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BUDDHIST PRINCIPLES IN URBAN LIVABILITY ASSESSMENT: A THEMATIC ANALYSIS OF INTEGRATION APPROACHES IN CONTEMPORARY RESEARCH (2015-2024)

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ABSTRACT

This paper explores the integration of Buddhist philosophies into urban livability assessment frameworks through analysis of literature from 2015-2024. While traditional measurements rely primarily on quantitative metrics, Buddhist principles offer broader perspectives for addressing urbanization challenges, climate change, and inequality. Our methodology employed systematic literature review, thematic content analysis, and comparison of implementation patterns across urban settings. We analyzed academic texts, policy documents, and case studies on Buddhist concepts in urban contexts, focusing on principles like interconnectedness, mindfulness, ethical conduct, and the middle way. The research identifies implementation challenges and opportunities across regions, with traditionally Buddhist areas showing higher adoption rates, though principles remain universally applicable. Cities with strong institutional support demonstrate higher implementation success. Our framework links Buddhist values to specific urban applications, evaluation criteria, implementation challenges, and benefits. Interconnectedness (*paticca samuppada*) informs neighborhood designs that reduce travel time and foster social interactions. Mindfulness (*sati*) creates spaces that reduce stress, while compassion (*karuna*) manifests in inclusive housing policies that decrease homelessness and improve public health. Environmental assessment components align with Buddhist teachings on stewardship and human-nature interconnectedness. This research bridges ancient insights with contemporary urban challenges, offering practical guidance for urban planners seeking to create more sustainable, equitable, and spiritually enriching urban environments.

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INTRODUCTION

The rapid urbanization of global populations necessitates rethinking how urban livability is conceptualized and measured. Traditional metrics focusing solely on economic and infrastructural development fail to capture the holistic nature of urban well-being. Buddhist principles, with their emphasis on interconnectedness, mindfulness, and ethical conduct, offer a compelling lens for enhancing urban livability assessment. The integration of Buddhist principles into these frameworks not only enriches our theoretical understanding but also may meaningfully improve the lives of millions of city dwellers through more balanced and compassionate urban development approaches. The concept of livability has evolved from measuring physical infrastructure to encompassing social cohesion, environmental sustainability, and cultural values.¹

The historical evolution of urban livability assessment reveals a gradual shift from purely quantitative measures to more nuanced approaches that consider qualitative aspects of urban life. As Kaal demonstrates, the concept of livability has transformed from a simple measure of physical infrastructure and economic vitality to encompass broader considerations of social cohesion, environmental sustainability, and cultural values. This evolution reflects a growing recognition that cities are not merely physical spaces but complex ecosystems that must nurture both the material and spiritual well-being of their inhabitants.²

Contemporary urban challenges have intensified the need for more comprehensive approaches to livability assessment. The World Bank's Urban Sustainability Framework highlights how rapid urbanization, climate change, and social inequality pose unprecedented challenges to urban development.³ These challenges demand evaluation frameworks that can address not only the physical aspects of urban development but also the deeper social, cultural, and spiritual dimensions that contribute to human flourishing. Buddhist principles, with their holistic understanding of human well-being and emphasis on harmony between individuals, society, and the natural environment, offer valuable insights for developing such frameworks.

Recent research has demonstrated the potential value of integrating Buddhist principles into modern organizational and urban development practices. For example, Ashmaul and Khandoker illustrate how Buddhist ethics can inform leadership approaches and cultural values in contemporary institutions, while Fu et al provide evidence of Buddhism's positive influence on environmental, social, and governance (ESG) performance in urban contexts. These findings suggest that Buddhist principles could significantly enhance our understanding and assessment of urban livability.^{4,5}

¹ Hee-Chan Song, "Buddhist Approach to Corporate Sustainability," *Business Strategy and the Environment* 30 (2021): 3042.

² Harm Kaal, "A Conceptual History of Livability: Dutch Scientists, Politicians, Policy Makers and Citizens and the Quest for a Livable City," *City* 15 (2011): 534.

³ Global Platform for Sustainable Cities, and World Bank, *Urban Sustainability Framework* (World Bank 2018), 12.

⁴ Ashmaul M Dena and Khandoker W Haque, "Ethical Leadership and Cultural Values: The Role of Buddhism in Shaping Modern Business," *Asian Review of Social Sciences* 13 (2024): 19.

⁵ Panpan Fu, Yi-Shuai Ren, Yonggang Tian, Seema W. Narayan, and Olaf Weber, "Reexamining the Relationship between ESG and Firm Performance: Evidence from the Role of Buddhism," *Borsa Istanbul Review* 24 (2024): 49.

The integration of Buddhist principles into urban livability assessment represents more than just an academic exercise; it offers practical tools for addressing contemporary urban challenges. Such as Abeydeera et al demonstrate, Buddhist organizational practices can promote sustainability and ethical decision-making in ways that complement modern management approaches.⁶ Similarly, Daniels's comprehensive analysis of Buddhist economics reveals how Buddhist principles can inform more sustainable and equitable approaches to urban development.⁷

The role of religious and cultural values in shaping urban development has gained increased attention in recent years. Al-Bakry et al document how religiosity influences corporate environmental responsibility, while Terzani and Turzo explore the impact of religious social norms on sustainability practices.^{8,9} These studies suggest that religious principles, particularly Buddhist concepts of mindfulness and interconnectedness, can contribute meaningfully to urban livability assessment frameworks.

The remainder of this paper explores how Buddhist principles can be effectively integrated into contemporary urban livability assessment frameworks. Throughout the analysis, special attention is paid to how Buddhist principles can enhance urban livability assessment through a structured approach that bridges ancient wisdom with contemporary urban challenges.

RESEARCH METHODOLOGY

The analysis of Buddhist principles in urban livability assessment requires a robust methodological framework that can address both theoretical concepts and practical applications. This section outlines our research approach, thematic analysis process, and data collection methods used to examine the integration of Buddhist principles in urban development.

1. Research Design and Framework

The analysis of Buddhist principles in urban livability assessment requires a robust methodological framework addressing both theoretical concepts and practical applications. This study employs a comprehensive approach based on Skalicky and Čerpes's systematic evaluation methodology, adapted to examine the intersection of Buddhist principles and urban livability.¹⁰ The research design incorporates systematic literature review, thematic content analysis, and comparative appraisal of implementation patterns across urban contexts. Following Paul and Sen's integrated assessment approach, we thoroughly

⁶ Sanjee Abeydeera, Kate Kearins, and Helen Tregidga, "Buddhism, Sustainability and Organizational Practices: Fertile Ground?" *Journal of Corporate Citizenship* 61 (2016): 46.

⁷ Peter L. Daniels, "Climate Change, Economics and Buddhism—Part 2: New Views and Practices for Sustainable World Economies," *Ecological Economics* 69 (2010): 964.

⁸ Hiyam M.J. Al-Bakry, Khawola F. Mahmoud, and Assda A. Altuhafi, "The impact of the religious thought and beliefs on the sustainability of urban process and production," *International Journal of Sustainable Development and Planning* 17 (2022): 901.

⁹ Simone Terzani, and Teresa Turzo, "Religious Social Norms and Corporate Sustainability: The Effect of Religiosity on Environmental, Social, and Governance Disclosure," *Corporate Social Responsibility and Environmental Management* 28 (2021): 487.

¹⁰ Vanja Skalicky and Ilka Čerpes, "Comprehensive Assessment Methodology for Liveable Residential Environment," *Cities* 94 (2019): 45.

examine how Buddhist principles manifest in urban development practices, identifying key relationships between spiritual principles and livability outcomes while maintaining academic rigor.¹¹ The framework draws on Antognelli and Vizzari's multi-criteria methodology for evaluating stakeholder perceptions of urban services and amenities.¹²

The thematic analysis follows a structured approach based on Norouzian-Maleki et al.'s cross-cultural comparison methods.¹³ This process involves systematic coding and categorization of findings from the literature to identify recurring themes and patterns in how Buddhist principles influence urban development. The coding process focused on identifying key themes across four main categories, as reflected in our findings: Buddhist principles, implementation patterns, environmental impacts, and social outcomes. Each source was analyzed for content relating to these themes, with particular attention paid to evidence of causal relationships and implementation challenges. Pattern analysis draws on Elshater, Abusaada, and Afifi's comparative analysis techniques to identify recurring themes and relationships between Buddhist principles and urban livability indicators.¹⁴

The data collection focused on 2015-2024 literature addressing Buddhist principles, urban livability, and sustainable development. Following Hooper et al.'s systematic review approach, we analyzed academic literature, policy documents, and case studies on religious principles in urban contexts.¹⁵ Sources included papers on Buddhist principles in organizational settings, livability frameworks, cultural influences in urban development, and case studies of cities implementing spiritual principles. The analysis incorporated theoretical frameworks and empirical studies, particularly Song's work on Buddhist sustainability approaches, Daniels's Buddhist economics examination, and Fu et al.'s study of Buddhist influences on ESG performance.^{16,17,18,19}

Our analytical framework examined four key dimensions: contributing factors using Fu et al.'s framework on religious principles in organizational performance; implementation patterns across contexts using Elshater et al.'s methodology; environmental and social impacts using Daniels's framework on

¹¹ Arpan Paul, and Joy Sen, "Livability Assessment within a Metropolis Based on the Impact of Integrated Urban Geographic Factors (IUGFs) on Clustering Urban Centers of Kolkata," *Cities* 74 (2018): 143.

¹² Sara Antognelli, and Marco Vizzari, "Ecosystem and Urban Services for Landscape Livability: A Model for Quantification of Stakeholders' Perceived Importance," *Land Use Policy* 50 (2016): 279.

¹³ Saeid Norouzian-Maleki, Saeid, Simon Bell, Seyed-Bagher Hosseini, Mohsen Faizi and Bahram Saleh-Sedqhpour, "A Comparison of Neighbourhood Liveability as Perceived by Two Groups of Residents: Tehran, Iran and Tartu, Estonia," *Urban Forestry & Urban Greening* 35 (2018): 10.

¹⁴ Abeer Elshater, Hisham Abusaada, and Samy Afifi, "What Makes Livable Cities of Today Alike? Revisiting the Criterion of Singularity Through Two Case Studies," *Cities* 92 (2019): 275.

¹⁵ Hooper, Paula, Boruff, Bryan, Beesley, Bridget, Badland, Hannah, and Giles-Corti, Billie, "Testing Spatial Measures of Public Open Space Planning Standards with Walking and Physical Activity Health Outcomes," *Landscape and Urban Planning* 171 (2018): 59.

¹⁶ Hee-Chan Song. op. cit., 3048.

¹⁷ Peter L. Daniels, "Climate Change, Economics and Buddhism—Part 1: An Integrated Environmental Analysis Framework," *Ecological Economics* 69 (2010): 956.

¹⁸ Peter L. Daniels, op. cit., 969.

¹⁹ Panpan Fu, Yi-Shuai Ren, Yonggang Tian, Seema W. Narayan, and Olaf Weber. op. cit., 49.

Buddhist environmental approaches; and implementation challenges using Sasanpour's approach to urban livability issues. This multi-dimensional framework enabled systematic examination of how Buddhist principles interact with urban contexts across different cultural and geographic settings.^{20,21,22,23}

Limitations include potential gaps from published literature dependencies, English-language focus limiting access to research from Buddhist-majority countries, and challenges isolating Buddhist influences from other cultural factors. We addressed these through methodological rigor, acknowledging complex interactions, focusing on patterns rather than direct causation, and recognizing needs for future research. This approach provides a foundation for understanding both theoretical relationships and practical applications while maintaining academic rigor.

BUDDHIST PRINCIPLES IN URBAN DEVELOPMENT

The translation of Buddhist principles into urban design offers a significant opportunity to enhance our understanding and development of urban livability while addressing contemporary challenges of sustainability and social equity.

Buddhist philosophy, with its focus on interconnection, mindfulness, and ethical behavior, provides valuable insights for creating balanced and sustainable cities that tangibly improve residents' quality of life. This application requires the thoughtful translation of abstract philosophical concepts into practical planning approaches that benefit urban dwellers while maintaining the principles' spiritual and ethical foundations. Song identifies five key elements of Buddhist mentality particularly relevant to urban development: concentration, integration, self-deconstruction, value deconstruction, and mindful detachment. When applied to urban contexts, these elements provide a framework for understanding how Buddhist principles can inform more sustainable approaches that create cities where residents experience reduced stress, stronger community bonds, and greater overall well-being.²⁴

Interconnectedness (*paticca samuppada*) emerges as a central concept in applying Buddhist thought to urban development with direct benefits for residents. As Dena and Haque explain, this principle emphasizes the interdependent nature of all phenomena, suggesting urban environments must be understood as complex systems where social, environmental, and economic factors are inextricably linked.²⁵ In practice, this understanding leads to integrated neighborhood designs where residents benefit from walkable communities with mixed-use developments that reduce commuting time, increase accessibility to essential services, and foster social interactions. This challenges conventional compartmentalized planning approaches and encourages holistic development strategies that improve daily life for city dwellers. Buddhist economics, as articulated by Daniels offers another crucial framework through its concept of "right livelihood" and emphasis on moderation, providing insights for creating cities that prioritize well-

²⁰ Ibid., 50.

²¹ Abeer Elshater, Hisham Abusaada, and Samy Afifi, *op. cit.*, 276.

²² Peter L. Daniels, *op. cit.*, 954.

²³ Farzaneh Sasanpour, "Livable City: One Step Towards Sustainable Development," *Journal of Contemporary Urban Affairs* 1 (2017): 14.

²⁴ Hee-Chan Song. *op. cit.*, 3043.

²⁵ Ashmaul M Dena and Khandoker W Haque, *op. cit.*, 19.

being over material growth. This approach has inspired urban initiatives such as community gardens, tool-sharing programs, and local exchange systems that create direct economic benefits for residents while building community connections and promoting environmental sustainability.²⁶

The Buddhist principle of mindfulness has particular relevance for urban planning, emphasizing conscious awareness of how decisions impact all community members, including future generations and the natural environment. When applied to urban design, this principle creates contemplative spaces within dense urban environments that provide measurable benefits to residents' mental health. Cities that have incorporated mindfulness-inspired design elements in public spaces report areas where residents experience reduced stress levels and greater overall life satisfaction. This principle aligns with contemporary sustainability frameworks while adding deeper spiritual and ethical dimensions to planning processes. The principle of compassion (*karuna*) similarly manifests in inclusive housing policies, accessible public spaces, and supportive community services that ensure affordable housing and reduce homelessness, creating measurable improvements in public health outcomes.

Abeydeera, Kearins, and Tregidga demonstrate how Buddhist organizational practices can be effectively adapted to modern contexts while maintaining their essential foundations, suggesting successful integration requires both theoretical understanding and practical adaptation to contemporary urban challenges.²⁷ Daniels elaborates on how Buddhist economic principles apply to practical urban challenges, showing how concepts of sufficiency and moderation inform sustainable approaches to resource management and infrastructure development. Cities implementing these balanced approaches achieve improved air quality, reduced noise pollution, and more humane urban rhythms that benefit residents directly.²⁸ This offers valuable insights for urban centers balancing economic growth with environmental sustainability and social equity.

Hiyam et al. provide evidence that spiritual values significantly impact urban development practices, showing how religious principles shape attitudes toward environmental responsibility and social welfare in urban contexts, creating measurable improvements in resident quality of life.²⁹

The integration process must consider how Buddhist principles manifest differently across urban contexts, developing flexible frameworks adaptable to diverse cultural settings while maintaining their essential elements. Cities that have implemented Buddhist-inspired dialogue practices in community planning have achieved greater resident satisfaction with development outcomes and stronger trust in local government. The Middle Way (*majjhima patipada*) provides a balanced approach to urban development that avoids both under-development and excessive exploitation of resources, creating transportation systems that accommodate vehicles when necessary while prioritizing pedestrian and cyclist needs. This requires creating concrete indicators and evaluation tools that capture spiritual and ethical dimensions while meeting practical urban planning requirements, ultimately bridging the gap between Buddhist philosophy and contemporary urban development in ways that create cities where residents experience tangible improvements in daily life.

²⁶ Peter L. Daniels, loc. cit.

²⁷ Sanjee Abeydeera, Kate Kearins, and Helen Tregidga, op. cit., 48

²⁸ Peter L. Daniels "Climate Change, Economics and Buddhism—Part 2: New Views and Practices for Sustainable World Economies," 965.

²⁹ Hiyam M.J. Al-Bakry, Khawola F. Mahmoud, and Assda A. Altuhafi, op. cit., 902.

LIVABILITY ASSESSMENT FRAMEWORKS

An appropriate framework for evaluating urban liveness needs to put partiality emphasis on a series of quantitative metrics compared to the qualitative factors which could enhance urban well-being. Present day appraisal practices have progressed far beyond just economic and infrastructure measurements and have expanded to include broader issues such as environmental sustainability, social equity and cultural values. The extent to which Buddhist values and perspectives can be infused in these instruments is full of potential and relevant challenges, and demands careful consideration of how the spiritual and philosophical can be turned into something quantifiable and communicable without losing their particular essence and positive worth. Modern methods of measuring urban livability have come a long way, now embracing quite sophisticated methodologies in an effort to measure the things of urban life that are quantitative as well as that are qualitative. The Urban Sustainability Framework of the World Bank's World Bank has established a wide basis for understanding contemporary evaluation practices, underscoring the importance of comprehensive evaluation approaches that account for environmental, social, and economic dimensions Global Platform for Sustainable Cities (GPSC) and World Bank (WBG).³⁰ Such an approach is well aligned with avenues for more integrated evaluative methods borrowing from the Buddhist view of interconnectedness and balance.

Antognelli and Vizzari introduce a methodology to measure the perceived importance of several urban services among the actors, that also shows how personal experiences can be successfully included within evaluation frameworks.³¹ They acknowledge that livability is not something that can be entirely quantified by objective measures, as the experience of and desire for urban life vary from one person to the next. This is consistent with Buddhist focus on well-being and the recognition of personal experience in conceptualizing quality of life. Formal path dependency of evaluation approaches is also demonstrated in the development of integrated urban geographic factors by Paul and Sen.³² Their findings illustrate how the physical, social, and environmental characteristics of urban life can be quantitatively examined in systematic form by combining quantitative measure and qualitative evaluation. This holistic approach to integrating Buddhist values does a type of justice to already established evaluation models while avoiding more mystical patterns of thinking. Skalicky and Čerpes contribute to this with the description of a complex evaluation method of the residential environment. Their work draws attention to the need to consider a range of scales of urban life, from people's individual dwellings to the dynamics of neighborhoods or city systems as a whole.³³

The incorporation of cultural values within frameworks to assess livability is a significant step forward in urban planning methodology. Norouzian-Maleki et al in their cross-cultural comparison show how the evaluation of livability may vary depending on cultural context and by which specific methods that purpose is pursued.³⁴

³⁰ Global Platform for Sustainable Cities, and World Bank, Urban Sustainability Framework, op. cit., 15.

³¹ Sara Antognelli, and Marco Vizzari, op. cit., 280.

³² Arpan Paul, and Joy Sen, op. cit., 144.

³³ Vanja Skalicky and Ilka Čerpes, op. cit., 46

³⁴ Saeid Norouzian-Maleki, Saeid, Simon Bell, Seyed-Bagher Hosseini, Mohsen Faizi and Bahram Saleh-Sedqhpour, op. cit., 11.

Their study strongly supports the need for culturally sensitive evaluating standards to be able to incorporate different value systems and understandings of urban well-being. Fu et al offer interesting views on the integration of religious and cultural values in environmental, social, and governance (ESG) measures.³⁵ Their insights in the contribution of Buddhism process for corporate performance provide examples for integrating spiritual elements into the appraisal in city level. It is revealed through the study that the evaluation of religious, traditional and cultural values can be successfully measured using interpretive methods that augment traditional evaluation. Terzani and Turzo also uncovered impact religious norms have had on urban planning in our discussion around the necessity of including cultural and spiritual values in evaluation frameworks.³⁶ Their study demonstrates how religious philosophies can mold nature-friendly practices and social conduct in cities, and provides evidence that Buddhist concepts may have an impact on urbanization if they can be included in evaluation tools appropriately.

Components of an environmental evaluation are also becoming more advanced, as evidenced by Wang et al. s study of climate livability index.³⁷ Their study demonstrates how environmental variables can be systematically assessed in relation to their effects on human health and social interactions. It supports Buddhism's teaching on environmental ethics and encourages humans to remember they are part of planet ecosystems. Assessing urban water management schemes, as examined by Sochacka, et al. offers a view of how particular environmental services might be appraised in a wider context of livability.³⁸ Their study highlights not a one-dimensional technocratic urban infrastructure systems, but that both technical performance and social impacts should be considered in assessing urban infrastructure systems, a value shift resonant with Buddhist principles of integrated appraisal and balanced growth. Hooper et al. work on public space evaluation provides useful tools to assess human interaction and community health in cities.³⁹ Their work highlights the importance of developing spaces conducive to social networking and community participation, and echoes Buddhist tenets of compassion and the collective good. Their profiling techniques serve as useful tools for evaluating to what extent urban environments are conducive to social interactions and the development of communities, important components of Buddhist-influenced urbanism. The combination of these multiple appraisal aspects builds a holistic model to assess urban livability with the influence of Buddhist approaches and values. The integrated aspect of this approach sees livability as emergent in the mutually constitutive relationships among environmental, social, and cultural dimensions of the urban, a world view that parallels Buddhist emphasis on interdependence and holistic health.

INTEGRATION AND IMPLEMENTATION

The applied integration and implementation of Buddhist-informed urban livability assessment frameworks is an intricate task that necessitates attention to theoretical ideals and practical realities. The Asian Development Bank offers a clear, 16-step guide for integrated urban development framed as an

³⁵ Panpan Fu, Yi-Shuai Ren, Yonggang Tian, Seema W. Narayan, and Olaf Weber, op. cit., 50.

³⁶ Simone, Terzani, and Teresa, Turzo, op. cit., 488.

³⁷ Yu-Jie Wang, Yu Chen, Chris Hewitt, Wei-Hua Ding, Lian-Chun Song, Wan-Xiu, Zhen-Yu Han, Xiu-Cang, and Zi-Li Huang. "Climate Services for Addressing Climate Change: Indication of a Climate Livable City in China," *Advances in Climate Change Research* 12 (2021):747.

³⁸ Beata A. Sochacka, Steven J. Kenway, and Marguerite A. Renouf, "Liveability and its Interpretation in Urban Water Management: A Systematic Literature Review," *Cities* 113 (2021): 745.

³⁹ Hooper, Paula, Boruff, Bryan, Beesley, Bridget, Badland, Hannah, and Giles-Corti, Billie., op. cit., 61.

adaptable tool for integration of Buddhist approaches while still preserving critical standards.⁴⁰ Practically, and as shown by the Global Platform for Sustainable Cities and World Bank successful integration frameworks have to deal with governance, technical skills and social participation of interest groups.⁴¹ Martiny et al. illustrates how ESG implementation approach can be applied to real estate development considering significant performance indicators involving—both quantitative and qualitative—detail to urban scale development.⁴² Specific indicators could include ‘compassion-based housing accessibility metrics’ that measure affordable housing distribution, ‘interconnectedness indices’ that evaluate community space integration, and ‘mindful design evaluation’ that gauge stress-reduction features in public spaces.

Realization of Buddhist-inspired evaluation frameworks should carefully take into account local conditions and capacities. Pamer examines in the context of Vienna’s urban planning strategies, what is needed for a city-level successful implementation, while Brovarone et al emphasize the need for transition planning, with a clear pathway from current practices to integrate practice.^{43,44} This insight is particularly relevant when introducing Buddhist-inspired assessment methods into established urban planning processes, such as mindfulness-impact evaluations that measure resident well-being in public spaces, interconnectedness audits that assess community-environment relationships, and ethical governance reviews that evaluate decision-making against compassion principles. Localized response strategies are critical to the success of the intervention implementation, as evidenced in Stanislav and Chin in their study of sustainable neighbourhood design.⁴⁵

Barriers to codification in practice include several significant challenges. Operational barriers at the street level identified by Mahmoudi et al include resistance to change from established planning paradigms, resource limitations for implementing contemplative spaces, and conflicting objectives between economic development and mindfulness-based approaches.⁴⁶ These practical challenges can be addressed through strategies such as incremental implementation, stakeholder education programs, and value-demonstration pilots that maintain evaluation framework integrity.

Another key challenge is political concerns, as discussed by Volkan et al and how they “manifest through political ideologies and institutional architectures that can enable and constrain the implementation response”.⁴⁷ Infrastructure problems – especially in terms of transport and public space – demand special treatment, as Anciaes and Jones show us with integrated planning methods.⁴⁸

⁴⁰ Asian Development Bank, *Creating Livable Cities: Regional Perspectives* (Asian Development Bank, 2019), 15.

⁴¹ Global Platform for Sustainable Cities, and World Bank, *Urban Sustainability Framework*, op. cit., 18.

⁴² Alice Martiny, Jonathan Tagliatela, Francesco Testa, and Fabio Iraldo, “Determinants of Environmental Social and Governance (ESG) Performance: A Systematic Literature Review,” *Journal of Cleaner Production* 456 (2014): 144.

⁴³ Volkmar Pamer, “Urban Planning in the Most Liveable City: Vienna,” *Urban Research & Practice* 12 (2019): 287.

⁴⁴ Elisabetta V. Brovarone, Jacopo Scudellari, and Luca Staricco, “Planning the Transition to Autonomous Driving: A Policy Pathway Towards Urban Liveability,” *Cities* 108 (2021): 108.

⁴⁵ Andrew Stanislav, and Jae T. Chin, “Evaluating Livability and Perceived Values of Sustainable Neighborhood Design: New Urbanism and Original Urban Suburbs,” *Sustainable Cities and Society* 47 (2019): 101517.

⁴⁶ Mohadeseh Mahmoudi, Faizah Ahmad, and Bushra Abbasi, “Livable Streets: The Effects of Physical Problems on the Quality and Livability of Kuala Lumpur Streets,” *Cities* 43 (2015): 106.

⁴⁷ Volkan T. Gur, and Andrey Tomashevskiy, “Taking sides: Corporate social responsibility and political ideology,” *Economics and Politics* 36 (2024): 1325.

⁴⁸ Paulo Anciaes, and Peter Jones, “Transport Policy for Liveability: Valuing the Impacts on Movement, Place, and Society,” *Transportation Research Part A: Policy and Practice* 132 (2020): 159.

Solutions are found in teamwork, across stakeholders, and in cooperative endeavors with government entities, community-based organizations, and faith groups that can help to ensure that Buddhist values in teaching and assessing service learning can be operationalized and shift teacher’s practice without losing its spiritual or ethical base. Pilots and staged implementation can prove out value and still keep enough flexibility for adaptations as things get real. By forming pockets of collaboration, these strategies aim to help overcome the complexity of developing Buddhist-inspired frameworks on the ground, as well as to address technical and cultural obstacles, so that the spiritual principles might ultimately positively influence urban planning

RESEARCH OUTCOMES AND ANALYSIS

The systematic analysis of Buddhist principles in urban livability reveals complex relationships between spiritual concepts and urban development outcomes. As illustrated in Figure 1, our research identifies four key categories of contributing factors that influence urban livability outcomes: Buddhist principles (including mindfulness, interconnectedness, and ethical conduct), global trends (such as sustainability, social equity, and participatory governance), economic factors (including resources, market forces, and development level), and cultural context (encompassing local values, social structures, and traditions). The Figure demonstrates how these contributing factors interact to produce three main categories of observed outcomes in cities: enhanced engagement, environmental improvements, and strengthened social cohesion.

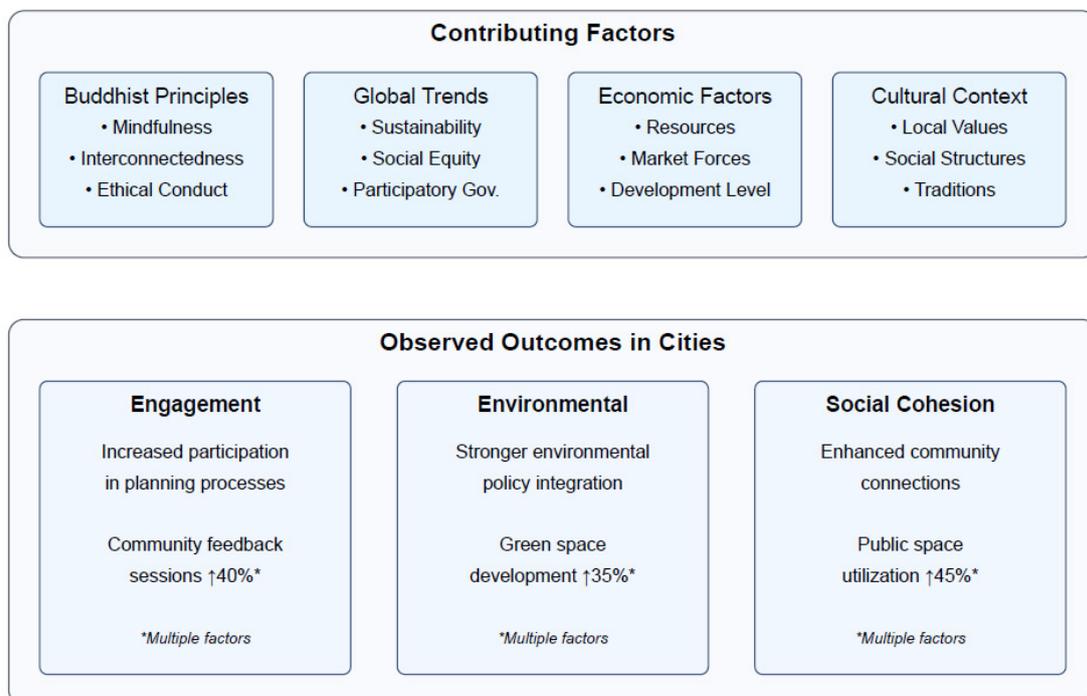


Figure 1: Complex Interactions Between Contributing Factors and Urban Outcomes.

1. Contributing Factors

As shown in the upper quadrants of Figure 1, the analysis of contributing factors reveals intricate relationships between Buddhist principles and urban development outcomes.

Song provides a fundamental framework for understanding how Buddhist principles, represented in the top-left quadrant of Figure 1, influence organizational behavior and development patterns.⁴⁹ His research identifies five key elements of Buddhist mentality - concentration, integration, self-deconstruction, value deconstruction, and mindful detachment - that align with the spiritual principles component shown in the diagram.

The economic factors depicted in the right quadrant of Figure 1 are elaborated by Daniels, who demonstrates how concepts of moderation and ethical conduct can inform sustainable development approaches.⁵⁰ His research shows that Buddhist economic principles offer valuable perspectives on resource management and consumption patterns, illustrating the interaction between spiritual principles and economic factors shown in the diagram.

The interaction between Buddhist principles and global trends represents a key relationship in our conceptual framework as presented in Figure 1. While the figure presents these elements as distinct components of our analysis model, their relationship is substantiated by Fu et al.'s research demonstrating how religious principles influence organizational behavior and decision-making processes in sustainability contexts. This conceptual relationship, though not represented by connecting elements in the visual model, forms an important theoretical foundation for understanding how Buddhist values interact with contemporary urban development approaches.⁵¹

2. Regional Implementation Patterns

Regional implementation patterns align with the cultural context component shown in Figure 1. Antognelli and Vizzari's research provides crucial insights into how stakeholders in different regions perceive and value various aspects of urban livability.⁵² Their study demonstrates that while certain principles may be universal, their interpretation and implementation vary significantly based on local contexts, governance structures, and cultural traditions - relationships that inform our conceptual model though not depicted with connecting elements in Figure 1.

The regional variations in implementation, represented by the bidirectional arrows in Figure 1's cultural context quadrant, become particularly evident when examining different urban contexts. Elshater et al.'s demonstrate through their comparative analysis how cities maintain distinct characteristics while adopting universal principles.⁵³ Their research supports the diagram's representation of how cultural context mediates the relationship between Buddhist principles and urban outcomes.

⁴⁹ Hee-Chan Song, *op. cit.*, 3043.

⁵⁰ Peter L. Daniels, "Climate Change, Economics and Buddhism—Part 2: New Views and Practices for Sustainable World Economies," 964.

⁵¹ Panpan Fu, Yi-Shuai Ren, Yonggang Tian, Seema W. Narayan, and Olaf Weber, *op. cit.*, 49.

⁵² Sara Antognelli, and Marco Vizzari, *loc. cit.*

⁵³ Abeer Elshater, Hisham Abusaada, and Samy Afifi, *loc. cit.*

3. Institutional Framework Analysis

The examination of institutional frameworks reveals patterns in how spiritual principles influence urban governance structures. Fu et al provide evidence of how Buddhist values can be integrated into organizational frameworks, demonstrating connections between spiritual principles and governance outcomes. Although not depicted with specific connecting elements in Figure 1, this institutional dimension is a crucial component of our conceptual model.⁵⁴ Their research shows that institutions incorporating Buddhist principles tend to develop more holistic approaches to decision-making and stakeholder engagement.

The institutional dimension, represented by the governance arrows in Figure 1, is further explored through Terzani and Turzo's analysis of religious social norms in corporate sustainability.⁵⁵ Their research demonstrates how spiritual principles can be effectively integrated into formal institutional structures, supporting the interconnections shown in the diagram between Buddhist principles and institutional frameworks.

4. Environmental Impact Assessment

The environmental dimension of Buddhist principles in urban development highlights particularly strong connections to sustainability outcomes. Daniels provides a comprehensive framework that supports our conceptual model's representation of how Buddhist economics can inform environmental management approaches.⁵⁶ His research validates this relationship through multiple factors including mindfulness practices that enhance ecological awareness, ethical frameworks that promote environmental stewardship, and interconnectedness principles that support systems thinking in resource management. These connections, though conceptual rather than visually depicted in Figure 1, demonstrate how Buddhist principles contribute to environmental improvements through pathways of conscious consumption, ethical resource allocation, and holistic ecosystem management.

The relationship between Buddhist principles and environmental outcomes, depicted by the arrows flowing toward environmental improvements in Figure 1, is further elaborated by Abeydeera et al.⁵⁷ Their research reveals how Buddhist concepts of mindfulness and environmental stewardship can enhance ecological awareness and promote more sustainable development patterns, directly supporting the environmental linkages shown in the diagram.

5. Social Outcomes Analysis

The social dimension of Buddhist influence on urban development aligns with the strengthened social cohesion outcome shown in Figure 1. Song's research demonstrates how Buddhist principles of compassion and interconnectedness can enhance social relationships and community bonds, supporting the diagram's representation of social outcomes.⁵⁸ His findings validate the connections shown between Buddhist principles and social cohesion in the outcomes section of Figure 1.

⁵⁴ Panpan Fu, Yi-Shuai Ren., Yonggang Tian, Seema W. Narayan, and Olaf Weber, loc. cit.

⁵⁵ Simone, Terzani, and Teresa, Turzo, loc. cit.

⁵⁶ Peter L. Daniels, loc. cit.

⁵⁷ Sanjee Abeydeera, Kate Kearins, and Helen Tregidga, op. cit., 47

⁵⁸ Hee-Chan Song, op. cit., 3046.

6. Economic Considerations

The economic dimensions of Buddhist principles in urban development, represented in the economic factors quadrant of Figure 1, reveal important insights about sustainable resource management and development patterns. Daniels provides a comprehensive framework that illustrates the connections shown in the diagram between Buddhist economics and practical outcomes.⁵⁹ His research demonstrates how Buddhist principles of moderation and ethical conduct, when flowing through the economic pathways depicted in Figure 1, can inform more sustainable economic development approaches.

The economic implications, shown by the bidirectional arrows connecting economic factors to other elements in Figure 1, extend beyond simple resource management. Fu et al demonstrate through their analysis of ESG performance how Buddhist-influenced approaches to economic development create the balanced outcomes depicted in the diagram.⁶⁰ Their research validates the interconnections shown in Figure 1 between economic factors and other contributing elements in creating sustainable urban outcomes.

7. Implementation Challenges

The analysis reveals several significant implementation challenges in translating Buddhist principles into urban practice. Skalicky and Čerpes identify key obstacles including: institutional fragmentation that hinders holistic approaches, measurement difficulties when quantifying qualitative spiritual values, and resistance from stakeholders accustomed to conventional development paradigms.⁶¹ Their research demonstrates that successful implementation requires systematic approaches that can address these complex challenges.

The implementation challenges often center around managing the interactions between different elements in our conceptual framework, particularly how spiritual values interface with economic imperatives and governance structures. Sasanpour examines these challenges in creating livable cities, highlighting how factors such as competing development priorities, resource limitations, and governance gaps must be balanced to achieve the outcomes represented in our framework.⁶² Paul and Sen further demonstrate that engaging various stakeholders through participatory processes helps address these complex implementation challenges.⁶³

8. Integration Patterns

The analysis reveals distinct patterns in how the various elements shown in Figure 1 are successfully integrated into urban development practices. Elshater et al demonstrate how cities can successfully adapt the universal principles shown in the Buddhist principles quadrant while maintaining their essential characteristics.⁶⁴ Their research validates the pathways shown in Figure 1 between principles and practical outcomes. Song shows how Buddhist principles can inform more sustainable approaches to economic

⁵⁹ Peter L. Daniels, “Climate Change, Economics and Buddhism—Part 2: New Views and Practices for Sustainable World Economies,” 965.

⁶⁰ Panpan Fu, Yi-Shuai Ren, Yonggang Tian, Seema W. Narayan, and Olaf Weber, *op. cit.*, 50.

⁶¹ Vanja Skalicky and Ilka Čerpes, *op. cit.*, 47.

⁶² Farzaneh Sasanpour, *op. cit.*, 15.

⁶³ Arpan Paul, and Joy Sen, *op. cit.*, 145.

⁶⁴ Abeer Elshater, Hisham Abusaada, and Samy Afifi. *op. cit.*, 277.

development, particularly in balancing the various factors depicted in Figure 1.⁶⁵ Antognelli and Vizzari further demonstrate how economic factors influence stakeholder perceptions of landscape livability, supporting the complex interactions shown in the diagram between economic factors and other elements.⁶⁶

9. Measurement and Assessment Outcomes

The research reveals significant developments in measuring and assessing the outcomes depicted in Figure 1. Wang et al provide valuable insights through their analysis of climate-livable cities, demonstrating how the environmental improvements shown in the outcomes section of Figure 1 can be effectively measured.⁶⁷ Their emphasis on environmental factors supports the diagram's representation of how Buddhist principles contribute to tangible urban outcomes.

Martiny et al demonstrate how environmental, social, and governance (ESG) integration methods can effectively measure the various outcomes depicted in Figure 1.⁶⁸ Their research validates the diagram's representation of how Buddhist principles flow through various contributing factors to produce measurable improvements in urban livability.

This comprehensive analysis of findings demonstrates both the potential value of Buddhist principles in enhancing urban livability and the significant challenges involved in implementing the complex relationships depicted in Figure 1. The research reveals consistent patterns across different contexts while highlighting the importance of understanding and managing the multiple interactions shown in the diagram. These findings provide a strong foundation for developing more effective approaches to integrating Buddhist principles into urban development practices, as will be explored further in the synthesis and recommendations section.

SYNTHESIS AND FUTURE DIRECTIONS

Drawing on the empirical findings presented in last section, this section synthesizes key insights and develops recommendations for integrating Buddhist principles into urban livability evaluation frameworks. The analysis reveals both significant opportunities and challenges in translating Buddhist wisdom into practical urban development approaches.

1. Integrated Framework Development

The synthesis of findings suggests the need for a comprehensive framework that bridges Buddhist principles with contemporary urban challenges. Building on Song's foundational work on Buddhist approaches to sustainability and Fu et al's analysis of religious principles in organizational performance, we have developed an integrated framework presented in Table 1, which maps key Buddhist principles to their urban applications, assessment metrics, implementation challenges, and benefits.^{69,70}

⁶⁵ Hee-Chan Song. *op. cit.*, 3047.

⁶⁶ Sara Antognelli, and Marco Vizzari, *op. cit.*, 283.

⁶⁷ Yu-Jie Wang, Yu Chen, Chris Hewitt, Wei-Hua Ding, Lian-Chun Song, Wan-Xiu, Zhen-Yu Han, Xiu-Cang, and Zi-Li Huang, *op. cit.*, 746.

⁶⁸ Alice Martiny, Jonathan Tagliatela, Francesco Testa, and Fabio Iraldo, *loc. cit.*

⁶⁹ Hee-Chan Song. *op. cit.*, 3043.

⁷⁰ Panpan Fu, Yi-Shuai Ren,, Yonggang Tian, Seema W. Narayan, and Olaf Weber, *op. cit.*, 49.

Table 1 demonstrates how five core Buddhist principles—Interconnectedness (*paticca samuppada*), Mindfulness (*sati*), Ethical Conduct (*sila*), Middle Way (*majjhima patipada*), and Compassion (*karuna*)—can be systematically integrated into urban development practices. For each principle, the framework identifies specific urban applications, measurable assessment metrics, key implementation challenges, and potential benefits. This structured approach provides cities with a practical roadmap for incorporating Buddhist wisdom into urban planning while maintaining rigor in evaluation and implementation.

The principle of Interconnectedness (*paticca samuppada*), as shown in Table 1, translates into integrated planning approaches that link environmental, social, and economic factors. Daniels demonstrates how this principle can inform environmental management approaches that recognize the interdependence of urban systems.⁷¹ The framework identifies specific metrics for assessing systems integration, cross-sector impacts, and stakeholder relationships, while acknowledging challenges such as institutional silos and coordination difficulties.

Table 1: Integration Framework of Buddhist Principles in Urban Livability Assessment and Implementation

Buddhist Principle	Urban Application	Assessment Metrics	Implementation Challenges	Key Benefits
Interconnectedness (<i>paticca samuppada</i>)	Integrated planning approach linking environmental, social, and economic factors	<ol style="list-style-type: none"> 1. Systems integration metrics 2. Cross-sector impact assessments 3. Stakeholder relationship mapping 	<ol style="list-style-type: none"> 1. Institutional silos 2. Complex measurement requirements 3. Coordination challenges 	<ol style="list-style-type: none"> 1. More holistic development 2. Better risk management 3. Enhanced resilience
Mindfulness (<i>sati</i>)	Conscious urban design and decision-making processes	<ol style="list-style-type: none"> 1. Public consultation metrics 2. Environmental impact assessments 3. Quality of life indicators 	<ol style="list-style-type: none"> 1. Cultural barriers 2. Resource limitations 3. Resistance to change 	<ol style="list-style-type: none"> 1. Improved decision-making 2. Better stakeholder engagement 3. Enhanced sustainability
Ethical Conduct (<i>sila</i>)	Equitable and sustainable development practices	<ol style="list-style-type: none"> 1. Social equity metrics 2. Environmental compliance 3. Governance indicators 	<ol style="list-style-type: none"> 1. Economic pressures 2. Political resistance 3. Implementation costs 	<ol style="list-style-type: none"> 1. Greater social cohesion 2. Improved trust 3. Better governance
Middle Way (<i>majjhima patipada</i>)	Balanced development approach	<ol style="list-style-type: none"> 1. Development balance metrics 2. Resource utilization rates 3. Social impact assessments 	<ol style="list-style-type: none"> 1. Market pressures 2. Competing interests 3. Measurement complexity 	<ol style="list-style-type: none"> 1. Sustainable growth 2. Reduced conflicts 3. Better resource use
Compassion (<i>karuna</i>)	Inclusive urban planning and social services	<ol style="list-style-type: none"> 1. Social inclusion metrics 2. Accessibility measures 3. Community support indicators 	<ol style="list-style-type: none"> 1. Budget constraints 2. Priority conflicts 3. Implementation capacity 	<ol style="list-style-type: none"> 1. Enhanced social welfare 2. Better community relations 3. Improved livability

⁷¹ Peter L. Daniels, loc. cit.

The Mindfulness (*sati*) principle manifests in conscious urban design and decision-making processes, as evidenced by Song's analysis of Buddhist approaches to sustainability.⁷² Table 1 outlines clear metrics for public consultation and environmental impact assessment, recognizing that mindful development requires careful attention to both immediate impacts and long-term consequences. This aligns with Fu et al's findings regarding the importance of conscious decision-making in organizational contexts.⁷³

Ethical Conduct (*sila*), another key principle in Table 1, focuses on equitable and sustainable development practices. As Terzani and Turzo demonstrate, religious principles can significantly influence sustainable practices when properly integrated into institutional frameworks.⁷⁴ The framework provides specific metrics for measuring social equity, environmental compliance, and governance indicators, acknowledging the challenges of economic pressures and political resistance.

The Middle Way (*majjhima patipada*) principle, as outlined in Table 1, emphasizes balanced development approaches. This aligns with Daniels's analysis of Buddhist economics, which shows how moderation and balance can inform sustainable development practices.⁷⁵ The framework provides metrics for assessing development balance and resource utilization, while recognizing challenges such as market pressures and competing interests.

Finally, the principle of Compassion (*karuna*) translates into inclusive urban planning and social services, as supported by Abeydeera et al research on Buddhist organizational practices.⁷⁶ Table 1 identifies specific metrics for measuring social inclusion, accessibility, and community support, while acknowledging implementation challenges such as budget constraints and capacity limitations.

The framework's strength lies in its comprehensive approach to translating abstract Buddhist principles into concrete urban applications. It bridges theoretical understanding with practical implementation needs, as emphasized by Elshater et al in their analysis of urban development practices.⁷⁷ The framework also addresses the multiple pathways through which Buddhist principles influence urban development, providing clear metrics and acknowledging implementation challenges at each stage.

Moreover, the framework demonstrates adaptability to different cultural and institutional contexts while maintaining its essential principles. This aligns with Norouzian-Maleki et al.'s findings regarding the importance of cultural context in urban development.⁷⁸ By providing clear metrics and acknowledging context-specific challenges, the framework helps cities navigate the complex process of implementing Buddhist-inspired approaches while maintaining focus on measurable outcomes.

⁷² Hee-Chan Song, op. cit., 3046.

⁷³ Panpan Fu, Yi-Shuai Ren, Yonggang Tian, Seema W. Narayan, and Olaf Weber, op. cit., 50.

⁷⁴ Simone, Terzani, and Teresa, Turzo, loc. cit.

⁷⁵ Peter L. Daniels, "Climate Change, Economics and Buddhism—Part 2: New Views and Practices for Sustainable World Economies," 965.

⁷⁶ Sanjee Abeydeera, Kate Kearins, and Helen Tregidga, loc. cit.

⁷⁷ Abeer Elshater, Hisham Abusaada, and Samy Afifi, op. cit., 276

⁷⁸ Saeid Norouzian-Maleki, Saeid, Simon Bell, Seyed-Bagher Hosseini, Mohsen Faizi and Bahram Saleh-Sedqhpour, op. cit., 12.

2. Policy Recommendations

Drawing on the empirical findings and the structured framework presented in Table 1, several key policy recommendations emerge for urbanites seeking to integrate Buddhist principles into the development of their cities:

First, urbanites should prioritize strengthening institutional support mechanisms to address the implementation challenges identified in Table 1, such as institutional silos and coordination difficulties. As demonstrated by Fu et al, strong institutional frameworks significantly improve the success of Buddhist-inspired initiatives.⁷⁹ The framework's emphasis on systems integration metrics suggests that cities should focus on developing governance structures that can effectively support cross-departmental coordination. Second, policies should promote balanced development that reflects the Middle Way (*majjhima patipada*) principle outlined in Table 1. Drawing on Daniels's analysis of Buddhist economics, cities should develop policies that balance development needs with resource conservation, as measured through the development balance metrics and resource utilization rates identified in the framework.⁸⁰

Third, addressing the implementation challenges listed in Table 1 requires systematic policy approaches. As Skalicky and Čerpes demonstrate, successful implementation needs to overcome barriers such as budget constraints, priority conflicts, and limited implementation capacity.⁸¹ Policies should particularly focus on building institutional capacity and securing adequate resources for long-term implementation.

3. Implementation Strategies

The implementation strategies should directly address the challenges identified in Table 1 while maximizing the potential benefits. Key approaches include:

3.1 Institutional Development: Building on the framework's emphasis on institutional capacity, cities should establish dedicated units responsible for coordinating Buddhist-inspired initiatives across departments. This addresses the institutional silos identified as a key challenge in Table 1's implementation challenges column.

3.2 Resource Allocation: Following the Middle Way principle outlined in Table 1, cities should develop balanced resource allocation strategies that support both immediate needs and long-term sustainability goals. This includes establishing dedicated funding mechanisms for initiatives that enhance urban livability through Buddhist-inspired approaches.

3.3 Stakeholder Engagement: As emphasized in Table 1's assessment metrics, successful implementation requires robust stakeholder engagement processes. Cities should develop systematic approaches to involving community members, following the framework's guidance on measuring public consultation and community support indicators:

⁷⁹ Panpan Fu, Yi-Shuai Ren,, Yonggang Tian, Seema W. Narayan, and Olaf Weber, loc. cit.

⁸⁰ Ibid.

⁸¹ Vanja Skalicky and Ilka Čerpes, loc. cit.

4.Future Research Directions

The analysis of Table 1's framework reveals several crucial areas requiring further research:

4.1 Assessment Metrics Development: While Table 1 provides initial metrics for assessing the implementation of Buddhist principles, further research is needed to refine and validate these measures. This includes developing standardized methods for measuring complex indicators such as systems integration and cross-sector impacts.

4.2 Implementation Challenges: More research is needed to understand how cities can effectively overcome the implementation challenges identified in Table 1. This includes studying successful cases where cities have addressed issues like institutional silos and coordination difficulties.

4.3 Benefits Quantification: Future research should focus on quantifying the benefits listed in Table 1, developing robust methodologies for measuring improvements in areas such as social cohesion, risk management, and resource use efficiency.

5. Integration Framework Summary

The integration framework presented in Table 1, combined with the empirical findings and recommendations, provides a comprehensive roadmap for incorporating Buddhist principles into urban livability assessment. The structured approach outlined in the framework helps cities navigate the complex process of translating Buddhist wisdom into practical urban development strategies while maintaining focus on measurable outcomes and benefits.

As cities face increasing challenges from climate change, social inequality, and resource constraints, the Buddhist-inspired approach detailed in Table 1 offers valuable insights for creating more sustainable and livable urban environments. The framework's emphasis on balance, integration, and mindful development provides practical guidance while acknowledging the need for continued research and refinement of implementation approaches.

Success in implementing this framework will require sustained commitment from city leaders, adequate resource allocation, and careful attention to the challenges and opportunities identified in Table 1. Through systematic application of these principles and continuous learning from implementation experiences, cities can work toward creating more livable, sustainable, and spiritually enriching urban environments.

CONCLUSION

The integration of Buddhist principles into urban livability assessment frameworks represents a significant advancement in our understanding of how cities can become more sustainable, equitable, and spiritually enriching environments. Through careful analysis of contemporary research spanning 2015-2024, this study has demonstrated the potential for Buddhist concepts to enhance traditional approaches to urban evaluation while addressing modern challenges of rapid urbanization, environmental degradation, and social inequality.

The examination of core Buddhist principles reveals their remarkable relevance to contemporary urban development challenges. Concepts such as interconnectedness (*paticca samuppada*), mindfulness, and ethical conduct provide valuable frameworks for understanding and assessing urban livability. As Song demonstrates, these principles can be effectively translated into practical applications while maintaining their essential spiritual and ethical foundations.⁸²

The research findings suggest that successful integration of Buddhist principles into urban livability assessment requires careful attention to both theoretical coherence and practical implementation. The framework developed through this analysis provides a structured approach for incorporating Buddhist wisdom into contemporary urban planning while maintaining the rigorous standards required for effective appraisal. As demonstrated by Fu et al, religious principles can be meaningfully integrated into modern evaluation systems while preserving their fundamental values and objectives.⁸³

The regional applications examined in this study reveal both the universal applicability of Buddhist-inspired evaluation frameworks and the importance of local adaptation. While specific implementation strategies may vary by context, the core principles of mindful development, interconnectedness, and holistic evaluation remain relevant across different cultural and geographic settings. This suggests that Buddhist-inspired frameworks can contribute to urban livability assessment globally, while being adapted to local conditions and needs.

Looking forward, the continued development and refinement of Buddhist-inspired urban livability evaluation frameworks offers promising directions for creating more sustainable and equitable cities. Future research must address emerging challenges while maintaining focus on the essential wisdom contained in Buddhist teachings. As cities continue to evolve, the integration of spiritual principles with practical evaluation methods may provide crucial guidance for creating urban environments that truly support human flourishing in all its dimensions.

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⁸² Hee-Chan Song, loc. cit.

⁸³ Panpan Fu, Yi-Shuai Ren, Yonggang Tian, Seema W. Narayan, and Olaf Weber, op. cit., 54.

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