Chapter II: Literature Review

2.1 Ethical Crisis: Context of the Research

In the 21st century, humankind has achieved a rapid and spectacular development of science and technology, enhancing quality of life.[14] The geographical boundaries between countries are crumbling due to information and digital technology advancements. However, an ethical crisis has emerged and has begun to threaten humankind in various areas. There were two world wars in the 20th century, and many regional conflicts over socio-economic inequalities. Food crisis, an unequal distribution of wealth, dehumanization, moral rigidity, dismantling of the traditional family units, human rights violations, and ecological crises, such as global warming, biodiversity extinction, and overpopulation, are also threatening human society terribly.

The ethical crisis has two aspects: individual and social. The individual ethical crisis is destroying the essentials for individual well-being and happiness. The social aspect is that for the sake of sustainable economic development and the advancement of technology, humanity has accelerated the developmental process on the basis of a materialistic view of the world.[15] Additionally, it seems that the human characteristics of uncontrolled greed and desire for material possessions have also contributed to this situation. [16]

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[14] Rosa Rantanen, Issues in the Debate on the Ethics of Considerable Life Extension, accessed 10th March 2017, http://static.sdu.dk/mediafiles/5/D/B/%7B5DB7119B-42B5-4B48-9BD9-119A0C5A872F%7DNU%20-%20Rantanen%20article.pdf

[15] The success of industrialization has been based on a materialistic view of the world, where the understanding of nature has led to the maximization of benefits. Besides this, nature is viewed as something to be conquered, and it has fueled the reckless exploitation of natural resources and uncontrolled development. This has definitely disrupted the natural order of the environment. It has brought about destruction due to the pollution we are now encountering in our day-to-day life.

[16] Mahatma Gandhi said, "Earth provides enough to satisfy every man's need but not for every man (A. D. Gupta 2008)." See Anil Dutta Mishara and Ravi Gupta, *Inspiring Thoughts of Mahatma Gandhi* (New Delhi: Cataloging in Publication Data, 2008), 63.

Humankind is not only facing problems associated with urbanization and industrialization, but also with the issue of overproduction, leading to the loss of the regenerative capacity of nature and widespread destructions of ecosystems as a whole.[17] This is a serious threat to humanity in the 21st century. Science and medical progress have not only extended the human life span, but have also resulted in population explosion, food shortages, and exhaustion of energy and residential space. This also demonstrates the urgent need for ethical intervention.

Therefore, moral attitudes against wasting food, extravagance, and wasting other materials and life through enormous consumption need be moderated, and a way of coexistence free from greed needs to be cultivated. Thus, scholars who recognize the need for a joint global response and the limits of scientific progress have begun to discuss the problems faced in various dimensions of ethics.

Ethics is needed for the field of business as well. Modern capitalistic society regards pursuing economic profits as the absolute goal, and economic development is achieved through unbridled competition, which is based on human greed and egoism. Both the society and development have completely overlooked morality and ethics as universal values. It has been recognized that there is an inseparable relationship between ethics and economic development.[18] The absence of ethics and morality can cause serious repercussions in human society – even more than we may think or expect. For instance, an American company, Enron, accumulated huge profits fraudulently. When this fraudulence was uncovered, it sent shock waves through

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[17] Harini Nagendra and others, Urbanization and its Impacts on Land Use, Biodiversity and Ecosystems in India, http://revistas.unam.mx/index.php/inter/article/download/46532/41784, accessed 10 March, 2017.

[18] The importance of ethics in business is seen as the structural nature of business, and the dedication to ethics comes after discipline. See Sen Saurabh ed. *International Perspectives on Socio-Economic Development in the Era of Globalization* (Hershey: IGI Global Books, 2016), 212-213.

economic circles in the American market.[19] Although the company did not have huge control over the US market, the stock market was hit hard. In fact, it is said that the destructive power that Enron wielded was more powerful than its actual power in the stock market. It can be inferred from this that corruption and societies' indifference to ethics have the capacity for large-scale destruction, which can turn into potential threats to humanity.

Morality and ethical values play an important role in the field of politics. Corrupt leaders can endanger a country and its citizens. Berlusconi, the former prime minister of Italy, and his corrupt government undermined the status of the country through the economic crisis, and when he resigned in 2011 the average annual economic growth rate of Italy was 0.6%[20]: the lowest among all European countries. Although the Italian citizens expected Berlusconi to develop the country economically, the former president only added to his personal wealth and shocked the nation with his level of corruption. On the other hand, Ireland, deemed one of the poorest countries in Europe until the early 80s, made great strides in its economy by eradicating corruption. Mary McAleese, a brilliant political leader in the late 90s, was a main contributor in this regard.[21] Thus, politics is closely connected with morality, and corrupt political leaders lacking morality can cause a national crisis. Most countries do not collapse or fall apart all of a sudden.

They do so not just as a result of war or violence, but also because of the utter inability of leaders to frame a set of nationally or internationally respected laws and

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[19] Ken Silverstein, "Enron, Ethics And Today's Corporate Values," *Forbes*, May 14, 2013, accessed July 4, 2015, http://www.forbes.com/sites/kensilverstein/2013/05/14/enron-ethics-and-todays-corporate-values.

[20] GDP Growth, The World Bank, accessed September 4, 2015, http://data.worldbank.org/indicator/NY.GDP.MKTP.KD.ZG.

[21] New World Encyclopedia, accessed September 3, 2015, http://www.newworldencyclopedia.org/entry/Mary_McAleese.

mechanisms for resolving disputes. Without ethics and morals, there can be no law and order; without law and order, there can be no real economy or progress; and without any of the above, a country is doomed to fail.

Scholars who have recognized the problems caused by the absence of ethics have attempted to convey that global ethics incorporate universal values and ethical foundations for the prosperity and happiness of human beings.[22] They have noticed that ethics does not only pertain to a personal dimension, but also to a global one related to the economy, politics, religion, business, ecology, etc. Hans Kung (1991), who advocated global ethics, emphasized the necessity of ethics as follows: "without morality, without universally binding ethical norms, indeed without global standards, the nations are in danger of maneuvering themselves into a crisis which can ultimately lead to national collapse, i.e. to economic ruin, social disintegration, and political catastrophe."[23] Taking this into account, the characteristics of Jaina ethics are examined below.

2.2 Ethics and Morality

Ethics has been a field of philosophy in the West since the time of Socrates. He equated knowledge with virtue, which led to ethical conduct developed through maturity, wisdom, and love.[24] Ethical teachings and discourses give the value of life to individuals and play a main role in sustaining a society for long periods of time. The word "ethics" is rooted in the Greek word "*ethos*," which means "customs" or

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[22] Runzo, *Being Religious and Doing Ethics in A Global World*, 19–37.

[23] Hans Kung, *Global Responsibility in Search of a New World Ethics*, trans. John Bowden (New York: Crossroad, 1991), 25.

[24] Socrates is customarily regarded as the father of western ethics. He asserted that people will naturally do what is good if they have the right knowledge and wisdom through self-awareness and virtues. Socrates considered himself to be virtuous because he had the wisdom of human beings. He understood that wisdom was a part of the foundation of virtue, and he defined love as the gods' love. See Richard Kraut, *Socrates and the State* (Princeton: Princeton University Press, 1984), 280.

"practices." There are two major influences that constitute ethical theories in the West: 1) the Greek tradition, where philosophers were of the view that the purpose of ethics is to discover the nature of happiness related to the "good life;" 2) the Judeo-Christian ethics, which emphasize the ideals of righteousness before God and loving God and one's neighbors, called "the golden law." [25] The ethics based on the divine commandment did not deal with pursuing happiness or one's pleasure, as in the case of the Greeks, but were instead dependent on the relationship between God and human beings. On the other hand, ethics has been considered a means that enables one to reach the ultimate state of liberation. As with other civilizations, the Indians also considered the issue of ethics during the later Vedic period (sixth century BCE).

In India, Jainism emerged on the basis of the foundation of ethical principles for achieving liberation. It enunciates that ethical excellence is not only for giving ethical norms, but also for achieving the ultimate goal of liberation.

Therefore, for Jains, ethics is not a matter of right or wrong, but a component related to destiny, which is the ultimate liberation. Furthermore, ethics is also believed to liberate a Jain from the shackles of karma, to stop the influx of new karmas, and to eliminate the acquired ones.

On the one hand, Morality is derived from a sense of ethics. Runzo (2007) defines morality as "a set of interrelated principles and imperatives about right, wrong, good and bad, upheld by society."[26] The word "morality" is derived from the Latin word "*mores*," which means "habits," "customs," and "way of life." These concepts are often associated with such notions as virtues, integrity, goodness, righteousness, and justice.[27]

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[25] Theodore C. Denise, *Great Traditions in Ethics* (California: Wadsworth Publishing, 1996), 5.
[26] Runzo, *Being Religious and Doing Ethics in a Global World*, 20.
[27] Peter Singer, ed., *Ethics* (New York: Oxford Press, 1994), 5.

Ethics, on the other hand, consist of two subcategories: meta-ethics and normative ethics. In general, meta-ethics focus on understanding ethical properties, attitudes, and judgments. It consists of the philosophical study of ethics as well as the origin and essence of relevance in day-to-day life. Meta-ethics examines moral questions and people's knowledge of truth and falsity. Normative ethics arrives at moral standards that regulate right and wrong conduct, focusing on a set of foundation principles or of good character traits. Normative ethics attempts to judge an action as ethical or unethical according to a given system.[28] Ethics and morality are related and complement each other.

2.3 Characteristics of Jaina Ethics

Jainism originated in the Indian sub-continent during the sixth century BCE. Jainism emphasizes the conduct of right living and the principle of *Ahimsā* (non-violence). It emphasizes ethical perfection for the ultimate state of liberation. Attaining liberation through ethical excellence is the ultimate goal of life. Jains aim to escape the continuous cycle of birth and death so that their immortal soul can live forever in a state of bliss.

In spite of being a minority faith in India,[29] Jainism has developed a highly specialized system of ethics and well-structured codes of conduct for ascetics and the lay people.[30] Even though Indians take great pride in the uniqueness of "Unity in Diversity," communal tensions, riots, disputes, and casteism are raising their ugly

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[28] *Ethics*, Internet Encyclopedia of Philosophy, accessed May 7, 2015, http://www.iep.utm.edu/ethics/

[29] As per 2011 census, the Jain community makes for 4.5 million or 0.36 percent of the Indian population. See, Census India, *2011 Religious Census,* http://censusindia.gov.in/Census_And_You/religion.aspx, accessed 10 March, 2017.

[30] Bhargava, *Jaina Ethics*, 38.

heads increasingly often.[31] In this context, Jainism is unique in extending the concern of "live and let live" to all creatures, including microbes and even plants.

The word "Jainism" was derived from the Sanskrit word "*Jina,*" which means "conqueror"[32] who conquers all passions. According to the Jaina tradition, a Jina is a unique human being who has reached mokṣa through severe ascetic discipline, and overcome or broken the bondage of karma. A Jain or Jaina is one who follows the teachings of a *Jina*. The Jainism of the current era is based on the teachings of Mahavira, who was the 24th *Thirthankara* (preacher/propagator of Jainism). Mahavira taught five vows that foster purification: non-violence (*ahiṃsā*), truthfulness (*satya*), non-stealing (*asteya*), celibacy (*brahmacharya*), and detachment or non-possession (*aparigraha*), and Jainism has developed severe vows and codes of conduct for ascetics, who pursue asceticism and renunciation, and lay people.[33] Sagarmal Jain (2001) noted that although early Jainism was highly rigorous in its code of conduct, it was more liberal in its approach in its later forms.[34] Though Jainism is one of the oldest religions, it is still a living religion that prescribes a way of life to Jain communities. The characteristics of Jainism and Jain ethics are further elaborated.

In the first place, the Jaina tradition states that the conduct of right living involves the principle of non-violence. According to Jaina tradition, violence is defined as committing harm against the physical aspects of oneself and others through

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[31] Sanjiv Kumar Upadhyay, *Crime in India*, accessed 20th March 2017, http://www.unafei.or.jp/english/pdf/PDF_rms/no58/58-15.pdf

[32] Kristi L. Wiley, Historical Dictionary of Jainism, 106.

[33] *Tattvarthasutra*, Ch. 7, ver. 19-34.

[34] Sagarmal Jain, "Origin and Development of Jainism up to 3rd Century AD," in *Life, Thought, and Culture in India*, ed. G.C. Pande (New Delhi: Center for Studies in Civilizations, 2001), 683–719.

passion, thought, body, and speech.[35] Non-violence is a fundamental feature of Jainism and it is the epicenter of the Jain way of life, which has inspired all sections of the Jain community for centuries.[36]

Though non-violence is an important concept found both in Buddhism and Hinduism, Jainism considers the vow of non-violence to be a fundamental feature, and to this day it has an extraordinary status in Jainism's ethical philosophy.[37] Sadhak (2005) states that non-violence and vegetarianism constitute unique characteristics of the Jaina tradition, which is not so in Buddhism and Hinduism. The concept of non-violence in itself was foreign to Vedic culture[38] because, during the time of Mahavira, the Vedic religion offered animal sacrifice such as cows, horse, and goat for ritual purposes:[39]

"Ancient Brahmanical literature is conspicuously silent about ahiṃsā. The early Vedic texts do not even record the noun ahiṃsā nor know the ethical meaning, which the noun later designated. The first occurrence of the word in Sanskrit literature is in the Upanishads, but there it occurs only once (Chandogya Upanishad, 3. 17. 4) and in a context that has nothing to do with transmigration. It is merely mentioned inconspicuously in a list of five virtues tapas (austerity), dana (alms giving), java (rectitude), ahiṃsā (nonviolence)

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[35] In Jainism, violence is that takes away life by actions of the body, speech, and mind that are done out of carelessness and by passion. It includes not only the harming actions but also hurtful willing towards human beings and any forms of life. See, K. L. Wiley, *Historical Dictionary of Jainism*, 95-96.

[36] *Tattvarthasutra*, Ch. 7, ver. 3.

[37] Agustin Paniker, *Jainism: History, Society, Philosophy and Practice*, trans. David Sutcliffe (Delhi: Motilal Banarcidass, 2010), 8-9.

[38] Jagdish Prasad Jain Sadhak, *Fundamentals of Jainism* (New Delhi: Radiant Publishers, 2005), 146.

[39] S. N. Sadasivan, A Social History of India (New Delhi: A.P.H. Publishing Corporation, 2000), 19-20.

and satya vachana (truthfulness), and without any indication of its character.''[40]

In Jainism, non-violence is seen as an essential principle and religious duty for the common people as well as the ascetics.[41] The aim is to live a life that does not cause suffering to any creature – even to the minuscule one-sensed insects – and to prevent the accumulation of bad karma caused by violence. Though the ethics of Jainism has an individualistic perspective, it also tends to contribute to a broad view of relationships. This is both on the interpersonal level as well as among human beings and all other living beings.[42]

Therefore, Mahavira did not make an exception for either ritualistic sacrifices or professional warrior-hunters. The killing of animals for food is thereby strongly condemned. In spite of embracing vegetarianism, Jains also make considerable efforts to avoid unnecessarily harming plants in daily life, except for the sake of food for human survival. Eating honey and root plants, such as sweet potatoes, potatoes, and carrots, is prohibited, as it would amount to violence against bees and future root plants. The virtue of non-violence of the Jain tradition could be one of the most powerful and committed solutions to the problem of violence in the world. In this vein, Sadhak (2005) states that, *"the rule of nonviolence can properly be developed and extended to the domains of ethics, economics, politics, administration, international*

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[40] Jagdish Prasad Jain Sadhak, *Fundamentals of Jainism*, 146, quoted in Bal Patil, *Mahavira: Prophet of Nonviolence*, in Colette Caillat, A.N. Upadhye and Pal Patil, *Jainism* (Delhi: Macmillan, 1974), 81.

[41] *Tattvarthasutra*, Ch. 7, ver. 15-32

[42] Christopher Key Chapple, "Pushing the Boundaries of Personal Ethics: The Practice of Jaina Vows," in *Ethics in the World Religions*, ed. Joseph Runzo and Nancy M. Martin (New York: One World Publications, 2007), 197–216.

relations, and commerce by introducing moral values as factors underlying the rule of nonviolence."[43]

Secondly, Jains deny the creator God or lawgiver.[44] In the Jaina tradition, every individual is able to achieve the ultimate goal of liberation by his or her own efforts, without divine help or intervention and with the guidance of the teachings of the Jina, who is called the "ford-maker" or "conqueror." Bhargava (1968) defines God as "the highest, noblest and fullest manifestation of the powers which lie latent in the soul of a human being. There is no God sitting upon judgment on human beings. Human souls themselves attain godhood by shedding away all impurities."[45]

For Jains, to attain liberation is to attain godhood, called "*Isvara*," which means "powerful."[46] Thus, moral excellence alone is the underpinning requirement for Jains to attain liberation. In contrast, most theistic religions regard the code of conduct as part of divine revelation that believers should follow in daily life to have a relationship with God.

Thirdly, Jaina ethics is based on the unique way of liberation. Like Hinduism and Buddhism, Jainism assumes a worldview that involves *saṃsāra*[47] and *karma.*[48] The religious path involves rigorous moral and spiritual exertion for working towards liberation.[49] The ultimate goal of Jainism is to restore the spirit or soul to its inherent

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[43] Sadhak, *Fundamentals of Jainism*, 164.

[44] Bhargava, *Jaina Ethics*, 22-26.

[45] Ibid, 25.

[46] Muni Shri Nyayavijayaji, *Jaina Philosophy and Religion*, trans. Nagin J. Shah (Delhi: Motilal Banarsidass, 1998), 31.

[47] *Saṃsāra*: all beings are subject to incarnation as human beings, animals, or lower life forms according to their previous karma.

[48] *Karma*: literally means "action." It refers to the universal law of causality. One's good actions accumulate good karma, and bad behavior accumulates bad karma, which determines one's destiny.

[49] Maria Heim, *Jain Ethics*, in *The International Encyclopedia of Ethics*, ed. Hugh LaFollette Vol. 5 (Chichester: Wiley Blackwell, 2013), 2816.

state of purity in such a manner that it can achieve omniscience.[50] Jaina tradition, therefore, states that human nature is in bondage to karmic matters, and that the way to achieve liberation is to remove the karmic matters completely through moral excellence. Thus, Jainism lays emphasis on the unity of faith, knowledge, and conduct in daily life.

2.4 Ethics and Liberation in Other Indic Religions

The two main religious traditions in India are the Brahmanical tradition and the Sramanic tradition. In Hinduism, the Brahmanical tradition, there are a wide variety of images of Gods and Goddesses, unlike in the Sramanic traditions, which have no concept of a creator God or Goddess. For Hinduism, the Supreme is seen as a creator, preserver, and destroyer.[51] Brahma is the creator in the Hindu Triad: the cause, and source of all creation, and he occupies the central place in the Hindu trinity.[52] Vishnu is the second member of the Hindu Triad. He is responsible for sustenance, protection, and maintenance of the universe. According to *Vaishnavism*, he has appeared on earth in various forms, and the most important manifestations are as Rama and Krishna.[53] The last one is Siva, the destroyer who removes or destroys evil, and he is identified as Rudra, the deity of the Vedic period.[54]

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[50] Agustin Paniker, *Jainism: History, Society, Philosophy and Practice*, 463.
[51] The trinity of Hinduism is not same as the trinity of Christianity. Hindu Trinities have their own theo-philosophical differences, developed and sustained by various Hindu sects. Arvind Sharma notes that the Hindu trinity is not popular, but it has played an important role in the evolution of Hindu thought. See, Arvind Sharma, *Classical Hindu Thought An Introduction* (New Delhi: Oxford University Press, 2000), 72-75.
[52] Margaret and James Stutley, *A Dictionary of Hinduism: Its Mythology, Folklore and Development 1500 B.C.–A.D. 1500*, (New Delhi: Routledge & Kegan Paul, 1977), 48.
[53] Amulya Mohapatra and Bijaya Mohapatra, *Hinduism: Analytical Study* (New Delhi: Mittal Publications, 1993), 20.
[54] Mircea Eliade, *The Encyclopedia of Religion Vol.13* (New York: Macmillan Publishing Company, 1987), 338.

In Hinduism, the *Vedas, Upanishads, Bhagavad Gita,* and *Brahma Sutras* have authority, and they prescribe ethics, rituals, spiritual practices, and social laws to an individual and society. In the Hindu tradition, *dharma* is used as an equivalent norm for ethics or moral duty. Flood notes that dharma is conducive to normative duties and prescribes ethical codes to individuals.[55] The word "*dharma*" is derived from the Sanskrit word "*dhar*", which means "to hold" – which forms a foundation and constitutes laws and customs.[56] Jhingran (1989) describes *dharma* as the "religious-culture" of Hinduism and states that it co-exists with morality.[57] Dharma based on the performance of Vedic sacrifices, other religious rituals, and one's social duty is the means of achieving a better birth in the next life, or even prosperity.[58] Acting according to dharma is one's spiritual nature, and this works to preserve the social order based on varna, which prescribes one's duty.

Jhingran (1989) defines dharma as follows:

> "*The concept of dharma comprehends both concepts of duty and virtue and becomes a very profound and far-reaching concept of moral thought. A man's dharma includes all the duties he ought to perform and all the virtues he ought to practice; that is, dharma comprehends all his relative and unconditional duties. As ritualistic duty, dharma is what is commanded by an external authority (Vedas). At the same time, dharma or moral law is innate in man, and by performing one's duties man fulfills his own inner being.*"[59]

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[55] Gavin Flood, *Making Moral Decisions*, in *Themes and Issues in Hinduism,* ed. Paul Bowen (London: Cassel, 1998), 30.

[56] Stutley, *A Dictionary of Hinduism: Its Mythology, Folklore and Development 1500 B.C.– A.D.1500*, 76.

[57] Saraj Jhingran, *Aspects of Hindu Morality* (Delhi: Motilal Banarsidass, 1989), 37.

[58] Ibid., 38.

[59] Ibid, 40.

Here again, liberation is a state of ultimate bliss and awareness for which all Hindus strive through the path of devotion or surrender (*Bhakti-marga*), the path of knowledge (*Jnana-marga*), and the path of action (*karma-marga*). *Karma-marga*, as noted above, is the path of work or action that is based on the teachings of the *Bhagavad Gita*.[60] One's good action leads one to good results or the accumulation of good karma and vice versa, which determines one's destiny. Therefore, an individual needs to achieve perfection in action to reach liberation. This path is about living in harmony with dharma, which is related to religious duty and ethical behavior.

On the path of *Jnana Marga,* an individual can attain liberation through the realization of knowledge of the unique and supreme self. It is a profound spiritual journey indeed. There are three stages: audition (*sravana*), reflection (*manana*), and meditation (*dhyāna*).[61] In the first stage, a follower listens to the doctrines about the ultimate nature of reality from the Guru. In addition to studying the Vedas, one needs to repeat the spiritual process taught by the preceptor and rediscover truths for oneself; this is the stage of reflection (*manana*).[62] The last stage is meditation or *dhyāna*, which consists of consistent dwelling upon the truth, and leads the meditator to become intellectually supreme.[63] The followers of this path devote a great deal of time to learning and meditation to attain knowledge over ignorance, and to learn the true nature of reality.

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[60] Surama Dasgupta, *Development of Moral Philosophy in India 2nd ed*. (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1994), 106.
[61] Arvind Sharma, *Classical Hindu Thought: An Introduction* (New York: Oxford University Press, 2000), 119–121.
[62] Ibid, quoted in M. Hiriyanna, *The Essentials of Indian Philosophy* (London: George Allen & Unwin, 1949), 26.
[63] Ibid, quoted in M. Hiriyanna, *The Essentials of Indian Philosophy*, 27.

Bhakti-marga, the path of devotion, is a mystical, religious experience, and an attachment to the divine reality. The nine aspects of this devotion are: hearing the narrations of God, chanting God's name and reciting hymns, remembering God continuously, serving God, worshipping God, paying obeisance to God, practicing servitude to God, being a friend to him, and surrendering to God.[64]

One of the major branches of Hinduism, known as Saiva Siddhanta, suggests four ways of liberation: *Caryamarga, kriyamarga, yogamarga, and jnanamarga.*[65] The first stage of liberation is the path of service, which emphasizes the relationship between Siva and the soul as the master and servant. In this stage, cleaning and sanctifying the temple, weaving garlands, uttering the praises of Siva, lighting temple lamps, and maintaining the temple gardens are required as services to Siva. The second way (*kriya*) is similar to a father-son relationship, where Lord Siva is looked upon as a father by the devotee. This path prescribes collecting flowers, incense, light, water for bathing the idol, and food as offerings. The third way (*yoga*) is the path of friendship, which requires contemplation and meditation. The final way is the path of Jnana. This path leads to the attainment of knowledge, to merge with divinity.[66]

On the other hand, the Sramanic traditions, such as Buddhism, which is based on the teachings of Buddha, originated in India. Buddhism has since become the most widespread religion in Central and Southeast Asia, including China, Korea, and Japan. Buddha, or the Enlightened One, was a contemporary of Mahavira, and his teachings were based on the Sramana tradition, like those of Mahavira. Buddha emphasized the middle path (madhyamārg), which means avoiding extremes in life, leading a

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[64] Jhingran, *Aspects of Hindu Morality*, 160.

[65] V. S. George Joseph, *Centrality of Self in Saiva Siddhanta* (Bangalore: Asian Trading Corporation, 2006), 146.

[66] Ibid, 148-149.

balanced life, and practicing moderation. According to Buddhism, the ultimate goal of life is to reach nirvana, salvation: a state of liberation from the repeated cycles of life and death. The doctrine of karma is similar to that of Jainism. Depending on one's positive and negative actions, rebirth into the higher and lower realms are likely.[67] To reach the state of salvation, Buddha advocated Four Noble Truths and the Eightfold Path for liberation.

The Four Noble Truths include the following: 1) the truth of suffering: the world is full of sorrow and suffering, and nothing is exempt from suffering; 2) the truth of the cause of suffering (which arises from a desire for pleasure, life, and power); 3) the truth of the cessation of suffering, which can be removed by giving up desires; and 4) the truth of the way to the cessation of suffering, which can be removed by following the Eightfold Path.[68]

In turn, the Eightfold Path towards liberation consists of Right View (or Right Understanding), Right Intention (or Right Thought), Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness, and Right Concentration. The first two paths are related to wisdom, which views reality not as it appears to be, and freedom from harmfulness. The next three paths prescribe ethical conduct. Right Speech is clear, truthful, uplifting, and non-harmful communication; Right Action is acting in a harmless way without exploiting others; and Right Living is a livelihood based on ethical principles. The last three paths emphasize Right Mindfulness.[69] Right Effort refers to making an effort to improve; Right Mindfulness is the awareness of seeing

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[67] *Nirvana* is a word used by the Buddha to describe the perfect state of the mind that is free from starving anger and other afflictive states. See Satkari Mookerjee, *The Buddhist Philosophy of Universal Flux* (Delhi: Motilal Banarsidass Publishers, 1935; reprint, Delhi: Motilal Banarsidass Publishers, 1993), 236-243.

[68] Cathy Cantwell, *Buddhism: The Basics* (London: Routledge, 2010), 61–68.

[69] Ibid, 68.

things for what they are with clear consciousness devoid of aversion; and Right Concentration is meditation, absorption, or one-pointedness of mind to attain enlightenment.[70] Bhaskar (2009) noted that the fundamental basis of Buddhism is non-harming, which is applicable to the individual and to the world.[71] Buddhist ethics aim at happiness (*sukha*) as the highest ethical good of humanity, which includes ultimate liberation (*nirvana*) and peace. Buddhism suggests that such blissful things can be achieved only through a moral life by being aware of thoughts and actions.[72]

2.5 Religiosity and Moral Development

One of the significant factors of moral development is religion, which gives an indicative code of conduct to believers. Commonly, moral codes of conduct – including justice, morality, harmony, and common values of life – are laid down by most religions. Lawrence Cunningham notes the five elements of religion: thought, feeling, action, concerns of individual and social existence, and the expression and recognition of life values.[73] 1) Religion is a sort of human thought that is connected with belief. 2) Religion is related to feelings and experiences of the "holy one." For instance, Friedrich Schleiermacher defined religion as the "Feeling of an absolute dependence."[74] When a believer comes to the presence of God, he may have feelings of fear, awe, terror, and love. 3) Religion is accompanied by ritual actions such as worship, liturgy, prayer, washing and ringing the bell, clapping hands, bowing down,

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[70] Ibid, 72.

[71] V.S. Bhaskar, *Faith and Philosophy of Buddhism* (Delhi: Kalpaz Publications, 2009), 118–120.

[72] Hari Shankar Prasad, *Ethics in Buddhist Philosophical Literature*, in A *Historical-Developmental Study of Classical Indian Philosophy of Morals*, ed. Rajendra Prasad (New Delhi: Concept Publishing, 2009), 219–239.

[73] Lawrence A. Cunningham and John Kelsay, *The Sacred Quest: An Invitation to the Study of Religion* (New York: Macmillan Publisher, 1991), 14.

[74] H. R. Mackintosh and J. S. Stewart, *The Christian Faith: Friedrich Schleiermacher* (London: T&T Clark, 1999; reprinted 2004), 17.

etc. 4) Religion has two aspects: individual and social existence. Many religions encourage individuals to search for union with the divine reality for liberation or salvation. However, two Sramanic traditions, Buddhism and Jainism, emphasize individuals' endeavor for liberation, an individual dimension of religion. The social dimension is that religions enable individual persons to identify with the values associated with a particular group.[75] According to the French scholar Emil Durkheim, the fundamental forms of religion focus on the society. Durkheim's understanding of religion as a social and psychological function is that the reality of religion is not God but society. Durkheim saw that religion integrates individuals into the moral community because the power of religion comes from the community. Accordingly, religion needs to have social responsibility.[76] This leads to this final point: 5) Religion is closely connected with morality and values.[77]

Lawrence Cunningham (1991) states that when a religion equips people with the moral laws and values of life, religious instructions substantiate the moral laws with parables.[78] Despite strides and leaps of advancements in various fields, with hundreds and thousands of religious discourses happening across the world making humans believe that they have undergone a theistic evolution for the better, the world is unable to free itself of the curse of various forms of crime and violence. According to the world statistics and religious forecasts, the numbers of religious

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[75] Cunningham & Kelsay, *The Sacred Quest: An Invitation to the Study of Religion,* 17.

[76] Durkheim defines religion as essentially social in character. Religion's role is to integrate an individual into the community; thus the power of religion is generated within the community. He saw the reality of religion in society. See Alan Aldridge, *Religion in the Contemporary World* (Cambridge: Polity Press, 2007), 67-68.

[77] Cunningham and Kelsay, 18-29.

[78] In Nigeria from 1990 to 2007, 20,000 were killed in the name of religion. See Vexen Crabtree, *Religion, Violence, Crime and Mass Suicide*, accessed July 15th, 2015, http://www.humanreligions.info/violence_and_crime.html

adherents seem to grow steadily year after year.[79] However, there will be no peace among the nations without peace among the religions. All religions undoubtedly preach peace, but religion is one of the major reasons for violent conflicts in the midst of growing inter-faith movements worldwide. From this, it can be deduced that while religions preach ethics and morality, this emerging extremism fails to demonstrate ethics and moral development.

Moral development is the process by which an individual assimilates socially approved rules and values. In this sense, religion is a stimulus of one's moral capacity to do the right thing and make the right decisions. Most religions consider that leading a morally good life or doing the right thing as per religious teachings are grounded in obedience to the will of God.[80]

Hans Kung (1997), who advocates global ethics, states that "there is a complementary relationship between religion and ethics, and Christians in particular – to all believers in principle should not play off religion and ethics against each other. Most convictions will be carried by a religion which obligates people to a humane ethic, and an ethic which is open to the dimension of the transcendent, the religious, indeed which is ultimately supported, motivated and made concrete by religion."[81]

Though religions have contributed greatly to people's spiritual and moral progress, Kung is of the view that it is possible, to a certain extent, for people to live moral lives without religion. It is true that any religion by itself cannot achieve everything and solve the problems with which the human race is currently presented.

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[79] "World Religious Population in 2014," *Religious Population*, accessed July 20th, 2015, http://www.religiouspopulation.com/World/

[80] Richard J. Mouw, "Religion and Morality," *Routledge Encyclopedia of Philosophy Vol. 8* (London: Routledge, 1998).

[81] Hans Kung, *A Global Ethic for Global Politics and Economics* (New York: Oxford University Press, 1997), 143.

However, Kung (1997) further stresses that religion can add "more" to human life and can bestow it in the following manner: 1) religion can communicate a specific dimension, an all-embracing horizon of meaning, even in the face of suffering, injustice, guilt, and meaninglessness, and the last meaning of life; 2) religion can guarantee supreme values, unconditional norms, the deepest motivations, and the highest ideals, and the why and wherefore of our responsibility; 3) religion can provide spiritual community and allegiance; 4) and religion can give grounds for protest and resistance against unjust conditions: the longing for the "wholly Other,"[82] which is already now at work and which cannot be stilled.[83]

Hans Kung (1997) also notes that the most significant role of religion lies in its system of orientation, which forms the foundation for a particular morality, legitimates it, motivates it, and often also sanctions punishment.[84] Likewise, Kohlberg, who proposed the moral development theory, discusses the relationship between morality and religion. However, his understanding of moral judgment regarding religion and universal principles is different from that of Hans Kung.

Kohlberg (1966) asserts that morality is independent of religion and that moral education should be based on universal principles of justice and fairness, and not religious teachings.[85] He distinguishes between morality and religion. For Kohlberg, moral reasoning is the way in which an individual identifies conflicting claims among

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[82] This is the term used to describe the difference between almighty God and other creatures existing. God is completely different than all other existing things. Thus, God is described as holiness, immutability, etc. See *the Dictionary of Theology*, accessed March 11th, 2017, https://carm.org/dictionary-wholly-other

[83] Ibid, 54.

[84] Ibid, 36.

[85] Lawrence Kohlberg, "Moral Education in the Schools: A Developmental View," *The School Review 74, no. 1* (1966): 1–30, accessed August 31, 2015, http://worldroom.tamu.edu/Workshops/CommOfRespect07/MoralDilemmas/Moral%20Education%20in%20the%20Schools.pdf

others, and moral decisions are made on the basis of a sense of justice. On the other hand, religion furnishes a person with conscious reflection on the ultimate reassurance and meaning of life.[86]

In Kohlberg's six stages of moral development, justice is considered the highest principle, whereas religion is placed in the fourth stage. When an interviewee answers, "God requires" or "Thus said the Lord," this is stage 4, while "thus said wisdom" is stage 6. According to Kohlberg, moral reasoning is a method for individuals to distinguish between conflicting claims to make moral decisions, which are made by developing a sense of justice.[87] In contrast, religious judgment is defined as "conscious reflection on that which provides ultimate reassurance and meaning for life."[88] Kohlberg understood that religious belief has no effect on the development of morality, and that religion is a social construct or social formation. This view led him to conclude that religion is independent of moral development.

Kohlberg (1966) notes that, "to become a morally sound adult one has to learn to make decisions of principle; it is the learning of using 'ought' sentences verified by a reference to a standard or set of principles, which we have, by our own decision, accepted and made our own."[89] In his later work, however, he comes to include religion as a feature of moral development. Nevertheless, he did not view religion as more than supportive of morality.

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86 Marion Smith, "Religious Education," *Lawrence Kohlberg: Consensus and Controversy*, Sohan Modgil & Celia Modgil ed. (New York: Falmer Press, 1986; reprinted, Routledge, 2011) 279-280.

87 Ibid, 279–283.

88 Ibid, 280, quoted in Lawrence Kohlberg and Clark Power (1980), *Religion, Morality and Ego Development*, in C. Brusselmans ed., *Toward Religious Maturity*, 347.

89 Lawrence Kohlberg, *Moral Education in the Schools: A Developmental View*, 22.

Another researcher, Robin Gill (2008), states that religious membership provides significant moral agency.[90] He assesses how significant religious factors work as moral agency by using extensive international data from social attitude questionnaire, and claims that religious behavior or belief has a demonstrable relationship with more general moral actions. He states:

"Christian churchgoers have, in addition to their distinctive theistic and Christ-centric beliefs, a strong sense of moral order and concern for other people. They are more likely to be involved in voluntary services or ministries, childcare groups, youth clubs, charity shops, and care-of-the-elderly services depend heavily upon churchgoers. They see overseas charitable giving as important and are more hesitant about euthanasia, and capital punishment and more concerned about the family civic order than other people. None of these differences is absolute. Analogies could be found in other religions too. The values, virtues, moral attitudes, and behavior of churchgoers are shared by many other people as well. The distinctiveness of churchgoers is real but relative."[91]

According to Gill (2008), the development of moral judgment is therefore associated with the nature of religion, and the religious system maintains societies and gives moral values to individuals and the community to shape human behavior in consonance with the will of God. Thus, Gill and other Neo-Kohlbergians note that religious belief influences moral thinking in various forms.[92]

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[90] Robin Gill, *Religious Membership*, in *Religious Ethics*, ed. William Schweiker (Oxford: Blackwell Publishing, 2008), 493–500.
[91] Ibid, 499.
[92] Rest, *Postconventional*, 173–175.

All in all, the 20th century saw remarkable academic progress in terms of moral judgment and ethical development through authors such as Piaget, Kohlberg, and Rest. They formed systematic moral development theories and assessment tools. Such studies contributed to understanding the progress of moral judgment and enabled educators to apply moral development theories to the field of education in more practical ways.