

Framework For Operationalizing The Buddhist Concept Of Gross National Happiness

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Introduction

Gross National Happiness (GNH), which is deeply rooted in Buddhist philosophy and culture, has been adopted by the Bhutanese Government as its development philosophy. It was enunciated by the King of Bhutan, His Majesty Jigme Singye Wangchuck, and was placed before the nations of the world on several occasions by Bhutan's Prime Minister and other statesmen. An amalgam of these presentations tells us the following. This concept envisions a people-centred holistic development which is an effective way to arrest the growth of material poverty and spiritual decline, both of which have undermined human dignity and the value of human life. Hence, in promoting development care necessarily should be taken to ensure freedom from the uncertainty of survival and the want of basic needs. The four elements which are considered to be crucially important for creating an enabling environment for the achievement of GNH are equitable and sustainable socio-economic development, conservation of ecological environment, promotion of basic values and culture and the strengthening of good governance.

This paper attempts to evolve a framework for the operationalization of GNH from the perspective of Buddhist ethics and values. Operationalization in this context is basically an exercise in activating and applying the relevant Buddhist values in their true forms and with no compromises or dilutions. Hence, the structuring of this framework adheres to the logic embodied in the key Buddhist concepts relating to social and economic development through Buddhist ethics. In designing means and methods of operationalizing GNH, the paper does not fail to focus on issues emerging from current developments which affect in one way or another the application of Buddhist values for maximizing GNH. In the sectional structure of this paper, it begins with the parameters; followed by discussions on four types of happiness visualized in Buddhist thought; it then discusses society's happiness; happiness as it relates to Buddhist thinking on political-economic and environmental issues, respectively. It concludes with some recommendations.

The Parameters of Operationalization

GNH vs. GNP: GNH comprises of psychological phenomena valued by moral criteria. GNP consists of goods and services estimated at their market values. Thus, for example, the Happiness derived by performing a charitable action does not get included in GNP estimation as it is not

quantifiable nor has a market value. In the perspective of GNH, GNP cannot be a measurement of national wellbeing as it includes goods and services, such as liquor and seductive commercial advertising, which it rejects on moral grounds as being inimical to people's wellbeing and Happiness.

Buddhist concept of GNH is holistic and results from a holistic process constituted by a balancing of two inter-related processes each leading to its own type of Happiness. First, the moral and spiritual advancement process that leads to achieving Happiness in the world to come, and also in this world taking the forms of Moral and Spiritual Happiness. It progresses from the initial *Saddha*=gaining an understanding of the Dhamma, to a development of moral excellence through the practice of *Pancha Sila*=Five Precepts, a sub-set of moral practices that include, abstaining from the evils of - killing, stealing, unchastity, lying and intoxicants. These five in mutually reinforcing interaction can be expected to produce synergistic effects. These are not to be mistaken as just reflections of prudential values of society for they are moral practices which functionally relate to the Four Positive Virtues of *Metta*=Loving Kindness, *Karuna*=Universal Compassion, *Muditha*=Sympathetic Joy and *Upekkha*=Equanimity, the cultivation of which would lead to Mental Development and Spiritual Happiness. There is further development of virtue by means of the moral practice of *Chaga*=Charitable Action/Sharing, to finally attain *Panna*=Wisdom/Penetrative Insight, and through this process reach the goal of *Vimutti*=Emancipation.

Secondly, the economic advancement process leads to happiness on this earth when conducted under the guidance of moral and ethical values. Material Happiness generated in this manner is a *sine quo non* for the achievement of Spiritual Happiness under the first process.

It is a question of balancing the two processes- The two processes cannot be integrated because no compromise is possible with the moral practices and positive virtues in the Spiritual Process. As it is with the laws of electricity, no cheating, make-believe or "fooling around" are possible with the processes pertaining to successful development on the Mental and Spiritual plane, although it can occur in a graduated manner. It is also not parallel development of the two. They can only be balanced and that is by conditioning the Economic Process under the guidance of the Moral and Ethical Development Process so that it can play its supportive role for the Spiritual Process.

Simile on the vision of balancing- One who does not have vision either to improve oneself materially or to improve morally is a totally blind person. One who has vision to improve only materially disregarding the moral basis of economic life is a single-eyed person. One who is capable of improving oneself both materially and morally is a person with unimpaired vision (A 1).

The Centrality of Restraining Craving for Eradicating Unhappiness/Promoting Happiness

It is a cardinal truth in Buddhist thought that Craving is the root cause of Unhappiness. By its nature Craving is insatiable because it grows in geometric proportions and can therefore lead only to Unhappiness. Craving drives one to the Five Evils and to a non-cultivation of the Four Positive Virtues which inevitably lead to Unhappiness. Hence, restraining Craving, for Craving is restrainable, holds the key to eradicating Unhappiness at its roots and enabling the promotion of Happiness.

Four Types of Sukha=Happiness

Happiness, as can be derived from the different activities in the Economic Process, have been conceptualized in Buddhist thought.

A core pro-happiness moral values system governs the achievement of these four types of Happiness. How this values system relate to economic activities logically becomes the centre-piece of the analysis of GNH from a Buddhist perspective.

Building Blocks of GNH

The mentally experienced happiness/satisfaction/pleasure at micro level by each individual/family under each type of Happiness, serve as the building blocks or notional "Units of Happiness" (standing for sustained experiences of Happiness by different individuals), that aggregate up to GNH.

Happiness Multipliers

When an individual while in the process of gaining Happiness under the four types, shares his Happiness with others or brings about Happiness to them too either directly or indirectly, there gets operationalized Happiness Multipliers that spawn notional "Units of Happiness" to expand GNH.

The Objective Function

The objective function is to maximize GNH by generating notional "Units of Happiness" and activating Happiness Multipliers.

Promoters vs. Depressants of Happiness

Actions based on good moral values are Promoters of Happiness while immoral actions are Depressants of Happiness. Operationalization of GNH involves the activation and application of good moral values and rejection of Unrighteous practices.

Three Levels of Operationalization

Operationalization of GNH is to be at three levels, micro, macro and international, by strengthening Happiness Promoters and Happiness Multipliers and weakening Happiness Depressants.

Micro-Individual/Family Level: At the micro level of the individual/family, it is self-operationalization as the initiatives in cultivating and applying the values are entirely within the autonomy and discretion of the individual.

Macro-National/Society/State Level: Operationalization at the macro level - should be to facilitate or reinforce the self-operationalizing individuals to generate notional "Units of Happiness" and Happiness Multipliers through proactive policy and programmatic support to create favourable conditions and by implementing measures to counter or eradicate Happiness Depressants.

International Level: The third is the International level where a cross-fertilization of ideas on Happiness promotion can result in inter-governmental collaborative action, conventions, formulation of international laws and bilateral/multilateral exchanges among like-minded Buddhist countries/communities. At intellectual level there can be conferences, seminars and workshops to clarify issues and formulate guidelines for operationalization, review, and monitoring and evaluation. The guidance and assistance on relevant issues of international organizations such as UNO, UNICEF, UNDP, WHO, ESCAP and its HRD programmes, FAO, UNCRD, ILO, World Bank, ADB, Human Rights Commission, SAARC and its South Asian Poverty Alleviation Programme, and CIRDEP; can be organized or arranged at this level.

A coordinated thrust at all three levels in fields such as Human Development, Human Resources Development, Social Development, Poverty Alleviation, Employment Creation, Rural Development, Agricultural Development, Rural Non-farm Activities and Informal Sector Development, and Small/Cottage/Craft Industries Development; would amount to a powerful operationalizing strategy for maximizing GNH.

Operationalizing the Core Values System That Governs the Four Types of Sukha=Happiness

The Four Types of *Sukha*=Happiness conceptualized in Buddhist thought encompass the different categories of activities in the Economic Process - saving, investment, employment, production, income earning, consumption, distribution, lending and borrowing. These will lead to Happiness only when they are conducted under the guidance of moral and ethical values. If not, the result will be Unhappiness. This is in accordance with the Buddhist concept *Sukha*=Happiness which is interwoven with morality. Hence, if economic and social policy is to promote Happiness it must be guided from start to finish by ethical principles.

The Type of Happiness Derived by Earning Wealth=*Aththi Sukha*

This encompasses saving, investment, employment, production and income earning. Happiness based on the concept of *Aththi Sukha* is derived from economic security/independence gained through Righteous Means of Earning Income and by practicing Right Livelihood=*Samma Ajiva*.

Individual-Action on Righteous Means of Earning- Guidelines for Self-Operationalization

One should abstain from morally reprehensible (Unrighteous) means of earning income

One should abstain from trickery (cheating), cajolery (as in modern seductive commercial advertising, often using sex symbols, in an exploitation of "man's sensual desires are only attachments to concepts"=*purisassa kamo sankappa rago*), hypocrisy, insinuation, dissembling, deception, e.g., modern dumping tactics, sub-standard products; and rapacity for gain upon gain (*M III*), e.g., usurious money lending, and monopolistic exploitation. Although these practices may be materially rewarding in the short run, one who practices these may not enjoy economic security nor Material Happiness in the long run, but will be blamed by others and suffer moral shame, and will therefore not gain Moral/Spiritual Happiness. These practices being exploitative of and predatory on others, produce harmful effects on others' wellbeing and Happiness through their Unhappiness Multiplier effects. It should be noted with grave concern that with the spread of Globalized Capitalism and TNC expansion, it is these practices that have shown manifold increases.

One should practice the five precepts. The practice of this sub-set with its synergistic effects would prevent Unrighteous means of earning income from gaining currency.

One should practice the pro-happiness Buddhist code of ethics. For progressive traders and businessmen who aim to be Righteous and Blameless. The code comprises the following- should be intelligent, industrious and worthy of credibility; should not cheat when weighing and measuring; should not pronounce people who are not entitled to a thing as being entitled by accepting bribes; should not deceive by exaggerating on some quality that is absent in the product (*AN IV*); should get educated (trained) on business; should achieve skills in some trade; should do business without manual or mental conflicts (*Diga III*); should produce non-defective articles and maintain quality of product; and should not earn by exploiting others to one's advantage and by causing pain and suffering to others. When individual's action is based on these values it will weaken happiness depressants, increase material happiness of both the doer and the beneficiaries, and since the code of conduct is imbued with moral values, it

will trigger off multipliers not only of material happiness but also of moral and spiritual happiness to expand GNH.

The ethic that emerges from the foregoing is to refrain from earning by exploiting others using Unrighteous means which cause pain and suffering to them and thereby generate and multiply Unhappiness. Self-centred accumulation of wealth through exploitative, predatory and deceitful means is not conducive to productivity, sustainable development and social harmony as it would cause impoverishment of the many and enrichment of the few. The ensuing poverty is regarded as an evil in Buddhist Socio-Political-Economic Ethic as it would cause non-satisfaction of basic-needs, violation of the Five Precepts and a propagation of the Five Basic Evils. Causation between poverty and the Five Basic Evils being mutually reinforcing due to symbiosis between the two, poverty and moral degradation will both grow hand in hand in cumulative fashion. Such a process can end up in political unrest and social instability which would generate and multiply Unhappiness on a large scale leading to a great depression of GNH. From the point of view of Mental Development, a requisite for gaining Spiritual Happiness, poverty has a most pernicious effect. Poverty leads to a miserable and debilitated state of mind. The mind becomes clouded with worry and insecurity rendering it a malfunctioning instrument. (*Diga I, Diga III*).

National/State action to promote/facilitate righteous means- guidelines for operationalization:-It is these unrighteous means that globalized capitalism and TNC expansion have caused to multiply. These include strategic marketing planning and dumping tactics for promotion of sales; aggressive sales promotion via persuasive commercial advertising and unreal product differentiation; taking advantage of the inelasticity of demand for basic-needs such as food, beverages and pharmaceuticals to make unconscionable profits by arbitrarily raising their prices.

Counter Measures- Promote competition as the basic counter measure to arrest the growth of such anti-happiness monopolistic practices (Wickramasingha 2002); put in place a good competition policy that is promotive of fair-trading, consumer protection and equity of opportunities; evolve an appropriate media policy that can address the problem of conditioning the minds of consumers through seductive/persuasive advertising; and evolve an alert trade regulation policy that can deal with aggressive and exploitative marketing tactics.

Evolve a strategy of increasing GNH by promoting smallness of enterprises and strengthening competition: Smallness of enterprises and these continuing to remain small are two factors that conduce to the market being competitive, and competition among small units creates a favourable environment for the flourishing of Buddhist values. This is because as the scale increases the insatiable craving and greed that get invigorated through such process would propel the operators towards resorting to unrighteous

means for maximizing their profits. In the chain of causation opposed to this, smallness of firms is correlated with competitiveness in the market, and that can be expected to favour Buddhist values which conduce to the expansion of GNH. Thus, as it has so happened, it is the small enterprise and informal sectors that have traditionally been able to provide the favourable environment necessary for Buddhist values to flourish. (Schumacher 1973). However, it is these very same sectors that have suffered severe setbacks under the impact of globalized capitalism and TNC expansion.

Adopt innovative measures to keep firms small to ensure competition and to sustain happiness: What is required in this context is a micro and small enterprise development programme with a strong focus on the informal sector. While vertical expansion in the scale of these enterprises should take place, it should not go beyond the mini→micro→small→medium continuum in a craving-driven manner. The entrepreneurs should restrain their craving to stop short of expansion up to the large scale level in order to preserve the relative smallness of their enterprises. Reaping of economies of scale can become an issue here, but it can be resolved by innovative measures. Among the innovative institutional arrangements that could help in preventing enterprises from becoming excessively large and yet reap economies of scale are federation of small units into cooperative organizations; the “putting out” or the farming out system where components can be produced in home-based or cottage scale units; and out-grower arrangements in crop production with a clustering of a number of small farms around a central processing unit.

Implement programmes to socially mobilize small entrepreneurs to empower them - In the rural areas profiteering by middlemen by manipulating buying and selling prices in the produce and input markets and the usurious rates of interests charged by money lenders impede micro/small enterprise development. Hence, these entrepreneurs need to be economically empowered and their bargaining strength increased by getting them organized into groups through processes of social/community mobilization. Once they are formed into community-based organizations (CBOs) their economic empowerment can proceed on the following lines - ** direct linkages with advanced markets can be forged through contractual marketing arrangements; ** group production or small company-based production can be organized to improve their bargaining power; ** group saving and lending schemes can be instituted to rescue them from the clutches of money lenders. (Hewavitharana, 2002; 1994).

Adopt measures to prevent sub-standard products - Deceitful production and marketing of sub-standard products which are widely prevalent can be brought under control by instituting competent Formulary Committees for pharmaceuticals for which quality is of the essence but

cheating can be rampant, and, Standards Institutes or other quality control arrangements for manufactured products.

One Should Practice Happiness Promoting Strategy of Right Livelihood=Samma Ajiva

Right livelihood has ethical and social implications in that one earns one's living in a way beneficial to oneself and in no way harmful to other beings. Employment, meaning earning of livelihood, is the best medium for ethical development. Since a major part of one's day-to-day life is taken up by one's employment it has a significant bearing on one's ethical development. This is precisely why the Noble Eightfold Path assigns to right livelihood an important place, the fifth place, in its graduated scheme towards the goal of *Nibbana* (Perera, 1995). This brings out the centrality of right livelihood as a pivotal strategy for achieving both Material Happiness and Spiritual Happiness within the framework of a morally good life.

Individual-action on right livelihood- Guidelines for self-operationalization: One Should pursue the employment activities that qualify to be the right ones, namely - trade, dairy farming, agriculture, public service and craft industries (AN III). Be it noted that these are activities that usually fall within the small scale and informal sectors where, as pointed out above, Buddhist values have better chances for flourishing.

National/State action to facilitate/promote right livelihood- implications and guidelines for operationalization: It should be noted with much concern that it is precisely the above categories of Right Livelihood that have been severely affected by the new economic and trade policies introduced over the last two or three decades in many countries. Structural adjustment and stabilization policies leading to public expenditure cuts have affected technology development and extension and input subsidies in agriculture; privatization measures have affected guaranteed price schemes and marketing arrangements for agriculture; currency depreciation has affected prices of imported inputs for agricultural and craft/small industry production, and, all these coupled with trade liberalization policies have severely affected small scale farming and, in particular, poor cultivators of food grain crops under dry farming/rain-fed conditions. (Hewavitharana, Ed. 2001). Exposed to the harsh winds of foreign competition from advanced technology-based, mass produced, low-cost and attractive manufactured products, many small/cottage/craft industries operated by the poorer classes withered away. (Hewavitharana 1986, 1992 a). Imaginative programmes to strengthen or revive these Right Livelihood categories are needed so as to enable their operators, who normally come from the poorer classes and who have suffered severely, to gain Material Happiness.

Revive Small Scale Agriculture: For farming, the measures that may be needed include revival of research and development together with

extension for increasing yields and lowering unit costs and introducing high value crops; some judicious subsidization on a temporary basis without permitting a dependency on them; enabling access to wider markets through contractual marketing arrangements; and “dedicated marketing centres” for produce so as to bypass the middlemen.

Revive small/cottage/craft industries: For industries, the measures needed may include a judicious application of the infant industry argument; modernization of the techniques of production; development of new designs for the products; better packaging and presentation; marketing arrangements on the basis of contractual advanced marketing; and linkages with tourism.

Economically empower micro/small entrepreneurs through social mobilization & by forging of linkages: For both small-scale agricultural and industrial producers it will be of strategic importance to economically empower them by organizing them through social/community mobilization. Linkages should then be forged between their community-based organizations (CBOs) and public sector agencies to obtain the necessary development services and technical assistance on a demand-driven basis. The requisite physically productive infrastructure facilities should be identified, planned and implemented on a participatory basis. Intermediation in credit should be instituted to make finance flow from formal sector credit institutions to micro/small enterprises and the informal sector. (Hewavitharana 1992 b; 2002 a; 2002 b).

There are two sets of value-based, production, productivity and management oriented practices advocated in Buddhism that are directly contributory to the development of Right Livelihood. These are essential bases for operationalization of GNH.

Individual-Action on Work Ethic – Guidelines for Self-Operationalization

One should practice diligently the pro-happiness Buddhist work ethic such as: cultivate industriousness; make honest effort to earn living through occupations by being energetic, tireless, not lazy; develop an enquiring turn of mind (in modern terms, be innovative, carry out R and D); develop capacity for organizing and carrying out one’s work efficiently and systematically (modern equivalents-- project planning, programming and time management). (*Gr Sayings, Sn III*). These are eminently productivity increasing work ethics and management methods that would naturally lead to material happiness to expand GNH.

National/State Action to Facilitate/Promote Buddhist Work Ethic – Implications for Operationalization

Promote Micro/Small Entrepreneurs: Design and implement projects to develop the human resources and the supportive institutional arrangements

needed to facilitate a widespread practice of Buddhist Work Ethic, viz., micro/small entrepreneurship training, vocational training, technical training, training in basic accounts and financial management, promotion of self-banking, micro/small enterprise development and self-employment promotion.

Implement the Jakarta Plan of Action for HRD: A policy package that could prove to be of critical importance for maximizing GNH *via* Buddhist Work Ethic is the Jakarta Plan of Action for Human Resources Development (JP of A for HRD) evolved by the ESCAP and agreed upon for implementation by eighteen countries of the region. The JP of A for HRD proposes an integrated three-thematic approach with specially focussed programmes for the development of the greatest or the only asset of the poor and the disadvantaged sections of society, their human resources. The three themes to be integrated are - income generation and employment creation, infusion of science and technology and improving the physical quality of life. While this integrated approach prepares the poorer classes to achieve material happiness through the development of their human resources potential and simultaneously set in motion the practice of the above Buddhist work ethic, its philosophical and ideological implications hold out promise for moral development that can lead to spiritual happiness for the reason that it attempts to integrate humanism with development. Thus the JP of A for HRD is a highly potent generator and multiplier of material happiness and a path preparer for spiritual happiness at the individual level and on a National scale. It is hard to think of an alternative policy/programme package that could amount so well to a holistic approach to GNH. (Hewavitharana, October 1992; March 1992).

Shift away from anti-work ethic income transfer approach to poverty alleviation: A special problem has arisen from the so called poverty alleviation methods of income transfers, doles, handouts and food subsidies widely practiced in the region and which have proved to be counter-productive. These have led to a “dependency syndrome” and a “culture of indolence” which are highly inimical to the practice of Buddhist Work Ethic. Politicization of such transfers has aggravated these unwholesome developments by reducing the self-reliance of people while increasing their dependence on politicians’ handouts. Poverty alleviation efforts must shift away from these unsatisfactory methods and be integrated with a strategy of depoliticized pro-poor growth, with social protection provided for the destitute, in order to provide an environment for the application of Buddhist Work Ethic. (Hewavitharana, 2004).

Arrest the spread of indolence among men living off their wives’ earnings: Another special problem has arisen in several countries from the use of females as cheap labour for export to the Middle East for domestic work or for local employment as semi-skilled workers in garment factories. The menfolk of their families, especially some of their husbands, have

tended to adopt a lifestyle of living off their wives' remittances or earnings and lolling around in the villages consuming illicit liquor and wallowing in indolence in an outright negation of Buddhist Work Ethic. This is a widely observed pattern in rur-ban areas in some of the countries. A proactive measure that is in order is to see that the savings of the wives are channeled to start and operate micro enterprises with the participation of their menfolk.

International action to facilitate/promote the code of work ethic – implications for operationalization

Several of the countries signatory to JP of A for HRD in 1988 have so far failed to formulate national HRD policies, and Action plans on the lines agreed upon. Nor have they been able to set up effective national apex authorities for the formulation of such policies and plans and the coordination of the implementation of plans/programmes. ESCAP which sponsored the JP of A should revive it by encouraging the countries to do what is needed, and put it back on its rails.

Individual-Action on Labour Relations Ethic – Guidelines for Self-Operationalization

One Should Adhere Sincerely to the pro-Happiness Code of Buddhist Ethics of Humane Labour Management: In what amounts to a Workers' Charter, the duties of employers towards their employees have been spelt out in Buddhism as shown below. As can be seen, they are embedded in Buddhist Ethics and blessed by the positive virtues of compassion and universal kindness- be sensitive to physical and emotional needs of employees; pay reasonable and adequate remuneration; assign work in accordance with the physical capabilities of the workers (implying - according to sex, age, health status); fix non-oppressive hours of work; grant leave for them; provide the necessary medical care; and give due recognition to the services rendered (in modern terms - rewards, incentives and bonuses). In general, see that the workers get job satisfaction. (*Diga III*). Harmonious employer-employee relations of the above type conduce to Material Happiness of both employers and employees through their productivity increasing effects, and to their spiritual happiness through the mutually reinforcing moral development of the two parties in the environment of compassion and kindness that gets created. Hence, this code of ethics is veritable generator and multiplier of happiness of both types to expand GNH. The cultivation of these virtues imply the avoidance of exploiting workers to amass wealth which as seen above will lead to their impoverishment, maldistribution of wealth and socio-political unrest. If such a chain of causation were allowed to occur, Generators and Multipliers of Unhappiness will get invigorated to depress GNH, but it is the diametrical opposite that will occur now.

National/state action to facilitate/promote Buddhist ethic of labour relations– guidelines for operationalization: Link wage rates to COL index in view of the inflationary pressures which depress the Material Happiness that can be derived from one's money wages; introduce welfare schemes for housing, primary healthcare, medicare and recreational facilities for the workers; design incentives and inducement schemes; and adopt institutional procedures for quick and peaceful resolution of industrial disputes to prevent increase in acrimony, hatred, distrust and friction between employers and employees.

International action on labour management ethic – implications for operationalization: Many of the practices advocated in Buddhist Ethic above comply precisely with Article 23 of the Declaration of Human Rights (Perera, 1995). These are practices that can get better acceptance through moral suasion and the moral development of the employers rather than through enforcement by law.

One should eschew anti-happiness wrong livelihood=Michcha Ajiva

The livelihoods that are considered to be morally wrong are, trading in – Weapons, Animal Flesh, Intoxicants, Poison, Human Beings (M II, Diga III).

These corrupt the morals of the doer, and also bring him blame and disrepute, the total effect of which is to cause him Unhappiness. Simultaneously, these trades bring Unhappiness to the others interacting with the doer by affecting their social-economic life and their health. These trades therefore are Generators and Multipliers of Unhappiness that depress GNH, although they may be seen to be contributing to GNP growth when valued at their market prices without accounting for their social costs, as it is usually done. It is, however, these very trades that have increased manifold under the impact of Globalized Capitalism, TNC expansion and free trade policies. This should be a matter of grave concern.

Individual-action in eschewing wrong livelihood– guidelines for self-operationalization : One should practice the five Precepts, i.e., avoid the five Basic Evils which relate directly or indirectly to the wrong livelihoods.

National/state interventions to prevent/discourage wrong livelihood – guidelines for operationalization: Promote Five Precepts=Pancha Sila culture through measures to encourage/facilitate dhamma education; the inculcation of the values of Five Precepts in the children from pre-school stage onwards; development of a pre-school teaching system with a Buddhist perspective; and practice of meditation in schools, homes and work places.

Trading in weapons: Trading in weapons can lead to a proliferation of crime involving loss or danger to life and property, and to underworld activities, terrorism and, anti-state/society violence.

National/state interventions on weapons– guidelines for operationalization: Adopt measures to stop clandestine production of weapons; private and personal use of weapons except under license; illicit trade and smuggling of weapons into or out of the country; leakage of weapons from security forces via corrupt officials or army deserters; and regulate the issue of weapons for the personal security of politicians to prevent their abuse.

International action on weapons – implications for operationalization: Governments should give every support to international treaties and conventions on disarmament; prevention of proliferation of nuclear arms; eradication of genocidal chemical weapons; eradication of terrorism; and stopping international illicit trade and smuggling of weapons.

Trading in Animal Flesh: Although eating of flesh as such is not prohibited in Buddhism, the rearing of animals for slaughter is pronounced to be a wrong livelihood (Hettiarachchi 1994). However, it is also believed that consumption of animal flesh makes people insensitive to the suffering of other living beings. Over-consumption of meat and meat products is reported to be taking place due to persuasive commercial advertising. A health-related argument here is that meat consumption exposes people to diseases related to intake of foods high in saturated fats. The high rate of heart diseases among Asian immigrants in U.K, for example, is attributed to the new dietary habits adopted by them.

Individual action in eschewing animal flesh– guidelines for self-operationalization: One should abstain from flesh eating; liberate animals from slaughter houses as acts of merit and help to maintain sanctuaries for the animals saved.

National/state action to facilitate eschewing of animal flesh – implications for operationalization: Create awareness of health hazards and illnesses related to meat consumption in contrast with the health and nutritional benefits of vegetarianism. Promote alternative protein sources, e.g., soya foods. Facilitate research into food habits and sources of nutrition appropriate to each country. Discourage persuasive commercial advertising of meat foods. Stop destruction of wild life for trading in meat as exotic foods, e.g., turtles, tortoises, frogs, birds' nests.

Trading in intoxicants– alcohol and drugs: Sale of intoxicants is now promoted by TNCs *via* aggressive marketing policies that use persuasive commercial advertising. WHO statistics reveal an upward trend in the use of alcohol in the Asian region whereas the opposite is true in Europe and the USA, thanks to their efforts to curtail its consumption. (Gunasekara 2001). Intoxicants affect mental faculties, retard Mental Development and Spiritual Advancement; pave way for crime, cause diseases and ruin household economies severely effecting Material Happiness, and, undermine the family institution which is the nursery of values and Moral Development.

National/state intervention on intoxicants- guidelines for operationalization: Totally stamp out by law enforcement the smuggling and sale of drugs, the production and sale of illicit liquor which is expanding rapidly as an informal sector industry. Stop issuing liquor sale permits as political favours or for bribes. Create awareness on related diseases and the effects of liquor consumption on the socio-economic lives of the users and all around them. Prevent TNC industries from promoting directly or indirectly the sale of their liquor products in LDCs through persuasive commercial advertising and aggressive market expansion policies. Increase taxes to reduce alcohol use.

International Action on Alcohol - Implications for Operationalization: Governments should act in concert with WHO to evolve a Global Alcohol Policy and to implement an Action Plan to control the spread of alcohol use.

Trading in poison- Tobacco: According to the World Bank, tobacco is the most prominent cause of non-communicable diseases. Health risks include lung cancer, heart diseases, chronic bronchitis, emphysema and mental illnesses. In Buddhist thought good health is a prime source of Happiness, - "the greatest gain"=*Arogya Parama Labha*.

National/state interventions on Tobacco- guidelines for operationalization : Promote education on smoking-related health risks; control seductive commercial advertising; increase taxes on tobacco products to reduce consumption; declare no smoking zones; make the tobacco industry bear the major share in the costs arising from treatment of tobacco-related illnesses through fiscal measures that take fully into account the cost-benefit implications in relation to the health of the people.

The tobacco industries on their part should stop marketing and promoting of tobacco products that appeal to children; influencing or interfering with public health policy; and misrepresenting or minimizing the dangers of tobacco.

International action on tobacco - implications for operationalization

Governments should lose no time in ratifying the Framework Convention on Tobacco Control adopted by the WHO in 2003 so that it can pass into international law. This convention will govern tobacco taxation, smoking prevention and treatment, illicit trade, advertising, sponsorship and promotion and product regulation. (Gunasekara 2001). Compliance with it by national governments can go a long way to eradicate the use of this poison.

Trading in human beings

Most degrading aspects of this trade are baby farms, trafficking in children, exploitation of children for labour work, using children in terrorist activities, prostitution and sexual abuse and smuggling people to supply

labour markets in the West. With information technology advancement, (web sites) and expansion in tourism, sex trade has become internationalized. An Unrighteous activity that has gained much ground is the export of female labour to the Middle East with little care for their welfare or for the welfare of their families left behind. They are often deceived by recruiting agents and have to suffer under poor working conditions and underpayment of wages with some of them driven to committing suicide. Back at home their families often suffer – children are uncared for, some husbands waste the remittances of earnings on drinking and gambling, seek other women or commit sex offences.

National/State Preventive/Corrective Action on Trading in Human Beings – Guidelines for Operationalization: Enforce law against all illegal activities mentioned above.

Check regularly on linkages between sex trade and tourism and promote quality tourism. Implement measures to protect Middle East workers against exploitation by the recruiting agencies and their employers. Introduce special measures to safeguard the welfare of their families by providing institutional arrangements to channel their savings into the education of their children, housing improvement or investment in micro-enterprises, all to prevent disintegration of the family institution.

International preventive action on trading in human beings–implications for operationalization

Governments should act in concert with each other to detect and prevent activities involving human beings that contravene international laws and conventions such as Convention on Human and Women’s and Children’s Rights, UNICEF’s manifesto, ILO’s manifesto and the manifesto of the Declaration of Human Rights.

Type of Happiness Derived by Enjoying and Meaningfully Using One’s Righteously Earned Wealth=Bhoga Sukha

This type of Happiness is based on the concept of *Bhoga Sukha* meaning Happiness derived from personally enjoying and meaningfully using one’s rightfully earned wealth.

The art of deriving happiness from one’s wealth which is expounded under this concept pivots around the activation of three core moral values:

- Restrain one’s Craving and Greed, and thereby defeat the root cause of Unhappiness, and, pave the way for generating Happiness.
- Derive Happiness by using one’s wealth to satisfy one’s needs, but without developing lustful attachment to it, which by implication means curbing of Craving.

- At the same time one should derive personal Happiness for oneself through the very act of sharing one's wealth with others, which again implies a curbing of Craving. The practice of the moral virtue of Sharing not only increases personal Happiness of the giver but also acts as a Happiness Multiplier spawning Happiness among wider circles of the receivers.

What emerges from these is the centrality of the role of the moral virtue of restraining craving for expanding GNH. It is a case of juxtaposing craving with happiness because craving by its nature being insatiable, one who craves will always remain unsatisfied and frustrated and therefore overcome by unhappiness.

Deriving happiness from enjoying and meaningfully using one's wealth in the above manner requires the operationalization of a set of interconnected Buddhist values and strategies by the individual which may need to be facilitated by national/society/state level action.

Individual Action on Income Management Formula – Guidelines for Self-Operationalization

One should endeavour to manage one's household income according to the happiness promoting Buddhist formula for wealth utilization: divide income into four parts- one portion to be spent on consumption; two portions to be invested to generate income over time to sustain economic security; and one portion to be saved and deposited to meet emergencies. (Diga II, AN IV). In an overall sense, manage one's earnings in such a way that one's expenditure does not exceed one's income (Gr. Sayings IV). It is a formula that helps to stabilize and maintain livelihoods in the long term. It has far reaching implications for generating happiness through the three mechanisms for curbing craving built into it, viz., limiting consumption expenditure to about one-fourth of the income, the high profile given to saving for the two purposes of investing and meeting emergencies, and balancing one's expenditure with one's earnings.

National/State Action to Facilitate/Promote the Income Management Formula – Guidelines for Operationalization

Promote Savings at grass-roots levels for the poorer classes by evolving savings products catering to felt-needs such as healthcare, children's education, old age security. Institute crop insurance schemes for small farmers vulnerable to the vagaries of weather. Promote group-based saving and lending to meet emergency credit needs and thereby rescue the poor from the stranglehold of money lenders. Community-based Organizations should develop portfolios of investment opportunities in micro-enterprises at village level and evolve micro-finance systems to channel household savings into such investments. Provide training in entrepreneurship.

Institute social security schemes, social protection schemes for the destitute and disabled and social Insurance schemes for the needy. (Hewavitharana, 1994; 1995; 2002 a; 2002 b).

Individual-action for wealth conservation– guidelines for self-operationalization

One should endeavour to protect/conservate one's righteously earned wealth by developing wariness and circumspection. Once the wealth has been earned by righteous means one can continue to derive happiness from it only by using it in compliance with the relevant moral values and taking care to see that it does not get dissipated or wasted away.

Should avoid practices which lead to erosion of wealth, viz., – looseness with women, addiction to liquor, gambling, loitering, company with evil-minded people. (*Gr. Sayings IV, Diga III*). These practices which are directly linked with the Five Basic Evils are veritable happiness depressants and multipliers of unhappiness leading to depression of GNH. These immoral practices are among the ones that people resort to when propelled by their insatiable Craving which is the root cause of Unhappiness. Thus avoidance of these practices helps to restrain Craving and to promote Happiness on a sustainable basis.

Should practice the Five Precepts, avoid the Five Basic Evils.

National/state action to facilitate wealth conservation– guidelines for operationalization: Promote a sustainable culture of Five Precepts.

Individual-action for balanced living– guidelines for self-operationalization: One should endeavour to derive happiness by adopting the lifestyle of Samajivikata=Balanced Way of Life. It is an art of enjoying material things by means of the following series of "Balancing Acts"- maintain balance between material and spiritual interests and be neither unduly extravagant nor unduly miserly.

In adherence to the Buddhist concept of consumption, refrain from the extremes of craving-driven over-indulgence in sensual pleasures on the one hand, and on the other, self-mortification, both of which are happiness depressants; manage one's earnings in such a way that one's expenditure does not exceed one's income (*Gr. Sayings IV*); enjoy the consumption of material things, but, without lustful attachments towards the objects of consumption; fulfil pro-happiness basic-needs – food, clothing, shelter and medicine, but, restrain anti-happiness wants which are driven by craving.

The Dichotomy Between Needs and Wants

Needs are objective, stable, not in a continuum. Wants are subjective, diversified, variable, grow geometrically, but restrainable.

Satisfaction of basic needs- food, clothing, shelter and medicine, is conducive to material happiness which in turn paves the way for achieving spiritual happiness. Wants, on the other hand, are driven by craving, grow in geometric proportions and are by their nature insatiable, leading invariably to unhappiness. This can be averted by restraining wants, and that is achievable because Wants can be restrained if appropriate methods were to be adopted.

The Paradigm of "Lower Self" and "Higher Self" Needs of Man: According to this paradigm, once the instinctual natural needs of "lower self" of man - food, warmth, shelter, sexual release etc., are fulfilled, and, provided that subjective wants are restrained, there can be a progression to "higher self" deeper needs with respect to self-actualization, affiliation, creativity, kindness, altruism, increase of knowledge, investigation, insights, wisdom, philosophy etc. (Maslow, 1968). What is envisioned in this paradigm corresponds with the dichotomy of needs and wants implied in the Buddhist concept of consumption. Thus, having satisfied basic-Needs, which correspond to the "lower self" needs, and, having effectively restrained wants, a progress can be made on the mental and spiritual development path, which broadly corresponds to the pursuit of "higher self" deeper needs.

Individual-Action on Needs vs. Wants – Guidelines for Self-Operationalization

One should endeavour through adherence to Buddhist work ethic to fulfill one's basic needs to secure material progress/happiness which is a pre-requisite for achieving mental development and spiritual happiness. Restrain wants for they are insatiable and are driven by craving which is the root cause of unhappiness, and therefore can lead only to that. Fulfill basic needs, restrain wants, and by these means liberate the mind from craving and become facilitated to make progress on a path of mental development to achieve spiritual happiness.

National/Society/State Facilitative/Promotive Action on Needs vs. Wants – Implications/Guidelines for Operationalization

Facilitate the Satisfaction of Basic-Needs- Carry out surveys of unmet basic needs with a focus on low-income groups. Implement targeted programmes to meet unmet basic-needs in food and nutrition, primary healthcare (child and maternal), education, housing and amenities. Develop low-cost technology for housing, alternative low-cost medicine, potable water supply, and technology for production of food and infant weaning foods. Create employment and income generating activities for the unemployed poor to enable them to meet their unmet basic-needs.

Facilitate/encourage the restraining of wants- Curb excessive growth in wants *via* fiscal measures on luxury goods and tariffs on luxury imports.

Control excessive spending on showy social functions. Monitor the channels and conduits that transmit Duesenberry's International Demonstration Effect on consumption that percolates down easily in the highly socio-economically stratified societies in LDCs, fuelled by inter-class imitative consumption effects. Minimize such transmission by means of media policy on persuasive/seductive commercial advertising. Exercise surveillance over unreal product differentiation and the use of tactics for supply to create its own demand. Exercise surveillance over other conduits such as international tourism, TNC activities and import trade.

Beware of the stimulation of craving-driven consumerism by globalized capitalism and the spread of delusory "False Happiness"-Globalized capitalism and free trade have fanned craving causing a geometric growth in wants. The outcome of this is known as consumerism which has enslaved the minds of all classes of people. The result of such mesmerization of the masses has been a number of anti-happiness consumption categories bearing different labels- pathogenic consumption (causing diseases); maximum consumption; over consumption (driven by greed); insane consumption (effect of delusion); imitative consumption (fanned by the international and the inter-class demonstration effects); envious consumption ("keeping up with the Jones's", out of envy for others' consumption); and conspicuous/ostentatious/showy consumption (fanned by the unwholesome sentiment of vanity- a demoralizing externality). These are all road blocks to the achievement of happiness *via* mental and spiritual development. Given that the psychological phenomena of craving and greed are by their nature insatiable, people can be mistaken as to what constitutes happiness. They can get deluded into thinking that indulgence in sense pleasures and greedy consumption of the above types are in fact Happiness, whereas, since they bring Unhappiness to the doer and also cause the same to others, they are nothing more than sources of "False Happiness" and Unhappiness Multipliers leading to a depression in GNH. Such a turn of events has prompted the advocacy of a return to Sane Consumption or Rational Consumption by modern philosophers (Fromm 1969).

Individual-Action to Restrain Craving and Overcome Consumerism to Achieve Happiness – Guidelines for Self-Operationalization

Based on the Buddhist Philosophy of Consumption, **one should** endeavour to cultivate the virtue of *Santhutti*=contentment. It denotes the ability to be satisfied with little, and by implication, to accept conditions and situations as they arise with equanimity. It restrains craving and keeps wants under control and is therefore a powerful Generator as well as a multiplier of happiness.

One should endeavour to practice the ethic and lifestyle of *Appichchata*=simple life or plain living. It has a restraining effect on Craving and on the Wants propelled by it, and thus evolves a lifestyle based on curbed Craving. In a two-pronged process it proactively generates Happiness specific to Simple Lifestyle and functions as a Happiness Multiplier to expand GNH, while simultaneously restrains Craving which is the root cause of Unhappiness and depression of GNH. Given the cardinal fact that man's desires are insatiable, the only way of avoiding the Unhappiness resulting from the ensuing frustration is to set lower goals for consumption based on the satisfaction of basic-needs. This is the solution to the problem that is offered by the Buddhist Concept of Consumption. The rationale for it comprises of the futility of limitlessly chasing after material things and the ill-effects of desire (Wijebandara 1998). On these grounds one should cultivate the virtue of *Santhutti* and the ethic of *Appichchata* which are the strongest counter measures to craving-driven consumerism.

National/society/state facilitative/promotive action on happiness vs. consumerism –implications for operationalization

Adopt the Buddhist philosophy of consumption- consumption is not an end in itself but a means to wellbeing and happiness. Endeavour to maximize happiness with minimum consumption.

Individual-Action to Achieve Happiness via Sharing – Guidelines for Self-Operationalization

One should endeavour to derive happiness by sharing one's righteously earned wealth with others on the basis of the moral values of *Chaga*=Charity, *Dana*=Donations, *Dhanasamvibhajana*=Distribution. There are no less than three moral values as given above that work to orientate the individual to share his righteously earned wealth with as many others as possible. In addition there is the Buddhist ethic embodied in the sharing-oriented sentiment that "all good things must come to me as to others". The underlying Buddhist ethic in sharing is that wealth is not for the exclusive personal use of the earner or for hoarding. The dialectics here in sharing vs. its anti-thesis craving-hoarding, bring to the fore the different ways in which happiness relates to these practices. Breach of the ethic on Sharing brings disrepute, blame and unhappiness to the owner leading to his decline because such behaviour of not-sharing makes him suffer from the hatred, ill will, and jealousy that he will earn for himself from the society. As noted earlier, such behaviour of not-sharing contributes to the impoverishment of others *via* maldistribution of wealth which can cause unhappiness among them and possibly end up in civil unrest and commotion (*AN IV*). Exclusive use of wealth and hoarding with the accompanying behaviour of not-sharing are thus depressants of happiness and multipliers of unhappiness.

One should endeavour to trigger off happiness generators and multipliers through the dynamic effects of sharing- In contrast to not-sharing, sharing is conducive to happiness in three ways. It restrains craving and reduces greed thus paving the way to gaining Happiness through moral development. When one practices sharing one is not likely to resort to morally reprehensible means of earning wealth but would rather develop the moral virtues of kindness and compassion. Moreover, the very act of sharing is conceptualized as a virtue that brings personal happiness of the spiritual type to the doer. The dynamic process by which sharing generates and multiplies happiness can be set out as follows. One gains in personal happiness by the very act of giving away parts of one's wealth and ridding oneself of unhappiness-creating greed, and also by observing with pleasure how one's generosity has created Happiness among the receivers. When wealth is shared out to others it spawns happiness among them. Thus the giver becomes happier in giving and the receivers become happy in using the received wealth and in appreciating the generosity of the giver. Such appreciation can prompt reciprocity which may trigger off a cumulative process of happiness increase leading to GNH expansion over time. This dynamic quality ascribed to the virtue of Sharing is unique to Buddhist thought. Thus sharing provides the rotary power of maximizing happiness both individually as well as socially diffusing it across society through its multiplier effects. Sharing in this sense can be compared to a universal coupling in motor mechanism which can transmit rotary power by a shaft at any selected angle. Sharing by the giver motivated to gain personal happiness sets the angle for rotary power to spread and diffuse happiness to maximize societal/national happiness.

One should practice the Buddhist ethic of spending to generate happiness through its sharing effects. It recommends the use of one's wealth primarily to secure one's own happiness and then use it to support one's parents, wife and children and workmen for their happiness and next to help relatives, friends, comrades, and guests for their happiness (*ANI*). Such Sharing when inspired by the Buddhist positive virtues of *Meththa*=Loving Kindness and *Karuna*=Universal Compassion, is undoubtedly the most powerful happiness multiplier and expander of GNH.

National/Society/State Action to Facilitate/Promote Happiness by Tapping Dynamism of Sharing – Implications for Operationalization

Promote charity funds, trust funds, welfare funds, and institutions for free medicare, healthcare, poor relief, looking after the aged, orphans and the destitute, to which merit seeking people can make donations. Individual acts of philanthropy and charity should be given public recognition and the philanthropists concerned should be honoured publicly. Tax waivers or exemptions may be given for charitable donations. Promote

donations of the non-monetary type such as donating eyes and body organs, blood and labour.

The Type of Happiness Derived by Not Being Chronically in Debt=*Anana Sukha*

This type of happiness is based on the concept of *Anana Sukha* which implies happiness by being free from any debt incurred due to anti-happiness wasteful and unproductive expenditure (*AN II*). It pivots around the practice of the three Buddhist ethics on debt and credit given below which contribute to the generation of this type of happiness.

Individual-Action on the Ethic on Debt and Credit – Guidelines for Self-Operationalization

One should endeavour to derive happiness by managing one's earnings according to the Buddhist ethic on balancing; in such a way that one's expenditure does not exceed one's income (*Gr. Sayings IV*). It is wasteful use and dissipation of wealth that can get one into chronic indebtedness and cause one unhappiness unlike in the case of expenditure on productive purposes.

One should endeavour to derive happiness by practicing the Buddhist ethic on efficiency of credit use. This is happiness derived from credit put into productive use capable of yielding a surplus for one's sustenance and for repaying the loan without delay. This way the borrower will be able to enjoy the happiness of being free from debt to others. Not only he, the lender too will gain happiness on receiving back his loan for that will enable him to continue with his profession by lending to others who are in need on the basis of a viable revolving credit fund. Thus happiness gets spawned among the receivers of these recycled loans too. Efficiency of credit use therefore is a generator as well as a multiplier of happiness. All this is contingent on a proper appraisal being made of the efficiency of the proposed investment. If the investment were to fail the borrower will experience unhappiness as his debt will remain outstanding and he left without sufficient means for his sustenance. Adding to his unhappiness in such a case would be, *Hiri*=Moral Shame, that could arise from the loss of his reputation and creditworthiness with the lender who will start harassing him, as well as with the community at large which will look down upon him as a defaulter on loans.

One should endeavour to derive happiness by practicing the Buddhist ethic on credit discipline. If the borrower were to not repay his loan although he has the ability to do so, it amounts to an act of cheating which as noted above is a morally reprehensible means of earning income. This can bring him only unhappiness as it will lead to a social stigma getting attached to him, resulting in moral shame, a loss of his reputation, and blame from the lender, and possibly to *Ottappa*=Moral Fear, with legal

proceedings getting instituted against him. Thus, it is neither righteous nor blameless conduct. In contrast, by adhering to the Buddhist ethic on credit discipline, meaning repayment of loans on time, the rating of his creditworthiness will be maintained, his reputation will remain untarnished and his mind will be free of stress arising from any moral shame and moral fear. All this brings happiness to the borrower. It would also bring happiness to the lender who will now be able to lend money out of a replenished revolving fund to others who are in need and generate happiness in them too. Thus the Buddhist ethic on credit discipline is a generator as well as a multiplier of Happiness.

Yet another potentiality of the above code of ethics on credit to generate happiness comes into view when examined from the perspective of market and price analysis. In a credit market where default on loans is at a minimum and repayment is regular and timely, the lending risks and the transactions costs to be borne by the lender will be reduced to a minimum. Under such perfect market conditions the rate of interest chargeable will settle down to a reasonable level spreading happiness among borrowers, leaving little scope for charging exorbitant rates which only generate and multiply unhappiness.

National/Society/State Action to Facilitate/Promote Credit Ethic – Implications/Guidelines for Operationalization

Promote schemes of rural credit, self banking, rotational saving and group saving and lending which impart credit discipline. The *inter se* guaranteeing of loans practiced in such group borrowing schemes cause peer pressure to bear on the members of the groups for repaying their loans. One would rather die than not repay and suffer the moral shame of getting blacklisted. The appraisal of loan applications by the group as a body ensures credit efficiency. Should not waive outstanding state-sponsored loans for political reasons. When for the political purpose of gaining a vote bank, a government cancels or waives loans outstanding in schemes sponsored by it, it undermines credit discipline and causes laxity in credit use. The non-repayment of loans which used to be chastised by a social stigma and earn blame from the lender, now gets elevated to the level of a right or a privilege. The net result of such politicized waivers of loans outstanding is to depress GNH. (Hewavitharana 1994, 2002 a).

The Type of Happiness Derived by Righteous and Blameless Conduct=Anavajja Sukha

This type of happiness is based on the concept of *Anavajja Sukha* that results from righteous and blameless conduct in deed, speech or thought and in not having done wrong. This is the highest happiness derived comprehensively from the enjoyment of all the other three Happiness. It is thus an exemplary happiness based on all the Buddhist moral values,

potentially demonstrative and by virtue of its moralizing externalities it is a multiplier of happiness that expands GNH.

Individual-Action for Righteous and Blameless Conduct – Guidelines for Operationalization

One should cultivate the two Buddhist mental states of *Hiri*=Moral Shame and *Ottappa*=Moral Fear, which are the underlying two safeguards of morality (*AN I*). *Hiri* is an innate sense of shame over moral transgression. It is a feeling of conscious scruple induced by a feeling of personal honour. *Ottappa* is moral dread of the results of wrong-doing. It is a sense of guilt induced by one's voice of conscience and influenced by warnings from society, and in particular, blame from the *Vinnu*. Hence, one needs to develop a healthy sense of personal moral responsibility and accountability for one's acts to give effect to these two "Bright Guardians" of individual and society, when aspiring to righteous and blameless conduct.

National/Society/State Action to Facilitate/Promote Righteous and Blameless Conduct – Implications for Operationalization

The society, through a consensus should award honours and accord recognition to persons of exemplary moral and blameless conduct identified from all strata of society. It is the *Vinnu*=the enlightened and the wise members of the society, who are best able to judge eligibility for such recognition. Should inculcate the application of Buddhist values in daily life from pre-school stage onwards to achieve the goal of building up Righteous and Blameless Conduct.

Arrest the ongoing degeneration of morality and its two safeguards under the impact of market forces. Under the impact of market-forces driven economic growth and the consequent commercialization of all economic activities, the rise of individualism and self-centredness in activities and the disintegration of the family institution, the old order of values has begun to crumble. Thus damage has been caused to all the values that work for expanding GNH, viz., Five Precepts, Contentment, Simple Life/Plain Living, Charitable Action, Balanced Living, Loving Kindness and Compassion. The two safeguards of morality, *Hiri*=Moral Shame and *Ottappa*=Moral Fear, have tended to lose their force. This is because along with the above changes, senses of personal moral responsibility/accountability for one's acts which are the springboards of the two safeguards of morality have tended to lose their ground altogether.

National/Society/State Action to Facilitate/Promote the Safeguards of Morality – Implications for Operationalization

Should sensitize and mobilize the body of *Vinnu*=wise/enlightened people of the society, to usher in a revolution of thoughts to restore moral values and their safeguards to their central place in the social order through

education, dhamma education, meditation practices, preservation of the family institution and revival of the Five Precepts culture. (Bhikku Bodhi 1998). Should make determined efforts to foster the formation of social capital at grassroots level, meaning development of community leaders possessing the qualities of dedication, altruism and integrity, and oriented to the practice of the four socially significant moral virtues, shown in section VI below. This could amount to a learning process for developing a sense of personal moral responsibility for one's acts.

Maximizing Happiness For the Entire Society

Happiness to be gained under the four types above has not only a personal but also a social dimension thanks to their externalities, i.e., multiplier effects. The Buddhist social ethic which is promotive of social happiness provides the following three methodologies for evaluating the moral excellence of one's acts in terms of their impacts on one's and other people's (society's) Happiness:

- Whether what one does leads to harmful consequences to oneself and to others.
- As a corollary to the above and suggestive of Pareto optimality – Whether the earning of one's livelihood is in a beneficial Happiness promoting way for oneself and not in a way harmful to the Happiness of the others concerned.
- Methodology for evaluation and ranking of moral excellence of four individuals.

Fourth Most Inferior– Individual who does not pursue his own wellbeing or wellbeing of others.

Third– Individual who pursues the wellbeing of others but not his own.

2nd – Individual who pursues his own wellbeing but not the wellbeing of others.

1st Most Superior – Individual who pursues his wellbeing as well as the wellbeing of others in the society (*AN II*).

Question may well arise as to why an individual placed 2nd is superior to the one placed 3rd? Answer is that it is not possible for one in moral depravity to help others' moral development. Only one who himself develops morally can act as a multiplier of Moral Development/Happiness. The individual placed 1st is the most superior because it is he who can generate the most potent multiplier effects in both material and moral/spiritual happiness.

Conducive to the maximization of society's happiness are the Buddhist Work Ethic, Buddhist Humane Labour Management, Righteous Means of Earning, Right Livelihood and the observance of Five Precepts. A systematic practice of these evaluated for their moral excellence by the above methodologies will have far reaching effects for maximizing both material and spiritual happiness for the entire society.

Individual-Action to Maximize Society's Happiness as Evaluated for its Moral Excellence – Guidelines for Self-Operationalization

One should endeavour to pursue both one's wellbeing/happiness as well as the wellbeing/happiness of others, in the course of which one should effectively put into practice the above mentioned Buddhist ethics. The total effect of such endeavours will be to enable one to achieve the highest moral excellence. An aggregation of such efforts will lead to a maximization of Happiness for the entire society.

Stemming from Buddhist Social Philosophy there are three processes shown below that should be instituted in society for the cultivation of Buddhist Social Ethic to maximize Society's Happiness and GNH within a framework of Buddhist moral life.

Individual-Action on Reciprocal Duties – Guidelines for Self-Operationalization

One should make into reality a series of interpersonal relationships based on the Buddhist ethic of reciprocal performance of duties to network the generation of happiness for the society. This is a web woven by six bilateral social relationships for the performance of reciprocal duties towards each other resulting in a plethora of generators and multipliers of happiness. Perform duties reciprocally as between parents and children, teachers and pupils, husbands and wives, employers and employees, laymen and the monks, virtuous persons and friends (*Diga II*). Since the network of reciprocal duties is shot through and through with the virtues of loving kindness, compassion, altruistic joy and equanimity, a stage gets set for the whole society to make progress towards moral and spiritual happiness.

National/Society/State Action to Facilitate/Promote Performance of Reciprocal Duties – Implications for Operationalization

The emphasis in the above pairing arrangement is on duties to each other that are conducive to egolessness in contrast with modern western concepts that emphasize claims and rights that are conducive to egoism. Hence, give greater emphasis at all three levels, individual/society/state, to the performance of reciprocal duties which is embedded in virtuous

conduct and conduce to social wellbeing as compared to claims and rights which are divisive and conduce to friction and rivalry. Foster duty consciousness in the classroom, family, work place, temple and monastery, social organization, office etc.

Individual in Social Action Based on Socially Significant Moral Virtues – Guidelines for Self-Operationalization

One should cultivate the positive virtues & express them practically through the Buddhist ethic of social action to drive the society into happiness. The individual should endeavour to gain happiness on two planes.

On the mental improvement plane the individual should improve himself mentally through the cultivation of the Four Positive Virtues–*Meththa*=Loving Kindness, *Karuna*=Universal Compassion/Sympathy, *Muditha*=Sympathetic Joy about others’ wellbeing, *Upekkha*=Impartiality/Equanimity. It is through this process of mental improvement that the individual could gain spiritual happiness.

On the social action plane, the individual should give behavioral/practical expressions of the Four Positive Virtues that he had cultivated. This he should do by means of cultivating the four socially significant moral virtues given below.

- *Chaga* – Should engage in charitable action – it counters Greed.
- *Piyawachana* – Should avoid false, harsh and frivolous speech and cultivate good pleasant speech.
- *Aththachariya* – Should perform work that conduce to the economic and social wellbeing of others, e.g., planting of gardens, parks and forests; making bridges, roads, wells and resting places (In modern terminology, environmental conservation and physical infrastructure facilities development).
- *Samanaththatha* – Should show respect for all and their rights and cultivate non-discriminatory behaviour. (*Dahmmapada, Diga II*).

The individual who makes progress on these two planes gathers *Punna*=Positive Merit. Charitable action promotes happiness for the doer in future life and brings him benefit in this life too. Simultaneously it spawns happiness among the beneficiaries in the society and through its multiplier effects maximizes societal happiness. Charitable action, pleasant speech, working for wellbeing of others and non-discriminatory behaviour, all in combination make the doer a lovable and socially acceptable person and bring him happiness while spawning happiness among others with whom he interacts. Hence these four socially significant moral virtues have earned the well deserved epithet of “Lynch-pin of the Chariot which is Society” as they provide the drive-force for the society as a whole to progress towards the goal of maximizing its happiness.

National/Society/State Action to Facilitate/Promote the Socially Significant Moral Virtues – Implications for Operationalization

Promote community-based organizations (CBOs), small group formations, village/hamlet development councils and grassroots level people's organizations. In accordance with the Triangular Relation of social mobilization, grassroots level organizations should be formed to promote self-reliance, pooling of own resources, mutual aid including traditional mutual aid systems of labour exchanges and sharing of resources for the development of physical infrastructure facilities. Such activities should be carried out on the basis of Participatory Planning (PP) using Participatory Rural Appraisal (PRA) method for identifying and prioritizing village development projects, participatory implementation and participatory monitoring and evaluation. These efforts will preserve village cohesiveness, promote a spirit of cooperation and help to develop altruism and social capital in the form of dedicated local leaders who will work for increasing community wellbeing and happiness. Such activities, institutions and procedures provide an ideal setting for nurturing the four significant moral values. It is happiness of material, moral and spiritual types generated and multiplied within small communities in this manner that will get aggregated up to societal happiness and GNH. (Hewavitharana, 1997; 1995).

Individual Action to Universalize Happiness – Guidelines for Self-Operationalization

One should cultivate and consolidate the Buddhist welfare of mankind outlook of mind to universalize happiness. One should endeavour to evolve this outlook of mind by blending the interests arising from one's own needs with one's sense of duty and obligations towards all sentient beings to produce the outlooks of *Bahujana Hitha*=Wellbeing of Mankind, *Bahujana Sukha*=Happiness of Mankind, which are unique to Buddhist thought. (Perera, 1995).

Buddhist Political Economy for Maximizing GNH

Stemming from Buddhist socio-political philosophy, there are two political-economic approaches and one political-institutional approach to maximizing GNH.

Adopt the Buddhist political-economic approach to break the vicious circle of poverty and unhappiness to maximize GNH. Following is the chain of circular causation of poverty/unhappiness. Exclusive wealth accumulation/not-sharing of wealth behaviour, leads to → uneven distribution of wealth, leads to → a few becoming richer and impoverishment of the many, leads to → resort to the Five Basic Evils/Breach of Five Precepts, leads to → moral degradation, leads to →

spread of anti-social behaviour, leads to → rebelliousness of the poor, decline in social harmony, decline of the economy, lead to → generators and multipliers of Unhappiness → depression of GNH.

As narrated in a *Sutta*, (*Diga I*) several alternatives were put forward for dealing with such a situation as above which ended up in open rebellion. The proposal to perform ostentatious religious rituals to appease supernatural powers was dismissed as one that would only aggravate the problem by putting to sheer wasteful use resources that too will have to be raised by imposing new taxes on the already oppressed subjects. The second proposal to impose a fresh tax as penalty on the rebellious poor was dismissed as it would only worsen their plight. A third proposal to impose capital punishment or fines or banish them was dismissed on grounds that those left unpunished will continue to harass. The fourth proposal to bestow capital on the criminals and rebels in good faith was dismissed on the grounds that as time goes on more and more people would resort to crime as a ruse of obtaining funds for easy living.

National/State Policy for Poverty Eradication – Implications for Operationalization

What was recommended was to formulate a thorough and an effective policy and plan to eradicate poverty on the following lines. To cattle keepers and farmers, give them cattle, food, seed, corn, implying provision of productive assets, production inputs and working capital in the form of food. To traders – give them outright grants of capital as aid and not as loans, for them to flourish. To those in State service, give them adequate wages. With such programmes men will flourish in their own vocations, Treasury coffers will swell, and the “people will be pleased with one another”, implying that social harmony will prevail. “They will dwell with open doors”, implying that there will be no crime or robberies, “dancing their children in their arms” implying that family Happiness and blissful home life will prevail. (*Diga I, Diga III*, Nanayakkara 1995). The sequence here is demonstrative of the possibility of GNP growth (expansion of – vocations, production sectors and public finance) and GNH expansion (promotion of social harmony, observance of moral precepts, abstaining from evils and blissful family life) getting interwoven into a single process if appropriate socio-economic development policies, plans and programmes are put in place.

The Poverty-Unhappiness vicious circle will thus get broken and a new chain of cyclical causation involving eradication of poverty, leading to → peace and social harmony, leading to → increase in household Material Happiness and Societal Happiness, leading to → expansion of GNH, will now get operationalized.

National/Society/State Programmatic Action for Poverty Alleviation – Guidelines for Operationalization

Design approaches to poverty alleviation with focus on land reforms and land distribution, credit-based self-employment creation, wage employment creation for the poor who have no capacity for self-employment, micro-finance systems, micro enterprise promotion, entrepreneurship training, grants as start-up capital for selected small-scale investments, temporary judicious production subsidies, demand-driven vocational skills training, linking wage rates to COL index and implementation of the JP of A for HRD. (Hewavitharana 2003; 1987; 1999; 1994; 2002; October 1992; March 1992).

Maximize GNH Holistically by Adopting the Buddhist Concept of Good Governance=Dasarajadharma.

Formulate policies and plans on the basis of The Ten Buddhist Virtues of State Craft=*Dasarajadharma (Diga III)*, which represent the Buddhist concept of good governance. In the matrix table given below, the first column lists the Ten Buddhist Virtues of Good Governance; the second column gives the comparable concepts and principles of modern good governance against each Buddhist Virtue; and the third column indicates using abbreviations, the types of development processes and happiness that the Buddhist Virtues of statecraft and their modern comparables can facilitate. It will be seen in this tabulation that the adoption of the *Dasarajadharma* will provide the political-social-economic-legal framework for the generation of the three types of happiness in society - material happiness, ethical and moral happiness and spiritual happiness, all combining to form a holistic process for maximizing GNH.

State Policy Implementation for Holistically Maximizing GNH by Means of Good Governance – Guidelines for Operationalization

Nurture and put into practice the five relevant virtues, Nos. 1, 2, 4, 7 & 10; identified in the Matrix Table, in order to operationalize through them a material development process, i.e., economic and social development process, to generate material happiness outcomes for the society.

Nurture and put into practice the eight relevant virtues, Nos. 1, 2, 3, 5, 6, 8, 9 & 10; identified in the Matrix Table, in order to operationalize through them ethical and moral development processes to generate ethical and moral happiness outcomes for the society.

Nurture and put into practice the three relevant virtues, Nos. 3, 5 & 9; identified in the Matrix Table, in order to operationalize through them Mental and Spiritual Development processes to generate Mental and Spiritual Happiness outcomes for the Society.

Matrix Table - Virtues of Statecraft, Development Processes Facilitated & Types of Happiness Outcomes

The Ten Buddhist Virtues of Statecraft	Comparable Concepts & Principles of Modern Good Governance	Types of Development Processes & Happiness Outcomes Facilitated
Giving Wealth Away No Craving	Welfarism, Equity, Redistribution of Wealth, Poverty Reduction	Mt-H & Et&Mr-H
Moral Practice Five Precepts	Law & Order, Justice, No Corruption, Morality, Rule of Law.	Mt-H & Et&Mr-H
Liberality/Sacrifice	Liberalism, Equity, Redistribution of Wealth	Et&Mr-H & Mn&Sp-H
Straightness/Honesty/ Integrity	Transparency, Accountability, Absence of Corruption. Rule of law	Mt-H
Gentleness/Kindness	Tolerance, Welfarism, Non-violence, Competent Administration.	Et&Mr-H & Mn&Sp-H
Restraint/No Indulgence in Luxury	Moderation, No Ostentation, No Waste.	Et&Mr-H
Non-anger/Non-Hatred	Non-discriminatory, Equality, Non-Confrontation	Mt-H
Non-Injury/Non-Violence	Non-violence, Protection of Human Rights	Et&Mr-H
Forbearance/Tolerance	Tolerance, Humanism	Et&Mr-H & Mn&Sp-H
Non-opposition/Non-Revenge	Democracy, Impartiality, Non-Confrontation, Regime Legitimacy	Mt-H & Et&Mr-H

Key - Mt-H - Happiness Derived from Material Development (i.e., from Economic & Social Development).

Et&Mr-H - Happiness Derived from Ethical & Moral Development.

Mn&Sp-H - Happiness Derived from Mental and Spiritual Development.

Maximize GNH by Instituting the Seven Buddhist Ethical Modes of Conduct of a Group Conducive to Non-decline (Non-degenerative Society)=*Satta Aparihaniya Dhamma (Diga II, DA II)*

National/Society/State Policy Action to Facilitate/Promote Ethical Modes of Group Conduct – Guidelines for Operationalization

Promote at all levels appropriate procedures, modes of conduct of groups; and provide decentralized institutional facilities such as Village Councils, Groups, Welfare Societies, Social Organizations, Community-based Organizations, Area/Divisional/Regional Committees/Councils, Cooperative Societies, National level Councils/Legislatures; and institute processes such as Social/Community Mobilization and Social Capital formation to facilitate the following.

Promotion of participatory decision making processes in accordance with the Buddhist Ethic of democratic decision making viz., decision makers to meet frequently, exchange views on a non-partisan basis to resolve conflicts and solve problems peacefully through discussion and consensus. Participatory decision making guided by moral and ethical considerations which is capable of providing an institutional framework for identifying and prioritizing such ways and means that are practical and conducive to achieving Happiness through Material, Moral, Ethical, Mental and Spiritual development processes.

Formulation and administration of laws/regulations in accordance with the Buddhist Ethic of Law and Justice – viz., enforce laws that are there to maintain law and order and not formulate/impose laws that cannot be enforced.

Structuring of inter-generation relationships and implementation of projects on the basis of the Buddhist ethic of cooperation and mutual aid – viz., create a bond between the young and the old with the youngsters taking advice from the elders.

Protection and promotion of the interests and concerns of the females.

Ensuring the continuation of cultural traditions and events.

Promotion of Spiritual Development and Happiness by looking after and learning from the *Vinnu*=the wise, viz., monks who are in search of spiritual enlightenment.

Taken as a whole these ethical modes of conduct of a group inspired by Buddhist Socio-Political Philosophy can be seen to map out a path and provide the institutional and procedural means that could lead to a society capable of evolving and sustaining a holistic process of maximizing GNH.

Buddhist Ethic and Environmental Conservation

Arrest the happiness depressing environmental degradation by means of the happiness promoting Buddhist ethic of *Appichchatha*=Simple Life/Plain Living

In the debate on how to resolve the ecological crisis there were arguments from many sides. The Club of Rome put forward the argument that what we have is a “space-ship earth economy” with finite resources

and there is no alternative but to somehow or other curtail the use of the resources. This “space-ship economy” assumption was refuted by others as being over-pessimistic in that it ignores the potential role of technology improvement and innovation and human ingenuity in saving the ecological balance. The concept of sustainable development that was advanced to preserve nature never could become a societal ethic, nor did it catch on as a moral issue.

Coordinated Micro-Macro Action for Environmental Conservation by Means of Plain Living – Guidelines for Operationalization

It is against this background of irresolution that the Buddhist Ethic *Appichchatha*=Simple Life/Plain Living which is based on the Buddhist concept of morally good life, the key to happiness, emerges as the only possible lasting solution to the problem of ecological environmental degradation. *Appichchatha* is an ethic of restraint and supported by the virtue *Santhutti*=Contentment, it is the only means by which the insatiable craving of man, which is the root cause of over-taxing of natural resources, can be curbed.

As advocated in Buddhism, formulate a public policy for environmental protection and plans for the protection of plants and animal species (*Diga III*). Promotion of Simple Life/Plain Living lifestyles must necessarily be assigned a central role in such plans and programmes. By doing this the issue of environmental conservation will no longer be left alone with material progress/happiness-based technical arguments and appeals to reason, but will get encased in moral values and societal ethics thereby integrating it with the processes of moral, mental and spiritual development and the ensuing happiness outcomes. This would amount to an important component of the holistic approach to GNH.

Recommendations For International Action for Operationalizing GNH

Building a new moral values-based system in one country can bring about an international backlash. Consider the treatment meted out to a leading Theravada Buddhist country, Myanmar, which has been trying to find its own path to development inspired by its own Buddhist wisdom and insights. A lesson can also be learnt from the historical situation when they were trying to build Communism in one country, the USSR, through a revolution, and international opponents ganged up against it. The argument was then put forward that a revolutionary change in one country is bound to fail unless that revolution is made to spread out on an international scale. Operationalization of the Buddhist concept of GNH also requires a revolution which, in this case, has to be a Revolution of Thoughts. It is the message about this kind of revolution that needs to be made to spread across the nations of the world along with the propagation

internationally of the Buddhist concept of GNH, as it behoves the present International Seminar to attempt.

Present a consolidated front of Buddhist thinking to the rest of the world as should be attempted by the present International Seminar.

Set up an International Institute of Buddhist Policy Studies to work towards these goals. It can help to organize bodies of *Vinnu* in the different countries and provide guidelines to such bodies for facilitating the Revolution of Thoughts.

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