

The Non-Violence Opposition to The Government in The Lady (2011): A Buddhism Perspective

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Abstract:

The research aimed to explain the non-violent resistance against the government in the movie "The Lady" (2014) from a Buddhist point of view. The study used American Studies theory, which looks at time (past, present, future), space, and academic areas that include philosophy and history. The method used was analytical and descriptive, relying on library research and focusing on sources related to the topic. The findings showed that non-violent opposition in the film, from a Buddhist perspective, was shown in three ways. First, there was no use of violence or weapons. This was shown when General Aung Sang Suu Kyi and a hospital doctor stayed peaceful. A soldier aimed a gun at General Aung Sang but stayed silent. The doctor stopped the military by reminding them about the dying people in the hospital. Suu Kyi was also blocked by soldiers and pointed at with a gun. Second, there was negotiation. This happened in two scenes. Suu Kyi talked with General Nyunt, and Michel Aris had a conversation with the military general, which led to a negotiation between Suu Kyi and the general. Third, there was the use of media, which included music and letters. Suu Kyi played the piano, which moved the soldiers' hearts. She also wrote letters and put them on the wall of her house, so the soldiers could learn about politics and other important matters.

Keywords: *Buddhism, perspective, non-violence*

Introduction

Literature is imaginative creative work using beautiful language and reflect many life aspects. In Felta Lafamane's opinion (2020), literary works are personal human feeling expressions including experiences, thought, feelings, ideas, enthusiasm and beliefs that are expressed in the life image form via language being able to awake interest in the readers. Literature records human experiences and can be mental evidence. Literature is very close relationship with film but film can not be fully considered as literature.

Films not only function as a medium of entertainment but also as a means of conveying social and cultural messages. According to Effendy (1986: 134) film is an audiovisual communication medium that conveys a message to a group of people in a certain place. Film is also a communication medium that contains imaginative and realistic things. Thus, in a way, films can be considered literary works because they contain the same narrative and artistic elements as traditional literature, and are able to express complex ideas through visuals and audio. There are uncountable films made. One of them is "The Lady".

"The Lady" is an English-French co-produced film directed by Luc Besson and written by Rebecca Frayn. It features Michelle Yeoh as Aung San Suu Kyi and David Thewlis as her husband, with Htun Lin playing General Ne Win. The film portrays Suu Kyi and her husband as the main characters, and Ne Win as the main opponent. Yeoh described the film as a "remarkable love story" set against the background of "political upheaval." Paris Match praised the film, calling it an extraordinary tale of love between

Michael Aris and a woman who gave up her personal happiness for her country, Aung San Suu Kyi. The film also highlights Suu Kyi's efforts in the struggle for democracy in Burma, a fight that the researcher believes closely resembles that of Mahatma Gandhi.

In this research, the focus is on Aung San Suu Kyi's actions and how they represent Buddhism in the film "The Lady." It is said that many beliefs suggest that war can lead to peace, or that without war, there can be no peace. Buddha's mission was to change people's views on achieving peace through his teachings, actions, and lifestyle.

Buddha aimed to prepare people for living in a world without weapons. His teachings are also key to creating a peace-based liberation movement that avoids harming others or using weapons. This idea relates to Buddhism's concept of fighting without weapons and without violence, based on the principles of truth and non-violence. In "The Lady" (2011), there are many similarities between Buddha and Aung San Suu Kyi, who was fighting for democracy in Burma. Suu Kyi tried to represent Buddhist teachings by working peacefully and non-violently against the Burmese government and the junta at the time. The film shows the violence and killings by the Burmese government against the resistance and also highlights how Suu Kyi fought back by forming an alliance of non-violent democracy fighters. There are many studies about the film "The Lady" from various perspectives.

Buddhism

To understand Aung San Suu Kyi's movement, it's important to know the ideas of Buddhism, since it is the main religion in Myanmar. Buddhism does not support violence because: Violence comes from inner confusion and wrong thinking (moha) and strong dislike (dosa). These things make people suffer (dukkha) and stop them from reaching Nibbana. Violence is also a form of *taṇhā*, which is endless wanting. This wanting causes suffering (dukkha). Not using violence is part of stopping *taṇhā*.

Buddhist teachers said that suffering can end if we get rid of *taṇhā*, which is the cause of suffering. When *taṇhā* is gone, we are free from all suffering, which is the state called Nibbana. The Buddha is seen by Buddhists as a wise and enlightened leader who shared his teachings to help people end their suffering. This suffering comes from ignorance, greed, and hatred. When these are removed, it leads to Nibbāna, which is a state of peace and freedom from suffering. To reach Nibbāna, people must follow the Noble Eightfold Path.

Basic Teachings: The Four Noble Truths

The main ideas of Buddhism are called the Four Noble Truths. The Buddha explained that because people do not understand these truths, they keep being born and dying again in a cycle. His first teaching, called the Dhammacakkappavattana Sutta, was given to five monks in the Deer Park in Sarnath. It was about the Four Noble Truths and the Noble Eightfold Path.

The Four Noble Truths:

The Noble Truth about Dukkha says that dukkha is suffering, not being happy, and feeling burdened. There are five things in the world that cause suffering. They are birth, old age, illness, death, being with people we don't like, and not getting what we want. The Buddha said, "Now, O bhikkhus, the Noble Truth of Dukkha is: birth is dukkha, old age is dukkha, sickness is dukkha, death is dukkha, sadness and sorrow are dukkha; being with what we dislike is dukkha, being apart from what we love is dukkha, and not getting what we want is dukkha. In short, the five groups of things we are attached to are dukkha."

The Noble Truth about the Origin of Dukkha says that suffering has a cause. For example, being born again happens because of wanting to live. The Buddha explained that the source of suffering is *taṇhā*, which is endless desire. *Taṇhā* is like opium, which makes people addicted and hurts their body and mind. It is also like salty seawater. If you drink it to stop thirst, your thirst will get worse. The Noble Truth about the Cessation of Dukkha says that ending suffering means completely removing desires so they can't come back. The Buddha explained that suffering can end by getting rid of *taṇhā*, which is the cause of suffering. When *taṇhā* is gone, we are free from all suffering, and that state is called Nibbana. The Ariyan Truth about the Path that Leads to the Cessation of Dukkha (Dukkha Nirodha Ariya Sacca) is about a path that frees us from suffering. This path is the way we must follow if we want to get rid of misery.

The Four Noble Truths are connected to each other and cannot be separated. They are not a teaching that is all about sadness and suffering, nor are they a teaching that only focuses on hope. Instead, they are a realistic teaching. This teaching comes from observing life and understanding things as they really are. In this part, Teacher Buddha explains that there is a way to end dukkha, and that way is the Noble Eightfold Path. The Path to the Cessation of Dukkha can be divided into three main groups:

- Wisdom (*Paññā*), consisting of Right Understanding (*sammā-ditthi*) and Right Thought (*sammā-saṅkappa*).
- Morals (*Sīla*), consisting of Right Speech (*sammā-vācā*), Right Action (*sammākammanta*), and Right Livelihood (*sammā-ājīva*).
- Concentration (*Samādhi*), consisting of Right Effort (*sammā-vāyāma*), Right Mindfulness (*sammā-sati*), and Right Concentration (*sammā-samādhi*).

The Noble Eightfold Path

In the *Dhammacakkappavattana Sutta*, which is part of the *Saṃyutta Nikāya* 56.11 (S 5.420), the Buddha taught the Four Noble Truths to the First Five Bhikkhus. These monks were called *Pañcavaggiya Bhikkhu* in Pali and *Pañcavargīya Bhikṣu* in Sanskrit. The Buddha explained the path that leads to ending suffering, which is known as the Noble Eightfold Path. This path includes three important parts: morality, concentration, and wisdom.

The Noble Eightfold Path is explained like this:

1. Right Understanding (*Sammā Ditṭhi*)

Right Understanding is knowledge that deeply grasps:

- a. The Four Noble Truths
- b. The Three General Patterns (*Tilakkhaṇa* Law)
- c. The Law of Dependent Origination (*Paṭicca-Samuppāda* Law)
- d. The Law of Kamma (karmic action)

2. Right Thought (*Sammā Saṅkappa*)

Right Thought is a mind that avoids:

- a. Worldly desires (*nekkhamma-saṅkappa*)
- b. Hatred (*avyāpāda-saṅkappa*)
- c. Cruelty (*avihimsā-saṅkappa*)

3. Right Speech (*Sammā Vāca*)

Right Speech means not lying, slandering, speaking harshly, or talking unnecessarily.

It is correct speech when:

- a. What is said is true
- b. What is said is reasonable
- c. What is said is useful
- d. What is said is timely

4. Right Action (Sammā Kammantī)

Right Action means not killing, stealing, having inappropriate sexual behavior, speaking incorrectly, or using substances that are addictive or harmful.

5. Right Livelihood (Sammā Ājiva)

Right Livelihood means not making a living through harmful or cruel ways.

There are five trades that should be avoided:

- a. Killing living beings
- b. Selling weapons
- c. Selling meat or products from animals that were killed
- d. Selling intoxicating or harmful drinks
- e. Selling poison

In addition, there are five wrong ways of earning a living that should be avoided: fraud, dishonesty, practicing black magic, dishonest dealings, and charging high interest rates (like loan sharks).

6. Right Effort (Sammā Vāyama)

Right Effort is made in four ways:

- a. Preventing new bad qualities from arising
- b. Removing bad qualities that already exist
- c. Developing good qualities that are not yet present
- d. Strengthening good qualities that already exist

7. Right Mindfulness (Sammā Sati)

Right Mindfulness can be practiced in four ways:

- a. Paying close attention to the body
- b. Paying close attention to feelings
- c. Paying close attention to the mind
- d. Paying close attention to mental qualities

These four ways are known as Vipassanā Bhāvanā.

8. Right Concentration (Sammā Samādhi)

Right Concentration means focusing the mind on the right object in order to reach a deeper and more calm state.

Kamma or karma

In addition to the moral values mentioned earlier, Buddhism also places a lot of importance on karma, which follows the law of cause and effect. In general, karma means action. There are good actions and bad actions. Today, the word karma is often used, but it is sometimes misunderstood as punishment or severe retribution.

Buddhists see the law of karma as a universal law of cause and effect, which is also a moral law that is not influenced by personal feelings. According to this law, anything

that appears—whether living, non-living, or something we imagine—must have a cause. Nothing comes from nothing. That means nothing appears without a cause.

In the Nibbedhika Sutta from the Aṅguttara Nikāya 6.63, Buddha clearly explains what karma is: "Bhikkhus, I declare that intention is kamma. When one has a will, they act through body, speech, or mind." So, karma refers to all intentions, good or bad, carried out by the body, speech, or mind. These actions are either good (kusala) or bad (akusala). The Law of Karma, or kamma, is a natural law that works based on the principle of cause and effect. As long as a being has a will and performs an action, it will cause an effect. The results of these actions are called kamma vipaka. In the Samuddaka Sutta, part of the Saṃyutta Nikāya 11.10 {S 1.227}, the Buddha talks about how kamma works. He says, "Just as a seed is planted, so will its fruit come to be. Those who do good will receive good results, and those who do bad will face bad results. If you plant seeds, you will also have to face the outcome of what you have sown."

Morality

Like Christianity, Islam, and Hinduism, Buddhism also upholds moral values. In Buddhist teachings, morality aims to guide people toward the ultimate goal of the highest happiness. In the Buddhist path to freedom, each person is responsible for their own happiness and problems. Everyone is expected to work towards their own liberation by understanding things and putting in effort. Buddhist salvation comes from a person's own moral growth and cannot be given by someone else. The Buddha's job was to teach people about life and show them how to be happy and help others. Because of this, Buddhist ethics are not like rules that must be followed forcefully. For Buddhists, morality can be simply explained by three rules: "Avoid doing bad things, do good things, and purify your mind." This is the advice given by all the Buddhas. (Dhammapada:183)

Five Precepts (Pancasila):

The moral rules for people who follow Buddhism are called Pañcasīla.

These five rules for everyday life are:

1. I will train myself to avoid killing living beings.
2. I will train myself to avoid stealing things that are not given.
3. I will train myself to avoid doing immoral things.
4. I will train myself to avoid telling lies.
5. I will train myself to avoid drinking alcohol or using drugs that weaken the mind.

1.2 Ahimsa

In Buddhism, violence is seen as the cause of suffering that keeps people away from nirvana. People need to learn how to manage their emotions when facing life's challenges. In Buddhism, this idea of avoiding violence is called Ahimsa. The word Ahimsa comes from Sanskrit and Pali and means "non-harming," "non-violence," or "not having harmful thoughts." Although Ahimsa is often connected with Hinduism and Jainism, it is also a key value in Buddhism.

The first previous study is by Nurul Ichسانی, in the article titled "Burma dan Perjuangan Demokrasi: Analisis Isi Film The Lady." This article was written in 2016 using a quantitative method. Nurul Ichسانی argues that the movie "The Lady" is a comprehensive film that tells the historical story of Aung San Suu Kyi, a female political leader in Burma, who is the daughter of the Burmese general Aung San. The film was directed by Luc Besson and written by Brenda Frayn, and it shows the serious human rights issues in Burma and inspires people around the world to keep fighting for big changes. This helps

to wake people up emotionally and encourage them to drive change. In the film, Aung San Suu Kyi is shown as a central figure representing the struggle for freedom, democracy, and human rights in the face of political tyranny. The movie "The Lady" comes as a comprehensive film that describes the historical story of Aung San Suu Kyi, a female political figure in Burma, daughter of the Burmese General, Aung San. Luc Besson as director and Brenda Frayn as the writer of the film "The Lady" has shown the serious human rights situation in Burma and inspired the world to keep fighting for major changes. This is what then wakes people up on an emotional level to drive change. In the film "The Lady," Aung San Suu Kyi as the main character is portrayed as a key force in the struggle for freedom, democracy, and human rights, thriving amidst political tyranny.

The second previous study comes from Nia Sari's article titled "The Lady" and the Political Face of Myanmar (2021). Nia says that "The Lady" is an example of a movie that creates a cult-like personality and positive image for a character who is shown as having no flaws, even though the real situation is different. Aung San Suu Kyi is a real person, and in the movie, she is shown as a pro-democracy figure who promotes non-violence. The movie "The Lady" shows the life and times of Myanmar's political leader, Aung San Suu Kyi. The film is directed by Luc Besson and was released in 2011. The main character is played by Michelle Yeoh, which attracted a lot of audience attention. The choice of this actress and the way the director framed the story helped create a cult-like image of Aung San Suu Kyi. In the film, she is shown as blameless, even though she has some flaws in real life, especially a strong sense of anger and hostility.

The third previous study is from Judith A. White of California State University, who wrote a journal called *Leadership Through Compassion and Understanding: An Interview With Aung San Suu Kyi* (1998). Judith says that Aung San Suu Kyi, a woman and Buddhist, who is the leader of the democracy movement in Burma, uses insight, understanding, non-violence, and compassion to bring change to a country ruled by a harsh and violent military regime.

The fourth previous study is from Kyaw Yin Hlaing. He wrote a journal titled *Aung San Suu Kyi of Myanmar: A Review of The Lady's Biographies* (2007). Kyaw Yin Hlaing said that it is clear that Aung San Suu Kyi has played a key role in the political development of Myanmar since the late 1980s and will remain an important political figure in the near future. Therefore, those who want to understand Myanmar politics must understand her personality, her political beliefs, and her role in the country's political life. Biographies written by Barbara Victor and Justin Wintle describe Suu Kyi's life as the child of a national hero, a loving wife, and a pro-democracy leader. However, readers of these books need to know that there are several myths connected with the political issues in Myanmar. Although the authors mention these myths, they sometimes confuse rumors with facts.

The fifth study comes from David I. Steinberg, who wrote "Aung San Suu Kyi and U.S. Policy toward Burma/Myanmar" in 2010. David said that Aung San Suu Kyi has become a symbol of democracy for many in Myanmar's opposition and for people outside the country. Her role has not only been influential in shaping U.S. policy toward Burma/Myanmar, but it is even more important. The long time the military has controlled the country and her rise as a political figure in 1989 have created problems that are not just inside Myanmar but also affect the policies of many countries, not just the U.S.

The sixth study is by Josef Silverstein, who wrote "The Idea of Freedom in Burma and the Political Thought of Daw Aung San Suu Kyi" in 1996. Josef said that when Daw Aung San Suu Kyi came forward in August 1988 during a popular peaceful revolution, she quickly became the leader who brought people together in their fight for freedom and democracy. From the moment she started working in politics, she spoke clearly to those

in power and challenged their right to rule and their refusal to give back the freedom the people had won from the British more than forty years before. As the daughter of Burma's leader, Aung San, who almost made the country independent in 1947 but was killed before he could achieve that, she seemed ready to take up her father's work. She was prepared to lead Burma's second fight for freedom — this time against the army her father helped create.

The seventh study is from Alison Koistinen, who wrote "Peace Profile: Aung San Suu Kyi" in 2003. Alison said that in praise of her work, the Dalai Lama said, "following in the footsteps of Gandhi and Martin Luther King, Daw Aung San Suu Kyi has led a peaceful and nonviolent campaign for democracy. The practice of nonviolence requires determination, which Suu Kyi and her supporters have shown in full measure." Aung San Suu Kyi often mentions Gandhi as an influence on her political thinking and the methods she uses to bring change in Burma. In the preface of *Freedom from Fear*, Archbishop Desmond Tutu draws a parallel between Aung San Suu Kyi and Nelson Mandela. The leader of the Czech Republic, Vaclav Havel, put forth Aung San Suu Kyi for the Nobel Peace Prize, referring to her as a "remarkable illustration of strength for the powerless," and highlighted that she is "advocating not just for justice within her own nation, but also for those who aspire to determine their own fate."

The eighth study comes from Mulik Aturrohman of STKPI Ponorogo, who authored "The Character Education Value of Aung San Suu Kyi's Character in the Film *The Lady*." Mulik observed that the main character, Aung San Suu Kyi, as the leader of her team, exemplifies responsibility. Aung San Suu Kyi's sense of duty extends beyond her role as a leader; she is also dedicated to her responsibilities. She demonstrates a commitment to social welfare and works tirelessly for success. Additional values depicted include honesty, compassion, discipline, love, diligence, respect for accomplishments, effective communication, independence, tolerance, and a sense of national pride. She embodies a spirit of mutual aid, kindness, and accountability, which are crucial for everyone in achieving their goals. The educational impact of the film includes, first, inspiring viewers to pursue their ambitions passionately. Second, it encourages students to recognize their responsibilities as individuals of faith. Third, it promotes caring for fellow students, teachers, and the community. Lastly, it emphasizes the importance of diligent studying and serious work.

The ninth study is conducted by Nuraisyah Fahmi from UIN Syarif Hidayatullah Jakarta, who explored "An Analysis of Liberal Feminism Through Main Character Roles of Aung San Suu Kyi in *The Lady* Film." Nuraisyah highlights an indisputable truth from the film: Aung San Suu Kyi has been pivotal in Myanmar's political evolution and will continue to be a significant political figure in the foreseeable future. As such, understanding her character, political philosophy, and influence on the nation's political landscape is essential for those interested in Burmese politics. Many view Aung San Suu Kyi as a revered figure, as she has played a crucial role in bringing democracy to Burma. She is respected and receives unwavering support from the Burmese population. Aung San Suu Kyi is a resilient woman who faced years of separation from her family. When her husband passed away, she chose not to return to England for fear that leaving Burma would prevent her from returning; this decision aligns with a tactic employed by General Than Swe to undermine her. Consequently, she opted to remain and fight for her people. Myanmar and her family should have equal rights in many aspects. Ultimately, she became the first female prime minister of Burma. Aung San Suu Kyi aims to demonstrate that she is just as capable as men in the realm of government work. Additionally, she consistently proves that she can excel as a leader while also fulfilling her roles as a daughter, mother,

wife, and woman of her time. She is not just an ordinary woman; she exhibits courage in her fight for her homeland and her family. The film *The Lady* will be examined through the lens of Liberal Feminism, as portrayed in the character of Aung San Suu Kyi.

The tenth previous study was conducted by Sarah Elizabeth Clark and Nathan Maton-Parkinson, entitled "*A Testimony to the Power of Non-Violence: Aung San Suu Kyi's Continued Struggle for Democracy.*" The authors emphasize that Aung San Suu Kyi's political journey exemplifies the enduring power of non-violent resistance. Although she was unable to fully establish a cohesive resistance organization or implement what Mahatma Gandhi described as a "constructive program," she successfully guided the Burmese people in their struggle for democracy. This achievement was evident in the 1990 general election, in which the National League for Democracy won approximately 82 percent of the vote. The powerful image of a dignified and peaceful woman standing unarmed before heavily armed soldiers significantly weakened the legitimacy of the State Law and Order Restoration Council (SLORC) both domestically and internationally. Through her actions, Aung San Suu Kyi drew global attention to one of the world's most oppressive military regimes and received widespread international recognition, including the Nobel Peace Prize.

The eleventh prior study was conducted by Aditya Wisnu Pradita from Universitas Muhammadiyah Surakarta (UMS), entitled "*Mahatma Gandhi's Teachings Reflected in The Lady (2011) by Luc Besson.*" While previous studies primarily examined the film through political, educational, or feminist perspectives, they did not address *The Lady* from a Buddhist ethical framework. This gap distinguishes the present research from earlier scholarship. Accordingly, this study focuses on the theme of non-violent opposition as depicted in *The Lady* from a Buddhist perspective. The research is therefore entitled "*Non-violent Opposition to the Government in The Lady (2011): A Buddhist Perspective.*"

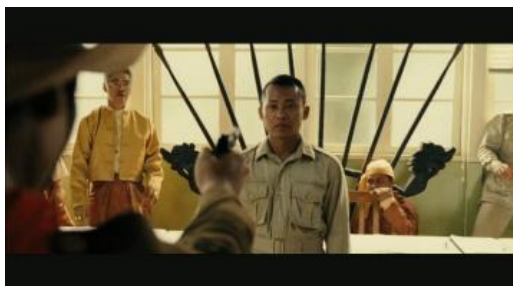
Method

This research employed American Studies theories, focusing on the integration of time (past, present, future), space, and academic disciplines that encompass philosophical and historical viewpoints. The approach utilized was analytical descriptive, relying on library research and focusing on relevant reference materials pertaining to the subject matter explored. The main data source was "The Lady," which served as the mental reference point. Additional data were gathered from e-books and journals connected to the topic.

Result

The findings indicated that the film "The Lady" presents non-violent resistance to the government from a Buddhist viewpoint in three distinct manners.

No Violent Action and Weapon



Scene minute 04.05

During a meeting about democracy, a member of the Military Junta aimed a firearm at General Aung San. Despite the threat, General Aung San opted to stay quiet, accepting the possibility of being shot rather than to confront his own people.



Scene minute 20.05

A doctor in the hospital tried to defend the students being pursued by the Junta's soldiers. He urged the military to halt their actions, stating that a patient was dying, but in the end, he was killed.



Scene minute 53.47

Soldiers from the Junta aimed their weapons at Aung San Suu Kyi while she campaigned in the village, threatening her life if she did not stop. Nonetheless, Aung San Suu Kyi approached them calmly and chose to stay quiet in the face of danger until she ultimately managed to repel the military junta.

This principle is illustrated through the actions of General Aung San, Aung San Suu Kyi, and a hospital physician. When General Aung San was threatened at gunpoint by a soldier, he chose to remain calm and silent, refusing to respond with violence. Similarly, a hospital doctor attempted to deter the military junta by reminding them of the critically ill patients inside the hospital. In another scene, Aung San Suu Kyi was blocked by soldiers and confronted with a gun aimed directly at her, yet she did not retaliate. These moments collectively demonstrate moral courage grounded in non-violence.

As previously discussed, *Ahimsa* embodies a form of resistance that explicitly rejects violence. Regardless of how resistance is expressed, *Ahimsa* emphasizes that conflict does not require violent action as its solution. In *The Lady*, three significant scenes exemplify the practice of *Ahimsa*, enacted by Aung San Suu Kyi and other characters. When General Aung San was confronted by junta soldiers, he peacefully accepted the situation and asserted that violence among brothers cannot resolve long-standing problems. Likewise, the actions of the hospital doctor and Aung San Suu Kyi were rooted in the belief that restraint and the avoidance of bloodshed offer a more constructive path toward peace.

Buddhism similarly reflects these principles in its historical struggle for Myanmar's independence. The moral philosophy of *Ahimsa* emerged from a long historical process and has been repeatedly tested through violent experiences such as colonial oppression and systemic discrimination. *Ahimsa* should not be understood merely as a passive or submissive stance; rather, it actively promotes a transformation from hostility to compassion. It does not tolerate uncontrolled violence but instead advocates a proactive moral response grounded in empathy and ethical discipline. Responding to violence with violence only perpetuates cycles of conflict. Therefore, *Ahimsa* represents an alternative to conventional methods historically used to confront violence. Ultimately, it offers a meaningful approach to resolving social conflict and stands as a principled antithesis to violence.

Negotiation



Scene minute 50:59

The image above depicts General Nyunt conversing with Aung San Suu Kyi, suggesting she leave for England rather than confront the issues in Burma. However, Suu Kyi declined to return home, wanting to see her election campaign through to completion in Burma.

General Nyunt : You have been ... to the airport

Suu Kyi : That wont ... to be fought.

General Nyunt : What ... their mother.

Suu Kyi : Well, ... rejoin them.



Scene minute 01.16.50

Michael Aris was in discussions with the Junta's military generals, aiming to persuade them to hold talks with Suu Kyi. This was prompted by Suu Kyi's hunger strike, which had lasted 12 days as a protest against the detention of her supporters.

Michael Aris : I wish ... to act promacely

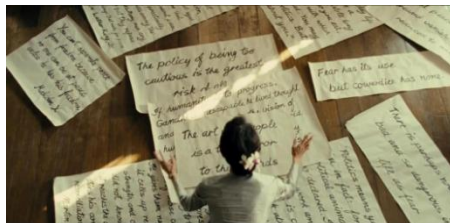
This was illustrated in two scenes. Suu Kyi engaged in talks with General Nyunt. Michael Aris communicated with the military General of the Junta, seeking for him to negotiate with Suu Kyi.

Media



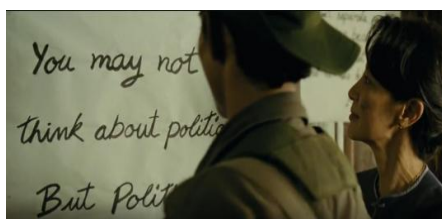
Scene minute 01.19.26

Suu Kyi, while confined to her home, played the piano, and her music resonated with the soldiers stationed nearby. When they inquired about the sound, Michael Aris responded that it was indeed music.



Scene minute 01.38.07

Aung San Suu Kyi busied herself writing a variety of letters intended to be displayed on the walls of her home, hoping that the soldiers from the Junta would gain insight into political matters and other important topics.



Scene minute 01.39.19

Aung San Suu Kyi presented her written work to the Junta soldiers. This exemplified Ahimsa, showing that resistance can exist without resorting to violence.

Suu Kyi : "You may ... you stand it.

There were two elements: music and letters. Suu Kyi's piano playing reached the hearts of the soldiers. She composed letters and affixed them to her wall so that the Junta's soldiers could understand politics and other significant issues. Ahimsa is fundamentally understood as not causing harm to others, indicating that she fought for democracy in Myanmar without using force. From the preceding explanation, the theme of non-violent opposition was clearly depicted in the film *The Lady* through a Buddhist lens.

Discussion

Buddha is the major religion in Burma or Myanmar. The teaching of Buddhism influences Burmese people society and rules are ordered based on Buddhism teachings though some people do not behave in line with them. In *"The Lady"* (2011), Aung San Suu Kyi, as a woman from Burma, is deeply connected to Buddhism. Her principles, attitudes, behavior and actions reflected Buddhism teachings. This study found that *"The Lady"* clearly reflected Buddhism teachings. It was Nonviolent Resistance to the Government in Buddhism perspective. It is was reflected in three different forms.

No violent action and weapon

Buddhism taught Ahimsa, it can be defined as the opposition to the others without doing something harmful. It is forbidden to harm the other human being or animal both of them have the same right on earth. In film, her father General Aung San was surrounded by the military junta. General Aung San was pointed by gun but he did not rebelled. He kept silent and was shot. General Aung San reflected Ahimsa. He did not want to harm the people by gun. He sacrificed himself for the sake of democracy in Burma. he wanted to free his people from the tyranny of military junta. Ahimsa was also reflected in the hospital doctor. His action without violence was seen when he dared to stop military junta who was looking for students to be killed. The doctor hold the junta that a lot of patients were dying. The junta kept shooting him (scene minute 20:05), beside Ahimsa. The doctor action reflected Buddhism teaching to abolish suffering. He helped the patients sincerely and tried very hard to prevent the junta killing human being but he was shoot. Aung San Suu kyi was threatened be killed by the soldiers while she was campaigning in the village. She was only keep silent. She approached the soldiers without saying anything (scene minute 53:47). It was the reflection of non-violent action of Buddhism.

Negotiation

The non-violence action or Ahimsa Buddhism teaching was also reflected in Aung San Suu Kyi action when she negotiated with General Nyunt. The general asked her to go back to England but she refused. Aung San Suu Kyi did not do something rude. She went on campaigning for democracy, Junta did not harm her. This is Buddhism teaching Ahimsa.

The negotiation was seen also in Michael Aris action (scene minute 01.16.50). Aris discussed with the military junta about her wife who was on hunger strike lasting 12 days. Aung San Suu Kyii attaked the government without violence but with suffering from desperate hunger. She did like that to protest or to oppose the government because of arresting her volunteers. Aung San Suu Kyii reflected Buddhism teaching, Ahimsa.

Media

The non-violence opposition was also reflected in the usage of media. It consisted of three kinds of media that are music, letters, and writing. Aung San Suu Kyi played the piano, the sound touched the soldiers' hearts. They asked Michael Aris about the sound, and he answered that it was music. The soldiers were on duty, they guarded Aung San Suu Kyi's house (scene minute 01.19.26). She really attacked the soldiers and conquered them through the softness of music. She reflected Buddhism teaching the non-violence opposition in fact. The soldiers were human and their hearts were still alive.

Ahimsa was depicted in the usage of letters. She wrote various letters and posted them on the wall of her house, so that the soldier could read them. The soldiers learned about politics and other things, so they thought and widened their horizon (scene minute 01.38.07). Media of writing was also used by her as the means of non-violent opposition to the government. She wrote many things encouraging and motivating people to struggle for democracy and posted them on the wall. The soldiers read them (scene minute 01.39.19), it reflected Ahimsa. She was successful in conquering soldiers by asking them to read. This, the soldiers thought and became experienced.

Conclusion

Buddhism teaches Ahimsa, which means not harming others and avoiding violence. Buddhism believes that violence causes suffering, and suffering is far from Nibbāna. This idea is shown in the film "The Lady." There are three ways to avoid violence: not using weapons, negotiating, and using media. The film shows how non-violence was practiced in three ways. First, there was no use of weapons or violent actions. This was shown by General Aung Sang, Aung San Suu Kyi, and a hospital doctor. When a soldier pointed a gun at General Aung Sang, he stayed silent. The doctor stopped the military by reminding them of the people dying in the hospital. Aung San Suu Kyi was also blocked by soldiers and pointed at with a gun. Second, there was negotiation. This was shown in two scenes. Aung San Suu Kyi talked with General Nyunt. Michael Aris also had a conversation with a military officer, which helped the general to talk with Suu Kyi. Third, there was the use of media. Two types were shown: music and letters. Suu Kyi played the piano, which touched the hearts of soldiers. She also wrote letters and posted them on the wall of her home, so soldiers would learn about politics and other important things.

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