



# Involvement of the Buddhist Society in Various Social Activities and Social Integration

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## Abstract

*According to conventional knowledge, Buddhist practice increases empathy and mutual understanding. To verify this hypothesis, we compared the levels of participation in and integration into different social activities of practicing Buddhists and non-Buddhists in Taiwan. Social activities, presence in the community, and membership in clubs, societies, and non-governmental organizations. This indicates that religious affiliation affects how people portray themselves in their work and how they see themselves in relation to others.*

## I. INTRODUCTION

The complicated nature of religion makes it difficult to trace its roots. Totemic religions worshipped and revered objects integral to their methods of production. Since the dawn of civilization, certain occurrences that defy scientific explanation have found a home in religious doctrine. As a result, the focus of almost all ancient religions shifted from the natural world to the supernatural, with the end goal of finding means to appease and accept the beneficence of these beings. In his need to find meaning in life, man turned to his worship of the supernatural. Religion functioned as a social awareness as it provided a mechanism through which evolving groups might remain together.

A social phenomenon and a method of social cohesiveness, as articulated by German sociologist Emile Durkheim. Marx, on the other hand, saw religion as a way to provide illusory psychological gratification and hope while man remained in genuine suffering. The opiate of the people, as he memorably put it. Religion, in Buddhism's more nuanced view, is seen as a collection of concepts that belong to sociology and psychology rather than theology. Buddhism is a worldview that examines and offers answers to some of life's most fundamental issues, including the universality of suffering and the need of individual agency in overcoming adversity.

Furthermore, the ethos of Buddhism is meant to be democratic in social and political contexts. No gods, ghosts, or reincarnated saints are welcome here, and we don't care whether there is an afterlife or a judgment day or if we may be saved.

## II. LITERATURE REVIEW

**Vajpayee, Aparna. (2021).** An examination of the country's distinctive Buddhist religious and political orthodoxy is offered in the proposed article. Bhutan is unified not just in its policy theory but also in its politics, religion, and ethnicity; it is also a democracy and a diverse society that operates under a monarchical framework with a strong emphasis on religious tolerance. Similarly, Bhutan's domestic corporate environment creates a working atmosphere and culture that are strikingly distinct from the prevailing globalization and internationalization trends of the present day.

**Nyaupane, Gyan et.al (2022).** The Himalaya are distinct from other orographic areas throughout the globe, and this book explores what makes them so. The Himalayas are a valuable resource to the world in many ways, including ecological, climatic, cultural, spiritual, and economic. The Himalaya is a popular tourist destination due to the wide variety of landscapes, temperatures, and biological systems that can be found there. This book delves at the cultural,

ecological, and economic effects of tourism in the Himalayas. The authors take a comprehensive look at Himalayan challenges, highlighting both the region's singularity and the commonalities it has with other mountainous, developing regions. This book uses the framework of sustainable development to explain a wide range of concepts relevant to mountain tourism and development, including nature, society, economic development, poverty, justice, health, social and environmental vulnerability, faith and culture, Indigenous rights, women, conflict, heritage and living culture, and many more. Many of the authors are either from the Himalayas themselves or have spent significant time working there, providing invaluable insight from first-hand experience. Students at the graduate and postgraduate levels, as well as researchers, teachers, policymakers, and practitioners interested in the Himalaya and its unique tourism and development opportunities and problems will find this book invaluable.

**Pandey, Satish et.al (2016).** Gompas, Buddhist monasteries, play a crucial role in Ladakh's cultural identity. These Buddhist monasteries are not only important places of worship, but also important cultural and artistic reservoirs. Ladakh's position as a hub for trans-Asian commerce throughout the ages has allowed it to absorb influences from neighboring Central Asian and Tibetan Buddhist cultures, and they are reflected in the region's rich cultural legacy and indigenous customs. Because of this lack of understanding, regular upkeep and care have been neglected. The promotion of tourism via rapid modernization and uncontrolled urban growth poses major risks to cultural heritage. Modern materials have been used to demolish and rebuild or add to the traditional architecture of various monasteries and other cultural structures without regard to the appropriateness or repercussions of these choices in the local climate. Heavy precipitation and snowfall brought on by climate change have further complicated matters and caused extensive damage. In order to maintain the irreplaceable cultural legacy in Ladakh, this essay explores the need of achieving sustainability in conservation interventions and highlights some of the significant concerns and obstacles in preservation of monastic history in the area.

**Roy, Krishnendu et.al (2023).** Sustainable development has as one of its primaries aims the preservation of environmental quality and the preservation of resource potential for future generations. The sub-Himalayan region of West Bengal is well recognized as a global center of biodiversity. There aren't many sites on Earth where you can find such a wide range of plant life in such a little area. The Rajbanshi culture has a significant impact on the preservation of local flora and fauna. Since prehistoric

times, Rajbanshi culture has shared its home with the richly diversified woods that surround it. The inhabitants of the Rajbanshi culture have always relied on the forest for food and other necessities. The notion of sustainable development has been present in Rajbanshi popular culture from ancient times. In this article, we make an effort to talk about the environmental ethics and ideas that shape their perspective on how people should interact with the natural world.

**Stott, Grace. (2020).** In the eleventh century, a monk from the Bumlang district of Bhutan brought Buddhism to the Northern Monpas in the Tawang valley. This is why the region's Nyingnapa and korgyupa monastic orders were influenced by the first local gompa. In the thirteenth century, the Drukpa sect of the korgyupa party converted to Mahayana Buddhism. Mera Lama, a Bhutanese monk schooled in the fields of Assam who lived under the first Dalai lama (1617–82) and had a position with the Gelugpa sect of Tibet, is credited for converting the Momp districts near Tawang to the Gelugpa (Yellow Robes order) around 1680 A.D. Although he was born in Lodre Gyatso, his fame spread to neighboring Mera Lama. The Tawang Gelugpa Gompa was established by him.

### III. INVOLVEMENT IN VARIOUS SOCIAL ACTIVITIES AND SOCIAL INTEGRATION

#### • Participation in Clubs, Societies & NGOs

In this subsection, we've dealt with the respondents' social lives as Buddhists. Jammu and Kashmir had the highest percentage of respondents who are members of a club or society at 50% (Fig.1), followed by Sikkim at 44%, Himachal Pradesh at 29%, Uttarakhand at 11%, and Arunachal Pradesh at 11.1%. Of these people, 33.3% live in Jammu and Kashmir and are members of an exclusively Buddhist club or organization, followed by 23.9% in Uttarakhand, 22.2% in Sikkim, 21.1% in Himachal Pradesh, and 11.1% in Arunachal Pradesh (Fig. 1).

However, Sikkimese respondents reported the highest percentage of regular club or society attendees (44.4%), followed by those from Jammu and Kashmir (40%) and Himachal Pradesh (26.3%), Uttarakhand (21.7%) and Arunachal Pradesh (11.1%; Fig.2). Respondents in Jammu and Kashmir (6.7%), followed by those in Himachal Pradesh (2.6%), had the highest reported frequency of attending their club or society at 11-20 times per month (Fig. 2). The percentage of responders from Arunachal Pradesh with zero to four monthly visits is the lowest. The state of Sikkim has the highest percentage of regular club and society attendees, with 44.4%, followed by Uttarakhand (21.7%), Jammu and Kashmir (20%), Himachal Pradesh (18.4%), and Arunachal Pradesh (11.1%) (Fig. 3).

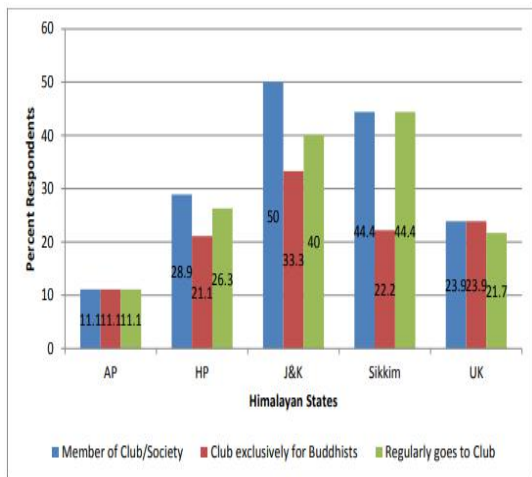


Fig.1: Respondents who are members of some society or club, and whether that club is exclusively for Buddhists and how many of them regularly visit the club.

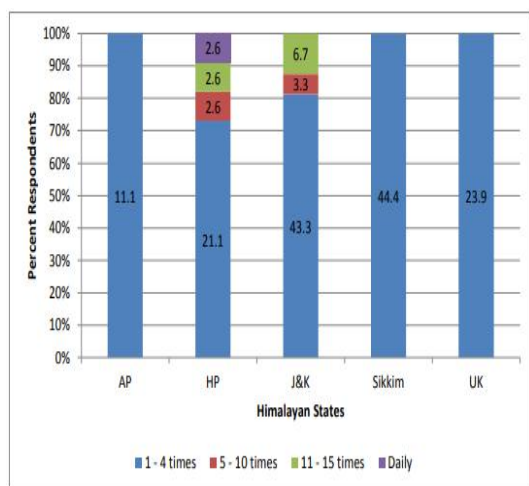


Fig.2: Frequency of the respondents of visiting their club or society

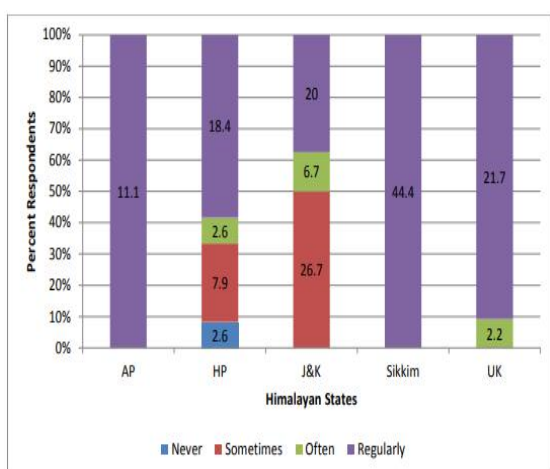


Fig.3: Respondents' frequency of attending meeting of the society or club.

Respondents' membership in a non-governmental organization (NGO) illustrates their active participation in society. Sikkim has the highest percentage of respondents who are involved with a non-governmental organization (22.2%), followed by Jammu & Kashmir (13.3%), Himachal Pradesh (13.2%), and Arunachal Pradesh (11.1%) (Fig.4). No one from Uttarakhand who answered the survey seems to be affiliated with any non-governmental organizations. Jammu and Kashmir has the highest percentage of Buddhist NGO members at 11.1%, followed by Jammu and Kashmir at 10.0% and Himachal Pradesh at 7.9% (Fig. 4). However, respondents from Sikkim (22.2%) reported the highest frequency of visits to their NGO for meetings, followed by Jammu & Kashmir (13.3%), Himachal Pradesh (13.2%), and Arunachal Pradesh (11.1%). Sikkimese respondents (22.2%) are the most likely to attend the meetings, followed by those from Himachal Pradesh (10.5%), Jammu & Kashmir (10%), and Arunachal Pradesh (5.6%). Sikkim (11.1%), Himachal Pradesh (10.5%), Jammu and Kashmir (6.7%), and Arunachal Pradesh (5.6%) had the highest frequency of respondents regularly engaging in some deliberate activity (Fig. 5).

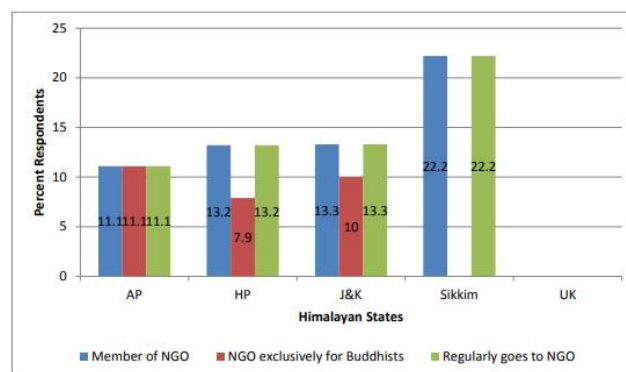


Fig.4: Respondents who are members of NGO, and whether that NGO is exclusively for Buddhists and how many of them regularly visit the club.

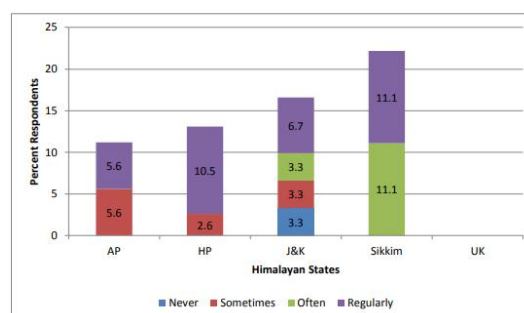


Fig.5: Frequency of respondents of participating in the voluntary activities of the NGO

Sikkim had the highest percentage of respondents who are members of a professional organization, at 33.3%, followed

by Arunachal Pradesh at 22.2%, Jammu & Kashmir at 20%, Himachal Pradesh at 10.5%, and Uttarakhand at 6.5% (Fig. 6). Sikkim had the highest percentage (33.3% of respondents) of participating in a strike or demonstration as a member of this professional association, followed by Jammu & Kashmir (13.3%), Himachal Pradesh (7.9%), Arunachal Pradesh (5.6%), and Uttarakhand (4.4%) (Fig.6). Arunachal Pradesh (16.7%), Jammu and Kashmir (6.7%), Himachal Pradesh (5.3%), and Sikkim (2.2%) have the highest rates of responder participation in their respective affiliations. If there are 4.3% of respondents from Uttarakhand, 3.3% from Jammu and Kashmir, and 2.6% from Himachal Pradesh, the amount of linkage is not significant. 11.1% of respondents in Sikkim and Arunachal Pradesh also hold an office in their organization, followed by 5.3% in Himachal Pradesh and 3.5% in Jammu & Kashmir (Fig. 7).

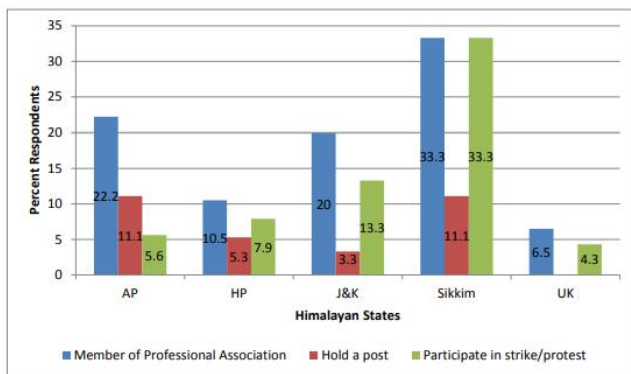


Fig.6: Respondents who are members of some professional association, and whether they are holding a post and whether participated in some strike or protest.

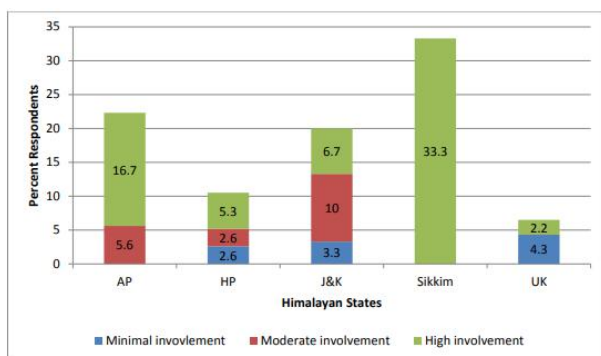


Fig.7: Degree of involvement of the respondents in their association.

Members of a social club or organization in Jammu and Kashmir had the highest percentage of Buddhist responders among the Indian Himalayan states studied. The largest number of Buddhists belong to exclusive clubs here as well. In any event, regular club or society attendance is especially

notable in Himachal Pradesh. The majority of respondents in Sikkim are involved with non-governmental organizations (NGO) and are either members or regularly communicate with these groups. Respondents in Arunachal Pradesh, Jammu & Kashmir, and Himachal Pradesh all belong to a Buddhist NGO, however in Sikkim and Uttarakhand there is no such organization. The responders in Sikkim are the most active since they belong to a professional organization.

#### IV. INVOLVEMENT IN SOCIAL FUNCTIONS

Here we look examine how Buddhist respondents throughout the Himalayan nations generally get along with one another. (Fig. 8) The residents of Uttarakhand are the most likely (41.3%), followed by those of Himachal Pradesh (36.8%), Sikkim (33.3%), Arunachal Pradesh (16.3%), and Jammu and Kashmir (10.0%), to routinely celebrate with people of other ethnic backgrounds. Sikkim reported 66.7% of its residents doing so, whereas Jammu and Kashmir reported 63.3%, Himachal Pradesh and Arunachal Pradesh both reported 50%, and Uttarakhand recorded just 32.6% (Fig. 8). In contrast, just 22.2% of respondents in Arunachal Pradesh understood the meaning of the holiday (Fig. 9), while 81.6% of those from Himachal Pradesh did. In comparison, the corresponding figures for Uttar Pradesh were 76.7%, Jammu and Kashmir 76.7%, Uttarakhand 58.7%, Sikkim 55.2%, and Uttar Pradesh 76.7%. All age groups responded in full force in Sikkim, but in Jammu and Kashmir only 90% did so, followed by Himachal Pradesh (79%), Uttarakhand (69%), and Arunachal Pradesh (6.11%; Fig. 9).

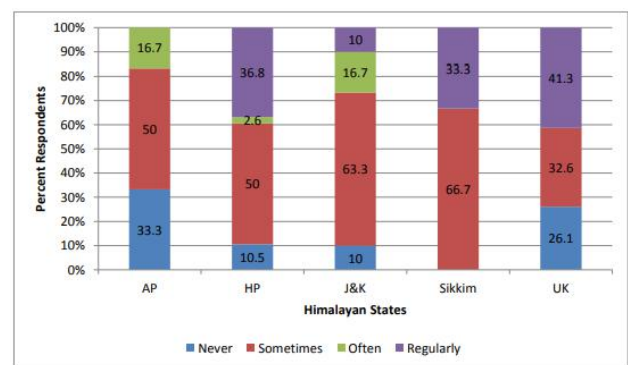


Fig.8: Frequency of respondents in participating in celebrations with other communities

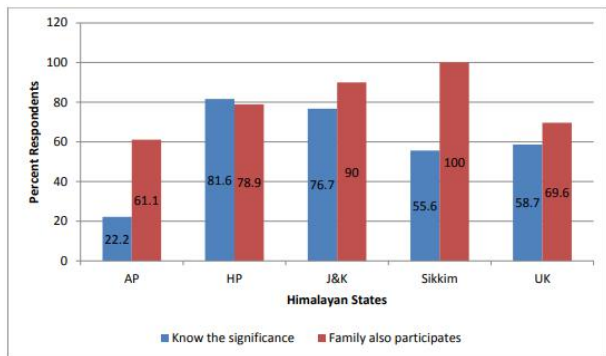


Fig.9: Respondents know the significance of the celebrations and whether their family also joins the celebration of other communities.

The highest percentage of non-Buddhist friends is found in Himachal Pradesh (55.3%), followed by Uttarakhand (30.9%), Sikkim (33.3%), Jammu & Kashmir (16.7%), and Arunachal Pradesh (11.1%). 76.7 percent of respondents in Jammu and Kashmir are not Buddhists, followed by 41.3 percent in Uttarakhand, 34.2 percent in Himachal Pradesh, and 33.3 percent in Sikkim (Fig. 10). Even the responders' non-Buddhist friends were impressed by what they could do. While 66.6% of respondents in Sikkim said non-Buddhist capabilities are always welcome, just 61.1% of those in Arunachal Pradesh, 54.4% of those in Uttarakhand, 50% of those in Himachal Pradesh, and 10% of those in Jammu and Kashmir agree (Fig. 11). Figure 12 shows that the highest percentage of people who attended non-Buddhist schools was 100% in Sikkim, followed by 86.8% in Uttarakhand, 82.6% in Jammu and Kashmir, 80% in Arunachal Pradesh, and 66.7% in Sikkim. The percentage of non-Buddhist respondents living with Buddhists is highest in Sikkim (100%) and lowest in Jammu and Kashmir (83.3%), Uttarakhand (82.6%), and Arunachal Pradesh (66.7%), as shown in Figure 12 However, 66.7% of respondents generally accepted non-Buddhist friends into their homes, including 61.1% in Arunachal Pradesh, 54.3% in Uttarakhand, 50% in Himachal Pradesh, and 10% in Jammu & Kashmir.

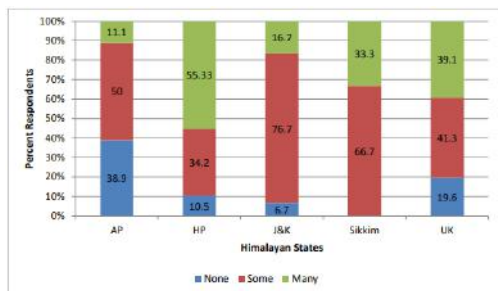


Fig.10: Quantity of non-Buddhist friends of the respondents.

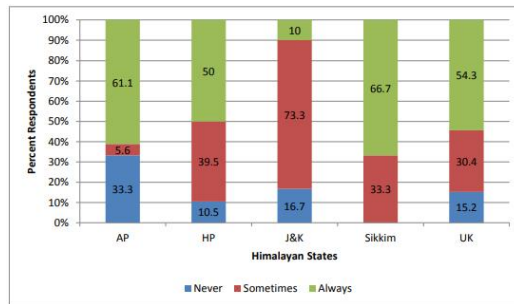


Fig.11: Respondents invited to attend the non-Buddhist functions.

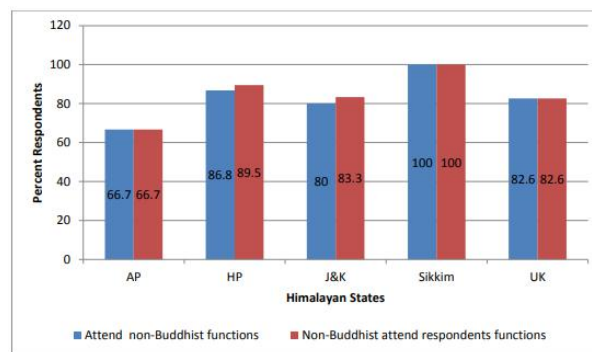


Fig.12: Respondents attending functions of their non-Buddhist friends and their non-Buddhist friends attending their functions.

Uttarakhand, followed by Himachal and Sikkim, stands out for the frequency with which respondents report participating in the celebrations of other cultures. Jammu & Kashmir stands out due to the high percentage of responders who do not participate in interfaith celebrations. However, the residents of Himachal Pradesh and Jammu and Kashmir have the highest levels of awareness of the significance of the festivities, especially when many ethnicities and their families participate. Himachal Pradesh has the highest percentage of respondents who identify as having non-Buddhist friends or partners. This exemplifies how extensively Buddhist and non-Buddhist groups mix and mingle with one another.

## V. PRESENCE IN THE SOCIETY

Sixty percent of respondents in Jammu and Kashmir consider themselves to be very influential members of society, but in other regions that number drops to as low as eleven percent in Arunachal Pradesh. There were 33.3% of people who answered the survey in Sikkim who considered themselves superior to the rest of society, followed by 16.7% of those who answered the same question in Arunachal Pradesh, 1.3% of those who answered the same question in Jammu and Kashmir, and 4.3% of those who

answered the same question in Uttarakhand. Himachal Pradesh (5.3% of respondents) and Uttarakhand (2.2% of respondents) are the only two states where respondents report feeling slightly inferior to their spouses of other faiths.

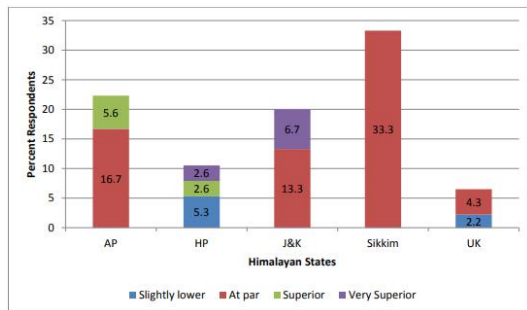


Fig.13: Respondents perception of themselves as compared to other.

Figure 14 shows that 73.7% of respondents in Himachal Pradesh, 61.1% in Arunachal Pradesh, 55.6% in Sikkim, 50% in Jammu and Kashmir, and 41.3% in Uttarakhand believe that more people should accept Buddhism.

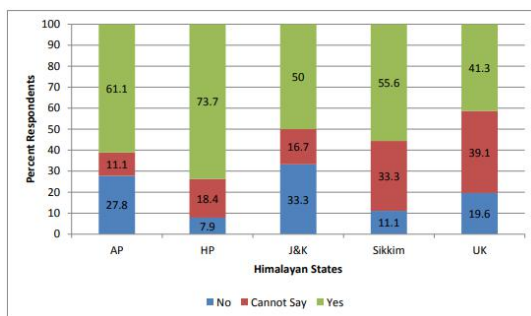


Fig.14: Respondents view of more people adopting Buddhism.

Ninety-four percent of those polled in Arunachal Pradesh shared this sentiment, followed by eighty-nine percent in Sikkim, seventy-eight percent in Uttarakhand, sixty-three percent in Himachal Pradesh, and fifty-three percent in Jammu and Kashmir. However, 4.3% of Uttarakhand residents said they are always at a disadvantage, and 6.7% said it happens sometimes. While 26.7% of respondents in Jammu and Kashmir, 22.2% in Sikkim, and just 2.6% in Himachal Pradesh claimed they were occasionally oppressed because of their religion, 4.3% of respondents in Uttarakhand felt the same way. In Arunachal Pradesh, 100% of Buddhists surveyed reported never been a victim.

Only in Jammu & Kashmir and Himachal Pradesh did respondents rate themselves as superior to other groups, whereas in Uttarakhand they rated themselves as average or somewhat worse. More respondents in Himachal Pradesh believe that more people there should be exposed to

Buddhism, followed by those in Arunachal Pradesh and Sikkim.

## VI. CONCLUSION

Morality, therefore, is the bedrock of Buddhism, and knowledge, the pinnacle. Over the course of its lengthy history, this religious approach to human ethics has splintered into a number of different schools of thought, but the two major Sects, When Buddhism was in steep decline in the rest of India throughout the eleventh and twelfth centuries, it was safeguarded in Bengal. Buddhist relics from Bengal and remnants of Burmese culture have been discovered in archeological digs in West and South Tripura. of these kings minted money, demonstrating their faith in Buddhism and spreading the ten tenets of the Buddha.

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