

The Model and Process of Buddha-Dhamma Communication through Social Media of Buddhist Monks in Thailand

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Abstract

The Dhamma communication through the social networks in Thailand, it was found that, they have used as the Facebook, the YouTube and Dhamma website with uploaded pictures and videos about the religious practices as the Dhamma Talks and Dhamma Lectures both in Thailand and abroad. In addition, the Dhammapresentation with slide or posters were mostly made as simple and up to date with the current events.

Regarding to the survey study, it was found that the model of Dhamma communication through the Facebook, YouTube and Dhamma official websites and the Dhamma contents were mostly presented by the slide pictures with the Buddha's proverbs, quotations and poems. There were two models of the Dhamma Talk as: 1) the Dhamma contents that posted in the Timeline and 2) the DhammaTalk in multimedia and the Dhamma conversation. The Dhamma conversation was mostly used the multimedia on the answering of Dhamma Quiz.

The focused groups have been made by the Buddhist monks, academic scholars and luminaries, it was found that 1) the model and process of Dhamma communication in Thailand must be modern, up to date, useful information, the contents and information are accurate and all information should be linked to other websites.

Keywords: Environmental Management, the Buddhist Arts, Temple

Introduction

The including development of information technology resulted the users increasing all over the world with included the Buddhist monks. They used information technology for conducting research and propagating Buddhism.

Due to the convenience and fast, the Buddhist monks can easily instruct Dhamma to the people. The journalist of Kom Chad Luek

has been researched by searching the words ‘Phra: Buddhist monk, Luang Pee; brother, Phramaha: Buddhist monk who passed Pali examination from 3 grade to 9 grade – it was found that they were many Buddhist monks used the Facebook for communicating to people and few of them used it inappropriate way as appeared in the newspapers.¹

Buddhism has long been enriched in India for 2500 years ago through the teaching of the Buddha. The Buddha has passed away, the Buddhist has created many of the Buddhist Arts in the religious places viz., architecture, sculpture and painting with related to Buddhism. All the Buddhist arts have created for reflecting to the Buddha and enshrine in the Buddhist world with worship.

The application of social networks, the Buddhist monks have expressed their opinions into 2 groups as: accept and agree with using the online social networks for educational – research works and propagate Buddhism. The group of disagree, they claimed that the online social network is inappropriate for the Buddhist monks and to use it is to associate with communities – being like the householder. Because the social media is boundless, to associate with it is risky to break the Discipline or Vinaya.

Therefore, what is the right way for Buddhist monks of associating with the online social network and is there any Disciplines that suitable to the right way of monks? We have known the model of propagating Buddhism in Thailand and its model has changed by the causes and effect. The model of Buddhism propagating in Thailand is considered as the model that has been developed in accordance with the purpose both to educate and to persuade to believe until the present.

When the social has changed, the advancement of modern communications technology has made the online media play its role in the propagation of Buddhism. In addition, there were more than 1,080,000 people have visited the Facebook and YouTube Channel of Phramaha Wuthichai Vajiramedhi. There were many of the Buddhist official websites in the cyberspace which resulted in the Buddhist propagation both format and method as to apply Dhamma to the current event. Therefore, the Thai

¹ PhraCakkaphongVisuddhasilo, The use of technology to propagate Buddhism., (Bangkok: Theera Film and Sitax Ltd. 2542), p. 15. (Printed in Thai Vesion)

Buddhist monks have played their roles as a mass communication for the sake of Buddhism.

Objective

1. To study the Dhamma communication through the online social media in Thailand.
2. To study the model and process of Dhamma communication through the online social media in Thailand.
3. To present the model and process of Dhamma communication through the online social media in Thailand.

Methodology of research

This research was conducted by the Qualitative Research Method with the following steps:

1. The scope of contents includes the Theoretical Framework the researcher has been used in this study viz. Posting pictures and uploading video, posting the comments, answering the questions, the communication with groups of people, reaching the information, sharing the information throughout the Facebook, YouTube and other websites.
2. The scope of documents is included with the Tipitaka, the Commentaries, the Sub commentaries, the printed documents, the electronic media that related to the model and process of Dhamma communication.
3. Summary and presentation

Result of research

The result revealed that The Model and Process of Buddha-Dhamma Communication through Social Media of Buddhist Monks in Thailand, it was mostly presented in the form of articles, Dhamma Talk, Dhamma Conversation, Dhamma Forum, Ask and Answer to Dhamma Question. All have been done by posting or sharing the message, pictures, video, questions and answer, data file and comments through the Facebook website. The Thai Buddhists monks have been using the online social media for communicating Dhamma and they were classified by group of users as follows: the Generation Z, aged between 6-10 years, the Genera-

tion Y and Generation D aged between 15-30 years, Generation X aged between 30-45 years. It can be seen that the fashion of using the online social media has changed all the times, therefore, the appropriated model and process of Dhamma communication should consist the elements as: 1) to use the online personal media to assist the Dhamma communication more attractive, 2) to use the online publication to assist the Dhamma Talk and the preaching must be concise and accurate and motivate people to participate such as to press the Like Button, leave the comments and share by using the interested questions. 3) Using the multimedia to assist the Dhamma communication, because the lighting, sound and animation with music. It makes memorable and compile the audiences throughout the film and can leave the comments.

Conclusion

From the study, it can be concluded that the model and process of Dhamma communication of the Buddhist monks in Thailand unable to respond the children's group, the adult and the elderly as a whole. The Dhamma Presentation Should be classified by the age of people.

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