

Mindful Communication for Sustainable Development

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Now we are living in a very complicated world. We highly value economic development rather than moral development. Consequently, money has become a powerful tool when tackling social problems. Bribery, corruption, crime, mental depression of people, individualism, over-consumption, etc., have become common problems in all countries around the world. Today sustainable development has become a buzz word when talking to solve the problems and issues of Asian, African and Latin American countries. Mindfulness may be a global movement today, especially in the West, where companies are offering mindfulness meditation courses for its employees to boost productivity. But this mindfulness is quite far behind the concept of Mindfulness in Buddhist teachings. The mass media, including rapidly spreading social media, have become an integral part of contemporary society. Although today's advanced digital technology enables the media to reach the people rapidly, most media fail to target their content toward human development. It is quite evident that media-generated emotion has significant implications for actions and interactions within the larger social world and in practically media behavior of most countries are far behind the good development of the society. The Buddhist Majjima Patipada (Middle Path) offers a precious way to solve most of the problems. Also known as the Noble Eightfold Path, it provides a valuable roadmap to reach development goals. In the teaching of the Buddha, the Middle Path (Majjhima patipada) is not a condition between two extremes. In the teaching of the Buddha, the Middle Path (majjima patipada) is not a condition between two extremes like Daoist yin (feminine, earth, soft etc.) and yang (masculine, heaven, hard, etc) opposites or compliments. The middle path means choosing the correct one when two extremes exist, abandoning both of them. The Buddha's Middle Path means the most effective way leading to the cessation of dukkha (unsatisfactoriness) that lies between extremes of searching for happiness through the pleasures of the senses, and the other extreme searching for the same through self-mortification in different forms of asceticism. The Noble Eightfold Path is comparable to a road map. When we travel the roadmap is essential to find the correct routes to the place or places we wish to visit. The Noble Eightfold Path also serves as a map that shows the path to reach the final goal in the life of a human being. One must progressively overcome all the roadblocks along the way by adhering to a disciplined set of three dimensions encompassing virtues of Sila (Morality), Samadhi (Concentration) and Panna (Wisdom). The Kalyanamitta should possess the thorough conviction that all universal phenomena have the mark of anicca, anatta and dukkha, those who belittle this understanding of reality cannot function as mindful journalists.

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