

Buddhism and Globalisation: Challenges and Opportunity in the Modern World

Tapas Sing Nina¹, Shakila Sanmugam²

Introduction

Because of globalization, it has been expected that the Eastern spiritual tradition of Buddhism finds difficulties adapting to fast changes in business, society, and technology. The concepts of connectivity, mindfulness, and compassion have been adopted by over 500 million people, despite obstacles from interfaith dialogue, cultural homogenization, consumerism, economic injustice, social inequality, and environmental degradation. The preceding studies have emphasized issues involving Buddhist Communities (Gombrich, 2006), Buddhism in a worldwide context (Baumann, 2013), and the interplay between Buddhism and modernity (Lopez, 2013; Heine & Prebish, 2013). Many researchers concern the social and ecological ways engaged Buddhism tackles problems (Queen, 2000; Sivaraksa, 2009). A deep understanding of Buddhism's complicated relationship with globalization remains arduous despite these efforts. This study covers all three of those areas: 1. Cultural identity and practices of Buddhism in the shadow of globalization. 2. Buddhist precepts vs. modern technical, economic achievements incompatible 3. Advancement of global discourse on issues of social justice and sustainability, peace, and issues relating to human rights through Buddhism. It aims at: What do the implications presuppose for the living and futurability of the tradition in the modern world, and how may Buddhist communities respond to the openness and challenges presented by globalization? The research questions are: 1. In what ways has globalization impacted the spiritual practice and culture of Buddhism? 2. What, then, are the major issues that Buddhist communities are dealing with today? 3. How could Buddhist ideals shape approaches to solving the problems in the worlds such as social justice and sustainability? I undertake my research based on the current situation of the Buddhist communities in Tibet, Sri Lanka, and Cambodia. Globalization has its benefits and drawbacks for most societies.

1. Pondicherry University, Puducherry, 605014, India. tapassingnina@pondiuni.ac.in

2. Bharathiar University, Coimbatore, 641046, India.

Methodology

Within this paper, a mixed-methods is applied

Sixty percent of the methods utilized in this case were qualitative. This includes: 1. Interviewing of local experts, Buddhist leaders and monks, and members of the community with in-depth interviews that last 30–40 minutes. 2. Attending focus group discussions (FGDs) with 6–8 participants consisting of local officials, women's organizations, and young Buddhists. 3. Ethnographic observations including the watchings of teaching the Buddhist and community projects and participant observations during Buddhist festivals and activities. 4. Analysis of text: literature books and texts on Buddhism; regional newspapers and mass media. Yet, 40% of the research used the quantitative approach: 1. Survey research (300–400 respondents): questions on socially interesting issues, globalization and Buddhist practices; method-stratified random sampling. 2. Statistical analysis-descriptive and inferential by means of frequencies, regression and ANOVA. This method I used in researching by going through a few applications and resources such as: Qualitative data analysis by making use of MaxQDA, Atlas.ti, and NVivo. Quantitative data analysis by the application of SPSS, Statistics, and R. 3. Using e-gathering tools from SurveyMonkey, Google Forms, and other electronic platforms to administer electronic surveys: 1. Cambodia: Phnom Penh, Siem Reap, and Battambang 2. Tibet (in exile): India Dharamsala; 3. Sri Lanka: Colombo, Galle, and Kandy. With this set of techniques and resources in my research, I expected several outcomes. These are as follows: 1. A thorough understanding of how globalization has affected Buddhism in Tibet, Sri Lanka, and Cambodia 2. Identify challenges and opportunities with Buddhist communities; 3. Have advice on how leadership and communities can efficiently engage globalization; 4. Be a part of a more general discourse regarding religion and globalization.

Results and Discussion

Globalization presents both opportunities and challenges for the contemporary Buddhist authority.

The opportunities include the following: 1. It provides access to more diverse forms of Buddhist practice, 2. The scope of global problems under which Buddhist ideologies may be used is wide, 3. Sustainability and conservation of the environment, 4. Social justice and equality, 5. Welfare and mental health, 6. Buddhism is spreading all over the world in more and more forms. Consequently, the research study has focused on how the challenges and prospects experienced by the Buddhists in Tibet, Cambodia, and Sri Lanka due to globalization. Below are just a few selected examples of how practicing Buddhism in the modern world has become more and more difficult.

Cultural and social issues: 1. How Buddhist traditions are made western and spiritual value lost: commodification of Buddhist activity and iconography like commodity of the image of the Buddha. Example: Cambodia monks protesting the advertisements, beer bottles, and so on, using images of the Buddha. 2. Cultural homogenization: globalization is dangerous for exclusive Buddhist cultural identities. For example, cultural identity of Tibetan Buddhism is shrinking due to Chinese influence and cultural integration attempts. 3. Migration and diaspora: The cultures of Buddhists find it hard to carry out their traditional lives in alienated cultural settings. For example, the American-Sri Lankan Buddhists carry out Theravada practices in American culture.

Among the financial factors are: Buddhism is going commercially through meditation retreats and travel themes and therefore generating economic inequality and social problems. Buddhist monks in Thailand are claiming social justice.

Scientific reason ignores the traditional teachings, creating arguments whether materialism can exist concurrently with the practice of Buddhism. Pluralism and relativism challenge the exclusivity claim of Buddhism since experiences from other spiritual traditions contradict this exclusivity claim.

Environmental and political challenges: The political implication of globalization impacts Buddhists, leading to political disorder and violent fights. For example, those who flee Myanmar and are Buddhists are referred to as Rohingya. 2. Environmental degradation: Buddhist views on interconnectedness tend to be contradictory with the growth of the economy. For example, the Bhikkhu of Cambodia Buddhists are opposed to logging.

While this does help globalization benefit Buddhism at the same time, though. For that reason, the above-mentioned benefits are as follows: 1. Social justice, environment, and peace - Engaged Buddhism Take, for instance, the effort of the Dalai Lama in conserving the environment. 2. Interfaith dialogue: mutual understanding. Example, the World Parliament of Religions.

Conclusion

The study researches this complex relationship between Buddhism and globalization, especially considering the Buddhist communities in Sri Lanka, Tibet, and Cambodia. It helps point out the threats to traditional Buddhist identities and opportunities for their contribution to global discourses.

They are the following: 1. Globalization is perceived to be a threat to the traditional Buddhist cultural identities and authorities, 2. Commercialization and the cultural homogenization led to degrading the Buddhist spiritual practice, 3. Economic inequality and degradation of the environment reveal a contradiction in Buddhism, 4. Modernism and rationalism seem to threaten traditional Buddhist education, 5. Engaged Buddhism emerged as addressing social justice, the cause of the earth, and peacebuilding, 6. Interfaith dialogue for mutual understanding seems essential.

Implication: Buddhist leaders must find globalization, apply Buddhist principles to contemporary community problems, support global understanding through interfaith initiatives and align sustainable development with Buddhist principles of interdependence. Education must go hand in hand with awareness to preserve the Buddhist cultural heritage and for proper understanding.

Recommendations

Future Research Directions: 1. Digitalization impacts on Buddhist practices and communities 2. Role of Buddhist women in globalization 3. Interface of Buddhism with globalization in other regions: cross-country comparison 4. Effectiveness of engaged Buddhism for tackling challenges of globalization 5. Development of an integrated framework for the explanation of Buddhism and globalization.

Keywords: Buddhism, Globalisation, Modernisation, Sustainability, Mental health

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