



## **“You Will Never See the Darkness Unless You Close Your Eyes.”: Humanistic Geography and Media Decoding for Theravada Buddhism Attainment**

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### **Abstract**

Could you explain why people get scared when they watch horror movies? Today, the influence of media dissemination is undeniable. Recipients are prone to trusting the content, even though messages produced by media senders have mostly been intended for commercial concerns. Therefore, approaching information without disciplines results in threats if they are unable to profoundly distinguish between beneficial and harmful information. Normally, it is uncommon to acquire media information that is designed solely for the sake of the receiver's benefits and happiness with no hidden agenda.

Conversely, regarding religion, senders will have complete control over the content, which may or may not be based on moral principles. Buddhist followers may experience that regular exposure to media leads them to adhere to content that contradicts their religious principles. Simultaneously, achieving the highest truth in Theravada is extremely challenging, as people must reach a state of absolute abstraction. Because it is not only high perseverance along the right paths but also the integration of comprehensive Buddhist wisdom that many may spend their entire lives to achieve success. This academic article aims to demonstrate that Humanistic Geography and Reception media theory can be applied in everyday life to achieve religious insight while consuming media daily. The article will illustrate how to use media-decoding disciplines based on certain humanistic concepts to examine the examples of common images of regular activities. These analyses aim to comprehend the impermanence, suffering, and nothingness in all things, as taught in Theravada Buddhism.

**Keywords:** *Humanistic Geography, Media Decoding, Theravada Buddhism Attainment, Oppositional Readers*

### **1. Introduction**

General people, or those who do not belong to Buddhism, positively conceive media sources as a joyful channel to release distress or a channel to access plenty of information. Conversely, Buddhists may learn that regular exposure to media can lead them to adhere to content that contradicts Buddhist principles. This is primarily because content that supports the media users in aligning with Buddhist ways of life, such as content that encourages less desire, greediness, or selfishness and drives towards the state of Buddhist enlightenment, is hardly seen.

It is undeniable that people in modern societies spend their lives engaging with and relying on online information or messages for the purposes of entertaining, working, or studying concurrently. Opening one's mind to the world of various contexts on many social media platforms in the morning is a common activity, as, for example, using an online device becomes a type of human function in daily life. According to the Global Overview Report in 2023, there are 5.44 billion mobile phone users and 5.16 billion internet users, which is higher than in previous years. These are significant numbers when compared to the world's population of 8 billion people (Kemp, 2023). This higher percentage may assume that people are increasingly spending time with the media for daily functions. According to the climbing numbers of the data, based on the contexts in this article, it means that they may encounter contents that contradict Buddhist beliefs, as mentioned in the previous paragraph.

On the other hand, concepts and contents in some forms of media that have been created by uncontrollable senders from all over the world may not receive good responses in many countries. China, for example, has banned Google, Twitter, Facebook, and other global giants in the country due to its internet censorship laws. (Ad Tech Daily, 2019) It shows that being exposed to online information and involved with



media platforms based on different forms of content could produce negative rather than positive consequences.

Having been easily absorbed by social media messages, generally for content creation, is the key point for those who need attention from the media users for the purpose of successful marketing. The fundamental concept is to arouse the media users' feelings of demanding the products, even if they are unnecessary to buy at times. As reported by the twelve experts from the Forbes Business Council, three of the twelve types of content creation can grab the consumer's attention in the world of social media, namely, making the contents trending and evoking curiosity in those contents, instilling some senses of humor in their contents, and making inspiring characteristics of selfless in the contents (Forbes Councils Member, 2021).

More importantly, the consequence is that the examples of the content of the above paragraph may embed unfriendly messages in people's minds, which are prone to irrational desire-making. Hence, the direction in this article is not just to respond to individuals who are exposed to media on a regular basis while simultaneously seeking to learn Buddhism, but, in fact, to mainly demonstrate the analysis of context. In this regard, it reveals how people can engage with media through the lens of Buddhist reflection and may conceivably attain the nature of Buddhist principles. However, this is an academic article, which has been created with the intention of not exactly highlighting the dark sides of social media, even if much media content run parallel to Buddhist principles. Conversely, the analysis of various contexts in social media focuses on how media users will apply them in daily lives and achieve happiness through Buddhism, using the concepts of Humanistic geography and the process of media decoding.

In this way, some images showing the common activities of general people in society will be illustrated as analytical examples in the article below. In general, to convey meanings, pictures or video clips on social media are typically interpreted through a variety of colors, diverse postures and sounds, or compositions of props. And the meanings are conceived depending on people's experiences, backgrounds, identities, or social purposes. On the other hand, under this framework of media decoding using the Buddhist processes and the ideological humanistic geography theory, it would transform the aspects of the general meanings into the genuine natures of hidden knowledge. Moreover, when being stuck in social media content, individuals, by applying these principles, potentially minimize their basic greedy meanings from those pictures.

However, at the end of this academic article, it will be specified that with the right direction of the analysis based on the above-mentioned principles, those who spend time engaging with social media content on a regular basis will be able to experience remarkable phenomena. And these could fill the gaps of a substantial body of knowledge about how to consciously and safely manage media exposure in the midst of the endless flux of information at this time.

## 2. Objectives

The objective of this academic article is to illustrate the method by which general contents on various media can be comprehended in the context of Theravada Buddhism.

Unlike a research article, this academic analytical paper contains no methodology or study sampling to prove or present any findings. Rather, it mainly focuses on how to apply the two principles and deeply analyze certain examples of the image from social phenomena in order to show a new chapter in people's ways of living for those who, whether or not, belong to Buddhism.

To be clear, anyone who normally spends their lives surrounded by a variety of social media content may potentially experience Theravada Buddhism enlightenment; the information presented in this article focuses on the attempt to engage in life-long learning in order to survive from any content that may be prone to covertly encourage social persuasion, blind belief in social media, or media moral decline. Generally, the contents that have been produced for commercial purposes can possibly lead media receivers into the world of lustful engrossment. To this extent, the article illustrates how to analyze exploratory samples of visual content that imply the common daily traditions of people in societies. Thus, based on the Humanistic



geography concept along with Reception theory, the contents naturally shaped by the sophisticated ideology through media are then reflected more clearly in the Theravada perception.

### 3. Conceptual Aspect

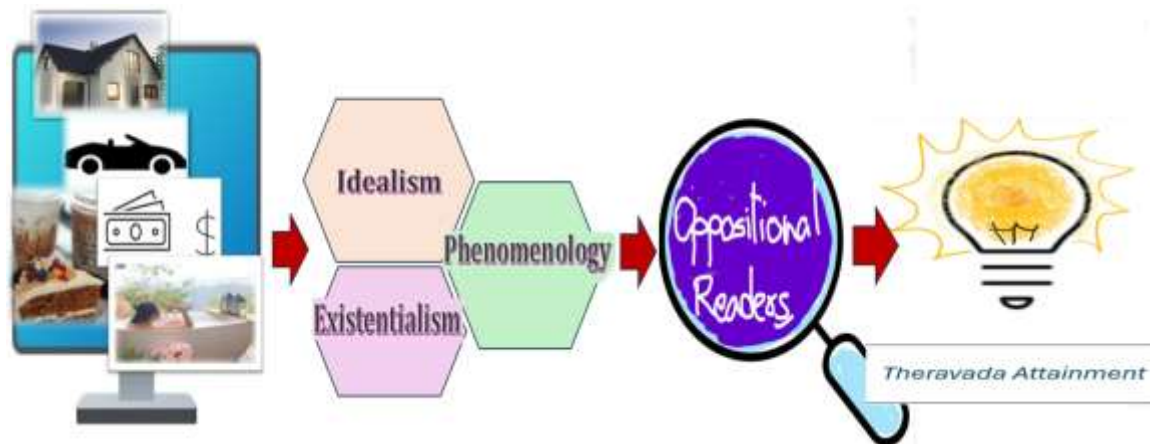


Figure 1 Conceptual aspect

In daily life, avoiding social media interactions can be challenging because we have to spend most of the time in response to the alluring content that does not support us in pursuing religious aspects on a peaceful path. Every morning, upon waking, after being exposed to the contents on media platforms, we find ourselves adrift in huge waves of our nonstop desires. In this manner, the fact is that it is possible for individuals to consume media content without becoming victims of all passionate cycles.

The conceptual aspect is applied in this academic analytical paper to demonstrate how to achieve the phenomenon of Theravada attainment with three procedures by employing two key concepts. Beyond the basic needs of every human being, it is necessary to accept that people are always striving for greater happiness, for example, having a more comfortable house, a convenient vehicle, tasty food, a large amount of wealth, and so on. Furthermore, individuals tend to be passive receivers because, generally, they believe in social media content and consume it as a tool to pursue enjoyment. As a result, all individuals are not able to approach true happiness. Under these circumstances, first, the principles of Idealism, Phenomenology, and Existentialism, which are aspects of Humanistic geography concept, lead media receivers to experience the reflections of the new conceptual paradigms through the deep insight of truth. Besides, approaching media content by looking at the meanings through the lenses of the Oppositional reader under Reception concept, which emphasizes natural reality regardless of the media senders' purposes, could achieve the sense of Theravada Buddhism.

### 4. Is it necessary to attain Theravada Buddhism?

Indeed, in response to the above question, the possible outcomes of the answer will never be wrong with the support of numerous reasons. This is because, regardless, there will be no serious matter so long as the circumstances of mental or physical suffering in all aspects of life are tolerable and acceptable.

Apart from these, there are many dimensions to humans' ideologies. Generally, people will never be able to spend life peacefully because they are too busy looking for things to satisfy some basic and non-basic needs for their well-being. However, everybody must face the four phases of the human cycle based on the belief of Buddhism, such as birth, old age, illness, and death. 'Old age' or 'becoming older' is an age-related process of bodily changes that destroys beauty, freshness, physical power, and possibly causes illness.



'Illness' causes fatigue, pain, and disease that could possibly turn out to be physical deformities. 'Death', implies the loss of a loved one and leads to deep sorrow. The last is 'birth' which should actually be mentioned for the first time, but lastly, because 'birth' is always the cause of the three kinds of life cycles, as previously explained.

Furthermore, the consequence is that they always result in suffering, also known as 'Dukkha,' in Bali. However, in order to answer 'yes' to the question on this topic, it is necessary to investigate the feasibility of alleviating all suffering that exists in Theravada Buddhism, as well as the process of achieving the stage of the ultimate truth without ever returning to the suffering circle.

#### 4.1 Faith and Attainment in Theravada Buddhism

According to Phra Dhammapitika (P.A.Payutto, 1995) explains 'Faith' in Buddhism as four concepts : Kama-saddhā : belief in Karma; (confidence in accordance with the law of action, Vipaka-saddhā (belief in the consequences of actions), Kammassakata-saddhā (belief in individual ownership of action), and Tathāgatabodhi-saddhā (confidence in the Enlightenment of the Buddha). Moreover, the context of an action's consequences entails that any action committed for any reason, good or evil, will always influence the one who committed those actions. Faith is the starting point on the Buddhist path. In other words, the concept of faith is a significant fundamental principle of Buddhism, emphasizing that humans are capable of achieving supreme success themselves without the entire support or absolute power of any gods or supernatural entities. As a result, the occurrence of achieving Buddhist attainment is existent.

However, the further step in the explanation is to clarify what attainment in Theravada Buddhism exactly is. To clarify, it is necessary to divide it into three main points using the tabulation. The first is to illustrate the genuine implications of Theravada Buddhism as well as the general levels of attainment. The next step is to precisely indicate the reason why it is necessary to enter the stage of attainment. The final one covers how to achieve each level of attainment.

#### 4.2 Theravada Buddhism

To properly explain the implications of Theravada Buddhism, it is suitable to begin with the apparent aspects of Theravada, which is mainly found in Sri Lanka, Cambodia, Laos, Burma, Thailand, Myanmar, and beyond. However, to clarify, they are divided into three sections: concept, practice, and means of salvation (Yugay,2022).

**Table 1:** The three sections of the Theravada principle

Theravada	
<b>Concept</b>	After Buddha's death, the community divided into several groups, one of which was Theravada. Its followers claimed to adhere to Buddha's original practices. Hence the name Theravada, a.k.a. 'The School of the Elders'.
<b>Practice</b>	Theravada Buddhism focuses on achieving enlightenment through meditations, specifically Samatha and Vipassana, as a part of the Eightfold Path. Buddhists seek to become arahats individually, which in Sanskrit that means 'one who has gained insight into the true nature of existence'.
<b>Means of salvation (Diffen,n.d.)</b>	By following the Noble Eightfold Path, one can attain Nibbāna and become an arahant (awakened) without experiencing reincarnation.

#### 4.3 Attainment in Theravada Buddhism

Eight Path factors (the Noble Eightfold Path) were categorized by the Buddha into three groups or 'aggregates' (khandha): morality (sīla-khandha), concentration (samādhi-khandha), and wisdom (paññā-khandha), or more simply defined, virtue (sīla), concentration (samādhi), and wisdom (paññā). In this case, the concentration group includes the right effort, right mindfulness, and right concentration. (P.A. Payutto, 2021a) Before going into the details of attainment, this part explains the major stages of the practice of the



threefold training to accomplish mental strength and purity. To see clearly, the table will illustrate the relevance of all points below.

**Table 2:** The components to attain the state of Nirvana

Threefold Training	The Five Precepts (sila)	Concentration (samādhi)	Wisdom (paññā)
<b>Concept (Buddho, 2024)</b>	Sila is an essential component of practice that creates the right conditions for deepening meditation as well as an excellent antidote to desire, which is the cause of all suffering. As a result, it supports the control of desire, and if the desire diminishes, meditation gets easier.	Concentration refers to the methods of developing tranquility (samatha). In a broad term, comprehensive sense, higher mind, or concentration, encompasses all the methods and means for cultivating calm in people's minds, making people steadfast in virtue, raising enthusiasm, and generating perseverance in developing goodness.	Virtuous conduct is equivalent to living wisely, as follows: First, one must understand the fundamental truth of nature, which is that everything exists as a result of certain causes and conditions. Second, apply this knowledge wisely, live in tune with natural laws, and act in a way that provides positive results. Third, by acting in accordance with causes and conditions, one allows them to produce results automatically and independently; one observes them with understanding rather than grasping them or attaching a sense of self. (P.a. Payutto, 2021b)
<b>Practical Guide</b>	-Abstain from killing -Abstain from stealing -Abstain from sexual misconduct -Abstain from wrong speech -Abstain from the use of intoxicating substances that cause inattention	To develop mental tranquility, it needs to focus on one object, either inside or outside of the body, from one moment to the next.	To practice Vipassana meditation, one must focus the mind on the object of mediation to understand the basic truths that all phenomena are impermanent, suffering, and no self.  Practically, one should make a note of the fact that he notes "sitting" when he's sitting, notes "walking" when he's walking, and notes "doing" when he's doing activities at the present moment. Absolute truths, however, cannot appear or be realized without being in the present moment. (Buddhist insight, 2022)

## 5. The implications of humanistic geography driven to the attainment

In this part, the explanation will mainly focus on the concept of humanistic geography in general towards media exposure and the implication of humanistic geography, which can drive to the stage of religious attainment.

Humanistic geography, in general, and humanistic geography in terms of the ideal concepts regarding the attainment are different. Generally, the basic understanding of the geography issue is concerned with the scope of location. Conversely, according to Yi-Fu Tuan 1930-2022 (cited in Cresswell, 2023), the meaning involves the dimension of feelings, emotions, social meanings, loss, or happiness. Tuan emphasizes in the context of humanistic geography that it is not defined by physical terms but rather by a sense of place' (Gabriel, 2023). Yet, the concept covers people's attitudes toward space, which are related to emotions, including some potential. Besides, the ways to study the conceptual definition still cover human rationality,





as well as some relationship impacts on human behaviors and interactions and other aspects of our societies. Importantly, the approaches are for the significance of geographical ideals, that is, because many social phenomena in the world are always based on human ideologies. For more understanding, the components of humanistic geography are divided into three contexts, which are Idealism, Phenomenology, and Existentialism. For 'Idealism', explains that 'all history is the history of human thought' (Britannica,n.d.), therefore, the details in the following table are the analytical reflections on how the general ideology could potentially turn into a new feature of a spiritual aspect, which is becoming the next chapter in human history. Moreover, under the context of 'Phenomenology', in scientific usage, the term 'object' can be understood scientifically as a location object. Rather, in the perspective of phenomenologists, it is defined as 'object of consciousness,' which indicates intention (Entrikin,1976). However, to clarify how the concept of humanistic geography drives the stage of attainment, the relevance of all points is explained in the table below.

**Table 3:** The conceptual process regarding the humanistic geography to Theravada attainment

	General Concept	The terms of HG toward Theravada Attainment
<b>Idealism</b>	This is the relationship between human ideologies and social creations. For social survival, for the sake of commercial or financial reasons, humans have discontinuously built the world of physical developments from new innovations. At the same time, various kinds of mundane content on social media produced by various types of humans' attitudes are easily accessible in everyday life. Examples of media include a variety of movies, amusing game shows, entertaining media interviews, and several shows of media contests, media images or clips, as well as some unseen or strange stories.	On the other hand, even though many appearances of diversity in media content do not accurately reflect or support religious directions, there are still groups of people who intentionally and thoughtfully learn, practice, and teach regarding how to approach Theravada attainments. Furthermore, considering the potential of humans, they can principally make a reversal of media's contents the right motivation to access the attainments by focusing on the opposite side of the contents or the conditions of impermanence. (Further details will be provided in the following section.)
<b>Phenomenology</b>	Today, people are surrounded by an abundance of information and knowledge. They also keep actively seek out new opportunities for learning developments. In these contexts, phenomena related to knowledge, education, or sciences in any social movements may have some impacts on people's lives, mainly by supporting physical paths rather than mentalities, such as through new innovations or technologies.	It shows 'the relationship between human consciousness and the world'. (Existentialism and Phenomenology,2009) It actually defies human relationships with the phenomena of information and knowledge; in this state, humans have the capability to learn the ways to approach true happiness through mental paths. According to the general concept on the left, people can discover a large amount of not only sciences of physical development but also sciences of meditation and spiritual development as they become increasingly aware of the endless flux of information phenomena. In this way, there is a variety of content on many media platforms provided for individuals through which they can access religious philosophies, and spiritual disciplines, including teaching examples to heal mental illness.
<b>Existentialism</b>	One concept people generally believe is that everything is subject to human control under any circumstance. Thus, they persistently drive and create their daily activities for a better life to achieve the state of permanent	Regarding the concept of Buddhist principles, in the conditions of existentialism, everything is prone to change, and once people realize this reality, they become aware of the social and mental conditions in the impermanent dimensions at times. Nothing can be relied upon.

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happiness. Examples include attempting to maintain good health through exercise and to maintain beauty through plastic surgery.

Consequently, rather than making some attempts to manage the human environment to control the natural reactions of physical or mental needs, they would focus their minds on accepting these changes.

## 6. Media and Understanding types of SMCR model

Initially, it begins to clearly understand the entire process of media concepts within the SMCR aspect. The SMCR, a conventional model of mass media, comprises the basic format through which media drive appropriately. Berlo's SMCR Model illustrates a theoretical framework that breaks down the communication process into four essential components: Source, Message, Channel, and Receiver. This model provides a basic structure for understanding how information is transmitted from a sender to a receiver (Studymasscom.com,2024).

### 6.1 Types of media receivers (Reception theory)

In response to the question posed in the abstract regarding horror movies, even though the stories are set up, that is not the sole reason for the design's capacity to evoke strong emotional reactions; the viewers still experience fear while watching ghost movies due to the process of media reception and their belief in the real-threatening situations.

Before moving on to explain the important aspects of media receivers, it is necessary to illustrate the details of Reception Theory as they relate to different types of receivers. Stuart Hall (1980), a cultural theorist from the Birmingham School born in Jamaica, conceptualized reception theory under the "decoding and encoding" principle, emphasizing that a message has no meaning but that the media audience or media receiver who experiences the message makes a meaning. For "decoding and encoding", the key components of the mass communications model are that 1) meaning is not simply fixed or determined by the sender; 2) the message is never entirely transparent; and 3) the audience is not a passive recipient of meaning (Mambrol, 2020).

In the aspect of Reception Theory, this article will focus specifically on only a decoding term; the details indicate that there are three distinct categories of receivers who decode the message: dominant readers or 'preferred meaning' (D), negotiated readers (N), and oppositional readers (O). For a quick grab to see them apparently and make it easy to understand the media decoding, the following are the details attempting to approach the meanings. D is a kind of receiver who decodes the message in terms of the reference code in which it has been encoded. It refers to a recipient who actively believes in, directly follows, and likely shares the contents after media exposure. Then, N is the type of receiver who accepts some parts but emphasizes his own situation, which means a certain kind of receiver who is able to sense the meanings within the context of the sender's expectations and partially believes in them. Conversely, O refers to the receiver who rejects or decodes the message contrarily in a different way. It is about the various appearances with which the receiver could disagree or maintain different viewpoints. In fact, O is in the opposite direction of D, illustrating that although the media consumer certainly understands the message no matter what the meaning is, finally the receiver will decode the message in contrast to the sender's expectations and intentions. However, to understand the directions of media decoding, Table 4 below will illustrate sets of Theravada meanings based on image samples.

## 7. Employing humanistic geography in media content and decoding in a certain way

Rather than critically questioning the messages, people often turn into believers or followers when they approach the information, news, or content on social media. After media exposure, no matter what the purposes of the senders are, receivers will always have a tendency to hold the same beliefs about the message (Kaewbovorn,2012). According to research findings in 2010, written in the article's name '*Empowerment by Language,Burmese Workers and Thai Media in Northern Thailand*' by Poranee Kaewbovorn (2012),

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approximately four hundred Burmese workers from the textile industry in Chiang Rai Province, Thailand, changed their lifestyles after listening to a Thai media radio programme<sup>1</sup> presented in both Thai and Burmese<sup>2</sup> languages for six months. In the first detail, the health program provided migrant workers with a better understanding of the processes for maintaining their good health. The next part in the radio program discussed the importance of how to behave themselves appropriately so as not to violate Thai laws while working in Thailand.

In the context of interpreting meanings, as specified, within the framework of Reception Theory, there are three ways of decoding: Dominant readers, Negotiated readers, and Oppositional readers. The research results show that migrant workers decoded the messages as the sender intended, aligning with the Dominant readers. But they contradict this article's main point, which focuses on the matter of the Oppositional readers. That is because if people in our society decode in the same way as Dominant readers, they will not realize the indication of the natural truth, and it would be worthless to write this academic article. According to the research findings from the above explanations, only a minority decoded the contents for the same type of Oppositional readers, likely due to their distinct perspectives when engaging with media.

However, apart from the case of media influence from the research discussed earlier, before continuing to the end of this article, it is essential to clarify that the principles of humanistic geography are applied to broaden and deepen individuals' considerations toward media content. And it is to explain several forms of media consumption that, in general, people interpret meanings in the same direction as content creators. Idealism implies a sense of self-knowledge in seeing something forthright in the real meaning behind the appearance. Phenomenology, besides, indicates the relationship between human and 'social construction'; individuals' understanding should emphasize the intrinsic components of something built by society for appropriate communication. Along with this, Existentialism presents a paradigm of humans' experiences with dual conditions that exist both inside and outside of their minds, and its concept incredibly relates to Buddhist philosophy. For this reason, the easiest path to accessing the state of the binary factor is to realize that, for instance, a white color is usually clean, but it will immediately become dirty when it appears on a black cloth.

In addition, Buddhist doctrine teaches Buddhist followers how to approach insight into the natural truth that occurs in every human being. All formations of nature reveal that everything is in a state of the three conditions or characteristics: impermanence, suffering, and no self or vacantness. The perception of the ultimate truth will release us from the misconception of a permanent self and help us toward the process of change. As a matter of fact, everything rises and passes away from a very short period to the next moment. Everything is dependent on each other and exists in the state of interconnected conditions in such a way that once the future moment shows up, the previous moment must also stop. These existences shape us into strong mindfulness and drive individuals away from ignorance to avoid becoming victims of appearances on social media.

### 7.1 Steps to analyze

To avoid being subjective, it will simultaneously become a new digital footprint as well as a new body of knowledge through an analytical process; furthermore, any individuals will not only access this analyzing knowledge but also apply it in their daily life as well. Providing a clear overview in the next table, this is to wrap up the necessary directions, starting with what we are going to investigate—not everything, but some cases from social content that impact physical and mental states. Then, to seek the correlation between the case and the specific point to analyze, we have to apply Humanistic geography principle, which consists of Idealism, Phenomenology, and Existentialism. In the analysis step, the next process is to set questions by seeing from the Opposition Reader, based on the framework of Reception theory to scrutinize

<sup>1</sup> The research was under control of the Central Division of the National Security under the supervision of the Supreme Command Headquarters (914 radio), the Thai Ministry of Defence. Cf. URL: <<http://www.mod.go.th/home.html>>, <<http://www.914rbs.com/index2.htm>>

<sup>2</sup> This article uses the word "Burmese" because of the research project conducted in 2012, which has not been changed to "Myanmar."






the mirror opposition or the composition perspective in this context, it is undeniable that this is the true condition of abstraction, as individuals need to set their hearts calm and try to reflect on what lies beyond binary characteristics or what composition that results in others. Finally, to stay from being a media victim, the questions we need to uncover should relate to what, in the content, indicates impermanence, suffering, and selflessness, as revealed by Buddhism.

For more clarification, in this case, all the visual content in the following table is provided as examples, representing the real terms of general media content. All photos are categorized and engrossed in thought under the normal conditions of humans' experiences in daily activities. The reason for this is that they can relate to a simple comprehension of all. Nevertheless, to prevent the allegation of a violation without permission for criticizing or using content, scripts, conversations, interviews, or films, and so on, produced by public media agencies, firstly, this is important to mention that the author has made decisions to create some photos of her own along with the source's explanations under precautionary productions. And next, the remaining photographs are taken from public websites with proper citations in order to serve as examples for analysis in the table below. These are distributed in tabulation into three columns demonstrating the conceptual processes, with a comparative focus on both general media exposure and binary components.

**Table 4:** The examples of how to decode the messages in a binary way

Visual content in social media	Humanistic geography	Oppositional readers (Decoding concept /Hall)
<p><b>Figure 1: A girl</b></p>  <p><b>Note:</b> Image created by Phoranee Kaewbovorn and generated by Lemon8 (Lemon 8, 2023)</p>	<p>A boy picture that transformed into a stunning girl generated by AI is one of many aspects that enhance beauty more than the actual person. For general <b>idealism</b>, individuals prefer a fake appearance to present themselves on their public media platforms; the aim is to have a good appearance in the eyes of others.</p>	<p>Some people may or may not notice that natural glamor, or even one created through plastic surgery, does not last long, which is the truth and needs to be scrutinized. This is because sickness and old age gradually take away beauty, health, and freshness, no matter how well they are maintained. <b>Reasonably, this is to understand the impermanence.</b></p>
<p><b>Figure 2: White comfortable pillow on bed decoration interior</b></p>  <p><b>Note:</b> Image designed by Freepik, accessed July 2024(Lifeforstock,2024)</p>	<p>People are always looking for something to comfort their physical bodies, such as a fully equipped house, a high-tech car, or other modern conveniences. In this photo, they imagine that sleeping or lying down on a bed is the way for body relaxation. It is certainly true for nighttime rest; conversely, no one can spend their entire life in bed and become healthy. Scientifically, under existentialism, it is not really true, because the physical body of a human is a kind of living organism that requires constant motion.</p>	<p>Remaining in the same position for a long period of time, whether sleeping or sitting, is painfully unbearable and causes physical harm. <b>In terms of religion, this is to see the uncontrollable being or suffering.</b></p>

**Figure 3: A woman's legs**

**Note:** Image created by Phoranee Kaewbovorn

**Figure 4: A vintage hot coffee cup with nice Latte art decoration on an old wooden texture table**

**Note:** Image designed by Freepik, accessed in July 2024 (Jcomp,2024)

**Figure 5: A boy listening to headphones, Beats by Dre headphones**

**Note:** Image designed by Mpumelelo Macu, accessed in July 2024 (Macu,2024)

Generally, sexual feelings can possibly take place when seeing an undressed photograph of a girl's figure. Additionally, it must contain good-looking, healthy skin or an attractive shape on the outside. Based on idealism, nobody is interested in seeing the inside of a girl's body.

In terms of existentialism too, scientifically, wonderful figures always come with layers of skin, healthy blood vessels, numerous nerves, powerful muscles, and so on. In reality, people realize these elements, but they are ignorant that they are contained within a vest pack of each human's skin. **Religiously, this is to see unattractiveness.**

Everybody remembers that it is called "latte coffee," and that is the way to categorize the item by naming it to prevent confusion during communication. Consequently, in terms of **idealism**, it sets up a status, a condition, or a sense of self within it.

Indeed, it is the combination of ingredients that sets it apart from other types of beverages. To determine the condition of a cup of coffee, one must be a mixture of hot water, coffee, milk, and/or the design of latte art on top, the blending process, and a name for it. Therefore, in **Theravada**, **there is no inherent self in anything; rather, it is the confluence of many things to form a new thing.**

Relaxation from listening to music is undoubtedly existent, but not by a single musical note.

For **phenomenology**, it indicates that, firstly, great songs require a variety of musical notes. Secondly, it comes from the imagination of the listener.

Without a variety of musical notes and the listener's imagination, a feeling of relaxation does not occur. Thus, people's happiness always depends on a combination of factors. In this context, without this awareness, people are unable to seek true happiness and remain dependent.

However, listening to music does not provide any answers in your head; contradictorily, **listening to each thought leads to the realization of nothingness in your world.**

**Figure 6: Black magic**

**Note: Image created by Phoranee Kaewbovorn**

Black magic is one of the popular tools for the weak, who generally struggle to eradicate fear. Simultaneously, social media platforms serve as powerful channels for spreading faith and hope. In terms of **idealism**, if praying and begging from anything were the right methods, no one in the world would cry for the loss.

Although, to completely eradicate fearfulness, evil intellect, or ignorance, individuals must reach the highest level of attainment. But basic attainment in the concept of **Theravada is to acquire the right perspective**. To gain insight, continuing to meditate and practice mindfulness is the major component to realize the condition that everything keeps coming and going; they will see fear disappear after a while without praying or being under demon worship.

## 9. Conclusion

The key intention of this article is to discover the perception of the binary opposition of all things, especially in various types of media content. People generally create things in the world for the sake of maintaining them, but to experience or attain Nirvana, or true happiness, all things must be understood as being impermanent or unmaintainable. This is the reason, because the truth of every universal condition is that it is prone to unexpected transformation.

According to Hall, the “decoding and encoding” concept, it is quite interesting to examine his explanation that the meaning can change based on the receiver's perception, the message may be decoded in several ways, and the audience to define its meaning. It appears to be true to express again that no matter what the purpose of the sender is, no matter what type of message is, and no matter which channel the message goes through, the recipient still plays a big role in how to decode the meanings.

In general, by staying connected to information through diverse media platforms with plenty of media types, those who appreciate seeking peace in their daily lives can avoid being overwhelmed by a deep stream of humans' desires. Even media receivers always decode the meanings based on their own experiences, abilities, ideal concepts, and basic knowledge. For oppositional readers, the receiver can critically analyze an argument on a certain point. According to the determination of a sense of meaning under the principle of humanistic geography, media language, story, content, or image created by media actors with some specific intentions have insufficient influence to persuade the receiver, who has their own strong point.

In today's society, fake information, illogical knowledge, or unreliable trains of thought are being distributed on multiple media platforms every second with no control. However, in the way of moving far from religious principles and blindly jumping to trust such information, are actually risky for everyone, especially children. Therefore, the attempt in this academic article aims to reveal the relevance among theory, concept, and real-world situations is not only intended for those who want to avoid becoming victims of greed but also for someone who wants to consume social media with a wise choice process and consciousness. More specifically, engaging with media content is not harmful, but jumping to believe the contents must be considered. This article will never recommend avoiding social media interaction; rather, it will take the right aspects of the contents as a good example as a self-teaching tool. Furthermore, the excerpt, “*The mind makes it possible for humans to transcend the limitations of culture, but humans have increasingly come to recognize increasingly the mind's own limitations, operating as it does in a binary mode or in some other genetically determined mode that future scientists will discover.*” (Tuan, 2008) is required to support, in this paper, that individuals can convert the unpredictable content to achieve Buddhist perspectives.

Finally, media decoding through the binary concept, leading to the right term of consideration, is to comprehend why white color on black cloth is dirty. The notion that “You will never see the darkness unless you close your eyes.” implies the adoption of an inside-out approach. It is clear to illustrate the assumption that to prevent all human passion in all media content, the receiver should decide to consider the oppositional



reader and practically keep decoding the message in the opposite direction of the sender's expectations. That is aligned with the principles of Theravada Buddhism attainment, which is the actual pattern of nature, and approaching Nirvana means achieving the state of a natural being.

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