

A BUDDHIST APPROACH TO PEACE AND UNITY AMONG THE MULTI-ETHNIC GROUPS IN THE REPUBLIC OF THE UNION OF MYANMAR

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ARTICLE INFO

Academic Article

Keywords

Peace, Unity, Multi-ethnic Groups

Received:

2021-11-24

Received in revised:

2021-12-10

Accepted:

2021-12-15

ABSTRACT

This article is an attempt to present a Buddhist approach to peace and unity among the multi-ethnic groups in the Republic of the Union of Myanmar. Basically, the problematic circumstances of the ethnical groups in Myanmar is ethnic diversity, and no peace. Peace is the way of the Buddha's teachings to the end of suffering, hatred, and conflict in the mind of individual. The ultimate goal of Buddhism is peace. That is how the Buddhist approach to peace in order to attain the peaceful way and intentions characterize the path of life. This study is focusing on the Buddhist stresses of solving the problem of peace, especially the cause of ethnic diversity and having no peace. The findings show Myanmar's ethnic conflict is between the majority Burmese and the minority ethnic groups based on diversity and conflict. Do's and Don'ts of the guide to peace and gave many examples as references in peace. Finally, it is suggested that both Burmese and minority ethnic groups should practice according to Buddhist approach to peace and unity among the multi-ethnic groups in Republic of the Union of Myanmar is the most importance element of the way to peace in Myanmar as well as in the world, that is to follow the three key elements namely: - the Middle Way as a path to make peace, the good government (dhammābhipāla), and living unity and harmony. Therefore, this article is useful for the peace, unity of Myanmar and in the world as well.

1. Introduction

The Republic of the Union of Myanmar is multi-ethnic and diversity countries with many different ethnic groups are living, and a Buddhists country. In Myanmar, there are seven ethnic States and seven Regions as quasi federal state. Ethnic states generally refer to the seven states. The seven ethnic minority States are (1) Kachin, (2) Kayah, (3) Kayin, (4) Chin, (5) Mon, (6) Rakhine, and (7) Shan. The seven regions which are largely inhabited by the majority Burmese population, although the Burmese do not have a specific state named after them, they are the dominant ethnic group living in the country, especially in the seven Regions such as (1) Yangon Region, (2) Ayeyawady, (3) Taninthayi, (4) Bago, (5) Sagaing, (6) Mandalay, and (7) Magway.

The term ethnic states is used because the name of these states make reference to the name of the ethnic groups while the seven regions where the majority Burmese reside do not make reference to Burmese. Burmese people are one of the ethnic groups, and they form the majority in the regions. The biggest ethnic group in Myanmar is the Burmese, 69 percent of the population. The majority Burmese ethnic group makes up about two-thirds of the population and controls the military and the government. Burmese is the language of the majority and is the language officially used in school education and administrative offices. The minorities make up to 30 percent to 40 percent of the population. Myanmar ethnical face many problems, especially the majority group treated no peace, diversity, no unity and no harmony. However this situation is not hopeless. It is in our hands. If we do not do anything, who will do? Peace or war is in our decision. Peace is always obtainable.

A Buddhist approach to peace that can solve such problem is the Noble Eightfold Path. The Noble Eightfold Path is Middle Path. The Middle Path is a righteous way of life which does not advocate the acceptance of decrees given by someone outside oneself. The Noble Eightfold Path can be compared to a road map which shows us how to attain *nibbāna* or peace, the good government (*dhammābhipāla*) and living by unity and harmony among the multi-ethnic groups in the Republic of the Union of Myanmar.

2. Ethnic Diversity

Myanmar is one of the most ethnically diversity country in the world. The cause of the ethnic diversity in Myanmar lies in the country's history since Myanmar independence in 1948. According to 1974 Constitution provided that seven states were created for the seven

non-Burmese groups, and the Burmese core was divided into seven divisions. In that event, the country continues to be separated into seven states and seven administrative divisions. Seven state ethnics group are such as Chin, Kachin, Kayah, Kayin, Mon, Rakhine, and Shan, and hundreds of sub-groups and smaller groups were included. The seven administrative divisions are Burmese. In terms of ethnic make-up, Myanmar is clearly one of the more complex Asian states.¹ The failure to manage Myanmar's great diversity, has resulted in ethnic conflicts, hence making it the longest civil war in the world.

There are many ethnic languages spoken in Myanmar. According to census report of 1931, there are 135 different ethnic groups in Myanmar.² Among them, the top language groups are Burmese 69 percent, Shan 8.5 percent, Karen 6.2 percent, Rakhaing 4.5 percent, Mon 2.4 percent, Chin 2.2 percent, and Kachin 1.4 percent according to 1983 census.³ It is over 100 different dialects and languages have been identified in Myanmar, each with its own history and many unique ethnic cultures. Myanmar is as a multi-ethnic state with its population belonging to different ethnicities, where the Burmese majority is largely concentrated on the plains in the centre of the country and the non-Burmese minorities live primarily in the border and frontier areas.

The differences within the population of Shan State are more geographical than linguistic. As a result of this diversity, Shan State has never been united, but if it was it could rival Burmese interests and power. Since independence, the central government has therefore encouraged divisions among ethnic groups in order to hamper any attempts to establish a national movement in Shan State.⁴ Shan State is amongst the areas in Myanmar with the greatest ethnic diversity. Linked to its ethnic diversity, another aspect that sets Shan State apart from the other regions and states.

Myanmar is indeed characterised by great ethnic diversity which has always caused governance issues. It is made up of a Burmese majority, seven main ethnic groups and dozens of smaller groups. They are disseminated across the persisting colonial structure

¹ Martin Smith, J. **Burma: Insurgency and the Politics of Ethnicity**, (London: Zed Books, 1999), p. 75.

² Enriquez Major, C. M. **Races of Burma**, Delhi: Manager of Publications, 1933), p. xii.

³ Ministry of Home and Religious Affairs. **Burma 1983 Population Census, The Socialist Republic of The Union of Burma**, (Yangon: Immigration and Manpower Department, 1983), p. 18.

⁴ Ardeth Maung Thawngmung. **Beyond Armed Resistance: Ethno-national Politics in Burma (Myanmar)**, (Singapore: East West Center, 2011), p. 16.

composed of seven peripheral states populated by ethnic minorities and seven divisions dedicated to the Burmese majority. In fact, the ethnic diversity of Burma is more complex than the major ethnic categories indicate and many minor groups have been overlooked in its political history.⁵ Nevertheless, the main demand of the ethnic minorities is greater autonomy and acceptance of their cultural and religious identity in the process of their unities in Myanmar.

In the case of diversity, at this stage of the conflict, Shan State has the largest ethnic diversity amongst its population of all fourteen Regions and States. Related to this diversity- its location and the physical features of the terrain making it perfect for a natural border zone - Shan State has played an important role in the history of Myanmar. The Burmese ethnic dilemma lies not in the country's diversity, but in the fact that Burmese are a majority race.⁶ Burmese majority failed to promote acknowledgement in an ethnic diversity and respect for a dignity of ethnic people as human beings to the whole society. As in all multiethnic states, respect for diversity, rather than forging a single identity, should be the way forward.

Ethnic diversity, it should be then examine the diversity of challenges facing the population today. The key issues are include conflict resolution, and political reform. But this is only possible, if people involved would earnestly embrace the mottos of unity in diversity and diverse actions, common goals.⁷ Finally, in order to build a cohesive, tolerant society and a truly lasting peace, a new approach to unity that truly embraces Myanmar's distinct diversity is necessary. The fundamental of unity in diversity in which all different ethnic groups in the Union of Myanmar could live together peacefully and harmoniously.

3. Peace: What is it in Buddhism?

The fundamental goal of Buddhism is peace, not only peace in this world but peace in all worlds. Buddhism is typically associated with peace and non-violence. In Buddhism, peace is focused on the achievement of inner peace and the consequential influence on the world. Buddhism is the symbol of peace, it the main teaching of the Buddha. This term

⁵ Michael Gravers, **Exploring Ethnic Diversity in Burma**, (Copenhagen: Nordic Institute of Asian Studies NIAS Press, 2007), p. 5.

⁶ Timo Kivimaki & Paul Pasch. **The Dynamics of Conflict in the Multiethnic Union of Myanmar**, (Berlin: Friedrich Ebert Stiftung, 2009), p. 25.

⁷ Wansai Sai, **The Tracking Transition the Path from Quasi-civilian Rule to Fully Fledged Democracy**, (Yangon: Mizzima Media Publishing, 2017), p. 123.

includes: calmness (*sama*), tranquility (*samatha*), contentment (*santuṭṭhi*), harmlessness (*ahiṃsā*), non-violence (*avihiṃsa*), and peacefulness (*vūpasama*).⁸ Ultimately, peace is a characteristic of *nibbāna*. *Nibbānam paramam sukham - Nibbāna* is the highest bliss.⁹ *Nibbāna* is also explained as the extinction of lust – *lōbha*, hatred – *dōsa*, and delusion – *mōha*. The extinction of craving, the extinction of aversion, the extinction of ignorance – this is called *nibbāna*.¹⁰ Intrinsically – *sabhavato*, *nibbāna* is peaceful (*saṅti*).¹¹ Here peace is a characteristic of *nibbāna*.

This is the experience of *nibbāna*, which is called ‘the Truth’ *sacca*.¹² Elsewhere the Buddha unequivocally uses the word Truth in place of *nibbāna*: ‘I will teach you the Truth and the Path leading to the Truth.’ Here Truth definitely means *nibbāna*.¹³ Therefore, the Four Noble Truths are the most important universal truths, for the full understanding of these truths will enlighten anyone to be a noble person-*airya* who will never be reborn in woeful abodes and who can enjoy the supreme bliss of *nibbāna* forever,¹⁴ which is the realization of supreme peace.

According to Buddhism, there are two kinds of peace, namely internal peace - *ajjhattasanti* which is peace of mind, whereas external peace - *bahiddhasanti* is the peace of society. The former provides a firm foundation for the latter. Unless there is peace of mind, there will be no peace of society.¹⁵ External peace is also called social peace. In fact, society can remain fully peaceful if its members have full peace of mind.

The term of peace has both negative and positive meanings. In its negative sense, peace is an absence not only of war and conflict but also of ‘structure violence’ such as social injustice, social inequality, the violation of human rights, the destruction of ecological

⁸ Dennis Candy, **Peace in the Buddha’s Discourses, a Compilation and Discussion by Dennis Candy**, (Kandy: Buddhist Publication Society BPS, 2008), p. 1.

⁹ Narada Mahathera. **A Manual of Buddhism**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1995), p. 130.

¹⁰ William Hart, **The Art of Living, Vipassanā Meditation as Taught by S.N. Goenka**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1993), p. 124.

¹¹ Woodward F.L. (trans.), **Kindred Sayings (Saṃyutta Nikāya), Vols. IV.**, (London: Pāli Texts Society PTS, 1994), p. 318.

¹² Jayatilleke K. N, **Buddhism and Peace**, (Kandy: Buddhist Publication Society BPS, 1969), p. 18.

¹³ Walpola Rahula, **What the Buddha Taught**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1978), p. 39.

¹⁴ Min Tin Mon, **The Noble Liberation and the Noble Truths**, (Yangon: Mehm Yay Zar Mon, 2003), p. 9.

¹⁵ Medhidhammapom (Prayoon Mererk) Phra, **Buddhist Morality**, (Bangkok: Mahachulalong komrajavidalya University Press, 1994), p. 19.

balance, etc. In its positive sense, peace means encompasses within itself the absence of conflict as well as the presence of harmony.¹⁶ Thus, Buddhism's emphasis on nonviolence and harmony are the establishment of peace and the realization of peace. Buddhist teachings focus on self-awareness to maintain bodily, verbal and mental peace. The fundamental principle of Buddhism is to bring about peace and harmony in the world. Buddhists name are entitled to be peace-workers, because their religion propagates peace (*sañti*) as its universal message. The Buddha was regarded as the 'Prince of Peace' (*sañti – rājā*).¹⁷ This is due to the fact that Buddhism has taught peace more strongly than other religions, so it is clear that no separation between Buddhism and peace. In fact, peace is one of the central teachings of Buddhism.

So, peace in Buddhism is primarily peace within oneself, which results in peace with others, and thus with the whole world. Regarding to peace, the Buddha taught it very clearly in the Dhammapada, one of the principal texts mentioned that "*natthi sañtiparam sukham*".¹⁸ It is true that the peace or *sañti* is the main teaching of the Buddha. As it is said by the Buddha "There is no higher bliss than peace".¹⁹ This is the main point of the Buddha's teaching.

4. The Middle Way as a Path to Make Peace

In the Union of Myanmar is conflict, one group fighting to another. To have peace and tranquility in the Myanmar with ethnic groups living in peace, the Buddhist approach to make peace in order to solve the conflict of peace, that is the middle way which is called the Noble Eightfold Path. It was mentioned that the world will be peaceful, human life will become happy and harmonious when the people start practicing the right way in order to remove all causes of violence, conflict, and war. As the Buddha emphasized, "Friends, the evil herein is greed and hate. There is a Middle Way for the abandoning of greed and hate, giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to *nibbāna*. And what is that Middle Way? It is just this Noble Eightfold Path;

¹⁶ Thepsophon (Prayoon Mererk) Phra, **A Buddhist Worldview**, (Bangkok: Mahachulalongkorn University Press, 2000), p. 88.

¹⁷ Dharmakosajarn (Prayoon Dhammacitto) Phra, **A Buddhist Approach to Peace**, (Bangkok: Tourism Authority of Thailand, 1989), pp. 14-16.

¹⁸ Narada Mahathera, **A Manual of Buddhism**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1993), p. 175.

¹⁹ Medhidhammaporn (Prayoon Mererk) Phra, **Buddhist Morality**, (Bangkok: Mahachulalongkornrajavidalya University Press, 1994), p. 19.

that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is the Middle Way giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to *nibbāna*.²⁰ Myanmar government can make true progress in virtue and comprehension by following this Middle Path. This middle way is recommended to all who are serious about peace.

The Buddhist approaches to peace are following the Middle Path, the way of promoting peace is by following the Noble Eightfold Path. The Noble Eightfold Path is the most important element in the first Buddha's teaching is the Four Noble Truths described as the way leading to the cessation of the suffering and the achievement of the self-awakening. It is also known as the Middle Path. "The Middle Way avoids both these extremes: giving vision, giving knowledge, it leads to peace, to direct knowledge, to enlightenment, to *nirvana*...It is just this Noble Eightfold Path. It is a state without suffering...and it is the right way. Therefore this is a state without conflict."²¹ It is the practical approach for human to end up all of the sufferings and to attain the *nibbāna*, the supreme peace of mankind.²² The Buddhist approach to peace is to find a middle way between these two extremes. And this is, in fact, where Buddhism might be able to offer a great deal and possibly could make a major contribution to the peace.

In Buddhism, there are many ways that can approaches to make peace in order to the problem of peace. It was the conception of the Buddha that the Middle Path could serve to make human society both internal and external peaceful, its applicability having relevance to personal liberation from suffering. The Noble Eight-fold Path, which is the unique middle way to lead a noble life and allow others also to lead a peaceful life.²³ This Middle Way is called *magga*, it is often described as the Noble Eightfold Path, starting with Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. In order to attain this ultimate knowledge, one needs to walk regarding to the right path which will make one overcome pain and grief, and

²⁰ MI 16.

²¹ M 139.

²² Sanu Mahatthanadull, "Four Foundations of Mindfulness", Selected Works in Buddhist Scriptures, Teaching Document, (Ayutthaya: Mahachulalongkornrajavidyalaya University Press, 2014), p. 1.

²³ Sri Dhammanada K. **What is this Religion?** (Kuala Lumpur: Sasana Abhiwurdhi Wardhana Society, 2012), p. 3.

completely eradicate all suffering.²⁴ The Buddha stated that this Way, this Middle Path, was an ancient way upon which many had previously travelled and attained the goal. This is known as middle way based approach which the Buddhist teaching on the Noble Eightfold Path is the means to analyses the problem of peace. So, one who practices the Noble Eightfold Path will lead to the true peace.

5. The Good Government (*dhammābhipāla*)

The Myanmar government continues to talk about the peace, both the government army and the ethnic armed group. Here the question is appearing that why and what did Myanmar civil war is the longest one in the world and did people suffer and worry about many various kinds of situation such as conflict and no peace. The Buddhist approach how a good government should act based on humanitarian principles to be achieved peace by practicing the *dhamma*. The teaching of the Buddha clearly emphasized that the qualities of the traditional Buddhist political leader are provided 10 rules for Good Government, known as *Dasa Raja Dharma*.²⁵ The term king (*raja*) of old should be replaced today by the term Government. The Ten Duties of the King, therefore, apply today to all those who constitute the government, such as the head of the state, ministers, political leaders, legislative and administrative officers, etc.²⁶ Therefore, a country to become peaceful, it should be a good government.

In Buddhism, the fundamental of good governance is virtues of king or good governance, principle for leaders, rulers from the head of the family to executives and kings. It is called in Pāli *dhammābhipāla*, means good governance. It is relating to good governance based on administration as well as *dhamma*. The supremacy of the *dhamma* or righteousness is a must for a good ruler for ruling his kingdom or state.²⁷ The righteousness-based administration was to keep laws, regulations, and justifiable correct rules in order by holding responsibility, trusting one another, participating in carrying out activities, being aware of one's rights and duties. *Dhammādhīpatēyya* is one of the conditions listed in the qualities of a

²⁴ Sanu Mahatthanadull, **The Noble Eightfold Path: The Buddhist Middle Way for Mankind**, Selected Works in Buddhist Scriptures, Teaching Document, (Ayutthaya: Mahachulalongkornrajavidyalaya University Press, 2014): p. 1.

²⁵ Rahula Walpola, **What the Buddha Taught**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1978), p. 84.

²⁶ Ibid., p. 85.

²⁷ D III 62.

universal ruler. *Dhammādhīpateyya*: supremacy of the *dhamma*; putting the prime importance on principles, truth, righteousness, virtue and reason; operating on the basis of what has been learned and verified against the facts; acting on views that have been extensively and clearly investigated and considered to the best of one's wisdom and integrity to be righteous and for the sake of goodness; on a general level, it means acting out of respect for established principles, laws, rules and regulations.²⁸ It is primarily used as a standard for good governance in ethical to set guidelines to rule themselves and ruled society. This is the best good governance system for all societies and peace.

Buddhism was very clear on political matters, which concern a just government, if a country is to have peace and justice, the ruler should have a high standard of moral virtue. Good governments should govern their countries with righteousness and justice. To apply all those who constitute form a good government 10 rules are as following:-

1. be liberal and avoid selfishness,
2. maintain a high moral character,
3. be prepared to sacrifice his own pleasure for the well-being of the subjects,
4. be honest and maintain absolute integrity,
5. be kind and gentle,
6. lead a simple life for the subjects to emulate,
7. be free from hatred of any kind,
8. exercise nonviolence,
9. practice patience, and

10. respect public opinion to promote peace and harmony.²⁹ These ten rules can be applied even today by any government which wishes to rule the country peacefully. Several of these can be seen to promote the avoidance of nonviolence, humane conduct if it is waged, discontinuance of hostilities and non-infliction of further suffering upon the defeated by the continued use of military prowess. These teachings have been strongly represented in its value system. In order to spread peace and stability in their societies.

²⁸ Brahmaganabhorn (P.A. Payutto) Phra, **A Constitution for Living, Buddhist Principles for a Fruitful and Harmonious Life**, (Bangkok: Buddhadhamma Foundation, 1998), p. 24.

²⁹ Sri Dhammananda K. **What Buddhist Believe**, (Kuala Lumpur: Buddhist Missionary Society, 2002), pp. 315-316.

The Buddhist approach to political power is the moralization and the responsible use of public power. The Buddha preached nonviolence and peace as a universal message. He did not approve of violence or the destruction of life, and declared that there is no such thing as a 'just' war. He taught: The victor breeds hatred, the defeated lives in misery.³⁰ In order to solve of political problems, such as the violence, hatred, and wars, etc. do not appear. Everyone in society loves and helps each other, they do not injure and struggle with others. Thereby, unity and peace appears among them. Moreover, the Buddhism has true value of nonviolence and compassion. Buddhism would also inspire all people on the path of peace.

6. Living by Unity and Harmony

In order to maintain ethnic identities and to build the unity and harmony in Myanmar, ethnic languages, cultures and histories should be equally represented in school curriculum. According to the advice of the Buddha should not be forgotten. Any forms of conflict should be solved by peaceful means. If everyone were to follow this advice, there would be no reason for war take place in this world. Wars are still prevailing in the world today because we fail to follow the teaching of the Buddha.³¹ The Buddha's teachings have introduced in order that societies could be has lived in peace and harmony. Without tolerance and patience, unity and harmony cannot be achieved peace. Life's most difficult problems can be has better understood if it try to learn and practice His teachings.

The six rules of harmony (six memorable qualities) are set by the Buddha in order to bring about unity and harmony. These are the six memorable qualities that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity.³² They are as following: -

1) Unity in cohabitation: work together, live together in unity and love each other like brothers and sisters. Here, a Bhikkhu maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life.

³⁰ Sri Dhammanada, K. **Buddhism for the Future**, (Kuala Lumpur: Buddhist Missionary Society, 2002), p. 314.

³¹ Dharmakosajarn (Prayoon Dhammacitto). **A Buddhist Approach to Peace**, (Bangkok: Tourism Authority of Thailand 1989), p. 48.

³² Nanamoli Bhikkhu and Bodhi Bhikkhu, (trans.). **Teachings of the Buddha, the Middle Length Discourses of the Buddha (Majjhima Nikāya)**, (Sri Lanka: Buddhist Publication Center, 1995), p. 421.

2) Unity in communication: Do not say harmful things; do not quarrel to bring about anger, which may lead to fighting. A Bhikkhu maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life.

3) Unity in thought: Consider every person's idea and work out a common solution to satisfy all parties. Only then can tasks be accomplished. A Bhikkhu maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life.

4) Unity in observing the precepts: Always encourage and help each other to practice Buddhism. A Bhikkhu enjoys things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with the *dhamma* and has been obtained in a way that accords with the *dhamma*, including even what is in his bowl.

5) Unity in sharing: Benefits gained by an individual or by groups must be shared equally with others. This not only refers to money but also any kind of recognition. A Bhikkhu dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, untorn, unblotched, unmottled, liberating, commended by the wise, not misapprehended, and conducive to concentration.

6) Unity in view and explanation: Share one's own knowledge and understanding with others so everyone can improve together and reach the same level of understanding. A Bhikkhu dwells both in public and in private possessing in common with his companions in the holy life that view that is noble and emancipating and leads the one who practices in accordance with it to the complete destruction of suffering.³³

On the above mentioned on the six rules of harmony that everyone should applies the six rules of harmony, it would definitely build a peaceful and unity in society in daily life and people would live in a country where everyone loves and supports each other. Everyone's mind would be geared toward developing harmony with each other. Everyone would lovingly admonish and encourage each other to maintain discipline and cultivate morality. Together, people would learn and promote cultural understanding and expand each other's knowledge. The element of harmony is the most important in human societies. A united family wishes to all citizens of a harmonious nation a peaceful daily life. If human beings live in harmony, nonviolence, non-conflict and unity, the world will definitely peace

³³ M II 250-251.

and unity in daily life. So, it is clear that human society wants the resolutions conflicts for the peace, unity and harmony.

7. Conclusion

In the world Myanmar is one of the most ethnically diversity country. Myanmar's ethnic conflict is between the Burmese and the ethnic group based on conflict. The fundamental of unity in diversity which all different ethnic groups in the Union of Myanmar could live together peacefully and harmoniously. It should be the way forward, and role in reconciling differences between Burma majority and ethnic minority groups to be peace. The meaning of peace in Buddhism can be described as the attainment of a state of peace - *sañti*, which is a characteristic of *nibbāna*. Likewise, peace means absence of war. Peace can be characterized into two more categories; negative peace and positive peace. To have peace and tranquility in the Myanmar with ethnic groups living in peace, the good government, and living by unity and harmony, the Buddhist approach to make peace in order to solve the conflict of peace, that is the middle way which is called the Noble Eightfold Path. Therefore, if both Burmese and ethnic minority groups are studying according to Buddhist perspective of peace, in Myanmar will be lead to peace.

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