

The Eightfold Noble Path Wheel Model of Communication

Sugath Mahinda Senarath¹

Received 2025-03-13/Revised 2026-05-29/Accepted 2026-06-03

ABSTRACT—Middle Path (*Majjima Patipada*), based on the Eightfold Noble Path (*Ariya Atthangika Magga*) Mindful Communication model is an effort to address contemporary world issues from an Asian perspective. Asian knowledge is based on Hinduism, Buddhism, Confucianism, Islamic philosophical and traditional knowledge. In the fields of social sciences and humanities, theories are still mostly Western centric. It is doubtful whether Asian scholars are well versed in Asian philosophical and traditional knowledge in social sciences and humanities. It is better to introduce Asian theories and concepts in order to address Asian issues and problems rather than blindly apply Western centric theories and concepts. This does not mean rejecting or de-westernizing western theories and concepts. It is a balancing of the Eastern and the Western theories and concepts on Mass Communication. The Eight-Fold Noble Path of Buddhism can be a remedy for contemporary issues and problems. The Buddhist Middle Path based on Eight-Fold Path is transcending of two extremes. The Four-Fold Noble Truths in Buddhism consist of: the noble truths of suffering (*dukkha*), the origin of suffering (*dukkha-samudaya*), the cessation of suffering (*dukkha-nirodha*), and the path that leads to the end of suffering (*magga or dukkhanirodhagaminipatipada-magga*). The Eightfold Noble Path represents the means to achieve the cessation of suffering, fulfilling the fourth truth. Even though the Eight-fold Noble-Path-based mindful communication model is based on Buddhism, it is not limited to Buddhists but can be practiced by the people of other religious backgrounds as well. This mindful communication model, grounded in the Eight-Fold Noble Path, is represented as a wheel with spokes. Each spoke symbolizes one

¹ Senior Lecturer in Mass Media, Sri Palee Campus, University of Colombo. sugath@spc.cmb.ac.lk.

of the eight principles: Right View (*Samma Ditthi*), Right Intention (*Samma Sankappa*), Right Speech (*Samma Vaca*), Right Action (*Samma Kammanta*), Right Livelihood (*Samma Ajiva*), Right Effort (*Samma Vayama*), Right Mindfulness (*Samma Sati*), and Right Concentration (*Samma Samadhi*). Each of these is connected to the other and can be started at any point but preferably from Right Understanding (*Samma Ditthi*). This paper examines a mindful communication model based on the Buddhist Eight-fold Noble Path

Keywords: Noble Eightfold Path, Mindful Communication Model, Asian communication, Kalyanamitta

Introduction

Mass media has become an integral part of our lives today, sparking ongoing debates about its impact on people. The effects of mass media can vary significantly, influenced by factors such as individual differences, educational background, media exposure, past experiences, and more. The diverse range of these factors contributes to the complex and nuanced nature of the impact that mass media can have on individuals. We can see that the study of Mass Communication rapidly spread around the world in the past three decades and this expansion can be seen in Asia since the mid-1990s (Seneviratne 2018). Similar to other fields in social sciences and humanities, mass communication theories exhibit a Western-centric perspective.

As Kalinga Seneviratne (2018, 8) has observed:

“...most of the textbooks used in the Asian mass communication programs are mainly written by American scholars, and Asian scholars uncritically pass this knowledge and perspectives to their students, irrespective of whether it is relevant or not. Some see this as necessary in order to achieve higher international rankings for their universities/programs. Thus, inevitably, young Asians are being indoctrinated with the idea that anything worthwhile learning about mass communication, freedom, and justice comes from the West”.

Yoshitaka Miike shows two major problems of Eurocentric scholarship:

“First, the Eurocentric paradigm often proclaims itself the human paradigm without recognizing and incorporating non-Eurocentric counterparts. The crux of the issue here is not its theoretical propositions themselves, but its one-sidedly presumed universality and totalizing tendency” (Miike 2010, 3). According to Miike the second is, “the Eurocentric paradigm favors some phenomena over others due to their cultural origins and orientations. Consequently, it disregards, downplays, or overshadows certain values and elements that have been historically embraced in non -Western cultures” (Miike 2010, 3).

Many Asian scholars predominantly utilize methods developed in the West, aligning with Western social, cultural, philosophical, political, and economic frameworks. The majority of indexed journals exhibit a Western-centric perspective, imposing specific guidelines that researchers must adhere to if they wish to publish their research papers in those journals. The colonial mindset among Asian scholars further compounds the issue, as they often uncritically embrace ideas from the West, considering them universally applicable to their own contexts. This situation may be described at times as a lingering form of academic authoritarianism or imperialism. The time has come to develop Asian research theories and concepts. Mindful communication is a phenomenological approach based on Buddhism (Gunaratne 2015), but it is not limited to Buddhism; it can apply to all religious, cultural, social, economic, and political contexts. It emphasizes respect for humanity, peace, and harmony.

Gunaratne, Pearson and Senarath (2015), espouse a “Mindful Journalism” path based on Buddhist principles to overcome contemporary problems. In their book *“Mindful Journalism and News Ethics in the Digital Age”*, Gunaratne, Pearson and Senarath (2015, 18) described the theory of mindful journalism based on the Buddhist Four Noble Truths thus:

“Mindful Journalism requires the journalist to understand the reasons for sorrow/unhappiness, and to desist from using his/her craft

to increase desire (tanha) and clinging (upadana). We extracted this principle from the first and the second truths. The mindful journalist must distinguish between pleasure and happiness to understand the reality that cyclic existence (samsara) means suffering (dukkha) that one can avoid only by attaining Nibbana or enlightenment. Pleasure is physical and short-lived whereas happiness is mental and long lasting.”

As Yoshitaka Miike (2010, 5) pointed out:

“the Asia centric turn in Asian communication studies de-westernize and revolutionize current theory and research in five interrelated respects. Asia centrality 1) generates theoretical knowledge that corresponds to Asian communication discourse, 2) focuses on the multiplicity and complexity of Asian communicative experiences, 3) reflexively constitutes and critically transforms Asian communication discourse, 4) theorizes how universal aspects of humanity are expressed and understood in Asian cultural particularities, and 5) critiques Eurocentric biases in theory and research and helps Asian research overcome academic dependency.

Vijay Menon (1988, ix) highlights a growing concern among Asian communication scholars regarding the need critically to re-examine Western communication theories in relation to Asian cultures and traditions. He further argues that communication curricula in Asian universities have been heavily shaped by Western, particularly American, theoretical frameworks, which has contributed to the uncritical acceptance of Western models and the relative neglect of indigenous Asian concepts and perspectives. In this context, it remains an ongoing question to what extent Asian scholarship has been able to move beyond this dependency and develop a more balanced and culturally grounded approach to communication studies.

Wimal Dissanayake (1988, 8) discussed the need to develop Asian theories of communication that would enable Asian communication scholars to engage in more productive research and to lend greater depth to discussions of human interaction. To accomplish this, he argues, “Firstly, we need to examine the classical treatises on philosophy, rhetoric,

linguistics, poetry, etc..., with a view to extracting certain principles and postulates of communication. Secondly, we need to examine various rituals, folk dramas, etc., which have been passed down from generation to generation, and which deal with symbolic communication, with the intention of finding out what is uniquely culture-specific about them. Thirdly, we need to explore the communicative behavior characteristic of different societies from an intercultural perspective so as to acquire a set of principles or axioms that guides communicative behavior”.

The search for an Asian perspective does not imply the outright rejection of Western theories (Menon .1988). The discourse surrounding the “de-westernizing” of these theories is ongoing. Blindly dismissing Western theories and concepts is not advisable. Instead, a more constructive approach involves achieving a balance between Eastern and Western theories and concepts, rather than outright de-westernization.

Eight-Fold Noble Path and Communication

The Buddhist Four Noble Truths are the noble truth of the suffering (dukkha), the truth of the cause of suffering the truth of the cessation of the suffering and truth of the path that leads to the cessation of the suffering. The Eight-fold Noble Truth is solution consisting of the fourth one (truth of the path that leads to the cessation of the suffering). The Eight-Fold Noble Path helps us to overcome our self-centeredness and to live in harmony with the world around us. It also leads to eliminating the suffering we experience every day in our life (Bodhi 1994).

‘The first truth explains that all vicissitudes of life and life itself are characterized by suffering. The second suggests craving as the most palpable cause of this suffering. The Third shows the possibility of removable of this cause, and the fourth lays down a practice constituted of eight factors which, if developed properly, would lead to the total eradication of suffering. These eight factors are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration’ (Tilakaratne 2020a, 315).

What is the model of Mindful Communication based on Eight-Fold Noble Path?

Another name for the Eight-Fold Path is the Middle Path. It is so named because this path is meant to avoid two extremes, namely sensual pleasure and self-mortification.

'The Fourth Noble Truth is that of the way leading to the cessation of Dukkha (Dukkhanirodhagaminipatipada-ariyasacca). This is known as the 'Middle Path'(Majjhima Patipada), because it avoids two extremes: one extreme being the search for happiness the pleasures of the senses, which is 'low, common, unprofitable and the way of the ordinary people' - the other being the search for happiness through self-mortification in different forms of asceticism, which is 'painful, unworthy and unprofitable'(Rahula 1996, 45).

The First Discourse of the Buddha, the *Dhammacakkapavattana Sutta*, summarizes the complete meaning, content, and aim of the Middle Path. We should note that while this Middle Path or Middle Way exists by avoiding the two extremes, this does not simply mean remaining in the middle of any two extremes or taking a position of compromise in between two incorrect notions: the extreme of sensual indulgence or extreme hedonism (*kāmasukhallikānuyoga*); and the extreme of self-mortification or extreme asceticism (*attakilamathānuyoga*).

The wheel of the noble eightfold path model is presented with eight rays depicting the eight principles listed earlier. Aforesaid eight path factors can also be divided into three groups as follows, 1) the moral discipline group (*silakkhandha/Sila*), made up of right speech, right action and right livelihood; 2) the concentration group (*samādhikkhandha/Samādhi*), made up of right effort, right mindfulness and right concentration; and 3) the wisdom group (*paññakkhandha/Praṇa*), made up of right view and right intention (Bodhi 1994). The metaphor of a wheel is used here not because it functions like a wheel and can be started at any point, but because the Buddha used the simile of turning of the wheel of Dhamma forward. The eight factors of the Noble Eight-Fold Path (NEP) are not considered as to be followed as sequence and they are interconnected with each other like a wheel (Bodhi 1994).

What this could mean is that the eight factors are not to be followed one after the other. The eight factors of the NEP are incorporated into Sila (*Morality*), Samadhi (*Mental Culture*), and Panna (*Wisdom*), which should be practiced sequentially. The practice begins with Sila, then progresses to Samadhi while maintaining Sila, and finally culminates in Panna together with both Sila and Samadhi. Sila consists of Right Speech, Right Action, and Right Livelihood. Samadhi includes Right Effort, Right Mindfulness, and Right Concentration, while Panna comprises Right Understanding and Right Thought (Sri Dhammananda 1998).

“To follow the Noble Eightfold Path is a matter of practice rather than intellectual knowledge, but to apply the path correctly it has to be properly understood. In fact, right understanding of the path is itself a part of the practice” (Bodhi 1994, V).

The eight factors of the path can be described in the following manner.

Right View (*samma ditthi*)

The Right View or understanding is the first path of the NEP. However, it's important to note that the eight factors of the NEP are not meant to be followed in strict sequence. In this model, they are interconnected and considered equal. Right View holds particular significance as the initial and fundamental step on the path, as it requires us to comprehend the truth of the Four Noble Truths.

Right Understanding is the understanding of things as they are, and it is the Four Noble Truths that explain things as they really are. Right Understanding is therefore ultimately reduced to the understanding of the Four Noble Truths (Rahula 1996, 49).

Right Thought (*samma sankappa*)

The second factor of the NEP is “right thought” including right intentions” (*Samma sankappa*). *“Right Thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings”* (Rahula 1996, 49).

Today, mass media is highly commercialized and often falls short of addressing contemporary issues in a fair manner. For example, the Russian-Ukrainian conflict cannot be narrowed down to a war between two neighboring countries. It is a global issue encompassing political, social, and economic crises, representing a fundamental challenge for humanity in the 21st century. Unfortunately, much of the worldwide media covers this conflict from a capitalistic perspective. They perceive the solution for Ukraine and Russia not at the negotiation table, but rather in providing state-of-the-art weapons. A verse of Dhammapada of the Khuddaka Nikaya, a Pali Cannon of Teravada Buddhism says;

“Na hi verena verani, Sammantidha kudacanam, Averaṇa ca sammanti, Esa dhammo sanantano” (Dhammapada, Chapter 1, Verse 5).

The meaning is;
“Never here by enmity
Are those with enmity allayed,
They are allayed by amity,
This is a timeless Truth”.

The principal revealed in the above Dhammapada verse is clear. “Quarrels can never come to an end by quarelling. War can never end wars through further wars. Enmity never ends by returning enmity for enmity. Only by giving up anger, enmity, quarelling and wars that these evils can be stopped. It is through friendliness, forgiving and forgetting that enmity ceases” (Sarada Maha Thero 2020).

According to the Buddhist understanding of human psychology all beings like happiness and dislike unhappiness. Buddhism talks about happiness as “encompassing both material and inner aspects of human life” (Tilakaratne 2020a, 177).

In this regard the journalist should be a “*kalyanamitta*” (good friend) to people and responsibly use media for the sustainable development of the world. He/She should cultivate Right view (*Samma ditthi*); Right Thoughts (*samma sankappa*), Right Speech (*samma vaca*); Right Livelihood (*samma kammantha*); Right Effort (*samma vayama*); Right Mindfulness (*samma sati*); and Right Concentration (*samma samadhi*).

As Asian communication scholar Kalinga Seneviratne (2018: xii) explains that *“to achieve the SDG, the media has to play an important role in facilitating and promoting the reporting of development issues as interdependent. This may also need a new look at aspects of training journalists to look at issues with less emphasis on conflicts. There needs to be new thinking on how to report on economic, business, environment, and development issues, where Asia’s needs, its priorities and its historical experiences are taken into account. This is where developing mindful communication methodologies that take into account the region’s cultural and social norms and traditions will come into play”*.

However, the reality is that international, regional, and local media have become highly commercialized. They are often politically biased and predominantly Western-oriented, creating narratives that favor Western interests and perspectives. When reporting issues related to the Global South, media organizations tend to focus mainly on political conflicts, wars, crimes, and disasters, thereby portraying a largely negative image of these countries. Moreover, much of the reporting remains superficial rather than deeply investigative. Limited attention is given to examining the root causes of poverty, political instability, and underdevelopment, including the historical and contemporary role of Western powers in shaping these conditions.

Right speech (*Samma Vaca*).

The third path factor of the NEP is right speech. The next three path factors; right speech, right action, and right livelihood can be treated as the first of the three divisions of the path, the division of moral discipline (*silakkhandha*).

The Buddha divides right speech into four components: abstaining from false speech (*musavada veramani*), abstaining from slanderous speech (*pisuna vaca veramani*), abstaining from harsh speech (*pharusa vaca veramani*), and abstaining from idle chatter (*samphappalapa veramani*) (Rahula 1996).

Western media has often maintained an upper hand in shaping international public opinion, using its influence to promote narratives that favor Western interests and values while marginalizing non-Western

perspectives; although claiming to uphold objective reporting, some outlets have been criticized for practicing selective blindness and deliberate smearing, particularly against countries perceived as threats to Western dominance (Global Times 2025).

Today, we live in a daily news cycle that roams the world from one conflict to another. Every issue is seen as a security threat of a military nature, with smaller and vulnerable nations called upon to ally with one global power or another for their economic survival. Development aid is labelled as a “debt trap” when it is not coming from “traditional” donors. We are asked to join forces to protect a “rules-based order” “when these rules are broken by the very people who say they are protecting it (Seneviratne 2025, 221).

Right Action (*Samma Kammanā*)

“Right Actions aims at promoting moral, honorable and peaceful conduct” (Rahula 1996, 47). According to the Buddha, it involves three key components: refraining from taking life (*panatipata veramani*), refraining from taking what is not freely given (*adinnadana veramani*), and refraining from engaging in sexual misconduct (*kamesu micchacara veramani*).

It is important for the media to contribute to the development of the world. This responsibility is not limited to humans but also extends to animals and the environment. Today, we can observe that a large proportion of humans are also marginalized. Amadou-Mahtar M’Bow, the former Director-General of UNESCO, in the foreword to *Many Voices, One World*, also known as the MacBride Report (1980), pointed out that “the information media can contribute to commanding respect in all quarters for human beings as individuals, with all the manifold differences they display, and to winning acceptance of the aspirations common to all peoples in place of self-centered nationalism. They can also foster uninterrupted dialogue between communities, cultures and individuals, in a bid to promote equality of opportunities and two-way exchanges. This presupposes, first, that information in all fields should go unfettered. But we shall never cease to affirm that such freedom cannot be fully effective until it becomes a reality for

everybody” (MacBride 1980, xiv).

Right Livelihood (*Samma Ajiva*)

Right livelihood is concerned with ensuring that one earns one’s living in a righteous way. *“Right Livelihood means that one should abstain from making one’s living through a profession that brings harm to others, such as trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, cheating etc., and should live by a profession which is honorable, blameless and innocent of harm to others”* (Rahula 1996, 47).

Right Effort (*Samma Vayama*)

“Right Effort is the energetic will (1) to prevent evil and unwholesome states of mind from arising, and (2) to get rid of such evil and unwholesome states that have already arisen in mind, (3) to produce, to cause to arise, good and wholesome states of mind not yet arisen, and (4) to develop and bring to perfection the good and wholesome states of mind already present in mind” (Rahula 1996, 48).

Right Mindfulness (*Samma Sati*)

The faculty that sharpens our field of experience and opens it to deeper understanding is known in Pali as *sati*, commonly translated as “mindfulness.” Mindfulness refers to a focused presence of mind, attentiveness, or awareness. However, the awareness cultivated through mindfulness is fundamentally different from the ordinary awareness we typically experience in everyday consciousness.

Right Mindfulness is developed through a practice known as “the Four Foundations of Mindfulness” (*cattāro satipaṭṭhānā*), which involves the attentive observation of four key areas: the body, feelings, states of mind, and mental phenomena. These are: (1) Contemplation of the Body (*kāyānupassanā*), (2) Contemplation of Feelings (*vedanānupassanā*), (3) Contemplation of the Mind (*cittānupassanā*), and (4) Contemplation of Mental Objects or Phenomena (*dhammānupassanā*).

Right Cconcentration (*Samma Samadhi*)

The eighth factor of the NEP is Right Concentration (*sammā samādhī*), which refers to the deepening and intensification of a mental quality inherent in all states of consciousness.

As previously mentioned, the Eightfold Path forms the most comprehensive ethical framework in Buddhism. The journey begins with Right Understanding (*sammā diṭṭhi*), which serves as the foundation for all other aspects of the path. Right Understanding is essential before one can achieve Right Concentration, as it guides and informs the progression through the remaining factors. Each component of the path builds upon and reinforces the others, but it is Right Understanding that opens the way to the rest. Therefore, cultivating Right Understanding is of paramount importance.

“Right Mindfulness (or Attentiveness) is to be diligently aware, mindful and attentive with regard to (1) the activities of the body (*kaya*), (2) sensations of feelings (*vedana*), (3) the activities of the mind (*citta*) and (4) ideas, thoughts, conceptions and things (*dhamma*)” (Rahula 1996, 48).

Buddhism does not reject the basic need of four requisites for all living beings for their sustenance. All beings depend on food (*ahara*).

However, the Buddhist definition of “food” is not confined to material food. It also includes the following: 1) the food of contact, which signifies the coming together of internal sensory organ, the external object and the resultant consciousness; 2) the food of consciousness (*vinna*), which is conditioned by the six sensory objects, viz, form, sound etc., and 3) the food of mental volitions (*mano-sancetana*) without which mind cannot exist. The inclusion of these three types of food, in addition to edible food, shows that Buddhism acknowledges the need for ‘food’ not merely physically, but also psychologically and emotionally (Tilakaratne 2020, 221).

Kalama Sutta – Buddhist Charter of Free Inquiry

Buddhism values freedom of expression, and the Buddha has provided criteria for discerning between good and bad. The Kālāma-sutta, found in the Anguttara-nikāya, offers a framework to assess actions as

either positive or negative. In this sutta, a group of people approached the Buddha with concerns about conflicting teachings from various instructors, making it challenging for them to determine the right path. In response, the Buddha advised them to set aside external influences and presented specific criteria for self-evaluation based on their own genuine feelings and understanding, as stated below:

‘It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias toward a notion that has been pondered over; nor upon another’s seeming ability; nor upon the consideration, ‘The monk is our teacher.’ Kalamas, when you yourselves know: ‘These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,’ abandon them’ (Soma Thera 1994).

He dismissed the ten criteria mentioned earlier as unhelpful and introduced two alternative criteria for analysis. He pointed out that actions disapproved by the wise are inherently undesirable. Additionally, if an action is detrimental to both oneself and others, causing suffering, it should be considered wrong.

Conclusion

The attitude of religions towards one another has become a crucial factor for the peaceful coexistence of contemporary society and throughout the long-recorded history of humankind, religions have existed almost from the beginning (Tilakaratne 2020b). It is common among religions to assert that each one alone possesses the truth about the world and human existence (Tilakaratne 2020b). Such a claim within any religion serves on the one hand, as an assertion of its own position, and on the other, as a criticism and rejection of the religions that preceded it (Tilakaratne 2020b). Even though the NEP-based mindful communication model is based on Buddhism, it is not limited to Buddhism but also can be applied for the other religious backgrounds as well.

Today, more than ever, we seek metta for all. The Pali term metta is rich in meaning, encompassing qualities such as loving-kindness, goodwill, benevolence, harmony, friendliness, harmlessness, and non-violence. (Buddharakkhita 1995), “What is lacking in the world today is loving-kindness or goodwill” (Sri Dhammananda 1998, 165). Human beings are constantly driven to pursue material gain, and when they fail to achieve it, they often experience suffering, unhappiness, and a loss of inner peace. In the contemporary world, this desire for wealth, power, and resources has even led to the invasion of other countries, causing immense human suffering, destruction, and loss of life. In this regard, the development of loving-kindness must be free from selfishness and self-centeredness (Sri Dhammananda 1998).

The NEP consists of correct view, which involves accurately understanding the nature of things, particularly the Four Noble Truths - suffering (Dukkha), the origin of suffering (Samudaya), the cessation of suffering (Nirodha), and the path to its cessation (Magga). It leads to correct intention, which entails avoiding attachment, harmful efforts, and hatred, while working for the well-being of the world; correct speech, which requires refraining from lying, harsh speech, and divisive speech; correct action, which involves abstaining from killing, stealing, sexual misconduct, falsehood, and intoxication; correct livelihood, which means avoiding trades that directly or indirectly harm others and making ethical decisions; correct effort, which focuses on abandoning unwholesome states and cultivating wholesome ones; correct mindfulness, which emphasizes awareness of the body, feelings, mind, Dhamma (phenomena); and correct concentration, which fosters single-minded focus and meditative absorption.

The wheel (*Chakra*) model represents these eight aspects as spokes connected to the rim, with each spoke interlinked at the hub, symbolizing their equal importance and interdependence. The movement of the wheel signifies positive transformation, not only for the individual but also for the world.

References

- Bodhi, Bhikkhu. *The Noble Eightfold Path: The Way to the End of Suffering*. Kandy: Buddhist Publication Society, 1994. Accessed May 29, 2026. http://www.buddhanet.net/pdf_file/noble8path6.pdf.
- Buddharakkhita, Acharya. *Metta: The Philosophy and Practice of Universal Love*. 1995. Accessed May 29, 2026. <https://www.accesstoinsight.org/lib/authors/buddharakkhita/wheel365.html>.
- Dissanayake, Wimal. "The Need for Asian Approaches to *Communication*." In *Communication Theory: The Asian Perspective*, edited by Wimal Dissanayake, 1–19. Singapore: AMIC, 1988.
- Global Times*. "GT Investigates: Why Can Real China Be Seen in Some Western Media Reports Recently? Broken 'Distorting Filters'." February 28, 2025. Accessed May 29, 2026. <https://www.globaltimes.cn/page/202502/1329281.shtml>.
- Gunaratne, Shelton A. "Journalism and Happiness." In *Mindful Journalism and News Ethics in the Digital Era: A Buddhist Approach*, edited by Shelton A. Gunaratne, Mark Pearson, and Sugath Senarath. New York and London: Routledge, 2015.
- Herath, M. "Criteria for Evaluating Concepts of Good and Bad." *International Journal of Arts and Commerce* (2013): 140–144.
- MacBride, Sean, ed. *Many Voices, One World*. New York: UNESCO, 1980.
- Menon, V. "Preface." In *Communication Theory: The Asian Perspective*, edited by Wimal Dissanayake. Singapore: AMIC, 1988.
- Miike, Yoshitaka. "An Anatomy of Eurocentrism in Communication Scholarship: The Role of Asiacentrality in De-Westernizing Theory and Research." *China Media Research* 6, no. 1 (2010): 1–11.
- Rahula, Walpola. *What the Buddha Taught*. London: Gordon Fraser, 1996.

- Soma Thera. *Kalama Sutta: The Instruction to the Kalamas*. 1994. Accessed May 29, 2026. <https://www.accesstoinsight.org/tipitaka/an/an03/an03.065.soma.html>.
- Sarada Maha Thero. “Hatred Is Overcome Only by Non-Hatred.” *Budusarana*, March 16, 2020. Accessed May 29, 2026. <https://www.budusarana.lk/budusarana/2020/03/16/tmp.asp?ID=vision12>.
- Seneviratne, Kalinga. *Global News Media: Countering Western Hegemony in International News*. India: Atlantic, 2025.
- Seneviratne, Kalinga. “Introduction.” In *Mindful Communication for Sustainable Development: Perspectives from Asia*, edited by Kalinga Seneviratne. New Delhi: SAGE, 2018.
- Sri Dhammananda, K. *What Buddhists Believe*. Expanded and revised ed. Malaysia: Buddhist Missionary Society, 1998.
- Tilakaratne, Asanga. *Collected Papers of Asanga Tilakaratne*. Vol. 2, *Buddhist Ethics*. Nugegoda: Sarasavi, 2020.
- Tilakaratne, Asanga. *Collected Papers of Asanga Tilakaratne*. Vol. 5, *Inter-Religious Understanding*. Nugegoda: Sarasavi Publishers, 2020.