

Buddhism

1. *What courts, tribunals or other adjudicative structures exist within your religion?*

Buddhism does not propound any religious law applicable to lay people. Rules of conduct and adjudication exist only in relation to religious communities. There are numerous schools and traditions within Buddhism, with probably scores of those represented in the UK. Each school or tradition will have its way of approaching the matter of discipline. Theoretically, the collective of monks or nuns in any given monastery constitutes a tribunal for monastic affairs and discipline, though advice and admonition by seniors are also employed. There is an ancient monastic code, going back arguably to the days of the Buddha, which may be adhered to to a greater or lesser extent in various places. Some more Westernised schools may employ a complaints procedure more similar to that found in a secular NGO, and such secular forms would apply to any educational or other service activities.

2. *What matters are dealt with?* Theoretically, the conduct of monastics in all areas of life may be subject to scrutiny, but no doubt practice is highly variable. The monastic code includes hundreds of rules dealing with sexual matters, handling money, food, possessions, right speech, disputes, relations between monastics and so on. The rules are generally aimed at three matters: relations between monastics and laity, the ordering of community life and the spiritual training of the individual.

3. *Is legal representation permitted/encouraged?* So far as I know it is permitted but not encouraged. Most matters would not involve expulsion from the community and other penalties (see below) would not generally engage the law, being more a matter of individual training and conduct of the community.

4. *How are the decision makers selected?* As above, and each tradition is self-regulating.

5. *How detailed are rules of practice or procedure?* The traditional rules of monastic *conduct* are very detailed indeed. The same codes indicate the appropriate penalties (settlement of issues; training; acknowledgement; confession; forfeiture and confession; formal meeting; expulsion). To an extent procedure is also indicated, for instance by stipulating how many monks should be present for a particular determination, but rules are not elaborate. The underlying model is one of religious training rather than adjudication, .

6. *What provisions exist for appeal and enforcement?* As above – nothing standardized.

7. *To what extent have these processes been subject to review or examination by the secular courts?* I understand anecdotally that an exclusion of a monk from a monastery was overturned by secular courts, but on what basis I do not know.