



RESEARCH PAPER

# Mindful Communication and a New Path for Journalism to Promote Global Harmony

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## ABSTRACT

The Western model of Journalism we have been teaching across the world for the past half a century based on the “watchdog” principle of a “free media” has created an adversarial journalism culture that drives conflicts and the media is unable to stop conflicts that they have helped to create in the first place. Today’s geopolitical conflicts are mainly driven by this model. A new definition and model of journalism is needed to promote cooperation and harmony in society, not conflicts. A Buddhist model of mindful communication for sustainable development and peaceful co-existence could be adopted to promote a new model of Journalism to promote global harmony. This paper discusses how Buddhist philosophical concepts could be adopted to design such a curriculum for journalism training. Specific recommendations are given on how we could use such a curriculum to train communicators across Asia and the world.

**Keywords:** Watchdog, Journalism, Buddhist, train communicators, free media, geopolitical

Many of today’s geopolitical tensions and conflicts can be attributed to the adversarial reporting culture promoted by the Libertarian Media Function Theory that underpins the Western “free media” model of “watchdog” journalism. It is creating and driving conflicts with the media unable or unwilling to help to solve them.

We need a model of Journalism that helps to promote understanding, cooperation and harmony among countries and within communities. The term Peace Journalism has been around for at least two decades, but we need an Eastern – more precisely a Buddhist – model of Journalism to promote global harmony.

## What is Journalism for Global Harmony

The practice of journalism is deeply rooted in

getting at least two sides of a story together in reporting an issue, which naturally creates a conflict. We lead towards war when a narrative of “them” and “us” is created. Conflict is portrayed as a zero-sum game where victory is achieved in the predominance of one party over the other.

The media will try to make us believe that one side is wrong and it is the aggressor. Thus, the right side needs to win. We see this in the recent coverage of the Ukraine-Russia war.

Journalism to promote global harmony (Peace journalism) on the other hand, is a form of journalism

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committed to exploring root causes of conflict in order to create opportunities for society at large to consider and value non-violent responses to conflict.

Peace Journalism's history can be tracked back to 1965, when Johan Galtung and Mari Ruge analysed what makes foreign news newsworthy in Norwegian newspapers, and they found that the media predominantly exhibit biases towards violence, and rest on the conceptual belief that 'conflict' equals 'war'. Thus, Lynch and Galtung argues that this view is problematic because it prevents conflict to be considered as an opportunity for the search of a new harmony between the parties involved, via a process that does not have to necessarily develop into a war (De Michelis, 2018).

Galtung and Lynch established four main principles that can serve as main guidance for peace journalism:

1. Explore the formation of conflicts: who are the parties involved; what are their goals; what is the socio-political and cultural context of the conflict; what are the visible and invisible manifestations of violence;
2. Avoid the de-humanisation of the parties involved and expose their interests;
3. Offer nonviolent responses to conflict and alternatives to militarised/violent solutions;
4. Report nonviolent initiatives that take place at the grassroots level and follow the resolution, reconstruction and reconciliation phases (De Michelis, 2018).

### **Kalama Sutra and Peace Journalism**

The Buddha's discourse popularly known as *Kalama Sutra* is considered as the Buddhist Charter of Free Inquiry, a communication theory that predates the Western Libertarian Media Function Theory by over 2500 years. Buddha delivered this sermon to a community of warring people (known as Kalamas) who were debating competing and confusing philosophies preached by gurus looking for converts.

In his sermon to the Kalamas, Buddha emphasized the fact that one should use one's critical faculty to discover by oneself what is good and wholesome to practice. He encouraged them to cultivate a rational

way of thinking based on ethical evaluation which can be called "scientific" in modern phraseology" (Gunanarama,2003).

*Kalama Sutra* sheds light on the basis of Buddhist social philosophy with ten principles to guide one in what should be acceptable. It includes:

1. views not to be accepted due to revelation;
2. tradition;
3. hearsay;
4. authority of sacred texts;
5. logical format;
6. merely on the view that seems rational;
7. reflection on mere appearance;
8. agreement with a considered views;
9. considering the competence of a person;
10. or considering that the recluse is our teacher (Gunanarama, 2003).

Thus, *Kalama Sutra* has valuable guidelines on free inquiry with the freedom of expression, personal verification, and the right to dissent. Western theories of journalism and mass communication have much in common, but, where and how, can we develop a Buddhist path to Peace Journalism?

Let us first look at two principles that are at the very root of Buddhist philosophy.

### **Trivisa – The Three Poisons**

The *Trivisa* or the Three Poisons – greed, aggression, and ignorance – are fundamental mental states Buddhism identifies as the root causes of suffering and the obstacles to harmonious living.

The three poisons, greed (*raga*, also translated as lust), hatred (*dvesha*, or anger), and delusion (*moha*, or ignorance) are opposed by three wholesome, or positive attitudes essential to spiritual liberation - generosity (*dana*), loving-kindness (*maître or metta* in Pali), and wisdom (*prajna*). Buddhist practice is directed toward the cultivation of these latter virtues and the reduction or destruction of the three poisons.

It is useful to think of the three poisons as a process that involves our insatiable urge to possess that

which we desire and the ensuing aggravation that arises when we don't get what we want or have what we don't want forced upon us. These lead to hatred of the "other". Yet, we are oblivious to the futility of these conditioned responses due to our lack of discernment, and thus we mindlessly continue to get caught up in this casual nexus (Buddha-Nature)<sup>1</sup>.

If you look at today's geopolitical tensions, it is clear that what drives these conflicts are the three poisons, and the media continue to be trapped in a delusion of resolving these conflicts by militarization. I have recently written a book on how the media is pulling us in different directions by fueling geopolitical conflicts in Asia and the Pacific, and giving one example after another of how that is happening (Seneviratne, 2024).

What is lacking in today's media is *prajna* – the wisdom – to understand the delusions behind the greed for the control of resources, and thus an inability to craft a journalistic strategy that would promote cooperation, understand the root causes of this grab for resources, and the need to control one's cravings by developing aspects of *dana* – generosity – and *metta* – a humanistic feeling towards people who are been subjected to inhuman treatment and misery in the process of the grab for resources.

Buddha introduced these poisons in *Adittapariyaya Sutta* as fires and putting off these "fires" (negative quality of mind or consciousness), is the goal of Buddhist practice that leads to the attainment of *nirvana* (*nibbana* in Pali).

*Nibbana* is the ultimate achievement of non-attachment. It may also be defined as the extinction of lust, hatred and ignorance. *Nibbana is not situated in any place nor is it a sort of heaven where a transcendental ego resides. It is a state, which is dependent upon this body itself* (Narada Thera, 1933:79-80).

### **Anicca – State of Impermanence**

Impermanence, called *anicca* (in Pāli) or *anitya* (in

<sup>1</sup>[https://buddhanature.tsadra.org/index.php/Key\\_Terms/trivi%E1%B9%A3a](https://buddhanature.tsadra.org/index.php/Key_Terms/trivi%E1%B9%A3a)

Sanskrit), appears extensively in the Pali Canon as one of the essential doctrines of Buddhism.

*Practitioners have always understood impermanence as the cornerstone of Buddhist teachings and practice. All that exists is impermanent; nothing lasts. Therefore, nothing can be grasped or held onto. When we don't fully appreciate this simple but profound truth we suffer* (Fisher, 2024).

Understanding impermanence is essential for today's journalists to report about the impacts of climate change and other development issues such as changing economic indicators, political instability and so forth. Climate is changing at a rapid pace impacting particularly on farming and environments, with regular droughts and floods. Mitigating climatic change requires an understanding of how to cope with impermanence, and design strategies and protection measures.

### **Mindful Communication and Journalism For Global Harmony**

Mindfulness has become an international fad today, but because it is being appropriated from Buddhist teachings in order to satisfy a desire to improve one's concentration powers, its real objective in developing compassionate mindsets to address peaceful human existence, has been lost.

Buddha elevated it to a well defined practice of focusing and calming your mind called *Vipassana Bhavana* – a way of self-transformation through self-observation. Thus, the Vipassana path to peace journalism will reject the "them" and "us" paradigm of conflict reporting. It will reflect upon a self-transformation paradigm of seeing things the way they are and understanding its impact on communities, people and environments.

The Pali word for mindfulness is *sati* and it is a state of insight encouraged through meditation/self-reflection. In early Buddhist teachings, *sati* is one of the seven factors of enlightenment, and refers to a "correct" mindfulness necessary for achieving enlightenment (Hsu, 2023).

Developing compassion as part of the mindful communication process is an essential path in

developing a Buddhist journalism for global harmony model.

This paper will discuss how to build such a paradigm.

### Western Journalism Theory and An Asian Model

‘Four Theories of the Press’ (Seibert *et al.* 1956 cited in Nordenstreng,1997) has for more than half a century defined the role of journalism and mass communication across the world with its all-encompassing media function theories of Libertarian, Authoritarian, Social Responsibility and Communist models.

If we are to develop an Asian model of a libertarian communication theory, there are two principles based on Asian traditional thinking that a theory could adopt. First and foremost is the idea that things are impermanent and subject to change, thus being mindful of this change and being able to understand, acknowledge and analyze it to assist people and society to adjust to these changes. The other, is the need to address the three poisons and refrain from encouraging and promoting such delusions.

Between 2016-17, I was part of a team at Chulalongkorn University in Bangkok that worked on an UNESCO-funded project called ‘mindful communication for ASEAN integration’ to develop a curriculum to train Asian journalists using Asian philosophical concepts. Most of it came from Buddhist philosophy.

Let me first explain some main elements of these curricula. That is a useful tool to introduce a journalism for global harmony model of training.

### Four Noble Truths and Journalism

In the curriculum we developed, we turned a negative aspect of the Buddhist teachings *dukkha* contained in the Four Noble Truths (FNT) into a positive path. The path is so secular that you do not need to become a Buddhist to put that into practice, as it is a people-focus methodology of participatory communication.

Let me explain it through this illustration.

Each Noble Truth	Meanings	Duties to deal with it
1. <i>Dukkha</i>	Suffering, dissatisfaction	To comprehension of suffering. To know location of the problem
2. <i>Samudaya</i>	The cause or origin of dissatisfaction or suffering	To eradicate the cause of suffering. To diagnose of the origin
3. <i>Nirodha</i>	The cessation or extinction of suffering	To realize the cessation of suffering. To envision the solution
4. <i>Magga</i>	The path leading to the cessation of dissatisfaction or suffering	To follow the right path through actual practices

The first of the four noble truths address *dukkha* - unhappiness – and poverty is a cause of such unhappiness. It is a lack of access to services, resources and economic means for driving day to day life. In order to understand that we need to approach the communication process with a compassionate mindset – talk to the people who are suffering, listen deeply to them and figure out the problem from their perspective. Listening deeply could be assisted with prior training in mindful meditation that we included in the curriculum.

The second FNT path is the cause or origin of suffering or dissatisfaction (*samudaya*). If the problem is poverty, you need to ask questions. Is it due to the exploitation of the poor by employers, developers, labour recruiters, etc? Is it because of discrimination due to caste, ethnicity, religion? Is it because of corruption at government and business level? Is it because of favours given to investors that have chased the people out of their homes? The list could go on and on, it all depends on the local situation and could also be linked to foreign trade, investment and geo-political issues. You need to be mindful of all these dimensions. This is the step to overcome *avijja* (ignorance).

At this stage, you go to the third phase of FNT – how to help in the cessation of suffering (*nirodha*). You need to think about how to craft

your story/message. The adversarial methodology of ‘watchdog’ journalism would start to point fingers at the government authorities, big business, ‘despotic’ leaders, greedy business people, etc - yes, that may be the problem - but you need to assist in finding a peaceful solution to it rather than encouraging people to come out to the streets in protest and end up in a riot.

Now we go into the fourth phase of FNT – path leading to the cessation of suffering – which leads you to the Buddhist ‘Eight-Fold Path’ known as the *magga* (path) to attaining enlightenment. This includes you as a communicator practicing compassion and loving-kindness especially towards the people you are trying to help with your reporting/communication. This path includes right understanding (through research and interviews/discussions), right thought (with compassionate mindset), right speech (being mindful of the language you use in your communication), right action (using proper and ethical channels to gather and disseminate your report), right livelihood (i.e. no taking bribes/junkets to write your report or compose it), right effort and right mindfulness.

If you go through this path, the communication methodology that comes out of it is naturally people-centric and participatory. It is also important to note that developing this path should be taken in the spirit of the *Kalama Sutra* – the Buddhist blueprint of free inquiry and personal verification – discussed earlier.

Gnanarama (2003) argues that on closer scrutiny, we should be able to discover from the discourse, “a positive way to approach problems involving man’s potential ability to mold his own destiny” - that some of the important premises relevant to modern concepts of freedom and civil rights, are included here.

American Buddhist monk Bhikkhu Bodhi in an article written on the eve of the UN Food Summit in New York in September 2021, reflected upon the ignorance (*avijja*) that drives the global media networks towards a delusion of development that does not serve a majority of humankind. He wrote:

*Tackling global hunger requires that we identify its fundamental causes and remove these at the roots. This requires not only the adoption of transformative policies, but a fundamental change in our own values and attitudes. The Buddha teaches that to effectively solve any problem we have to remove its underlying causes. While the Buddha himself applies this principle to the ending of existential suffering, the same method can be used to deal with many of the challenges we face in the social and economic dimensions of our lives. Whether it be racial injustice, economic disparities, or climate disruption, to resolve these problems we have to dig beneath the surface and extricate the roots from which they spring (Bodhi, 2021).*

Bodhi added that “violent conflict aggravates hunger by siphoning funds away from food supplies to the purchase of weapons”. He pointed out that in 2020 while the Covid-19 pandemic ravaged the world, global military spending rose by \$51 billion, more than six times the \$8 billion that the UN has requested to provide food for the hungry. “The U.S. continues to spend over \$700 billion annually on its military programs, almost a hundred times what is needed to alleviate extreme hunger,” noted Bodhi (2021), an American Buddhist monk.

Quoting from an OXFAM report<sup>2</sup>, he points out the dependent originations of an impending famine that has been triggered by the pandemic.

*Looking at the crisis of global hunger from a Buddhist point of view, I would hold that beneath the three causes of hunger outlined in the Oxfam report there lies a deeper web of causation that ultimately stems from the human mind. At the base of conflict and war, extreme economic inequality, and ever more deadly climate devastation we would find the “three root defilements” - greed, hatred, and delusion - along with their many offshoots.*

## Dependent Origination and Sustainable Development Goals

### The United Nations Sustainable Development

<sup>2</sup><https://www.oxfam.org/en/press-releases/oxfam-reaction-food-security-and-nutrition-sofi-report>

Goals (SDGs) came into force on 1<sup>st</sup> January 2016. By 2030 – that is in 15 years - these new Goals are expected to mobilize efforts to end all forms of poverty, fight inequalities and tackle climate change, while ensuring that no one is left behind.

*Paticca Samuppada* or dependent origination is a basic teaching of Buddhism. It is at the root of the explanation of origination of suffering and the eradication of it, as prescribed in the ‘Four Noble Truth’ (*cattāriyāsaccāni* in Pali) contained in Buddha’s sermon in *Anguttara Nikaya*<sup>3</sup>.

*Paticca Samuppada* manifests the order of arising that was addressed earlier – from the first truth of *dukkha* (suffering), which is conditioned in the second truth *samudaya* and the cessation of this suffering is the third truth *nirodha* and how it ceases is the fourth truth *patipada* or *magga* (Piyadassi Thera, 1959).

Ignorance (*Avijja*) is the first link or the cause of the wheel of life. The activities that encompass the ‘Four Noble Truths’ - whether good or bad - are rooted in ignorance that have their due effects. Good actions are essential to get rid of the ills of life (*akusala*) (Narada Thera, 1933).



If you look at the above chart, the way the 17 SDGs are structured falls perfectly in line with the ‘dependent origination’ or ‘*paticca samuppada*’ theory, where achievement of one goal is dependent on the realization of another and so on.

For example, ‘No Poverty’ cannot be achieved without tackling hunger, good health, quality education, provision of clean water and sanitation, clean energy, climatic action, decent jobs, etc.

<sup>3</sup><https://suttacentral.net/an-introduction-bodhi?lang=en>

Thus, the SDGs are clearly consistent with ‘*paticca samuppada*’ as each goal is embedded in a complex relationship of cause and effect.

The principles of *pratitya samutpada* along with the Four Noble Truths path explained earlier, can be used to design a model of journalism for global harmony that promotes the SDGs.

It is essential to understand that peace cannot be achieved without solving the world’s pressing socio-economic problems, and a mindful communication methodology needs to be adopted to report on economic and social development.

A journalism education model designed to train communicators to assist in the achievement of the SDGs is in itself a path of Journalism for achieving peace.

### Understanding Conflicts and Sufficiency Economics

A lot of today’s conflicts are driven by economic factors – be it at regional or international level or at community level. People and nations want more and if they can’t get it by peaceful means, you will steal or go to war to get it.

In 1997, when the ‘Asian Financial Crisis’ started in Thailand, it dawned on the Thai people that modern development has caused changes in all aspects of Thai society. It has created an “impermanent” economic bubble.

The economic crisis laid bare that the Western development theory - the Thais have followed devoutly for decades - had given them rapid economic growth, but the rise of consumerism has led to a state of economic dependence and deterioration of natural resources as well as the dissolution of existing kinship and traditional groups to manage them. It was also based on indebtedness.

It is at this time that King Bhumibol started to re-emphasise his theory of ‘sufficiency economics’.

*Economic development must be done step by step. It should begin with the strengthening of our economic foundation, by assuring that the majority of our population has enough to live on...Once reasonable*

*progress has been achieved, we should then embark on the next steps, by pursuing more advanced levels of economic development. Being a tiger is not important. The important thing is for us to have a sufficient economy. A sufficient economy means to have enough to support ourselves...we have to take a careful step backward...each village or district must be relatively self-sufficient (King Bhumibol Adulyadej of Thailand, 1997)<sup>4</sup>.*

It is a method of development based on moderation, prudence, and social immunity. The philosophy of Sufficiency Economy has three pillars:

- ⊙ **Moderation:** Sufficiency at a level of not doing something too little or too much at the expense of oneself or others, for example, producing and consuming at a moderate level.
- ⊙ **Reasonableness:** The decision concerning the level of sufficiency must be made rationally with consideration of the factors involved and careful anticipation of the outcomes that may be expected from such action.
- ⊙ **Risk Management:** The preparation to cope with the likely impact and changes in various aspects by considering the probability of future situations.

Renowned Thai Buddhist monk, Prayudh Payutto (1992:26) argues that ethics are important in economics, and it drives both social and business structures. "If ethical values were factored into economic analysis, a cheap but nourishing meal would certainly be accorded more value than a bottle of whisky," he argues.

At the very heart of Buddhism is the wisdom of moderation – the Middle Path. When the goal of economic activity is seen to be satisfaction of desires, economic activity is open-ended and without clear definition – desires are endless. Lacking a spiritual dimension, modern economic thinking encourages maximum consumption. In their endless struggle to find satisfaction through consumption, a great many people damage their own health and harm others. Ven. Phuwadol Piyasilo, a Thai forest monk, who was trained and worked as a journalist for

<sup>4</sup><https://www.chaipat.or.th/eng/concepts-theories/sufficiency-economy-new-theory.html>

many years, argues that if mindfulness training is accompanied by a moral (*sila*) framework, it will be very useful in developing peaceful communication methodologies (cited in Seneviratne, 2018, chapter 1).

Looking at journalistic practices today, Piyasilo (Seneviratne, 2018:26) notes:

*One cannot be mindful when distracted by feelings and emotions. To see the situation as it is, you need to see what is happening, or what you want to happen, or how they think about what is happening. Otherwise, this situation becomes a problem in itself.*

Reflecting on the fact that we focus a lot on suffering in Buddhist teachings, Piyasilo argues that we need mindfulness along with wisdom to develop a communication process to address suffering. "We can look at how we analyse suffering and help other people to reduce their sufferings, aiming to reduce it in their everyday life. This is something we can contribute by making communication better, not promoting conflict and suffering" (Piyasilo in Seneviratne, 2018:27).

### Gross National Happiness Model

The tiny Buddhist kingdom of Bhutan is now trying to redefine the concept of happiness (development) by using a different criteria known as Gross National Happiness (GNP) which is based on a Buddhist philosophical concept.

The Gross Domestic Product (GDP) is usually used as a criteria to judge a country's development, the primary metric considered here is per capita GDP, meaning the total GDP of a country divided by its population; a higher per capita GDP generally indicates a higher level of economic development within a country. But, this is increasingly seen as an unreliable indication of a country's economic wellbeing because of increasing income disparities within countries.

Countries like Qatar and Singapore are rated among the top ten in the world in the GDP chart, but these countries have a very small population with a significantly large component of their residents' lowly paid labour from overseas living

in slave-like conditions that help to spur the GDP figures.

The GNH based model is distinguishable from GDP model by attempting to be a more direct measure of collective happiness through emphasizing harmony with nature and selecting cultural values. The 4 pillars of GNH are - sustainable and equitable socio-economic development; environmental conservation; preservation and promotion of culture; and good governance.

In a resolution adopted without a vote at the United Nations General Assembly on 19 July 2011<sup>5</sup>, the UN called upon its member states to undertake steps that give more importance to happiness and well-being in determining how to achieve and measure social and economic development. The resolution notes that the GDP indicator “was not designed to and does not adequately reflect the happiness and well-being of people in a country,” and “unsustainable patterns of production and consumption can impede sustainable development.”

While many fellow Asian countries have been reluctant to look at the GNH model, in recent years, many United Nations agencies have paid attention to it. Some Western countries such as Ireland<sup>6</sup> and the UK<sup>7</sup> have been looking seriously at adopting this model to judge peoples’ economic wellbeing.

### **Middle Path Journalism to Promote Peace**

As discussed in this paper, Buddhist philosophy offers a lot of ideas to design and adopt a journalism paradigm that would not drive conflicts and war, and instead promote peaceful resolution of conflicts, and encourage actions to living in harmony with the environment recognizing the impermanent nature of the health of our environment and society.

Bhutanese communication scholar Dorji Wangchuck (cited in Seneviratne, 2018, chapter 11) notes that there is a fundamental difference between the

Judeo-Christian and Buddhist worldviews. The former talks about an ‘Original Sin’ that you carry until Judgement Day, while in Buddhism there is a positive view that all sentient beings have Buddha nature. Thus, he asks, referring to the Judeo-Christian philosophy: “Would this explain why the traditional media all over the world has increasingly thrived on negativity?”

Looking at the Bhutanese media. Wangchuk notes that newsrooms are increasingly on the lookout for stories on corruption, controversies and conflicts, in a country where the people are generally easy-going, optimistic and content.

To address this problem of negativity, Wangchuk recommends a Middle Path Journalism paradigm, which could be defined as a human-centric model that will take into account the values and vision of a country in the practice of media and communication. He describes this model as:

*Middle Path Journalism is thus anchored in two concepts – values and vision. Values are a set of principles or standards of human behaviour that determines one’s judgement and belief of what is important in life within one’s place in society. Vision, on the other hand, is the long-term stated goal of a nation that provides the strategic direction of what is to be achieved collectively – and as a nation (Wangchuk in Seneviratne, 2018:139).*

There is ample material from Buddhist philosophy, as discussed in this paper, to develop a new model of reporting – which we may call Middle Path Journalism so that it is not confused with the earlier versions of Peace Journalism (as espoused by Galtung).

There is already a curriculum developed that could be updated and adopted. The curriculum we developed at Chulalongkorn University could be a start. But, it was very disappointing to see the lack of willingness of Asian communication scholars to adopt something that is driven from Asia. Attempts to introduce short courses based on the curriculum at Buddhist universities such as Nalanda in India was stalled by the pandemic, and it needs to be revived.

<sup>5</sup><https://news.un.org/en/story/2011/07/382052>

<sup>6</sup><https://drukjournal.bt/how-ireland-is-adopting-the-sustainable-development-goals/>

<sup>7</sup><https://www.theguardian.com/business/2014/oct/28/gross-national-happiness-can-we-measure-a-uk-feelgood-factor>

Training for Middle Path Journalism could start with short certificate courses of one to four weeks of residential type or 3 to 6 months long online courses. All these need a component of not only classroom or theoretical/instructional teaching, but application of it in real life reporting exercises.

I would like to see Buddhist universities in Asia – such as India’s Nalanda, Thailand’s Mahachulalongkorn, Vietnam Buddhist University and Sri Lanka International Buddhist Academy as well as Visva Bharati – taking a lead in introducing short term courses.

The new buzzword in higher education today is “microcredentials” – which are short courses designed to address the needs of employers. These same structures could be adopted to offer courses to address the needs of societies in the sphere of communications.

The curriculum we have developed at Chulalongkorn University could be used for specialized semester-long final year modules in journalism and mass communication degree programs in secular universities.

The time has come to introduce a new model of journalism education with Asian philosophical characteristics that could promote peace rather than drive conflicts. The question is, are Asians and Buddhists in particular, ready to challenge the western concepts of practicing journalism, with a model of our own?

Let me finish with a concluding remark by Thai journalist and television producer Pipope Panitchpakdi (cited in Seneviratne, 2018:97):

*I think news has to be critical, but being critical does not have to be confrontational. Being critical is looking at things objectively, but the approach of doing it does not have to be negative. We have to find a concept of finding a solution to journalism that is currently based on the adversarial model of journalism borrowed from the West. .... When we talk about negativity the news by itself is not negative, but it is the way that news is approached and explained. I will call news positive if it has the value of bringing change, even if it is reporting on a bad situation.*

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