

Buddhist Methods of Communication for Peace: Communication Methods for Reducing Violence in Society

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Abstract

The purpose of this article is to study Buddhist methods to determine the manner of expression towards violence. The study employs methods derived from research papers and academic articles to reflect, analyze, and analyze current situations. The study revealed that Buddhism has principles and practices that serve as mechanisms to show attitude (mindfulness) towards violent behaviors consisting of the concept of Buddhist communication methods illustrated the *Abhaya Rajakumara Sutta*, reducing bias from fear, anger, liking, and using the principles of “morality-concentration-wisdom” as a filter for liking and disliking, anger, not being angry, seeking benefits and leading to not seeking benefits, which are causes leading to violence, war and killing.

Keywords: Buddhist Communication, methods for peace, communication, non-violence

1. Introduction

War, violence, and political, social, economic, and cultural competition are considered violence according to Buddhism. The basis of anger, hatred, and dislike is the idea, including the issue of conflict that is based on the "competition" for political, economic, social, and cultural benefits, which has developed into a confrontation in order to obtain those benefits, using methods, techniques, tricks, through communication, negotiation, strategy, or using military and international political conditions to obtain what is desired or that benefit for oneself, agencies, organizations, and nation-states, according

to the goals and objectives of each agency. But in another sense, in obtaining it, it is the creation of competitors, conflicting parties, or political, economic, social, and cultural competition to create results or outcomes from the mechanisms of practice, both in terms of the masses, acceptance, and benefits that should be obtained in the form of property, as we have heard in the phrase "capital groups/interest groups/nationalist groups/ ethnicity/ religiousism/ nationalism". Therefore, in this study, we will study the phenomenon that leads to the result, which is the creation of a rhetoric of hatred, which has become a conflict, violence, and confrontation in politics, economics, society, culture, and international politics. From the Buddhist foundation through the principle of wisdom, jealousy (what should be abandoned), prejudice, bias (what should be abandoned), using the method of resolving to prevent violence from words by using Buddhist communication methods (should be done), the principle of Kalama Sutta, the criteria for considering receiving information intelligently (should be done), and creating balance through knowledge (equal wisdom), balanced understanding (equal views), and leading to correct and appropriate practice according to the rules, laws, and common morality (equal precepts), which will be studied and analyzed in sequence.

2. The Concept of “Jealousy” (Genius) of Benefits Leads to Violence.

The concept of benefits or jealousy of personal, organizational, state, and national interests has been an ongoing event since the past. (1) As the sutra says that one side benefits, the other side also loses, both in terms of economics and allocation of benefits. When one side loses and sees competitors as enemies, it finds ways to damage the other side, loses opportunities, loses reputation, causes conflict, and even destruction, etc. (2) The beginning and end of wars in the history of mankind are the struggle to obtain what is called benefits in the name of the state or organization. The results are territories or benefits. (3) Benefits are about management, the acquisition of power, positions, titles, and ranks, and in the struggle, it requires a mechanism that one can control and determine. Systematic movement has its own power. In this chapter, the concept of “jealousy-genius” will be used as a framework to reflect the facts.

1. Conflict over boundaries and land (Machchariya Avasa) is a war, a conflict related to the state, nation, and boundaries, such as the case of King Pasenadi Kosala

fighting a war with King Ajātasattu. The result was that King Pasenadi lost the war and went back to sleep, haunted by nightmares about his defeat all the time. This is the origin of the Buddha's saying, "The victor creates enmity, the loser sleeps in suffering" (MCU Tipitaka (Thai) 15/125/146-148; Sang.S. 15/126/148-149; Sang.S.O. 1/124-125/146-147; Sang.S.Ti. 1/125-126/198 ; Phra Maha Hansa Dhammahaso, 2014: 29-54). The Iran-Iraq war during the 1980-1988 as Murray, Williamson; Woods, Kevin (2014) studied in "The Iran-Iraq War: A Military and Strategic History", this conflict lasted for 7 years, 10 months and 1 day, or the international confrontation when Russia annexed Crimea as part of its country in the "Crimean Crisis" (Political status of Crimea), leading to confrontation and measures to boycott Russia, which became a crisis in the Balkan Peninsula, as shown in the work of Hagendoorn, A.; Linssen, H.; Tumanov, S. V. (2001) in "Intergroup Relations in States of the former Soviet Union: The Perception of Russians", including the dispute over Jerusalem between Israel and the Arab nations. And the conflict between Israel and Palestine (Israeli-Palestinian conflict) regarding the borders of the West Bank and Gaza Strip (West Bank, Gaza Strip) as appeared in the work of Kurtzer, Daniel; Lasensky, Scott; Organization (2008) on Negotiating Arab-Israeli Peace: American Leadership in the Middle East. Despite attempts at peace negotiations, the outcome has not been as expected, which is peace. Therefore, everything that has been mentioned has occurred under the concept of jealousy over territory or borders, habitation (Masiya Awasa) that has occurred in the history of mankind.

2. Conflict on economic interests (brilliance), the struggle for personal, organizational, state, national and natural resources benefits that will be for the benefit of the state, the establishment of tariff walls, trade barriers, grouping for various benefits such as the European Economic Community, ASEAN Economic Community (AEC), Arab League, Organization of Petroleum Exporting Countries (OPEC), G7 (Group of Seven), ASEAN+3, etc. All of these groups have the idea of driving the economy with the concept of trade barriers, tariff walls, the use of trade pressure, investment, etc. Therefore, confrontation, conflict and competition in this world are based on the idea of state benefits as it appears in modern wars where we will find conflicts over oil. Natural gas sources, borders, trade, etc., such as the work of Chonlada Satchanit (2009: 125-134) on "NTBs Measures; Key Trade Barriers for Thai Exporters – Non-Tariff Barrers (NTBs): Key

Trade Barriers for Thai Exports” which provides the concept of trade competition as follows:

“...The establishment of a free trade zone (FTA) that many countries are now paying more attention to and are increasingly negotiating with has resulted in tariff barriers that countries have erected to restrict imports tending to decrease, stimulating the expansion of borderless trade. However, exporting goods to trading partners still has to face other forms of trade barriers, whether it is trade that uses technical issues as an excuse, such as setting product standards, or trade barriers that use issues related to consumer protection, environmental conservation, social responsibility, etc. as an excuse to reduce imports from foreign countries. These non-tariff trade measures tend to be increasingly used in the world trade market. The measures that trading partners use against Thai exporters will be found to include both broad measures that are classified into individual measures and in-depth measures that are classified into groups of products. Therefore, it is very important for exporters to study information and follow news about new forms of trade barriers from trading partners regularly in order to be able to adjust their strategies in doing international business in a timely manner....”

Therefore, various measures are aimed at economic benefits, such as trade barriers, which can be divided into two major measures: tariff measures (Tariff Barriers) and non-tariff measures (Non-tariff Barriers) or any other matter that is due to economic (intelligent) concerns, benefits or benefits are important.

3. Conflict on ethnicity, race (Kulmachariya) Ethnicity that is related to the social structure in the dimension of the world has become a problem. Severe conflicts, in part, are caused by different beliefs in each ethnicity, such as the case of the war for water among relatives during the time of the Buddha, which was against the background of ethnic discrimination (Mahamakut Rajavidyalaya, 2 5 4 3 : Khuddakanikayakatha Dhammapada, Volume 1 , Part 2 , Part 3 , page 3 6 3), the Lord Buddha and his role in intercepting the army of Vidhudabha in the genocide of the Sakya clan (Khu.Su. (Pali) 25/47/25; Kh.Su. (Thai) 25/47/41; Kh.Ap. (Thai) 32/87/577, Phramaha Hansa Dhammahaso, 2557), or conflicts regarding ethnic groups, beliefs, and religions in the southern part of the country, in the Philippines, and the Rohingya in Myanmar. As Yegar, Moshe (2002)

studied, “Between integration and secession: The Muslim communities of the Southern Philippines, Southern Thailand, and Western Burma/Myanmar” or the Rwandan genocide, which was a massacre of Tutsi and Hutu ethnic groups in Rwanda by members of the majority government, who were mostly Hutu, during the 100-day event from April 7 to mid-July 1994, an estimated 501,000–1,000,000 Rwandans were killed, which was 70% of the Tutsi and 20% of the total population of Rwanda. As shown in Mamdani, Mahmood’s (2002) study, “When Victims Become Killers: Colonialism, Nativism, and the Genocide in Rwanda”, including Iraqi violence against Kurds in Iraq, from the information that “... the Kurds have always been a thorn in the side of Turkey and Iraq. The Kurds in northern Iraq are trying to demand independence by separating from Iraq. The same is true in Turkey. When the Kurds rebel and rise up, they are severely suppressed in both Turkey and Iraq...” (Kowit Wongsurawat, 2016) or in the work of G.S. Harris. (1977) on “Ethnic Conflict and the Kurds”, which also provides similar information that conflicts over ethnicity, language, religion and beliefs are the basis of differences and lead to conflicts on this issue as well.

4. Conflict in social class, caste (Vannamachariya) in the case of the conflict that occurred during the time of the Buddha, which was a social gap during that period through the caste system (class), gaps and differences in society and social class, the fact that the Lord Buddha became a monk was, in one sense, a rejection of the caste system and creating equality in the Sangha community as seen, including the Lord Buddha solving the family problems between King Pasenadi, Vasabha Khattiya, and Vidupha under the concept of “Father’s blood is more important than mother’s blood” until it became forgiveness, based on the difference in social caste (Phra Rapin Bhiddhisaro, 2010), including jealousy, stinginess, discrimination, or conflict in the caste system of thought, which still appears until the present, as shown in the information that Bowon Thosrikaew (2016) The modern Indian caste war, accepting a lower class in order to survive, gave information that

“...The problem of caste division in India flared up again when the Jat people in the northern state of Haryana, near New Delhi, rioted last week, killing 19 people and injuring hundreds. In addition to blocking roads and railway tracks, protesters also destroyed the Munak canal, which supplies 60% of the capital’s water supply, leaving more than 10 million people, or about

three-quarters of New Delhi's population, without water. The caste system was created when the Aryans invaded and waged war against the indigenous people who originally lived in India, called the Milakshas (or Dassayus or Dravids) in ancient times. When the Aryans won the war, they used Brahmanism as a tool to divide the caste into four castes to make it easier to govern, believing that each caste was created from a different part of Brahma and had a different function."

This idea comes from the fact that the caste system in India is still strong and influential even though society has changed since the time of the Buddha. However, the idea of caste protection and social class still exists, as has been studied by some people, such as "The Caste System: Problems and Solutions from the Perspectives of Mahatma Gandhi and Dr. B. R. Ambedkar" (Somwang Kaewsuphong, 2016: 121-139), the existence of the caste system in Indian society (Somwang Kaewsuphong, 2018: 115-134), or in the work of Achaphurit Nomnian (2017: 31-60) on "Social Concepts of Careers from the Perspective of Caste in Hinduism". Therefore, the idea of caste or the concern for caste reflects social inequality, as cites a case study from the data of the CS Global Wealth Report 2018 by Credit Suisse, a Swiss private bank and wealth management leader, which released data in October 2018, stating that Thailand has become the country with the highest inequality in the world. When counting the wealth rankings, Thailand was ranked 3rd in a survey two years ago, but has now surpassed Russia and India in inequality and is now number 1 behind both countries (Thai Rath print edition: online: 24 December 2018). Therefore, the problem of inequality among members of society is still a problem for the world community, especially Thailand with the statistics that appear at present.

5. Conflict in theory, principle, concept, practice (Dhammachariya) Conflict in belief, principle, concept, right or wrong, yes or no, true or false, such as conflict in politics, government, democratic constitution, election, no election, dictatorship, democracy, liberalism, true Buddhism, false Buddhism, reformed Dhamma. These are conflicts in concept and practice as they appeared during the time of the Buddha until they led to the Sangha Council and became sects (Suraphot Thawisak, 2002: 82-92). For example, in Thailand, Thammayut Nikaya (Srisuphorn Chuangsakul, 2019: 54-81), Santi Asoke (Chandra Hengsombun, 2013), Dhammakaya (Tree Boonchuea, 2017), yellow-red shirts (Wanwiphan Manachotiphong, 2014), democracy and different beliefs in democracy

(Naraphat Saothongthong, 2015 : 89-95), such as the mechanism for amending the constitution, election, no election, illegal coup d'état, or corruption in power. These lead to confrontation with conflicts, including the use of violence as a tool. "Media (not) killing: Cultural violence in the digital age" (Wilaiwan Chongwilaikasem, 2017) transmits violence as ideas and actions. Therefore, the idea of jealousy over beliefs, principles, ideas, and truths is a set of ideas, one reason that leads to conflicts and violence against each other under the concept of "Dhammachariya". The idea of jealousy over beliefs, ideas, race, family, and ethnicity leads to behaviors and actions that are, on the one hand, to preserve, on the other hand, to protect, on the other hand, to confirm one's own ideals and ideas. Therefore, conflicts over oil, borders, territories, conflicts over mineral resources, natural gas, and in these conflicts that are currently occurring, some can be resolved, some have not yet been concluded, some have become violent from solving the problems themselves, and the resulting impacts have continued. All of this occurs under the concept of jealousy (chariya).

3. The Concept of "Bias", Bias Leading to the Trap of using Violence

In Buddhism, there is a principle of bias, which is a principle that should be abandoned or should not be allowed to occur. Bias means not, should not reach, and should not be practiced. In Buddhism, which has the Lord Buddha as a prophet, it is used to mean bias. There are 4 : chanda-gīti, dosa-gīti, bhaya-gīti, and moha-gīti. It is the dharma of adults that should be adhered to. As for practitioners, it can be used to consider all things we see that we are distorted from the truth of all things. It is because of the 4 biases towards all things. Which is specific to explaining harmful speech. This principle can be applied. The goal is to reduce or not use these practices. The result is to reduce conflict, violence, and harmful speech. Which can be classified as follows:

1. Love and satisfaction (chanda-gīti - should be abandoned) means choosing to communicate, using harmful speech based on bias because of liking, pleasing the same group, the same ethnicity, the same race, the same religion, and having international interests. When violent conflict occurs, it leads to the creation of harmful speech through a set of thoughts that may not be true, useless, and not the truth. It is detrimental to the other party, but oneself, one's own group, and one's own group benefit from it. Using

communication through likes and dislikes as a basis in Buddhism is something that should be reduced or not allowed to happen.

2. Anger, hatred (dosakati-should be abandoned) means choosing to communicate, using abusive words based on bias because of anger or hatred. Anger leads to dislike, dissatisfaction, and dislike, leading to the creation of rhetoric to reduce credibility or seeking ways to create injustice, such as using political issues to counter the other party to reduce injustice. Therefore, the idea of running after the uncle or creating international political rhetoric causes the reduction of goodness, beauty, and beliefs of each person in terms of probability.

3. Bias due to delusion (mohakati-should be abandoned) or bias due to ignorance means choosing to communicate, using abusive words based on misunderstanding, receiving insufficient information, distortion, or choosing to believe only what one likes, is satisfied with, or wants, as seen in the abusive words of "buffalo-yellow/red" and "yellow shirts", which these abusive words arise on the basis of delusion, which is choosing to believe information based on one's own satisfaction as the main factor. It is considered a bias that is mainly based on one's own information or needs, which is related to insufficient information, insufficient information presented by each side to lead to wise decision-making, etc.

4. Fear of potential dangers (prejudice - should be abandoned) means choosing to communicate based on fear, based on fear as a basis of thought, fear of being arrested, fear of breaking the law, fear of the other party with more people coming to harm, not telling the truth because of fear of influential people, or fear that if one speaks, one's side will lose benefits, or if one speaks, the other party will gain benefits. The fear of that environment causes miscommunication, including the creation of rhetoric, abusive language to cause the other party to lose benefits or reduce the legitimacy of the other party, which leads to the creation of rhetoric or beliefs, which are reasons for using violence, based on fear, as seen in both domestic and international political situations.

As there is research that has studied bias and used reduction or control with the aim of improving the quality of community members, society, for coexistence with the aim of "peace", as shown in the work of Phuticha Chanthakhun, Seri Chatcham, Witawat Penphu (2019: 189-196) in the topic "Attention Bias: "What I Believe to Be True", which presented the results of the study that attention bias is related to the tendency of

people to pay attention to something. But at the same time, they will ignore other things around them. The impact of this attention bias is not only what people perceive in the environment. But also includes the influence on the decision-making process. From past studies, it was found that there are many studies that show the threat of attention bias, especially in people with mood and anxiety disorders. In this article, the author reviews articles, various research on attention bias. By presenting the meaning, concept, characteristics, evaluation, and training methods to reduce attention bias to help people with mood disorders develop their cognitive processes leading to better decision-making processes. Or in the work of Atsawin Netphokaew (2014: 19-32) in the research on “Social Media Innovation and Community Bias” presents the results of a study that:

“...New media created by digital technology helps increase efficiency in work and communication by integrating mass communication, computers, and telecommunications. Therefore, the communication landscape in the information society era has changed significantly. However, new media that has been developed into online social networks also makes people build up walls to receive information because they select only things that reinforce their old beliefs, which may further foster extremist ideas. Importantly, they are also spread rapidly. Social media gathers groups of friends until they become a new public that has emerged from every step of life. From the past to the present, it is a “public self” of each individual, numbering hundreds or thousands or more. This online social network originates from individual choices, leading to the creation of a “biased community” in which most friends or members share the same opinion, to the point of blocking and rejecting different ideas, as well as leading to hatred, the use of hate speech, and conflict and division. If social media is to be a truly creative innovation, people should learn and be open-minded to receive more diverse information and support and promote peaceful dialogue by turning to create a knowledge-rich space through communication innovation...”

Including in the work of Chalut Pratuangratana (2013: 115-122) in the article “Misleading Perceptions and Biased Thoughts in Mediation: How to Manage Them?” which focuses on methods to understand misleading perceptions and cognitive biases that can occur in mediation because humans go through different processes of shaping their

thoughts and beliefs. Misleading perceptions and biased thoughts result in unsuccessful mediation or cause delays in the negotiation process. Therefore, how should we deal with misleading perceptions and thoughts in order to create correct and mutual understanding and avoid mistakes? The approaches that can be used are to change the perspective (Reframing) to be positive and use good communication by asking clear questions, listening attentively and empathizing. Or in the research on “The Effects of Using Bias Reduction Activities Based on the Concept of Multicultural Studies on Students’ Attitudes and Understanding of Ethnic, Religious and Cultural Diversity in the ASEAN Community” High school level” (Surachai Nantaburom, Walai Isarangkun Na Ayutthaya, 2015: 139-154) who conducted a study to find out the bias that might occur by using the method (1) comparing the understanding of ethnic diversity, religion and culture in the ASEAN community before and after teaching (2) including studying the change in the understanding of ethnic diversity, religion and culture in the ASEAN community of students. In the issue of the study, it is seen that bias is a complement that causes hatred. Therefore, reducing bias is the final goal to reduce violence or the idea that will create violence. By looking at the wrong perception and biased thinking in negotiation and mediation: How to manage it? Negotiation and mediation Because humans go through the process of molding different thoughts and beliefs, wrong perception and biased thinking may result in negotiation and mediation that may not be successful or cause delays in the negotiation process. Therefore, how should we deal with perception and biased thinking in order to create correct and mutual understanding and not make mistakes? From the overall picture, it reflects that bias is something that should be abandoned or leaders, media or members of society should be careful. When communicating or creating any rhetoric or set of beliefs, they must be careful. Or consider carefully to prevent the cause from bias (bias, mutual bias, which should be avoided). In addition, there is a way to solve or prevent by using the principle called "criteria for judging by wisdom" called "Kalama Sutta" [Ong. Tuk. (Thai) 20/60-66/225-263, Kalama is the name of the kings of Kesaputtanikama (Ong. Tik. A. 2/66/202)] in the meaning is to use the intelligence of the recipient of information sufficiently, in all aspects, which is equal to Buddhism accepting the criteria for intellectual differences of each person in each person and at the same time accepting systematic differences by receiving information must be sufficient, both using "criteria" through "oneself" in both knowledge, experience and sufficient advice, then

it will lead to the perception, consumption of information, which will result in peace and coolness. It will also create peace in both perception, consumption and consumption. Because otherwise, it will become stained with false information such as "harmful speech" that is created and sent as a message and the message itself, which affects the facts, reality as it appears at present.

4. The Desire that goes beyond the “Boundaries” of Politics, Economy, Society, and Culture, Leading to Hatred, Violence, and War.

Based on the analysis of the provided information, it will create concepts or ideas that appear in the public sphere and lead to the creation of beliefs in politics, economy, society, and culture.

1. The desire for benefits, leading to the creation of violence through communication. During the time of the Buddha, the prosperity of Buddhism affected other religious groups because they were the same mass base, meaning competing for customers. Using the death of Mrs. Suntaree as a tool to slander and defame from the lost benefits of the opposite religious group, therefore, there was a thought to reclaim those benefits, leading to the thought of eliminating them with “tricks”, throwing the corpse to slander, and blaming “who killed”, as in the case of the death and corpse at the Ratchaprasong rally in Thai Service between April 10-May 2010. Therefore, death and killing have the meaning of benefits and losses. Simply put, the corpse has the meaning of benefits. Death has the benefit of “deterioration”, hatred for the beliefs of the other party. Benefits in power and profits make people invest in competing to obtain “Power-benefit” or the struggle for benefits in politics, economy, territory, without limiting the methods, even causing people to “die”, such as the case of the conflict over the death of the military leader in Iran, which led to conflict and confrontation, or the case in the Sutta of Sundari Sutta, “So he hired a gangster to kill her and hid her in the moat around the Jetavana.” [Compare from the Sutta Pitaka, Khuddaka Nikaya, Udana [4 . Meghiya Vagga] 8. Sundari Sutta (Thai) 25/38/246-250]

2. Greed for benefits, power means seeking benefits and power without limiting the methods, creating events to use events as bargaining chips, using lies to reduce the truth, death is made a condition, to be a tool for the other party, to threaten, intimidate, including ending the gains of the other party. Therefore, we see death being raised as a political issue, reducing the credibility of the other party, death is made a tool to end the role or behavior, the actions of the other party. Death or violence is therefore the beginning of the problem, and there is no sign of it ending. Or solve the problem permanently, but it will be a "sin" for the benefit, power that is recorded as a historical fact.

3. The use of false information, leading to hatred through false information, specifically death is a fabricated situation, so it is a part of both true and false construction to be a joint answer to the incident. How is it possible to kill from somewhere else and then carry the body here? It sounds like an expression used such as the case of Wat Pathum.

“...Wat Pathum Wanaram Ratchaworawihan, or popularly known as Wat Pathum, is a very interesting temple. It is an old temple in the middle of the capital, built during the reign of King Rama IV. It is a Thammayut temple, a third-class royal temple. During the dispersal of the protest at Ratchaprasong Intersection in 2010, where it is said that 99 people were shot dead, Wat Pathum was used as a "sanctuary" to take the injured into shelter. On May 19, 2010, 6 people were shot dead in the temple. Later in 2013, the court stated that all 6 died from being shot with high-velocity bullets from soldiers stationed on the BTS skytrain tracks between Phra Ram 1 Road and in front of Wat Pathum. Wat Pathum is a temple that does not hold funerals and does not have a crematorium...” (Religious Studies, Dr. Sinchai Chaowacharoenrat, online, retrieved 18 August 2019)

The issue of slander is created through public communication, publicity, as if the other party is the victim, including the tragic case of the death of yellow shirts and red shirts during the political protests in Thailand.

“On May 22, 2010, 98 people were killed and 1,978 were injured. Most recently, on May 22, 2014, General Prayut Chan-o-cha declared martial law and the military staged a coup, causing severe economic damage of more than 750 billion baht.

The baht dropped 4.6 percent, the lowest in three years. The stock market index dropped 9.1 percent. Tourism dropped 60 percent. Foreign investors withdrew 5.6 billion US dollars in protest.” (Amnuay Sukhi, 2017: 9-11)

The issues and information mentioned were used as tools for political counterattack (Ekapolnat Nattapattanan, 2015: 85-128). Death in political situations in October 1973 and 1975 were all thought of as countering the other party, with the results being “win-lose.” Who gained or lost was another matter. For example, the deaths in China’s Cultural Revolution (Cultural Revolution, 1966-1976, Michael Schoenhals, 1996), the deaths in the genocide in Cambodia (Genocide in Cambodia, 1975-1979, David P. Chandler, 1991), and the genocide in Rwanda (Genocide in Rawanda, 7 April – 15 July 1994/ Longman, Timothy, 2010) were all facts. However, in another sense, they were tools for public communication to create legitimacy for the other party. Therefore, the death of Suntaree was a fact that the death was designed to die in a situation of competition and the struggle for benefits on behalf of a rival organization. But on the other hand, it is used as a tool by the other party to create legitimacy and delegitimize the other party at the same time.

4. Creating false information leading to hate speech. The concept of conspiracy theory, which implies collusion, helping each other, or creating a situation together, “... a system of thinking of people or groups of people who link events or stories together for a purpose to give benefits, disadvantages, benefits, or damage to individuals or groups of people, with only some facts or some reasons to support both in the context of society, culture, religion, and politics...” (Chalernpol Phommuk, 2018). Such as the case of the incident “... stories in the past related to conspiracy theories in foreign countries, such as astronauts Buzz Aldrin and Neil Armstrong in the Apollo program who stepped on the moon in 1968 were hoaxes, Hitler and Elvis Presley were not dead but were taken into space by aliens, the mystery of the assassination of the 35th President of the United States, John F. Kennedy, the youngest person in the United States, on November 22, 1963, the owner of the phrase “Ask not what the country can give you. But ask yourself what you have done for your country” or the world may end soon because a large meteorite will enter our orbit...” and there is statistical data that “... there are political science researchers from the University of Miami led by Joseph E. Uscinski and Joseph M. Parent who wrote the book American Conspiracy Theories in 2014 who surveyed

Americans and found that 3 out of 4 people used to believe that “Obama” was not American and the 9/11 incident, 23% of people who graduated with a bachelor’s degree believed in such things....” (Chalermopol Phlomuk, 2018) All of the above are reflections of the truth that has been created. As for what is false or true, the truth will be confirmed by the truth. Therefore, in summary, conflicting interests cause competition, seizing benefits through dishonest means, using other people’s lives to create conditions for “death”. In the case of the United States and Iran using the death of the Iranian military leader to create conditions with the goal of their own benefits, the result is violence, death and continuous violence with various interests as a backdrop, including creating slanderous words to harm each other. Until it became the hatred between the two worlds as seen today.

5. Buddhist communication methods to prevent violence and manage information violence. The event, which is a concept and the Buddha's words, occurred through teaching in the form of a simile to Prince Abhaya, as evidenced in the Abhaya Rajakumara Sutta, the story of Prince Abhaya Rajakumara, Abhaya Rajakumara Sutta, Tripitaka, Volume 13, Majjhima Nikaya, Majjhima Pannasaka, which has content related to the event when Prince Abhaya debated with the Buddha and asked which message to communicate, how, and when, which the Buddha answered until Prince Abhaya believed in Buddhism. The answer to the Buddha's question is a Buddhist method that has been explained and interpreted as a Buddhist method of communication of the Buddha and Buddhism since the time of the Buddha and can be interpreted in the present day as reducing violence and harm, as well as the question and answer that:

Table 1 Comparison of concepts appearing in the dialogue between the Buddha and Prince Abhaya

Ways	The Buddha's Method of Communication	Communication characteristics	Expected results from communication
1	Any speech that is not true, not genuine, not beneficial, and not	True/False/Useless/Unpleasant/Not spoken (Not communicated)	- Reduce violence - Reduce the use of abusive language

	beloved or pleasing to others, do not utter such speech.		
2	Any words that are true, beneficial, and not beloved or pleasing to others, the Tathagata knows the time to say them.	True/True/Useful/People do not like it/Choose to speak (Choose to communicate)	<ul style="list-style-type: none"> - Reduce violence - Reduce the use of abusive language -Reduce misunderstandings
3	Any word that is not true, not genuine, not beneficial, and not pleasing to others, the Tathagata does not utter.	Not true/not authentic/not useful/people like it/not satisfactory/not speaking (not communicating)	<ul style="list-style-type: none"> -Reduce violence -Reduce the use of abusive language -Reduce confrontation/violence
4	The Tathagata knows the right time to say words that are true, beneficial, and pleasing to others. This is because the Tathagata has compassion for all beings.”	True/true/useful/people like it/choose what to say (choose how to communicate/consider how to present carefully)	<ul style="list-style-type: none"> -Reduce violence -Reduce the use of abusive language -Reduce misunderstanding -Build friendship -Peace in coexistence

Source: The Abhaya Sutta, Prince Abhaya, Tipitaka, Volume 13, Sutta Pitaka, Volume 5, Majjhimanikaya, Majjhimanipannasaka.

From the Buddha's words above, it can be divided into 4 points and 2 issues, divided into 2 approaches to Buddhist communication: (1) not communicating at all or not communicating further, repeating it, repeating it when it has been verified that it is not true and is not useful (2) choosing to communicate or speak according to the occasion and situation, which of the 4 methods and 2 main approaches can be divided into details as follows:

1. The first method is to choose to communicate. It means to use the criteria for careful judgment, so it is presented. That is, choosing the media, speaking, telling, or repeating information to confirm. It must be beneficial, true. The key is to choose to communicate correctly according to the time and era. Then it will be considered correct communication. In summary, speaking words that are true and beneficial, even if they are not loved or liked, is still spoken. It only requires the appropriate time and compassion as the main principle. The criteria for judgment in choosing to communicate must be the truth, the true truth, the pure truth without benefits or hidden meanings. When presented, people are satisfied, like it, and agree, including being beneficial in terms of individuals, groups, and benefits as a whole. Buddhist criteria for communication When the occasion and situation are appropriate, choose to speak or communicate according to the criteria in point 1. Choose to communicate with the expectation of knowledge, understanding, and not causing conflict.

2. The second method is to choose not to communicate. This means using criteria for diagnosis by looking at the message itself, whether it is true or not, whether it is partially true, or whether it is a truth with hidden benefits. Although most people like it or not, the important thing is to focus on benefits as the main factor in communication. When it does not correspond to these criteria, the Buddhist method is not to present, not to disseminate, not to communicate, which will lead to misunderstanding or deviation from the truth, which will result in more harm than good. Therefore, we should abstain, abstain, or not to produce results from that communication.

Why does speaking the truth and having benefits requires knowing the time and having compassion?

On this point, it is not difficult to see, just ask yourself if you want to listen to something that is not true. The answer you will receive will be along the lines of no. Then ask further, even if it is true but not beneficial, do you want to listen? The answer will be

the same as no., try asking the last question, even if it is true and beneficial, if the speaker brings it up at a time when you do not want to listen and speaks in a contemptuous manner, will you listen? The answer will be along the lines of no.

When you do not want to listen and the speaker still wants to talk to you, how will you feel? The answer you will receive will inevitably be bored, annoyed, and irritated, which are characteristics of having anger in the end.

When it is like this, it can be inferred that words that are not true or true but not beneficial, coupled with the speaker not having compassion in speaking, will probably receive negative responses from the listeners. In some cases, if you still say things that the listeners are bored with and annoyed with frequently, you may receive insults or sarcasm from the listeners in response. Furthermore, if the untrue words cause damage to someone, frequently and more severely, to the point of exceeding the limit of tolerance, the speaker may be harmed by speaking in this manner, which is called oral danger or danger from speaking.

In the current situation, the people who should be most careful about speaking in Thai society are politicians and listeners who choose a political side. They should adhere to the above-mentioned speaking guidelines and not speak for their own personal benefit or that of the party they belong to. Because if they insist on speaking like a poem on every matter, or even on some matters, but some matters are important and make others unhappy, it can be dangerous for both themselves and the party they belong to.

It is true that in political speeches, sometimes it is difficult to distinguish between what is beneficial and what is not, not to mention whether it is true or not, which is harder to say than it is beneficial from words in political speeches that aim to counter competitors. and aim to persuade the people to believe and choose for themselves. It is difficult for politicians to have time to think and ponder reasons for what should and should not be said. Therefore, politicians or even supporters of politicians who stand on different sides will refrain from speaking in a manner that criticizes others. When there is criticism, they cannot escape a verbal clash and defeat each other with words, which is a source of increasing division. And when it is like this, can a reconciliation policy really happen?

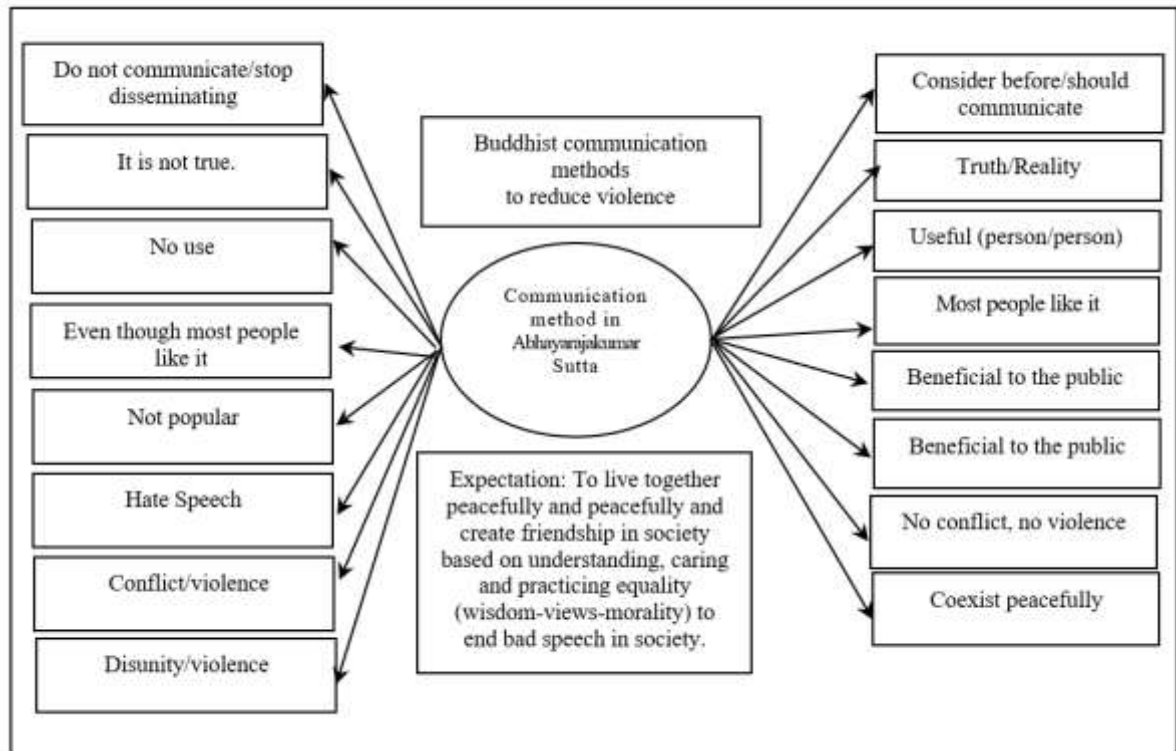


Figure 1 Interpretation of Buddhist communication methods from the conversation between the Buddha and Prince Abhaya

Source: The Abhaya Rajakumara Sutta, the story of Prince Abhaya, Tripitaka, Volume 13, Sutta Pitaka, Volume 5, Majjhima Nikaya, Majjhima Pannāsaka.

3. Buddhist Methods of Applying “Models” Use Buddhist Communication Methods to Reduce Violence.

The application of “helpers” to the truth (or untruth) is important. Reading, listening, and asking questions comprehensively until you have enough information can help filter out both true and false information. Using criteria for judging through information allows us to see tangible truth more systematically, including trying to create shared knowledge called “civil society”, which will be truly beneficial, creating a driving force or leading to systematic movement. The model used in the time of the Buddha can be applied to screen media and use criteria systematically based on the principle of being media and media receivers, which is:

1. Truth means that the media must create truth, insist on truth. In order to create media, produce media, and communicate publicly, the most important thing is the truth.

It must be true in tangible aspects and create benefits both for individuals and the public. As for media consumers, they should use their intelligence to ponder a lot, systematically, and look at the benefits, advantages, and disadvantages comprehensively enough to consume media according to the aforementioned set of truths before believing and practicing. Because the Buddhist perspective does not only look at benefits, but also focuses on the virtues that will reach the goal. As the Buddha said in the Buddha's words in what he will teach that "must be good, useful, liked by people and be beneficial to the religious goals", whenever Buddhists will do anything or communicate anything, Buddhists must receive information and communicate information carefully, such as using the truth, confirming that truth (Satcha) as the real truth or using the truth to fight against untruth. It is a Buddhist method that was created during the time of the Buddha, ready to fight with the method "People who like to speak untruth or people who do evil and say "I didn't do it" will all go to hell" (MCU Tipitaka (Thai) 25/38/246-250). In Buddhism, we use a strategy to stop violence from communication with the real truth (Satcha) as the practice of the Buddha that "the nature of the Tathagata" does not commit sins even in secret. This nature is the evidence that is evident in terms of individuals, just like herbivores do not eat meat. Buddhism uses this nature as a means to protect and maintain the truth. The tangible truth is revealed to the public. From the incident of Suntaree, it can be adapted to use the truth to fight against untruth with determination and strength. We must be patient and confirm the truth to the utmost. Which can be used in all situations, whether in politics, economics, society, or culture, etc.

2. Understanding, being neutral means that the media must communicate the message until the receiver understands the truth clearly, directly, without concealing or hiding it to achieve something. Therefore, communication is beneficial in providing knowledge, creating the truth, which will result in neutral behavior, not leaning towards one side or the other based on correct knowledge and understanding, which ultimately results in peace and tranquility. When the media provides neutral information, the consumer also has a base of thought that can be compared, leading to understanding and establishing a neutral attitude towards receiving that media in a straightforward and neutral manner. 3. Responsibility for the truth means that the media should present anything with the principle of initial responsibility that it is true, correct, good and useful, and therefore present it responsibly in the message presented and the results that will

occur, that is, it will not create a crime in thought by providing information that is false or true but not useful, both at the individual and social level, and it will also have an impact on society in general, and it must be passed on to the responsibility and shared sense of the truth of people in society, which is not limited to the media, the media producers, but also includes all members of society as a whole.

3. Love / Kindness / Friendship The most important thing is that whatever is communicated must come from love, kindness and friendship that will give the truth that is genuine and useful, hoping for the result of correct understanding, pointing out wrong, telling right in things that are useful and creating meaningful movement and being a positive force in life, becoming love and kindness for each other, even though they have different views, different beliefs, but in the end, they are human beings in the same society and nation. Communicating with truth according to the Buddhist communication method, “the criteria for diagnosing communication according to Buddhism” that the Buddha used, which is that he spoke, taught, preached, “communicated” only when the communication was “true, good, useful, pleasing, appropriate for communicating both time and people” [MCU Tipitaka (Thai) 13/83-87/84-90, Abhayarajakumara Sutta] based on love and kindness, the result will be the friendship of living together in the society of humans as a whole.

4. Conclusion

Creating correct trust, correct understanding will not be the cause of misunderstanding under the mechanism of bias (should be abandoned) that will lead to misunderstanding, including members who are possessive (intelligent - should be abandoned) in both interests, ethnicity, race, creating balance under correct knowledge and understanding (equal wisdom) until seeing it as correct and just, according to the appropriate path (equal views) and following the rules, laws and social ethics (equal morality), including raising the principles of *Kalamasutta*, "10 criteria for judging the truth" in Buddhism to be a tool for seeking the truth with the goal of living together peacefully.. The mechanism or cycle that will lead to hatred, creating malicious speech for the purpose of hatred, violence and/or division will not occur. The concept raised in this study is therefore one of the Buddhist methods in various ways that aim to reduce conflict and reduce violence on the basis of wisdom, understanding correctly, and

behaving appropriately and correctly. It is a conclusion to not be the cause of conflicts in terms of economic, political, social and cultural interests. Knowing correctly, knowing clearly, and being able to practice under diversity is the way out of the problem of malicious speech to violence and conflict.

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