BUDDHISTS CONTRIBUTIONS TO BUILDING MORE HARMONIOUS AND SUSTAINABLE SOCIETIES[^1]. A SOCIOLOGICAL ANALYSIS[^2].

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Social Harmony and Sustainability are two key issues and central avenues of Buddhist global social and political action towards a better future world.

This paper analyzes how Buddhists contribute to the building of better future societies as it focuses on those attitudes and actions aimed at improving social interrelations and at helping to create environmental sustainable societies.

The analysis of the Buddhist contributions to more harmonious and sustainable societies leads us to explore the social dimensions of Buddhism and to see Buddhism as a social path. Although there are important contributions to its social aspects, the dominant view of Buddhism is as an individual path. However, some key and central elements of Buddhism (and its practice) are beyond the autonomous individual realm and point to the realm of the social (as interrelations).

This seems to indicate that the practice of Buddhism implies a social path. Non-ego, dependent-origination, vacuity, non-duality, they all lead to interrelation (the social) as the space providing

[^1]: Dedicated to my dear friend and colleague (kalyanamitta) John W. Mohr.
[^2]: This paper has benefited from the help and love of Joanne M. Vitello and Alex Rodriguez.
identity. The Law of Karma points to the causality in the system of interrelations. And the idea of the Bodhisattva, or the idea of Loving-Kindness or the Four Immensurable\(^3\), have a social form in their practice. They all focus on the interrelation with other beings (human or non-humans) looking for their wellbeing and happiness. They constitute a main avenue of values and practices towards the creation of harmonious relations with others, and within and between societies.

To explore these social dimensions and social path we focus on the Meanings given and the Practices deployed towards harmonious relations and sustainability.

Using survey data, the paper analyzes the meanings and practices of Buddhists regarding trust and relations to others, war-peace, and environmental protection issues. It analyzes the interrelations among values and actions along with the similarities and differences between Buddhists of different countries or/and of different regions in order to understand some of the social cognitive and action structures existing.

The theoretical and methodological approaches used in the paper are the result of combining, and in some cases fusing, Buddhism with Sociology.

Version 1.0 (30/01/2019)


WHAT

This paper aims to contribute with some insight into the knowledge of the structural form socially taken by the complex system of interconnections and influences among multiple views and actions towards the others. To do so, the paper analyzes values (Meanings) and actions (Practices) of Buddhist people in some Asian countries towards others and the environment. The analysis

3. Mettam Sutta: The Brahma-viharas. SN 46.54
aspires to understand the peculiarities, the similarities and the differences of Buddhist people of different countries and regions.

The first part of the paper empirically explores, using survey data, values (Meanings) and actions (Practices) of Buddhist people. We use indicators of their contribution to a better world by focusing on the happiness and wellbeing of others and the environment and therefore facilitating harmony and sustainability. To enhance the comparison, I use Multi-Dimensional Scaling (MDS) and Hierarchical Cluster Analysis (HCA) to build social maps which depict countries according to their social distances.

Once I have seen how countries get placed in a new social map of Meanings and Practices, we explore, in the second part of the paper, its social structure. That is to say, how it takes form as structural combination of variables. The combination of systems of relations, of those values, attitudes and actions define the cognitive-action social field. The map of the social field shows the essence of the social cultural identities of Buddhist people.

As a clear example of the non-duality approach, the interrelation of Meanings and Practices yields a social cognitive and action structure we could think of as the Buddhist social DNA. This Meaning and Practices social structure is the central piece of a system of interrelations with Social conditions and with a representation of a harmonious and sustainable society formed by happiness, health and life satisfaction (Life) of Buddhist people. Life is both a resulting and a causal factor embedded within this large cognition-action interaction system.

HOW

I use the best and largest global sociological survey currently being carried out (World Values Survey) which focuses on general social values and attitudes and has questions and indicators related to trust and care for others, war, and environmental protection. The latest wave of the survey (2014) gathers information from more than 90 thousand people from 62 countries worldwide with an important presence of countries with large Buddhist populations. This ample data-set allows me to study and compare Buddhists in
Asia, where the vast majority (99%) of Buddhists live\(^4\). The data-set includes Thailand, Vietnam, Malaysia and Singapore along with China, Japan, South Korea, Hong Kong, Taiwan and India. It will provide a glimpse of how, through their positions and actions, Buddhists help to build a better world.

We identify and work with indicators (variables) of Meanings that represent views and orientations towards others and harmonious relations: regarding war and violence, the environment, altruism and tolerance, trust, importance of others, and more human societies. As Practices we have selected activities and behaviors towards harmony in relations with other people and the environment such as: Willing to fight for country, being member and active in civil and environmental organizations, doing good for society and caring for others and the environment, and trusting people both known and unknown. All these indicators provide a profound view of the role of Buddhist people contributing to harmonious relations and building a better and more sustainable future society.

As technical, and conceptual, apparatus I use Multi-Dimensional Scaling (MDS) and Hierarchical Cluster Analysis (HCA) with the statistical program SPSS (for the first part of the paper) along with Social Network Analysis using UCINET (in the second part of paper).

MDS, using the ALSCAL algorithm in SPSS, is a statistical procedure that calculates similarities and differences between countries and translates them into Euclidean distances in order to place countries in a two-dimensional space. The positioning in the Euclidean space is metrically equivalent to the physical distances between all countries at the same time that produces the standard geographical map. Here I substitute physical distances for social distances producing social maps.

Hierarchical Cluster Analysis (HCA), using closest neighbor approach, mathematically identifies and groups together the most similar countries in what we could think of as social regions.

Social Network Analysis (SNA) works with relational matrixes, in this case they are mathematical expressions of the relations among all the variables used in part one of the paper. We can identify and visualize, using the special visualization program Netdraw, the social structure, the social grid and network, of this Buddhist social system.

In the first part of the paper we use a theoretical and methodological individual approach, we treat variables as independent and autonomous entities and we create this artificial duality of Meanings and Practices, values and actions, in a first approach to the issue. We study their distribution and the social proximities generated. In the second part of the paper we move a step further and we use a relational sociological approach in which we do not consider variables as independent and autonomous but rather we focus on the relations between them and how those interconnections create a sort of Buddhist social DNA.

That system of interconnections among all the elements is the social space in which social orientation, social harmony, is created. In this last part of the paper we also look into how this interconnection of elements is linked (in a cause and effect causal relation) with Happiness, Satisfaction, Health. Being them a representation, even partial, of better harmonious societies. And as a base of the structure we have Social conditions and Religion completing a model of the whole system of interactions between views and practices. The whole structure creates a map, a system, where social harmony is based. It is a system yielding and facilitating social harmony and sustainability, and we could view it as a social DNA of Buddhist people.

In this paper we explore, and attempt to contribute to, how the social dimensions of Buddhism are translated and practiced by Buddhist people defining their social role contributing to better harmonious and sustainable future societies.

MEANINGS AND PRACTICES FOR BETTER SOCIETIES

The values and practices of Buddhist people in the Asian countries studied can be seen as part of Loving-Kindness\(^5\) and The

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5. Loving-Kindness is an English equivalent for the term Metta, described in the Metta
Four Immeasurable. They are indicators of their visions and actions contributing to a better world by focusing on the wellbeing of others and facilitating peace, harmony and sustainability (Table 1).

MEANINGS

A first overall analysis of the Meaning (value system) shows Buddhist clear positions towards harmonious relations. They are opposed, as most non Buddhist, to war (more than two thirds of them) and do not justify violence against others at all (a value of 1.95 in a scale from 1 to 10). In fact, they value Altruism and Tolerance as good qualities to teach children and stand out believing most people can be trusted (more than one third of Buddhist) and that it is important to progress towards a more human society in which wealth could be shared better (Table 1).

Most Buddhist see people around them as very important: family is very important for the majority of them (91%) and almost half (42%) consider friends as very important in their lives. But their proximity to others is not limited to people but rather extended to all sentient beings represented by their concern for the environment. One fourth of the Buddhists (double percentage than the general and non-Buddhist people) believe the deterioration of the environment to be the most serious problem nowadays. They also favor, a bit more than the general and non-Buddhist people, environmental protection over economic development.

Overall, Buddhist values provide an image of proximity and care for those around them and an orientation and desire for harmony with people and the environment. But the distribution of these values is not even throughout the Buddhist population, existing some contrasting positions and similarities between countries, and also some differences with non-Buddhist populations. Some of the similarities and differences can be seen in Graph 1 and Graph 2.

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6. Mettam Sutta: The Brahma-viharas. SN 46.54
May all sentient beings have happiness and its causes,
May all sentient beings be free of suffering and its causes,
May all sentient beings never be separated from bliss without suffering,
May all sentient beings be in equanimity, free of bias, attachment and anger.
Even though most Buddhist are **against war** and **against violence**, in some countries Buddhist justify war a bit more (more than half in China, Hong Kong, Thailand) and in India and Singapore they justify violence above the mean level. In contrast, South Korea and Japan stand out for their strong opposition to war and violence. Japan stands out for seeing the deterioration of the **environment** as a serious problem while India is in the opposite extreme. Indian Buddhist people are the ones supporting the most the idea of altruism in children and those from Taiwan and Hong Kong are the ones supporting the value of **Tolerance**. Meanwhile Buddhist people in South Korea are in the opposite extreme well below the mean level (Graph 1).

In China and in India more than half of Buddhists (65% and 53%) believe most people can be **trusted** while, at the other end, in South Korea is less than one fourth of them. India is the country where more Buddhist believe in the importance to move towards a **more human society** while in China is not a relevant goal. The relevance of **friends** in their lives is quite similar for almost all Buddhist with the exception of those of Vietnam with very low rates.

GRAPH 1

Comparing large population groups, the most striking differences are in relation with the justification of war and violence between Asian Buddhist and Asian non-Buddhist, being the last
ones much more inclined to justify them. However, Non-Asian Buddhist stand out for the importance given to tolerance and to friends. Overall, Buddhists stand out (well above non-Buddhist) for believing most people can be trusted and, with the exception of non-Asian, for seeing the environment deterioration as the most serious problem (Graph 2).

GRAPH 2

The representation of distances (similarities and differences) between Asian Buddhists populations done with MDS produces a social map (with characteristics similar to geographical maps) according to their values towards others and harmonious relations.

In spite of some differences, there is an overall high level of similarity among Buddhists with respect to most values. MDS places the countries (their Buddhist people) spread through the space, some countries grouped close to the center (Taiwan, Hong Kong, South Korea, Singapore, Thailand) and others around towards the edges (Japan on the center top, Vietnam towards the right bottom corner, and Malaysia on the left bottom corner. (Graph 3).

GRAPH 3
Hierarchical Clustering (HQ) identifies a large clustering of countries with high levels of similarities in the center and China and Malaysia towards the edge of it. Japan, India and Vietnam occupy isolated extreme positions on top, right and bottom right of the space. The axes cut the space providing meaning to the positions. From left to right countries seem to be placed according to the importance given to family, more importance on the left and less on the right. And from top to bottom they are placed according to the relevance given to environmental deterioration, less on the bottom and more on top.

The extreme position of Japan on top reflects its strong belief on the importance of the environmental problems, the extreme position of Vietnam on the bottom right reflects the little importance given to family and friends, and the position of Malaysia is the result of valuing family but not considering the environment deterioration as a central problem. China singles out for its justification of war and India for supporting altruism as a value and the goal of a more human society.

To better understand the role of Buddhist people system of
values we create population groups and compare them: Buddhist population (Asian, non-Asian, and Total), Non-Buddhist (Asian, non-Asian), and total Global population.

In the spatial representation of proximities among group categories generated by MDS (Graph 4) the center is empty and the group categories are pushed toward the edges of the space reflecting four different cosmovisions of meanings. On the left we have, on top, Non-Asian Buddhist, which as we have seen have a rather different system of values compared to Asian Buddhist, and at the bottom Non-Buddhist and Global Population together. Both groups on the left coincide not considering the deterioration of the environment as the most important problem but considering that Tolerance and Friends are very important. They have opposite views regarding others: Non-Asian Buddhist stand out (40% of them) for believing most people can be trusted while Non-Buddhist and the Global Population are the ones least believing it.

GRAPH 4

On the right we have Asian non-Buddhist, on the center of the top quadrant, and towards the center right of the space we find the aggregation of All Buddhist and Asian Buddhist very close together. Asian Non-Buddhist stand out for their higher legitimation of war
and violence (as Non-Asian Buddhist also on the top part of the space) and at the same time for their support to the teaching of Altruism to children. The Buddhist cluster on the center towards the right border (representing the vast majority of Buddhist) stand out for believing most people can be trusted, the deterioration of the environment is the most important current problem, and that wealth can be better distributed among all.

PRACTICES

Buddhists also stand out by their high level of social activity, above the means of the global and non-Buddhist populations, defending and caring for others and the environment. Their practices caring for others and the environment place them in the leading positions of the social activity towards a more harmonious and sustainable society.

Even though they are against war, a large majority would fight to defend their country, more than non-Buddhist in general and much more than Asian non-Buddhist. In contrast, and possibly as a result of their belief that most people can be trusted, their level of social closure (number of types of people not wanted as neighbors) is the lowest of all.

Buddhist people stand out by their actions and practices towards the wellbeing and happiness of others doing something good for society and caring for others and also for the environment. Their higher level of social action matches their higher level of membership in civil and environmental organizations. This points to the socially organized character of their action towards the others, it is the result of collaboration with others. Participation in social organizations increases trust and ties facilitating more extensive and harmonious relations.

As with other indicators analyzed previously, the distribution of these actions and practices is not even throughout the Buddhist population, existing some contrasting positions and similarities between countries, and also some differences with non-Buddhist populations. Some of the similarities and differences can be seen in Graph 5 and Graph 6.
In spite of the overall high level of social activity, there are some differences among Buddhists worth mentioning. The most socially organized and active Buddhist are those of India and Taiwan and the least those from China and Malaysia. Vietnam Buddhists stand out doing good things for society (along with India), caring for others (along Hong Kong) and caring for the environment (along Malaysia). Japan would be in the opposite extreme with lower levels of action towards the wellbeing of others (Graph 5).

Buddhist in South Korea and India appear to be the most socially closed ones while those from Japan and Vietnam are definitely the ones more open to different people around them.

Another indication of proximity to others is the level of trust to unknown people (unknown, from other religions, from other nationalities). Overall, Buddhist, as non-Buddhist, do not trust unknown people very much. India, Singapore, Taiwan and Hong Kong stand out with higher levels of trust while China, Thailand, Malaysia and Vietnam seem to be more untrusting and therefore distant from people not known.

Comparing population groups, we see two singularities worth mentioning. Asian Non-Buddhist people differ from the rest by their very high level of social closure. Non-Asian Buddhist show a differentiated profile with an open position towards others and
a strong social activity agenda with very high participation in civil organizations and also very high rates of care for the environment and positive actions for society. It all adds up to the highest degree of trust in unknown people and the lowest rate of social closure. The rest of the groups (Buddhist and non-Buddhist) have a very similar pattern of social actions and practices (Graph 6).

**GRAPH 6**

The representation of distances (similarities and differences) between Asian Buddhists populations done with MDS produces a social map (with characteristics similar to geographical maps) according to their practices and actions towards others in the form of harmonious relations.

In spite of some differences, there is an overall high level of similarity among Buddhists with respect to most actions. MDS places the countries (their Buddhist people) spread through the space, some countries grouped close to the center (China, South Korea, Singapore and Malaysia along Taiwan and Thailand) and others around towards the edges (Japan on the left top, Hong Kong on the left bottom, Vietnam towards the right top corner, and India at the center bottom. (Graph 7).

Hierarchical Clustering (HQ) identifies a large clustering of countries with high levels of similarities. In the very center of the system, and of this large cluster, we see a very cohesive and similar group of countries (South Korea, Singapore, China and Malaysia).
Taiwan and Thailand (bottom right quarter) are very close together and also a part of this large cluster along with Vietnam (on top of them). Japan, Hong Kong and India occupy extreme and isolated position towards the left and bottom edges of the system of practices.

The axes cut the social space of practices providing meaning to the positions. From left to right countries seem to be placed according to their disposition to fight for the country, from less resolve to fight on the left to more on the right. From top to bottom countries are placed according to their involvement in social organizations (being member or/and being active), with those at the bottom more involved and those at the top less.

In the center, as references of the system, South Korea and Singapore coincide in their high level of care for the environment. On the extremes, Indian Buddhists stand out by their very high level of social activity and support in the environmental scene. Vietnam (top right) sticks out by its low level of social closure following Japan (isolated on the far left). Thailand and Taiwan coincide and stand apart by their willingness to fight for their country if needed.

GRAPH 7

The representation of distances (similarities and differences)
between population groups done with MDS produces an image (Graph 8) quite similar to the map of meanings seen earlier. Non-Asian Buddhist, with a quite differentiated system of practices, is placed on the bottom left while Asian non-Buddhist is placed opposite at the bottom right. Non-Buddhist and the Global population groups are together in the center of the system, and All Buddhist and Asian Buddhist are placed on the top center of the social map (Graph 8).

The social space is organized through the axes according to resolve to participate in war (less on the left and more on the right) and level of social activity (from higher at the bottom to lower at the top).

GRAPH 8

All Buddhist and Asian Buddhist stand apart on top because they are socially very active. Low levels of social activity place Asian non-Buddhist in the opposite extreme (bottom right) while Non-Buddhist and Global Population are placed in the middle.

Non-Asian Buddhist are clearly differentiated from the rest by their very high levels of social activity and practices aimed at the wellbeing of others and their opposition to participate in a war.
MEANINGS AND PRACTICES

The MDS of the combination of all meanings and practices produces a social map summarizing the proximities and distances of all Buddhist populations in their ways to see and do, in their ways to understand and see the others and in their ways to establish harmonious relations and act for the wellbeing of others and the sustainability of the planet (Graph 9).

It produces a social spacing quite similar to ones seen before (of meanings and practices). A high level of similarities yields a large cluster of six countries (Singapore, South Korea, Taiwan, Thailand, China and Malaysia) over the center of the space, with Singapore as central reference for the whole system. Singularities result in isolated countries placed towards the corners (Graph 9).

The large cluster seems to represent the reference (dominant common ground) cognitive and action model shaped by high levels of social orientation and action towards harmonious relations and towards sustainability. The extremes represent singular patterns worth knowing since they create differentiated versions of the reference model. Japan and Hong Kong (on the top left) stand apart for their opposition to war, India for the very high level of social activity and orientation, Vietnam for the very low social closure, and Malaysia for the importance given to the family.

GRAPH 9
The social spacing of the population groups generated by MDS with all meanings and practices yields a social map representing the cognitive-action distances between them.

It confirms the four different patterns we have seen until now. Buddhist and Non-Buddhist are clearly differentiated in the social space, with the first ones on the top side and the latter one packed on the lower side (Graph 10). The differentiation is the result of the fact that overall Buddhist stand out by their belief that most people can be trusted. This indicator of proximity to others matches their higher levels of social involvement and activity and also, with the exception of non-Asian Buddhist, their leading role in views and actions towards a sustainable planet. The main characteristics that distinguish the groups are:

All Buddhist/Asian Buddhist stand out for their belief that most people can be trusted and that deterioration of the environment is the most serious problem. Probably as a response to that, they are the most socially active ones.

Non-Asian Buddhist differentiated by their higher justification of violence and not considering the environment as the most important problem but coincide with Asian Buddhist in believing that most people are trustworthy and their very high levels of social activity.

GRAPH 10
Asian non-Buddhist stand out by their high level of legitimation of war

Global non-Buddhist and Asian non-Buddhist are spatially very close as indication of sharing lower rates of social activity.

MAPPING BUDDHISTS SOCIAL PATHS

We overcome the duality Meanings-Practices and the individualization of values and actions focusing on the interconnections between all of them. The use of Social Network Analysis approach yields graphic representations of the interaction/relational system. We could view and understand this cognitive-action structure as kind of DNA. It is the map of the Buddhist social DNA which portraits the ways through which Buddhist contribute to the creation of more harmonious and sustainable societies.

In the Graphs nodes are the elements forming the Buddhist social cognitive-action system. Lines connecting nodes (those elements) indicate the existence of the causal relation between elements. The size of the nodes indicated its centrality in the system (the number of its direct relations) and the thickness of the lines connecting nodes indicates the intensity (correlation level) of the causal relation between them.

Graph 11 depicts the system of relations between meanings (nodes in red) and practices (nodes in cinnamon). In the network we can distinguish two separated components (structures where all nodes are connected). A very large one, including almost all the elements of the system, and a small one (top right) with two values related to the environment which are not connected to the rest.

In the large component occupying almost all the social space, we can distinguish two connected structures. The larger, very cohesive and most central one is an Action-practices network (B) and its formed by two dense sub-networks. The sub-structure on top represents organized social action (b1), and the other one below represents harmonious relations (b2) and actions and

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7. Significative correlations with a moderate-strong relational intensity (r larger than 0,120).
practices towards others. This large Action network is linked to two smaller networks. Hanging from the Action network there is a small structure of values regarding others and relations with them (C). The other structure on the left represents trust and proximity to others (D). We could define it as a Trust network.

There are two main connections between the Action network and the Trust network. The first one (lower road) is through elements stressing harmony in smaller social spaces: between Family Being Important and Helping people nearby. The more important connection (higher road) links Trusting Non Known People and Being member and active in Social Organizations and financially supporting Environmental Organizations. This road portraits the socially open projection of the organized social action.

The Action network is made up of the Organized Social Action (composed by being Member and being Active in Social civil organizations and in Environmental organizations plus Giving money to Environmental organizations and participating in demonstration for the environment) and the Harmonious Relations (composed of Important for the person to help people nearby, to
do good deeds for society, and to care for the environment).

In brief, the Meanings and Practices relational system is dominated by a very cohesive set of practices, organized and towards others, in the center. It is linked to a small sub-structure of harmony oriented values (below) and to a larger sub-structure of values and practices indicating trust and proximity to others and therefore facilitators of harmonious social relations. On top of the map we find a group of values towards environmental protection (A) not connected to the main network at this relational intensity, by being weaker relations.

This Meanings and Practices structure will be the central element in a model aimed at understanding Buddhist contributions to a more harmonious and sustainable society. To this main piece of DNA, we first add a set of elements roughly representing harmony (happiness, satisfaction, health) which are considered as social goals for a better society. To that we will add Social conditions and Religious indicators. All together it represents the Buddhist social DNA which symbolizes ways and roads used by Buddhist people to contribute to better and more harmonious and sustainable societies.

The addition of the triad elements (happiness, satisfaction, health) which we call Life (nodes in green), enriches our vision of these Buddhist social paths (Graph 12). Here it is worth noting the causal relational (bidirectional) between Happiness and Satisfaction with the Trust network (trust and proximity to others) through the direct relation with Family and Friends being important in their lives. Satisfaction with life (strongly connected with Happiness and Health) is linked to the idea that Wealth accumulation could result in its better distribution, and indirectly to the sub-structure of harmony oriented values (at the bottom).
Actions and practices are indirectly connected to Happiness, Health and Satisfaction through the Trust network acting as a causal bridge between them. In brief, Trust bridges the road between Actions and Happiness.

Social conditions (nodes in purple) and Religion indicators (nodes in blue) act like the bases of the system. When included in the system of relations (Graph 13) the level of interactions in the whole system increases a lot. Social and Religious conditions become new additional bridges causally connecting Life with Action. Both Religion Importance and Social Class are directly connected to Happiness, Health and Satisfaction.

In this final image of the social system (that we call Social DNA) we see how the network becomes circular, there is continuous causal flow circulating. From Actions to Trust to Life to Social Conditions to Religion to Harmony oriented values (bottom) to Actions to… and so on. It is a circular causal interrelation system.

We can then use this map to search for roads to Harmonious
Societies (and specifically Happiness). The roads to (and from) Happiness are built with the combinations of values and actions. We can distinguish two main roads towards Happiness. The first road (top road) will start on the right connecting the set of values at the bottom with the whole body of actions on top of it. It will later move to the left, to the Trust territory, and towards the Life territory and ending in Happiness. The second road (bottom road) will move from the Action territory and Harmony oriented values to Religion and Social Conditions which will open another access to the Life territory and Happiness, or vice versa.

The map representation of the Buddhist social DNA offers a glimpse to the complex system of interrelations contributing towards better and more harmonious and sustainable societies.

GRAPH 13
IN CONCLUSION

Buddhist values and practices provide an image of proximity and care for others and an orientation and desire for harmony with people and the environment. There is an overall high level of similarity among them but the distribution of these values and practices is not equal throughout the Buddhist population. There exist some contrasting positions and similarities between countries and also some differences with non-Buddhist populations.

The similarities result in a large group of six countries (Singapore, South Korea, Taiwan, Thailand, China and Malaysia) which represents the reference cognitive and action model (dominant common ground) characterized by high levels of social orientation and action towards harmonious relations and towards sustainability.

Singularities are Japan and Hong Kong, which stand apart for their opposition to war, India for the very substantial level of social activity and orientation, and Vietnam for the very low social closure.

Buddhist and Non-Buddhist are differentiated as a result of the overall stronger Buddhist belief that most people can be trusted, their higher levels of social involvement and activity and also, with the exception of non-Asian Buddhist, their leading role in views and actions towards a sustainable planet. Non-Asian Buddhist differentiated from Asian Buddhist by their firmer justification of violence and lower consideration of the environment as the most important problem. And Asian non-Buddhist stand out by their robust legitimation of war and, coinciding with Global non-Buddhist, their lesser rates of social activity.

The analysis of the interconnections between all Meanings and Practices, using the social network analysis approach, yields a map of the Buddhist social DNA which portraits the ways through which Buddhist contribute to the creation of more harmonious and sustainable societies. The most relevant conclusions derived from this network of causal interrelations are:

The important connecting role played by Trust between Actions and practices with Happiness, Health and Satisfaction. Trust bridges the road between Actions and Happiness.
The network becomes circular with continuous causal flow circulating. From Actions to Trust to Life to Social Conditions to Religion to Harmony oriented values to Actions to...and so on. It is a circular causal interrelation system.

Using this map to search for roads to Harmonious Societies (and specifically Happiness), we can distinguish two main roads (combinations of values and actions) towards (or from) Happiness: one through the Trust territory and the other through Religion and Social Conditions.

FOR THE BENEFIT OF ALL BEINGS

TABLE 1. BUDDHIST VALUES AND ACTIONS BUILDING A HARMONIOUS SOCIETY
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