

# The Buddhist Philosophical Perspective of the Concept of Public Relations;

## *'Parapatibaddha Me Jeewika'.*

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**Abstract-** The existence of a particular good service, organization or person depends on the facts such as generate the interest appreciation, good-will, trust and public image. All communicative programs which persuade to build up such a mentality on its stakeholders are technically called Public Relations. The modern concept of public relations has been developed through the analysis and perspectives of western scholars; e.g. Ivy Lee and Edward Bernays. But the scholarship of the public relations on eastern perspective is not given much attention. One significant feature of the concept of public relations in modern western perspective is the management of industries and corporate business opportunities. Buddhist philosophical approach of communication and public relations is a practical and realistic perspective. The research objectives were identifying the Buddhist philosophical perspective of the public relations in communication. And also the study of the Buddhist philosophical perspective used for the nourishment of the modern public relation concept. The research problem was could the Buddhist philosophical perspective is utilized for the nourishment of the concept of modern public relations?' As the research hypothesis is, 'The Buddhist philosophical perspective of the public relations can be used for nourishment of the modern public relations in related to marketing and propaganda'. In this study, collected information is interpreted and analyzed using qualitative research methodology. This research study is based on analysis of Lord Buddha's discourse-'Buddha Deshana.' There are two ways to discuss the Buddhist philosophical approach of communication and public relations. The first is the relationship which fulfills various human needs in a secular setting. The second is the achievement of the noble path of purification. Modern western concept of public relations studies are based on sales and profit. But this study reveals that the concept of public relations shaped according to Buddhist teaching is concerned with individual (personal) management. Thus, the essence of public relations is to manage organizations by managing the individual's physical, mental and moral discipline. One of the fundamental features of Buddhist concept of public relations is the analysis of a broad social scientific and anthropological background. It is entirely based on the science of human, which says "Everything depends on others." Lord Buddha has preached the monks that they should always remember that their life is always connected with others' lives (Parapatibaddha Me Jeewika). This is the most important feature of human relationships. It is a Philosophical insight that ties all human beings together. No one can live alone in the world. Every human being keeps relationship with other human beings, animals and surroundings. It is also based on good will and public image. It has been established on biological, sociological and psychological foundations. Therefore, studying the concept of public relations in Buddhist philosophical approach can have a significant importance in the present scenario of the dominant western academic domain.

**Index Terms-** Buddhist Philosophy, Perspective, Communication, Public Relations, Concept

### I. INTRODUCTION

There is a tendency of developing many concepts of Public Relation based on western philosophical perspective. They have interpreted the concept of Public relation in terms of the methods of marketing management and more on commercial profit based cooperate business perspective. Currently, public relations are immensely used in the domains of goods and services, marketing, propaganda and advertising, development of services and organizations, constructing political opinion and image.

The modern concept of Public Relations has been developed through the analysis and perspectives of western scholars; Ivy Lee and Edward Bernays (Bernays, 1923). They have interpreted the concept of Public Relation in terms of the methods of marketing management and more on commercial profit based cooperate business perspective. The fundamental features of modern Western concept of Public Relation which was identified in this study.

- i. It is an integrated concept based on selling goods and services and gaining profit in turn.
- ii. It is a profit maker based on the consumer process.
- iii. It is a mechanism which builds up the institutional reputation.
- iv. It is a management function.
- v. It is a business strategy that functions according to the economic-political and cultural agenda of the society.

However, Buddhist philosophical methods of public relation is both widely spread and broadly conceptualized along the way of its long history and culture. It has established in the form of realistic to the nature and patterns of human culture and society. It is entirely based on the science of human, which is "Everything depends on others." Lord Buddha has preached the monks that they should always remember that their life is always connected with others' lives (Parapatibaddha Me Jeewika). In other words, it is a form of inter-dependent in which nothing can be happened without co and inter- relations with each and every social and biological factors. This boasts universal facts that deserve every human being in the same manner so that the importance of this realistic truth has been much cogent with modern society.

Buddhist philosophical approach of communication and public relations is also depending on a practical and realistic perspective. Public relation concept has a strong combination with the existent of the whole society. It is fulfilling various human needs and the relationships. This concept has been established on the basis on the inter relationship of man and man, man and surrounding, man and spirituality and man and noble path.

It is a Philosophical opinion that ties all the human beings together. No one can live along in the world. Every human being keeps relationship with other human being, animals and surrounding. This is not being slaver to one another. This concept neither do emphasizes on commercially profit oriented relationships nor fully marketing objectives. This is based on good-will and public image from which immerge a tradition of balanced social system with well- adapted inter-relations. This form of Public Relation has been long consistent with highly biological, sociological and psychological backgrounds. Hence, the concept of public relations in Buddhist philosophical traditions constitute many more relevance to scrutinize its academic and pragmatic senses delimiting to existing dominant western perspective.

## II. METHODS

### **The problem of research**

What is the Buddhist Philosophical perspective in Public Relation?

### **The main Objectives**

- I. To Study the theory and practice of the concept of Public Relation based on Buddhist preaching.
- II. To study the fundamental aspects of human relation embedded in Buddhist preaching, leading to develop modern Public Relation.

### **Research Hypothesis**

Buddhist Philosophical Perspective in Public Relation (BPPPR) is not focused on mere commercial objectives that gain financial profit in turn. However, BPPPR reflects about a holistic perspective of Psychology, Biology, Social and Human sciences that emphasis of any kind of institutional management. It function (good/service/personality like that) fulfill through the individual personal management leading to the well-being of Human Society exceeding to the material objectives.

### **Methodology**

The source used for this research is '*Buddha Dshana*'. Specifically, based on '*Akkosa Wagga* in Dasaka nipatha of Anguththara Nikaya'. Randomly collected data and information's were analyzed in using the manual techniques of analyses. As this study more keen on discourse textual analysis it comes under the tradition of qualitative methodology that overlook existing public relation concepts represents on Buddhist philosophical perspectives. The source of used for this research is '*Buddha dshana*'. We can divide three main parts in 'Buddha preaching'-which are *Suthra*, *Vinaya* and *Abhidarma*. Concept of Buddhist Public Relation can be established according to following sources; which are called, *Deega Nikaya*, *Majjima Nikaya*, *Sanyukatha Niakaya*, *Anguththara Nikaya* and *Kuddaka Nikaya*. Among them this research based on following suttas, they are *Dassadhamma Sutta*, *Sigalowada Sutta*, *Adammika Sutta* and *Parabhawa Sutta*.

### III. CONCEPTUAL FRAME OF ANALYSIS

The theory of Public Relation depicted in Buddhism is very wide. Accordingly, the theory of Buddhist Relationship a conceptual frame introduced as follows: The man keeps relationships with himself and physical and non-physical things around him. These relationships are not built to preserve narrow economic and political privileges. The teaching about man and the environment, man and profession, man and craft, man and health, man and power, man and the religion and culture, man and environment in Buddhism could be taken as the concept of Public Relation.

Accordingly the basis of this Public Relation is to create a good social life for man. In the network of relationships which is to create a good social life, this research uses some of the Suttas such as; *Dassadhamma*, *Singalovada*, *Adhammika* and *Parabhava*. By analyzing the content of these Suttas, the Philosophical and Sociological basis of Buddhist Public Relation could be identified.

Therefore, as a result of Buddhist Relation, a good social life is established. When the social life of an individual, is in good condition, he achieves material and spiritual development. As a result of material and spiritual development which an individual achieves, he gets the opportunity to achieve worldly and transcendental development. Due to the worldly and transcendental development a man achieves he gets an opportunity to enter the 'Arya path', which means 'Noble path.' That means, the supreme result of Buddhist Public Relation is to make the social life of an individual favorable and at last lead him to achieve 'Nibbana'. That is illustrated through the below given note.

### IV. RESULTS AND ANALYSIS

Buddhist concept of public relation is established with the direct focus on the man. Hence, this has discussed the importance of how to manage society and organizations with the management of individuals. This can be described as follows.

#### *Dassadamma Sutta*

This was preached by the Lord Buddha for 'Maha Sangha'. That includes ten Principles that should be constantly remembered by the 'Bhikkhu'. Among them one could be stated as follows: '*Parapatibadda Me Jeewikathi*' (Anguttaranikāya IV, 2006). This says - that the 'Bhikkhu' should always keep in mind that his life is always interconnected with others. By this a theory of Public Relation that is connected with the individual could be established.

The concept which keeps on reminding that his life is always related to others; is important to all the living beings in the modern world. This is a very modern concept. It is a philosophical ideology that ties all human beings together. Though not popular and interesting, it is an effective statement that should be understood by everyone. The existence of every human being is tied with the others. For example: Man keeps various types of relationships with other human beings and nature. No living being can live alone. The man must have some relationship in the society.

Whatever, the name is all the human relationships are interconnected with others. This is very important to establish a peaceful environment to live. In the behind of one result, there is the existence of several people. For example: there are many people involved in the production of rice we eat, when we are hungry. It is not only that; many people are involved in the process. Farmers, Machines, sellers, cooker like that. On other hand, many people are involved for fulfilling many of our necessities such as medicine, shelter and clothing. All the products that fulfill our necessities are given us with the involvement of many people. Therefore, our existence is tied with each other.

#### *Singalovada Sutta*

A wide analysis about the relationship that a man should have, to establish a good social life is given in '*Singalovada Sutta*'. There, Buddha has analyzed all the human relationships in a religious procedure. That is given related to the worshipping of 'Six Directions' by '*Sigala*'; the Brahmin. Lord Buddha told that it is not realistic. Thus he gave a Buddhist philosophical analysis to 'Six Directions' (*Dheghanikāya* III, 2006). They are; Lord Buddha preached that,

- i. Worshipping East means worshipping parents. Here Buddha preached five factors, each about the duties and responsibilities that help to protect the relationship between children and parents.
- ii. Worshipping South reveals the relationship between teacher and student.
- iii. Worshipping West analyses the relationship between husband and wife.

- iv. Worshipping North reveals the relationship between friends
- v. Worshipping 'down' it builds up, a good relationship between the employer and the employee.
- vi. Worshipping 'up' builds the relationship between lay and clergy.

Lord Buddha has preached that worshipping 'Six Directions' means, understanding one's duties and responsibilities and working friendly with others. Social interaction is actively functioning through this. For example-there are five duties, that should be done by parents and five duties of children in the relationship compared to East(*Dheghanikāya* III,2006).

- i. The five duties, that should be done by parents
  - a. Prevent committing sins
  - b. Motivate to do good things
  - c. Give education
  - d. Give the children in marriage in a suitable way
  - e. Vesting heritage (dowry) at the due time
- ii. The five duties, that should be done by children
  - a. Nourishing by giving food and drink
  - b. Make their work done
  - c. Protecting the generation
  - d. Processing the vested heritage (property) and enjoy them.
  - e. Transferring merits to parents when they passed away

Lord Buddha explained the duties and responsibilities of the groups that are bound with 'Six Directions', while making the concept of '*Parapatibadda Me Jeewikathi*' more meaning full. Here one person worshipping 'Six Directions' means, understanding duties and responsibilities and working with others in a friendly manner. This analysis could be identified as an inter-relationship format in communication.

Accordingly, in the completion of all the relationship, sixty relationships could be identified. A person who has a good social relationship is bound with the society, with at least twenty factors. For his dependence all these relationships should be actively functioning. The active functioning of human relationship is very useful, for the balanced existence of society. Man who depends; one upon the other should have social relationship. All these relationship have got a Psychological, Biological and wide Sociological basis.

#### ***Adhammika Sutta***

This Sutta reveals the inter-relationship of man and the environment. *Adammika* Sutta reveals the gradual degradation of the environment parallel with the absolute social activities done by the ruler and all the other officers, religious followers and citizen under him. Man himself has to suffer for destroying the environment thinking only about him. Avoiding the concept of '*Parapatabadda Me Jeewikathi*' and good practice will cause the tragic state of man and the environment. But '*Parapatabadda Me Jeewikathi*'; thinking that the environment helps for 'my existence' and forming his social behavior, being virtuous (according to dhamma) will cause for the betterment of the man himself on the protection of the environment(*Anguttaranikāya* II,2006).

#### ***Prābhava Sutta***

This Sutta reveals how the man destroys himself by adverse behavior. For example factors such as;

- i. Being fond of sleep, fond of company, indolent, lazy and irritable
- ii. To enjoy one's great fortune only for one's benefit without sharing it with others
- iii. Not to Support and attend upon old parents although one has the ability to support and attend upon them.
- iv. To be proud of one's birth, wealth and lineage and to despise and disrespect one's own kinsmen(*Khuddakanikāya*(b),2006).

Cause for the spiritual as well as social deterioration of an individual. Family is established with man, and society is established with families and country is established on the basis of the society. Here, this reveals the importance of having a good physical and spiritual conduct to build up a favorable society. Accordingly, the *Parābhava* Sutta reveals that by the well behavior of man, the well-being of the society is ensured.

According to Buddhist public relation concept, it is accepted that man is not an isolated person but he is a socialized individual. When relationship between human being is favorable, the society would be favorable and friendly towards them. A person, who thinks about himself and others in equal- manner and importance, is always appreciated according to Buddhism. Continuously memorizing of the idea that once life is always related to the other will cause for good results.

Lord Buddha has preached the nature of various types of human relationships in '*Sigalovada Sutta*'. Thus, we could identify a network of relationship such as the relation of parents and children, teachers and students, husband and wife, friend and friends, employer and employees and layman and clergy. An individual has to work in this relationship in order, to make their-own success in his/her life which is related the others.

Lord Buddha has mentioned that every party has to fulfilled their duties and responsibilities properly. A man is connected the society with sixty one duties and responsibilities to the fulfillment of all the human relationship. When a person whose expectations come to a betterment of human being, public relationship should be practiced these conditions and qualities.

Moreover, concept of Buddhist public relation can be established according to following suttas, '*Wiyaggapajja Sutta*, *Wasala Sutta*, *Parabhawa Sutta*, *Mangala Sutta*, *Aggachya Sutta*, *Chakkawaththi sehanada Sutta*, *Kutadantha Sutta*, and *Kosambiya Sutta*' with realistic and ethical approaches. Lord Buddha has showed the unfavorable conditions that will cause when the person works thinking that existent of man is not based on nature; it is mentioned in the '*Adammika Sutta of Anguththara Nikaya*'. It says that the man and nature comes to the destruction when the relationship of them is balanced.

Buddhist philosophical approach of communication and public relations is a practical and realistic perspective. This can be discussed in two ways; (a) First one is that the relationship which is fulfilling various human needs and the relationship. (b) second one is created in order to achieve the mindfulness that leads towards the noble path of purification (Nirvana).

Therefore, it could be proved that the concept of Buddhist philosophical public relation is established on the basis of man and his existent with various important factors. The essence of public relation is to manage organizations by managing individual's physical, mental and moral discipline. Thus we could say that a network of relationship can be established, between man and man, man and society, and man and the life after death.

## V. CONCLUSION

This study concludes that the fact that human inter-relationship can be used immensely in the form maintain and promoting good-will and public image in any type of social institution not merely emphasizing to commercial business (profit) oriented corporations but also in the capacity of each and every phases of human life which inter-related to whole physical and biological matters intrinsically from human evolution for many years. This has given more and more relevance and importance to modern lifestyles and social traditions in which human interrelations have been largely broken and severely damaged by many social and personally issues.

Further, this can be revealed delimiting to existing western dominant perspective of public relation. However, Buddhist philosophy emanates more broad perspective under the essence of pragmatic and conceptual understandings of Buddhist teachings that is deeply rooted on the form of *Buddha Desana* so that creating innovative models of public relation based on this intellectual tradition can be more productive and effective in the present social milieu as the existence of human being has been the major and fundamental thesis of the Buddhist Teaching.

According to the Buddhist Concept of Public Relation exists between the man to man , the man to society and the man to his or her transcendental life. In the Public Relation in Buddhist Philosophy, social and institutional management is achieved by the physical, mental and verbal management of man. The concept of Public Relation which nourishes under the teachings of Buddhist philosophy is based on individual management. Institutional management is not determined by the facts of material objectives that vastly gain financial profit, But the Buddhist PR remain consistent with a holistic perspective that emphasis of an individual personal management that respects for a well-being of the Human Society exceeding to the physical objectives. Modern Public Relation system can gain much contribution from the early canons of Buddhist '*Thripitaka Suttas*' for a better process of Public Relation avoiding human suppression and limitations largely engulfed in the present work environment.

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