

**‘DIKAIOSYNE’ AND ‘DHAMMA’: A COMPARATIVE ANALYSIS OF JUSTICE IN GREEK PHILOSOPHY AND RIGHTEOUSNESS IN BUDDHISM, AND THEIR CONTRIBUTIONS TO INCLUSIVITY AND HUMAN DIGNITY**

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**Abstract**

This study focuses on the comparison of how ‘*Dhamma*’ (righteousness) as articulated in Pali Canon core scriptures compares with the ancient Greek word ‘*Dikaiosyne*’ (justice) used by the philosopher Plato in his philosophical work ‘The Republic’. The main goal is to assess how these two distinct ethical traditions facilitate and promote inclusivity and human dignity. It is evident that ethical behavior and social order is two interrelated phenomena, yet they have varying ranges and approaches. *Dikaiosyne* for Plato means the creation of a harmonious ‘polis’ through an ordered social system in which people know what their place is and properly performs their functions. Justice in this instance is deeply related to the maintenance of order within society and the proper function of the state. Yet, there is a limitation to the scope of inclusivity which is offered by this concept as it does not cover non-citizen women, slaves, and foreigners. Compared to that, Buddhism ‘*Dhamma*’ is centered on the personal striving free from suffering by means of ethical behavior, mental self-control, and universal compassion practices. The coverage of inclusivity in this principle is for all living beings because it is based on interdependence. This comparative study reiterates that ‘*Dhamma*’ provides a stronger framework for the treatment of human dignity because of compassion and the value of all living beings. This perspective acknowledges the role of an individual in a specified social order while ‘*Dhamma*’ accepts the possibility of the attainment of enlightenment by all beings, thus encouraging a culture of nonviolence. This research intends to bring to light the relevancy of these ancient ethical principles in matters such as social inequality, ecological degradation, and global conflict. The research finally claims that ‘*Dhamma*’ principles centered on compassion which define universal humanity gives more attention to creating a just and sympathetic world. This research seeks to narrow the already existing cultural and philosophical gaps in understanding, and in doing so, focus on the ethical norms that concern today’s discourse on social justice and global ethics. Thus, this study demonstrates the relevance of ancient ethical principles to contemporary problems.

**Keywords:** Buddhism, Dhamma, Dikaiosyne, Inclusivity, Plato

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## Introduction

The modern world in its contemporary context is characterized by high-paced globalization and steady technological advancements. However, the numerous complications facing it today put global peace and sustainable development in a critical state. Finding ethical solutions to ever-persistent geopolitical disputes, resource availability, rapidly increasing socio-economic divisions, and the pending threat of climate change has become paramount. In achieving this goal, it is crucial to consider the specific responsibilities to comprehend and promote Justice and Righteousness, which historically have served as the guiding principles to and for the people. Even during a point in time where the world is exceptionally interconnected and technology is more advanced than ever before, there lies a set of multi-faceted challenges that endanger the core pillars of peace and sustainability. From deteriorating geopolitical rivalries and resource depletion, and the widening gap of socioeconomic disparity, along with the imminent dangers of climate change, the world has never more direly needed ethical structures that can navigate people towards a more equitable and balanced future. This effort entails nurturing justice and righteousness, which, in simple terms, is the obligation to understand that in order to achieve true and holistic civility, goodness should always prevail above any other ethical prejudice.

The World peace, sustainable progress, and the promotion of justice are deeply interconnected with 'righteousness' (Nussbaum, 2006). On the other hand, a world that does not strive to correct injustice and inequality is unbalanced in its structure, making imminent wars and discord a common phenomenon. A society that possesses compassion, fairness, and kindness works towards transparency in everything and therefore is more productive, respectful, and sustainable. Justice includes key for every society, the concept of fair treatment of allocation of resources, opportunities, rights, and ethics, which is termed as righteousness, integrates a rising storm of hope for a progressive world within all its inhabitants, along with taking good care of Mother Nature for the future generation.

Philosophy as a discipline of comparative studies gives us insight, in terms of methods, to tackle modern ethical problems, which are arguably some of the most complex problems to solve (Studying the different ways justice and morality are reasoned among different cultures exposes their ethical strengths and weaknesses. This study serves to investigate the other cultures' perspective and helps to secede from culturally imposed restrictions and create more developed and better approaches to moral ethics. Besides, studying how ethics developed through time helps in tracing the origins of contemporary ethical issues and the manner in which to successfully find remedies for them.

The two major systems of ethics embraced here are '*Dikaiosyne*' and '*Dhamma*' those of Ancient Greece and Buddhism. The most well-known account of justice, which encompasses '*Dikaiosyne*' is the one given by Plato in his philosophical works known as 'The Republic', where he paints an all-encompassing vision of justice that includes harmony at both the micro and macro level (Plato, 1992). The concept of justice described by Plato is in his deeply explored idea of 'polis' and the philosopher king's functions in a well-ordered, virtuous society. Moreover, the state makes sure that each member of society plays his or her part.

In contrast, '*Dhamma*', as expounded in '*Dhamma*' as outlined in the Buddhist scriptures, embodies a model that encompasses virtue, moral norms, pity, and eradication of suffering (Gethin, 1998). The conception that Buddhists have on '*Dhamma*' goes beyond the confines of a particular society and is even non-ethnocentric by calling for a universal ethic of compassion, non-violence, mindfulness, and wisdom. It is a system that is concerned with the state of the person within, and suffering is eliminated thereby. To compare and contrast these two ethical systems, this paper seeks to outline the dimensions of each ethical system in regard to policies and practices on inclusivity and human dignity. This study will shed light on the unique features and shortcomings of each tradition and will further a nuanced understanding of how many societies have attempted to achieve justice and righteousness in their respective contexts.

In extant scholarship and debates, inclusivity and the concept of human dignity are embraced as the cornerstones of a fair and just society (Sen, 2009). Nevertheless, although people perceive these values positively, actual practice

continues to be elusive and poses a persistent challenge. The persistent concerns of the modern day include systemic inequalities, social exclusion, as well as human rights violations – all of which demonstrate failures of the current ethical and institutional approaches (MacIntyre, 1988). This circumstance reveals an imperative for examining how different ethical traditions define and operationalize inclusivity and human dignity.

### Literature Review

The ancient Greek and Buddhist ethical structures have been compared through '*Dikaiosyne*' and '*Dhamma*', in extant scholarship providing a rich body of literary sources. Several academics have interpreted Plato's "Republic" with special attention to his '*Dikaiosyne*'. This has also been emphasized by Irwin (1995), who examined the moral philosophy of Plato and other Greeks in the context of virtue. Also, Annas (1981) offers a detailed interpretation of Plato's arguments, highlighting the complexities of his ideal state and its implications for modern political thought. Wright (1998) has done extensive work and focused on the difficult question of what motivates people to act in a way that ethics and morality demand of them in the context of justice.

Additionally, some scholars are concerned with inclusion in the concept of Plato's "polis." Some of these, such as Annas, have drawn attention to their exclusionary features, but others have been more sympathetic to their unconventional aspects regarding women. In particular, much has been written about Plato's claim, in 'Republic', that citizen women could serve as guardians in his Republic and its general philosophical implications.

Furthermore, ethical '*Dhamma*' in Buddhism finds much scholarly support from other strands in Buddhist philosophy and ethics. Gethin (1998) studies the foundations of Buddhism, including the Four Noble Truths and the Eightfold Path, as a necessity. Harvey (1990) captures Buddhist doctrines and their developmental chronology in a synopsis. The compilation by Bodhi (2005) consists of the salient teachings of Buddhism, granting unhindered engagement with the Buddha's instructions. Hanh (1991) presents a narrative of the life of the Buddha alongside his teachings while spotlighting mindfulness and compassion. Thera (1996) investigates the connection between wisdom and compassion, both crucial parts of '*Dhamma*', to the act of meditation. Collins (1982) investigates the *Theravāda* doctrine of *Anattā* (no-self or non-self) by regarding the individual as an ever-changing composite of five aggregates (skandhas—form, feelings, perceptions, volitions, and consciousness). Olivelle (1998) confers that the individual and eternal self (Atman) is of the same nature and essence as ultimate reality or the cosmic principle (Brahman). But he does not go into the extent of discussing righteousness but pays major emphasis on ethical life. The ethical life, then, is the movement away from attachment to the transient, individual, and illusory world, and unity with the absolute.

Comparative ethics affords an avenue to interrogate the claimed similarities and differences between ethical traditions. Cross-cultural conversations on ethical values are delved into by Panikkar (1979). Nussbaum (2006) argues for a social view of more defined and developed issues of social justice and human rights ethics. This fusion of one-dimensional conclusions is provided by Sen (2009). MacIntyre (1988) rightly captures the different ethical traditions as incommensurable. Williams (1985) argues for the imprecision of an ethical theory concerning its application to moral issues.

Even though extensive literature exists on both Plato's "Republic" and Buddhist ethics, inadequate scholarly work has been done focusing on '*Dikaiosyne*' and '*Dhamma*' on a human dignity level comparably. There is a significant amount of work done on comparisons between Greek and Buddhist philosophy, but an actual comparison of these two major ethical constructs is much more insightful. The majority of existing studies fail to investigate the two concepts of inclusivity and human dignity in '*Dikaiosyne*' and '*Dhamma*'. Hence, this research targets these distinct concepts on how they aid or retard inclusivity and dignity, narrowing the argument towards social justice and human rights. Additionally, a larger volume of research can be done that focuses on the interactions between the ancient ethical perspective and current ethical issues. So many theories have been devised that address social inequality, global conflict, environmental devastation, and other issues, but very few approach the issues through the lens of '*Dikaiosyne*' and '*Dhamma*'. This study can defend these ancient philosophies by demonstrating their relevance and practicality with modern-day problems facilitating action for social and political change. Moreover, there is already existing research on cross-cultural studies, however, there remains a gap when

it comes to Ancient Greek and Buddhist philosophy due to their cultural, geographical, and ideological differences. This analysis thus facilitates in addressing this gap by detailing the similarities and differences between these two ethical frameworks.

#### **Research Problem:**

This research addresses the lack of comparative analysis between ancient Greek and Buddhist ethical frameworks, specifically '*Dikaiosyne*' and '*Dhamma*', regarding inclusivity and human dignity, which hinders the development of comprehensive solutions to contemporary social justice and global ethics challenges.

#### **Research Questions:**

1. What ethical aspects and social dimensions differentiate the Greek construction of *Dikaiosyne* found in Plato's Republic from the Buddhist notion of '*Dhamma*' in the important Pali Canon scriptures?
2. In what ways '*Dikaiosyne*' and '*Dhamma*' facilitate their philosophies in the operationalization of inclusivity and respect for human life?
3. What are the relative advantages and disadvantages of *Dikaiosyne* and '*Dhamma*' with regard to contemporary issues of social responsibility, human rights, and international ethics?
4. Which of these theories is most effective in promoting interpersonal relationships and civic contexts that enhance human dignity and formulate societies with a humane disposition?

#### **Research Objectives:**

1. To examine the meanings of '*Dikaiosyne*' in Plato's "Republic" and '*Dhamma*' in the Pali Canon in terms of their ethical and social as well as philosophical structures. Rationales for these inclusions will be emphasized.
2. To compare '*Dikaiosyne*' and '*Dhamma*' with special reference to their treatment of justice, righteousness, inclusiveness, and human dignity.
3. To analyze the '*Dikaiosyne*' and '*Dhamma*' concepts for their contributions towards the understanding and fostering of human inclusivity and dignity within the distinct cultural and historical frameworks.
4. To understand '*Dikaiosyne*' and '*Dhamma*' and their relevance to all sociocultural subordinated issues concerning respect to people's basic freedoms, civil rights, and ethics on a global level.
5. To discover whether one of these ethical approaches is considered more suitable in respect of attaining appreciation of man in particular and an inclusive society in general, and or rationale supporting that determination.
6. To enrich academic debate on comparative ethics with regard to the Greek and Buddhist ethical system and its impact on modern ethical discussions.
7. To provide the necessary information for the formulation of new ethical provisions.

#### **Methodology:**

This research seeks to implement a detailed comparative study of '*Dikaiosyne*' and '*Dhamma*' in the context of classical Greek and Buddhist literature, respectively. Thereby, this study used qualitative research methodology. This involved a historical method, as this study had to read, analyze, and interpret primary sources in English and Sinhala translations as its main device for gathering and analyzing information.

This study was limited to the analysis of '*Dikaiosyne*' in 'The Republic' of Plato, as it is the primary source that covers all aspects of the virtue '*Dikaiosyne*', more so, its central role in individual and state affairs. It is notable that the text '*Dikaiosyne*' provides insights into a rich philosophy with regard to virtue, and '*Dikaiosyne*' stands in the context of social order and humanity.

With respect to the analysis of '*Dhamma*', it was analyzed from important Buddhist texts, especially from the Pali Canon. The Pali canon is one of the earliest complete collections of Buddhist texts, where the Buddha's teachings on ethics, compassion, and liberation are comprehensively documented. Certain Suttas (discourses) were chosen to demonstrate the idea of '*Dhamma*' that relates to inclusivity and respect for an individual's worth. This comprised an analysis of the texts of the Five Universal Truths, the Eight Greatest Lessons, and the principles of kindness (*Metta*) and compassion (*Karuna*).

The comparative methodology embraced a variety of designs, such as text examination and analysis of philosophical writings, which is the focus of this research. The analysis included close reading of Plato's Republic and particular Buddhist texts to extract key ideas and arguments concerning '*Dikaiosyne*' and '*Dhamma*' concepts. Such examination also focused on the intricacies of the language used in the original writings, and the context of their production, including the culture and history.

The analysis also included philosophical reasoning, which will help capture the ethical dimensions and assumptions, and the overall philosophical rationale behind the concepts. This was done through consulting relevant works that discuss Plato's philosophy, Buddhist philosophy, and various interpretations of them. This also resolved the problem of diversity in methodology by analyzing the '*Dikaiosyne*' and '*Dhamma*' issues from canon ethical, social, and inclusively humanitarian perspectives. Moreover, how each of the concepts solves the issues of social order, human rights, and the definition of what it means to human flourishing was examined.

### **Limitations:**

There are several limitations in this study that are to be acknowledged. First, attempting to examine ethical lines within ancient Greek and Buddhist philosophies, considering the immense variations in culture and time is exceedingly difficult. Cross-cultural philosophies are already incredibly nuanced and complex to assess due to language and social conditions. Adding cultural context further issues the process and increases complexity.

Also, the inclusion of Plato's representative text, 'Republic', and particular Buddhist verses is very selective, which as a result skews the actual intent and purpose. Although these scriptures play a fundamental role in the respective schools of thought, it completely ignores the diversity in Buddhist and Grecian philosophy. Other eminent works that help contextualize the issue also exist, which aid in better analysis.

Furthermore, upon concentrating on the primary document interpretations, it appears that the research's workings are siloed to the side of other disciplines like sociology, anthropology, or political studies. All these disciplines help in understanding the ethics and their social and cultural contexts and relativity, along with their outcomes to the societies.

Lastly, examining the ancient texts and translating them into modern scripts poses a set of obstacles. While analyzing philosophical ideations is always open to discourse, translation will almost always have inherent bias and thus be inaccurate. Even with this set of limitations, research is conducted with the goal of making a significant contribution towards understanding *Dikaiosyne* and '*Dhamma*' as well as their implications in modern ethical issues.

### **Results and discussion**

#### **a) Greek '*Dikaiosyne*' (Justice)**

The Republic is one of the most important works of Western philosophy. Translated as '*Dikaiosyne*' in Greek, justice in the 'Republic' must be understood in the context of the life of the ancients, of their political regime, morality and ethics, aims, and reality. Accordingly, Plato identifies the very essence of justice as a fundamental virtue that shapes both the individual soul and the ideal "polis" (city-state). According to Plato the human soul as comprised of three parts named Reason – Logical part, Spirit – Courageous, and Appetite – desire for worldly things. His method is dialectical, employing Socrates as the central figure, engaging in dialogues that progressively refine the understanding of justice. In order to appreciate '*Dikaiosyne*' for what it is, it is crucial to understand this work from multiple dimensions. Doing so allows anyone to delve deeper in the true essence of what justice means and has been understood as, over the centuries.

Plato's concept of justice is intrinsically linked to the idea of social harmony and the proper functioning of the 'polis'. He posits that a just society is one where each individual fulfills their natural role, contributing to the collective well-being. This functional specialization, where each class performs its designated task, ensures the efficient and harmonious operation of the "polis." Plato argues that justice is not merely an external action but an internal state of the soul, where reason governs the appetite and spirit, creating a harmonious inner order.

Plato believed that ruling over the 'polis' is only suitable for those who possess true knowledge of the Form of the Good and other Forms. A wise philosopher king is capable of providing just governance and leading the citizens towards a virtuous or good life. Consequently, there exists a division of the whole society into three distinct classes: philosophers, kings (the rulers), guardians (the soldiers), and producers (craftsmen and farmers). This classification is made with respect to the received in schooling and vocational training rather than their family background or affluence.

#### **"Dikaiosyne" and Social Order:**

The social order and stability in Plato's envisioned "polis" entirely relies on this Greek virtue of '*Dikaiosyne*'. Justice ensures that social conflict is avoided, and cooperation is promoted by making certain that every person meets their allocated privilege. The "polis" is also well-ordered due to the hierarchical structure, with philosopher-kings at its apex that make certain that reason usurps all other irrational impulses.

This notion of virtue and justice is central to Plato's philosophy. In his work, he highlights justice as of the four cardinal virtues, which are justice, wisdom, courage, and temperance. These four are critical for a just society and a well-functioning soul. Plato's theory of Forms bounds his notion of justice to reason, as it queries that true knowledge, meaning virtue, is obtained by comprehending the everlasting forms.

Whereas it has been argued that the philosophy of Plato seems weak in matters of inclusivity, his position on women does require further elaboration. For Plato's ideal 'polis', he indeed accepts the inclusion of women in the guardian class, which is contrary to some interpretations. He claims that as a woman, she possesses natural capacities for reason and virtue and so should be educated and trained as fully as men. This is reflected in his proposal concerning the common upbringing of children, which sought to break the traditional bonds of a family structure that would tie women to the domestic sphere instead of enabling them to undertake civic responsibilities. Apart from this, it is still true that the hierarchical nature of Plato's 'polis' does not allow for slaves and foreigners to be considered full citizens with active participation in the politics of the 'polis'. These forms of inclusion or exclusion render modern definitions of universal human rights and equality as being incongruent. For example, Plato is noted to have set a unique precedent for fitting women into the guardian caste class system, but as with most reforms, the rigidity against other categories of inclusivity reveals the paradox of his ideal just society and modern inclusivity.

#### **'Dikaiosyne' and Human Dignity:**

Even with its shortcomings, '*Dikaiosyne*' attempts to respect the dignity of persons in a social arrangement. By segregating members of the 'polis' based on their natural skills, Plato is appreciative of the natural contribution of every individual. Then, through Justice, people will be treated on the basis of their ranks and will also be allocated the various privileges and duties which a society offers.

The social relations and civic life also have ethical dimensions based on '*Dikaiosyne*'. It can be argued by Plato that vice-free living and behaviors among citizens is fostered by enactments of justice. Justice makes sure that people exercise their responsibilities and do not infringe on the rights of others, therefore promoting civic responsibility and social order. This dignity is, however, restricted to people who are regarded as 'full' citizens of the 'polis.'

In conclusion, Plato's idea of '*Dikaiosyne*' provides a broader manifestation of justice, which focuses more on social peace, social morals, and order as reasons for government. While this is important for those who are excluded to ponder, the recognition of the role of individual and ethical actions in the context of justice and human dignity is increasingly important.

#### **b) 'Dhamma' in Buddhist Scriptures:**

'*Karuna*' (compassion) and '*Metta*' (loving-kindness) are integral components of the '*Dhamma*', emphasizing the importance of cultivating empathy and goodwill towards all beings. '*Karuna*' is the compassionate desire to

alleviate suffering, while ‘Metta’ is the wish for all beings to be happy and well. These qualities are not merely sentimental emotions but cultivated practices that transform the mind and heart.

‘*Dhamma*’ (Dharma in Sanskrit) stands for the words of the Buddha as he taught, and it also includes detailed, systematic rules of ethics and morality and the way to achieve freedom from pain and suffering. It is more than just principles to be followed; it is a living teaching, a mode of life, a practice that leads to enlightenment and gives freedom from all forms of suffering. The ‘*Dhamma*’ is found in the Buddha’s teachings (Suttas), which have been hymnally chanted and memorialized in the Pali Canon, the foundation of all Theravada Buddhist teachings (Hanh, 1991).

The ‘*Dhamma*’, using the Four Noble Truths set as the foundation explains the causes of suffering (*dukkha*), reasons behind a person's suffering (*samudaya*), cessation of suffering (*nirodha*), and the way of stopping suffering (*magga*). These truths serve as a diagnostic framework to comprehend what it means to be human and how to overcome the sufferings entailed to humanity. The Eightfold Path, the fourth Noble Truth, is a practical guide to ethical conduct, mental discipline, and wisdom. It comprises right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. ‘*Karuna*’ (compassion) and ‘*Metta*’ (loving-kindness) reflect parts of ‘*Dhamma*’ and focus on the necessity to have a great depth of love and goodwill for all. ‘*Healing*’ *karuna* is about compassion, the wishing *Metta* is the wish for all beings to be happy and well. Moreover, these qualities are not merely sentimental emotions but cultivated practices that transform the mind and heart.

#### **‘*Dhamma*’ and Universal Compassion:**

The term ‘*Dhamma*’ suggests tenderness and compassion, which should be cultivated towards not only fellow beings but all creatures in existence. True compassion is based on the understanding of beings and all forms of life. To achieve this, Buddhism teaches us to all interdependent and interconnected with one another. Buddhists base this idea on the concept of ‘dependent origination’ (*pratītyasamutpāda*), which highlights the cause-and-effect nature of existence.

Ethical conduct, as prescribed by the ‘*Dhamma*’, plays a crucial role in reducing suffering. The world suffers and faces unimaginable pain. This pain can be reduced through self-compassion, ethical deeds, and self-discipline. In order to bring this pain down, one should teach others to practice non-violence, generosity, and self-honesty. It is the hate, greed, and delusions that give rise to suffering and pain. The more self-centered and prouder one becomes, the more destruction there is. To tackle such emotions, practicing meditation and mindfulness can serve as a great source to counter self-proclaimed thoughts.

#### **‘*Dhamma*’ and Human Dignity:**

The ‘*Dhamma*’ understands the importance of all living forms as every being possesses the capacity to reach Nirvana and conquer suffering. This effort of achieving ‘*Dharma*’ understands every being as having the ability to achieve a certain degree and fosters a nonmilitant state of mind. The fostered state of mind enables differentiation between ‘violence’ and ‘nonviolence’, which contributes towards human dignity.

The ‘*Dhamma*’ describes the complete path towards enlightenment and transformation, and the path is self-liberating in nature. Giving every living being, be it human or animal, the dignity of possessing freedom and the ability to achieve a certain degree of spirituality is truly liberating. The practice of meditation enables us to relinquish the ego and connect with the true self-encompassing and serving with compassion. Religion is for every living being, irrespective of Caste, Creed, Race or Gender.

Thus, the interdisciplinary relation ‘*Dhamma*’ propagates the Motto “live and let live”. Every citizen should be treated with compassion enabling everyone the liberty to live their life to the fullest and in return monks should also reserve the right to compassionate care.

## Comparative Analysis

### a) Similarities and Differences:

In the analysis of *'Dikaiosyne'* versus *'Dhamma'*, both ethical endeavors were noted alongside other approaches that demonstrate divergence. Both aim to achieve and maintain an equitable and peaceful order, though in different ways. *'Dikaiosyne,'* in the understanding of Plato, is the quest of bringing about a "polis" that is well ordered, where everyone occupies their predetermined position contributing towards social order. Turning to *'Dhamma'*, it centers on the self's quest for freedom from suffering through moral action, mental control, and wisdom.

A significant divergence is with respect to the degree of inclusivity they have. *'Dikaiosyne'*, as described by Plato, focuses on the 'polis' and as a result has an almost exclusive concern on its citizens (Both male and female), slaves and foreigners are largely excluded from full participation in the 'polis' 's life. On the other hand, *Dhamma'* has an extension of its ethical concepts and makes it a point to focus on all living creatures because of compassion that bonds people and life forms together. This universalism is explained through a Buddhist perspective of dependent origination (*pratītyasamutpāda*), which is the dependence of many phenomena on each other.

The two remedies for addressing suffering, however, differ considerably. The *'Dikaiosyne'* of Plato seeks to provide relief to suffering by ensuring the presence of a social system that is just and accommodates every individual. On the other hand, *Dhamma'* tackles suffering from the root by giving the utmost importance to the development of wisdom and compassion in order to eliminate the causes of suffering, which include greed, hatred, and delusion.

### Inclusivity and Human Dignity:

Both *'Dikaiosyne'* and *'Dhamma'* appreciate and uphold the concept of human dignity, but in different ways. In philosophy, *'Dhamma's'* focus is on sentient beings' capabilities of attaining 'Buddhahood.' *Dikaiosyne's* principles value individual dignity in the spectrum of a society by defining the social stratification that is appropriate through constitutive and distributive justice. This type of dignity exists only concerning those who are considered full members of the 'polis'. But this is much more than claiming membership.

The focus on non-violence and ethical behavior encourages compassion on a global scale. It is possible to see the emphasis on the eradication of suffering as a negative definition of human dignity, while the Platonic system endeavors to posit a positive definition instead. *'Dhamma'*, on the other hand, attempts to obliterate all forms of suffering in humanity with compassion and meekness as the primary gateway to humanity.

Addressing the notion of global ethics in addition to social justice raises a new definition for compassion. These ideas do create contradictions with Plato's notion of justice, where they seek a delineation between personal freedoms in social structure. Also, *'Dhamma'* implies understanding and recognition of the cordial and moral obligation that it requires.

### Contemporary Relevance:

Even with its ancient historical roots, its ideal of 'social harmony' paired with virtuous leadership remains valuable to Plato, so equipped with the right tools to solve social responsibilities. *'Dhamma'* promotes social justice and sustainable practices through its focus on universal compassion and morality, which is invaluable in today's globalized world full of social injustice, environmental crises, and other emerging conflicts.

In an era of increasing globalization and interconnectedness, *'Dhamma's'* focus on universal compassion and interconnectedness offers a valuable framework for addressing global challenges. The ethics surrounding civilizations debuted long ago yet serve as critical frameworks in achieving the social balance desired today. The ethical conduct, along with a focus on mindfulness, is fundamental in ensuring a more compassionate, moral, and just world, which displays the incredible importance of these structures.

With a growing focus on social responsibility, *'Dhamma'* impels a framework to tackle global issues headfirst, which serves as a reminder that compassion for one another creates a more equal world.

## Conclusion

This paper has conducted a comparative analysis of Plato's *'Dikaiosyne'* and the Buddhist *'Dhamma'*, exploring their respective contributions to inclusivity and human dignity. Through a detailed examination of Plato's "Republic" and key Buddhist scriptures, we have identified both similarities and fundamental differences in their ethical frameworks. *'Dikaiosyne'* emerges as a concept rooted in the establishment of a harmonious and well-ordered "polis," where individual roles contribute to the collective good. In contrast, *'Dhamma'* emphasizes the individual's journey toward liberation from suffering through ethical conduct, mental discipline, and the cultivation of universal compassion.

The key finding of this study is that while both *'Dikaiosyne'* and *'Dhamma'* address ethical conduct and social order, *'Dhamma'* offers a more inclusive and universally applicable framework for promoting human dignity. Plato's concept is limited by the structure of the Polis and excludes many groups. The Buddhist concept of *'Dhamma'*, however, is specifically designed to include all sentient beings. This is due to its emphasis on universal compassion and the intrinsic value of all sentient life. The main argument of this paper, therefore, is that *'Dhamma's'* universalism and focus on the elimination of suffering provide a more comprehensive and adaptable approach to ethical challenges in our interconnected world.

This paper focused on a comparative study on Platonic *'Dikaiosyne'* with the Buddhist *'Dhamma'*, analyzing how each of these philosophies contributes to inclusiveness and human dignity. A compassionate paternalism is in evidence in the reading of Plato's 'Republic' and important Buddhist texts, and it reveals both in common and in fundamental their ethical outlines. *'Dikaiosyne'* is defined as the ideal of a well-ordered and harmonious 'polis' in which every individual and his function serve the whole community. On the other hand, *'Dhamma'* focuses on the individual's path toward ethical self-liberation from suffering, which is achieved through the practice of self-discipline and cultivation of compassion towards all beings.

The most important result of this research is that, just like *'Dikaiosyne'* and *'Dhamma'* Philosophy, addressing ethical issues in conduct and social organization is core to human dignity; it is more such in scope and more rationally structured. The socio-ethical order of the concept provided by the Buddhist *'Dhamma'* lacks, unlike Plato's, the limitations of the structure of the Polis, which excluded numerous people. This is particularly because the Buddhist Concept is based on the premise of compassion for all beings that emphasizes the value of all forms of sentient life.

Thus, the main argument defended throughout this paper is that a substantial interest of the concept of *'Dhamma'* rests on its all-embracing approach to compassion, because it draws attention to the importance of easing suffering to achieve good in the context of ethical problems of a globalized society.

The study captures the interplay between ancient ethics with modern-day problems and challenges. The words *'Dikaiosyne'* and *'Dhamma'* prove useful in understanding how different societies have gone about building justice, morality, and human dignity. This study can bring different cultures and philosophies together to ensure meaningful controversy regarding social justice matters in global ethics can emerge.

Future research could explore the influence of these concepts on other ethical traditions, such as Stoicism, Confucianism, or Islamic ethics. Examining how these frameworks have been interpreted and applied in specific historical and cultural contexts could further enrich our understanding of their relevance and adaptability. For instance, how today the term *'Dhamma'* is employed in social activism in support of the environment and human rights is worth noting. Similarly, examining the bounded rationality of modern-day policymakers in regard to these concepts could be useful as well. This can also be done with the more modern idea of human rights and how it can be utilized alongside ancient concepts.

With vigorous international integration comes strong international ethics that are easily challenged. In such scenarios, ethical concerns arise and need to be mitigated. These modern-day issues sure require meticulous reasoning. The wisdom from ancient philosophical schools of thought, including those of the Greeks and

Buddhists, can be harnessed in our effort to build a more just and compassionate world. In this case, studying ethics comparatively can help us appreciate how different societies have sought to understand justice, humanity, and dignity around the world.

The comparison analysis between 'Dhamma' and 'Dikaiosyne' indicates that both have their strengths, but 'Dhamma's' focus on compassion and the value of all sentient beings sets it apart. It is more effective in resolving ethical issues. This is particularly important for the 21st century, where ethical understanding and compassion for all beings as a priority in order to create a world where everyone uses their full potential.

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