. Also Article 2 Of the European Convention for the protection of Human Rights and Fundamental Freedom contains similar provisions on the right to life (ECHR, 1953).

Buddhist morality is mainly based on the universal law of cause and effect, which mainly distinguishes between a “good” or “bad” action according to intent, and the way by which the action may affect others. In this context, the five precepts are the starting point for the spiritual journey towards the liberation. The five precepts emphasize that all individuals must abstain from killing all living creatures, learn to control their hatred and to cultivate compassion and kindness for all creatures, including birds, fishes or insects. Thus, the First precept restrains Buddhists from killing any living beings, and the death penalty would be inconsistent with this belief. Buddhists believe rehabilitation as the path to enlightenment, which would enable even the most dangerous convinced killer to find his or her spiritual world (Pathiraja, 2017, P.548). Therefore, the death penalty or killing is a discretionary practice of law, which is against to the fundamental teachings of Buddhism as well as the human rights perspective.

Physical or Mental Torture

Article 5 of the Universal Declaration of Human Rights (UDHR, 1948) states that all human beings should not be subjected to physical or mental torture. Man suffers as a result of cruelty or humiliating treatment. As a result, man loses the opportunity to enjoy the glory of humanity. This article emphasizes the human right to freedom from torture and other forms of torture and humiliation. Many countries around the world have sought to protect these human rights through their own constitutional law and other legal provisions.

In order to give these rights to the people, the king or the government should work away from injustice. Also, the authorities should act justly and fairly. Buddhist political thought has no room for any unjust action that violates public rights. In Buddhist thought, priority is given to the concept of

Dhamma. According to this concept, the people obey the king or the government not because of punishment, but because of law, justice and peace. Punishment of those who deserve to be punished is an element of just governance. However, Buddhist political thought rejects corporal punishment. Amputation as punishment excludes corporal punishment such as amputation. Accordingly, it is recommended that even criminals should be punished by fining.

The kings or government should stop the acts of violence in the administration and acts of violence like war and stop the destruction of lives. If the regime is oppressive, public disfavor and retaliation may abound in society. The ruler must always be patient and non-violent. One should focus on the welfare of all beings and be kind even to criminals. Policy should be relied upon in dealing with all aspects of political, economic and judicial affairs. Similarly, compassion should be generated and acted upon. The Buddhist political, economic, social, and judicial process has protected the human rights outlined in Article Five to the fullest extent.

Buddhist thought as a whole is a doctrine that excludes the punishment of violence and inhuman acts. ‘All creatures fear punishment. Life is dear to all beings. Like me, all beings fear punishment. Like me, all beings love life. Buddhism emphasizes that one should not be punished that causes fear and should not be harmed’ (Jothi, 2017, vv. 129-130). Inhuman acts should be avoided. From such direct didactic sermons, the steps taken by Buddhism to protect basic human rights are clear. ‘Don’t say harsh words to anyone. When you say harsh words, others say harsh words to you. Saying this together causes sorrow’ (Jothi, 2017, v. 133). Accordingly, it can be seen how much the Buddhist thought has emphasized on human rights that are physically and verbally violated.

Human Rights and Buddhist Humanitarian Law

Articles 6 and 7 of the Universal Declaration of Human Rights state that everyone has the right to be treated as an individual everywhere before the law. (Article 6) All are equal before the law and are entitled to equal protection of the law without any discrimination. (Article 7) It also recognizes the right to claim human rights without discrimination.

Everyone has the right to be recognized as a person before the law at all times. This article gives a legal basis to moral human rights. It also reminds that there are moral rights. This strengthens moral rights. No one can deny that man-made law was an essential part of social life (UHRD). Buddhist thought on human rights is more humanistic than legalistic. Buddhism is not impressed with the rules and regulations that are merely imposed by the higher-ups. The Buddhist view is that the law should be based not only on what is justified according to ethics, but also on public will based on rules and regulations. The law should focus on the problems of the weak, poor and defenseless while the dhamma serving for the common good of man. It is a basic human right to be recognized before the law regardless of the person's status (UHRD).

All are equal before the law and all are entitled without any distinction to the protection of the law. The right to be protected from any injustice contrary to this declaration. According to Buddhist thought, equality in the face of dharma or Buddhist law is expressed in two ways. The recognition of equality of human rights is the first considering the dignity and rights of the individual. Second one, every person regardless of caste, color or social status should be subject to equal punishment before the law if he commits an offence.

It is the primary responsibility of the righteous king or government to provide equal protection of the law without any

particularity (bias) (Ananda Maithreya, Part 2, 2006, PP. 2-79). Personal security is the main function that people expect from a ruler. Governing policies recommended by Buddhist thought The basic characteristic of the policy to be followed in relation to the people is impartiality. The principle of righteousness is to provide protection to all the citizens of the legal system which is implemented by the righteous behavior of the king or the chief ruler. Since the law expects equal protection for all, it is the common practice of the good governance to act equally regardless of all the particularities (Ibid). According to Buddhist social philosophy, the human rights existing in the society as a whole are equal. This protects the rights of all people. Rules apply generally, not just politically. Buddhist social philosophy emphasizes that there is no state, or law, or courts that are inherited only by those class, clan or race (Ananda Maithreya, Part 3, 2006, PP. 96-134). Accordingly, equality before the law is the protection that all people deserve without distinction. This implies that equal legal protection makes sense in Buddhist thought.

There are basic human rights granted by constitutions or by law. Every person has the right to seek redress from a competent national court in case of violation. When individual rights are violated, there should be opportunities to take necessary steps to recover it. Everyone should have the right to go to court to get the help of law to get justice. The Universal Declaration of Human Rights emphasizes that a person needs a court that has the power to recover his or her lost rights.

According to Buddhist thought, the primary purpose of the constitution and law should be the physical and spiritual welfare of the people. Buddhist thought embraces the complete freedom to strive to live a good life. Any obstacle to the path of good life is a violation of the individual's right to progress

physically and spiritually. A national or international tribunal is needed to take necessary remedies against it.

In the Buddhist political, economic, social and judicial processes, where Dharma itself is the constitution, there is no room for injustice. Dhamma refers to justice and law in the context of governance. In the tradition of Buddhist philosophy, Dharma should be at the forefront of all activities.

No person shall be subjected to forcible arrest or detention or deportation. This article emphasizes the fundamental rights of individuals to be protected by law. Arbitrary arrest is a deprivation of personal liberty. Every person has the right to a just and fair trial. A person has the right to act innocently without prejudice until proven guilty. These are legal rights that a person should have. The second and third rights are rights to be granted by the court. A person can be appointed to these positions only by legal process. Failure to do so is a violation of individual rights.

Article 13 of the Universal Declaration of Human Rights enshrines this right to release from prison, which is guaranteed by Article 13. Furthermore, a person who has an accusation against himself as enshrined in Article 5 of the Universal Declaration has the right to face open trial. And the presumption of innocence is enshrined in Article 11 of the Universal Declaration.

The ruler of the country main responsibility is to ensure the safety of the people according to the rules of governance in the Aggañña Sutta (Ananda Maithreya, Part 3, 2006, PP. 135- 164). As stated in it, to protect the rights of the people and protect the people fairly by eliminating injustice. There is no room for to arrest, unlawful detention or spoliation when there is the righteous protection of an ideal ruler. If it happens for some reason, it is against the Dharma. The principle of Buddhist law is always to respect human freedom. The Buddhist

recommendation is not to try to see one's faults, but to try to see one's rightness and judge. According to this principle, only a guilty party can be punished (Ananda Maithreya, Part 2, 2006, PP.110-265).

Every person is entitled to a fair and open, independent and impartial trial in full equality. That is to specify about their rights and duties or about any criminal charges against them. This article contained in the Universal Declaration of the United Nations states that every human being has the right to a fair trial. This means that the good of the individual should be recognized and individual dignity should be maintained. Buddhist thought, a person-centered way of thinking, has accepted this law. Buddhism, which values collectivity more than individuality, does not sacrifice individual well-being for the good of the many.

Freedom of Religion or Belief

As stated in Article 18 of the Universal Declaration of Human Rights (UDHR) “Everyone has the right to freedom of thought, conscience, and religion. This includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance (United Nations, 1948). In addition, Article 18.1 of the International Covenant on Civil and Political Rights (ICCPR, 1966) states that everyone has the right to freedom of thought, conscience, and religion. This right includes the freedom to practice or adopt a religion or belief of one's choice, whether private or public. It also includes freedom of expression, practice, and teaching of religion or belief, either alone or in a community with others. Further, Section 18.2 mentions the freedom to practice or practice a religion of one's choice. It states that no one should submit to coercion that interferes with that freedom (ICCPR, 1966). As a member of the United Nations, Sri Lanka

is internationally bound to promote and fulfill the protection of religious freedom (FORB, 2021, p. 7).

Every person has the right to enjoy freedom of thought, conscience and religion. Most human rights are about material objects. But mental rights are important for the transformation of thought and attitude. Freedom of thought and inquiry leads to cultural renaissance. Religious attitudes and beliefs are relevant. Free thinking is critical to choosing intelligent actions. Therefore, it is essential to confirm the charter as a right. There is a gap between what the individual perceives to be true and what is socially accepted. But there should be room to present ideologies between the two.

Freedom and freedom of thought is a distinctive feature of Buddhism. The virtue of coming and seeing (Ehipassko), which is a key feature of dharma, implies directing individuals to free thought (Ananda Maithreya, Part 3, 2006, PP. 288-312). Dharma is open and there is no secret in it. Dharma shines as open as it is (Anguttara Nikaya, Tika Nipataya, 2006). There are opportunities to accept or reject the doctrine after considering it (Ananda Maithreya, Part 3, 2006). If the doctrine cannot be accepted, one is free to seek the truth in another way. It is difficult to understand Dhamma without free thinking.

There is even freedom to investigate the truth of Buddhism (Nanamoli, 2010). Accordingly, it is said to not accept any dharma or word just by hearing it, but to examine it and accept it if it is suitable and reject it if it is not. Buddhist thought is characterized by complete independence. The Kalama Sutra rejects all that traditionally binds thought, logic, a principle, a view, an individual respect. Barriers for a person to make his own decisions freely are many bonds built and protected by the society. These stifle independent thought like an iron wall. This situation is contrary to Buddhist thought. According to Buddhist

thought, one has the full right to decide what is right and wrong, to see one's own integrity according to the evidence of one's heart. This is declared as a human right in Article 18.

There is no hindrance in Buddhism to practice one's own religion, to express one's religious views, to follow and worship. The Buddhist attitude towards religious freedom is clear from the Sapta Aparihaniya doctrines in the Maha Parinirvana Sutta (Ananda Maithreya, Part 2, 2006). What could be the Lord Buddha's responses to other religions? The Lord Buddha highly appreciated other religious leaders those who advocated the moral life and moral foundation (BUSL NBC 2017, 539). The term Samana and Brahmana are the expressions used by the Buddha to refer to all religious teachers and Practitioners (Ibid). What Lord Buddha says in the Suttanipata is very important. “ I do not declare that all other samanas and brahmaanas are sunk in birth and death (naham sabbe samana brahmanas jatijaraya nivuta ti brumi) (Pannananda, 2006).

The Buddhism rejects all kind of dogmas assertion as “this along is true, all else false (idameva saccam moghamannam)” that is found in the Culaviyuha and Mahaviyuha sutta-s of Suttanipata (Pannananda, 2006, PP. 278-289). The danger of attachment to dogmas in any faith will cause for inter religious and inter religious wars often referred as ‘holy wars’. This is quite is prevalent today amongst religious extremists. Sometimes they attempt suicide- bombing attacks against their own nation or race. This is the danger of attachment to views and dogmas. Unlike the above form of approach Buddhism tremendously asserts the significance of Pluralism (BUSL NBC 2017, 539).

Human Rights and Buddhism: Women's Rights

Citizens of a civilized society cannot go beyond human rights. Human rights and duties have long been a sublime

aspiration of mankind based on religious, moral, and international conventions. In a world divided by various divisions, the principles of universal justice values embedded in it contribute to the existence of the highest fair dignity of mankind. That is, human brotherhood, equality, non-torture, the sovereignty of the law, securing personal life, respect for nationality, property ownership, job freedom, achieving a high standard of living, the right to education is the development of personality and It is also about participating in cultural life. The above knowledge should be given to the woman and action should be taken to grant her rights.

Lord Buddha's great personality emphasized the equality of freedom, dignity and rights. Lord Buddha points out the five personality traits. Ther are Individual performance (Aththakara), Human enthusiasm (Purusakara), Human strength (Purisathama), human effort (Purisa viriya), Human Responsibilities (Doragga) (Ananda Maithreya, Part 3, 2006, PP.166-193). If someone has this quality, he can achieve any goal. By pointing out that femininity is not an obstacle, it is seen that he is talking about women's rights. According to Buddhism, one's master is oneself. Therefore, one's own birth is independent. Everyone can achieve their goals and femininity does not stand in the way. This shows that the responsibility and freedom is transferred to the man himself. A declaration of total freedom for everyone.

Buddhist society affirms the unity of the human community by classifying it into four groups: monks (Bhikku), nuns (Bhikkuni), Devotee (Upasaka) and female devotee (Upasika). Gender discrimination is also meaningless in achieving liberation. Treating women differently in moral and spiritual development is contrary to Buddhist thought. It is possible to see the dharmas where the woman was superior to the man (Kuddakanikaya, 2006, P. 918). Also, Buddhism does

not accept that women have freedom or rights that cannot be granted to men. The intellectual freedom women received from Buddhism is evident from the donations made by the nuns in the Theri Gatha.

Gender is another factor that contributes to social inequality. Gender refers to the socially constructed difference between men and women. The physical and biological difference between the two groups does not have to be socially superior or inferior to each other. But socially and culturally, inequalities have developed between men and women. (Silva , 2005, P.11).

The attitude towards women in Buddhism can be properly understood by gaining some understanding of the status of women in India at the time of Buddha (The Vedic Age, 1957, PP. 338 - 370). In Brahmin-dominated in North India, the treatment of women underwent changes from time to time according to religious views. In the ancient Vedic period, women were given a certain respectable place (Raychaudhuri, 1953, P. 31). By the time of the post-Vedic period, it is clear that the status of women began to deteriorate slowly. It seems that the status of women clearly declined during the Brahmin age. Buddhist teachings do not at all mean that women should have a lower position than men in examining the social role of the individual. No matter how Buddhism devalues femininity, there are certain differences between women and biological men (Samyukthanikaya , Part 4, 2006, PP. 450 - 453).

Human Rights and the utility of Buddhism for Labor Rights

Every human being should not use another human being not as a human being but as a property, a slave. Every living thing on earth inherits the right to live with its birth. Until the concept of human rights was adopted, it was not recognized that human beings had the right to human rights. Rome, for example,

seems to have been accustomed to treating slaves as economic objects rather than human beings. Moreover, it is clear that some modern societies are also inclined not to accept a person from a lower caste as a human being.

The Universal Declaration of Human Rights states that no one shall be held in slavery or servitude. Some religious teachings have been put forward to protect the status of the rich and the caste. Through those teachings, efforts have been made to establish slavery in the old society. All people are equal regardless of race and caste, there is no difference between them (Lankananda, Part 2, PP. 465-478). As in the past, slaves are mostly used for business development. Therefore it is unrighteous to obtain labor very unfairly. Also, labor that is taken by force without paying adequate wages is an improper act (Ananda Maithreya, Part 3, 2006, PP. 288-312). According to Buddhist economic thought, the first of the five trades that a person should not engage in is trading people for slaves (Anguttara Nikaya, Part 3, 2006, P.338). Enslaving people to make money is an act of inhumanity. If a person is made a slave and someone else enjoys the money, it should be condemned.

Everyone has the right to work and to freely choose their occupation to fair and just working facilities. Also, everyone has the right to be protected from losing their job. Everyone has the right to receive equal pay for equal work without any distinction. Every working person has the right to a fair wage that is necessary for a life that preserves human dignity for themselves and their families. They also have the right to seek protection from social security if necessary. Every person has the right to form and join trade unions for the protection of his rights.

Buddhism recognizes the need for work for every person as a principle for a good life. Thus every person has the right to

work. In today's world, due to the expansion of state power and responsibility towards the people, the rights of protection against unemployment have emerged. According to the principles of doing well according to Buddhist thought, the employer should not engage in activities that are harmful to the physical and mental state of the employee.

According to Buddhism, employee rights have been secured through the Labor Welfare Scheme, which is presented in the analysis of duties and rights of employer and employee. The doctrine of labor statutes is prescribed to prevent the employer from illegally taking work from the employee and to protect the rights of the worker (Ananda Maithreya, Part 3, 2006, PP. 288-312). The dharma emphasizes that the person's age, gender, and physical fitness should be taken into account when assigning work (Ibid). In order to prevent the employee from taking more time to work, in accordance with the relevant rules, a shift system should be established or service types should be prescribed. Recommends giving employees leave and providing medical facilities in necessary cases. Employees should not be satisfied with just paying their wages, they should also be entertained with food and drink. Bonuses, incentives and other related allowances are recommended by the doctrine to preserve the efficiency of the employee. Buddhism recognizes that all human beings are born free and have equal rights.

Conclusion

Human natural and physical resources that were destroyed especially after the Second World War began to be reconsidered. Accordingly, the United Nations was formed in 1945 to ensure that such destruction did not occur again. Thus, the Universal Declaration of Human Rights was adopted on 1948. After that, according to the international situation, conventions on different rights were made in different periods. Accordingly, economic

rights, social rights, cultural rights, civil and political rights, children's rights, women's rights and Norms on environmental rights etc. were established and common agreements were made by countries for the survival of the people of the world. Therefore, the foundation of freedom, justice and peace in the world is the recognition of the inherent dignity and inalienable rights of all members of the human family. The Buddhist concept of human rights is confirmed, the universal value is evident by a comparative examination with the currently internationally accepted human rights declarations, drafts and articles. These modern attitudes towards human rights are not new to Buddhist thought. The Buddhist philosophical teaching of human rights is that man is born with complete freedom and responsibility.

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