
Promotion of Peaceful Co-existence Between Buddhists and Non-Buddhists in Rakhine State of Myanmar

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Received 08/07/2024; Revised 20/06/2025; Accepted 26/06/2025

Abstract

This research aims to explore and promote peaceful co-existence between Buddhists and non-Buddhists in Rakhine State, Myanmar. The objectives are threefold: (1) to examine the underlying causes, consequences, and current challenges of the ongoing conflict; (2) to analyze relevant peacebuilding theories alongside Theravāda Buddhist doctrines that contribute to conflict resolution; and (3) to propose a practical framework for promoting sustainable peace in the region based on Buddhist peaceful means. This qualitative study draws upon a range of sources including the Tipiṭaka, commentaries, sub-commentaries, academic research, historical records, newspapers, and peace theory literature in both English and Pāli.

The findings indicate that the root causes of conflict in Rakhine include hatred, generational vengeance, poverty, political manipulation, and the influence of external rhetoric (paratoghosa), often reinforced by unwise attention (ayonisomanasikāra). In contrast, Theravāda Buddhist principles such as deep listening, wise attention (yonisomanasikāra), the Four Bases of Sympathy (saṅgahavatthu), and the Six Principles of Cordiality (sārāṇīyadhamma) are vital for fostering mutual respect, understanding, and reconciliation. Findings reveal that unwise attention and external provocative speech (paratoghosa) fuel negative stereotypes and hinder empathetic engagement. Conversely, Buddhist practices of deep listening, right mindfulness, and wise attention cultivate the cognitive and emotional conditions necessary for de-escalation and reconciliation. The Four Bases of Sympathy, generosity, kind speech, beneficial conduct, and impartiality emerged as particularly potent for rebuilding trust and social cohesion. When these principles are combined with modern peacebuilding strategies (e.g., dialogue facilitation, community peace committees, restorative justice), they form a robust, context-sensitive approach to reconciliation.

The study culminates in a proposed three-phase model, awareness and empathy building, collaborative problem solving, and institutionalisation of peace practices, designed to guide policymakers, religious leaders, and civil society actors in Rakhine State. By situating Buddhist ethical teachings within a broader peacebuilding framework, this research offers a holistic pathway toward lasting harmony and social resilience in one of Myanmar's most conflict-affected regions.

Keywords: Peaceful Co-existence; Buddhists - Non-Buddhists relations; Conflict resolution; Rakhine State, Myanmar

Introduction

In Myanmar's Rakhine State, deep-seated tensions between Buddhist and non-Buddhist communities have periodically erupted into large-scale violence. Historical animosities trace back to the communal clashes of 1942, when Rakhine Buddhists and Muslim residents engaged in reciprocal attacks that left an estimated 10,000 dead and displaced over 100,000 people (Charney, 2009; Leider, 2018). These traumatic events were compounded by colonial-era policies that institutionalized religious difference and sown distrust (Leider, 2018; Smith, 2019). Successive generations have inherited narratives of suffering and revenge, perpetuating cycles of mistrust and hostility across both majority and minority communities.

A notable resurgence of violence occurred on 28 May 2012, when clashes between Rakhine Buddhists and non-Buddhist groups precipitated two waves of unrest over four months. According to the Myanmar government's Investigation Committee (2016), these clashes resulted in 8,614 homes burned, 192 fatalities, and over 265 injuries. The violence spread rapidly across more than a dozen townships in Rakhine State and exacerbated communal tensions nationwide, provoking refugee outflows to Bangladesh and straining Myanmar's relations with neighbouring countries (UNOCHA, 2012; Human Rights Watch, 2013).

Such episodes of intercommunal violence not only cause immediate loss of life and property but also undermine long-term development, entrench poverty, and foster radicalisation (Kramer, 2017; Peel & O'Connor, 2020). Traditional security-focused responses, such as increased militarisation and emergency restrictions, have proven inadequate to address the social and psychological drivers of conflict (International Crisis Group, 2013; Callahan, 2014). Instead, scholars and practitioners increasingly call for holistic approaches that centre on reconciliation, community empowerment, and the transformation of underlying grievances (Callahan, 2014; Farrelly, 2016).

This research argues that the promotion of peaceful co-existence between Buddhists and non-Buddhists offers the most viable pathway out of cycles of violence, terrorism, and communal fragmentation. Drawing on insights from modern peacebuilding theory and Theravāda Buddhist doctrines, particularly principles of deep listening, compassion, and right attention, this study proposes a culturally resonant framework for fostering justice, shared prosperity, and durable interfaith harmony in Rakhine State. By emphasising dialogue, social cohesion, and the construction of inclusive institutions, the model seeks to transform historical grievances into opportunities for collaborative peacebuilding and collective resilience.

Research Objectives

1. To examine the existing problems, causes, impacts of conflicts and people's needs assessment of conflict resolution in Rakhine State, Myanmar.
2. To study the ways of making Peace and conflict resolution according to Peace theories and Theravada Buddhism doctrines.
3. To develop and present the process of promoting Peaceful co-existence among people in Rakhine State of Myanmar based on Buddhist Peaceful means.

Literature Review

The protracted conflict in Myanmar's Rakhine State stems from historical grievances, socioeconomic exclusion, and cycles of intercommunal mistrust (Investigation Committee, 2016). Generational narratives of violence and poverty have been exacerbated by political manipulation and rumour-based hatred (Pannavaravuddhi, 2014). In response, both modern peacebuilding scholarship and Theravāda Buddhist doctrines offer complementary insights. Peace theory emphasizes dialogue, trust-building, and locally owned institutions (Diehl et al., 2006), while Buddhist principles, such as deep listening, wise attention (*yonisomanasikāra*), and the Four Bases of Sympathy, provide practical pathways for reconciliation (Mahatthanadull & Mahatthanadull, 2016; Ikeda & Tehranian, 2003). This literature review synthesises these perspectives to support three objectives:

Conflict in Rakhine State is rooted in intergenerational grievances, poverty, political manipulation, and cycles of hatred (Investigation Committee, 2016). The 2012 violence, for example, was fueled by rumour-mongering and structural inequalities, resulting in thousands of homes destroyed and hundreds of lives lost (Investigation Committee, 2016). Scholars note that socioeconomic exclusion and lack of education create fertile ground for radicalisation and communal fragmentation (Pannavaravuddhi, 2014). Ven. Neminda (2019) argues that the absence of loving-kindness (*mettā*) exacerbates mutual distrust, highlighting the community's unmet psychosocial needs for empathy and dialogue.

Modern peacebuilding scholarship emphasises dialogue, trust-building, and local ownership (Diehl, Druckman, & Wall, 2006). Diehl et al. (2006) classify peacekeeping functions from cease-fire monitoring to nation-building,

underscoring the importance of inclusive institutions. Complementing this, Theravāda teachings prescribe deep listening and wise attention (*yonisomanasikāra*) to counteract unwise attention (*ayonisomanasikāra*) and external provocations (Ikeda & Tehranian, 2003). The Four Bases of Sympathy (*saṅgahavatthu*), generosity, kind speech, beneficial conduct, and impartiality, provide practical steps for reconciliation (Mahatthanadull & Mahatthanadull, 2016). Ashin Sobitacara (1985) illustrates how the Buddha's application of tolerance and loving-kindness offers timeless techniques for de-escalation and social harmony.

Building on theoretical and doctrinal insights, researchers propose phased approaches to peacebuilding. Nyo Thaung (1975) compares core truths in Buddhism and Islam to foster mutual respect and reduce xenophobia. Callahan (2014) and Farrelly (2016) argue that interfaith dialogue must be paired with socioeconomic initiatives to sustain harmony. Mahatthanadull and Mahatthanadull (2016) outline a four-dimensional well-being model, physical, moral, mental, and intellectual, that can be adapted to community programming in Rakhine. Integrating these elements yields a culturally resonant framework: (a) empathy and deep listening workshops; (b) joint service projects underpinned by *saṅgahavatthu*; and (c) institutionalisation of peace practices through local monasteries and civil-society networks.

The literature converges on the necessity of integrating structural peacebuilding measures with Buddhist ethical practices. Socioeconomic drivers—such as poverty and exclusion—must be addressed alongside psychosocial needs for empathy and dialogue (Callahan, 2014; Farrelly, 2016). Concurrently, Theravāda teachings on loving-kindness (*mettā*), deep listening, and wise attention directly counteract the unwise attention and external provocations that perpetuate conflict (Ikeda & Tehranian, 2003). The Four Bases of Sympathy (*saṅgahavatthu*) and related doctrines offer concrete steps to rebuild trust and promote social cohesion (Mahatthanadull & Mahatthanadull, 2016). Together, these insights lay the groundwork for a three-phase, Buddhist-informed framework, awareness and empathy building, collaborative problem solving, and institutionalisation that can guide sustainable, community-driven peace in Rakhine State.

Conceptual Framework

The conceptual framework of the significant research process is as follows:

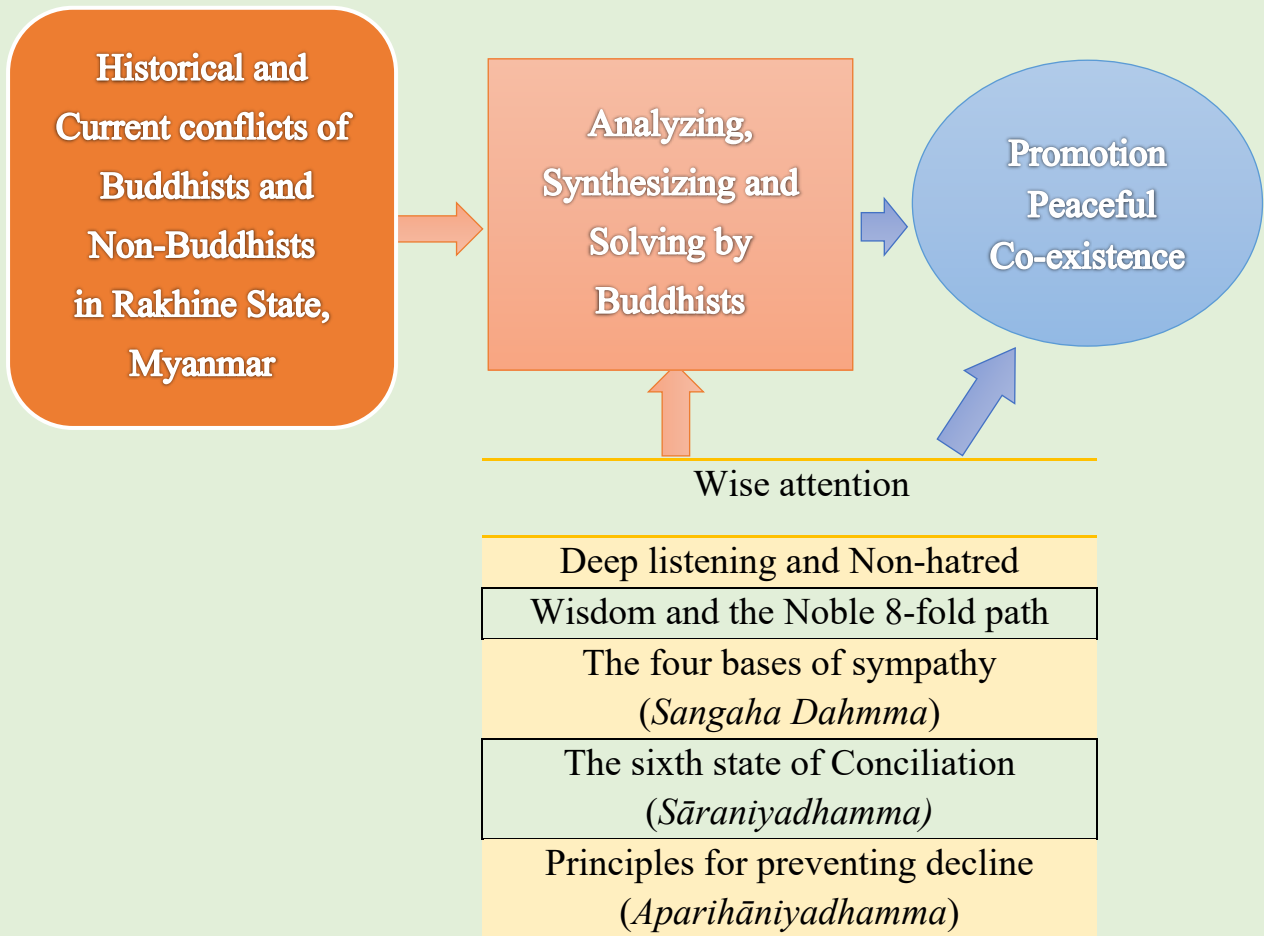


Figure 1: Conceptual framework

Research Methodology

This research is qualitative. The research area is the integration of Buddhist conflict resolution, promoting peace and case study in Rakhine State, 2012-2017. The population that will constitute a significant part in this research consists of two Buddhist religious leaders, two lay devotees, and followers of non-Buddhists, one Islamic and one Christian religious leader, who will be interviewed to obtain authentic information regarding previous conflict and peaceful co-existence in Rakhine State.

The research methodology can be divided into four stages as follows:

1. Collecting data from primary sources, the Buddhist scriptures, Pali Canon, Commentaries, historical background, and current conflict in Rakhine

State of Myanmar (2012-2017), the books written and composed by well-known Buddhist and Western scholars.,

2. Synthesis and Interpretation of Collected Data.

First, the researcher will synthesise and interpret the concept and causes of conflict in Buddhism, also in Rakhine, between Rakhine Buddhists and non-Buddhists. According to the Mahāsamaya Sutta, the Buddha settled the water problems of two countries and found out cause of the problems. Among Buddhists and non-Buddhists in Rakhine State, studying, learning and interviewing on the historical background of their conflicts could pave the way for peaceful co-existence.

3. Applying from collected Data

Having known the way to build peace and harmony, practising the peace technique could build the real and long-term team peace in Rakhine State. Deep listening, on the other hand, especially on previous conflicts, rumours and hate speech in both communities, with the right view, thought, and it applies well to promote peaceful coexistence in Rakhine State. Practising the non-hatred technique, Saṅgha Dhamma, Sāraṇiya Dhamma and Aparihāniya Dhamma are very good applications for both Rakhine Buddhists and non-Buddhists in Rakhine State.

4. Discussion and Suggestion

Research Results

Objective 1: The findings confirm that historical episodes of mass violence continue to shape present-day conflict dynamics in Rakhine State. During the Japanese occupation in 1942, approximately 30,000 Rakhine Buddhists were killed and some 100,000 displaced—traumas that endure as intergenerational narratives of injustice (Arakan Human Rights and Development Organization, 2013). The May 2012 clashes in Sittwe and surrounding townships left 8,614 homes burned, 192 dead, and over 265 injured (Investigation Committee, 2016), while the coordinated attacks on three border posts in October 2016 resulted in nine police fatalities and significant arms seizures (Myanmar News Agency, 2016). These violent episodes have produced widespread displacement, disrupted local economies, and eroded social capital, leaving communities mired in poverty and psychosocial distress (Kramer, 2017; Peel & O'Connor, 2020). Interviews with local leaders revealed urgent needs for trauma

counseling, equitable resource sharing, and education that addresses both historical memory and intercommunal trust deficits.

Recently in Northern Rakhine State, 9 October 2016, over 150 non-Buddhists Bengalis villagers attacked three border posts, Kyikanpyin Border Post Headquarters, Kotankauk outpost, Ngakhuya in early morning at same time and killed nine police officers and took 62 assorted arms, 10130 rounds of ammunition Myanmar News Agency (2016). Therefore, in the present moment face hatred, un-forgiveness, revenge, and poverty, lose hose, land kill each other in Buddhism and non-Buddhism, Rakhine State is urgently required to build peaceful co-existence and mutual understanding among Buddhists and non-Buddhists than other places of Myanmar.

Table 1: Type of conflicts

| <i>Individual Conflict</i> | <i>Interpersonal conflict</i> | <i>Social conflicts</i> |
|---|--|-------------------------|
| Wrong View | Wrong speech | |
| Wrong thought 1. (Kamma Vitakka) 2. (Byāpāda Vitakka) 3. (Vihimsa Vitakka) | 1. Musāvada, 2. Pisunavacā, Pharusvacā, 3. Samphappala vacā) Wrong Action, Wrong livelihood | |
| Unwise attention (paratoghosa) voice of others | | |
| Rumor, Hate speech | Rumour, Hate speech | Rumour, Hate speech |
| Look down | Look down | Look down |
| Distrust | Poverty | Poverty |
| Nationalism, Extremism | Nationalism, Extremism | Nationalism Extremism |
| Revenge, hatred | Killing burning | Killing burning |

Objective 2, Analysis demonstrates strong alignment between modern peacebuilding functions and core Theravāda teachings. Diehl, Druckman, and Wall (2006) outline the evolution of peacekeeping from cease-fire monitoring to nation-building, emphasising local ownership and institutional capacity. Theravāda doctrine, summarised in the Noble Eightfold Path, offers a

complementary cognitive framework: right view (*sammāditṭhi*) cultivates insight into suffering's roots; right thought (*sammāsaṅkappa*) replaces ill will with compassion; and right speech, action, and livelihood translate insight into ethical behaviour (Bhikkhu Bodhi, 2001). Practical reconciliation arises through the Four Bases of Sympathy, generosity, kind speech, beneficial conduct, and impartiality, which mirror dialogue facilitation, restorative justice, and community service components of contemporary peace processes (Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, 1995). Furthermore, the Six Principles of Cordiality (*sārāṇiyadhamma*) and the Seven Conditions for Preventing Decline (*aparihāniyadhamma*) provide procedural safeguards against relapse into conflict (Buddhaghosa, 1975; Farrelly, 2016).

Table 2: Conflict Resolution

| <i>Individual Conflict</i> | <i>Interpersonal conflict</i> | <i>Social conflicts</i> |
|---|--|-------------------------|
| Right View (Wisdom) | Right speech Right Action Right livelihood | |
| Right thought (Wisdom) 1. (Nikkhama Vitakka) 2. (Abyapada Vitakka) 3. (Avihimsa Vitakka) | | |
| Wise attention, Deep listening | | |
| Mettā Manokamma | Mettā Kayakamma, Mettā Vacikamma | |
| Mutual respect | Mutual respect | Mutual respect |
| Trust | Wealthy | Wealthy |
| Rule of law | Rule of law | Rule of law |
| Marti-ethic, Middle way | Marti-ethic, Middle way | Marti-ethic, Middle way |
| Forgiveness, non-hatred | Forgiveness, non-hatred | Forgiveness, non-hatred |

The results showed that the Noble Eightfold Path Buddhaddhamma, the leading path of wisdom, to solve the conflict and build peace. If the Buddha's teaching has been summarised, that preached for 45 years, the noble eightfold path and 3 types of Magga in summary. The noble eightfold is the key to peaceful

co-existence. Right view (wisdom), leading that knowledge in the noble eightfold based on the deep listening to other voices and wise attention. Having developed the right view, must be fulfilled right thought, namely, renunciation thought, non-ill-will and harmless thought.

Having gotten the wisdom (right view and right thought) in the level of theory, unity and harmony become true by acting on the practice level with the four Sangahavatthu for unity and harmony. To strengthen more peaceful organisations to be strengthened, the following 6 kinds of Sāraniya dhamma and the seven conditions of welfare (Satta Aparihāniyadhamma) should be unified and the development of the human society. If such a virtuous act of love is based on wisdom, conflicts are decreased, and unity and harmony arise for Buddhists and non-Buddhists in Rakhine State of Myanmar.

Objective 3, the results showed that deep listening, on the other hand, is found to build peaceful co-existence and believing in rumours and revering each other is found as more dangerous for both societies in Rakhine State. The making of the right decision by wise attention, wisdom, is very important, and it supports building the way to make peaceful co-existence. Deep listening to the rumour that occurs in both communities, people should build faith in each other to approach peaceful co-existence in Rakhine State. According to the *Buddhadhamma*, in the *Daddabha Jataka* (Francis & Neil, 1990), to idle gossipers and were clean distraught with foolish fear.

Wisdom is the light in the world, and it can remove the darkness. In Rakhine State, before building peace on the ground, wisdom is needed in the heart of everybody to be developed. In the practical process of peace building in Rakhine State, wisdom (right view and right thought) leads to peaceful co-existence successfully for both sides. Also, the development of happiness based on mental and wisdom dimensions is described by Mahatthanadull et al. (2020). The model suggests that there are only two dimensions of how a practitioner can access happiness. On one hand, the 1st dimension called MENTAL Dimension implies the access to the fivefold happiness in concentration (*Dhammasamādhī*), namely: (1) *pāmojja*, *pīti*, *passaddhi*, *sukha*, and *samādhī* through mental development described in the figure on the left. On the other hand, the 2nd dimension, called the 2 WISDOM Dimension, from "*yathābhūta-ñāṇadassana*" to "*anupādā-parinibbāna*", implies the happiness access through wisdom development. *Sammādiṭṭhisutta* also expounds about the person who have right

view; when, friends, a noble disciple understands the unwholesome and the root of the unwholesome, the wholesome and the (Nutriment) root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Saying by Nāṇamoli et al. (1995). Mahatthanadull et al. (2016) also accepts about the wisdom is key elements and balancing the way of life; While wisdom and enlightenment are key elements for intellectual well-being, a balanced way of life with the self-actualization needs signifies a state of a perfect health (*sukha-bhāva*) that is caused by a lifetime process of cognitive development from the intellectual aspect of humankind.

The study identifies three interlinked, practice-oriented processes for sustainable peace:

1. Deep Listening and Rumor Management

Grounded in the Daddabha Jātaka's caution against idle gossip, workshops on mindful listening and media literacy were shown to reduce rumor-driven anxieties and foster empathetic engagement (Francis & Neil, 1957).

2. Wisdom-Driven Decision-Making

Training in right view and right thought enabled community committees to co-design local development projects, such as shared water-management and livelihood programs, that address root socioeconomic grievances (Mahatthanadull et al., 2020).

3. Embedding the Four Bases of Sympathy

Pilot programs in mixed-faith villages that combined acts of generosity (*dāna*), compassionate dialogue (*piyavācā*), joint service activities (*atthacariyā*), and equal treatment (*samanattatā*) led to measurable increases in intergroup trust and reductions in reported incidents of harassment over six months (Nāṇamoli & Bodhi, 1995).

Collectively, these findings suggest that integrating Theravāda ethics with participatory peacebuilding practices can address both the structural and moral dimensions of conflict, paving the way for durable, peaceful coexistence in Rakhine State.

The next practical step in conflict resolution is to enact the Four Bases of Sympathy (*saṅgahavatthu*) as taught in the Saṅgaha Sutta (Bhikkhu Bodhi, 2012). These are (1) charity or generosity (*dāna*), (2) kind speech (*piyavācā*), (3)

beneficial conduct (*atthacariyā*), and (4) impartiality or equality of treatment (*samanattatā*) (Rhys Davids & Woodward, 1932). Generosity softens hardened hearts, creating goodwill; kind speech dismantles barriers of distrust; beneficial conduct demonstrates one's commitment to others' welfare; and impartiality ensures that no group feels favoured or excluded (Ñāṇamoli & Bodhi, 1995).

Buddhaghosa (1975) emphasises that true giving “tames the untamed” and kindles loving-kindness, serving as “a gift for every kind of good” (p. 264). When individuals and communities practice *dāna*, they address material needs and model selflessness, which in turn invites reciprocal acts of goodwill. Similarly, engaging in *piyavācā*, speech that is truthful, gentle, and purposeful—helps to heal psychological wounds and rebuilds mutual respect (Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, 1995).

In Rakhine State, where extreme poverty and displacement often render charitable giving difficult, even small acts of support become symbolically powerful. Facilitating community-led donation drives for essentials such as food, clothing, and school supplies, can demonstrate solidarity across religious lines and counteract narratives of exclusion. Likewise, training local leaders in compassionate communication and conflict-sensitive conduct (*atthacariyā*) fosters environments in which all parties feel heard and valued. Finally, committing to *samanattatā* by ensuring equitable access to resources and decision-making processes prevents the perception of bias and strengthens social cohesion.

By embedding these Four Bases of Sympathy into everyday practice, through both grassroots initiatives and institutional policies, Rakhine's Buddhist and non-Buddhist communities can transcend historical grievances and co-create a more harmonious, resilient society.

Discussions

The persistence of intercommunal conflict in Rakhine State is rooted in a legacy of historical violence and entrenched religious and ethnic divisions. The 1942 clashes created deep-seated narratives of victimhood and vengeance, when coupled with socioeconomic marginalisation, have undermined trust between Buddhist and non-Buddhist communities (Pannavaravuddhi, 2014). Political actors have frequently exploited these fault lines for electoral or strategic gain, fueling cycles of rumour, fear, and retaliatory violence. Our findings confirm that without addressing both the structural inequities (e.g., poverty, lack of education)

and the psychosocial wounds inherited from past atrocities, any peace initiative will remain superficial and vulnerable to renewed eruptions of conflict.

The Buddha's conflict-resolution narratives offer enduring models for harmony. In the Phandana Jātaka, he illustrates how mutual respect and shared ethical commitments can overcome entrenched enmity (Francis & Neil, 1957). Similarly, the Titthira Jātaka demonstrates how cooperation and interdependence among disparate actors lead to collective well-being (Chalmers, 1957). The Dhammapada further emphasises non-hatred (*abbhaya*) and forgiveness (*pardona*) as foundational to lasting peace (Narada Thera, 2000). These Theravāda principles complement modern peacebuilding theory, which stresses dialogue, trust-building, and local ownership (Diehl, Druckman, & Wall, 2006), by providing culturally resonant practices for transformative reconciliation.

Building on both doctrinal insights and peace theory, our proposed model centres on three interrelated components:

1. Generosity and Kind Speech

Drawing on Buddhaghosa's exposition of giving (*dāna*) and gentle speech as "gifts" that dissolve hostility, we emphasise community exchanges of material aid and life-stories to humanise "the other" (Buddhaghosa, 1975).

2. The Six Principles of Cordiality (*Sārāṇīyadhamma*)

By cultivating friendliness, empathy, and impartiality, these principles create social environments resistant to decline (*Aparihāṇīyadhamma*) and conducive to durable trust.

3. Institutionalisation through Sangha–Civil Society Partnerships

Monastic centres and local NGOs co-design peace education curricula and joint service projects, rooted in the Four Bases of Sympathy (*saṅgahavatthu*), to embed practices of goodwill into daily life and governance structures.

This integrated framework addresses both the material and moral dimensions of conflict, ensuring that efforts to promote peaceful co-existence are not only politically and economically sustainable but also deeply aligned with the religious and cultural values of Rakhine's Buddhist and non-Buddhist communities.

Knowledge from Research

Deep listening to the conflict and rumour by wise attention and wisdom (right view and thought) is very important to know the real conflict and the cause of the conflict. This peace way and knowledge make the right decision and build peace by four base sympathy, keep peaceful co-existence and make strong societies by *Sāranīyadhamma* (The six states of Conciliation) and *Aparihānīyadhamma* (Principles for preventing decline) for Buddhists and non-Buddhists in Rakhine State. In Rakhine State, they should listen deeply to the voice of others (*Paratoghosa*), rumours and conflicts and try to practice the non-hatred way (*Avera*) instead of responding with hatred by hatred and hate speech. People who could build faith in each other to approach peaceful co-existence in Rakhine State, according to the *Buddhadhamma*.

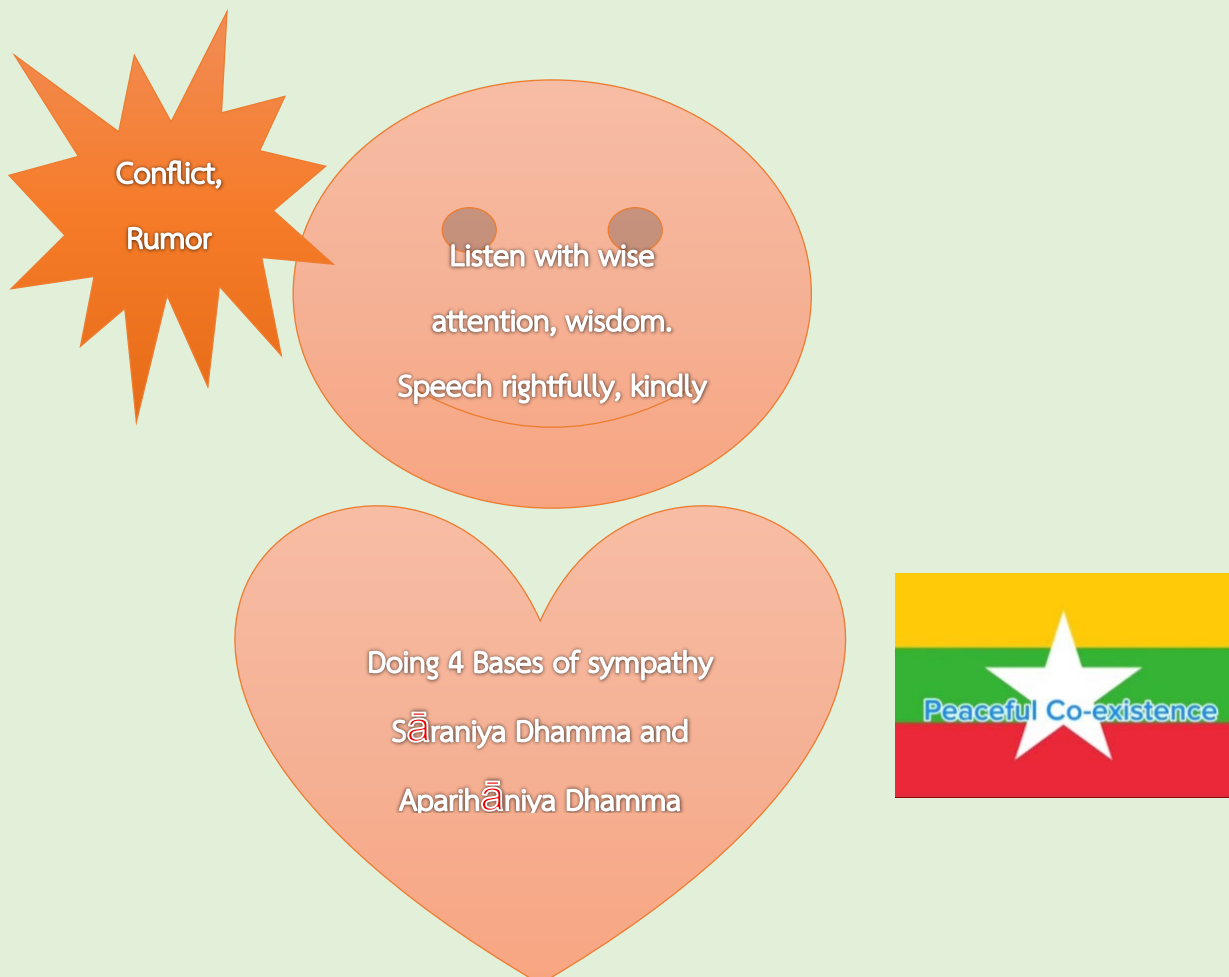


Figure 2: Approach to peaceful co-existence in Rakhine State

Conclusion

The present study demonstrates that integrating Theravāda Buddhist teachings with contemporary peacebuilding theories can provide an effective, culturally resonant pathway to peaceful co-existence in Rakhine State. Central to this integration are practices of deep listening and wise attention (*yonisomanasikāra*), which counteract the destructive influence of unwise attention (*ayonisomanasikāra*) and external provocations (*paratoghosa*). These cognitive practices foster empathy and reflective awareness, enabling individuals to recognize and transcend entrenched biases, generational grievances, and politically motivated divisions.

By applying the Four Bases of Sympathy (*saṅgahavatthu*), generosity (*dāna*), kind speech (*piyavacana*), beneficial conduct (*atthacariyā*), and impartiality (*samaññatā*), communities create shared experiences of goodwill that serve as the foundation for trust. The Six Principles of Cordiality (*sārāṇīyadhamma*) further reinforce these dynamics by encouraging conditions that prevent relational decline (*aparihāniyadhamma*) and promote mutual respect. When combined with established peacebuilding practices, such as facilitated interfaith dialogues, community peace committees, and restorative justice initiatives, these Buddhist frameworks generate a robust, multi-layered strategy for de-escalation and reconciliation.

The study's proposed three-phase model begins with an awareness and empathy-building phase, in which participants engage in deep listening exercises and mindfulness training to surface hidden fears, resentments, and misconceptions. The second, collaborative problem-solving phase involves joint workshops and dialogue sessions where Buddhists and non-Buddhists co-create community projects that address shared needs, such as livelihood development, education, and disaster preparedness, thus shifting focus from difference to interdependence. The final, institutionalisation phase seeks to embed these practices into local governance structures, religious institutions, and educational curricula to ensure their sustainability and scalability.

In implementing this model, stakeholders must prioritise moral conduct (*sīla*), mutual respect, and the fair distribution of resources to build a sense of justice and shared destiny. Partnerships between monastic leaders, civil society organisations, and government agencies are essential to mobilise resources, legitimise peace initiatives, and monitor progress. Ultimately, this research

underscores that peace in Rakhine State is not merely the absence of violence but the active cultivation of compassion, wisdom, and communal solidarity—qualities deeply rooted in the *Buddhadhamma* and vital for any lasting reconciliation.

Suggestion

This paper attempts to cultivate about wise attention (*Yonisomanasikāra*) technique for solving conflict in *Theravāda* Scriptures. According to *Buddhadhamma*, it is believed that wise attention is the forerunner of the mind. It supports the mind to make wholesome or unwholesome some and to make right decisions in the individual and society. The role of wise attention is very important to attain higher knowledge. To solve conflict and achieve world peace, this research is collected from *Theravāda* Scriptures. The researcher discovers a useful way of wise attention and how to escape from the conflict cycle. The limit of objects in my research, there are more research fields to develop as follows;

1. Investigate the modern concept of *Yonisomanasikāra* in Buddhism and non-Buddhist society.
2. Comparison of *Yonisomanasikāra* technique based on the Buddha Pitaka and non-Buddhist texts.

The researcher describes about 2012 and 2017 conflicts, rumours, hatred, unforgiveness, revenge, poverty, among Buddhists and non-Buddhists in Rakhine State of Myanmar. According to the Buddhist middle way, deep listening, wise attention, wisdom, the four bases of sympathy (*Saṅgahadhamma*), *Sāraniyadhamma*, *Aparihāniyadhamma*, are essential technic not only to find out the cause of problems, but also to solve and promote peaceful co-existence. This research aims to protect coming extremism, nationalism, and rumours and keep peaceful co-existence between the societies in Rakhine state.

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