

Being Buddhist In The XXI Century Society. A Sociological Analysis Of Buddhist People Social Values And Attitudes.(*)

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There is an large body of literature dealing with the meaning of being Buddhist in today's society, or how Buddhism adapts to modern world, or about Buddhist social action, or about Socially Engaged Buddhism, or about Buddhist social principles, etc., but there are very few books or papers focusing on the Buddhist people in today's society, on their social principles and orientations, on their social action. This is a sociological paper that focuses on how people, in this case Buddhist, view and define, and build their social milieu. The goal is to see how they portray themselves, how the Buddhist people see, face, and act socially; to obtain a glimpse of the societies they are building.

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There is also little research taking the whole Buddhist population as the main universe of study. Our objective, by looking at the whole Buddhist population, is to uncover some of its social cognitive and action structures: how they are, think, support, or do in the social realm. There are some studies that include in their comparisons the religious affiliation of regional aggregations or specific countries where Buddhist populations are very large. But there is no attempt to look at the whole of the population. This approach offers us the possibility to get a glimpse of their social world, to discover their social imprint/DNA.

WHAT

This paper analyzes values, positions and actions of Buddhist people around the world regarding some main social issues and challenges of the XXI century, as the ones proposed by the UN Millennium Development Goals¹.

The analysis also aims at understanding the peculiarities, the similarities and the differences of Buddhist people among themselves, and it also offers the opportunity to start seeing the existence of common or / and different ways of seeing and being and doing by comparing Buddhist with others. It attempts to answer questions such as: is there a set of social values and practices peculiar to Buddhists? Is it the same all over the world or are there different patterns or differences according to zones with greater or lesser dominance of Buddhism?

1. The Millennium Development Goals (MDGs) are eight international development goals that were established following the Millennium Summit of the United Nations in 2000

- To eradicate extreme poverty and hunger
- To achieve universal primary education
- To promote gender equality and empowering women
- To reduce child mortality rates
- To improve maternal health
- To combat HIV/AIDS, malaria, and other diseases
- To ensure environmental sustainability
- To develop a global partnership for development

HOW

According to the most recent Pew Research results from the Religion and Public Life Project “there are about 488 million Buddhists worldwide, representing 7% of the world’s population as of 2010”. The majority (almost 99%) of them live in the Asian-Pacific region. The 10 countries with the largest Buddhist population are in the Asian-Pacific region: China, Thailand, Japan, Burma, Sri Lanka, VietNam, Cambodia, South Korea, India, Malaysia.

I use the latest wave of the largest global sociological survey currently carried out (World Values Survey²), which focuses on general social values and attitudes and has a specific set of questions directly addressing the UNMDG. The survey gathers information from almost 83 thousand people from 58 countries worldwide. There is an important presence of countries with large Buddhist populations, with information for 7 of those 10 top countries (China, Thailand, Japan, VietNam, South Korea, India, Malaysia) plus from Taiwan and Hong Kong. With the exception of India, Buddhists represent an important percentage of their populations and they could be considered as “Buddhist countries” with noticeable Buddhist influence. They are amongst the top 20 Buddhist countries in terms of percentage of practicing Buddhist as in percentage of culturally Buddhist³.

In the search for the “social Buddhist” in this paper we use 31 questions looking into some of their main social values, stances and actions, with several of them directly addressing the UNMDG. We also compare the aggregated Buddhist population with the globality of the population represented by the survey and later the Buddhist populations among themselves (living or not in Buddhist countries, and among Asian countries).

2. WVS Wave 2005-2007: 58 Countries; 79,271 People. 3,306 Buddhist people (4.2% of total sample). “Buddhist countries” (with large proportion of Buddhist people and large Buddhist influence): China (CH), Taiwan (TW), Hong Kong (HK), Japan (J), South Korea (SK), Malaysia (MA), VietNam (VI), Thailand (TH). “Asian countries”: + India (IN)

3. http://en.wikipedia.org/wiki/Buddhism_by_country#By_Country

This ample data-set, with a large presence of Buddhist people, will allow me to provide a glimpse of the complex and relevant positioning and participation of Buddhist people in defining and creating the social world of the XXI century.

THE BUDDHIST

We will start our journey looking into some of the numbers that provide dimensions to the social and demographic characteristics and composition of the Buddhist people in the world (according to the survey data). Our intention is to answer the question of who and how are the Buddhist.

In the WVS, as in the Pew Report, the Buddhist population is a bit **older** than the general population (mean age of 45 vs. 42). Also, as the data presented in the Pew Report, according to the WVS, Buddhist people living in “Buddhist countries” of the Asian Pacific region are older than Buddhists in non-Buddhist countries, where they are quite younger (mean age of 46 vs. 40) (Table 1).

In the overall Buddhist populations the group of the young (less than 35 years of age) is smaller than in the general population (30% vs. 40% of the survey population) and the group of the seniors older than 55 is larger (30% vs. 20%). It is a population with a small, comparatively speaking, young population and a large older group.

There is not an identical age distribution or composition within the Asian region. Some countries have Buddhist populations substantially younger and others much older. The youngest Buddhist are those of Malaysia (mean age of 33), those living outside Asia and those of India (40 years of age). The oldest populations are found in Japan (54 years of mean age) and Hong Kong (52).

In this population the number and percentage of women is a bit larger than of men (**53% women** and 47% men). And it is also a slightly larger than their weight in the general population (51% women, 49% of men). The gender composition in most countries of the Asian area is quite homogeneous and similar to the overall mean, with the exception of Hong

Kong, with a very large female composition (68%), and India and the Buddhist living outside Asia where men are more numerous (representing 60% and 59%).

The Buddhist population has an average **educational level just in the middle** of the scale (where 1 is incomplete elemental schooling and 8 university degree) but slightly under the global mean (4.0 vs. 4.3). And, overall, their formal education ended two years earlier than in the global population (17 vs. 19 years of age). The exception being the Buddhists living outside Buddhist countries with a higher average educational level and remaining in school until the age of 20.

Overall they see themselves in the **middle lower class** and with an **income level in the middle** of their national income scale. In comparison, they see themselves in better social positions and with higher incomes than the mean of the global population. On average they are close to the middle lower class and in the middle of the income scale (5.2) while the average in the general population is the working class and a 4.6 in the income scale level. It is worth noting the different social positioning of the Buddhist people living in “non Buddhist countries” (NBC) closer to the working class as average and with lower incomes (4.8 in the income scale).

The social composition of the Asian countries differs as the social status of their Buddhist people:

- In Japan (J), South Korea (SK) and Taiwan (TW), Buddhist people have the highest **educational levels** while in China (CH), Vietnam (VI), India (IN) and Thailand (TH) their educational level is the lowest and school ends earlier.

- Buddhists in Malaysia (MA), South Korea, Taiwan and Thailand see themselves in the highest **social positions**, above the average of the global and even their own country positioning. But in IN, VI and HK's Buddhists tend to place themselves in lower social positions.

- And in Malaysia (MA), Vietnam (VI) and Thailand (TH) Buddhists consider their **income** as the highest while in China (CH), Hong Kong (HK) and India (IN) their incomes are the lowest.

Overall, Buddhist are older, more women than men, and not as formally educated. They place themselves in higher social positions and with better incomes than the average global population (covered in the survey). In brief, they are close to middle age and middle class.

HAPPINESS AND WELLBEING

Are Buddhist people Happy? This is the first aspect we want to explore. It is a most important issue since Buddhism is all about Happiness and in essence it is a path towards Ultimate Happiness through the End of Suffering.

Happiness and End of Suffering are the ultimate goals around which everything (in the Buddhist world and Dharma) turns.

And we can say that, according to the survey data provided by the WVS, overall Buddhist people are **Happy**. In fact, they are the happiest of all (31% are very happy vs. 27% very happy in general population) and also the least unhappy (9% of unhappy vs. 18% in general population) (Table 2). They also are, overall, quite **satisfied** with their **lives** in general and their household **financial** situation. And in both cases also a little more than the general population: a mean of 7.0 vs. 6.7 in a scale 1 to 10 from least to most satisfied with life; and 6.4 vs. 5.8 in the 1 to 10 scale of financial satisfaction.

The majority of Buddhists (72%) consider their **health** as good or very good and only 5% say they have poor health. That places them in a health level a little better than that of the general population: 72% of them with Good or Very Good Health vs. 68% in the global population; and 5% with Poor Health vs. 7%).

Satisfaction (both in life and in economic situation) is higher for Buddhist living in non-Buddhist countries than for Buddhist living in Buddhist countries (BC), even though there were not substantial differences in Happiness. Those living in non-Buddhist countries (NBC) have also higher levels of health.

The analysis of differences and similarities between Buddhist

practitioners of the Asian countries enriches the overall picture. A global look shows a high similarity between Buddhist of TH and MA, followed by their similarity with those living in Not Asian Countries and those of Japan. TH and MA's Buddhists are among the happiest, healthiest and most satisfied with life and money. Non Asian Buddhists have the same values with the exception of their financial satisfaction, which is lesser. Japan joins the group with a similar positive position in Happiness and Life Satisfaction. And VI also joins the group sharing their high levels of Satisfaction with life and finances. All of them with levels above the Buddhist and general population averages.

On the opposite side we find Buddhist people in CH and, to some degree, in SK with the highest levels of non-happiness, poor health and dissatisfaction with life and money. This might indicate that they are the ones that suffer the most. If we include India in the analysis we discover an interesting case of high level of happiness combined with low level of satisfaction.

In summary, in some countries Buddhist are doing well in terms of happiness, health and satisfaction (MA, TH, J, VI and NAC), while in others they are doing quite bad (CH and SK), and in others they are closer to average (TW, HK, India).

The survey indicators used draw a general picture of a Buddhist population that on average is happy and healthy, and quite satisfied with their lives and their finances. And they are even slightly more than the overall population. They are also the ones that seem to suffer the least. They are definitely on the road to happiness.

THE SOCIAL BUDDHIST (OR BEING BUDDHIST IN XXI CENTURY SOCIETY)

The Social Buddhist, or what it is to be Buddhist in the XXI century society, emerges as the configuration of opinions, positions, and actions towards the most relevant issues and challenges of the XXI century society and their role in building the social world.

We will start by looking into how Buddhist people define and deal with some of the most important challenges faced by humankind at the beginning of the century as framed by the UNMDG. In the WVS there are questions to ascertain the importance given to some of the problems addressed by the MDG (poverty and need, discrimination against women, poor health care and sanitation, and environmental pollution).

For the majority of Buddhist (64% of them) the **most important problem in the world** is that of “people living in poverty and need”, followed by the problem of “environmental pollution” (the most important problem for 16% of the Buddhist). They are followed in relevance by poor sanitation and health care, discrimination against women, and inadequate education. Overall, they coincide with the general population covered by the survey in the priority given to the issues, although they feel stronger about the relevance of the environmental problems.

The different relevance patterns in different countries provides an image where there is a division according to the importance given to the poverty issue and another fragmentation and grouping depending on the second most relevant issue (whether environment or poor education) (Table 3). J, SK and MA coincide in viewing poverty as substantially less important than for the average Buddhist. As a result, the importance given to the environment increases in J and SK, and the relevance of women discrimination augments in MA (Graph 1). Meanwhile, Buddhists in VI, TH and CH coincide in stressing the importance of the poor and needy. And in CH environment and poor education are also quite important secondary issues.



Graph 1: Position of Buddhist Populations towards MDG

We look further into these issues by studying the relevance given to poverty as a global issue, the willingness to personally contribute to end environmental pollution, and the position adopted with respect to discrimination of women in the workplace and in education (Table 4).

Confronted with the election between governmental actions to solve national problems or to reduce **world poverty**, Buddhists position themselves towards prioritizing the solution of local problems (7.6 in a scale where 1 is world poverty and 10 is local problems). However, compared with the general population, they are closer to considering world poverty as a priority for the action of their governments. Even though there are no big differences between countries, MA and TH stand out for their stronger support to actions to end world poverty while in VI and SK there is a much stronger support to solve the local problems.

As we saw earlier, **environment protection** is, after poverty, a very important issue for Buddhists. In fact, they are quite willing to contribute with part of their income to prevent environmental pollution. In a scale of 1 Strongly agree, 2 Agree, 3 Disagree and 4 Strongly Disagree, Buddhist have

a mean of 2.1, compared to 2.3 of the general population). This position is quite homogeneous throughout all the countries, although it is worth noting that the importance given to end pollution is even higher in V and CH.

Another of the MDG and a very relevant goal of current society is to end the discrimination against women and to promote gender equality. The Buddhist population splits in three balanced ways when siding with who should be more entitled to get a scarce job. 36% believe that “men should have more right to a scarce job than women”, 35% disagree with that statement, and 30% do not support either position (not agree nor disagree). In the general population the agreement with this sentence is similar but there is a stronger anti discrimination position (48% disagree with men having more right) and the non-positioning is reduced (16%). The split is in part the product of differences between countries. In 4 of the countries the agreement with the sentence is well above the average (IN, TW, SK, MA), in another 4 countries the disagreement dominates (non Asian countries, TH, HK, VI), and in J half of the Buddhist do not take a position.

Their anti-discrimination stance is much stronger regarding the access to education. The majority (70%) does not believe university education to be more important for males than for females. This seems to indicate a clear path toward promoting equality through education.

It is a quite homogeneous position throughout the countries, but we identify two more extreme positions. Buddhists living in non-Asian countries and those from TW are the ones that most strongly defend equal access of both males and females to the university. On the opposite extreme, around half of those living in IN and MA justify discrimination positions well above the average. The positions against discrimination are well extended throughout the Buddhist world, albeit a bit less than throughout the general population, and most clearly support equal access to education seen as the way to end discrimination in the future.

The Buddhists coincide with the general population in considering poverty and environmental pollution as the main world problems and challenges for the future, and are strong supporters of both global and individual actions to reduce them. Gender discrimination in society is also

seen as a major problem for which equal educational access might be the solution for the future.

In spite of minor differences between countries, there seems to be a common social model rooted on a doctrinal corpus guided by the end of suffering (in this case exemplified with ending the suffering caused by poverty, illness, discrimination) and the harmonious interrelation with others and the environment (in this case supporting the defense of the environment and gender equality).

OTHERS AND SOCIETY (BUILDING SOCIETY)

Here we further explore the social Buddhist analyzing their positioning and actions towards the others and society. To this end, I use several indicators provided by the WVS. The first one, **trust in others**, takes us close to the concepts of interdependence and no-ego as well as to those of interrelation and closeness. Trust is seen, in the ample social science literature, as a key component of social capital, which facilitates social interaction and creation of society. It becomes a crucial indicator of social richness and potential. The set of Schwartz questions provides us with information about their ways of placing themselves in the social dynamics through the goals with which people are most identified. And as an indicator of social action, action contributing to social creation, action to improve society, we use the affiliation with civil organizations.

More than one third of the Buddhist (36%) believes that most people can be trusted. It facilitates interaction with others and that implies that cooperation can be very intense and with a potential social impact. Their trust in others is above the population average and also above that of other religions. More trust, in the cultural Buddhist world, might be a reflection of closeness and of not seeing the others as something alien to one's own identity. This way of viewing the other is not only a reflection of the belief in the interdependence of all phenomena, but also a powerful facilitator of social life and action. Trust is higher in the cultural dominant Buddhist countries. Looking at the Asian countries we can identify two groups of countries with more extreme positions: CH, VI, and TH have a very high

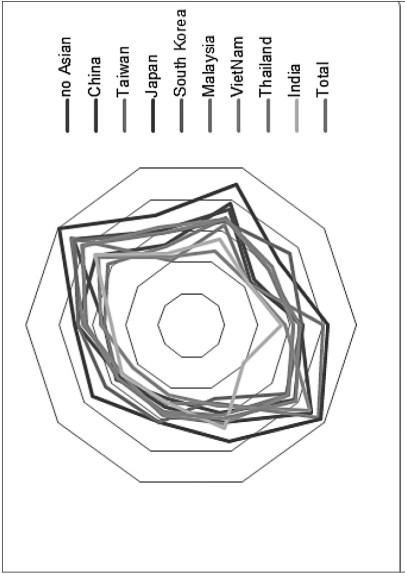
level of trust in others while MA, TW, SK and IN have levels of distrust in others above average.

The Table of Schwartz indicators (Table 5) contains mean values of level of identification (in a scale from 1 total identification to 6 no identification at all) with a person for whom it is important to be creative, to be rich, to live securely, to have a good time, to help people nearby, to be very successful, to be adventurous and take risks, to behave properly, to look after the environment, or to follow tradition. The Buddhist population of the WVS strongly identifies first with people for whom tradition is important (mean of 2.7), and later with those who consider the environment and helping to others as important (means of 2.8 and 2.9). To be rich or to be adventurous are in the opposite extreme, they are the least valued.

In the general population the order of the top identifications reverses: higher identification is with those for whom it is important to help people, followed by the importance of caring for the environment and the importance of following the tradition. It is worth noting that both the Buddhist and the general population stress the relevance of actions towards others (be it people or the environment) well above individual goals such as wealth or/and adventure.

In this case there are also some differences between countries, as can be observed in Graph 2. There is a large grouping of countries strongly favoring the Help to others (non Asian countries, CH, J, V, IN). Living in secure surroundings is dominant in TW and MA whilst tradition (including religious) is prevalent among the Thai Buddhists.

Graph 2: Position of Buddhist Populations:
Social positioning in Swartz's scales



Schwartz: It is important to this person to think up new ideas and be creative	A	Schwartz: It is important to this person living in secure surroundings	C	Schwartz: It is important to this person to have a good time	D	Schwartz: It is important to this person to help the people nearby	E	Schwartz: It is important to this person being very successful	F	Schwartz: It is important to this person adventure and taking risks	G	Schwartz: It is important to this person to always behave properly	H	Schwartz: It is important to this person looking after the environment	I	Schwartz: It is important to this person tradition	J
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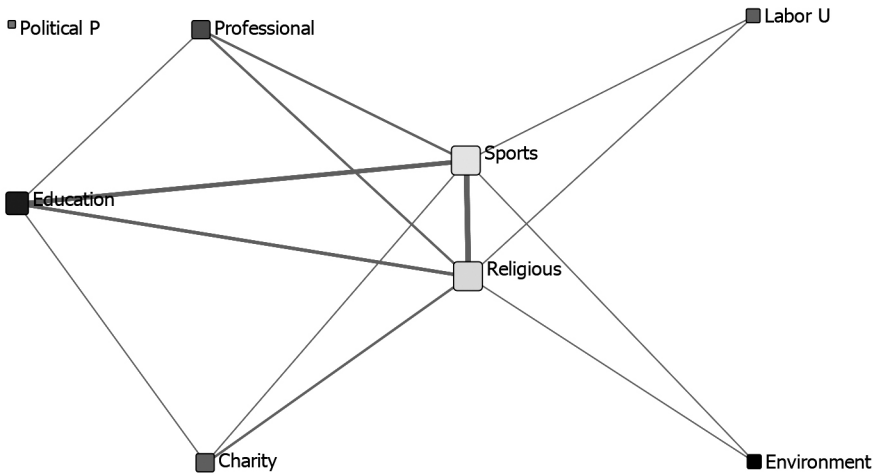
CREATING SOCIETY

Participation in social life, in fact creating it, often takes the form of membership and active volunteering in civil organizations dedicated to issues such as religion, sports and recreation, education and culture, labor unions, political parties, environmental, professional, or charity. Altogether the Buddhists show a very similar social behavior to the overall population. Both populations average membership in 1.6 organizational types, with a higher level of social activity in religious organizations, followed by social participation in sports and recreational organizations and educational and cultural ones (Table 6).

Among the countries with high level of Buddhist influence, TH followed by CH and MA have the most social active Buddhist populations. The form and intensity of active participation (membership) in civil society differs among countries, producing an interesting image. The Buddhists in the Indian survey stand out with a very high level of social participation through religious, political, sports organizations and labor unions. Among the Buddhist countries, membership in Religious organizations is always the largest, with the exception of J, followed by membership in Sports organizations and Educational and Cultural ones, with the exception here of TW and VI where membership in Charity organizations is second in importance.

The membership system is a representation of the social space, that is to say, of the spaces created by interaction with others which facilitates the articulation of interests, world visions and also collective action.

A way to glimpse at the social space created by membership is through co-membership in organizational types. Co-membership represents here the links between the social actors of each type of organization. The co-membership matrix embeds the social world created by those interactions. Its analysis and representation (Graph 3) offers a view of the Buddhist social world.



Graph 3: Buddhist social action world

The interaction system produced by co-membership produces a very compact social system where all the organizational spaces are linked together. In order to identify deep structures, we select and depict the strongest links between organizations (being shared by more than 350 people). As a result, we can see a highly interconnected world centralized in a very cohesive triad of Religious, Sports, and Educational organizations. Charity and Professional organizations joined them creating a large social space from which Labor Unions and Environmental organization hang down towards more external positions.

It is a representation of the core of the Buddhist social action system, of the Buddhist social world.

CONCLUSIONS

In this paper we have taken a novel approach by focusing on the Buddhist population as a whole to be studied and compared. In addressing the issues of orientation and action towards society, basically what we are doing is listening to what Buddhist people have to say, how they see themselves, how they portray themselves, and what they do. That is to say, how the actual Buddhist people act, how they face, and live social life.

Buddhists seem to be moving towards the middle, in terms of both age and social status. They stand out as being happy and satisfied with life, more so than the global population.

From the analysis emerges the image of the social Buddhist (or being Buddhist) dealing with social issues such as inequalities, discrimination and poverty incorporated in the eight UN Millennium Development Goals. Along with poverty, they are especially sensitive to environmental issues. Their trust in others facilitates interaction and social participation.

Buddhists do show a higher level of trust in others and consider tradition of greater importance whereas helping others is most central in the general population. Other than that, their social profiles are very alike. This seems to point to two roads converging in the same social model. Trust in others and tradition are the strong forces, distinguishing Buddhist from the others, leading to their social model. For the general population, helping others is the engine leading to their social model. Two models of social action, two roads towards happiness.

What surprises the most is the high level of similarity. Buddhists are, overall, quite similar to the whole of the world population. Perhaps the relevant discovery of this paper is precisely the similarities, in spite of the insistence by social scientist of finding differences as a way to explain reality (result of the old tendency to cling to the idea of “us” (the known and similar) and to assign the “others” (unknown and distant) a differentiated identity).

Maybe the world is more Buddhist than we thought and human beings are not as different among themselves or live as isolated as we used to see the world.

New questions arising from the results focus on the **meaning** of the similarities and on the **opportunities** they offer for building a better world. The similarities open a road full of opportunities. If there are not such differences and if we understand and see society in like ways, it will be easier to achieve agreements, to cooperate, and/or to collaborate in global projects. And this is the opportunity directly related to the last MDG: “to develop a global partnership for development”. This social

proximity offers a unique opportunity to see and create a better world rooted on trust and harmony.

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Table 1. Socio-Structural Indicators of Buddhist Population (in WVS)

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Buddhist people living in:	Male (%)	Female (%)	Age (mean)	Age completing education (mean)	Highest educational level attained (mean)*	Scale of incomes (mean)**	Subjective social class (mean)***	N	Percentage of Buddhist People
Buddhist Countries	46.6%	53.4%	45.52	17.0	4.01	5.22	3.24	3095	93.6%
No Buddhist Countries									
no Asian	58.3	41.7	35.55	19.9	4.25	4.82	3.66	211	6.4
China	48.7	51.3	41.44	20.5	4.46	5.12	3.55	174	0.3
Taiwan	45.8	54.2	44.76	16.1	2.96	4.16	3.53	70	3.5
HongKong	50.4	49.6	42.38	18.6	5.08	4.49	3.04	224	18.3
Japan	47.8	52.2	44.31		3.94	4.17	3.87	160	12.8
South Korea	44.1	55.9	48.15	19.1	5.70	4.36	3.28	341	31.1
Malaysia	49.4	50.6	42.20	19.8	5.08	4.49	3.02	297	24.8
VietNam	49.9	50.1	31.84	17.7	4.85	6.28	2.99	241	20.1
Thailand	51.3	48.7	40.75	15.7	3.11	5.54	3.90	276	18.5
India	49.0	51.0	45.35	15.8	3.34	5.58	3.15	1485	96.9
Global Buddhist Population	56.9	43.1	41.37	15.4	3.30	4.05	4.05	37	1.9
Global Population	47.3	52.7	45.14	17.2	4.03	5.2	3.27	3306	100
	48.90%	51.10%	41.5	19.26	4.29	4.55	3.38	79271	4.2%
* scale from 1 (incomplete elementary) to 8 (complete university)									
** scale from 1 (lowest) to 10 (highest) income									
*** scale from 1 (upperclass) to 5 (lower class)									
Source: World Values Survey 2005									

Table 2. Happiness, Health and Satisfaction in Buddhist Population (in WVS)

	Happiness	Health	Satisfaction with**
Buddhist people living in:	Very Happy Not Happy*	Good Very Good	Bad & Very Bad Life Household Income
Buddhist Countries	31%	9.3%	72.9% 6.9
No Buddhist Countries	31.4	10.6	71.2 6.1
no Asian	31.8	11.8	74.9 6.2
China	15.7	21.4	51.4 6.3
Taiwan	22.3	18.3	86.2 6.0
HongKong	8.8	13.8	52.8 6.3
Japan	31.7	8.1	54.3 6.3
South Korea	14.1	14.8	75.4 5.7
Malaysia	30.7	5.4	88.8 6.9
VietNam	20.0	9.1	62.3 6.5
Thailand	40.7	6.7	77.2 6.6
India	29.7	5.4	54.0 5.8
Global Buddhist Population	31.0	9.4	72.8 6.4
Global Population	27.30%	18%	68% 5.8
* Not Happy = Not Very Happy + Not Happy at all			
** scale from 1 (total satisfaction) to 10 (total dissatisfaction)			
Source: World Values Survey 2005			

Table 4. MDG: Position regarding Women Discrimination & End of Pollution					
Buddhist people living in:	Discrimination				Pollution
	% Agree: Job for Men	% Disagree: Job for Men	% Agree: University better for males	% Disagree: University better for males	Would give part of income to end pollution*
Buddhist Countries	36.1%	33.2%	30.3%	69.3%	2.07
No Buddhist Countries	28.2	58.7	24.0	76.0	2.22
no Asian	21.8	65.9	19.1	80.9	2.24
China	38.1	30.2	27.0	73.0	1.89
Taiwan	47.8	35.7	18.3	81.7	2.10
HongKong	29.3	38.9	34.0	66.0	2.39
Japan	37.4	13.7	29.7	70.3	2.24
South Korea	45.4	25.4	34.0	66.0	2.08
Malaysia	45.2	18.3	48.3	51.7	2.31
VietNam	34.3	35.8	33.1	66.9	1.67
Thailand	31.6	40.6	27.7	72.3	2.02
India	58.3	25.0	53.5	46.5	2.11
Global Buddhist Population	35.6	34.8	29.9	70.1	2.08
Global Population	36.1%	48.1%	21.8%	78.2%	2.26
* scale from 1 (Strong Agreement) to 4 (Strong Disagreement)					
Source: World Values Survey 2005					

Table 3. MDG: Distribution of Most Serious Problem of the World in Buddhist Populations (Horizontal Percentage)

Table 5. The social Buddhist. Means* of Schwartz's variables in Buddhist Populations

	It is important to this person....									
Buddhist people living in:	to think up new ideas and be creative	to be rich	living in secure surroundings	to have a good time	to help the people nearby	being very successful	adventure and taking risks	to always behave properly	looking after the environment	tradition
Buddhist Countries	3.20	4.09	2.91	3.39	2.95	3.28	3.94	2.99	2.81	2.75
No Buddhist Countries	2.60	4.29	2.90	3.53	2.19	3.29	3.59	2.85	2.38	2.77
no Asian	2.63	4.41	3.00	3.67	2.20	3.38	3.86	2.78	2.36	2.80
China	3.45	3.59	2.54	3.87	2.35	3.32	4.51	3.09	2.59	2.67
Taiwan	3.3	4.50	2.05	3.19	2.13	4.0	4.75	2.51	2.51	2.56
Japan	3.52	4.96	3.49	4.46	3.27	4.12	4.84	3.71	3.09	3.69
South Korea	3.41	4.35	2.92	3.29	3.69	3.35	3.54	2.35	3.11	3.19
Malaysia	2.63	3.12	2.51	3.40	2.89	3.11	3.6	2.88	2.74	2.77
VietNam	2.75	3.50	2.18	2.35	2.14	2.84	4.43	2.57	2.22	2.17
Thailand	3.22	4.06	3.13	3.36	3.04	3.08	3.63	3.13	2.86	2.59
India	2.43	3.61	2.29	2.75	2.14	2.75	1.96	3.29	2.46	2.59
Global Buddhist Population	3.16	4.10	2.91	3.39	2.90	3.28	3.91	2.98	2.78	2.75
Global Population	2.73	4.01	2.46	3.42	2.29	3.08	3.89	2.58	2.43	2.53

Note: There are not Buddhist in Indonesia in this sample. There are not these variables in Hong Kong.

Source: World Values Survey 2005

* All Schwartz variables are in a scale from 1 (total resemblance to a person like that) to 6 (no resemblance at all)

Table 6. The Social Buddhist 2. Creating Society

% of Membership					
Buddhist people living in:	Average Number Organizations Member	Average Number Organizations Active	Religious	Sports & Recreation	Education, Culture
Buddhist Countries	1.6	0.7	33	25	20
No Buddhist Countries	2.6	1	54	39	32
no Asian	1.8	0.9	47	30	24
China	1.8	0.7	48	27	26
Taiwan	1.1	0.4	29	18	8
Japan	1.4	0.7	19	29	23
South Korea	1.2	0.4	4	28	17
Malaysia	1.7	0.9	38	30	23
VietNam	1.4	0.9	19	15	13
Thailand	1.9	0.9	36	25	23
India	6.5	1.1	84	78	70
Global Buddhist Population	1.6	0.8	35	26	21
Global Population	1.6	0.7	39	27	20
* Percentage who believe that Most People Can Be Trusted.					
Source: World Values Survey 2005					

Table 6. The Social Buddhist 2. Creating Society

% of Membership						
Buddhist people living in:	Labor Unions	Political Parties	Environmental Protection	Professional	Charity	Trust * (%)
Buddhist Countries	15	14	14	18	16	36
No Buddhist Countries	25	26	22	26	30	27
no Asian	14	14	12	16	23	28
China	17	17	13	10	17	50.7
Taiwan	9	6	5	16	21	20.9
Japan	9	11	6	18	7	37.2
South Korea	8	4	5	5	5	23.7
Malaysia	19	21	14	12	15	8.32
VietNam	14	10	13	14	17	48.1
Thailand	18	17	20	23	19	42.3
India	78	81	67	73	62	22.9
Global Buddhist Population	16	15	15	19	18	35.5
Global Population	16	15	13	15	17	26.6

* Percentage who believe that Most People Can Be Trusted.

Source: World Values Survey 2005