

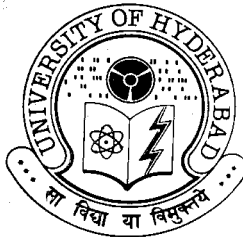
THE DISCOURSE OF DEVELOPMENT IN THE WRITINGS OF THE 14th DALAI LAMA

A thesis submitted during 2014 to the University of Hyderabad in partial fulfillment for
the award of **Ph.D degree** in Regional Studies.

By

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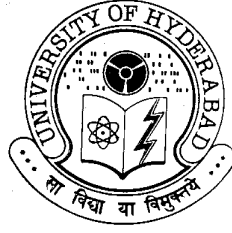
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DECLARATION

I, Limakumla, hereby declare that this thesis entitled “**The Discourse of Development in the Writings of the 14th Dalai Lama**” submitted by me under the guidance and supervision of **Dr. M.N. Rajesh** is a bonafide research work which is also free from plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma. I hereby agree that my thesis can be deposited in Shodhganga/INFLIBNET.

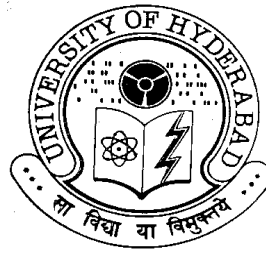
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CERTIFICATE

This is to certify that the thesis entitled “**The discourse of Development in the writings of the 14th Dalai Lama**” submitted by Limakumla bearing Regd.No.08SRPH05 is a bonafide work carried by her under my supervision and guidance which is a plagiarism free thesis.

The thesis has not been submitted previously in part or in full to this or any other University or Institution for the award of any degree or diploma.

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Abbreviations:

CCP	: Chinese Communist Party
CTA	: Central Tibetan Administration
FURHHDL	: Foundation for Universal Responsibility of His Holiness the Dalai Lama
GNH	: Gross National Happiness
HDI	: Human Development Index
IMF	: International Monetary Fund
PRC	: People's Republic of China
TAR	: Tibetan Autonomous Region

CHAPTER-1

INTRODUCTION TO RESEARCH

This thesis tries to engage with the question of development as envisioned by the 14th Dalai Lama and is primarily based on his writings and talks, followed by an analysis of secondary literature and situating Bhutan as a case study to validate the argument of the thesis. The content is divided into seven chapters, comprising of an introduction and a conclusion and five core chapters arranged on the basis of thematic unity. The first chapter introduces the subject in a fairly detailed manner as the region of Tibet is not well recognized beyond the confines of area studies. This chapter then outlines the plan of the thesis by spelling out the aims and objectives, methodology, sources and the outline of fieldwork followed by research questions and the outline of chapters.

The other chapters from two to six follow in a linear manner. Chapter two begins with an introductory note on Tibet and its Buddhist influence. This is followed by a discussion on questions of development continued by the debates on the same in chapter three. The next chapter (chapter four) attempts to situate the 14th Dalai Lama's ideas of development which is centered on the Tibetan question and situated in Tibet but extends much beyond the geographical confines of Tibet. In the fifth chapter, Bhutan is taken as a case study which, is part of the Tibetan Culture Areas and had managed to create a unique discourse of development and implement the same is taken up for a detailed study. Continuing from the earlier chapter and complementing the analysis on Gross National Happiness (GNH) is the sixth chapter on 'field work and findings' which tries to assess the development patterns and argument of the thesis in Bhutan. The concluding

chapter, (chapter seven) discusses the major findings of the thesis summarizing from the findings of the different chapters and presents a synthetic account of the findings.

1.1. INTRODUCTION

Many prominent personalities had come and gone, sowing their seeds permanently in the life of the people leading to their ever present contribution for progress of humanity. The research seeks to focus on the ideas of a person who represents and resonates the ideas of egalitarian and humanist compassion. Thus, what is being deliberated upon are the ideas of the 14th Dalai Lama of Tibet. The 14th Dalai Lama has defined development in a way that it echoes the concern for humanity. In this advanced age of science and technological development, the ideas of development propagated by the 14th Dalai Lama seem unpractical to many. However, to view this phenomenon, it has its own valid point of argument. He has touched upon various perspectives from diverse fields in his writings that have had a very prominent influence on human society and the notion of development. His writings have challenged the existence of self-centered society, calling out for immediate measures to check this imbalance of societies.

Unlike the traditional models of development (primarily north centered) the 14th Dalai Lama's model is universal and applicable to every individual, society and country living in diverse regions with varied cultures, religions and traditions as the main basis of his model starts from individual development. Many people articulate that the motives behind the 14th Dalai Lama's ideas of development are means and ways to bring people towards Buddhist faith and to publicize to the outside world about the situation of the people in Tibet. But his real intention goes beyond that. In order to validate his argument,

Bhutan is chosen as a case study country, as the philosophy of Gross National Happiness (GNH) adopted by Bhutan intertwines with the 14th Dalai Lama's views on development to a great extent.

1.2. SETTING OF TIBET

Tibet has a total geographical land area of 2.5 million square kilometers, with an average elevation of 12000 feet above the sea level and roughly comprising one fourth of the area of China. The population of Tibet is presently 6 million including Chinese immigrants who outnumber Tibetans in the urban regions of Tibet. Tibet is strategically located between the countries of India, Nepal, Bhutan, Burma, China and Mongolia. Most parts of Tibet are covered by desert and so there is less fertile land leading to the production of few crops. The only plant that exists are coarse grasses which leads the people to engage in maintaining vast flocks and herds of livestock that provide a large portion of the population with a livelihood. A scanty crop of barley and peas are grown on the plateau along the banks of the rivers where irrigation is possible. The major occupation of the people in Tibet is sheep and cattle raising. One of the main reasons for Tibet having been isolated from the mainstream for a long time was due to these physically restraining factors. Tibet is classified into three distinct regions, firstly the Northern Plains or Chang Tang, the Southern Tibet which is also usually called Central Tibet as it contains the central (U) provinces with Lhasa the Capital and the third region is known as the Eastern Tibet. Each region has its peculiarity and importance, in the case of the Northern Plains the highest lakes of the world are found here, many of which are over 15,000 feet above the sea-level. The Southern part of Tibet is known for its trade

routes from China, India and from Mongolia, Turkistan and Siberia through which Tibet had maintained trade relations for centuries. The last division is Eastern Tibet where some of the largest rivers in Asia originate, including the Yangtse, which carries more water than any river in the world with an exception of Amazon River. The valleys fall to an elevation of six thousand feet above the sea-level. This is the most fertile part of Tibet where maximum agricultural activities are carried out.

Under the Chinese rule, “Tibet is divided into five administrative units. a) Tibet Autonomous Region, b) Qinghai (Tso-ngo) provinces, c) Tianzhu (Pari) Tibetan Autonomous County and Gannan (Kanlho) Tibetan Autonomous Prefecture in Gansu Province, d) Aba (Ngaba) Tibetan-Qiang Autonomous Prefecture, Ganzi (Kardze) Tibetan Autonomous Prefecture and Muli (Mili) Tibetan Autonomous County in Sichuan Province, e) Diqing (Dechen) Tibetan Autonomous Prefecture in Yunnan Province.”¹

1.2.1. GEOGRAPHICAL AND CULTURAL SETTING- THE TIBETAN CULTURE AREA

The Tibetan Culture Area can be identified with its unique, strong and familiar resemblance in language, lifestyle, culture and especially the pre-dominance of Mahayana Buddhism, which was the State religion of Tibet over a vast area. Based on the strength of its faith and languages, the Tibetan cultural world spread from the shores of Lake Baikal to the rain forests of Yunan and from the Siberian wilderness to the southern foot hills of the Himalayas. One of the peculiarities of this region is the high altitude plateau characterized by features like cultivation of barley and dependency on yak with

¹ “Central Tibetan Administration,” *Tibet at a Glance*, <http://tibet.net/about-tibet/tibet-at-a-glance>.

sparse population. The 'great tradition' in this area is based on the classical Tibetan language disseminated by the Lamas who were the literary elite. All the Lamas can read and write, and converse in Tibetan language in which all the scriptures are written. For practical aspects like planning and developmental works, this whole area may be considered as a single region with minor variation. The Tibetan Culture Areas comprises of three regions of Tibet known as Cholka Sum comprising U Tsang, Kham and Amdo which were parts of Tibet and are now part of Tibetan Autonomous region of the People's Republic of China. Ladakh, Lahaul, Spiti and Kinnaur in the western Himalayas, Sikkim and Tawang in the eastern Himalayas, The kingdom of Bhutan, The regions of Manang, Lo, Mustang and Dolpo in Northern Nepal, The Republic of Mongolia, The Autonomous Republic of Buryatiya, Kalmykia and Tuva in Russia, parts of Gansu and Sichuan and Yunan of the People's Republic of China. The existence of a single culture based on Buddhism is spread throughout the Tibetan Culture Area as it built a harmonious relation which bounds the whole of Tibetan Culture Area into a single realm. Even Davis, aptly notes that, "the whole mighty barrier, with great subsidiary ranges curving southward at either end, looks on the relief map like a folded curtain pushed back and draped around northern India and Pakistan."²

1.3. BRIEF SURVEY OF LITERATURE ON TIBETAN HISTORY AND CULTURE

Tibet is known to us by different names like, 'The Roof of the World', 'The Land of Snows', 'The Forbidden Land', 'Mysterious Tibet', 'A Lost World', 'A Distant

² Davis Kingsley, *The Population of India and Pakistan* (Princeton: Princeton University Press, 1951), 9.

Horizon', 'Shangri-La' etc. Tibet holds a unique history and culture which has survived over many centuries, mainly because of its long isolation from the rest of the world and secondly due to the introduction of Buddhism. Many historians, travelers, government officials and scholars have written about the history and culture of Tibet in different capacities. John Powers in his book, **History as Propaganda Tibetan Exiles versus the People's Republic of China** has clearly highlighted different versions on the history of Tibet. The Tibetan version on the history of Tibet states that before the Chinese invasion in 1950's, Tibet was an independent country with Buddhism as its state religion and ruled by Buddhist monks. The Tibetans were contented as well as spiritually dedicated and their perception towards their way of life was acquired through traditional myths and symbols which is completely different from China. While the Chinese version states that from the time of King Songtsen Gampo (7th Century A D), Tibet came into the China's cultural arena and with the establishment of Chinese dominion in the 13th century AD, Tibet was under the direct rule of the Chinese central government. The westerners on the other hand support either the Tibetan or Chinese position, and they frequently "present the issues in absolute terms, as conflicts between truth and falsehood, good and evil, oppression and freedom."³

Among the many writers on the history and culture of Tibet, one of the earliest and most popular writers on Tibet whose books are often referred by the researchers is Sir Charles Bell who, through his writings popularized the peculiar history of Tibet among the international community. The originality of his account is noticeable as he personally involved and lived together with them for almost 10 years which, helped

³ John Powers, *History as Propaganda, Tibetan Exiles versus People's Republic of China* (New York: Oxford University Press, 2004), 4.

him to familiarize himself with the Tibetan way of life. While writing the book, **The Religion of Tibet**, (1931) the author comprehended certain peculiarities on the complex and strange system of religious government which was presided over and cleverly controlled by the Dalai Lama. He also attempted to describe about the histories, lives of saints, biographies of the Dalai Lamas and also on the story of the rise and many sided development of Buddhism in Tibet. It also provided a tremendous outline of the interaction between the Bon and Buddhist religions in Tibet and how the Bon religion borrowed various aspects from the Buddhist monastic system. And even in the case of the Buddhist religion, they started practicing sacrificial rituals, oracles, astrology, and dances which were mainly borrowed from the Bon religion in order to suits the needs of an exceptional country and people. The author describes that in a country like Tibet where religion is overwhelmingly predominant, there is no well-marked line of demarcation between secular and religious history. Earlier Sir Charles wrote two more books on Tibet, **Tibet: Past and Present** (1924) and **People of Tibet** (1928), where he attempts to give a complete and detailed picture on the history, politics and socio-economic condition of the people of Tibet.

W. D Tsepon Shakabpa's book, **Tibet: A political History** (1984) is the first modern work on Tibet by a Tibetan. The book contributes a lot of details about Tibet from the early period to the Chinese invasion in 1950 and the exodus of the Tibetans to India. Shakabpa clearly explains about the subjects like the military power of the early kings of Tibet, the emergence of the institution of Dalai Lama and its relation with its neighboring countries during different times. "Tibet's historical and political development clearly shows that it was a sovereign country, which enjoyed the right to negotiate

treaties and to have direct relations with her neighbors."⁴ This book rectifies the misconception about the history of Tibet to a great extent and "offers new and interesting evidence, which should help clarify the political status of Tibet in modern times."⁵

Another well known Tibetan scholar, Dawa Norbu in his book **Red Star over Tibet** (1976) provides a detailed autobiographical account on Tibet since 1950 through exile. The invasion of Tibet brought great changes in the whole system of Tibet, especially in 1959 when the Chinese troops started openly destructing the Tibetan religious and political institutions. It is the first authentic work that has come from a person who belongs to a peasant family. He presents a clear picture without any fabrication about the true nature of old Tibet when poverty was severe, the aristocrats were self-centered and the greediness of the monks. However, he points out that Tibet never experienced famines and he acknowledges the improvements that were taking place in the Tibetan society under the 13th and the 14th Dalai Lamas. He also strongly admits that with the coming of Chinese, the living standards as well as the freedom of the Tibetans has sharply declined in Tibet. His other book, **China's Tibet Policy** (2001) examines and draws lights on the Sino-Tibetan relations and how the character of the Chinese changes from a peaceful esteemed relationship that they shared through many centuries to the present aggressive method of control over Tibet.

Hugh E Richardson's book, **Tibet and its History** (1984), discussed about the outcome of the Cultural Revolution which has damaged a number of monasteries, religious artifacts, and the culture and tradition that Tibetans practiced and preserved for thousands of years. He stayed in Tibet as a British national which gave him an

⁴ W. D. Tsepon Shakabpa, *Tibet: A Political History*, (Potala Publications, 1984), 323.

⁵ Ibid., x.

opportunity to study the history and the people of Tibet. Therefore, he confessed that the country was lacking from modern technology but still they were happy and contented with what they have.

A. Tom Grunfeld in his book, **The Making of Modern Tibet** (1996) gives a new way to understand the society, people of Tibet from a different perspective. He characterizes the old Tibetan society as "rigid and ossified feudal society"⁶ and the people as living in poverty and misery. His attitude towards the old Tibet clearly indicates his favoritism towards the Chinese whom he considered as honest and reliable informants.

Melvyn C Goldstein's book, **A History of Modern Tibet, 1913-1951: The Demise of the Lamaist State** (1989) highlights the political affairs of Tibet in the first half of the twentieth century in a very extensive way. The book discusses about the rivalry that occurs between a section of aristocracy who try to adopt modernization and development for Tibet and the conservative religious people, prior to Tibet's incorporation into the Chinese sovereignty. In his second book **The Snow Lion and the Dragon: China, Tibet and Dalai Lama** (1997) Goldstein gives a detailed account about the political relationship between Tibet and China from the time of King Songtsen Gampo to the present. The book also discusses about a range of plans that China has engaged in since 1949 and examined the 14th Dalai Lama's contribution in bringing the issue of Tibet to the international level. In this book it is clearly identical that Goldstein is biased towards the Chinese on many occasions. For example, he describes the 14th Dalai Lama as a trouble maker for the Chinese leaders and on the other hand he describes Chinese as extremely compassionate and concerned about the people of Tibet. He further

⁶ A. Tom Grunfeld, *The making of Modern Tibet* (New York: An East gate book, 1996), 125.

stated that the Chinese took up military action only after they lost control due to constant problems created by the Tibetans.

Warren W Smith's book **The Tibetan Nation: A History of Tibetan Nationalism and Sino-Tibetan Relations** (1996) examined the political histories of Tibet and the Sino- Tibetan relations through all the major historical periods. The new developments on the issue relating to Tibet occurred when the Tibet question was posed on international sphere. It covers the political histories from the ancient days to 1990s. He strongly argues that Tibet was an independent nation contrary to the Chinese claim of showing Tibet as always a part of China. He further highlights that, the Chinese and the Tibetans are two varied ethnic groups and even though several attempts were made by the Chinese to destroy their age old culture, the Tibetans remain firmly grounded in its uniqueness. The 14th Dalai Lama Tenzin Gyatso in his autobiography, **My Land and My People** (1997) presents a clear historical account of Tibet from the time of the three Dharma kings (Songsten Gampo, Trisong Deutsen and Tri Ralpachen) who played great role in spreading Buddhist religion in the country. The book also reflects on the years when Tibet was holding sovereign authority and to the period under the Chinese Communist rule to the time of exile and adjustment in the foreign lands.

The different writers have tried to give authenticity on the history and culture of Tibet from different perspectives. It gives a general impression to the reader that the history of Tibet is highly contested in the international level and in order to understand their real history which is still a debatable issue is a high task. But, it should be noted that the validity of the contributions and writings from an indigenous person about its own

history and culture should not be neglected, as ethically, originality of any kind of history are derived from the source that comes from within as a indigenous people.

1.4. BRIEF SURVEY OF LITERATURE ON DEVELOPMENT

Many writers have given different meanings for the term development based on the time, space and context. A. Thomas, points out that Development, “is a positive word that is almost synonymous with progress.”⁷ Also, Todaro defines development as “a multi dimensional process involving the re-organization and re orientation of entire economic and social systems.”⁸ Therefore, the term development is understood by multifarious meanings but one important factor found common in all is its usages are linked to economic development.

For the larger part of 20th century, development was seen in terms of economic growth by the dominant economist like Thomas Malthus, Jean-Baptiste Say, David Ricardo, and John Stuart Mill. They tried to explain economic growth and development based on factors like market prices, labor costs and cost of production. In due course of time, with the emergence of the neo-classical economics, new elements were added into the development debates. These elements are the factors that determine prices, outputs and income distribution in markets through the forces of supply and demand. The Classical economist’s approach to economic growth and development continue to hold its ground even in the modern context as it acts as a means among the modern economist’s in figuring out the economic problems in the path to development. Even Peet’s book, **Theories of Development** (1999) clearly describes how the classical theories became the

⁷ A. Thomas, *Poverty and Development in the 1990’s* (United Kingdom: Oxford University Press, 1992), 6.

⁸ M. Totaro, *Economic for a Development World* (United Kingdom: Longman, 1982), 87.

foundation for the development of planning throughout the world including the Third World countries. In the case of western countries particularly in Europe and America these theories were successfully utilized for the economic development but it could not impress the developing countries because these theories are too conceptual and lack the description of the actual economies. They thought that human behavior is rational and overlooked the probability that human behavior can change, and for this reason in the developing countries these theories were criticized as unrealistic.

It is not possible to deny that classical economics and modernization theories contribute to a great extent while creating the development discourse but, still the problem of poverty and underdevelopment exist in the world. This confirms the misconception on the part of the existence of development models who consider economic growth and modernization as the only means towards development. According to J. Brohman (1996), the social structure of the third world countries are much more complex than it appears to most of the development theorist's, therefore, it should be noted that the "theoretical and practical shortcomings of the established models of both right and left" now require a "rethinking of development."⁹ One of the important incidents that occurred in some countries in South East Asia and Latin America was the latest breakdown of the economies because, of the introduction of structural adjustment programs. All these lead to rethink about the introduction of alternative models that are generated without any influence from external force but of "universally valid principles and formal models."¹⁰

⁹ J. Brohman, *Popular development: Rethinking the theory and practice of development* (Malden: Blackwell, 1996), 325.

¹⁰ *Ibid.*, 325.

The western origin of development models could not able to hold its position in developing the needs of the developing and under developed countries. Therefore the common notion of “modern, competitive behavior and technological improvements coordinated through free markets lead to economic growth and material benefits for everyone”¹¹ receives heavy criticism from the economists of the third world countries as they highlight that history does not repeat itself and thus, what the West experienced cannot be repeated with the third world countries. Therefore, it is necessary to identify the ways and means that can be applicable for the development of the third world countries. Much has been said and thought for the development of third world countries but we still find recent development policies like World Bank, IMF or the United Nations, such as the Human Development Index following the old methods of measuring development with the indicators proposed by the western economists.

Paul Polak in his book **Out of Poverty what works when traditional approaches fail** (2008) clearly articulate that, “if there is one thing I believe has created more obstacles to ending poverty than subsidies, it’s the commonly held notion that you can donate people out of poverty.”¹² This also, gives an idea on how the Human Development Index failed to capture the real basis of the development process. In addition, even after realizing that “economic growth was not correlated with other development objectives”¹³ it remains as the main objective for the mainstream development plan.

¹¹ Rechar Peet, *Theories of development* (Rawat, Jaipur, 1990), 195.

¹² Paul Polak, *Out of Poverty, what Works when Traditional Approaches Fail* (San Francisco: Berrett-Koehler, 2008), 39.

¹³ Brohman, *Popular Development*, 202.

Along the process of time, the macroeconomic approach in development practice lost its popularity especially in third world. Gradually, several governments, different agencies and organizations in different parts of the world started to focus on alternative models that primarily focuses on various people-oriented approaches. Adding to that, a shift is slowly progressing from the traditional way of measuring development to more standard measure such as the “universal provision of basic needs, the promotion of social equity, the enhancement of human productive and creative capabilities, and the capacity of communities to set and meet their own development goals.”¹⁴

The insufficiency of classical economic and modernist theories of development is clearly visible in various areas like in the field of happiness and development, environment and development and in culture and development which cannot be captured in HDI. Therefore, a number of alternative approaches were emerging in different parts of the world keeping in mind the relevant to context. The 14th Dalai Lama also put forward an alternative model of development which has its focus on developing inner peace through the practice of love, compassion, forgiveness that can be universally applicable. His contribution on the ideas of development has made the modern economist realize that the economic growth cannot be the only policy for development. His ideas are validated by the study of Bhutan’s Gross National Happiness which has common approach towards development with the 14th Dalai Lama.

1.5. THE 14TH DALAI LAMA ON DEVELOPMENT

The 14th Dalai Lama’s ideas towards development differs from the mainstream approaches which mainly deal with economic development, although he never disagrees

¹⁴ Ibid., 203.

with its contribution for the wellbeing of the people. His ideas on discourse of development evolve not all of a sudden. It had developed with the influence of Buddhist philosophy, Chinese invasion of Tibet and his contact with the West. The 14th Dalai Lama's discourse of Development can be broadly divided into two themes- individual development and community or world development keeping peace and happiness as its goal. In terms of individual development, the 14th Dalai Lama always emphasizes that in order to develop inner peace it is necessary to acquire human values like compassion, forgiveness, mindfulness, tolerance and altruism. While for community or world development, every individual should have the universal responsibility for world peace and should be aware of interdependency. Therefore, in order to achieve world peace, dialogue should be the weapon between different religious institutions, world leaders and scientist's instead of competition and war. Both the individual and community development are interconnected and both have the responsibility to bring harmony in the world. The 14th Dalai Lama's discourse on development cannot be easily achieved as it needs constant realization of how we can keep oneself happy by not harming the people and sentient being around us. The 14th Dalai Lama's writings have been reviewed in chronological order to see how his discourse towards development progressed over time.

The 14th Dalai Lama Tenzin Gyatso's book, **My Land and My People (1977)** contains the original perspective of the 14th Dalai Lama's life, people and land. Being a leader of religion and state, the 14th Dalai Lama holds a lot of responsibilities for the well being of the people and nation. In his book, he describes mainly about his personal account during his stay in Tibet which includes the bitter events that he faced in the hand of the Chinese Communist Party. He also mentioned some principles of the state religion

Buddhism, and the religious course that will lead people from the suffering to the path of happiness, as he believes that no one will understand Tibet without understanding its religion. Even after all this years of violent acts from the side of the Chinese government, the 14th Dalai Lama proclaimed that he and his people are ready to forgive and adopt a peaceful scenario with them. This popular statement is an appeal to the whole world because, according to the 14th Dalai Lama the best way to lead a happy life is to develop peace and happiness and make this land a land of peace. Living in exile gives him an opportunity to interact with the outside world and also make him to realize to work towards world peace because everywhere he sees problems and anxieties among human being across the world. Therefore in his book, **A Human Approach to World Peace (1984)**, the 14th Dalai Lama tries to identify the problems that hinders as in the process of working towards world peace. He discusses about two types of problems- one at an individual level and the other at a community level. In the community level there are two types of problems, natural and man-made problems. The natural problems are like natural calamities, dead which cannot be controlled, while man-made problems are the creation of human being by sowing conflicts between different religions, countries and political institutions. While, in terms of an individual, we experience physical and mental suffering where physical suffering can be cured as it has more to do with external objects but mental suffering cannot be cured. Therefore, the 14th Dalai Lama put forward the practice of compassion and world religion as the two important approaches that can lead to world peace. P.N Chopra in his book, **The Ocean of Wisdom, The Life of 14th Dalai Lama** (1986) clearly writes about the philosophical ideas of the 14th Dalai Lama in the religious and political spheres which contribute enormous knowledge not only to the part

of Buddhist religion but was also accepted by various religions in the world. He also wrote about how the 14th Dalai Lama describes materialism, technological and spiritual development which should go side by side in the process of living for human beings in order to have peace of mind.

Further, the 14th Dalai Lama's discourse of development never remains static and is always in search of new ideas which can be useful for the progress of humanity. The 14th Dalai Lama Tenzin Gyatso in his book, **Universal Responsibility and the Good Heart (1995)** writes about the practice that is essential to achieve human happiness. He believes that every individual should take up the responsibility to look into the suffering of others as one's own and strive towards solving it. Until such kind of feeling develops in every individual it is difficult to achieve inner happiness which is the key to maintain world peace. He further emphasizes that religion plays an important role in achieving peace of mind because religious practices helps to cultivate positive vibes and eliminate the negative energy which deludes the heart. Therefore religion plays an important role in achieving good heart which is the greatest weapon to uphold peace in this world.

Gradually, his writings received great appreciation from the international community and even the western writers started giving importance to his ideas and started doing research individually or in collaboration with the 14th Dalai Lama. Wolfgang Von Erffa in his book, **Uncompromising Tibet, Culture-Religion-Politics (1996)** writes about many important thoughts and speeches of the 14th Dalai Lama which were presented during his visit to different parts of the world. The 14th Dalai Lama believes that at every level of society, the key to a happier and more successful way of life is through the growth of compassion. He says that we do not need to become more

religious, nor do we need to believe in different ideologies as all that is necessary for each of us to develop our good human qualities. The author also gives a full fledged story of an endangered nation defending its unique culture; it's compassionate towards religion and the beauty of its country by teaching to the world a lesson of compassion, courage, tolerance, love and peace. Due, to which, today the essence of Tibetan Buddhism are spreading all over the world and thus prove to be, in accordance with an old Tibetan maxim, "victorious of all directions". The ideology and philosophical thought of the 14th Dalai Lama which the author describes in this book gives a relevant definite knowledge for the present study.

The 14th Dalai Lama Tenzin Gyatso and Howard C. Cutler's book, **The Art of Happiness: A Hand Book for Living** (1999) also covers the various key areas which are very important for the construction of human being towards a happy and peaceful life. The first step according to the 14th Dalai Lama is to develop inner peace as it will help the individual to live a happy life and gradually in long run, it will bring peace to the world. The key aspects like how to acquire happiness, compassion, patience, love, peace of mind are some areas in which the 14th Dalai Lama had narrated through his own experience and thinking. In this book, the 14th Dalai Lama also describes about the reality of life which accompanied suffering, pain, angered, hatred, anxiety etc that are prevailing among the believers as well as in the life of non believer's. The 14th Dalai Lama describes about the tools and measures in order to deal with various negative aspects by advising to practice meditation, to build self-esteem and to live a spiritual life and to acquire control over one's temptation and other problems that we faced each day. The 14th Dalai Lama also tries to narrate his perspective to discover a complete mental

balance and spiritual freedom. Howard, being himself a western psychiatrist had tried to connect the 14th Dalai Lama's perspective with the help of his own observation and remarks in order to give more reasonable and rational thoughts to the people. The popularity of this book lies in the fact that it contributes a wide range of knowledge which includes both the theory and practiced for the humanity as a whole without any barriers to different individuals, societies, regions and cultures with the help of traditional Buddhist and scientific examples. Sidney Piburn's edited book, **The Dalai Lama, A policy of Kindness, An anthology of writings by and About the Dalai Lama** (2002) highlights the 14th Dalai Lama's calls for "a sense of Universal Responsibility"¹⁵ as the world is becoming smaller due to globalization. He draws light on factors that can sustain our planet from further destruction. The most important factor an individual and a nation should understand is that, we are interdependent and bear common responsibility to maintain world peace. He also mentions about various aspects like the practice of compassion and kindness, building a common ground in the religious field, dialogue between science and religion, and environment which are helping in the progress towards development of world peace.

Nicholas Vreeland's, edited book, **An Open Heart Practicing Compassion in Everyday Life, the Dalai Lama** (2002) gives a clear idea about the mechanism that will help in developing compassion. The 14th Dalai Lama's emphasis that the way that will lead to compassion is through progression of meditation like meditation on loving kindness, compassion and meditation for equanimity where a person has to go through nine stages of meditation to develop a compassionate heart. He further stated that genuine

¹⁵ Sidney Piburn, eds., *The Dalai Lama. A policy of Kindness, An Anthology of writings by and about the Dalai Lama*, (Delhi: Motilal Banarsidass, 2002), 16.

compassion can be achieved only when meditation is held in every day basis. Even though it is a Buddhist approach, the 14th Dalai Lama stresses that it can be put into practice by anyone as we all belong to the same human race.

After the successful contribution towards humanity through the book on **The Art of Happiness, A Hand Book for living**, the 14th Dalai Lama Tenzin Gyatso and Howard C Cutler came up with another book on **The Art of Happiness at Work** (2003) where the authors try to critically analysis the means that can help a person to experience happiness at work. As a human being we are surrounded by both physical and mental challenges and there is no solution to completely wipe it out. The 14th Dalai Lama assured that challenges can be minimize by examining our heart and by practicing meditation regularly. It will stabilize the mind and will help to overcome challenges in work places.

Through many generations, love was widely considered as the greatest weapon to fight against negative symptoms like hatred, anger and anxiety. But in recent years it has lost its hold, as negative thoughts and actions have overtaken the mentality of the people and society. In this context, the 14th Dalai Lama Tenzin Gyatso in his book **How to expand love widening the circle of loving relationships** (2005) tries to convey the heart of humanity emphasizing individual responsibility to create genuine love towards others. He gives examples of great teachers like Gautama Buddha, Muhammad, and Moses who willingly reaches out to help their fellow beings. Further, he identifies seven step vehicles for developing love which helps in widening the circle of loving relationship in an individual as well as in global level. The advancement in the society compels the human being to change and in the process many people forget the ethical principle to live a

harmonious relation with nature. Therefore, it is very important to remind the people about its affiliation with the traditional values towards preservation of nature. Keeping in mind this, the 14th Dalai Lama Tenzin Gyatso in his book, **Ancient wisdom modern world, Ethic for the New Millennium** (2007) talks about the present context where the religious belief is conquered by the advancement of science and technology. The main aim of this book is “to appeal for an approach to ethics based on universal rather than religious principles.”¹⁶ The 14th Dalai Lama put forth some universal ethical principles “such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony - which bring happiness to both self and others.”¹⁷ He further said that for the religious people the above principles will be more convenient as it intertwined with religious principles but it should be noted that ethical principles are meant for everyone irrespective of whether a person is a believer or non believer. Every individual should work towards ousting the negative thoughts and emotions for a better world with harmony. He also pointed out that there are number of areas where every human being should give special consideration as they play an important role in shaping the world we live in. These include “education, the media, our natural environment, politics and economics, peace and disarmament and interreligious harmony.”¹⁸

The 14th Dalai Lama Tenzin Gyatso in his book, **Love, Kindness and Universal Responsibility** (2008) expressed his views about developing honesty and altruism among human beings. The 14th Dalai Lama says that he is not against the contribution of science and technology which has brought tremendous development for a comfortable life but he

¹⁶ Tenzin Gyatso, The 14th Dalai Lama, *Ancient wisdom modern world, Ethic for the New Millennium* (London: Abacus, 2007), ix.

¹⁷ *Ibid.*, 23.

¹⁸ *Ibid.*, 186.

wants to clarify in his book that science and technology has its own limitations which only satisfy the physical needs. The most important things for human being according to him is to develop mental peace which can be achieved only through leading a happy and compassionate life. Various examples from different fields had been traced in order to justify his thoughts as the main aim is to bring awareness about the individual responsibility towards building a universal harmony which is the best initial foundation for world peace. In this book he also describes about the possibility of changing military activities, religious upheaval among different religions into understanding terms by destroying anger and hatred and instead build love and compassion, as today the world is becoming smaller and people are interdependent on each other. This book contains primary information of the practical and philosophical thoughts of the author based on the reality of universal human actions. It covers major aspects which all human beings experience in their day to day life.

Again, the 14th Dalai Lama Tenzin Gyatso in his book, **The Joy of Living and Dying in Peace** (2008) gives a clear-cut message on how an individual can live and die happily. It is an universal truth that every human being will float around experiencing both suffering and happiness while living in this world and accepting this reality will make easier for an individual to cope up with the situation. The 14th Dalai Lama further stressed that “eliminating negativity and cultivating positive activities is not possible merely by changing our physical or verbal behavior. It can be done only by transforming the mind.”¹⁹ Ultimately, when an individual fulfills in transforming the mind, it will lead to a meaningful life and embrace the dead peacefully. In the present context science has

¹⁹ Tenzin Gyatso, The 14th Dalai Lama, *The Joy of Living and Dying in Peace*, Ed. Donald S. Lopez, Jr, New Delhi: LTWA, 2008), viii.

made wondrous contribution for the wellbeing of the people but it fails to developed happiness and peace of mind. Therefore the 14th Dalai Lama Tenzin Gyatso in his book, **The Universe in a Single Atom How Science and Spirituality can Serve our World** (2008) tried to bring science and spirituality together for the development of wellbeing of the people. From childhood the 14th Dalai Lama was curious to know about science and its reality which he always connects with the Buddhist faith. Even in the monastery where the study of classical Buddhism is the main concern, he incorporated science as a compulsory subject. He also constantly organized dialogues with the scientists from different parts of the world in order to find the co-relationship where science and spirituality meet. He further emphasised on how science and spirituality together can eliminate physical and psychological sufferings which can give better service to humanity.

With the economic growth and development, people are left with multiple options to extract their needs and wants, but people are still experiencing multiple problems which have actually increased along the span of time. Even in the case of the world, today it has become like a village, interdependent upon one another and instead of living a harmonious life, one nation becomes a thread for the other country and vice versa. In this issue, the 14th Dalai Lama Tenzin Gyatso in his book, **World in Harmony** (2010) brought forward positive inspiration to maintain harmony in the world. He stresses that the practice of compassion, love and altruism is very essential and it should be sown from the time of birth. Practicing to live a compassionate life is not easy as it need constant practices. The 14th Dalai Lama emphasizes that anger which is one of the greatest enemy

for happiness can be used as a means to train the heart while striving to develop a compassionate heart which in the long run will bring harmony to the world.

In recent years his focus on writing is shifting which can be best seen in his book, **“Beyond Religion”** (2011) which brings a new approach by criticizing the traditional way of defining the grounding of ethics in religion. Instead, he emphasizes that in this present context it became an ardent need to find a way of thinking about spirituality and ethics that is beyond religion; paving a way for the atheist community to build their ethical values even without religion. He further argues “indeed the need for inner values is more pressing in this age of science than ever before.”²⁰ Therefore freedom should be provided to every individual to choose either religious or secular ethical ways in bringing peace to the world.

The 14th Dalai Lama’s contribution of wisdom for the cause of developing happiness and peace for humanity is seen clearly from the review of his work. His writings deepen along with the process of time giving the individual, society a holistic approach to see the world as interdependent world and a home for every sentient being. His writings have challenged mankind to take up universal responsibilities in order to build a world based on peace and harmony. During the first phase of his writings, the 14th Dalai Lama quotes examples from religious teaching especially from the Buddhist religion in order to reach out to the people to live a happy life. Gradually, he started citing examples from the global issues caused by human ignorance like creation of nuclear weapons, rapid growth of industries and deforestation etc causing environment degradation in large scale that affects the life of all sentient being as well as the world. It

²⁰ Tenzin Gyatso The 14th Dalai Lama, *Beyond Religion, Ethics for a Whole World* (Boston, New York: Houghton Mifflin Harcourt, 2011), 4.

appears very impractical, but in the present context the 14th Dalai Lama ideas on development seems to be the only way that can keep a person, family, society, nation and the whole world intact and happy.

1.6. AIMS AND OBJECTIVES

- To study the historical progress of the institution of Dalai Lama and their concerns on various issues of development.
- To study the conceptualization of mainstream development over time and to evaluate its causes and effects in the world community.
- To understand and analyze the 14th Dalai Lama's ideas and thoughts on development.
- To study the validity and importance of Bhutan's GNH and its link with Buddhist ideology and way of living in the context of current debates on development.
- To look into how far the 14th Dalai Lama's ideas of development are intertwined with the concept of Gross National Happiness of Bhutan.

1.7. METHODOLOGY AND SOURCES

This present study uses both qualitative and quantitative research methods to explore, interpret and understand the development in the writings of 14th Dalai Lama and the GNH of Bhutan. Primary sources include interviews conducted by the reporters and journalists. This work has relied extensively on series of public teachings and speeches given by the 14th Dalai Lama. A number of primary web-based sources including The Official Website of the Office of His Holiness the fourteenth Dalai Lama of Tibet

(<http://www.dalailama.com/>), The Official Website of the Central Tibetan Administration (<http://www.tibet.net/>), Department of Information and International Relations(<http://tibet.net/information/>) serve as resources for accessing statements and speeches made by the Dalai Lama and his office. Although not entirely scholarly in nature, the information collected from these web-sites were utilized as it provides authentic source which are received from Tibet. In the case of Bhutan, the primary source includes interviews, government documents and reports. The present study also depends on the use of secondary sources such as books, journals and newspapers written by innumerable authors across the world regarding the 14th Dalai Lama's approaches towards development as well as the Gross National Happiness of Bhutan.

1.8. RESEARCH PARTICIPANTS

Major participants of the present research include (1) Monks from Bhutan, (2) Ordinary civilians from Bhutan (3) Senior government officials, in the Tibetan Government in Exile (4) Tibetan Monks. The research focuses on these four categories because the contribution of each category gives different opinions that helps to answer the research questions. In the case of Bhutan, it was not feasible to go to Bhutan for fieldwork which was conducted in Bylakuppe (Mysore), Dharamsala (Himachal Pradesh), Hyderabad and Delhi.

1.9. RESEARCH QUESTIONS

This study was driven by the following research questions:

- What motivates the 14th Dalai Lama to come up with an alternative model of development?
- How this alternative model of development can be operational in our day to day life?
- In what aspect does the 14th Dalai Lama's ideas of development influence the GNH of Bhutan?
- In what ways can the 14th Dalai Lama's ideas of development be used as a beneficial model for the welfare of humanity?
- Does the 14th Dalai Lama's model of development have any validity in the present modern world?

1.10. LIMITATIONS OF THE RESEARCH

- There is limited access to the use of Chinese records regarding various issues on Tibet and to carry out field work as an outsider in Tibet is not friendly for various internal security reasons.
- Keeping in mind the practical problems stated above, Bhutan was taken as my case study which is also a Buddhist country having similar geography, culture and way of living. It is also the only country in the world to adopt GNH instead of GNP which shares common interest with the 14th Dalai Lama's idea of development i.e. to achieve happiness.
- The researcher could not visit Bhutan personally for fieldwork, but instead investigation was done through the already existing theoretical studies of the

Bhutan GNH by testing through the fieldwork among the non-resident Bhutanese community living in India.

1.11. THESIS OUTLINE

Chapter- 1: Introduction

The foregoing chapter provides an introductory overview to the study, the setting of Tibet and the geographical and cultural setting of Tibetan Culture Areas. It also covers the review of relevant literature that has been conducted on three important themes: Tibetan history and culture, Development then and now and on the 14th Dalai Lama's writings on development. Further it covers the aims and objectives, research methodology, sources, research questions and limitations.

Chapter- 2: An Introduction to Tibet: History of Buddhist Influence

The chapter covers the brief history of early Tibet-, the transformation of the nomadic empire to a monarchy and the rise of the dharma kings, the emergence of Buddhism and the re-orientation of the Tibetan way of life, the decline of the rulers and the emergence of monasteries (gompas) and the rise of extra territorial actors in Tibetan history, the emergence of re-incarnation as a factor in Tibetan polity and the rule of patrons. Further it also discusses about the rise of the institution of Dalai Lama and the progress of each Dalai Lama (i.e. from the 1st Dalai Lama to the present 14th Dalai Lama) with their unique approach to development over the centuries. The main aim is to study the historical progress of the institution of Dalai Lama and their concerns on various issues of development.

Chapter-3: Development: A Paradigm shift

This chapter begins with the basic understanding of the term development, followed by the overview of the theories of development- Pre-classical or Mercantilism, Classical economics, Neo-classical economics, Keynesian Economics, Marxian Economics, Development Economics and Neo-liberalist theory. The aim is to conceptualize the mainstream development over time and to evaluate its cause and effect in the world community. The second part of the chapter covers the Non-European and alternative models of development- Gandhian and Islamic models of development. Further it also discusses about the Chinese model of development, Cultural Revolution and the high-point of Mao's ideas of development, 1978 and Deng Xiaoping and 'Socialism with Chinese Characteristics' and Criticism of Chinese development in Tibet.

Chapter-4: The 14th Dalai Lama's and his approach to development: An attempt towards peace and happiness

The chapter analysis how the 14th Dalai Lama's idea of development altered over the years which had made him a popular figure in the world. Some of the main aspects that the 14th Dalai Lama emphasizes are his views on gender, industrialization, sustainable development, environment, inter-dependence, interfaith dialogue and happiness. It also covers the ideas of the 14th Dalai Lama that was adopted by the Bhutanese and also a critique of 14th Dalai Lama's policy by the Chinese and their assessment.

Chapter- 5: The 14th Dalai Lama's discourse of development: A case study of Bhutan

This chapter begins by briefly explaining Buddhism in the Tibetan Culture Area and the ethno-cultural make up of Bhutanese population. Further, it discusses about the

origin of GNH and its development in Bhutan bringing tremendous changes in every walk of the Bhutanese way of life. It also tries to locate the connectivity of the GNH with the 14th Dalai Lama discourse of development.

Chapter- 6: Field Work and Findings

This chapter investigates the peoples' perspectives towards the GNH of Bhutan and also on how it is intertwined with the 14th Dalai Lama's model of development. To understand the validity of the GNH in the modern world, a field work data was collected from 70 respondents from the Bhutanese community living in India.

Chapter- 7: Conclusion

The chapter summarizes the research findings of each chapter that relate directly to the question posed by the research; the arguments, challenges and responses.

This chapter has outlined the various issues and themes of the study, namely, development and Tibet. The introduction has tried to problematize the question of development and tries to make a case that the issue of development needs to be contextualized in the Tibetan case as it is a society with a large variation in history, topography and most importantly polity and production patterns. Thus, the main aim of the first chapter is to argue the case for looking at the Tibet question and the development question as inseparable parts. Dominant models of development, the question of Bhutan and the need to engage in detail with these two themes to arrive at a critical understanding of the development question in Tibet as envisioned in the writings of the 14th Dalai Lama is a pre condition. Other related themes that merit attention are also dealt in separate chapters like the question of fieldwork (in chapter six) and the historical situation of Tibet.

In short, this chapter tries to spell out the diverse themes and posits that there is a potential for engaging with the development question in Tibet and the contribution of the 14th Dalai Lama to Tibet in this regard is an integral part. The topic therefore, has potential in terms of academic scope and also a practical necessity based on the availability of primary and secondary material.

CHAPTER-2

AN INTRODUCTION TO TIBET: HISTORY OF BUDDHIST INFLUENCE

On this study of Tibet, a pre supposition and understanding of Buddhism is necessary as the Tibetan identity and Mahayana Buddhist way of life are inseparable. The constitution of a Tibetan subject as a Tibetan and a Buddhist have taken place over centuries with the introduction of Buddhism in Tibet and the interaction of the Tibetan genius with the Buddhism. Many authors, in fact, have gone far to assert this phenomenon and label it as Tibetan assimilation of Buddhism. Secondly, the isolation of Tibet from the currents of world history brought about certain unique developments and a historical particularity. A study of Tibet would thus be incomplete without the study of Tibet's long course of history and the development of Buddhism on Tibetan soil. Hence, this chapter tries to focus on these developments.

2.1. BRIEF HISTORY OF TIBET- ITS RELEVANCE FOR THE PRESENT STUDY

Tibet possess a rich recorded history that goes back to the time of its first king of Yarlung, King Nyathri Tsembo in 127 B.C, whose dynasty prospered and ruled Tibet till 842 AD. It was for the first time in 7th century that whole country of Tibet was unified under the rule of 33rd King Songtsen Gampo, and for the following three centuries, Tibet remained as one of the mightiest empires in Asia. This attribution is confirmed from the Chinese Tang dynasty histories and by the pillar inscription in the foot hills of Potala Palace in Lhasa. The credit goes to King Songtsen Gampo, who, for the first time introduced the Buddhist religion in Tibet under the influence of his two wives from China

and Nepal who were ardent believers in Buddhism. Under the emperors command, scriptures were translated into the Tibetan language from Sanskrit for easy accessibility to reach out to the common Tibetan people. He even issued royal edicts based on Buddha's teachings for the guidance of the people in general. After the death of King Songtsen Gampo, his grandson Trisong Detsen took over and ruled Tibet efficiently and strengthened the position of Buddhism in the country. During his time scholars from India, Nepal and China were invited to Tibet and it was King Trisong Detsen who invited the great Buddhist Tantric scholar Padmasambhava who built the first large monastery at Samye. His successor King Ralpachan continued the trends of religious development by sending Tibetan scholars to India to learn religion and Indian language. Many new temples were built, and gradually this is how Buddhism got spread throughout the country. Unfortunately, King Ralpachan was killed by his brother Lang Darma, and became the emperor himself. He was not interested in propagating Buddhism. But instead, during his time the Buddhist religion and its followers received great criticism leading to a temporary setback of Buddhist religion in Tibet. The assassination of King Lang Darma in 842 AD led to disintegration of Tibet into small principalities, ruled by petty chiefs warring against one another which continued for more than 400 years from 842-1254 AD. This century also saw the revival of Buddhism in Tibet.

In the early 13th century, the emergent powers of the Mongols were visible in large parts of Asia and in 1207 AD, Tibet also came under the hand of Mongol power. Even in "1253 AD Kublai Khan, the great grandson of Chengis Khan offered 13 myriarchies of central Tibet to Drogon Choegyal Phagpa, the nephew of Sakya Pandita as a gratitude for giving him the Vajrayana initiation. Therefore, Cho-Yon (Priest- Patron)

relationship emerged and from 1254 AD -1642 AD Tibet was ruled by different clans of Sakya Lamas, Phagmo Drupa lineage of Kagyu School, Rinpung family and Tsang princes.”²¹ In 1642 AD, the fifth Dalai Lama with the help of the Mongols assumed both spiritual and temporal authority over the whole of Tibet. The priest-patron relationship continued with Mongols, Manchus and Chinese Qing Dynasty. During all these centuries, Tibet administered its own country.

Many a times Tibet experienced the intervention from outside force, but none could able to hold its ground permanently. For instance, the Manchu's interference occurred twice, once in 1720 AD and again in 1880 AD. On both the occasions while, the Manchus troops marched out of the Lhasa, they left behind their representatives (Amban), but they could not hold the office for long. A similar kind of intervention took place at the hands of Gorkhas and British in 1786 AD and 1904 AD respectively. “From 1911 to 1949, Tibet did not experience any foreign invasion and in the year 1913, the 13th Dalai Lama restated the independence of Tibet. Tibet’s sovereignty was further confirmed at the Treaty of Shimla (July 3, 1914), which was concluded between Tibet and British India.”²²

In 1950, Tibet was invaded by the Chinese troops and in 1951 under the Chinese pressure they made the Tibetan officials to sign the so-called “17-Point Agreement” for the ‘Peaceful Liberation of Tibet’. It was the darkest time in the history of Tibet. The situation was so crucial that the 14th Dalai Lama at the age of 16 took the charge of both spiritual and temporal leadership of the Tibetans. For the following nine years, the

²¹ “Tibetan Parliamentary & Policy Research Centre,” *Understanding the issue of Tibet, Support Justice for truth and non-violence*, 4-5, http://tpprc.org/publication/Understanding_Issue_Tibet.

²² *Ibid.*, 5.

Tibetans tried to live according to the framework of the agreement that was signed in 1951. But the country was full of discontentment and therefore in 1959; a great uprising took place in Lhasa against the intervention of the Chinese control over Tibet. “Unfortunately, the Chinese People’s Liberation Army controlled the uprising, and it claimed to have killed over 87,000 Tibetans between March 1959 and October 1960 in Central Tibet alone.”²³ The 14th Dalai Lama was left with no option but to flee to India and declared the 17th point agreement as null and void and he set up the Tibetan Government in Exile for the functioning of the political activities for the people of Tibet living in Tibet as well as in exile.

2.1.1. THE EARLY HISTORY OF TIBET

Every country has its own history of origin which is open to contest with different interpretations, given by different scholars based on the availability of myths, legends, tales and literature. Similarly, in the case of Tibet, there are several sources which define the origin of Tibet. In the ancient literature of Tibet it is mentioned that Tibetans are the descendants of the six children produced by a monkey who married a demoness after being enlightened by the Goddess of Mercy. Other sources say they are identified as the descendants of Qaing the name given to some 150 tribal groups. Some interpretations also say that Tibetans originally came from India. In the real sense very little is known about the early history of Tibet. “From the contemporary Chinese records, it appears that the early Tibetan’s were purely pastoral people, nomadic habitants divided into small clans, each ruled by a petty chieftain.”²⁴ In Tibetan records of “the 7th century, it is stated

²³ Ibid., 6.

²⁴ David Macdonald, *Cultural Heritage of Tibet* (New Delhi: Light and Life, 1978), 34.

that in earlier times the country was divided into 13 principalities, each with its own ruler, little better than a brigand chieftain, waging continual war with his neighbors.”²⁵

In the Chinese source it is mentioned that during 5th and 6th centuries AD many petty kingdoms were unified under a central monarchy and attained a significant power especially under the rule of King Nyathri Tsembo, the ancestor of Tibet’s greatest monarch Songtsen Gampo. It was during this time that the Tibetan power was felt in India and China. In the year 640 AD, the Chinese provinces like Szechuan and Kansu were captured by the Tibetan armies and forced the Chinese Emperor to conclude a peace treaty. One of the terms of which was to hand over princess of the Imperial House as a wife to the young Tibetan Monarch Songtsen Gampo. With the unification of the country, King Songtsen Gampo gradually started bringing different techniques for the well being of the people. Agriculture and animal husbandry were promoted for the better living standard of the people. On the other hand, the iron smelting and tanning were flourished for the making of weapon and other military related activities. In the field of economy, King Songtsen Gampo introduced handicraft trade which had strengthened the country to a greater level. The Tibetan script was completed during his time and as a result of it, the people started writing books and the king laid down a rigorous legal code for the people. The establishment of Tibetan script also played an important role in spreading their culture to different parts of the region.

²⁵ Ibid., 35.

2.1.2 THE TRANSFORMATION OF THE NOMADIC EMPIRE TO A MONARCHY AND THE RISE OF THE DHARMA KINGS

Asian history is primarily focused on the narratives of the great emperors from China, India and Persia with little or no reference to the nomadic Emperors with the exception of the Mongols and the Manchus. The historical developments in inner Asia reveal a multitude of nomadic polities and the Emperors like the Uighur, Tangut, *Khitans*, *Gottark*, Tibetan and so on. Works by authors like Christopher Dackwich, Morris Rossabi and Sved Soucak have not only rehabilitated the role of nomadic polities but also the role of nomads in inner Asian history.

Prior to 6th century AD, the northern and western part of Tibet was pre-occupied by the nomadic tribes, herds men and robbers, and from there emerged many petty independent chieftainships. Life was simple and the people followed the Bon religion which is the local form of Shamanism. It was in 6th century AD for the first time King Songtsen Gampo unified and expanded the country with the help of his military strength. His rule started a new phase in the history of Tibet which saw many new aspects getting implemented by bringing the people of Tibet to a higher level of civilization. Though, initially Buddhism came to Tibet during period of the 27th ruler Tho Tho ri Nyantsen, but it was during the time of King Songtsen Gampo that Buddhism began to prosper in Tibet. He married two princesses, a Nepalese princess (Belsa, Green Tara) and a Chinese princess (Gyasa, White Tara) who were ardent believers of Buddhism. He was greatly influenced by them and took part in the diffusion Buddhism throughout his kingdom through various means. In addition, he also sent Tibetan students to India in order to learn the language so that they could access to the Buddhist texts easily. Thonmi Sambhota

was one of the great students who after coming from India set up the Tibetan alphabet and grammar based on Gupta and Brahmi scripts and he had translated many important Sanskrit Buddhist texts into Tibetan.

Although Buddhism received great positive reception during the time of King Songtsen Gampo, it was during the reign of King Trisong Detsen, Buddhism reach its highest fame. The king invited the two great Indian Buddhist masters Santarakshita and Padmasambhava for the further propagation of the Buddhist religion in Tibet. With their initiation, the king founded the first monastery at Samye in Central Tibet and they even set off the first monks and introduced the people about the Tantric Buddhism and taught the sutras and tantras throughout the country.

After the death of King Trisong Detsen, his son Mu-ni Tsen-po took over the throne in 790 AD. He was a practical man and his main objective was to develop equality in the country for which he distributed the wealth among the people.²⁶ His intention was purely to bring harmony and prosperity in the land which he couldn't achieve. However, his action towards trying to bring the poor and the rich in equal position justifies his strong belief in Buddhist faith. Later after his death, his brother Tride Songzen succeeded him as he was not able to produce his own heir. Tride Songzen's reign was short but in his lifetime he continued in the path of his predecessors by inviting the Indian masters to teach in Tibet, building more temples and defending the country from the outside invasions. His death in 810 AD brought about a battle between his two sons Ralpachen and Lang Darma for the throne. Traditionally, in the Tibetan context the eldest offspring was supposed to be the heir but with the help of late king Tride Sonzen's powerful Chief Minister the younger brother Tri Ralpachen inherited the empire. He was also a keen

²⁶ Charles Bells, *The People of Tibet* (London: Oxford University press, 1928), 13.

believer of Buddhism and he continued to support the spread of Buddhism in Tibet. The military power also reached its highest level during his time.

On the other side, his elder brother Lang Dharma was never relieved, primarily for losing his rights as the heir and secondly for his anti-Buddhist feelings. Therefore, he killed his brother with the help of two anti-Buddhist ministers in 836 AD and immediately took hold of the throne. As he was an anti-Buddhist, he destroyed the Buddhist texts, sacred scriptures, disrobed the monks and nuns and closed the monasteries and for about a century monastic Buddhism remain complete silent in central Tibet. In the history of Tibet, King Songtsen Gampo, Trisong Detsen and Ralpachan are considered as the Dharma King and the patrons of Buddhism. Therefore the end of Dharma reign marked the end of the unified Tibetan emperor.

2.1.3. THE EMERGENCE OF BUDDHISM AND THE RE ORIENTATION OF THE TIBETAN WAY OF LIFE

The first dissemination of Buddhism that had flourished during the time of Dharma kings encountered a setback when Lang Darma became the king of Tibet. He was a strong believer of Bon religion and had great anti-Buddhist feeling. He also fulfilled in diminishing the strong hold of Tibetan Buddhism from the land of Tibet. After his dead in 842 AD, there was no single ruler in the land of Tibet and the following period witnessed the period of both political power struggle and decentralization. “It was only in 1042 AD, a faith kindled with the arrival of the Indian missionary Pandit Atisha who was invited by the ruler of western Tibet.”²⁷ When Pandit Atisha came to western part of Tibet his religious activities charm the people and within a short period of time his

²⁷ H. E. Richardson, *Tibet and its History* (London: Oxford University Press, 1962), 39.

popularity reaches the central Tibet. This is how the following period witnessed the restoration of Buddhism in the country and with his effort and dedication he turned the warrior-like Tibetans to the peace loving people. His dedication therefore, has brought once again Buddhism firmly established in Tibet.

Buddhist scholars of both Indian and Tibetan origins, once again started translating the religious texts. Tibetans started producing their own scholars leading to gradual decrease in number of the scholars from India and Nepal in the land of Tibet. Therefore, Tibetan Buddhism developed separately but the base remains on the teaching of Buddha. No alterations were made on the original commentaries but they refer to the main teachings of Buddha and the Indian Pandits. The Indian scholars mainly from Buddhist institutions like Nalanda and Vikramasila visited Tibet during different times and the methods and techniques they use in introducing scriptures differs, leading to the materialization of different sects but having the same basic Buddhist principles. Gradually, distinct sects were evolved from various lineages and the teaching of the following four sects; Nyingma, Kagyud, Sakya and Geluk became more popular. These different sects have one thing in common i.e., they respect and give importance to all the teaching of Theravada and Mahayana including Tantrayana. “For moral guidance, they conform to the Vinaya rules which are principally followed by Hinayanists, while for more esoteric practices, of every degree of profundity, they use the methods of Mahayana and Tantrayana schools.”²⁸ The followers of these four sects are still growing in Tibet as well as in all the Tibetan cultural areas.

The coming of Buddhism in Tibet completely changed the Tibetan way of life. The warrior nation that Tibet was once upon a time gave up the warfare activities and

²⁸ Tenzin Gyatso The 14th Dalai Lama, *My Land and my People* (New Delhi: Srishti, 2006), 241.

started building a nation based on peaceful coexistence with all the sentient beings. The people of Tibet started neglecting the material development over spiritual development. Generally, the Tibetans are very religious in nature and they spent each and every day under the guidance of Dharma. They believed that if they ordained at least one person from a family as a monk, the family will receive good deeds.

2.1.4. THE DECLINE OF THE CIVIL WARS, MONGOL WAR AND THE EMERGENCE OF NEW POLITICAL SYSTEM

By 842 AD, King Lang Darma was assassinated and Tibet was completely shattered which paved the ways for civil war that lasted for centuries. Many tribes emerged leading to the growing power of the feudal lords. Gradually, civil wars became very prominent between the feudal lords who maintain its sovereignty over different parts of Tibet. The whole country was in chaos and there was no place for unity and thereby, making it more vulnerable for the outsider to invade Tibet. On the other hand, this period saw the emergence of Buddhism for the second time in Tibet. Due to the existence of different principalities, it opened ways to the establishment of different sects in different regions. The important sects that emerged at that time were the Sakyas, the Kagyupas, the Karmapas and the Kadampas. The Sakya sect became the most popular among all the sects.

In the course of time, Mongols invaded Tibet (though they did not conquer fully) and easily built their rule over Tibet because of the existence of division in the Tibetan society. In the year 1247 AD, the Mongols recognized the hereditary abbot of the Sakya sect as the highest authority in Tibet and initiated the rule of the priest king of

Tibet. However, unfortunately the Sakyas could not hold their impression towards the Mongols. Therefore, when Sonam Gyatso was invited to Kokonor by Altan Khan, the great Mongol ruler, he and his people were impressed by his wisdom and knowledge. However, the fame of Gelugpa sect was known throughout the country. Thus, the institution of Dalai Lama originated from the Gelugpa tradition and it was during the time of the 5th Dalai Lama, both religious and temporal headships of the state were united under his office. The institution of Dalai Lama holds the office till 1959 until the 14th Dalai Lama was forced to exile because of the intervention of Chinese communist party in Tibet. Even in exile, the 14th Dalai Lama forms the Tibetan government of exile and he continued to run his office. Though today he gives up the political authority in the hand of Prime minister, he is still the spiritual leader of Tibet and his popularity as a religious leader continues to be known till date.

2.1.4. DECLINE OF THE RULERS AND THE EMERGENCE OF MONASTERIES AND THE RISE OF EXTRA TERRITORIAL ACTORS IN TIBETAN HISTORY

The people of Tibet were fascinated by the new religion that has emerged during the rule of Dharma kings. It threatened the position of the Bon priests leading to the murder of the last Dharma king Ralpachan. He was succeeded by his brother Lang Darma who was a believer of Bon religion. During the time of Lang Darma, Tibet saw the destruction of everything related to Buddhist practices from the country. Within a short period of time, he was assassinated and the fragile political balance was permanently destroyed in the Tibetan Kingdom. It resulted in the outbreak of civil war between the

followers of the Bon and Buddhism. Further, we witness the end of the Tibetan Empire and the rise of monasteries all over Tibet.

In early 13th century AD, for the first time Tibet was invaded by Mongol rulers and to maintain peace with the rulers, Tibetans started giving tributes to the Mongol emperor. Peace prevailed throughout the country for decades. The unfortunate death of Chinggis in 1227 AD, paved the way for the Tibetans to stop giving tribute to the Mongols. As a result, “in 1240 AD the Mongol Prince Godan sent an army to Tibet under the leadership of Doorda Darkhan and burnt down the monasteries of Rwa-sgreng and Rgyal-lha-khang which killed around five hundred people.”²⁹ Therefore, the local lords of Tibet re-submitted to the Mongol ruler and resume giving tributes. In this process of invasion, the “Mongol emperors such as Godan and Khubilai Khan were converted to Buddhism with the influence of the two Sakya Lamas, Sakya Pandita (1182-1251 AD) and Choegyal Phagpa (1230-80 AD).”³⁰ Due to their faith in Tibetan Buddhism, certain political concessions were permitted to Tibet by the Mongol Emperor. Therefore, the Mongols chose the Sakya Lama’s as their medium of indirect rule over Tibet and with the support of the Mongol for the first time a centralized government was established after the fall of the tsan state.³¹

The Sakya Lamas enjoyed great favoritism from the Mongol Emperors in both political and religious aspects. Choegyal Phagpa was appointed as the ruler of Tibet and he was offered 13 myriarchies by Kublai Khan and Tibet was united under spiritual and political authority. For the organization of the 13 myriarchies, an executive head was

²⁹ Turrell. V. Wylie, “The first Mongol conquest Reinterpretation,” *Harvard Journal of Asiatic Studies*, 37, no. 1 (1977): 104, <http://www.jstor.org/stable/2718667.pdf>.

³⁰ Dawa Norbu, *China’s Tibet policy* (Richmond, Surrey: Curzon press, 2001), p. 44.

³¹ *Ibid.*, 45.

nominated and his office was known by the name Ponchen which means 'Great Authority', in order to look after all the practical purposes of the 13 myriarchies. Apart from the executive head of the Sakya government, Ponchen has the power to appoints tripon in each 13 myriarchies for the management of each Myriarchies. The decline of the Mongol empire added to the disintegration of Sakya power in Tibet. Gradually, "those myriarchies with ambitious leaders, better organizational abilities and relative military power such as Nedong, Yazang, Thangpoche, Yardok, etc began their power struggle for the political void left by the collapse of the Sakya government."³²

Again, for the second time in the post Sakya period, Tibet developed feudal systems due to lack of central authority to control the uprising of local political elites for power. Tibet witnessed the period of lawlessness and disorder all over the country and paved the way for the successful entry of the great Lamas whose importance was identified. The local rulers approached the Lamas for their moral support while they were striving for power struggle. The struggle continued for 150 years and in thsse years, one, of the significant rulers who emerged was Changchub Gyaltsen (1302-64 AD) who with his nationalist character tried to revive the old culture and tradition of the early warrior kings. The region of Amdo, and Kham continued to give tributes to the Ming dynasty as they use to give to Yuan dynasty but the U-Tsang region which was in control of three successive nationalist regimes Phamo-drupa, Rinpung and Tsangpa rule independently in the U-Tsang region of Tibet did not paid tribute to the Yuan.

³² Ibid., 56.

2.1.5. THE EMERGENCE OF RE-INCARNATION AS A FACTOR IN TIBETAN POLITY AND THE RULE OF PATRONS

It was for the first time in Tibet, the Sakya leaders became the religious head of the Tibetan government under the patronage of the Mongol rulers who were impressed by the success of the Sakya's educational system and monastic bureaucracy. Over the time, although, it formed a bureaucracy out of their monastic system, the Sakya started lacking in religious authority. Therefore, the religious authority was carried on by Kargyu order from whose time the birth of reincarnation of religious leaders as a living Bodhisattva had emerged in Tibet with fresh ideas of highest religious leadership. When the founder of Karmapa order Gyalwa Karmapa was about to die, he told his disciples that he will reincarnate again to finish his mission as well as to lead his followers. Later after his death, the search party started searching for the infant reincarnation and they located the infant reincarnation of Gyalwa Karmapa and made him as the Karmapa leader. The significance of the reincarnation practice was soon adopted by others as well, in order to maintain reliable religious leadership.

For many years the Kargyu order held the power in Tibet and because of its introduction of the system of reincarnation, it totally restructured the polity of Tibet and inner Asia. The Kargyu order was not free from the pressure of other orders especially from Gelugpa order that had the dominant position as the spiritual head of the state. This Gelug-Kargyu struggle for power and sectarian hegemony continued for over 100 years (1537-1642 AD).³³ It was in 1642 AD with the help of Gushri Khan, the Gelugpa sect could able to take hold of U region. Therefore, in the religious ground of U-Tsang region two religious sects emerged fighting to gain its popularity; Gelugpa dominated in U and

³³ Ibid., 65.

Kargyupa in Tsang region. This Gelug-Kargyu struggle for power and sectarian hegemony continued for over 100 years (1537-1642 AD).³⁴

With the rise of reincarnations, a reordering of the Tibetan polity took place with the alienation of strong lineages and families as key players and the rise of broad based legitimacy. As the high officials of reincarnate lamas provided both spiritual and social mobility and were open to everyone in the Tibetan society (in the exception of bourgeois and middle workers), the prestige of the institution and the reincarnate lamas alone with their legitimacy increase by great leaps and bounds.

2.2. RISE OF THE INSTITUTION OF DALAI LAMA

The “word “Dalai” means “Ocean” in Mongolian and is a translation of the Tibetan name Gyatso while ‘Lama’ is the Tibetan equivalent of the Sanskrit word “guru”, and is commonly translated to mean ‘spiritual teacher’. Putting the terms together, the full title is ‘Ocean Teacher’ which means a teacher who is spiritually as deep as the ocean.”³⁵ The other titles given to Dalai Lama include: “Great Master, Supreme One, God of the Firmament, Bodhisattva.”³⁶ “Tibetans address the Dalai Lama as *Gyalwa Rinpoche* ('Precious Victor'), *Kundun* ('Presence') *Yishin Norbu* ('Wish fulfilling Gem') and so on.”³⁷ “The Dalai Lama is regarded as the principal incarnation of Chenrezig (referred to as Avalokiteshvara in India), the bodhisattva of compassion and patron deity

³⁴ Ibid.

³⁵ “Dalai Lama would like USC in Tibet,” *United News Magazine*, 5 Aug. 2008.
<http://unitedsongcontestnews.blogspot.in/2008/08/dalai-lama-invites-usc-autumn-2008-in.html>.

³⁶ Wolfgang von Erffa, *Uncompromising Tibet, Tradition-Religion-Politics* (New Delhi: Paljor publications, 1996), 13.

³⁷ Sheel, R. N. Rahul, “The Institution of the Dalai Lama,” *The Tibet Journal*, XIV, no. 3. (1989): 23.

of Tibet. “The origin of the Dalai Lamas is linked with the growth of the Gelugpa religious school founded by Tson-kha-pa who lived from 1357-1419 AD.”³⁸

The title of Dalai Lama going by its original meaning “ocean of wisdom” was first given to Sonam Gyatso by the Mongol ruler Altan Khan in 1575 AD in recognition of the wide range of knowledge possessed by Sonam Gyatso. One distinctive feature about the institution of Dalai Lama is the search for Dalai Lama which is made through reincarnation not by heredity. Generally before Dalai Lama leaves the mortal world, he will express to the people around him regarding the landscape and household where he desires to be born again. There are some signs that should be possessed by the chosen Dalai Lama. Signs like tiger skin on the legs, long upward curved eyes and eyebrows, pretty large ears, two pieces of flesh near the shoulder-blades indicating the two other hands of Chenrezi and an imprint like a conch-shell on one of the palms of his hand. Usually the search party includes Tashi Lama, some great Lamas from the Sera, Drepung and Ganden monasteries as well as the state oracle known as Nechung and also oracles from the Samye monasteries. Once, the new Dalai Lama is identified, he will be trained by the lamas and at the age of 18 he will take over the charge of responsibility of the state.

With the rise of the institution of Dalai Lama, “Tibet witnessed far-reaching social and religious changes as the new Lhasa government sought to innovate and exert control in areas from administration to commerce, from monastic curriculum to public

³⁸ Hugh Richardson, “The Dalai Lamas,” in *The History of Tibet, vol.ii, The Medieval Period, c.850-1895*, ed. Alex McKay. (London: Routledge Curzon, 2003), 554.

festival life, from ritual performance to medical and legal practice.”³⁹ “The spiritual and temporal authority of the Dalai Lamas grew in significance during a period of adjustment between Tibet’s Buddhist hierarchy and lay nobility, which lasted from the mid-thirteenth to mid-seventeenth centuries.”⁴⁰ From 1644 AD through 1911AD, China was ruled by the Manchu Dynasty and the Dalai Lama acted as spiritual and religious advisors to the Chinese emperors. In return, “they act as the protectors and patrons of Buddhism in the Middle Empire and in Tibet.”⁴¹ But with the downfall of Manchu dynasty in 1911 AD, the relationship between China and Tibet became worse when the Chinese troops started to invade the Tibetan regions. There was discontentment throughout the country due to the Chinese intervention, but the institution of Dalai Lama remains as the central point for the display of the Tibetan cultural identity and represent the Tibetan national character. Since 1959, even though the role of Dalai Lama over political authority has been challenged, the Dalai Lama’s fame and contribution can be seen in Tibetan Government in Exile.

2.2.1. THE FIRST THREE DALAI LAMAS

According to the Tibetan tradition, even though Sonam Gyatso, first got the title of Dalai Lama, he was named the third, as he was identified with the third reincarnation of Gedun Truppa, the head Lama of the Drepung Monastery of the Gelukpa Sect. Gedun Truppa (1391-1472) was born in the eastern part of Tibet, from childhood he took keen interest in learning religion and as a result of it he later wrote numerous books on religion

³⁹ Françoise Pommaré, Howard Solverson, *Lhasa in the Seventeenth Century: The capital of the Dalai Lamas*, Reviewed by Bryan J. Cuevas, *The Journal of Asian Studies*, 63, no. 4 (Nov. 2004): 1125, <http://www.jstor.org/stable/4133231.pdf>.

⁴⁰ Rahul, R, “The institution of Dalai Lama,” *International Studies*, 10, no. 4, (1967): 495.

⁴¹ Erffa, *Uncompromising Tibet*, 13.

and philosophy. However, his enthusiasm towards learning was not limited to books alone. He even spent his spare time carving out the secret inscriptions which gives the picture of his dedication towards religion. His poem in praise of his teacher, *Song of the Eastern Snow Mountains* even got into world literature which is the first ever Tibetan poem to be so included. He joined a monastery near Shigatse where he met Tsongkhapa the great Tibetan Buddhist master. When he was still 20 years, he acquired valuable wisdom and became the most devoted disciple. He witnesses the building of two important monasteries in Tibet, Drepung and Ganden. With a vision to spread the popularity of Gelugpa tradition beyond Lhasa and Central Tibet, in 1447 AD he founded the Tashilhunpo Monastery on the outskirts of Shigatse. Gedun Truppa passed away at the age of 82 with the promise to reborn again to fulfill the unfinished tasks, and the only message given to his pupil was “remember the teaching of Lord Buddha and meditate on them with full religious fervor”.⁴² His lineage eventually became identified with Chenrezi, the patron and protector of Tibet.

Few years after the death of Gedun Truppa, the Drepung monastery declared that Gedun Truppa was reborn in the body of another monk. Thus, for the first time, the perception of the Bodhisattva was enunciated in Tibet and in course of time it brought great transformation in the thinking of the Tibetan people. Gendun Gyatso (1475-1542) was born in Dorjiden, located in the northwest of Shigatse and was acknowledged as the 2nd Dalai Lama. Though he receives aggravation from the Kagyu Sect, with his self-esteem he established himself as highly respected lama. He was a keen writer and wrote many works, commentaries. His interest of travelling to different places made him

⁴² Inder L Malik, *Dalai Lamas of Tibet Succession of births* (New Delhi: Uppal, 1984), 15.

pilgrim to different sacred places in Tibet. During his lifetime he served as the head in Tashilhunpo, Drepung and Sera in different times. It was in his time that the administration of Drepung monastery was highly improved by making it as the most exalted position in the whole of Tibet.

In 1543 AD, Gendun Gyatso was reborn in the body of Sonam Gyatso at Khangsar in the Tolung Valley west of Lhasa. His fame spread throughout the country and it even reached Altan Khan, who was then the Khan of all Mongols. He invited Sonam Gyatso to Kokonor and the king and his pupil were moved by the wisdom and holiness of the great Sonam Gyatso. It was Altan Khan who conferred the title of Dalai Lama on Sonam Gyatso which means 'Ocean of Wisdom.' It was the influence of Sonam Gyatso that led to the re-introduction of Tibetan form of Buddhism among his people. Altan Khan and Sonam Gyatso thus renewed the old connection between Mongolia and Tibet by reviving the *Chho Yon/Chhone Yondak* (Dispenser of offering to the object of worship), the priest and patron relationship. Sonam Gyatso died in Mongolia on his way back to Tibet on 20 April 1588 AD. Due to his constant traveling, Sonam Gyatso did not write as extensively as his predecessors.

The first three Dalai Lama's during their lifetime had contributed immensely to the development of Tibetan Buddhism through their writings, works and travel to different parts of the country. Their contribution towards the upliftment of Buddhist tradition can be seen clearly by their involvement in building numerous monasteries for the further development of Buddhist followers in Tibet. The survival of the institution of Dalai Lama today indicates that their hard work and selfless service did not go in vain.

2.2.2. THE 4TH DALAI LAMA AND THE MONGOL INPUTS

The Mongols started giving attention to Tibet when Altan Khan a Mongol chief from Amdo in the Kokonor region, invited Sonam Gyatso head sect of the Drepung Monastery and honoured him with the title of Dalai Lama. Eventually many people were converted to Buddhist faith and they started visiting Drepung monastery and other religious places in Tibet which leads to the development of co-operation between these two countries. The relationship between the Mongol and Tibet became deeper after Sonam Gyatso was reincarnated in a Mongol family. It was Yonten Gyatso the grandson of Altan Khan who was declared as the 4th Dalai Lama. It was strange to have a reincarnation of Dalai Lama from Mongolia but it won the approval of the yellow sects. The situation of Tibet was not well organized as the yellow hat sects were eager to have the military support of the Mongols. Therefore, it brought the Gelukpa (yellow) sect into the political front and the Gelukpa dignitaries sent the teachers from Drepung monasteries to Mongolia in order to educate the 4th Dalai Lama. When he was 13 years old, he was invited to Tibet by the three major monasteries and his arrival at Lhasa was witnessed with huge followers including the armed Mongol supporters. He was a great scholar and also credited for spreading Buddhism in large parts of Mongolia. During his time the intervention of the Mongols in Tibet's internal affairs increased tremendously despite of the authority of the Dalai Lama who was largely accepted by the people of Tibet, the secular administration could not be settled.

2.2.3. THE GREAT 5TH DALAI LAMA: REDEFINING OF THE INSTITUTION OF DALAI LAMA LEADING TO THE ESTABLISHMENT OF A NATIONAL GOVERNMENT IN TIBET

The death of 4th Dalai Lama weakened the Gelugpa sect and opened an opportunity to the ruler of Tsang, Desi Tsangpa Karma Phuntsok Namgyal (1611-22) to capture Lhasa the capital of Tibet. With an intention to overthrow the Drepung and Sera monasteries, he built Karmapa Monastery near each of the monasteries. He also built a Karmapa monastery overlooking the Tashilhunpo leading to inconsistency between the Gelukpas and Karmapas. Later, Gushri Khan the Mongol chief intervened and defeated all the chiefs in eastern Tibet. In the process, the head of the Karmapa sect was also killed and made himself as the Po-Gyalpo King or of Tibet. He continually looked after the need of defense in his country and made himself as the Po-Gyalpo King or of Tibet. After completion of 25 years, in 1642 AD, the 5th Dalai Lama became the supreme religious head of Tibet with full sovereign rights. This period saw the advent of the man who is considered as the unifier of Tibet. So striking was his character and personality and so deep, the mark he left upon his country that he has gone down in the history as the Great 5th Dalai Lama.⁴³

The 5th Dalai Lama proclaimed that he was the reincarnation of Chenrezi and declared that his predecessors were also reincarnated by the same deity which was accepted by the people of Tibet and all the different sects. Gradually, the 5th Dalai Lama began to hold spiritual and temporal authority over the whole of Tibet and for the first time in history he united the country under his able leadership. Due to his unique

⁴³ Claude B. Levenson, Stephen Cox, *Dalai Lama a biography* (Bombay: Oxford University Press, 1989), 18.

contribution, he received the title of Great Fifth or the maker of Tibet. He brought transformation in various governmental activities and in the institution of Dalai Lama which can be seen even today with minor changes. He was not only a keen scholar and thinker but also a great politician. He hastily realized that if the Mongols hold the authority to appoint the regent, the country will always live under their temporal control. So after the death of Gushri Khan, he started functioning the administration and gradually concentrated all the power in his hand, including the appointment of the regent.

In the earlier days of his reign the lay and the religious hierarchs of Tibet resisted his authority as before. He began to hold political power and was involved in demolishing the monasteries of other sects while trying to build the supremacy of the Geluk sect in Tibet. In order to unite the country, he acknowledged that he belonged to all the traditions of the country including Bon, for which he was accepted as the supreme head who tried to bring an end to sectarian and political strife in the country. After the 5th Dalai Lama became the priest king of Tibet, he proposed Lhasa that was founded by Songsten Gampo to be the capital of Tibet. He named his government as “Ganden Phodang Chhole Namgyal” after the name of his residence in the Depung Monastery and he organized his government where both the clergy and laymen share responsibility for governing the country. He even established two separate schools for the clergy and lay person called *Tsedung* and *Shodung* and instituted a number of changes in the religious sphere with the aim of lessening the conflict between the various sects.

The 5th Dalai Lama appointed his own spiritual disciple Sange Gyatso as the new Regent, who strengthened the country and he retrieved most of the territory which was lost before. He possessed a great personality and with his initiation, revenue collection

system was revised and for the first time a national census law were propagated. The situation of Tibet got improved and became a safe place to dwell. In the case of trade and commerce, it developed on a large scale. Development in various fields took place during the time of the 5th Dalai Lama. Tibet and India started reviving contact, the famous pundits and scholars from Nepal started visiting Tibet and even the important Sanskrit and Pali scriptures were translated and printed into Tibetan script.

The Potala palace was constructed during the time of the 5th Dalai Lama but unfortunately he passed away before completing the abode which was planned by 5th Dalai Lama himself. Sangye Gyatso, the regent of Tibet was fully aware of the uncertainties that would arise with the news of tragedy so he kept secret about the death of 5th Dalai Lama and finished the construction of Potala as wished by the 5th Dalai Lama. Sangye Gyatso saved the country from internal turmoil and foreign intervention by hiding the death of the 5th Dalai Lama even from his own people, which showed his keen dedication towards the 5th Dalai Lama.

Though he was the most discussed ruler, he is known as the Great fifth. In the advanced stage of his life, Lobsang Gyatso (the 5th Dalai Lama) retired into a monastery to spend his last days keeping all the authority, seals of the State and the necessary power for administration in the hands of his regent who had managed to keep secret the death of the departed Lama for sixteen years. Some scholars believe that in this trick, he was assisted by the Chinese who wanted to keep the fiction of the Dalai Lama's life so that through him they could be able to control the Mongols. The secret leaked out in 1696

AD, and Sangye Gyatso was forced by popular indignation to enthrone a new Dalai Lama.⁴⁴

2.2.4. THE 6TH DALAI LAMA AND THE QUEST OF STABILITY

As the most misunderstood person in Tibetan history, the actions of the 6th Dalai Lama have to be read against the larger development in Tibetan history where the Chinese forces were trying to dominate Tibet and a new solution was needed. The 6th Dalai Lama's Tsangyang Gyatso was born in Monyul in 1682 AD into a lama family of the Nyingmapa tradition. He was identified at the age of thirteen. The 6th Dalai Lama possessed entirely different personality from either his predecessors or his successors which made the institution to face challenges regarding the validity in the whole system of reincarnation. He lived for 24 years only but he produced a unique kind of living which almost trembled the very base of the Dalai Lama's Institution. He lived with his parents for a longer period of time and grew up like any other child without being discipline which his predecessor had underwent. He even abandoned the initial vows of monkhood, indulged in quest for wine and woman for which, he built a separate house outside Potala known as Serpent House. He was also a great poet and he usually expressed his feelings through his poems. From the literary point of view, hardly few Tibetans wrote such beautiful romantic poems which are very popular and widely sung even today.

The 6th Dalai Lama did not exercise any political power, nor was he willing to live a Monk's life. But this did not affect the importance and the prestige of the institution of Dalai Lama that he was holding. On the other side, the Tibetan people had

⁴⁴ David Macdonald, *Cultural Heritage of Tibet* (New Delhi: Light and Life, 1978), 44.

the strong reverence for him despite his different personality and they considered whatever is happening, is to test their faith in Dalai Lama. The Tibetan people stood against Lhasang Khan who treated Dalai Lama as a fraud and while he was taking the Dalai Lama to the Mongol camp, the Lamas of the Drepung, Sera and Ganden Monastery attacked them and guarded him. This incident proved that even if Tsangyang Gyatso did not exercise any political power, his position as Dalai Lama stayed firm among the people of Tibet. Ippolito Desideri, the Tuscan Jesuit, wrote “the Tibetans love the Dalai Lama, because he has an infinite number of times become a man and taken into himself the hardships and misery which afflict fragile, decrepit and moral humanity.”⁴⁵

It was getting difficult for the Regent and the government as well to explain about the peculiar act of the 6th Dalai Lama leading to different sorts of stories and gossips among the people of Tibet. However, instead of all this, the Tibetan people refused to criticize their savior for his shortcomings. They believed that the 6th Dalai Lama was testing the faith of his people in this made up garb.

The 6th Dalai Lama’s way of living, his principles and beliefs were so different from his predecessors that some of the Mongol chiefs’ even doubted him as the true incarnation and plotted to move him out from the position. Like the time of his predecessor 5th Dalai Lama, the Regent Sange Gyatso stood faithful alone the side of the 6th Dalai Lama and made every possible way to help him. Lasang Khan, the then Mongol chief murdered Sange Gyatso using military force and even the Dalai Lama was overthrown and instead put Yeshe Gyatso as the Dalai Lama. He held the Dalai Lama status for almost a decade which lead to internal rivalries within the Mongol chiefs

⁴⁵ R. S. Bajpai, *The Splendours and Dimensions of Yoga* (New Delhi: Atlantic, 2002), 561.

themselves. In the course of time, with the request of Tibetans another chief Tsewang Rabden invaded Lhasa and Lasang Khan was killed and the puppet Dalai Lama was deposed. At that point of time, both the Tibetans and the Mongols were not organized, so it was easy for the Manchus to establish their authority over Lhasa in 1720 AD. For the first time the Chinese Amban was placed in Lhasa and Mongol power was overthrown by setting up Chinese authority in Tibet. Later, the 6th Dalai Lama was arrested by the Chinese Ambans at Lhasa in 1706 AD and deported to Litang where he took his last breathe. All the existing evidence points out that he was poisoned by the Chinese which lead to unrest among the Tibetan people. On that circumstance, the Regent Sangye Gyatso was also assassinated for which the Chinese Ambans were again targeted for the plot.

The 6th Dalai Lama possessed an extra ordinary quality which is shown by his act which was unusual but all that happened was for the benefit of the people. The 14th Dalai Lama is of the opinion that, the then foreign rulers mis-conceptualized the 6th Dalai Lama's ideology in order to destroy the institution of Dalai Lama. He also said that, the 6th Dalai Lama had given up the robe so that he could become laymen and rule the country as a temporal king. His ideology was to establish monarchy so that Tibet will be more powerful in various aspects. For this reason he wanted to enter the marital field, so that the position of the monarch could be hereditary but did not worked out because of their own Karmas. According to 14th Dalai Lama, each Dalai Lama being the reincarnation of God Chenrezi has the freedom to take his next human form in accordance with the needs of his people. During the time of the 6th Dalai Lama, there was a need for a powerful monarch.

2.2.5. THE 7TH TO 12TH DALAI LAMA AND THE CONTINUATION OF TIBETAN TRADITION

In many occasions, the 6th Dalai Lama expressed his thoughts and feelings through his poetic verses. Even for his rebirth he indicated in his verse that he will come back from south-eastern part of Tibet in another body. As predicted, he was reborn in the body of Kalsang Gyatso and he became the 7th Dalai Lama. His life was in danger from the time he was recognized for which, his father Sonam Dergye took him to Derge, where the Royal family of Derge gave asylum to the family of the Dalai Lama. He commenced his office in 1720 AD and within seven years of his induction, a rebellion occurred between the Manchus and the Tibetans which further worsened their relationship. In the rebellion, the Chinese Amban was victorious and they took the Dalai Lama into custody and kept under guard for seven years in the eastern part of Tibet.

The 7th Dalai Lama could not hold his position in the political affairs and instead, he wanted to spend most of his time in religious studies and acquired a great amount of knowledge from it. In the later days of his life, he got some temporal power, but he left the responsibility of the state in the hands of the minister and he continued to learn scriptures. In his lifetime, he established a new form of government which was headed by the council of ministers popularly known as Kashag or the cabinet which is still prevailing. Another important feature of his achievement was the building of the Summer Palace known as Norbulingka. From his time, it became a tradition that the Dalai Lama has to visit the Norbulingka every year from Potala where the devotees from all parts of Tibet come to Lhasa to have a glimpse for the living Buddha. It became an important

occasion in the life of the Tibetans and they anxiously anticipate for the coming years likewise.

Jampel Gyatso the 8th Dalai Lama was born in Tobgyal of Upper Tsang in 1758 and ascended the throne as the 8th Dalai Lama on 29th August 1762. He assumed his full power in 1781 but in his early thirties he left his governance in the hands of Ngawang Tsulthim. Taking this as an opportunity the Manchu court invited Ngawang Tsulthim and kept him there in order to strengthen their influence in Tibet. The 8th Dalai Lama built the shrine of Gonpo Chhenpo in Norbulinga and he also commissioned to build a bronze status of the Buddha for the spiritual welfare of the people.

The disturbances and the confusions that were faced during the 7th Dalai Lama continued until the last days of the 8th Dalai Lama. The time of 8th Dalai Lama seems to be the greatest setback of Tibet. It started with the invasion of Gorkhas of Nepal who were waiting for an excuse to invade Tibet from a very long time. It so happened that when the 3rd Panchen Lama died in Peking, his younger brother who was the official treasurer of the properties and estates of Tashilunpo took over all the wealth without sharing with his brother who was staying in Nepal. As a result of which, his brother supported the Gorkhas in order to attack Tashilunpo but, failed and they were completely routed out by the Manchus before they reached Lhasa. This incident became an important event in the history of Tibet. For the first time, Tibet surrendered its power to the Manchus and from that time onwards all the problems connected with the Tibetan international borders was decided by the Manchus. Perhaps, for this one single episode,

the time of the 8th Dalai Lama can be termed politically as the weakest link in the chain of the 14th Dalai Lama.⁴⁶

Some of the important wars that occurred during the time of 8th Dalai Lama were the Bhutan-Koch Bihar war of 1772 AD between Bhutan and the English East India Company (Calcutta), the Nepal-Sikkim war of 1775 AD and the Nepal-Tibet wars of 1789 AD to 1792 AD. When the 8th Dalai Lama came to know about Nepal government seeking military help from the government of the English East India Company during the Nepal-Tibet conflict in 1792 AD, he wrote to Lord Cornwallis to cease help for Nepal. He is known as the first Dalai Lama who had contacted the British government in India.

The Manchu rulers started to understand the importance of the office of Dalai Lama and they introduced a new system for finding the Dalai Lama. According to the new system, the name of the possible candidates should be written on a piece of paper like lottery to pick from the urn. For that purpose after the death of the 8th Dalai Lama a golden urn was sent to Tibet from Peking to implement the new techniques for choosing the 9th Dalai Lama. But the Tibetans did not accept the new system and went ahead to select the 9th Dalai Lama according to their own traditional system. After a careful search, Lungtok Gyatso was born in a village called Den Chhokhor in Kham on 20th January 1806, and enthroned as the 9th Dalai Lama on November 1808 AD. He was a brilliant child but died on the 26 of March 1815 AD from the attack of pneumonia. During the short span of his life except for the forthcoming war in Nepal, the Anglo-Nepalese war (1814-16 AD), there was no major events that took place during his time.

There were three candidates for the post of the 10th Dalai Lama, all from the Kham region. After careful examination, the Lamas had chosen Tsulthrim Gyatso (1816-

⁴⁶ Malik, *Dalai Lamas of Tibet*, 40.

37) and got enthroned as the 10th Dalai Lama in the Potala in 1822 AD. From the very beginning he was having health problems and suddenly he passed away without doing enough work for Tibet. The 11th Dalai Lama Khedub Gyatso (1838-56), was born at Teling near Garthar, Kham. He was crowned as the 11th Dalai Lama on May 1832 AD and assumed his office with his full power at the age of 17 on March 1st 1855 AD but, unfortunately he passed away after eleven months. During his time the war between Jammu and Tibet (1841-42 AD) occurred. Thinley Gyatso (1857-75 AD) who was born at Olga in South Tibet was enthroned as the 12th Dalai Lama on 18th August 1860 and he assumed his office on 11 March 1873 AD. The next year he visited Chhokhoryal and in the process of his journey he fell ill and died on 25th April 1875 AD.

The Dalai Lamas between 7th and 13th could not do any notable things for Tibet as all of them passed away at an early age of their rule. The 8th Dalai Lama Jampal Gyatso died when he was in his thirties, 9th Dalai Lama Lungtog Gyatso at the age of 11, 10th and 11th Dalai Lama Tsultrim Gyatso and Khadrup Gyatso at 18 and the 12th Dalai Lama Thinley Gyatso at about the same age of 18. The situation of the state was so corrupt that one is compelled to bring into conclusion that some or maybe all of them were poisoned either by the unloyal Tibetans or by the Chinese in order to establish their own authority. The gleam of light appears only when the 13th Dalai Lama's reincarnation emerged on the view.

2.2.6. 13TH DALAI LAMA AND THE CHANGE IN SITUATION- THE DEVELOPMENT OF NEW WORLD ORDER

The 13th Dalai Lama was born in 1876 AD just one year after the death of his predecessor and brought to Lhasa at the age of three. He made his country happy and prosperous. From his childhood he was a sincere student and was deeply interested in religious studies. He was very much in discipline as a monk and he had issued stern warnings to all the religious heads against their style of living. In the case of political line he was a great statesman, perfect diplomat and a shrewd politician. Perhaps, after the fifth Dalai Lama he was the only one who played the dual role of spiritual and temporal head so efficiently and successfully. The 13th Dalai Lama ruled the country with personal authority and during his time there occurred a revolt within China against its ruling Manchu dynasty, which opened a way for the Tibetans to dismiss the Chinese troops and the 13th Dalai Lama reigned as head of a sovereign state.

The 13th Dalai Lama acquired more power than his predecessors especially after 1912 AD, due to his innovative policy towards developing the country through modernization. During his lifetime, due to the Chinese and British aggression, he was compelled to leave his country and going to exile two times. First, he took asylum in Mongolia in 1904 AD and then in India in 1910 AD. After his return from India, he realized that in order to protect his country from foreign intervention and to maintain peace he needed to strengthen the military power by increasing the number of the army. Therefore, keeping in mind the need to meet the military expenses he started imposing new taxes like untitled government lands were leased out and wool was also taxed. Military got improved and grew in strength and as a result of which the powers of the

great monasteries were reduced and the class of priests lost their strength. In the course of time, due to extensive concentration given to the military field, the relationship between the supporters of the military power and the monks became extremely bitter and an outbreak of war between the two was feared. His dream of building up an efficient military could not materialize, not only because of the oppositions from the priestly class but also due to the change of British attitude. Later, the progress towards modernization of army came to an end.

Apart from his interest in setting up the military in more sophisticated manner, he also attempted to engage the British mechanics to give training to the Tibetans for manufacturing gun powder and rifles. He also wanted to obtain efficient mining inspectors, and in the field of education he wanted to open a British educational school at Gyantse and also established a telegraph line between Gyantse and Lhasa.

During the time of 13th Dalai Lama, the three great powers namely the British, the Chinese and the Russians were competing to hold their position in Tibet for different reason. First, came the British invaders under the Col. Younghusband which turned out to be a military invasion. At that time, the Manchus were not in the scene, neither Dalai Lama nor any senior ministers were there to guide the Tibetans. Making use of the prevailing situation the British forced the Tibetan to sign a treaty which completely discouraged the Tibetan people. During this period, the 13th Dalai Lama spent most of his time in temporal matters rather than the spiritual, as pressure was coming from all sides and he realized that Tibet had no real friends anywhere. He was trained both mentally and physically with great ability and he was strongly in favour of adopting modern ideas in Tibet.

He established law and order in the country and also gave importance to religion and assured that his people would always follow non-violence which is the core of Buddhism. He abolished capital punishment except only for crimes against religion. He started new techniques for controlling the prisoners which he learnt from India i.e., by putting them on productive labour like making roads. He even looked after the land dispute and for the first time in 1914 AD, paper currency was introduced in Tibet.

Out of his experience in exile twice, he came to know the complexity of power politics in Central Asia and he was the first Dalai Lama to realize the importance of foreign affairs and created the foreign Bureau (Chigye Lekhung) in order to conduct Tibet official business particularly with the British government in India. Like the 5th Dalai Lama, the 13th Dalai Lama thought about controlling of the remote regions by stopping the clerical and the lay officials from taking bribes, dominating and raiding the common people when he first assumed his full power. He expressed his desire and his intention to improve the administration of the monasteries for which he started his work by improving the standard of study in the monastic schools.

When he took the responsibility of the country in 1895 AD the country was weak and did not have any self power (Rang Wang) but after his death in 17th December 1933, the country become strong and had self power. His greatest achievement was the declaration of Tibetan independence from China. His works and achievements had deeply inspired the Tibetans as a whole and they highly regarded him as the greatest Dalai Lama they ever had and they always referred to him as the *Chusumpu Chhenpu*, the Great Thirteenth. Charles Bell, who had a close relationship with the 13th Dalai Lama even considered him to be 'unique' in world history.

2.2.7. THE 14TH DALAI LAMA AND THE COLLAPSE OF OLD TIBET

The 14th Dalai Lama was born in a peasant family in Taktser in Amdo region on 10 July 1935 AD. In 1940 AD the new Dalai Lama got recognized as the 14th reincarnation and was identified as the spiritual and temporal ruler of Tibet. He was 16 years old when he assumed the full power in the political field but he continued to devote most of his time towards religious studies. He was very young when he took up the political and religious power which was a drawback for the Tibet. It was on 17th November 1950 AD, the 14th Dalai Lama assume the office as the priest king of Tibet, few weeks later, the People's Liberation Army of the People's Republic of China entered Tibet. The condition of Tibet demanded an efficient and well organized leader to tackle with critical situation at that time, but unfortunately all the responsibility was bestowed on the young Dalai Lama who had got no experience to govern the country. Tibet was in no position to control the growing power of the People's Republic of China. Therefore, the government of Tibet was forced to reconcile with the Chinese government with the guarantee that the authority of Dalai Lama will remain intact and his government would continue to function independently as it was doing then.

An agreement was signed between China and Tibet at Beijing on 23 May 1951 AD for the peaceful liberation of Tibet, and made the government of the People's Republic of China responsible for the foreign affairs, communications and defense of Tibet. Autonomy for the internal affairs was provided for Tibet and separated the religion and politics. But the status of the Dalai Lama and the other grand lamas continued. For the next nine years the 14th Dalai Lama tried to cooperate with the new Chinese rulers,

but failed to succeed as a popular uprising took place in March 1959 AD. The uprising was uncontrollable which made Dalai Lama to leave his country and flee to India. With the departure of Dalai Lama to India, the old order of Tibet collapsed as there was no ruler who could control the great chaos and destruction in the hands of the People's Republic of China. Tibet, once known as the 'Land of Lamas' was completely shattered as the Chinese burned down thousands of monasteries, destroyed the Buddhist texts and killed thousands of lamas. Thus, the agreement which was made between the delegation of the Tibetan and Chinese remained only in paper.

On reaching India, the 14th Dalai Lama established the government in exile in order to preserve the old tradition and culture of Tibet as well as to continue to fight for the fatherland through peaceful means. Since then, he has become one of the world's most widely recognized religious leaders. In 1989 he was awarded the Nobel Peace Prize for his work in attempting to promote a peaceful resolution to the crisis in Tibet with the Chinese government. He has authored numerous books on Buddhist philosophy in both Tibetan and English, and also has a keen interest in current social issues, particularly human rights and the environment.

2.2.8. THE CONTEXT OF THE INSTITUTION OF DALAI LAMA AND THEIR CONTRIBUTION TO THE TIBETAN WAY OF THINKING

The institution of Dalai Lama plays an important role in the life of the people of Tibet. Tibet is identified globally through the establishment of Dalai Lama's institution. Each Dalai Lama apart, from some misfortune that befell to the 7th to 12th Dalai Lamas, they had contributed in maintaining during different times and context. peace in the

country during different time and context. The first three Dalai Lamas were well educated in Buddhist philosophy and led the Gelugpa sect to the position of one of the most dominant sects in the country. The people of Tibet were gradually drawn into the wings of the Dalai Lama's way of thinking which had its base on maintaining peace and harmony in the state. The 4th Dalai Lama hailed from Mongolia and in his time, Buddhism was widely spread throughout Mongolia and the relationship between Tibet and Mongolia was deepened which, continued for many centuries. Even today we find cultural and religious similarities in these two countries. During the time of the 5th Dalai Lama tremendous changes took place and he became the first supreme sovereign ruler of united Tibet. "He became to be known as the Great fifth for the enduring legacy he left"⁴⁷ and "Tibetans remember him as a spiritual adept who showed tolerance for religious traditions other than his own, while setting his on a firm footing."⁴⁸ After the death of the 5th Dalai Lama, his successors were not privileged enough to exercise their power as Tibet was ruled by regents who were under the Chinese Ambans. The Ambans always make sure that no Dalai Lama attain majority to rule the country because they want to have sovereign power over Tibet.

It was only when the 13th Dalai Lama holds the office, changes started to take place in different levels. "He was a man of action who was often impulsive and quick-tempered, though cheerful and kindly in disposition."⁴⁹ He was the first Dalai Lama who tries to modernize Tibet after having contact with the British India, as he realized the necessity to bring changes in the political, social and economic field keeping in mind the

⁴⁷ Ardy Verhaegen, *The Dalai lamas the institution and its history*, (New Delhi: D. K. Print world, 2002), 70

⁴⁸ Ibid.

⁴⁹ Ibid., 118.

growing developments that were taking place in the other parts of the world. Due to the intervention of orthodox officials from inside who were not willing to give up the traditional way of living, the 13th Dalai Lama in his lifetime could not succeed to develop Tibet in a modernized way. But the seeds that were sown by the 13th Dalai Lama never died and stayed in the hearts of the people as he “improved living standards, reorganized the army, sent students abroad to study, established industry and electrical service, introduced postal and telegraph services, made changes in the Gelugpa monastic curriculum, and concluded a number of international agreements.”⁵⁰

The death of the 13th Dalai Lama brought about a great blow to the people of Tibet whose lives were revolving around his teachings and leadership. It was a crucial period in the history of Tibet as “a mood of despondency was prevalent within the nation, and political conditions were marked by instability.”⁵¹ The Chinese on the other hand, were trying to hold its position over Tibet as they refuse the independence of Tibet. In this context, the 14th Dalai Lama was born and his short span of life that he spent in Tibet was full of chaos as he was continually trying to free Tibet from the Chinese invasion. Unfortunately, he could not suppress the Chinese invasion and in 1959, he left his country and took refuge in India. Many Tibetans followed him to India and settled down in different parts of India including western countries. The 14th Dalai Lama established Tibetan Government in Exile for the resolution of the Tibet issue. Although, he could not rule directly in his own country, his teaching and principles are still followed by the people both inside and outside Tibet. The importance of the institution of Dalai Lama

⁵⁰ Gyatso, *My land and my people*, 73.

⁵¹ Verhaegan, *The Dalai lamas*, 120.

among the Tibetan people is widely visible as all Tibetans continue to believe in him and gave him the highest respect and honor.

It is almost 55 years after the Chinese forcibly took hold of Tibet with a motto to liberalized Tibet from the feudal system. But they could not annihilate the cultural and religious practice that was set thousands of years ago. Even in the present context, the people of Tibet are rooted in their ancient tradition that was handed down from generation to generation. Their beliefs of rebirth in another realm help the people of Tibet to live peacefully with their enemy as they believe that every wrong thing that an individual practices will be rewarded accordingly. Therefore, they avoid harming others; instead they show the resistance against the Chinese to the outside world by practicing self-immolation which has become very popular in Tibet as well as in some parts of Tibetan culture areas. The main demand of the self immolators is religious freedom and the return of the 14th Dalai Lama to Tibet. It shows the dedication of the people of Tibet towards the institution of Dalai Lama which continues to play an influential role in the life of the Tibetans.

The 14th Dalai Lama, the most representative face of Tibet is also a symbol of Tibet and is an expression of the Tibetan identity. The development of the institution of the Dalai Lama and its prestige and legitimacy evolved over the centuries leading to the reorientation of polity and the creation of a new society ruled by the Dalai Lama as a spiritual and temporal leader since the time of the 5th Dalai Lama.

CHAPTER-3

DEVELOPMENT: A PARADIGM SHIFT

The present day world is rattled with many crises ranging from economic, environment, social, religious and so on. Many of these crises have sought to be contained by the developmental solutions. However, the competing models of development and the emergence of newer model of development suggest the failure of the earlier models and the contestation between different models. The situation has become so intense that a new discipline, development studies had emerged as a full fledged discipline in its own right. It is in the context of these changes that the term development is a highly contested term with many meanings attributed to the same. In this chapter an attempt is made to approach development from the Tibetan perspective. Firstly, by evaluating the dominant models of development and finding a place for the alternative models and locating the Tibetan model of development in this larger context.

3.1. INTRODUCTION OF THE TERM DEVELOPMENT

Development, as a concept and as a field of study is subjected to various contestations. Thus, the concept and the term itself has been defined distinctively by different scholars. Some of the important descriptions of development are: “it is a long term process of structural societal transformation, a short to medium term outcome of desirable targets and a dominant discourse of western modernity.”⁵² There is a big discussion going on about development as a concept of western origin which has been imposed on the oriental countries. Development has brought enormous changes in the

⁵² “What is Development?,” *International Development Studies*, 11. http://www.sagepub.in/upm-data/18296_5070_Sumner_Ch01.pdf.

society but at the same time it is very difficult to characterize the objective behind the social change. Even Gilbert Rist explicitly states that “the object is not only economic production, material infrastructure and the political system, but also attitudes, relationships with other people, and perceptions of nature.”⁵³ The term development became very important after the Second World War, when the colonized countries were freed from the colonial rule. The issue of development became so important in several countries that it developed into a school of thought. The problems of the third world societies and developing societies were studied in the study of the concept of development. This concept has a historical context as it has travelled through various phases and it has been used over the decades to study the problems of the societies. The meaning of the concept has been changing in the society, whether the state played the role in the development of the society, or market or other forces which plays the role in the development of society.

In the present context, development is losing its popularity as various theories are emerging questioning the existing development theories. Sachs has rightly said that “Like a towering lighthouse guiding sailors towards the coast ‘development’ stood as the idea which oriented emerging nations in their journey through post-war history.....today, the lighthouse shows cracks and is starting to crumble. The idea of development stands like a ruin in the intellectual landscape.”⁵⁴

⁵³ Gilbert Rist, *The History of Development from western origin to global faith* (London and New York: Zed Books, 2008), 25.

⁵⁴ Wolfgang Sachs, *The Development Dictionary A guide to knowledge as power* (New Delhi: Orient Longman, 2000), 1.

3.2. THEORIES OF DEVELOPMENT: AN OVERVIEW

Pieterse has precisely defined the meaning of development over time in a detailed manner. With the emergence of industrial revolution in 1800, the term development in the form of progress was articulated upon. The period 1870s saw the rise of the latecomers which consist of countries like France, Japan and at that period, industrialization was the main meaning of development. It was followed by 1850's that marked the rise of the colonial era where the colonial power increased and they suppressed the colonized countries. In this period, the meaning of development was basically resource management and trusteeship. Spain and Portugal colonized South America, India was colonized by Britain and most of the African continent was colonized by France and Britain. After that, there was a certain jump to 1940s, and at that time development was defined as economic development with the goal of industrialization. The 1940s' was also a phase when most of the colonies got independence and a time when they focused towards rapid industrialism. It was followed by 1950's which was an era of modernization theory in which growth was most important and it was followed by social and political modernization. Then comes the period of dependency theory (1960) when the term development was precept as accumulation - national, auto centric. 1970s was the era of alternative development when the meaning of development is known as human development. Followed by the 1980s where human development with more capacitating and increasing the enlargement of people's choices were available, so that people had more choices with them. 1980s was also the era of neo-liberalism during which the meaning of development was the economic growth with structural reforms, deregulation, liberalization and privatization. The 1990s was an era of post development

where development means authoritarian engineering, preventing disaster. 2000 was the era of Millennium Development and structural reform as its meaning. This is how the philosophy of economic theory evolved over time.⁵⁵

3.2.1. PRE-CLASSICAL OR MERCANTILISM

The pre classical phase of economic development has a European origin and aims at achieving national power through economic growth. It is associated with the time when the world was emerging from the Dark Age and renaissance. It was a time when the popularity of feudal society was threatened by the evolution of industrial revolution which has brought the mercantilist on the priority level. Gradually, the feudal society was replaced mercantilists leading to the emergence of capitalist society where the merchants became very important. There were conflicts between the resident monarch who possessed political power and the mercantilists who had the monetary financial power. This phase also saw the rise of colonization where the European countries started controlling the resources of the Latin America, Africa and Asia. Basically trade system became the main agenda for colonization and trade had started taking place through sea route as the land route towards Asia and Africa were block by the Arabs. Another characteristic of mercantilism was economic prosperity based on favorable balance of trade. Initially the balance was in favor of colony because they were getting gold and silver and in exchange they were selling their own raw material like spices, opium and cotton. There was another characteristic called protectionism where the elites influence on production of domestic economy through tariffs and other preferential laws. But gradually the favorable balance of trade which was in favor of the colony became in

⁵⁵ Jan Nederveen Pieterse, *Development Theory* (New Delhi: Sage, Publications, 2010), 5-8.

favor of the masters because there were lots of protectionism which was brought into the domestic economy, for example, the Corn Law was passed in Britain to protect the land lords. So this was the period of pre classical or mercantilism.

3.2.2. CLASSICAL ECONOMICS

It is based on the logic that the natural order should determine price, rent and economic affair. In classical economics, the cost of the factors of production like the rent the wages etc should be determined by the nature and it should not be controlled and restricted by any government. Basically classical economics is based on various pillars and one of them is the division of labor based on the size of the market. There was a major flaw in the philosophy of classical economics that is population theory by Malthus and lack of technological change was the main problems of the classical economics stage. So in Classical stage the basic philosophy is based on critique of Mercantilism with general belief on economic development through free market that is trade without barriers. Adam Smith's *Wealth of Nation* (1776) marks the beginning of self-interest as an economic drive. He said that a man is rational and since when a man is rational he will talk about his own interest and the own interest will drive to economy. Smith also talks about limited government intervention as economy will survive the best if the government intervention is limited and this will led to free trade. He also talks about the self-regulating market which implies no or minimum government intervention because market are self regulating. Thus, it contradicts with the mercantilist protectionism of the pre classical period. He also talks that the artificial intervention of government is not required and the market is self-regulating and it is like an invisible hand that will

determine and transform the self interest to public virtue. He also talks about division of labor which is nothing but the specialization which enhances production. However, division of labor is limited by the extent of market as the market will decide the division of labour.

Another classical thinker Malthus, in his book, *Essay on Principle of Population* (1798) says that human progress is limited by human passion which means the population will always outgrow the food production. Earlier the growth of population was limited but as the world is becoming more developed, the population is exhausting the food production. He highlights that the population increase is in geometric progression (2,4,5,16,32,64) and food increase is in arithmetic progression (2,4,6,8,10). As time passes, the gap between the population and food product keeps increasing and it will gradually add more hierarchy in the human society. David Ricardo is also another important economist, and in his book, “*Principles of political Economy and Taxation* (1817)”: he said that Economic development should be through comparative advantage and it is basically nothing but another way of telling about specialization which is basically localization. Every country, every city, state, district have certain advantages and instead of producing everything, if the country produces the product for which it has a comparative advantage then it will gain the most and this will led to general prosperity.

3.2.3. NEO-CLASSICAL ECONOMICS

The Neo-classical Economics period is very short; it begins in 1871 after the French Revolution. Neo-classical economics basically talks about free competitive markets as means of efficient allocation of resources. It is based on the assumption that

the rational and self-interested individuals maximized their utility. So they go with the assumption that every individual is rational and will always think about maximizing profit. It should be noted that any person who is rational is also self-interested and he will like to maximize the utility. Neo-classical also talks about significance of marginal utility which basically means that it is proportional to prices and price is determined by supply versus demand and this will lead to a long term equilibrium. Neo-classical theory also talks about minimal state intervention which is seen as the Laissez-faire policy. The four main important economists of this period are William Stanley Jevons, Carl Mengers, Leon Walras, Alfred Marshall.

3.2.4. KEYNESIAN ECONOMICS

Keynesian Economics is a critique of classical economics and it gained importance after the 1929 depression. It was the time when the prices fell and it was the world first equilibrium of recession. In the year 1936 Keynes, wrote a book called The General Theory of employment, interest and money and here for the first time he talks about the great depression. Earlier, the economists used to say that markets are self-regulating, but for the first time Keynes said that markets are not self-adjusting, sometime interference from the government is required. A market can never be in equilibrium. Sometimes the markets will have booms and sometimes there will be a depression. There is always an economic uncertainty and so he said that saving will lead to investment and later it will lead to economic growth. He also said that the more a person saves in the bank, the bank will give the capital for investment and the investment will lead to

industrial growth. It will lead to more profit and this will come back as interest to the person and the person will save the interest and this will led to cycle of development.

Keynes also talks about macro level economy and he tells that the aggregate demand is the driver for economic growth. Instead of talking about small micro level he tells that the entire country is a big market and all the consumers in the countries are market and this market became a driver for economic growth. Keynes also said that active fiscal policy will control the markets in a planned common economy and the fiscal policies are required to control market. Fiscal policy basically means policy on price control and inflation. Another macro level behavior which he describes is economic growth which can be accelerated by changing the saving rate. So whenever a person's income is more, the saving proportion will be high but a large part of the saving will depend upon how much he consumes. If he consumes more, then the saving will be less but if he saves more, because the interest rates are high, so the government can also regulate the interest.

3.2.5. MARXIAN ECONOMICS

Marxism has became popular in the discourse on economy after the Russian Revolution on 1917 and basically, it is a critic of capitalist society of the Keynesian system. It gain popularity in the 1950's and became immensely influential around 1970's. It evolved from a historical dialectic which examined where the society was, is going and its changing process. So historical dialectics is a method that shows how the society is moving. So, basically, the society moves from slave society to feudalism, from feudalism to capitalism, from capitalism to socialism and socialism to communism. This change is

based on the relationship between the ruling and the oppressed class. In the slave society the ruling class oppresses the slaves so it is called slave's society.

Some of the Critiques of Marxism are the discussion of socialism which is not well developed as workers revolt is the weakest link. Marxists overlooked possibility that workers and capitalists interests do not conflict. However, there are certain reasons for the success of Marxism; it became a rallying point for discontented people worldwide and class antagonism and the threat to rulers of any economic system led to success of Marxism. It holds its ground in the oriental countries like China, Korea, Russia and Eastern Europe, but unfortunately Marxism could not hold its position in the west. Marxists themselves have given some reasons for the failure of the Marxism in the west, for example, like divide and rule, exploitation of Less Developed Countries workers, the support of the capitalists by the media, education and religion and also legal, police, military and administrative machinery.

3.2.6. DEVELOPMENT ECONOMICS

It is basically the last phase and the most important phase of development theory and its ideas are to some extent still continuing even today. It evolves after the Second World War, when most of the developing countries gained independence and development within the country became a dominant concern. Some of the important models that arose in this phase were: Harrod-Domar Model (1946) the first model which was introduced immediately after the Second World War. This was followed by the Trickle-down theory which was given by Myrdal and Hirschman in 1957-8 which was followed by Dependency theory given by Prebisch in 1959-60, Stages of Growth model

given by Rostow in 1960, Neo-Marxist Model (Paul a. Baran, 1960) and also the new colonial dependent model given by Santo in 1969, urban bias by Michael Lipton in 1977 and the basic needs approach given by Paul Streeten 1979. This theory to some extent, continues even today.

3.2.7. NEO-LIBERALIST THEORY

Neo-liberalism basically started around 1980s when several economically traditional governments came into power. This period is also known as Reagan-Thatcher⁵⁶ era. There was the Fall of Berlin wall in 1990 and it was followed by the Demise of several socialist countries leading to globalization and the rise of Information and communication technology (ICT). World Bank and IMF became very important. Neo liberalism promotes free markets, privatize public firms, free trade, liberalizing exchange, encouraging foreign direct investment, reward saving, reduce government spending and monetary expansion, and remove price distortions and regulations. So in this phase, free market emerged in South Korea, Taiwan, Singapore, Hongkong, Malaysia, Thailand and Indonesia. In neo-liberalism also, there emerged a discussion called Washington consensus in 1980, which is basically an idea of economic influential body of Washington, US government and the international financial institutions. The main aim is to reduce the government roles i.e. new public management to emulate business practices, contextual relationship and out sourcing. Here the IMF and World Bank became very important and they were lending policies which were stabilization policies to pursue macro-economic stability, by controlling inflation and reducing fiscal deficits. They also talked about Structural adjustment which basically meant open economies to

⁵⁶ Reagan was the president of US and Thatcher was the prime minister of Britain.

the world through trade and currency liberalization; to liberalize domestic economy through privatization and deregulation. So neo liberalism emphasised on price de-control, fiscal discipline, reducing public spending, tax reform, financial liberalization, competitive exchange rate and trade liberalization. So de-controlling the price basically means any control of price is now left to the market, and there is need for fiscal discipline so that there is no over spending by the government which may lead to any kind of depression or inflation.

It also emphasises on domestic savings, more saving, more foreign direct investment and privatization and also talks about de-regulation, property rights, universal consensus, big band war and shock therapy. Some of the criticisms of neo liberalism are as follows: it concerns with the operation of market and not with how markets develop or with policies to induce development. There is also the Washington consensus which benefits a few at the expense of many rich and is anti poor with regard to and also income distribution and capital control. Within neo-liberalism in the 1990's started an entity called new institutional economics where policies , laws, rules and regulations and their enforcement by institutions hold incentives for productive activities. There is also an effective legal system for securing property rights and the institution could reduce or increase transaction cost and organization effectiveness according to their comparative advantage of public or private or non profits. Even though all the development theories have emerged in different periods of time, all the theories are very important and valid today. The only point is it should be modified or remodeled as per the present requirement.

3.3. NON-EUROPEAN AND ALTERNATIVE MODELS OF DEVELOPMENT

Most of the development models originate from the western countries and it has brought both positive and negative impact in the third world countries. Due to distinct geo political setting and varied cultural and religious affiliation in the third world, the western model of development could not hold its ground permanently. Therefore, many different non-European and alternative models of development emerged overtime. These alternative models gives importance to the culture, social and human development in more detailed ways due to which these models are becoming not only popular in the east but it also inspires the mainstream development models. Here, the Gandhian model of development and Islamic model of development are illustrates for general understanding of the alternative models of development.

3.3.1. GANDHIAN MODEL OF DEVELOPMENT

Gandhi came to India “in 1914 and he soon became a leading figure for the cause of Indian nationalism and development movements..... In the late 1940’s the term development was not in prevalence as it is today. Gandhi had therefore, used the term ‘progress’ for development more with respect to ethics and cosmic integrity.”⁵⁷ He said, “economic progress means material advancement without limit, and by real progress we mean moral progress, which again, is the same thing as progress of the permanent

⁵⁷ Rana P.B. Singh, “Mohandas (Mahatma) Gandhi, 1869–1948,” in *Fifty key thinkers of Development*, ed. David Simon. (London and New York: Routledge Taylor & Francis Group, 2006).107

elements in us.”⁵⁸ Gandhi suggested ‘Seven Social Sins’ to be avoided i.e. “Consumption without conscience, Knowledge without character, Wealth without labour, Business without morality, Religious duty without sacrifice, Science without human sense, Politics without principles.”⁵⁹ To follow Gandhi is difficult but yet millions did. He emphasized throughout, that we must change ourselves before we can change others and that our real enemies are within. In order to achieve this goal of inner awakening, an inner transformation of man is needed- a path which has already paved by Gandhi. When he talked about development it means total development of the body, the mind and the soul altogether in a holistic perspective and an integrated whole.

For Gandhi self development means self-governance, self-reliance and empowerment of the local people, decentralization of power and also the strengthening of village economy. The latter is also associated with development of village industry and working of the grassroots which will minimize the use of modern technology. Gandhi has given an example of the contrast between the women workers in Bombay where mills are set up and in Bengal who were still working by hand. The conditions of the women working at mill were more miserable than the other. Gandhi said that it is not appropriate to bring down the mill after it is established so it is important to register the protest before the building is formed.

Development of village industries uplifts the poor and downtrodden, so, he said that village industries should be given importance. One should find and utilize all necessary needs of life from resources within the country and not rely on any outside country. If the products or things are not found inside the country, people should go for

⁵⁸ Gandhi, Mahatma. *The Collected Works of Mahatma Gandhi (WMG)*. vol. 87, New Delhi: Publication Division, Ministry of Information and Broadcasting, 1958, 249.

⁵⁹ Singh, Mohanhas, 107-108.

alternatives within the country. In one of the letters he wrote to Nehru, he says that “the village of my dreams is still in my mind my ideal village will contain intelligent human beings they will not live in dirt and darkness as animals. Man and women will be free and able to hold their own against anyone in the world. There will be neither plague, nor cholera nor small pox, no one will be idle, no one will wallow in luxury. Everyone will have to contribute his quota of manual labour.”

For Gandhi “the *swadeshi* spirit extended to all the elements composing the *desh* (community) and implied a love of not only the traditional way of life but also the natural environment and especially the people sharing it.”⁶⁰ He also emphasized that *swadeshi* can be understood through the spinning wheel and further expressed that ‘if we feel for the starving masses of India we must introduce the spinning wheel into their homes.’ During the time of Gandhi it became a symbol of empowerment of communication, ideology and philosophy of life. In Villages at that time the anti malaria campaign was organized around the spinning wheel because that was the symbol through which the people were united across the length and breadth of the nation. In another contexts, Gandhi said that the whole process of spinning and the regularity of it will bring a kind of spiritual discipline in an individual and as a person continues to spin his or her mind will get consolidate. So, spinning wheel then became a symbol not only of an economic upliftment but also of spiritual advancement.

Spinning wheel represents the protest against industrialism and materialism and it represented decentralization of the production process. So each village has the power to produce at the tips of his or her fingers which is created by the power of practicing

⁶⁰ Ibid., 109.

spinning wheel. Gandhi said that it is very important to connect the village industries with the Khadi and Khadi production as Khadi has greater production. He even expressed that the people living in the city should use the Khadi products generated by the village people. Gandhi did mention that even if the Khadi product costs a little more, one should still buy and opt for village products. The reason behind is the revenue that is generated out of it goes to the masses and does not get consolidated in the hands of the few rich and that is why Gandhi is said to opt for village products.

One of the important contributions of Gandhi is towards education and he emphasised that education should be imparted through one's own mother tongue. He believed that if the people learn education through foreign language it will gradually enslave the nation as the people who learn the new language will not be able to relate with the masses and can never be able to speak in their behalf. An interesting thing that he said is that the problem of village sanitation of hygiene would be solved much more quickly if it is handled in mother tongue and not in foreign language. Gandhi's attitude towards education is interlinked with the growth of the mind, the soul and the body. So, Gandhi's vision of an alternative pedagogy says

“As against this, take the case of a child in whom the education of the heart is attended from the very beginning. Supposing he is set to some useful occupation like spinning, carpentry, agriculture etc., for his education and in that connection is given a thorough and comprehensive knowledge relating to the theory of the various operations that he is to perform and the use and construction of tools that he would be wielding. He would not only develop a fine, healthy body but also a sound, vigorous intellect that is not merely academic but is firmly rooted in and is tested from day to day by experience. His intellectual education would include knowledge of mathematics and the various sciences that are useful for an intelligent and efficient exercise of his

avocation. If to this is added literature by way of recreation, it would give him a perfect well-balanced, all round education in which the intellect, the body and the spirit have all full play and develop together into a natural, harmonious whole.”⁶¹

Gandhi talks of trusteeship of the people and he did not approve the idea of power and control in the hands of few. “Trusteeship essentially means having faith and confidence in a process of taking responsibility for assets and social values, and administering their rightful and creative usage for the benefit of others-now, and in coming generations.”⁶² Gandhi believed change should and would be brought about through the application of his concept of Trusteeship. Gandhi sought to bring about fundamental changes by transforming consciousness, changing mind-sets and raising human awareness. Another component of Gandhi which is now linked very clearly with the whole process of development, empowerment, self-relaxation, self-reliance and self-governance is the abolishing of untouchability or the difference between individuals on the basis of caste which has been so rampant at that time. Gandhi gives the word Harijan to empower the people. There are lots of questions that emerge on how far Gandhian thought is relevant in today’s context. But the fact remains is even in the present scenario through the use of modern technology itself the Gandhian idea is spreading in the world.

3.3.2. ISLAMIC MODEL OF DEVELOPMENT

In recent years many regarded religion as outdated, since, modernity has overtaken the traditional values which can no longer deal with modern problems such as

⁶¹ Mohit, Chakrabarti, *The Gandhian Philosophy of the Spinning Wheel* (New Delhi: Concept Publishing Co, 2000), 26-27.

⁶² Godric, Bader, “Gandhi on Trusteeship: A Transforming Ethic,” *World Business Academy Perspectives* 9, no. 4 (1995): 52.

economy and politics and life itself. This conception can be relevant to the early Christian tradition because in the European history during the Middle Ages the Catholic Church use the cohesive arm of the state to prevent any kind of thinking and radical change. This is why Martin Luther pined on the church door in Widenburg, his thesis, attacking the Catholic tradition and that created the environment of the reform and from the reform it lead to another environment of facilitating the religious wars. Therefore, for 30 to 80 years there was war, bloodshed in the name of religion as a result of which thinkers like Locke and many others emerged, who worked to take religion away from political sphere and try to focus on individual problems. Islam does not have this history and does not share European history so European history cannot be imposed on every other religions that are not unique to Europe. Both, western and non-western thinkers argue that Islam has a unique role to play in the past, present and future because its values are timeless and the methods to implements its values are also timeless.

Interestingly, “the term ‘development’ has not featured in the traditional Islamic discourses that primarily deal with jurisprudential issues....In the contemporary context the Arabic term ‘tanmiyah’ is used by modern-day Middle Eastern development finance institutions such as the Islamic Development Bank.....that deals with related issues such as Islamic economics which uses the term ‘development’.”⁶³ Islam has a very unique economic principle and this principle is to remove the obstacle that prevents the distribution of wealth. It is the main focus of Islamic economy as in the present context the most important economic problem is the distributing of the resource of wealth which

⁶³ Mohammed R Kroessin, “A Genealogy of the Islamic development discourse: Underlying Assumptions and Policy Implications from a Development Studies Perspective.” *8th International Conference on Islamic Economics and Finance, Qatar National Convention Center – Doha, Qatar: (19-21 December 2011)*

leads to huge disparity in the modern world, leading to very few rich and billions with no sanitation and living on less than two dollars a day. Islam tries to achieve it by having the correct view and even the Prophet Muhammad said in a narration that the son of Adam and all the human beings has no better aid than food, shelter and clothing. So, the individual essential needs have been defined in contrast to western economics and liberal capitalism as it states that too many needs and not enough resources leads to greater mentality of competition. Whereas in the view of the Islamic economist's perspective, it creates a mentality of distribution because it defines the essential needs. It is a known fact that there are enough resources in the planet to feed the human race, cloth and give shelter for the 7 billion populations because in actual sense the planet can provide resources for the size of 36 billion.

Another point is that the Islam takes away the concept of interest in the economic environment and even the Muslim holy book the Quran says that interest is not allowed at all. Interest is a great sin and it is regarded as an immoral economic principle. The reason being is because interest is the impediment to the creation of wealth therefore it is obstruction to the distribution of wealth. The other point is there is no income tax in Islamic society. For example in America there is 40 % indirect taxation whereas in Islam there is only the 2 and half percent flat rate spiritual type of tax so it means more money in the hands of the individuals therefore there is economic stimulus to inject it back into the society. Another point is that Islam discourages a huge free market economy, unrestrained and unrestricted competition. In Islam the Quranic injunction says that the wealth among the rich became the commodity amongst them and this gives the principles that cannot allow free market economics which some economists argued as one of the

facilitating factors for the credit cards. Therefore, in Islam there are things put in place to prevent monopolies and when the monopoly is prevented it increases the quality and decreases price.

Another issue is the creation of money which in Islam is not free floating. It is not based upon nothing, it has to be based on something substantial such as gold and silver. In contrast to Britain for example, money is controlled by banks and it is created by banks, free floating and not packed on something or value. Many economists argue that the Islamic model is more stable because when we paid more money there has to be based on resource and wealth such as the gold or silver standard . This is why business is not devalued when there is more money in the society. In Islamic environment when there is more money it means one actually has more wealth. It is unique and fascinating because it has a historical precedent. So, briefly when we look at some other principles in economic models and values in Islam we see that it creates wealth, entrepreneurship and support business but it does not devalued businesses and also create great stability and significantly in the distribution of wealth for all.

3.4. CHINESE MODEL OF DEVELOPMENT

China is one of the earliest civilizations in the world and it can be justified by the fact that it had developed a distinctive system of writing, philosophy, art and political organization which continue even to this century. It is documented in the ancient writings that the history of China dates back to five thousand years. Chinese model has stressed “value change above rapid industrialization, decentralization above centralization and

balanced growth above urban dominance.”⁶⁴ Several characteristics of the Chinese model were anti-Soviet and anti-western which has drawn the leaders of the third world nations “who were disillusioned with developmental futures which seemingly pointed to a convergence of inadequate solutions to the many problems of modernization, whether along socialist or capitalist paths.”⁶⁵ Over the period of time China has undertaken different models of development for the advancement of China as well as to mark its hold in global level. Pan Wei said that the Chinese model of development “consists of four sub-systems, they are: a unique way of social organization, a unique way of developing its economy, a unique way of government, and a unique outlook on the world.”⁶⁶

In the initial years after the setting of CCP in 1949, China had pursued the direction towards heavy industrialization which was similar with the Soviet model of development. So “from 1949 to 1978, heavy industrialisation in the interior of the country was the characteristic feature of the country’s development strategy... entwined with three prominent political strategies...Great Leap Forward, the Cultural Revolution and the Third Front Program.”⁶⁷ The central aspects of the Great Leap Forward, were a push towards rapid industrialization and the emergence of backyard industries. But unfortunately it led to starvation caused by the failure of the harvest in the late 1950s to the early 1960s. On the other hand the Cultural Revolution which was a political approach evolved through Mao’s plan to refine the communist party from any capitalist

⁶⁴Frolic, B. Michael, “Reflection on Chinese model of development,” *Social Forces*, 57, no. 2 (1978): 384, <http://www.jstor.org/stable/2577675.pdf>.

⁶⁵Ibid., 385.

⁶⁶Pan, Wei, “The Chinese Model of Development,” London: (Oct. 11, 2007), 2, <http://fpc.org.uk/fsblob/888.pdf>.

⁶⁷Sangaralingam Ramesh, “China transition to a knowledge economy,” *Springer, Science+Business Media, LLC* (2012): 473-474.

inclination was a failure. So in order to fulfil the plan, the intellectuals and the educated youth from the universities were sent to country side to work with the peasants. The outcome of this process was disastrous because the universities were vacant and the people belonging to that generation missed their university education. Further, the Third Front was industrial organization on a large scale which resulted in rural industrialization in the interior of the country. Therefore, a shift took place in the economic development from heavy industrialization era with disturbance by political affairs to an economic development plan based on the socialist market economy in 1978. China is emerging as one of the rapidly growing economies. The year 1978 is regarded as the dividing line in the history of China as it marked the growing impact of Chinese in the world affairs. In the present scenario, it has become very difficult for the global economy to survive without China. The socialist market economy of the Chinese is difficult to classify as “it is neither an American kind of liberal market economy, nor a social market economy of European kind....it is not a Stalinist command economy. It’s an economy with free markets of labour, and free markets of commodities and very soon, of capital flow.”⁶⁸ Literally, China is following a capitalist system in economy almost entirely, but still holding a flag of socialism in politics with the slogan of the ‘socialism with Chinese characteristic’, the intent of which is only for the leadership under the power of Chinese Communist Party.

⁶⁸ Wei, Chinese Model, 53.

3.4.1. CULTURAL REVOLUTION AND THE HIGH-POINT OF MAO'S IDEAS OF DEVELOPMENT

In the modern period, the cultural revolution of China is considered one of the greatest revolution which was a “complex social upheaval that began as a struggle between Mao Zedong and other top party leaders for dominance of the Chinese Communist Party (CCP) and went on to affect all of China with its call for continuing revolution.”⁶⁹ It was not a spontaneous movement but it gradually evolved and it lasted for ten years from 1966-1976 keeping a scar in the Chinese society. “Mao believed in the priority of politics above economics; self-reliance; radical equality; and mass mobilisation for permanent revolutions.”⁷⁰ On the other hand his adversaries prefer economic growth as the first preferences. Mao was supported by Lin Biao who was one of the top 10 military generals and Minister of Defence and Lin Biao ordered the composition of a ‘Little Red Book’ (红宝书). The book contains quotations from the works of Mao, and later he ordered every soldier to use it as a guide book, and even extended to all the citizens everywhere in China. “Mao Zedong was set up as the “red sun” and “big liberator.” The Party spoke outrageously about his writing, saying “one sentence equals 10,000 ordinary sentences.”⁷¹ The people in that period of time were forced to speak every time and everywhere in public, for instances, people were forced to speak at least one quotation of Mao before eating their meals, or if they wanted to pass

⁶⁹ “Introduction to the Cultural Revolution,” Freedman Spogli Institute for International Studies, *Spice Digest*, 2007, <http://spice.stanford.edu.pdf>.

⁷⁰ Ton van Naerssen, “Mao Zedong, 1893–1976,” in *Fifty key thinkers of Development*, ed. David Simon. (London and New York: Routledge Taylor & Francis Group, 2006), 164.

⁷¹ “Nine Commentaries on the Communist Party,” *Epoch times*, 2005, 195.

over an entrance, otherwise they would not be allowed to proceed or even be arrested and tortured by all means. In the Red Army, the distinctions were abolished while the students organised campaigns against the elite thinking. In 1966, this resulted in the initiation of the Great People's Cultural Revolution and the organisation of students in Red Brigades to spread the thinking of Chairman Mao. They started attacking the intellectuals in all parts of China, even destroyed the cultural heritage and forbidding capitalist habits such as the reading of non-revolutionary literature. Even the veteran cadres who were part of CCP's Central Committee were also punished. "The CCP has always emphasized iron discipline, loyalty to the Party, and organizational principles, requiring absolute obedience to the hierarchy's leader."⁷²

They were even encouraged to "destroy the "Four Olds" (四旧) old customs, old habits, old culture, and old thinking—and in the process damaged almost all the temples, the Buddha statues; valuable works of art, and buildings."⁷³ The abolition of cultural relics from the surface of the Chinese land was one of the important agenda of the CCP's. Numerous books, calligraphies and paintings that were collected by the Chinese intellectuals were destroyed by flames or tear into paper pulp. Zhang Bojun⁷⁴ "had a family collection of over 10,000 books. The Red Guard leaders used them to make a fire to warm themselves. What was left was sent to paper mills and shredded into paper pulp."⁷⁵ "They also began to verbally and physically attack authority figures in society,

⁷² Ibid., 209

⁷³ Introduction to the Cultural Revolution, Spice Digest.

⁷⁴ Zhang Bojun (1895-1969 AD) was one of the founders of the "China Democratic League," a democratic party in China. He was classified as the "number one rightist" in 1957 by Mao Zedong, and was one of the few "rightists" who were not redressed after the Cultural Revolution.

⁷⁵ Nine Commentaries on the Communist Party, 131.

including academic authorities, professors, teachers, school administrators, Communist Party members, neighbours, and even their friends, relatives, and parents.”⁷⁶

In the early years of the Cultural Revolution the educational institution was in disordered but in the late 1960's the schools and universities started reopening. But it wasn't until 1977, the examinations for entrance into universities was reinstated and the examination was replaced “revolutionary purity” as the basis for college admissions. Over 16 million Chinese youth were sent to work in the countryside during the Cultural Revolution in order to develop solidarity with the peasants and contribute their labour to the revolution. Mao's ideas on revolutionary movement receive great appreciation especially from the Third World Countries. In Vietnam the rural guerrilla warfare was led to victory in 1975, and in recent year's rebel movements in the Philippines, Nepal and Peru still refer to Maoism as their source of inspiration.

3.4.2. 1978 AND DENG XIAOPING AND SOCIALISM WITH CHINESE CHARACTERISTIC

With the death of Mao, Deng quickly close down the Cultural Revolution policies by executing some new reforms and brought tremendous changes in the country. Schools were reopened and totally opened China's doors to other countries for the first time since 1949. Capitalist economy was promoted in the country and the Chinese started studying Business to earn more money. Since 1979, “the government took the following reform policies: 1) instituted a population control policy; 2) reformed agriculture to motivate peasants to produce more goods; 3) opened import-export trade and encouraged foreign investment; 4) initiated a limited market economy with private enterprises, joint ventures,

⁷⁶ Introduction to the Cultural Revolution, Spice Digest.

stock markets and production and distribution based on competition; 5) decentralized administration of most of the remaining state-owned enterprises and state-controlled key industries; and 6) reduced support of failing state-owned enterprises to promote mergers, bankruptcies and dissolution of non-competitive businesses.”⁷⁷

A new era was evoked in 1978 under the leadership of Deng Xiaoping. The Labour resources are economical so it provides advantages to China in order to fix the command-economy system. Subsequently because of the reforms, the Chinese enterprises were transformed largely. Prior to 1978, (when reforms began), the economy of China was monopolized by state-owned enterprises (SOEs) which generates 75% of industrial total output value. Both input and output quotas were operated under the governmentally mandated strategies. But after the reform it reduced to nearly 25 % by 2002. This new reforms has brought great changes in the Chinese enterprises. Some of the state-owned enterprises (SOEs) are still protected from market forces, while some of the former SOEs have converted to joint stock companies, or collectively-owned enterprises and private firms. In addition, the companies with foreign ownership make up a part of the non-agricultural economy. The evolving of market economy totally changed the labour system. With the application of market economy the ‘iron rice bowl’ (铁饭碗) system was cancelled and even the security of job and the right of children to inherit their parents’ jobs were also stopped. Therefore, the competition became higher and job offers became more limited.

⁷⁷ Fang, Yongqing, Granrose, Cheryl S. and Kong, Rita V. (Mei Hui Jiang), “National Policy Influences on Women’s Careers in the People’s Republic of China,” in *Employment of Women in Chinese Culture: Half the Sky*, ed. Cheryl Skromme Granrose. (London: Edward Elgar International, 2005),

During the time of Cultural Revolution, the people of China were encouraged to challenge the government authority but they could never challenge Mao. But, when Deng came into power several people started fearlessly questioning the government decisions. Even a democratic wall was set up by the Chinese citizens living in Beijing where the people pasted posters criticizing the government policies and suggesting improvements for the government. These steps taken by the people does not go well with Deng who tore the wall down but unfortunately his behaviour only caused people with more confident. There was always a problem between the people and the government therefore on June 4, 1989, after weeks of demonstration by the students, the Chinese military openly fired on thousands of student who were gathered in the Beijing's Tiananmen Square where large number of people were killed or imprisoned. They were staging a peaceful protest, wish for China to become more democratic. Even in the present context, years after the Tiananmen Square Massacre, still many people are supporting the western democratic system by openly criticizing the CCP even at the expense of facing imprisonment. Today a large portion of Chinese are exploring different religions like Christianity and Falun Gong as they want to overcome the bitter past by practising to live a peaceful life.

3.4.3. CRITICISM OF CHINESE DEVELOPMENT IN TIBET: AN OVERVIEW

It was right after the formation of the People's Republic of China in 1949, that Radio Peking started announcing that People's Liberation Army will liberate all the Chinese territories including Tibet. Immediately the Tibetan Foreign Office responded to Mao Zedong on November 2, 1949 that “Tibet has from the earliest times up to now been an independent country whose political administration has never been taken over by any

foreign country; and Tibet also defended her own territories from foreign invasions.”⁷⁸ They even sent a copy of the document to India, Great Britain and United States but did not get any positive response, instead were suggested to directly negotiate with Beijing. A letter was also sent to UN Secretary General on November 11, 1950, pleading for world intervention for the issue of Tibet. The letter said, in part: “Tibet recognizes that it is in no position to resist the Chinese advance. It is thus that it agreed to negotiate on friendly terms with the Chinese Government... Though there is little hope that a nation dedicated to peace will be able to resist the brutal effort of men trained to war, we understand that the United Nations has decided to stop aggression wherever it takes place.”⁷⁹ On December 8, 1950 another letter was sent to UN from the Tibetan delegation but there was no change in the situation.

During this period, the 14th Dalai Lama was only 15 years old but due to Chinese intervention he took the charge as head of state and moved his government temporarily to Dromo (Yatung), near the Indian border, so that he would be out of personal danger. Meanwhile, the Tibetan Foreign Office issued the following statement: “Tibet is united as one man behind the Dalai Lama who has taken over full powers ... We have appealed to the world for peaceful intervention in (the face of this) clear case of unprovoked aggression.”⁸⁰ All the demands of the Tibetans under the leadership of the 14th Dalai Lama were not attended by the Chinese authority. They started exploiting Tibet for their

⁷⁸ Meylun, C Goldstein, *A History of Modern Tibet, The calm before the storm 1951-55*, Vol. 2, (London: University of California Press, 2007) 23.

⁷⁹ Appeal by His Holiness the Dalai Lama of Tibet to the United Nations,” *UN Document A/1549*, (11 Nov.1950): Kalimpong.

⁸⁰ USFR, 793.00/1-1251, Telegram, The Ambassador in India, (Henderson) to the Secretary of State, Secret, New Delhi: (12 Jan. 1951), 1507.

benefits, therefore in 1959 a great uprising took place in Tibet demanding the Chinese to leave their country.

Over the years, the Han Chinese migrated to Tibet and slowly they started outnumbering the six million Tibetans, threatening the survival of the Tibetan identity. Major development projects were established for the wellbeing of the Han Chinese causing destruction to the Tibetan resources. Tibetans in their own land were not allowed freedom of speech and religion. Irrational detention, imprisonment, and even death are common for the people of Tibet for showing resistance even in peaceful way. Greater parts of the Tibetans are nomads and they were forced to relocate in different place with a distinct way of life and the cities were dominated by the Chinese which greatly resent the Tibetans. Lhasa, the holy city for Tibetans is now polluted with large numbers of red light areas, dance bars and cheap alcohol in order to degenerate the Tibetan way of life.

Due to excessive deforestation, nuclear and deadly waste dumping in Tibet, desertification of grasslands, establishment of big projects and over population have tremendously exposed the fragile ecology of Tibet which has brought destruction not only to Tibet and its neighbour but also for the entire world. In the subcontinent, most of the major rivers like Indus, Yangtze, Mekong, Salween, Hwang Ho, Sutlej, Brahmaputra, Arun and Karnali originates from Tibet and flows into 10 different countries in South Asia, South East Asia and China. It is estimated that these rivers sustain the lives of 47 percent of the world's population and 85 percent of Asia's total population. Human interventions on nature in Tibet contribute to increase in chances of landslides, floods and draughts in the downstream regions. Critically, analysts speculate that the next big global crisis will be on the sharing of water resources. Thus, the impact of intervention in

Tibet's river system will affect regions far beyond Tibet. To feed the parched North, China has plans even to divert the mighty Brahmaputra.

The people of Tibet even do not have religious freedom as the Chinese have implemented the 'Patriotic Re-education' campaign in the monastic institutions in Tibet. Tibetans are forced to sign declarations criticizing the 14th Dalai Lama and people who resist were imprisoned or were given other forms of punishment. Carrying the photograph of the 14th Dalai Lama became illegal in Tibet and the performances of religious ceremonies in different auspicious days were also restricted. Due to all this devastation, on 27th September 1987 another great protest took place in Tibet for rejecting the 14th Dalai Lama's Five Point Peace Plan proposal by the Chinese government. Since then lots of demonstration happened inside and outside Tibet for the cause of Tibet.

In the recent years, self-immolation became a very serious issue in Tibet. Generally, the idea of self-immolation struck into the mind of a person when there is no peace of mind, caused by the external forces like, for example feeling inferiority in the field of education, religion, cultural practices even though living in one's own country. In the case of Tibet the main drive for giving their lives is for the religious freedom of the people of Tibet, and the return of the 14th Dalai Lama to Tibet. Self-immolation is a practice which became very popular in Tibet from 2009 and till date officially more than hundred people have already sacrificed their life. There are lots of questions that are arising for the cause of self-immolation inside Tibet and the main reason is due to the China's organized assault on the Tibetan people's way of life, their movements, their speech, their religion, and their identity. Tibetans have manifold reasons to fight against

the Chinese through aggressive method as the act of the Chinese government is purely inhuman in action. But the Tibetan people didn't take up revenge as a means to solved the problems, but they choose the more peaceful ways to fight against the Chinese i.e. they set themselves on fire without harming even a single Chinese, in order to show the world their suffering.

For the Tibetans, the preservation of religion and culture are their main focus over the past centuries before and even after the invasion of the Chinese communist party. In their frustrated life under the Chinese suppression, they are surviving as they believe that the present suffering is due to their bad karma and they have a vision that one day on their next life they will have a better life. This perspective in the mind of the Tibetans is the basis of their struggle on non-violence. They use various techniques like peaceful dialogue instead of warfare with the Chinese government for the cause of the Tibetan. The Chinese intervention over Tibet is one of the causes for the evolving of the 14th Dalai Lama's ideas of development as he personally witnessed the destruction that took place in his own land. Therefore, through his writings, he spread the message of love, compassion, interdependent in the entire world as he believes that war and violence cannot bring any solution.

While China has been hailed as the factory of the world, the causes of production are now been approach from an environmental angle. It is now clear that after they followed the Soviet Union, both capitalist and communist countries were equally responsible for the polluted state of affairs in eastern, central and Western Europe. A similar crisis with a larger magnitude that threatens to trouble humanity is in the offing in China. Most of this is cause by the second wave industrialization model where production

is centered on large factories and smaller units with fossil fuels as the major source of power. Not only does air and water pollution hover over the crises of China but they have also gone far deeper into the earth polluting the waters and far higher into the stratosphere, polluting and heating up the earth leading towards the direction of global environmental crises.

CHAPTER- 4

THE 14TH DALAI LAMA AND HIS APPROACH TO DEVELOPMENT: AN ATTEMPT TOWARDS PEACE AND HAPPINESS

Long years of exile in India promoted many Tibetans to take an approach towards the world by engaging with the larger developments which is a significant departure from the earlier isolationist policy. In this context, the 14th Dalai Lama has been engaging with people from different ideological persuasions and viewpoints and also keeping in mind the need to make Buddhism relevant to the modern period. It is in this content that a large number of works have come up from the Tibetan Diaspora on important issues. In this chapter an attempt is made to linearly describe and analyse the 14th Dalai Lama's views on development on different topics and the key debates therein.

4.1. THE CENTRAL IDEAS OF THE 14TH DALAI LAMA

The 14th Dalai Lama was born in the Amdo region of Tibet in 1935 and took over the office of Dalai Lama as the Monk king of Tibet in a very early age due to various reasons. It was the time when the country was going through under chaos and uncertainties due to the invasion of Chinese with their intention to liberalized Tibet from the age-old practice of feudal system. In 1959, after the defeat of the Tibetan uprising by the Chinese, 14th Dalai Lama got no option but to leave Tibet in order to serve the country from exile which he and his ministers thought was the best decision. After he settled in India, he established democratic form of government in exile for the operation of both internal and external issues of Tibet. From the beginning, preservation of Tibetan

culture, tradition and religion was his top priority. Therefore the replicas of the famous Tibetan monastery in Tibet like Sera, Drepung, Namgkal were established in Tibetan settlement areas in India to show its continuities of the age-old tradition.

Initially like his predecessors, the 14th Dalai Lama Tenzin Gyatso's main aim was to educate his people with the Buddhist philosophy and religion but gradually his ideas and knowledge were widened and goes beyond preaching religious teaching to his people. Apart from acquiring extensive knowledge in Buddhist studies and practise, the 14th Dalai Lama studied subatomic physics, cosmology, biology and psychology. His contacts with Westerners broadened his interest beyond Buddhism and changes started taking place in various dimensions. His contribution towards development of peace in global level receives great appreciation from the world community and his popularity spread tremendously after he received the noble peace prize in 1989. In recent years, a number of western universities and institutions had given Peace Awards and honorary Doctorate Degrees upon the 14th Dalai Lama in appreciation for his eminent writings in Buddhist philosophy and his contribution towards peace.

The 14th Dalai Lama holds a unique ways in defining the concept of development. His Buddhist philosophical thought and the influence of modern ideas give him a broad knowledge to see development in a peculiar way which differs from the traditional perspective on development. Some of the most important developmental aspects in which he writes are; firstly, he writes about the development of love and compassion in order to attain full happiness for all human beings irrespective of different individual, society, region, religion, and culture as he believes that the very purpose of life is to live a happy life. Secondly, he talks about developing and treasuring of cultural and historical heritage

of Tibet and making the region a zone of peace and thirdly he talks about the protection of the ecology which directly affects the life of human beings.

For the Tibetan people the 14th Dalai Lama is their spiritual head, the protector and guider of Tibet. For the westerner, he is a propagator of peace to the world but on the contrary the Chinese often identify him as a separatist and traitor. Even though surrounded with pressure from various direction he never give up striving for world peace. The 14th Dalai Lama often cites a favorite verse, found in the writings of the eighth century Buddhist saint Shantideva: “For as long as space endures, and for as long as living beings remain, until then may I too abide to dispel the misery of the world.”⁸¹ Therefore, with this understanding he conveys a message to the world that “the time has come to try a different approach.....difficult to achieve a worldwide movement of peace of mind, but it is the only alternative.”⁸²

4.1.1. THE CONTEXT OF THE 14th DALAI LAMA’S TEACHINGS

The context where the earlier Dalai Lamas dwell has a different setting isolated from rest of the world, where people live a simple and contend life with what was provided by nature and abiding on the Buddhist teaching in their everyday life. The institution of Dalai Lama was regarded as the highest authority throughout the country and people from various parts of Tibet as well as adjoining region come to receive blessings from him. Unfortunately, the 14th Dalai Lama was not privilege enough to live the way his predecessors had lived as he was compel to left his country when he was only

⁸¹ *FPMT*, Europe. <http://www.fpmt-europe.org/node/37>.

⁸² Tenzin Gyatso the 14th Dalai Lama, *World in Harmony*, Forwarded by Daniel Goleman, (Mumbai: Jaico publishing house, 2010), 75.

twenty four years on account of the Chinese invasion. With the changing scenario, the teaching of 14th Dalai Lama gradually shift from concentrating on the religious text to a more elaborated way of teaching which consist of both religious and secular text. These shifts arise because of the relocation of the 14th Dalai Lama to a more sophisticated world after the Chinese occupation of Tibet. Initially, like his predecessors he continue to concentrate on the teaching of Buddhist text, canons and Mahayana Sutras to the Buddhist followers, but gradually he realized that the religious teaching along cannot cope with the demand of the modern world. Therefore along with the religious teaching he implements the secular text like science to deal with the present context.

The secular education was limited not only to the Tibetan ordinary civilian but it was also introduced in the monasteries, compelling even the monks and nuns to engage in learning the modern education. Initially it was a challenging task for the 14th Dalai Lama to balance religious and secular teaching as he himself was in a learning process to the new setting. With time, he was exposed to the new ideas which has broadened his views and thinking, thus he started giving importance in propagating universal responsibility for world peace through his teachings. Being a Buddhist, he laid his foundation on Buddhist teachings and tries to make it applicable in the modern context.

The changes in his personality as well as his approach towards teaching brought tremendous change in his way of dealing with the people. Today his audience has increased to millions and his popularity got widespread to different parts of the world like different religious communities, secular institutions and so on. The main reason for his recognition in the global level is because of his teachings that focus to develop a sense of universal responsibility for world peace which is universally applicable.

4.1.2. THE RAPID TRANSITION FROM THE OLD TO MODERN AND THE QUESTIONS OF DEVELOPMENT

Between 17th to 20th centuries till 1959, the Dalai Lama were the heads of the Tibetan government, governing a large portion of Tibet from the capital of Tibet, Lhasa. Conventionally, the Dalai Lama has been the Tibet monk-king of Tibet but from the time of the 5th Dalai Lama in the mid-18th century, the Dalai Lama became the head of the state as well as the spiritual leader of the Gelukpa tradition (one of the four sects in Tibetan Buddhism). Even though the role of Dalai Lama over political authority has been challenged since 1959, the Dalai Lama's importances and contribution can be seen in the tibetn government in exile which was founded right after he settled in India with democracy as his ideology. The Central Tibetan Administration has been divided into seven departments namely religion and culture, home, finance, education, security, information and international relation and health. Each department is striving towards the fulfilment of the needs of the people.

After living isolation for centuries the people of Tibet were compelled to expose to the outside world due to the invasion of Chinese. Initially, life in exile was not easy for the Tibetans as in many aspects they contradict with the people, tradition, culture and environment in their new locality. Great acknowledgment is reserve for modernity as it has brought immense achievement in the life of the 14th Dalai Lama and the people of Tibet. Modern technology and scientific development have influenced the people of Tibet to a great extent, but one cannot deny the fact that they still remain faithful to the Buddhist faith and tradition which has shaped their life. Generally, development is

referred to the economic development which satisfies the material needs the human beings but the 14th Dalai Lama's emphasis on development is a peculiar way. To him, economic development is essential but the most important is the development of inner values which can be achieved only by practising compassion and forgiveness towards all sentient beings. This idea of development proposed by the 14th Dalai Lama seems illogical in the advanced and individualistic world where people are more concerned with their own self-satisfaction, but in the real sense it is the most important thing because developing inner values are interconnected with many aspects. For example, if a person has got real happiness in life he or she will never harm any sentient being as well as the environment.

Some of the most important developmental aspects in which he emphasis are , firstly on development of love and compassion in order to attain full happiness for all human being irrespective of the different individual, society, region, religion and culture. Today in this generation science and technology have worked wonders in many fields, but the Dalai Lama believes that the scientific development cannot replace the age-old spiritual and humanitarian values that have largely shaped the world development. According to the 14th Dalai Lama, the pleasure and happiness that are received from material progress cannot bring permanent happiness as it will satisfy only the physical needs and the basic human problem still remains. He believes that, for a human being the development of mental peace is the most important factor to live a fulfill life. He further emphasis that he is not against science and technology which has been contributing immensely to the overall experience of mankind towards our material comfort and well being and to our greater understanding of the world we live in. Instead he believes that if

human beings built a balance between the material developments on the one hand and the development of spiritual and human values on the other hand, then one can achieve the real peace which is the main motive for a happy life.

Secondly, the 14th Dalai Lama talks about developing and treasuring of the cultural and historical heritage of Tibet and making the Himalayan region a zone of peace. While addressing Five Point Peace Plan for Tibet to the members of the United States Congress in Washington, D.C, one of the peace plans of the 14th Dalai Lama was to transform the whole of Tibet into a zone of peace. Earlier the Buddhist religion and its teaching of non violence had a great impact on the life of the people of Tibet and the Buddhist believer in the Himalayan region, but today the unique culture of the Tibetans are demising due to the increase of Chinese population in Tibet who have out-numbered the Tibetan people. With their different ideology and culture they are influencing the people of Tibet in various ways of life and thus gradually the rich heritage of the Tibetan culture is threatened in the hands of the new cultural development that is prevailing in the Tibetan inhabited areas. The 14th Dalai Lama, through his writing wants the preservation of the unique culture before it disappears from the limelight.

Thirdly, the 14th Dalai Lama talks about the protection of the ecology, which directly affects the life of the human being. Sadly, during the past few decades, the overall effect on Tibet's delicate environment has been devastating because of wicked and wanton destruction of the Tibetan environment by the Chinese. Tibet is the place where many rivers flows to different Asian countries and today due to large scale of deforestation and mining there has been drastic effect on the down-stream countries. Basing on the example of Tibetan environment, the 14th Dalai Lama generalized by

saying that today our earth has become very small and is interdependent on each other. In this present generation, if one country is affected by harmful activities the consequences have to be received by all humanity. Thus according to the 14th Dalai Lama it is the universal responsibility to develop a sense of protective nature for our environment based on love, compassion and clear awareness.

4.1.3. THE POLITICO-ECONOMIC TRANSITION OF TIBET

Tibet has the recorded history of over 2000 years of independent nation. “Prior to the invasion of Chinese, even though Tibet has no representation in the United Nations, it possessed all legitimate government exercising authority over its internal as well as external affairs.”⁸³ Tibet got drastic transition after the invasion of China in the field of politico-economic. “Even though China is signatory to the International Covenant of Culture and Political Right (ICCPR), the people of Tibet are continually suppressed and are exempted from all the rights and freedom including the right to life, the prohibition of torture and ill-treatment, the right to liberty and security, equality before courts and tribunals, freedom of movement, the right to privacy, freedom of thought, conscience and religion, freedom of expression and right to information, and freedom of association.”⁸⁴ The Tibetans land up in prison for practicing their basic rights like ‘A free Tibet slogan’ or having a Tibetan Flag or carrying a photograph of the 14th Dalai Lama. Frequently, the Chinese government ignores the human rights treaties that they signed with the international community.

⁸³ *Understanding issue of Tibet*, 3.

⁸⁴ Annual Report, Tibetan Centre for Human Rights and Democracy, *Human Right situation in Tibet* (2013), p 5.

In the case of economy, China is spending a huge amount of money for building the infrastructure in Tibet that has greatly impressed the journalist and politician who visited Tibet with the purpose to see the real condition of Tibet. This has put negative impact on the outsiders who are not aware of the racial discrimination and economic inequalities that are present in Tibet. The entire cities and district headquarters in Tibet are dominated by the Chinese entrepreneurs who control the mechanism in every economic sphere. A less number of Tibetans were benefited by the economic liberalism of Tibet but they were more inferior as it was impossible to compete with the Chinese who were financially superior to them. Recently, it was estimated that in the capital city of Tibet the population of China outnumbered the Tibetans and they dominate the economy of both the private and government sectors. Even in tourism sector, high concentration is made in Han dominant urban areas and neglects the rural areas that are dominated by the Tibetans. People of Tibet lost their rights to live freely as before. There is no freedom as such, land and wealth were destroyed or taken away by the Chinese. In the olden days they were sustained by the natural product and were satisfied with what they have but today Tibet is no more the old Tibet. Railway line was made between Beijing and Lhasa for the exporting of natural resources and importing Chinese migrant and tourist in large number. Natural resources are extracting heavily, rivers are drying up and there is no such kind of sustainable development bringing lots of diseases and economic problems among the Tibetan people even while living in their own land. The rapid industrialization and building of dams are directly or indirectly affecting the environment which the whole humanity shares. There are numerous evidences which can prove the fatal

situation of Tibet which are deteriorating in wide scale. The nature loving people of Tibet are struggling to survive under the rule of Chinese government.

4.1.4. THE SOCIO-RELIGIOUS TRANSITION IN TIBET

Tibet is known for its dedication towards Buddhism which has shaped the entire social and religious life of the people. Their belief in Karma helps them in creation of a positive vibes that helps them to overcome hatred, resentment and selfishness while striving towards acquiring good karma so that they can be born in a higher realm. Tsoltim Ngima Shakabpa⁸⁵ a Tibetan poet wrote about Buddhist Philosophy that says:

To Love in the ocean of humanity
Is to live in the Heaven of life after
To sleep in the darkness of hate
Is to burn in the fire of hell
To die in the universe of humility
Is to be reborn in the presence of the Buddha
To seek nothing for the benefit of I
Is to gain enlightenment in the tradition of the Buddha

This poem clearly shows the nature of the Tibetans who are striving to achieve good karma by trying to live a righteous life without harming any sentient being. This practice is continuing for centuries which help the people of Tibet to live a content life even while they were living an isolated life far away from modernization. The peace loving people could not able to protect their country when the Chinese invaded Tibet which has brought huge destruction in the religious field. The once, prosperous religious

⁸⁵ Tsoltim Ngima Shakabpa, *Dead People Talking*, (New Delhi: Paljor publication, 2008), 2.

community whose hope depended on prayers even when the whole world was running towards modernity, had to face great destruction at the hands of the Chinese government. More than 6,000 monasteries were destroyed along with countless religious artifacts. All this destruction could not able to shake the people of Tibet to give up the peaceful slogan; instead they take it as their Karma and continually work towards freeing their homeland with non-violent ways. On the other hand the Chinese government sees Tibetan religion and culture as a thread to the leadership of the communist party. Therefore “China's Third and Fourth Work Forum on Tibet in the year 1994 and 2001 have called for an array of measures to wipe out the vestige of Tibetan religion.”⁸⁶

In the present context, Tibetans in their own land are not allowed to carry the 14th Dalai Lama's photo and if they do so they are bitterly punished. There is no freedom of religion in Tibet and the greatest example of their resistance towards the Chinese is the practice of self-immolation which has become a burning issue in today's context. Even the 14th Dalai Lama, in the press explains that if they set themselves on fire for selfish ends, then it's violent but if their cause is for the betterment of all people then it is good. Due to self-immolation the world is coming to know the real situation in Tibet and people started to support for Tibet cause, for their religious liberation and at the larger context for the autonomy of Tibet.

4.2. THE EARLY IDEAS OF THE 14th DALAI LAMA'S ON DEVELOPMENT AND THE TRADITIONAL TIBETAN BUDDHIST WORLD VIEW

In the early years, the 14th Dalai Lama's idea of development was limited to the Buddhist tradition though it still remains the most significant ideas that can be useful in

⁸⁶ “Central Tibetan Administration,” *Issues facing Tibet today*, <http://tibet.net/about-tibet/issues-facing-tibet-today/>.

this present context. The 14th Dalai Lama and his predecessors are known as the “conscious reincarnation of Avalokiteshwara, the bodhisattva of universal compassion.”⁸⁷ It is interesting to note that “the privilege of becoming a bodhisattva is open to all who seek enlightenment; hence the bodhisattva ideal is accessible to every human being.”⁸⁸ Any individual who attains enlightenment can “helps all beings not only to achieve spiritual release (nirvana) but also to attain material advantages and welfare (artha) in the world.” In order to fulfil that, a bodhisattva should reject for his or her own nirvana and work for the benefits of other by taking vows like “I shall not enter into final nirvana before all beings have been liberated.” Subsequently, every enlightened being pursue a course that can develop discipline which will be a guiding principle for ages. “With the maturing of Bodhisattva through consecutive rebirths, it can gain a large collection of cognitive and physical powers and moral virtues (the thirty-seven dharmas, ten powers, five balas, six or ten paramitas, etc) and progressively rises through a series of stages (bhumis) towards perfection.”⁸⁹ “The *Transcendent Wisdom Sutras* declare again and again, he who thinks to himself, ‘I am a bodhisattva’, that one is not a bodhisattva. Only one who sees no bodhisattva, who sees no being, that one is a bodhisattva with true compassion for all beings.”⁹⁰

In the present contexts, every human being should try to possessed the nature of Bodhisattva while striving towards bringing peace and harmony in the world. The 14th Dalai Lama also tries to implement some means through which the different institution

⁸⁷ Robert A. F. Thurman, “The Dalai Lama’s Roles and Teachings,” *Understanding the Dalai Lama*, ed. Rajiv Mahrotra (New Delhi: Penguin, 2006), 9.

⁸⁸ Micrea Eliade, *The Encycopidia of Religion* (New York: Macmillan, Vol. 2), 460.

⁸⁹ *Ibid.*, 501.

⁹⁰ (Thurman 2006, 16)

can identify their responsibility to bring happiness in both the individual and social level on matters like how the Bodhisattva continue to work for the liberation of all human beings. The 14th Dalai Lama says "Each of us has the responsibility for all mankind. It is time for us to think of other people as true brothers and sisters and to be concerned with their welfare, with lessening their suffering.....We should think more about the future and the benefit of all mankind."⁹¹ He also says that "Universal responsibility is similar to bodhisattva vow to dedicate your whole life to the benefit of others."⁹² Some of the important interventions the 14th Dalai Lama put forth, is the importance of having dialogue with different world leaders on various issues keeping peace as its goal. He even interacts with diverse religious leaders which add a new understanding to his views on development. It has enriched his views on development which become broader and acceptable by the people around the world. He had acquired remarkable knowledge by visiting different countries, meeting different religious and world leaders which has given him access to look into the ideas of development from various angles.

4.2.1. THE LIFE IN EXILE AND THE EVOLUTION OF NEW IDEAS AND THEIR INCORPORATION INTO THE DEVELOPMENT NARRATIVE OF THE 14TH DALAI LAMA

The 14th Dalai Lama always regards India as the spiritual home of Tibet for being the birth place of Buddhism which later got transmitted to Tibet with the help of great gurus like Padmasambava, Atisha, to name a few. India is considered as the second home for the people of Tibet because the relationship between Tibet and India goes back to

⁹¹ Philip Russell Brown, "Socially Engaged Buddhism, A Buddhist Practice for the West." 2004. <http://www.buddhanetz.org/texte/brown>.

⁹² Gyatso, Worlds in harmony, 69.

early centuries. The 14th Dalai Lama and his people experience a mixture of both positive and negative impact in their life in exile. Initially it was hard for them as the living style, food habits, climate and culture were different from their homeland. But largely life in exile have opened their eyes from the traditional confined character based on Buddhist faith to a more broader vision where they got the privilege to experience the great wealth of modernity that they had never experience before.

The 14th Dalai Lama's humanitarian approach achieved a lot of appraisal from international community. Through various ways he tries to do something for the welfare of the humanity and one of his greatest contributions is the establishment of 'Foundation for Universal Responsibility of His Holiness the Dalai Lama' with the money that he received for the noble peace prize. The mission of this foundation is based on four points: "To promote universal responsibility in a manner that respects differences and encourage diversity of beliefs and practices, to build a global ethic of non-violence, coexistence, gender equity and peace by facilitating processes of personal and social change, to enrich educational paradigms that tap the transformative potential of the human mind."⁹³

Of the many programmes the foundation has organised, one of the most important is the Interfaith Dialogue and another important project is Women in Security Conflict Management and Peace (WISCOMP) through which efforts are made to create a culture of coexistence and non-violence that is gender-sensitive and inclusive. The WISCOMP was awarded the World Association of Non-governmental Organizations (WANGO) peace and security award in 2003. The foundation also organised a unique approach of

⁹³ "The Foundation for Universal Responsibility of His Holiness The Dalai Lama," <http://www.furhhd.org/>.(accessed Dec. 05,2012).

programme for imparting Tibetan Buddhism, culture, art and philosophy for a month for the youth from diverse culture and country. This program is known as Gurukul programme. This programme broadens the mind of the participant to look at the world in a boarder vision bringing a sense of equality. Apart from this to name few, the Foundation also engaged in organizing workshops, series of lectures, held film Festivals based on nonviolence and spirituality.

Living in exile has giving 14th Dalai Lama the chance to meet and interact with people from different parts of the world with varied professions and lifestyles. He also discovered that Tibet is not the first country to go through suffering from a foreign rule but there are several countries that had experienced similar problems at some point of time. The destruction of Hiroshima and Nagasaki and its after effects stands as the best example for the 14th Dalai Lama to visualize the consequences of war, which not only take millions of people but sow the seeds of bitterness in the surviving community. In the larger context, the 14th Dalai Lama also emphasises that with the advancement of scientific technology the world has become smaller and interconnected. Therefore, if a country harms another country the consequence has to be faced by the whole humanity. All these incidents have made Dalai Lama to come up with certain ideas for the benefits of all sentient beings and to minimize the destruction that is taking place in the world. Among many popular personalities, Mahatma Gandhi was his greatest inspiration who had freed India from the British rule with non-violence as his ideology. Bharati Puri also mentions that “the 14th Dalai Lama acknowledges the deep influence of Buddhism on his

thought, and he also recognized the influence of Mahatma Gandhi on his view on nonviolence.”⁹⁴

4.2.2. REASSESSING THE PLACE OF BUDDHISM WITH ESPECIAL REFERENCE TO NON-VIOLENCE AND HAPPINESS AS THE CORNER STONE OF DEVELOPMENT

The practice of non-violence is considered one of the main objectives in the teachings of Buddhism as the action will determine the karma for the future life of a person. It should be noted that any action which is the result of humanity concern can be term as non-violent while an action with deceive motive in heart is to gain something is violent. For example, to achieve some benefits people indulge in showing expression like using flattering words, praising, smiling and gifting are consider as violence acts in Buddhism. Therefore a person with this kind of attitude will never receive genuine happiness which is the gateway to achieved peace of mind. “The genuine practice of nonviolence is still somewhat experimental on our planet, but its pursuit, based on love and understanding, is sacred. If this experiment succeeds, it can open the way to a far more peaceful world in the next century.”⁹⁵

The 14th Dalai Lama, many a time quotes the meaning of non-violence from the work of Gandhi. He “attempted to show how non-violence and compassion, which are ancient Indian concepts, were revived by Mahatma Gandhi and put in practice in modern times, not only in politics, but in day-to-day life as well....he who gave to it a social

⁹⁴ Bhararti Puri, *Engaged Buddhism, Engaged Buddhism, The Dalai Lama's Worldview* (New Delhi: Oxford University Press, 2009), 18.

⁹⁵ Tenzin Gyatso The 14th Dalai Lama, *Love kindness and Universal Responsibility* (New Delhi: Paljor publication, 2008), 64.

rather than mystical use.”⁹⁶ The 14th Dalai Lama took up the steps of non-violence that Gandhi followed in his life time while fighting for the independence of India. The situation of Tibet is in the same track as India was once with Gandhi. Likewise, the 14th Dalai Lama has chosen non-violence as the only path for the peace and prosperity in Tibet. The 14th Dalai Lama’s approach towards the practice of non-violent is not limited only for Tibetans and the country of Tibet but, he emphasises that it should be put into practice by all the human being who are the citizens of this world.

In the present context the whole world is divided into poor and rich, east and west, superior and inferior, religious and atheist and likewise. Even in media, most of the highlighted news is related to aggression, terrorism, crime and war which have overtaken the entire world. In this regard the 14th Dalai Lama expresses that “majority of the human race does not behave destructively; very few....people on this planet actually commit acts of violence.”⁹⁷ “Non-violence is the bedrock of the Dalai Lama’s commitment to universal responsibility.”⁹⁸ Therefore, it is the right time for everyone to practically see the world problems as personal crisis and work towards bringing remedies for the destruction caused by the violent act of our own human race. In order to make it possible, every human being should develop a sense of universal responsibility towards all sentient being and accept the fact that every sentient beings deserves to live a happy and contented life.

⁹⁶ Puri, Engaged Buddhism, 19.

⁹⁷ Gyatso, Love Kindness and Universal Responsibility, 62.

⁹⁸ A. A. Shiromany, eds., *The political philosophy of his holiness the 14th Dalai Lama: Select Speeches and writings* (New Delhi: Tibetan Parliamentary and Policy Research Centre, 1998), xxvi.

4.2.3. THE 14TH DALAI LAMA'S DIALOGUE WITH THE WORLD AND THE CRYSTALLIZATION OF HIS IDEAS ON DEVELOPMENT:

The 14th Dalai Lama makes every effort to reach out to the outside world with the message of peace which according to him is the first step towards making a better world to live in. His contacts with the westerners broadened his interest beyond Buddhism. His unique approach towards peace and happiness made him an international celebrity. The 14th Dalai Lama's contact with the west increased tremendously after the riot in Lhasa which took place on March 14, 2008. He constantly met people from various backgrounds like politicians, scientists and religious personalities to discuss about the current situation in Tibet. He even spoke at a hearing held in the British House of Commons to examine China's record on human rights. He, once again, accused the Chinese government of a "crackdown" after the March 14 riot in Lhasa, and of continuing "cultural genocide".

Over the years, his priorities have changed as he started concentrating on developing world peace through love and compassion. The 14th Dalai Lama, wherever, he goes expresses his main interest and commitment to promote human values such as warm heartedness which is the key factor for a happy life at an individual, family and community level. According to him less attention has been paid to inner values in the modern age. Therefore, the 14th Dalai Lama wants to promote the importance of inner values and inter-religious harmony as his top priorities. Therefore he tries to bring out the common ideas by having interfaith dialogue with different religious leaders. The 14th Dalai Lama also believes that a deeper dialogue between neuroscience and society should be executed so that people will identify and understand what it means to be human and

about our task for the natural world that we share with all the sentient beings. Even the scientists in the field of neuro- science, psychologists are agreeing with the 14th Dalai Lama's teachings and working hand in hand for the study of brain and mind for the development of peace and happiness. Establishing the Institute of mind and brain studies in Dharamsala is one of the examples where religion and science meet. He also further addressed the neuroscientists that "I personally like to imagine all human activities, including science, as individual fingers of a palm. So long as each of these fingers are connected with the palm of basic human empathy and altruism, they will continue to serve the well-being of humanity."⁹⁹ In the present context we can clearly see how Buddhism is reassessing with the scientists in curing the people by practicing the Buddhist way of meditation. They receive lots of appraisal especially in the western countries where psychological problems are high in population. There is a connection between the modern developments of brain study with the ancient ways making it intertwined with each other and has brought happiness and peace to the people.

4.2.4. THE 14th DALAI LAMA'S DIALOGUE WITH DIFFERENT RELIGIOUS TRADITION AND THEIR INPUTS IN HIS VIEW OF DEVELOPMENT:

Since his first visit to the west in the early 1970s, the 14th Dalai Lama's reputation as a scholar and man of peace has been known and grown up steadily. As mentioned earlier, his humanitarian approach achieves a lot of appraisal from international community especially after he received the Nobel Peace Prize in 1989. Dr. A.P.J. Abdul Kalam the former President of India once addressed that, "The Foundation for Universal

⁹⁹ "Dalai Lama emphasizes importance of 'secular ethics' during Washington visit," *Tibet Press Watch, A publication of the International Campaign for Tibet*, XVII, Issue 3 (Nov./Dec.2005), 6.

Responsibility by promoting the philosophy of Universal Responsibility is helping to raise awareness about our interdependent world. This is both a scientific and spiritual truth. It will help develop a peaceful world.”¹⁰⁰ Out of the many programmes the foundation has organised, one of the most important is the Interfaith Dialogue where the foundation offers space for dialogue among diverse faith and cultural traditions with a hope that through such engagement, an active and sustained culture of nonviolence and coexistence may be nurtured. In the year 1981, he met leaders of the Roman Catholic and Jewish communities and spoke at an interfaith service held in his honor by the World Congress of Faiths: "I always believe that it is much better to have a variety of religions, a variety of philosophies, rather than one single religion or philosophy. This is necessary because of the different mental dispositions of each human being. Each religion has certain unique ideas or techniques, and learning about them can only enrich one's own faith."¹⁰¹ In our increasingly fragmented world the 14th Dalai Lama has sought dialogues with other faiths. According to Brother Wayne Teasdale “His Holiness commitment to inter-religious dialogue, which is really a dialogue of life itself, is not stiff, formal activity as it often is in academic forums.”¹⁰² Further it is very important to understand the purpose of religion and not the detail of the theology and metaphysics that each religion possesses. Therefore the 14th Dalai Lama considers that all the different religions

¹⁰⁰ “Addressed during 2nd Annual Conflict Transformation Workshop, ‘Transcending Conflict’,” organized by *The Foundation for Universal responsibility of His Holiness the Dalai Lama*, 2003.

¹⁰¹ “The Dalai Lama's biography.” *The government of Tibet in exile*.

http://www.gomang.org/2012_packetfiles/hhdl.pdf.

¹⁰² (Mehrotra, 2006, xxiv-xxv)

can “contribute to world peace and work together for the benefit of humanity if we put aside subtle metaphysical differences which are the internal business of each religion.”¹⁰³

Every religion has different ways of expressing and practising their own religion but they all have common goal which is to love and live a happy life without harming others. On this regard, the 14th Dalai Lama encourages to have frequent dialogue among different religious leaders in a common platform. One of the main reasons for this is to propagate the common people with a message that all the religion are equally valuable and significant. Interacting with different religious personalities on the importance of religion gives a new outlook for the 14th Dalai Lama while defining the common ground for peace. He further stresses that usually we accept the need for pluralism in politics and democracy, yet we often seem more hesitant about the plurality of faith and religions.

Majority of the population in this world have faith in different religion and it had shaped the thinking and understanding of the people. Religion is one of the important aspects for the development of peace and happiness in the society. But in some society we find religious war for example, between Muslim Sunni and Shia, and between different Christian denominations for which Dalai Lama argues that all these are our human creation and thus dialogue among different religious faiths is the only way that can built the gap between differences as all the religion are created for a better cause. Hans Kung¹⁰⁴ rightly said “No world peace, without peace amongst religions, no peace among religions without dialogue between the religions, and no dialogue between the religions without accurate knowledge of one another.”

¹⁰³ Gyatso, Love kindness and Universal Responsibility, 18.

¹⁰⁴ A Swiss Catholic priest, theologian, and author. Since 1995 he has been President of the Foundation for a Global Ethic. He is notable for his rejection of the doctrine of papal infallibility.

4.3. ANALYSING THE VIEWS OF THE 14th DALAI LAMA'S ON DEVELOPMENT, THEMATICALLY AND HOLISTICALLY

The 14th Dalai Lama's ideas of development evolved over time with the influence of Buddhism and his personal experiences. His main objective is to achieve peace and happiness at both individual and community levels. There are some important characteristics that the 14th Dalai Lama focuses to which he conveys that every human being should ponder on it in order to bring the development of world peace. It includes his views on gender where he emphasises about the role of women in building peace in the family and society. He also looks on current issues like industrialization, sustainable development and environment with which he wants to convey the message to every dimension of the human society about the negativity of these aspects towards humanity. Furthermore, he analyses on the remedies that these issues can offer for the well being of all the sentient beings. Due to the impact of globalization the different nations have come close to each other, therefore the 14th Dalai Lama also talks on development with happiness and emphasis on common inter connected future for Humanity.

4.3.1. THE 14th DALAI LAMA'S VIEWS ON GENDER

Basically, men are considered as the superior and the dominant member in the society. However, this statement is subjected to debate in the present context with the development of knowledge economy where physical strength is least applicable to judge the superiority giving a new hope for the women to fight for their rights. In this context, for the development of peace in the family, society it has become an urgent need to promote gender equality in various aspects. For that reason in many occasions the 14th

Dalai Lama talks about the promotion of gender equalities as it has become a major issue for the maintenance of harmony in the society.

Many a time, the 14th Dalai Lama is biased when it comes to the issue of feminists, but, for a genuine cause. He considers himself as a feminist and wishes that if the Tibetan community need a future Dalai Lama he will be happy to reincarnate in the form of female. He gives great credit to his mother for sowing the seed of compassion in his early years. His main argument is that the seed of compassion comes from the mother. He believes that the foundation of human inner or ethical values evolved out from mother or woman who cares her son or daughter during their childhood. If a child receives proper physical and mental care during the early age, the whole life that person will remain more kind-hearted. He further expressed that women are more sensitive biologically and now time has come where woman should take active part for promoting awareness to widen the human values at the global community level. In this regard, Mairead Corrigan Maquire a Nobel Laureate commented that, “for the real change the woman of today’s generation should bring new agenda to the front by overcoming the war, nuclear weapons, and change the old policy, and initiate human security in a higher level.”¹⁰⁵ The 14th Dalai Lama believes that in this 21st Century if given a chance to the woman to rule the world, the world will be in less danger of violence. On one occasion the 14th Dalai Lama declared that he could be reincarnated in the form of a woman and to which it became a scoop for the media all over the world.

He expresses that, "I feel that education alone cannot solve all our contemporary problems. More emphasis should be given on ‘compassion’ to which women are basically more sensitive and compassionate.... ‘female rule’ will be more suitable for today’s

¹⁰⁵ The 14th Dalai Lama meets Nobel Laureates, 27th October, 2009.

setup.”¹⁰⁶ Jody Williams argues that men are too afraid to connect their head to their heart so in this present context, men should learn to share the space that he dominates and women also should not only talk about women issues but more of human issues likewise and for the concern of our planet. For instance, diseases like AIDS, cancer, do not distinguish between genders and also if a nuclear bomb is dropped it will kill both men and women. Therefore it is right time for the women to take initiative in setting a new agenda for human issues where every human being has a responsibility to bring peace for the humanity concern.

4.3.2. THE 14th DALAI LAMA’S VIEWS ON INDUSTRIALIZATION

One definition of Industrialization is “the use of mechanical contrivances and inanimate energy (fossil fuels and water power) to replace or augment human power in the extraction, processing, and distribution of natural resources or products derived there from.”¹⁰⁷ People started to invent new technologies which make life easier and advance in many aspects. In the olden days the life was very simple and people were self-sufficient and were content in life and the wealthy man in the society were decided on how much cattle’s and lands a man possess but with the coming of industrialization things started to change which has brought significant impact in the life of the people. Initially, the new development in the society was very welcoming to the people as it made life easier and comfortable. But gradually due to rapid industrialization and

¹⁰⁶ “The Dalai Lama as a Nun, *Claude Arpi meets the spiritual head of Tibetan Buddhism.*” *Indian Express*. (Feb. 17, 2008).

¹⁰⁷ Davis, K. “Social and demographic aspects of economic development in India,” in *Economic Growth: Brazil, India, Japan*, eds., Kuznets, S., Moore, W.E., and Spengler, J.J (Durham N C: Duke University Press, 1955), 255.

consumption of natural resources, it started affecting the ecosystem bringing destruction and problems not only to mankind but to all the sentient being. Human beings are responsible for the degradation of natural resources, for creating the hierarchy between rich and poor and also for bringing the competitive nature among nations in order to gain the superior authority in the world context. Today people are gradually accepting the consequences that are caused by rapid industrialization but still human beings are so selfish to sacrifice the easy way of life that has been provided by the new technology. In this scenario, the 14th Dalai Lama brings forth his argument through his peculiar way with a hope that in the near future people will start thinking seriously for the safety of the planet.

The 14th Dalai Lama articulated that thousands of years ago human beings put all their hopes on prayers and with the development of science and technology people shifted their hopes on the production of scientific and technological development. When industrialization began in Europe and spread to other parts of the globe, people were possessed with limited knowledge about the complex interrelationships of the natural world. Therefore, in the name of progress, animals were hunted to extinction, forests were cut down, and waterways were polluted by factories and industrial plants. “Many of the earth’s habitats, animals, plants, insects and even micro-organisms that we know to be rare may not be known at all by future generations.”¹⁰⁸ But as science has advanced and our understanding of the delicate balance of the natural world has grown, the excuse of ignorance is no longer applicable today.

¹⁰⁸ Gyatso, World in harmony, 63.

The present state of Tibet is one of the best examples that can be looked upon in order to understand the consequence that is caused by rapid industrialization. Tibet, known as the 'roof of the world' consists of a great amount of natural resources that was safeguarded by the peace loving people who lived in harmony with nature for centuries. Unfortunately, with the Chinese invasion the Tibetan people and the land of Tibet came under the control of the Chinese government. Gradually, the Chinese started exploiting the natural resources by implementing various economic developments in the fragile land of Tibet. Due to rapid industrialization, the de-glaciations have been observed and the temperature on the Tibetan plateau is increasing much more than the adjacent lowland areas. Many South Asian countries depend on Tibet for water as the rivers like the Yangtze and yellow rivers, the Mekong, the Salween, the Brahmaputra, and the Indus originate in Tibet. The livelihood of not only the Tibetans and Chinese but the whole of south Asia will be affected if the consumption of natural resources is not controlled. It became an urgent need to understand that saving Tibet is not only important for Tibetan people but it will benefit millions of population who are depending on Tibet resources. Therefore, the 14th Dalai Lama always approaches the whole community to be sensitive with the issue of Tibet for a promising future.

4.3.3. THE 14th DALAI LAMA'S VIEWS ON SUSTAINABLE DEVELOPMENT

The 14th Dalai Lama views sustainable development from two dimensions i.e. external and internal. It is a well known fact that with the establishment of modern science and technology over the centuries, our living standard has improved externally.

But how long? People are now realizing the mistakes of rapid industrial development, thus are working towards a more sustainable way with an agenda to safeguard this planet for the future generation. The 14th Dalai Lama says that “I think it’s not too late for us to have a more sustainable relationship with our planet.”¹⁰⁹

The 14th Dalai Lama expresses that it is natural for people in the developing world to aspire the same level of comfort enjoyed by those in the developed world. But with the global population rising rapidly, it is clear that if we do not change the patterns of consumption we consider “advanced”, humanity’s thirst for natural resources will be unsustainable. It is very important therefore, that the nations which are pursuing such rapid economic growth do not blindly follow the models of development they see in the more affluent countries. Instead, countries such as China, India and Brazil should take the lead in finding new, more sustainable avenues of development. In this regard the 14th Dalai Lama considers the economic model of microfinance to be more environment friendly.

The 14th Dalai Lama argues that practically sustainable development can happen only when human mentality changes from inside. One needs to understand that unless we develop a sort of compassionate attitude towards others wellbeing, it is not possible to bring changes in the society. He further expressed that if our inner self is educated with the medicine of love and compassion towards all sentient beings, automatically the external development will be sustained. The 14th Dalai Lama further says “although

¹⁰⁹ Ibid., 65.

attempting to bring....internal transformation is difficult, it is the only wayeven if it is not achieved during my own lifetime that is all right.”¹¹⁰

4.3.4. THE 14TH DALAI LAMA’S VIEWS ON ENVIRONMENT AS AN URGENT AGENDA

Being a Buddhist, the 14th Dalai Lama always reflects on the Buddhist teachings while stressing on the issue of environment. He argues that the concern for the environment is a natural development of Buddhist teachings and he further put forwards the argument that traditionally, Tibetans maintained a sustainable approach towards natural resources. He defines environment as “Taking care of our planet is like taking care of our houses. Since we human beings come from Nature, there is no point in our going against Nature, which is why I say that environment is not a matter of religion or ethics or morality. These are luxuries, since we can survive without them. But we will not survive if we continue to go against Nature.” The 14th Dalai Lama’s concern towards the environmental issues is not a sudden outcome but it goes back to history where in Tibet for centuries the rulers use to issue edicts for the preservation of environment. Plundering of wild life was prohibited and people were kept in duty to look after the eggs of the migratory birds during their nestling season in Tibet. This entire act shows how the Buddhist belief is heavily endowed in the mind of the Tibetans who see all the sentient beings having the same feeling, desire and same right to live like a human being.

¹¹⁰ Ibid., 75.

Moreover, the importance of environment in global level emerged only in mid-1980 when the 14th Dalai Lama identifies the interconnection of the entire world. Since then, he has shown an increasing concern with environmental issues, and starts his mission to save the environment of the planet earth. The 14th Dalai Lama begins with the environmental issue of Tibet which is degrading under the initiation of the Chinese government by opening it to the international communities. Therefore one of his main agenda towards environment is to make the Himalaya as the zone of peace in which there would be no armed forces or weapons of mass destruction. The 14th Dalai Lama's vision for the awareness of environment is not limited only for this generation but for the future common wellbeing as well. This century is very crucial in the history of mankind, as the present generation will decide whether there will be a future where all the sentient beings will have peaceful co-existence with the nature.

The 14th Dalai Lama emphasized that "if we have a genuine sense of universal responsibility as our central motivation, then our relations with the environment and with all our neighbours will be well balanced."¹¹¹ So, it is right time to understand the importance of environment by every individual, society, state and nation and work collectively for the interest of the entire world. In the case of developed countries they should start co-operating with the developing countries and share the benefits in equal terms. Genuine cooperation cannot, however, be imposed by force but it can only emerge from mutual trust and respect for one another. The failure of the 2009 Copenhagen

¹¹¹ Ibid., 68.

Summit on the global environment was, sadly, an example of how, when parties fail to look beyond their own narrow self-interest, cooperation becomes impossible.

4.3.5. DEVELOPMENT WITH HAPPINESS

It is a universal truth that all sentient beings desire for long lasting happiness and try to avoid the causes that leads to suffering. Every action in our daily life either good or bad is done to produce happiness and to overcome sufferings. Nalanda master Chandra Kirti mentioned about lack of mindfulness among human beings in his text, Engaging into the Bodhisattva's Way of Life, "in spite of having consciousness wishing to eliminate sufferings, running towards the causes of sufferings, in spite of wishing to achieve happiness, destroying it like enemy due to force of ignorance." The 14th Dalai Lama defines two kinds of happiness, physical happiness and mental happiness and between this two mental happiness is more powerful and is more difficult to achieve. It cannot be accomplished through outwardly methods and it needs inner causes to abandon those minds creating inner suffering, depression, anger, hatred, jealousy and attachment. In the case of achieving physical happiness, science has made tremendous development in various fields for a better living. Deadly diseases have been eradicated and millions of people have been lifted from poverty and gained access to modern education, health care etc. But this development process for accomplishing physical happiness could not hold its ground for long as humanity continues to face enormous difficulties and problems. It is a combination of both mental and physical training that can only produce genuine happiness.

The 14th Dalai Lama opines that human being is giving more importance to external, material welfare and neglects the moral ethics and values. Even many psychologists came to realize that, only mental development is not enough to achieve the purpose of life. Likewise, scientific development alone cannot satisfy but a balance between both the internal and external development can only bring genuine happiness. On many occasions, the 14th Dalai Lama said that there is no existence theory or data to be installed in our physical body with regard to peace, happiness and compassionate heart. He continually reminds that it is a long run programme which one has to adopt from inner being. It takes time to develop but it is not impossible. Having an alert mind and trying to articulate what we talk, think and imagine will help to develop the real ethics which in long run will bring peace and happiness not only for but for the whole humanity. To him the world cannot be changed suddenly and it needs time to make it in reality.

The 14th Dalai Lama in his writings express that, all the material, religious possessions and developments are meant for the purpose of happiness. But literally in a true sense, happiness and joy come from inner peace and contentment. One cannot expect the return of peace and satisfaction by inflicting pain on others in selfish pursuit. All these source of goodness and cheerfulness come through the cultivation of altruism of love and compassion and elimination of ignorance, selfishness and greed. Hence, if each individual is kind-hearted and caring, each family will produce good-hearted and compassionate people because the family is a congregation of individuals. This sense of caring and contributing thought creates a prosperous country and peaceful world.

The 14th Dalai Lama, further expresses that the pleasure and happiness that are received from material progress cannot bring permanent happiness, as it will satisfy only the physical needs but sadly the basic human problem would still remains. He believes that for a human being, the development of mental peace is the most important factor to live a fulfilled life. He also explicitly says that, he is not against science and technology instead he believes that if human beings built a balance between the material development on the one hand and the development of spiritual human values on the other hand then, we can achieve the real peace which is the main approach for a happy life. The 14th Dalai Lama through his messages in different platforms is consistently propagating the message of peace and happiness and the development of inner values throughout the world.

4.3.6. THE 14th DALAI LAMA'S EMPHASIS ON COMMON INTER-CONNECTED FUTURE FOR HUMANITY

The 14th Dalai Lama's defines interdependence through religious and secular perspectives and he linked both perspectives in his writings and insists the humanity to provide equal importance to both the aspects as its awareness will bring peace within oneself as well as in the community level. Buddhist understanding of interdependence (Sanskrit: pratitya-samutpada) is "all things come into being in dependence upon causes and conditions and change in every moment in dependence upon causes and conditions."¹¹² The world is visualized as an infinitely multifarious set-up of interconnected relations, without a clear division between oneself and the environment.

¹¹² "Pratitya Samutpada," *The foundation for a Buddhist environmentalism*, <http://www.thegreenfuse.org/ps.htm>.

“This is also linked to the Buddhist doctrine of no-self (anatman), which holds that there is no permanent, enduring essence or soul, and that individuals should be viewed as continuums, changing in every moment, continually influenced by and influencing the surrounding environment.”¹¹³

Today the world has become very small because of the scientific development, rapid technological development and international trade as well as increasing trans-national relations. The 14th Dalai Lama stress the concept of war as outmoded approach in this 21st century, because development in global level has brought the whole world into a “global village” (where it is mentioned) where the notion of inter dependent emerge. The 14th Dalai Lama’s emphasises that in 19th or in the beginning of 20th century, the situation was different, as war was the only decisive factor for superiority in the world affairs as colonialism was very popular at that time. Today, things have changed and for, the survival of the whole humanity depends upon the decision of various dimensional levels by the decision maker in the society. The 14th Dalai Lama put forward an idea that can maintain peace in the world and it is to negotiate and talk regarding the problems instead of adopting the outdated solution based on war.

Mohamad Elbaraidie a Nobel Peace Laureate and Director General of International Atomic Energy Association, says that, no country can solve its problem by its own as we are interconnected. Globalization has brought the whole world as a colony and instead of working together every country is busy with their own self-interest underestimating the threads which can destroy the whole world. The 14th Dalai Lama

¹¹³ “Dalai lama, 1935,” <http://www.clas.ufl.edu/users/bron/ern/D.pdf>.

desire that one should stop relaying on weapons for achieving one's goal, instead one should rely on dialogue which is the only way that can keep the world connected.

5.4. RECEPTION OF THE 14th DALAI LAMA'S DISCOURSE

The 14th Dalai Lama's humblest way of addressing the audience is by greeting everyone as brothers and sisters. To him it signifies that all human beings are brothers and sister from the same human family with common desires in life to developed a peaceful co-existence with each other. He never forces anyone to follow what he said, instead it is left to our own personal decision to follow or acknowledge what he articulate. Tsering Dhundup, a government official in the Department of Information and International Relations expressed that Tibetans both inside and outside Tibet have deep faith in the vision and ideas of the 14th Dalai Lama. Although some follow his idea blindly, the major section of Tibetan population understands the importance and merits of the ideas proposed by His Holiness. Tibetans always had a system of 'choe sid sung del' meaning association of religion and politics in developmental aspects. This has enabled Tibetans led by His Holiness to have a balanced approach considering the importance of inner and outer values.

Different universities, colleges and organisations in the West as well as in India often invite the 14th Dalai Lama for talks in or the theme of world peace to understand how to acquire it and how to live harmony with nature. Wherever he goes one thing which always remains the same is his words for the acquiring of world peace which can be achieve only through 'love and compassion'. He had several dialogues with different religious personalities from various backgrounds in one platform for the propagation of

world peace. Today we find lots of well known personalities like Martin Luther junior, Shirin Ebadi, Nelson Mandela who also had spread the message of peace as a common ground throughout the country. Even scientists themselves are realizing the potential destruction that can be caused by nuclear weapons and people are gradually looking forward to concentrate more on things which can bring sustainable development to prevent the ill effects of nuclear weapons and alike.

Sometimes, the discourse of development by the 14th Dalai Lama may seem to be very religious based to some people and it might be seen as indirect method of propagating Buddhist religion. But, in the real sense contradict as one can see that the 14th Dalai Lama's writings are even influenced by secular ways. His approach is very secular and it goes beyond religious beliefs and even can be helpful for the atheist who does not have anything to do with religion. The message of the 14th Dalai Lama can be easier for the religious believers as every religion teach to have kindness and compassionate, to love neighbours, help each other and so on. But it does not necessarily mean that it is not applicable for the people who do not believe in religion. In many cases the people who do not put their faith on any religion have more generous heart than others who might have be a believer for long time. Sometimes there are chances to see even competition among different religion. His peculiar approach made him popularity among the people and his teaching are made in such a way that it has become easy for the people to understand making it more receptive and accommodation to people and the world community.

4.4.1. ITS ADOPTION BY THE BHUTANESE

The world is waiting to see changes of the time and place where happiness of every sentient being is treated the most priority. In the present context, the 14th Dalai Lama is one of those persons who work for the development of happiness through various discourses. His idea is more to do with the development of inner peace and value which is directly related with the happiness and wellbeing of humanity. As a Buddhist, the 14th Dalai Lama's ideas are directly or indirectly set on the Buddhist philosophy. His exposures in the universal level enlighten him further in understanding the responsibility each person has towards world peace. Therefore, the 14th Dalai Lama is determined to bring changes by applying the ancient wisdom in the modern world. His idea touches the whole dimension of development that includes the various institutions like the social, economic, political, culture and religion which are designed for the wellbeing of the humanity. His main effort is to develop a kind of approach through which every human being can acquire happiness from the various dimension that is provided by the world. In fact, there is no official name with regard to the alternative model that the 14th Dalai Lama is putting forward, but in the present context Bhutan can be taken as the best example as Bhutan's Gross National Happiness reflects the ideas of 14th Dalai Lama to a great extent.

Historically, Tibet and Bhutan shares common culture and tradition which was handed down from generation to generation and still progressing. Geographically, both belong to the Himalayan family where the Mahayana Buddhism is firmly rooted for centuries. The people of Tibet and Bhutan are simple by nature, peace loving and live in harmony with nature which gives an idea about similarity of their background. Like the

14th Dalai Lama's ideas, the guiding philosophy of Bhutan's Gross National Happiness is Buddhism. The importance of GNH is that "it recognizes the need to balance material well-being with spiritual, emotional and cultural well-being of the individual and the society for a holistic development."¹¹⁴ Bhutan became a democratic country only in 2008 and though it is a small country with less per capita income in terms of economy compared to others, due to its adoption of GNH over GNP it made Bhutan popular which today is globally recognised among all the international communities.

The constitution of Bhutan directs the state "to promote those conditions that will enable the pursuit of Gross National Happiness."¹¹⁵ Initially the government of Bhutan put forward four pillars as the guiding principles of Gross National Happiness: improvement of the living standard and welfare activities, preservation and promotion of culture, conservation of environment and promotion of good governance. Later in 2010, the Centre for Bhutan Studies for the first time prepared GNH Index for the measurement of GNH of Bhutan and by concentrating on nine domains in which the four pillars are also included. The list of nine domains include living standard, health, education, use of time, good governance, ecological resilience, psychological wellbeing, community vitality and cultural diversity and resilience. It became a necessity for the Bhutan to set up GNH index because the state often received criticism from inside and outside Bhutan regarding the measurement of GNH. The introduction of the index clarifies many individuals, organisations and others alike about the validity of GNH. There are no

¹¹⁴ Royal Government of Bhutan, Department of Planning Ministry of Finance, *Poverty Reduction Strategy Paper, Poverty Reduction Strategy Paper, A Cover Note to the Ninth Plan Main Document*. 2004.

¹¹⁵ "A guide to the Constitution of the Kingdom of Bhutan." 2008

<http://www.judiciary.gov.bt/html/education/high%20court%20book.pdf>.

written documents that can prove that Bhutan has adopted the 14th Dalai Lama's ideas of development. Nevertheless, in many aspects the 14th Dalai Lama's ideas and the Gross National Happiness of Bhutan intertwined with one another as in both the cases happiness and wellbeing of all humanity is considered the main objectives.

4.4.2. THE SIGNIFICANCE OF THE 14th DALAI LAMA'S DISCOURSE ON DEVELOPMENT AND THE KEY ISSUES THAT HAVE EVOLVE

In an interview in 2006, the 14th Dalai Lama expresses to Claude Arpi¹¹⁶ that he has three commitments. First, promotion of Human values which includes the entire human community. Secondly, to promote religious harmony among the religious believers which constitute half of the world population and third promotion of awareness of Tibetans causes. His discourses on development receive great aspiration from the world community as his approach is not limited to certain dimensions but is universally applicable to all humanity. His ideas are mainly developed with the mixture of many experiences that he came across in his life time. Growing up closely to the teaching of Buddha, eye witnessing the forceful invasion of Tibetan territories by the Chinese, and living a life in exile as a refugee after losing its land and contact with the west teaches him great lessons which has help him in creating a peculiar way of defining development. His approach of non violence towards the fight for Tibetan autonomy is one of the best examples which is very rare in this present context where every country, society and individual are striving to achieve their goal by various kind of act of violence. It evolved a kind of understanding in the mind to have a non violent means in achieving their needs

¹¹⁶ Claudi Arpi is born in Angoulleme (France) in 1949. He is an author, historian, journalist and Tibetologist and also the director of the Tibetan Pavilion of Auroville, also named Pavilion of Tibetan Culture. <http://claudearpi.blogspot.com/>.

and goal in different situation. Today, Bhutan is one of the best example which is striving for a happy government and society for the welfare of all sentient being. In the west, people had started giving importance to acquire happiness from an individual life, family and society. The 14th Dalai Lama in this way made different objectives in order to satisfy the needs and requirement of all human beings since everyone will be happy when their needs are fulfilled.

The 14th Dalai Lama's teachings have been accepted and heard by millions of people and as a result of which, many issues has been emerged due to his peculiar philosophy. Some of the main issues are development of universal responsibility towards the planet that we possess, to have a healthy environment by using the sustainable model of development, implementing peace as a model to all social organization and maintaining a co-existence relationship with one another. Issues like gender equality, environmental awareness, establishment of peace in world level, religious harmony, interfaith dialogue, are some important key issues which had arose from the 14th Dalai Lama's discourse of development.

4.4.3. CRITIQUE OF 14TH DALAI LAMA'S POLICY BY THE CHINESE AND THEIR ASSESSMENT

China, which has been ruling Tibet with a heavy hand since its invasion in 1950s', considers the 14th Dalai Lama as a separatist, traitor and Dalai clique for advocating Tibetan self-rule. Recently, the Chinese government officials have launched a blistering attack on the 14th Dalai Lama and his allies for allegedly orchestrating waves of self-immolation suicides in the west. Tibetans always had a system of 'choe sid sung del'

meaning association of religion and politics in developmental aspects. This has enabled Tibetan led by the 14th Dalai Lama to have a balanced approach considering the importance of inner and outer values. Despite of the Chinese government trying to dislocate the 14th Dalai Lama from the Tibetan community living in Tibet by imposing restrictions in keeping his photographs, it is not possible to wipe off the values and teachings that are implanted in their hearts. Therefore, the 14th Dalai Lama and his teachings still remain popular in Tibet.

From inside Tibet, the 14th Dalai Lama receives two kinds of mixed emotion messages from people. One, of it is their longing to see the 14th Dalai Lama before they die and the other is although they are eager to see and meet him, they do not want to risk the life under the present circumstances. The 14th Dalai Lama had approached the Chinese government many times with regard to his journey to Tibet but never got any response positively. The Chinese government made the image of the 14th Dalai Lama as a semi-devil in the eyes of the Chinese public, he was called as anti-people, anti-Buddhist, anti-Tibetan. Because of creating all these contradicting kind of image meted out to the 14th Dalai Lama; it is difficult for him to visit Tibet. The 14th Dalai Lama however didn't lose his heart and once expressed at the Aurora Forum at the Heyns Lecture 4 November 2005 Memorial Church in which he said that it will take time to recreate a new image of Dalai Lama in the eyes of the Chinese government.

China resolutely opposes the 14th Dalai Lama's activities in the international sphere and likewise firmly opposes any foreign government or foreign leaders' contacts with the 14th Dalai Lama fearing that it might encourage the talks of dividing China. His speaking in any high profile international events was always protest and criticize by the

Chinese because they have the notion that he is propagating false information about the Chinese government in the international arena. The 14th Dalai Lama started engaging with the western countries after his middle path approach based on 14 point peace policy was declined by the Chinese government as there was no other option left other than reaching out to the western world for their support. Especially after he won the Nobel Peace Prize in 1989, he constantly travelled to various parts of the world and brought the issue of Tibet on the international level. The 14th Dalai Lama always approached for more support and attention on Tibet from the British as they share a historical relationship that goes back to hundred years when the Britain invaded Tibet.¹¹⁷

While delivering a speech on May 19, 2008 in Berlin, the 14th Dalai Lama emphasised that, the 21st century should be one of peace and dialogue based generation. He repeatedly said that he only want autonomy for Tibetans. But after few days on May 22, in Paris, he alleged that if the talks between his personal envoys and China broke down, grave violence may occur in Tibet again. This statement was critically taken by the Chinese government by bringing the statement made by Gandhi who explicitly said that "Nonviolence is not a garment to be put on and put off at will. Its seal is in the heart, and it must be an inseparable part of our very being." The Chinese do not leave any stone unturned when it comes to the criticism the 14th Dalai Lama.

The 14th Dalai Lama is very curious about science and in the year 2005, he was invited in the Society for Neuroscience Annual Conference because of his commitment to scientific inquiry and passion for dialogue between religion and science. Following his

¹¹⁷ "Chinese media continue to slash on Dalai Lama recent lies," *Xinhua, People's Daily online* (Jun.27, 2008).

address, thousands of the world's top experts on human brain gave a standing ovation. Some week before the conference, hundreds of people signed to the Society for Neuroscience objecting for his participation. It was open secret that the Chinese scientist initiate this petition which emerged from the objections emerge from political agenda but the outcome of the 14th Dalai Lama's visit was contrasted as his contribution in the conference made him popular among the scientists' community.

Chinese media plays an important role in publicly criticising the policy of the 14th Dalai Lama and his secessionist activities. Every new policy that is put forth is commented and questioned by the Chinese government through the help of media. The popular newspapers of China like People's Daily and the voice of the Chinese Central Government accused the 14th Dalai Lama on various aspects. For example, he is alleged as a separatist determined to split China and intends to weaken the national unity. He is a fraud, spreading fabrication to the world that the Chinese are not willing to negotiate with him for the cause of Tibet on one hand and try to disturb the bilateral ties between US and China by meeting the political officials like the president of USA, Obama which sour the relationship between the two countries. He is known as a hypocrite, who declared himself as the spokesman of the people of Tibet, but living away from his motherland striving to regain his lost paradise and on one hand propagating about his representation from political power but "trying to deepen the authority and credibility of the 'Tibetan movement', an India-based organization to seek 'Tibetan Independence.'"¹¹⁸ He is also

¹¹⁸ Li Hongmei, "Terrorist poised to rule "Tibetan government in-exile"?" *People's Daily Online* (March 22, 2011).

called a speculator, re- evaluating his plans according to the circumstances and severing his contacts with the central government when he thinks the situation is favorable to him and requesting resumption of contacts when the situation is unfavorable. He is a plotter, with two sided goal, on one side he promote the development of peace in the world and on the other side he is organizing revolution in Tibet and further sending spy and intelligence personnel to carry out terrorist activities in Tibet.

Of all the criticisms that the 14th Dalai Lama received from the Chinese, he was never shaken, but became more optimistic instead and was striving towards his goal with an aim to bring genuine autonomy for the people of Tibet and for the development of peace for all the sentient beings. Many times he said that: “we are not against the Chinese and we are not even against the Chinese leaders-they are also our human brothers and sisters. If they have a freedom to choose, they themselves may not indulge in such destructive activities because these activities or acts bring a bad name for them. I have compassion for them.” He even taught his fellow Tibetan people not to produce hatred towards the Chinese as all belong to same human family living under the rule imposed by distinct government. He goes on to say that geographically China is a neighbor to Tibet and it is the fact that nothing can be changed, therefore initiating peacefully co-existence between these two countries can only bring peace which will not only benefit these two country but even peace will flourish in the world community.

4.4.4. CONTEXTUALIZING THE 14TH DALAI LAMA'S POLICY ON DEVELOPMENT IN THE GLOBALISED KNOWLEDGE ECONOMY

The knowledge economy is gradually taking over the physical form of economic development bringing a complex change in human society. Generally, knowledge economy is defined as “one where the generation and utilization of knowledge contribute to a significant part in economy growth and wealth.”¹¹⁹ The key mechanisms of knowledge economy “include a greater reliance on intellectual capabilities than on physical inputs or natural resources, combined with efforts to integrate improvements in every stage of the production process....”¹²⁰ Over a long period of time the rich men were known by the wealth that comprise land, gold and other objects but the scenario is changing and today the rich in the society is determined by the knowledge a person possess towards economic development. Of our time, the most influential person of the new epoch is Bill Gates who has “become the richest person in the world by controlling a knowledge process....he marks a fundamental shift to a knowledge-based economy.”¹²¹

The 14th Dalai Lama's growing awareness for building a peaceful, equitable, sustainable, and happy future stems from the inadequacy of the current global capitalism. In the name of development, people are experiencing growth at the cost of human capital, nature and environment, and values. Therefore, it has brought the whole world more closely with each other leading to both positive and negative effect among the humanity.

¹¹⁹ Ghirmai, T. Kefela, “Knowledge-Based Economy and Society Has Become a Vital Commodity to Countries,” *International Journal of Educational Research and Technology*, Vol. 1 [2], (Dec. 2010): 73, <http://www.soeagra.com.pdf>.

¹²⁰ Walter W. Powell and Kaisa Snellman, “The Knowledge Economy,” *Annual Review of Sociology*, Vol. 30, (2004): 199-220.

¹²¹ Lester C. Thurow, “Dimensions of Globalization,” *Annals of the American Academy of Political and Social Science*, Vol. 570, (Jul. 2000): 19-31.

In this globally developed arena, along with many positive aspirations there are many negative ideas which influence the life of an individual. In this connection, while addressing the audience in a conference, Iranian Nobel Laureate Shirin Ebadi express her understanding that the image of some world personalities like Osama bin laden, Saddam Hussein should not be made in the form of toys because it will automatically influence the mindset of the children who have the knowledge about the history of those personalities. While playing, it has a great chance that the children might end up in action as the real character of the toy. In this connection the 14th Dalai Lama's response is that the world will provide us both positive and negative things which one cannot avoid but is the seed to avoid negative ideas should be sown in family level by parents or the elders as childhood is the prime time to acquire the knowledge which will signify his/her brought up. Thus, it is time to retrospect into the everyday actions and try to eliminate the negativity that overflows with times and live a meaningful life by understanding the Universal Responsibility for the safeguard of all sentient being.

4.4.5. THE PLACE OF ETHICS IN THE DALAI LAMA'S SCHEME

The 14th Dalai Lama challenges the traditional understanding of ethics which was regarded as a religious concept by emphasizing that in the real sense ethics is a universal concept that can be applicable for everyone. His main concern "is to try to reach beyond the formal boundaries of my faith. I want to show that there are indeed some universal ethical principles which could help everyone to achieve the happiness we all aspire to."¹²² His new approach towards ethics made him popular among the atheist community, as it

¹²² Tenzin Gyatso The 14th Dalai Lama, *Ancient wisdom modern world, Ethics for the New Millennium* (London: Abacus, 2007), 22.

has opened a way for them to express the misconception that the traditional society has towards their way of life. In his book 'Beyond Religion', he discussed about this new approach where he gave more interest to secular ethics as he opine that if moral ethic is based on religion it cannot be regarded as universal as non-believers are also part of humanity. Keeping in mind the advancement of economic development that is followed by trends, the 14th Dalai Lama, tries to highlights that in this scenario the idea of all religion having compassion towards all sentient being is outdated. He is not denying the importance of religious contribution for the world peace but he went further by saying that it is not possible to make all the 7 billion population to become believers. Instead, he expresses that through education one can make it possible to make people know about the moral ethics which will bring better changes in the society.

Secular ethics holds "the principles we share as human beings: compassion, tolerance, consideration of others, the responsible use of knowledge and power. These principles transcend the barriers between religious believers and non-believers; they belong not to one faith, but to all faiths."¹²³ The 14th Dalai Lama always has a curiosity towards scientific inquiry and also has desire to initiate dialogue between science and religion as both can add changes in the interconnected world . Although, the conflict between religion and science is not a new issue, he tries to identify the compatible ways in which both science and religion especially Buddhist religion can jointly serve the humanity. He went on to add that "since the primary motive underlying the Buddhist investigation of reality is the fundamental quest for overcoming suffering and perfecting the human condition, the primary orientation of the Buddhist investigative tradition has

¹²³Tenzin Gyatso The 14th Dalai Lama, "Our faith in science." *New York Times*, Washington: (Nov. 12, 2005). http://www.nytimes.com/2005/11/12/opinion/12dalai.html?pagewanted=all&_r=0.

been towards understanding the human mind and its various functions.”¹²⁴ Since the 14th Dalai Lama is known for keeping his words as a result of it he started having dialogue with the scientists in various capacities. Every year he invites good number of scientists from different parts of the world to his home in Dharamshala to have a meaningful discussion on their work and how Buddhism might contribute to it. From the early 1990's he also started lending the Buddhist monks to neuroscientist in order to experiment whether meditation can change the action of the brain. The neuroscientists are explaining over the years that “mental experiences reflect chemical and electrical changes in the brain. When electrical impulses zip through our visual cortex, for instance, we see; when neuro-chemicals course through the limbic system we feel.”¹²⁵ The collaboration between neuroscientist and the religion started showing positive result. Dr Richard Davidson a neuroscientist at the University of Wisconsin published the results from brain imaging studies of lamas meditating. He describes that “at the time of meditation the area of the brain which is thought to be related to happiness raise in activity. He also added that a person who has been a mediator for a longer time, experience the greater activity.”¹²⁶

The emergence of a common platform for religion and science has brought significant result in the brain and mind study of human being and added to the deeper understanding of the ethical values. Generating ethical values in one's own personality cannot achieve all of a sudden but it is a continuous process. The 14th Dalai Lama's emphasis that a person who receives tender care during childhood from the elders in the

¹²⁴ Tenzin Gyatso The 14th Dalai Lama, “How thinking can change the brain,” (Jan. 29, 2007).

(<http://www.dalailama.com/news/post/104-how-thinking-can-change-the-brain>).

¹²⁵ Ibid.,

¹²⁶ Gyatso, Our faith in science.

family can gain moral ethics more easily as he grows up as his foundations is well-grounded on peace and harmony. Therefore, it is very necessary to educate a person from birth in building up ethical knowledge so that gradually it will see the result of unity society and in the long run will bring peace to the world community.

Of the many discourses of development, the main two aspects in which he grounded his foundation is to acquiring of inner values through compassion and secondly for the Tibet issue. In the broader sense this two aspects are interrelated. His representation as a Tibetan monk creates the awareness of Tibetan issues to the world and on the other hand his approach to world peace through development of inner peace intertwined each other giving a great example to the world community.

The 14th Dalai Lama's ideas are based on universal level therefore every human being can execute the ideas in different dimension according to the needs and demands of the context. One of the greatest achievements out of his initiation is to see that today in many occasions, we find different religious personalities coming together in the same platform and broadcasting about how to achieve the inner values in both national and international level. Despite of their different concepts and philosophies, they bear the same messages of love, compassion, tolerance, contentment and self-discipline building a harmonious relationship between different religious communities.

One of the important points stressed by the 14th Dalai Lama is the inadequacy of material development that has significant gains but also some drawbacks. It leads to the constitution of one dimensional subjectivity and lacks nourishing for certain critical faculties like emotional wellbeing, environmental balance and cultural rootedness. It has been clear that as Dawa Norbu has pointed out in the last century that, the two great

transformations were modernization and revolution. But neither modernization nor revolution could obliterate tradition. Thus, the positing of tradition as an antonym of modernity is wrong since tradition can be a source of modernity. Further, the rises of new social movements have brought to the fore many issues like gender and environment etc. Thus, the need to strike a harmonious balance between these aspects is one of the hallmarks of the 14th Dalai Lama's model of development.

CHAPTER- 5

THE 14TH DALAI LAMA'S DISCOURSE OF DEVELOPMENT: A CASE STUDY OF BHUTAN

The Tibetan Culture Area exhibits a region, particularly, whose two striking features are the high altitude, landscape and practice of Tibetan Buddhism. The emergence of a Tibetan Great Tradition has meant that many of this aspect can be translated from one part of the Tibetan Culture Area to another part as there is a mutual understanding of certain traditions.

5.1. TIBETAN CULTURE AREA: BUDDHIST INFLUENCE

The Tibetan Culture Area includes U Tsang, Kham and Amdo of old Tibet which are now part of Tibetan Autonomous region of the People's Republic of China. Ladakh, Lahaul, Spiti and Kinnaur situated in the Western Himalayas of India; Sikkim, Tawang of Arunachal Pradesh in the Eastern Himalayas of India. In addition, the adjoining regions of Bhutan and the northern regions of Nepal like Lo, Mustang, Manang and Dolpo constituted the Tibetan Culture Area.¹²⁷ The Republic of Mongolia, the autonomous republic of Tuva, Buryatiya and Kalmykia in Russia, parts of Gansu, Sichuan and Yunan of the People's Republic of China are also parts of this geography.

One of the peculiarities of this region is the high altitude plateau characterized by economic features like cultivation of barley and their dependency on yak keeping. Prior to the invasion of Chinese in 1959, Lhasa the capital of Tibet was regarded as the reference point for all the Tibetan Buddhists in the vast Tibetan Culture Area. Though,

¹²⁷ Rajesh, M.N, *Gompas in Traditional Tibetan Society* (New Delhi: Decent books, 2002), 7-15.

the Tibetan Culture Areas are comprised with a multitude of ethnic groups and languages, two factors that lead to their commonality is the practice of classical Tibetan language and Tibetan Buddhism. One of the best proof of the working of this vast area is seen in the fact that the Dalai Lama can come from any part of Tibetan Culture Area. The 4th Dalai Lama Yonten Gyatso came from Mongolia, while the 6th Dalai Lama Tsangyang Gyatso came from Tawang region. This indicates that the Dalai Lamas, Panchen Lamas and other re-incarnate lamas can be hail from any Tibetan Culture Area in the interest of all.

The lamas in all the Tibetan Culture Area were the educationally sound and were well acquainted with the Tibetan classical language in which the scriptures of Tibetan Buddhism is written. Apart from the religious texts, the lamas were also interested in secular texts like medicine which continues to be seen even today. Earlier, before the invasion of Tibet by the Chinese government, most of the lamas from Tibetan Culture Area came to Tibet to pursue their higher education in monasteries. After the completion of their studies, the lamas returned to their native regions with better understanding of Tibetan Buddhism which helped in linking the whole Tibetan Culture Area. Since 1959, large numbers of Tibetan refugees entered India and have sought political asylum. In this process, even the great Tibetan monasteries like Sera, Drepung, Namgyal were rebuilt in India for the reviving its unique tradition. This made a remarkable impact even on the Buddhist world, as it opens a way to build the network for continuous dessimilation of Buddhist culture in the Tibetan Culture Area. Gradually, Tibetan Buddhism received great popularity also in western countries through the networks built by the monks for their establishment.

5.1.1. ETHNO-CULTURAL MAKE UP OF BHUTANESE POPULATION: TIBETAN BUDDHISM

Bhutan is a small land-locked country with an area of 38,394 sq.km inhabited by a population of 720,679 bordered with Tibetan Autonomous Region of China, Nepal and India. Bhutan is known as the Last Shangri-La and one of the few countries in the world which was not invaded by any foreign countries. For centuries, the kingdom of Bhutan lived in isolation having a peaceful co-existence with environment and by following the teachings of Buddha. It was only in 1961, the government of Bhutan initiated diplomatic and economic relations with India in order to achieve holistic development for their country. Due to late integration with modernization and because of the fact that Bhutan was never colonized, the richness of Bhutan's culture and traditional practice remain intact to a large extent.

Bhutan, until the beginning of the twentieth century, was ruled by the dual system of administration known as "Chhosi" initiated by Shabdrung Ngawang Namgyal in 1651.¹²⁸ The temporal administration was look after by the office of Drok Desid (Desi Raja) and the religious affairs by the office of Je Khenpo (Dev Raja). For more than two centuries, the dual form of government was practiced and in 1907, the theocracy established by Shabdrung Rinpoche ended and was replaced by a hereditary Buddhist Monarch under the first king Ugyen Wangchuck. Since then, Buddhism was made the state religion of Bhutan and became an integral part of their livelihood even today. The all-pervasive presence of Buddhism in the country can be witnessed in the form of

¹²⁸ Jaiwanti, Dimri, *The Drukpa Mystique: Bhutan in 21st Century* (Delhi: Authors press, 2004), 155.

Chortens, Zangdopelries, Gompas, Lhakhangs, Dratshangs, Manis, Prayer flags, Monks, Tsechus and Dromchoes and Dubchens.¹²⁹

The population of Bhutan is a composition of many distinct people. The four ethnic groups- the Ngalongs, Sarchops, Khengs, and Nepalis comprises of over 98% of Bhutan's population.¹³⁰ Apart from Nepalese, the first three ethnic groups are sometimes called Drukpa identity group, as they share a common cultural incorporation to a certain level. The Ngalongs are of Tibetan origins having migrated to Bhutan in the ninth and tenth century and largely settled in west Bhutan.¹³¹ They are the ruling elite class in Bhutan and they follow the Kargyud school of Mahayana Buddhism which is the state religion of the country. The Ngalongs people speak a dialect similar to Tibetan and it is believe that the national language of Bhutan Dzongkha was derived from the speech of the Ngalongs.

The Sarchops who inhabit the Eastern part Bhutan were probably considered to be the earliest settlers in Bhutan. They are also Buddhist follower largely from Drukpa Kargyud sect, but they have their ethnic roots in Arunachal Pradesh and are of Indo-Mongoloid rather than Tibetan descent.¹³² The central Bhutan was inhabited by the Khengs who at one time, were more powerful rulers of central Bhutan¹³³ and they are also follower of Drukpa Kargyud school of Buddhism. By seventeen century, the Sarchops and the Khengs were conquered by the Ngalongs. Despite of their different ethnic groups, today they are culturally integrated with each other. The fourth ethnic

¹²⁹ Ibid., 48.

¹³⁰ D. N. S. Dhakal and Christopher Strawn, *Bhutan: A movement in exile*, Vol. 41 of Nirala history series (Jaipur: Nirala Publication, 1994), 41.

¹³¹ Micheal Aris, *Bhutan, The Early History of a Himalayan Kingdom* (England: Aris and Phillips Ltd, 1979), 58-59.

¹³² Dhakal and Strawn, *Bhutan*, 43.

¹³³ Aris, *Bhutan, The early History*, 97.

group, the Nepalis are the recent immigrants who settled in the southern part of Bhutan with Hinduism as their religion. Though they are from different religious community, there exist harmonies among the different ethnic groups which can be proved by the fact that during the visit of Je Khenpo to the south, the response of the Hindu Southern Bhutanese is in no way different from the Buddhist Drukpas.¹³⁴

The coming of modernisation brought tremendous changes in the life of the people and it has affected the living standard of the people. Bhutan is no longer known as the isolated region, the people of Bhutan are advancing with time, sharing its ideas with the outside world in various aspects. One unique thing about the Bhutanese despite of their will to embrace the western cultures is that, they are still consciously, conscientiously, devoted to their age-old customs, tradition and culture.¹³⁵

5.2. THE EVOLUTION OF THE BHUTANESE MODEL OF DEVELOPMENT AND ITS UNIQUENESS

The development model of Bhutan was not a sudden creation. It had evolved gradually with the influence of Buddhism which has been the religion and guiding philosophy for the people of Bhutan. The Buddhist practice of non-violence and peaceful co-existence of all sentient beings teaches the people to live a harmonious life. It is interesting to know that, though Bhutan is placed geographically between the two giant countries of Asia (India and China) lived isolated for centuries by its own choice. But the growing globalization made the kingdom of Bhutan to open its door for modern development. Therefore, the third king of Bhutan initiated to develop Bhutan through the

¹³⁴ Dimri, *The Drukpa Mystique*, 43-44.

¹³⁵ Ibid., 48.

adaptation of middle path for the process of development besides the economy and per capita income. These include striving for sustainable development to improve the living standard as well as to preserve the age old tradition which is built under the principle of Buddhist faith. Gradually, this system of development was named as Gross National Happiness by the fourth king of Bhutan which to benefit the whole sphere of life instead of concentrating only on economic development. The uniqueness of Bhutan's development model is to cover the overall development with special attention towards happiness and wellbeing of all the citizen of Bhutan.

It was when, for the first time, the King of Bhutan encountered the Indian government, he realised that it is time for the people of Bhutan to come out from the traditional ties and to move towards modernity in order to stand firmly along with the outside world. Therefore Bhutan joined UN in 1971, and in the later years joined SAARC, millennium goal and other organizations in order to bring its recognition in the global level. "Under the terms of a treaty signed in 1910, Bhutan agreed to accept British advice in its external relations and in return secured a promise of non-interference in the country's internal affairs."¹³⁶ After the Indian independence, Bhutan in 1949 again signed another treaty with the Government of India, through which both the parties were mutually benefited. Since Bhutan was bonded in between by India and China, it opened ways for India in organizing defence forces against China. While on the other hand with the Indian support, Bhutan could able to retain their country from the Chinese who claimed Bhutan as territory during the invasion of Tibet in 1950's.

¹³⁶ John Bray, John, "Bhutan: the Dilemmas of a small state," *The World Today*, (Nov. 1993): 214.

5.2.1. THE BHUTANESE MODEL AS A NEW INTERVENTION IN THE DEVELOPMENT DISCOURSE

Third World countries have been portrayed as complicated in terms of its variations in histories, cultures, politics and economic activities. Numerous existing development models were implemented but could not produce genuine results as it has become irrelevant for the development process. Therefore, it has become an urgent need to introduce alternatives models pertaining to the present demands of the context. Accordingly, Bhutan had adopted Gross National Happiness to indicate a way to wellbeing, outside of wealth Gross National Happiness (GNH)¹³⁷. It is one new approach that is considered efficient, flexible, and above all context driven.

This unique model of development adopted by Bhutan, challenges the existing development theories which draw world attention for its approach where happiness of every Bhutanese is given more important than economic development. This new development discourse has affected the whole dimension of the country with its equal distribution in terms of importance. Bhutan taught an important lesson to the outside world through its new intervention rooted in the ideas of Buddhist philosophy. Being a small country with recent engagement along with the modern world, the kingdom of Bhutan captured world attention for its adoption of unique model which had proved the world that economic development alone cannot be considered as the only way to development.

In the year 1972, the prince of Bhutan was crowned as the fourth king and he continues with the approaches that were followed by the former kings. During his reign,

¹³⁷ Sunita Narain, "20 years to where?", *Down To Earth*, (Oct. 2011). (<http://www.downtoearth.org.in>).

changes took place dramatically, affecting every dimension of society. With the establishment of hydro power project, the country experienced the flow of money which has improved the economy of the country to a great extent. Even in the field of health, the basic health services were implemented throughout the country that has improved the wellbeing of the people. Therefore the “life expectancy rose from 37 years in 1960 to 66 years in 1994.”¹³⁸ The educational system was renewed in accordance with the demand of the modern society and it was established in all parts of the country. “Today, the kingdom maintains diplomatic relations with eighteen countries and has six missions abroad. It has joined more than 150 international organizations, including the U.N in 1971. Only India and Bangladesh have embassies in Thimphu, but more than 50 international agencies are involved in development projects in Bhutan.”¹³⁹

5.2.2. SHIFT FROM THE MATERIAL TO ‘A SPIRITUAL’ OR ‘PSYCHOLOGICAL’ AS A MARKER OF DEVELOPMENT

Traditionally, it is believed that economic development is the only way that can bring progress in the society. But in recent years, Bhutan has proved it wrong by successfully implementing GNH in over-all development policies of the country. Although, very recently it came to the picture of the world, Bhutan has marked its presence with the successful incorporation of GNH in all the development policy for the happiness of the people. The guiding principle of GNH is largely based on Buddhist teachings where attaining spiritual values are considered above material achievement.

¹³⁸ Thierry Mathou, “Political Reform in Bhutan: Change in a Buddhist Monarchy,” *Asian Survey*, 39, no. 4, (Jul - Aug, 1999): 615, <http://www.jstor.org/stable/3021241.pdf>.

¹³⁹ Ibid., 616.

Therefore whatever development models are put forward in Bhutan, the main priority always remains the wellbeing of all sentient beings.

In Bhutan, nothing is more important than spiritual development as they believe that religion plays an important role in the development process. For example, if any new development programme like clearing forest for generating income etc, the people seek the advice of the Lamas. It is also believed that the gods dwell in the forest and if disturbed, it will bring disaster to the land. The Buddhist philosophy focuses on acquiring the knowledge of interdependency from both individual and social level which helps in understanding and maintaining harmony with nature for the development of a peaceful social system. For a long time, Bhutan lived isolated from the outside world confined and grounded on Buddhist faith, which made them to lean on religion for its development. Preservation of tradition and culture is their main aim as they believe that it will promote sustainability of development without harming the environment. It can be achieved only when people are aware of the importance of the environment and can be fulfilled when people are spiritually oriented and follow the path of Buddha, which according to Bhutanese is the most important work to live a happy life. However, material development comes after the development of spiritual values as they believe that, keeping well of one's faith will generate material development by itself. They believe that material development is not the primary goal as the world is after, but one will be reborn again with what action he or she follows in this birth. Keeping in mind the consequences of their next birth, people try to avoid doing things which will bring disaster in their next birth. For the people of Bhutan, happiness and wellbeing is the foremost important factor as it will directly highlight their future rebirth. Therefore, they are consistently

determined to strive for spiritual and psychological development instead of material development.

5.3. EVOLUTION OF THE BHUTANESE MODEL OF SYNCHRONIC AND DIACHRONIC APPROACH

Development is closely associated with the increase in economic factors which bring satisfaction to the material needs of individual, society and nation in general. It has successfully retained its popularity for many decades in the north and even in some parts of third world countries. But due to over excesses of material development, the problems of the world has increase instead of improving. Today, the rich are becoming richer and vice versa. Likewise, poverty is increasing and environment degradation is found common. There is no place of peace and happiness and the only ray of hope is to develop alternative model which can bring overall development of both mental and material happiness.

The Bhutanese by way of adopting GNH gifted the world, an alternative model of development. Even though GNH was introduced by the 4th king of Bhutan after his enthronement in 1972, the ideology of GNH was present from before. It is confirmed by the 1729 legal code of Bhutan which says that, “if the government cannot create happiness (dekid) for its people, there is no purpose for the Government to exist.”¹⁴⁰ From this statement, it clearly justifies the continuity for the quest of happiness for all sentient being throughout the history of Bhutan. GNH is the organised form of the already existence practice that was the guiding principle of the society. With the changing

¹⁴⁰ Karma Ura, Sabina Alkire , Tshoki Zangmo, A short guide to Gross National Happiness Index, Centre for Bhutan Studies, GNH and GNH Index, 2010, 4.

scenario and time, the GNH approaches also started developing in more holistic way. “It was not until the late 1980s, that the king began to use the GNH concept explicitly in an attempt to ensure that economic development was in harmony with Bhutan’s culture, institutions and spiritual values.”¹⁴¹ Gradually, the government started reframing the policies and programmes of GNH according to the demand of the people. But one thing that remains intact for centuries is that, the material wealth never overtakes the spiritual wellbeing and happiness of the people. “The GNH concept does not in any way exclude or deny the importance of economic growth but strongly advocates achieving a harmonious balance between the material and non-material dimensions of development.”¹⁴²

5.3.1. THE TERM GNH

The term GNH was first coined by the 3rd king of Bhutan in 1972, right after his enthronement as the king of Bhutan. There is no official definition of GNH, but the following is commonly used: “Gross National Happiness (GNH) measures the quality of a country in more holistic way (than GNP) and believes that the beneficial development of human society takes place when material and spiritual development occurs side by side to complement and reinforce each other.”¹⁴³ Therefore, GNH is built where equal importance is given to the entire dimension for a better future of Bhutan. It is important to note that GNH has different meaning with the western view on happiness in two

¹⁴¹ Winton Bates, “Gross National Happiness,” *Asian-Pacific Economic Literature* 23, Issue 2, (2009): 1. <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-8411.2009.01235.x/.pdf>.

¹⁴² “Tenth Five Year Plan, Main Document,” Vol. I, 2008-2013, *GNH Commission Royal Government of Bhutan*: (Feb. 2008), 16.

¹⁴³ Ura, Alkire, Zangmo, A short guide to GNH and GNH Index, 5.

important ways. Firstly, “it is multidimensional not focusing only on subjective well-being to the exclusion of other dimensions and secondly, it internalizes responsibility and other-regarding motivations explicitly.”¹⁴⁴ The former prime minister also states,

“we have now clearly distinguished the ‘happiness’...in GNH from the fleeting, pleasurable ‘feel good’ moods so often associated with that term. We know that true abiding happiness cannot exist while others suffer, and comes only from serving others, living in harmony with nature, and realizing our innate wisdom and the true and brilliant nature of our own minds.”¹⁴⁵

The GNH of Bhutan can be understood by studying the four pillars that highlights the overall ideas of GNH. They are, “Equitable and sustainable socio-economic development; Preservation and promotion of its culture; Conservation of environment and Promotion of good governance.”¹⁴⁶ The first pillar, Equitable and sustainable socio-economic development, is one of the most important pillar of GNH and it describe about the “capacity for individuals to make choices within a traditional ethos fundamental to Bhutan’s development approach that seeks to improve overall quality of life and respect for human rights such as right to education, health, and livelihoods complement abstract rights of equality before law.”¹⁴⁷ Besides, it also “ensure equitable development benefits among varying income groups and regions, with the hope of promoting all marginalized and vulnerable groups into the development mainstream so that people are prepared to

¹⁴⁴ Ibid.,

¹⁴⁵ LyonchhenJigmi Y. Thinley, Opening Address of Educating for Gross National Happiness conference, Thimpu, Bhutan: (7 Dec. 2009).

¹⁴⁶ Royal Government of Bhutan, Department of Planning Ministry of Finance, *Poverty Reduction Strategy Paper*, (PRSP), 2004, 7.

¹⁴⁷ Ibid.,

make well-informed decisions on their roles in development as conscious citizens.”¹⁴⁸

The second pillar, Preservation and promotion of its culture is another important pillar which is relevant for a “society in transition by becoming an integrating factor of harmony and social cohesiveness based on acquisition of knowledge for communal enrichment and well-being, while remaining a source of enabling inspiration for Bhutanese to adjust and cope with the rapid pace of modernization and social transformation.”¹⁴⁹

The third pillar, Conservation of environment is another important pillar which, is highly connected with the Buddhist tradition. Unlike the western approach which sees that nature exists only for the benefit of mankind, "the Buddhist concept of Sunyata holds that no subject or object has an independent existence; rather it dissolves into a web of relationships."¹⁵⁰ One of the main aims of ninth five year plan was to preserve 72% of its land under forest cover. The people of Bhutan have ideas about the destruction cause by over development therefore they avoid anything that can harm the environment, not only for the Bhutan but for all humanity. Lastly, the fourth pillar is promotion of good governance, through which the people are given an opportunity to participate in different field and help communities to make “informed decisions through governance architecture that emphasizes ‘golden yoke of governance’ such that closer decision making process reaches communities through institutions and procedures that pursue and manage rule of law, human rights, transparency, accountability, participatory development, and

¹⁴⁸ Ibid.,

¹⁴⁹ Ibid.,

¹⁵⁰ Norberg-Hodge, Helena, *Ancient Futures: Learning from Ladakh*, Introduction by Peter Matthiessen, Preface by His Holiness Dalai Lama, England: Antony Rowe Ltd, Chippenham, Wilshire, 2000, p. 73.

decentralization, as preconditions of human happiness thereby making GNH operational.”¹⁵¹

5.3.2. THE HISTORICAL CONTEXT AND THE RECEPTION OF GNH

The monarchical system of government was established on 17th December 1907, and Ugyen Wangchuk became the first king of Bhutan. Though Bhutan lived in isolation, the first two kings were well aware of the modern world and its development activities. But they were mostly engaged in consolidating the country’s political and economic development. The third King of Bhutan, Jigme Dorji Wangchuk, played an important role in developing the country in modern terms. He recognized the need to end the political isolation of Bhutan in order to adopt along with the changing world. During the initial years of his rule, he concentrated on abolishing serfdom, redistribution of land and established the National Assembly. With the financial help from India, the Bhutanese government for the first time established the state-led planning system which has proved to be the driving force to ratify the challenges that they face in recent years. “Under the First Five-Year Plan (1961-66), priority was given to the creation of basic infrastructural elements such as roads, power, communication systems, transportation, agriculture, and animal husbandry. Education and national health were added to the priority list during the Second Five Year Plan (1966-71).”¹⁵² The expansion of the health service throughout Bhutan had a major impact on the overall health and wellbeing of the people. “The life expectancy rose from 37 years in 1960 to 66 years in 1994. The same improvement is

¹⁵¹ Bhutan, PRSP, 7.

¹⁵² Mathou, Political Reform on Bhutan, 615.

seen in educational sector where 70% of primary school children attend school.”¹⁵³ His ruling period also witnesses the coming of immigrants from Tibet to Bhutan due to the invasion of Tibet. He was succeeded by his son Jigme Singye Wangchuk, the fourth king in 1972, who also continue the policies left by his father for the economic development along with the maintenance of the traditional and cultural values of the country.

His reign witnessed tremendous changes in the society. He started widening diplomatic relationship with Asian as well as European countries for the advancement of Bhutan in the global level. “His rule was dedicated to reform and restructure of the existing political and economic system to allow the kingdom to adapt to new challenges from a rapidly changing world.”¹⁵⁴ During his time even the dress code was made compulsory for Bhutanese citizens which are still practiced today especially in schools, offices and formal gatherings. During his time, Bhutan has to face the southern problem related to the Nepali speaking settled in south of Bhutan. In 1953, there was a minor revolt among these settlers, but the offenders were forgiven by the third king and in 1958, he gave all the Nepalese nationals living in Bhutan, a Bhutanese citizenship. Since then, the flow of illegal immigrants to Bhutan still continues from the southern borders. Although, the government faced some resistance from the conservative northern Bhutanese, they give importance to raising the living standard of the people in the south where some small industries like food processing and cement making were established hoping to improve the political situation. In 1990's, there was an enforcement of law with regard to Bhutanese nationality and therefore those who had proof of Bhutanese Nationality before 1958, were given the citizenship including their descendents. This new

¹⁵³ Ibid.,

¹⁵⁴ Ibid., 614.

law causes displacement of many Nepali origins who were settled in Bhutan after 1958.

"About 1, 00000 are now located in refugee camps in southeastern Nepal. It is unclear how many effectively come from Bhutan"¹⁵⁵ because in the refugee camp there are Nepali refugees who also came from India.

One of the greatest achievements was the introduction of GNH which has completely transformed the image of medieval society of Bhutan to a sophisticated society in the modern world without losing the traditional way of life. Since 1980's, the government of Bhutan started initiating various policy to increase the GNH instead of concentrating only on the material development. The government has defined its goal for growth as follows:

"Our approach to development has been shaped by the beliefs and values of the faith we have held for more than 1,000 years. Firmly rooted in our rich tradition of Mahayana Buddhism, the approach stresses, not material rewards, but individual development, sanctity of life, compassion for others, respect for nature, social harmony, and the importance of compromise....(Our goal is) to achieve a balance between *peljor gongphel* (economic development) and *gakid* (happiness and peace). When tensions were observed between them, we have deliberately chosen to give preference to our understanding of happiness and peace, even at the expense of economic growth."¹⁵⁶

¹⁵⁵ Ibid., 613.

¹⁵⁶ "Bhutan 2020: A Vision for Peace, Prosperity and Happiness," *Planning Commission Royal Government of Bhutan*, (May 2, 1999), 19.

5.3.3. THE CONCEPT OF GNH AND THE 14th DALAI LAMA'S REINTERPRETATION IN THE POST 1959 WORLD

GNH recognizes the “need to balance material well-being with spiritual, emotional and cultural well-being of an individual and the society.”¹⁵⁷ Therefore, over the years after the initiation of GNH, the government is implementing various policies that would help in building the material and spiritual well being for the people of Bhutan. Literally, five decades back “except for a minute proportion of the elite, the social structure, value system and life style of the Bhutanese did not differ very much from that of their ancestors around 1500.”¹⁵⁸

The year 1959, is considered a remarkable year in the history of Tibet. It is this year when the spiritual and political ruler of Tibet, the 14th Dalai Lama along with some thousands of people left Tibet towards India and settled down as a refugee community in India. Before the advent of the Chinese, the people of Tibet lived a peaceful life along with the nature and there was no sign of competition as everyone lived a self-content life. The predecessors of the 14th Dalai Lama did not experience as much as the 14th Dalai Lama encountered. This is one reason the 14th Dalai Lama propagates about happiness and peace is given more priority than economic development. The 14th Dalai Lama identifies the similarity of his ideas in GNH of Bhutan and shares lots of common grounds. The 14th Dalai visualized the future of Tibet along the line of GNH, as he always avoids the extreme of both socialism and capitalism. A unique similarity of Bhutan and Tibet is that, they both share similar physical geography and religion i.e. Mahayana Buddhism. Instead of GNP, the Bhutanese people have adopted GNH which

¹⁵⁷ Bhutan, PRSP, 4.

¹⁵⁸ Rose, Leo E, *Politics in Bhutan*, (London: Cornell University Press, 1977), 211.

has a broader concept for the well-being of the people. It has great similarities with the 14th Dalai Lama's discourse of development particularly with regards to the development of happiness. All sentient beings have the dream to live a comfortable and happy life and for which the foremost thing to do is to adopt a kind of co-existence of one another in a given space or region. The following two statements by the 14th Dalai Lama will give a clear understanding on how he perceived the world in general and Tibet in particular to pursue happiness for the well-being of humanity. Similarly, these statements will point out how the 14th Dalai Lama and the GNH shares a common vision for the future.

“Today, more than ever before, life must be characterised by a sense of universal responsibility, not only nation to nation and human to human, but also human to other forms of life....The success or failure of humanity in the future depends primarily upon the will and determination of the present generation. If we ourselves do not utilise our faculties of will and human intelligence, no one else can guarantee our future and that of the next generation.”

Therefore, he specifically emphasises on the way he want to see Tibet as:

“A zone of peace, based on the principles of non-violence, compassion and protection of the natural environment, deriving its inspiration from the Buddhist principles of compassion, justice and equality, where Tibetans, especially those living in Tibet, bear the main responsibility in shaping Tibet's future. Future Tibet will strive for balance and harmony-both a balance between human and human, and between human and the environment realising the fact that everything is interconnected. This vision incorporates an attitude of sharing, harmony and co-operation between the people, instead of competition.”

5.4. ANALYSING BHUTAN'S DEVELOPMENT POLICY AND ITS BUDDHIST INPUTS

The term GNH is of a recent origin in Bhutan, but it has an affiliation with Buddhism which is clearly visible in the development policy making of the country. "It should be noted that GNH draws on Buddhism as a spiritual guideline and not as a religion. GNH, therefore, can be considered globally relevant if we believe that all religions share the same basic interpretations of good and bad."¹⁵⁹ 2,500 years have passed; still the teaching of Buddha is relevant in the present context. GNH shares a common ideology with the middle path of Buddhism where cultural and spiritual welfare is given equal importance with the protection of physical environment. Interestingly, "Buddhism does not reject matter and wealth as inherently evil, but considers them useful. First, material wealth prevents us from poverty and, second, it allows us to practice generosity, which causes merit or positive karma, and ultimately a more happy society for all."¹⁶⁰ The Buddhist Pali Canon states Buddhist acts in the world as follows: "Seeking wealth lawfully and un-arbitrarily, making oneself happy and cheerful, sharing with others and doing meritorious deeds, making use of one's wealth without greed and longing possesses of the insight that sustains spiritual freedom."¹⁶¹

The above guidelines clearly describe how Buddhist followers should act in the world affairs. Even in the present context, these guidelines play an important role among the people of Bhutan. Their enthusiasms' towards achieving happiness and wellbeing in

¹⁵⁹ Kinley, Dorji, "Gross National Happiness," *Acting Asian, Contradiction in a Globalization world*, ed. Myra Theresa Torralba. (Japan: International House of Japan, 2005), 14.

¹⁶⁰ S, G.Tideman, "Gross National Happiness," in *Ethical Principles and Economic Transformation - A Buddhist Approach*, ed. Laszlo Zsolnai (London: Springer, 2011), 134.

¹⁶¹ Ibid., 134.

the expense of material development clearly shows their dedication towards Buddhist religion. Ura has articulated five major principles for Bhutan's development policies keeping the balance with the Buddhist ideology. Bhutan's development policy for achieving economic self reliance is a challenging task as in the present scenario, Bhutan is still a recipient country and moreover with the physical locations it is difficult to generate new income flow programmes. Therefore, to accomplish the goal of economic self-reliance, it is important to maintain a balance between spiritual and material development. Preservation of environment is another principle for Bhutan development policy and Bhutan has always maintained above the requirement of forest cover which is officially fixed as 60% although forest cover is 70% now. The people's dedication towards their Buddhist faith made it possible to continue preserving the environment of the country. The principle on attainment of regional balance in development is also another challenging task. Walcott also expresses that "given Bhutan's mountainous interior and concentration of population in the western part of the country close to the single runway airport and national capital employment center."¹⁶² It will take a longtime to reach out to other parts of Bhutan in order to develop regional balance in development. The fourth principle refers to political aspirations including decentralized, transparent exercise of power, in all the levels. Lastly, pertaining to preservation of culture which is gradually coming under the threat, due to excessive contact with the outside world. In this regard, Ura expresses that "signs of homogenisation and blurred cultural identities are

¹⁶² Susan, M Walcott, "One of a kind: Bhutan and the modernity challenge," *National Identities* 13, no. 3 (September 2011): 254, <http://www.tandfonline.com/loi/cnid20.pdf>.

increasingly visible with the rise of imports of both artifacts and ideas'.¹⁶³ Each principle is equally important for the development, happiness and wellbeing of the people of Bhutan. "GNH, like Buddhism, proposes that it is only by looking inward that lasting happiness can be found at all levels: the individual, the family, the community, the region, the nation, and the world."¹⁶⁴

5.4.1. THE CURRENT ARTICULATION OF GNH

Officially in 1998, Bhutan for the first time highlights to the international community, the about principle of GNH through its four pillars. Bhutan receives great appraisal from different countries and organization for its achievement in successfully implementing GNH. Ten years back, in his role as Crown Prince, King Khesar had opened the world's First Conference on Gross National Happiness. Many people comprising of intellectuals, religious leaders, social workers had attended the conference which clearly indicated the understanding of need for change which will provide a peaceful co-existence with the nature. The then crown prince says,

"I believe that while Gross National Happiness is inherently Bhutanese, its ideas may have a positive relevance to any nation, peoples, or communities – wherever they may be. I also believe that there must be some convergence among nations on the idea of what the end objective of development and progress should be. There cannot be enduring peace, prosperity, equality and brotherhood in this world if our aims are so separate and divergent – if we do not accept that in

¹⁶³ The Bhutanese Development Story.
<http://www.bhutanstudies.org.bt/publicationFiles/Monograph/mono-1en-bt-dev-stry.pdf>.

¹⁶⁴ Kinley, Gross National Happiness, 14.

the end we are people, all alike, sharing the earth among ourselves and also with other sentient beings, all of whom have an equal role and state of this planet and its players.”¹⁶⁵

The year 2008 is a very significant year in the history of Bhutan as we come across many changes bringing tremendous development in different dimension. First of all, hundred years of monarchical system of government came to an end and a new democratic form of government was established. Secondly, in the same year, the first parliamentary elections were conducted and a new set of political institutions had emerged. Many changes and developments took place in Bhutan after the establishment of the democratic form of government. The GNH of Bhutan paved ways for the people to attribute their views for the future development of the country keeping in mind the importance of preserving culture and environment of Bhutan. Even in the case of exposure, Bhutan has started reaching out to the outside world and gradually leading to the establishment of many innovative works that is clearly visible in different development process taking place in the country. Gross National Happiness is an important element of Bhutan’s economic policy and has been the major factor delaying Bhutan’s membership of the World Trade Organisation. Encouraging tourism and cultivating the ‘Brand Bhutan Image’ along with environmental conservation are the top policy priorities in engaging the world outside.¹⁶⁶

¹⁶⁵ Karma Ura and Karma Galay, eds., *Gross National Happiness and Development, Proceedings of the First International Seminar on Operationalization of Gross National Happiness* (Thimphu: The Centre for Bhutan Studies, 2004), ix.

¹⁶⁶ Bisht, Medha, “Bhutan’s Foreign Policy Determinants: An Assessment,” *Strategic Analysis*, 36, no. 1 (Jan. 2012): 58, <http://www.tandfonline.com/loi/rsan20.pdf>.

5.4.2. DEBATES IN BHUTAN ABOUT GNH

In the recent years, many Bhutanese people go to India and other foreign countries to pursue their studies in various institutions which has made them to think rationally about the philosophy of GNH. The challenges were from various fields, from development workers, social scientists, economists, and public intellectuals who are demanding and seeking tools that can measure GNH and provide statistical proof of happiness. They argue that values like compassion, wisdom, psychological wellbeing, and happiness cannot be measured. In this regard, in 1998, the Bhutanese former prime minister said: “We do not need scientific proofs to assess happiness meaningfully. We can, and in my opinion we must, raise policy and ethical questions about happiness. It is a universal proposition and value. It is a goal all humanity shares in common.” Even though the prime minister of Bhutan justifies, it became the most immediate challenge for the government to successfully “operationalize” GNH. So, for the first time in 2010 the Centre for Bhutan studies has initiated GNH Index after a detailed survey in all the twenty districts in Bhutan. It is generated to reflect the happiness and general wellbeing of the Bhutanese population more accurately and profoundly than a monetary measure. “GNH Index provides an overview of performances across nine domains of Psychological wellbeing, Time use, Community vitality, Cultural diversity, Ecological resilience, Living standard, Health, Education, Good governance. They are equally weighted as they are all considered to be equally valid for happiness.”¹⁶⁷ In this perspective, ‘happiness’ comprises having sufficient achievements in six out of the nine domains.

¹⁶⁷ Ura, Alkire , Zangmo, A short guide to GNH and GNH Index, 1-2.

Along with the positive aspects its exposure likewise brought new ideas and thinking to the people of Bhutan leading to widespread criticism towards the GNH. Various debates are seen through media which is providing an opportunity to express ones ideas and understanding towards other fellow citizens including the outside world. Though GNH has received great appreciation from the world community, through the source of internet it came to noticed that not everyone is happy about the policies that is implemented in GNH.¹⁶⁸ An anonymous individual from Bhutan expressed that, “in the earlier days the philosophy of GNH was simple and clear but today it became very complex as well as it became only a showcase to the world. Therefore, it is time to stop publicizing to the entire world about the plans to bring happiness and concentrate on achieving the basic happiness of the people of Bhutan.” Further, the anonymous individual stated "It is not time for Bhutan to become master of GNH, let us keep philosophy in mind and make ourselves independent, self-sufficient and reliable, then demonstrate to the world." Anonymous two, is another individual with the descending view. "Just as in ancient India, elaborating the syllable OM became four Vedas, eighteen Puranas, sixty four Geetas, and one hundred eight Upanishads GNH is heading a way of becoming economics of environment, philosophy of politics, law of cultures, theology of 22nd century and system of indoctrination with geometry of brain." Anonymous three, expresses that “it is shocking to be noted that most of the authors on Bhutan GNH are non-nationals. What does this indicate?We have around 15,000+ Master Degree holders and few countable PhDs, why they are not interested to contribute some to GNH.

¹⁶⁸ Kinley Dorji, “Why Bhutan? A Gross National Happiness Perspective,” *Kuensel online Bhutan Daily News Site*, Dec. 29, 2012.

The biggest and greatest flaw is what if we can't preach or practice our own concept of GNH" then how it is possible to set an example to the rest of world community.

Although, GNH is surrounded by criticisms which open ways to debate, the fact that remains is with the setting up of GNH, Bhutan had managed to achieve the status of a modern society in a very short span of time. Many countries have lost their rich old traditional identity by force or by their own choice to modernity, which has completely changed the whole system of the society. But in the case of Bhutan, the guiding principles of GNH have led the country to welcome the modernity without dismantling the age of tradition and culture that identify the uniqueness of Bhutan.

5.5. THE PRIORITY OF GNH

Bhutan has been away from the limelight of modernization for centuries and lived a content life with the provision supplied by the nature. They share a close entity with the nature that continued to the present century. This attachment was created by the influence of Buddhism and its tradition that teaches the people the importance of environment for the wellbeing of all sentient beings. Therefore, when GNH was first incepted in Bhutan, the main priority lay on the fulfilment of the four pillars of GNH within the pillars, education and health sectors are given more important making free for all the citizen of Bhutan. As a result, the government is providing 30% of and even the government provide 30% national budget for the overall improvement of these social sectors. Even capacity building in both the individual as well as community levels were given high priority. "Bhutan zealously guards its culture and the government sees the preservation of

culture as a high priority. This is observed in the school system where all children are taught Bhutanese cultural values and language, side by side with science, mathematics, and English language.”¹⁶⁹ Since they were well acquainted with the preservation of their traditional values, the adoption of GNH did not stand as a hindrance in the overall development process in Bhutan. In the recent years, adding to the existing priorities, some more preferences has been consider for the welfare and development of Bhutan which can add happiness and well being of the people. They are, generating employment opportunity for the upcoming youth, expansion of Hydro power project and tourism for the flow of income and alienation of poverty which is the greatest hindrance in the way to development. Even in terms of educational development, for the people of Bhutan it was not new as the religious education was taught in monasteries from a very long time. The secular educational system got established only in the 1950’s, but it could not hold its ground in Bhutan because they considered education as low value in their rural setting. Above all, parents believe that secular education will segregate their children from their home and community. Given this concern, the Royal Kingdom of Bhutan moved in 2007 to provide guidance for national schooling by establishing a special task force, the Royal Education Council (REC), to devise a curriculum and pedagogy that would equip young people with the skills to move into the future without forsaking the past.

The common goal within all the priorities of the GNH lies on the achievement of happiness and wellbeing for all sentient beings. In this regard, to present King Jigme Khesar Namgyel Wangchuck states

¹⁶⁹ George W Burns, “Gross National Happiness: A Gift from Bhutan to the World,” in *Positive Psychology as Social Change*, ed. Robert Biswas-Diener (London: Springer, 2011), 77.

“GNH is the bridge between the fundamental values of Kindness, Equality and Humanity and the necessary pursuit of economic growth. It ensures that no matter what our nation may seek to achieve, the human dimension, the individual’s place in the nation, is never forgotten. It is a constant reminder that we must strive for a caring leadership so that as the world and country changes, as our nation’s goals change, our foremost priority will always remain the happiness and wellbeing of our people including the generations to come after us.”¹⁷⁰

5.5.1. ELEMENTS OF GNH

The constitution of Bhutan (2008, Article 9) directs the State “to promote those conditions that will enable the pursuit of Gross National Happiness.” Keeping that in mind, the royal government of Bhutan had classified nine domains as describe earlier that design the framework of GNH Therefore, based on the nine domains, the Centre for Bhutan studies had introduced the GNH Index to measure the happiness and well being of the people of Bhutan. The nine domains articulate the elements of GNH more fully and form the basis of the GNH index. In practice, they look for achievement of 66% for the weighted indicators, whichever domains they come from. For such reasons they have divided “Bhutanese into four groups, depending upon their degree of happiness: Unhappy, narrowly happy, extensively happy and deeply happy. From the study, it came to light that overall, in 2010, 10.4% of people were unhappy according to the GNH Index, 47.8% are narrowly happy, 32.6% extensively happy and 8.3% are deeply happy.”¹⁷¹

¹⁷⁰ “Bhutan foundation annual report 2009-2010.” *Staying connected to Bhutan*.

¹⁷¹ Ura, Alkire , Zangmo, A short guide to GNH and GNH Index, 2-3.

“Non-monetary factors like psychological well-being, community vitality, environmental quality, balanced time use over twenty four hours and cultural mores are taken into account in G.N.H. indicators. If we want our lives to be holistic, our measures of progress should be broader.”¹⁷² Bhutan is a home for people who speak nineteen varied dialects and there are rural communities located in remote areas with some of them that take eight days to reach the nearest road. These are the factors that challenge the index like GNH whose aim is to include as much as population into its data as possible. The main concern for the adoption of GNH is to reflect the culture and values of the Bhutanese people and also to work towards building a structure that can be applicable even in other countries. Different countries can develop their own model of development by choosing the domain depending, to their needs accordingly. For instance, Mexico has developed Genuine Progress Index (GPI) and other countries like the United Kingdom, France, Brazil, and Croatia have also carried out similar initiatives toward developing well-being index. In the recent years, the research on happiness became a milestone for many researchers as people are gradually realizing the importance of living a happy life. Some of the important works in addition to GNH are the ‘*Happy Planet Index*’ (nef, 2006) by the new Economics Foundation, UK and *Happiness. ‘Lessons from a new science’* by Richard Layard (2005).

5.5.2. VISION STATEMENT OF GNH

Over the years, after the implementation of GNH, Bhutan had experienced great changes in every aspects of development program. "Apart from the obvious objectives of

¹⁷² Karma Ura, “Measure Gross National Happiness,” *The New York Times*, Dec. 10, 2013.

development: to increase GDP on a national level and incomes at the household level, development in Bhutan includes the achievement of less quantifiable objectives. These include ensuring the emotional well-being of the population, the preservation of Bhutan's cultural heritage and its rich and varied natural resources.”¹⁷³ Every dimension for the progress of GNH is interrelated. It is not possible to neglect any aspect; everything should be regarded as equally important. For example, in order to fulfilled the ambitious need to build Hydro power programme, it is very important to conserve forest as it keeps the watershed healthy. At the same time, in order to produce healthy agriculture, forest need to be maintained. A healthy natural environment also ensures that people are spared from poverty and ensures happiness in overall development.

The government of Bhutan had initiated one of the greatest programs known as ‘Bhutan 2020: A vision for peace, prosperity and happiness.’ It is a programme made with a strategy to achieve the place where Bhutan wants to be after twenty years. The vision 2020 also projects that Bhutan will emerge to become a respected and active member of the international community, a country recognized for its role in promoting peace and stability in the region. “The vision attempts to strike a balance between development and environment, modernization and tradition, values and technology, immediate and long term, individuals and the society, and realism and aspirations.”¹⁷⁴ Another important vision of GNH is to popularize the importance of GNH in the international circle so that gradually every nation will strive towards a developmental goal which is more human friendly oriented.

¹⁷³ Royal Government of Bhutan. *Seventh Five Year Plan. Main Plan Document*, (1991), 22.

¹⁷⁴ “Bhutan 2020, 1999, 5.

GNH visualized the future of Bhutan with an aim to attain a balance growth in the material as well as happiness and wellbeing of all sentient beings. Economically, Bhutan is largely dependent on the hydro-power project for the achievement of self-reliant society. Apart from that, some enterprises like tourism sector, horticulture and organic based high value agricultural sector also plays an important role in providing income flow for the development of the country. An estimate by Asian Development Bank in 2012, shows tourism and hydro-power have helped Bhutan's economy growth at 8.2 % between 2008 and 2012. Socially, GNH strives to improve the health care especially, the indigenous medicine which is healthier in terms of treatment than the western medicine.

With regard to education, GNH visualized to establish highly skilled modernized educational institutions for educating the Bhutanese youth. These institutions also act as an ambassador in spreading the cultural importance and moral and ethical values for generating happiness to the people. In the case of environmental conservation, GNH strive towards a vibrant approach instead of stasis and instead of treating the natural resources as an asset to be preserved, it can be utilized wisely for the socio economic development of the country. In terms of achieving good governance, the GNH visualized to formulate and adopt a written constitution for the clear understanding of the policies and program. Also, the ongoing decentralization to be completed with the local governments fully and effectively empowered. GNH also give importance to the development and promotion of traditional arts and crafts, preservation of historical monuments, artefacts, sites and architectural styles. GNH is also striving to improve the accessibility towards this rich legacy. However, the vision of Bhutan GNH at hand can

be progressive only if the people, nature and all the sentient beings communicate with each towards the same vision.

From the above explanation it can be concluded that, the GNH is greatly intertwined with the discourse of development of the 14th Dalai Lama and is applicable in today's modern world. The recognition of GNH in the international circle made it possible to implement and to accept as an alternative model of development in the present context. The 14th Dalai Lama's discourse of development as well as Bhutan GNH is not exclusively confined to Buddhism alone. It only draws and borrows from Buddhism as a spiritual guidance. It is a middle path that can be cultivated as a philosophy of development based on the sound concept of spiritualism. It is, therefore, relevant to all the international communities. Therefore, it can be considered globally relevant if we believe that all religions share the same basic interpretations of good and bad. For the implementation of this alternative model of development, a revolution is needed and for that instead of resorting to armed revolution, an intellectual revolution—a radical alteration of thought—needs to spread across the nations of the world.

The adoption of GNH has made a very significant intervention in Bhutan in the sense that it has not only critiqued the major models of development but it has also brought forth a new model of development i.e., viable from the stage of conceptualization to practice in everyday life. This is further reinforced by the findings which have shown that many of these variables are on the positive side of human development. Thus, the GNH has not only brought about a significant intervention but also a fully working model which has shown a lot of appreciation to various subjects and thus it is also an important

part of the re-ordering of the Bhutanese society. This re ordering is possible because of the restructuring of the production patterns to which GNH has contributed a great deal.

CHAPTER- 6

FIELD WORK AND FINDINGS

The period of Nineteenth Century through the Twentieth Century witnessed the emergence of sophisticated technologies which, has brought tremendous development in the life of the people. It has provided extraordinary facilities for the wellbeing of the humanity but despite of its progress, the human problems could not subside, instead it has increased. Some of the major problems like poverty, population growth, inequality in economy and environmental crises continue to remain as main hindrances. It has also integrated western culture and crushes the traditional values where the foundation of each nation lays. In this scenario, the GNH has come to rescue the people of Bhutan from total annihilation from globalization. Bhutan has initiated a perfect balance between the spiritual and material development to survive in the modern world. In recent years, Bhutan has opened up to various modern technologies like internet, cell phones, cable television and gradually all these development became part and parcel of their life. However, despite of all these technological influences and developments, it is interesting to note that their aspiration towards the preservation of culture and tradition as well as their urge towards protection of environment remain their main priorities. It is because of this intuition that Bhutan GNH could maintain its validity in the modern world.

In the recent years, different organizations, countries are realizing the importance of happiness and wellbeing of every individual in the society. It is interesting to note that in April 2012 for the first time the first, UN high-level meeting on happiness and wellbeing was held in New York chaired by the Prime Minister of Bhutan. People from different parts of the world participated in this historic meeting which has opened a new

avenue to all the world leaders to concentrate in developing happiness and wellbeing of the people.

In terms of economic development, US is the richest country in the world with the highest GNP per capita, but in terms of life satisfaction it ranked only 17th which is lesser than many less developed countries like Denmark, Costa Rica which has lower GNP. Since 1960's, the per capita income of US today has risen thrice but the life satisfaction remains unchanged. Therefore, it gives a clear picture that in order to remain happy; the country does not need to increase the GNP for additional income. Instead, importance should be given for building community trust, good governance, meaningful and secure work that will lead to personal happiness. In the case of Bhutan, despite of low GDP rate, it ranks higher in happiness and wellbeing. Presently Bhutan is open to globalization to maintain a balance between mental and spiritual development.

Nicolas Sarkozy, the former President of France, rightly said “the kind of civilization we build depends on the way we do our accounts, quite simple because it changes the values we put on things.” So it is very important to account for the wellbeing and environment conservation to put them into the priority at the national level of policy making. This is fascinating because this movement coincides with recent ground level scientific and popular interest in happiness and wellbeing research. The convergence of multiple disciplines like psychology, philosophy, neuroscience and economics are advancing to promote individual and collective wellbeing. But, to create and to sustain this emerging new paradigm, global effort needs to be matched by practical experience, evidence and activism from the ground. Even if a government or bureaucrats decides to adopt GNH principles without a strong shift in mind-set and consciousness, it will not

have a deep impact. Therefore, spiritual development in mind will create change because whatever is perceived in the mind will be reflected in action outwardly. So, it is very important to identify the ways that can help to develop a better world in the long run.

6.1 PEOPLE'S PERCEPTION OF GNH: FIELD ANALYSIS

The main aim of this chapter is to analyze the reaction to the GNH among the non-resident Bhutanese people living in India in various places for different reasons. The need of the study was felt to have an assessment of the Gross National Happiness and their ability to address the issues pertaining to the living standard of the people of Bhutan. Special focus has been given on the questions of enquiry on how far the Gross National Happiness is making an impact upon the life of the Bhutanese whether or not it is intertwining with the 14th Dalai Lama's ideas on development. The study has adopted a Stratified Random Sampling and the primary data was collected through structured questionnaires consisting of seventeen statements with multiple choices and an open ended questions. The data collected is processed and analyzed with pie charts and column charts, to find out upon which the Gross National Happiness meets the expectation of the people. For the better understanding about the opinion of the respondents, some of the important questions has been presented in the body of the chapter itself and analyzed.

6.1.1. RESPONDENTS PROFILE:

The number of respondents selected for sample is seventy which, are selected randomly from the Bhutanese people staying in India. While thirty five are selected from the clergy and the other thirty five are ordinary civilians. The clergy respondents were

randomly selected from Bylakuppe (Karnataka) and Dharamshala (Himachal Pradesh). These two regions are the main centers of Tibetan settlement areas and have famous monasteries like Namgyal, Sera monasteries where great number of monks from Bhutan are engaged in religious studies. The ordinary civilian respondents were collected from Hyderabad and Delhi who are pursuing education in different institutions. In both the cases, the area from where the data was collected is considered as the hub where the maximum Bhutanese people reside in India. Due to security reasons, the Bhutanese respondents name will not be used in any part of the research work. The educational background, age and employment wise classification has been made and tables have been drawn in accordance to the data collected.

6.1.2. EDUCATIONAL BACKGROUND OF THE RESPONDENTS:

Table 6.1 Educational background of the respondents.

S. No	Level of Education	No. of Respondents	Percentage
1	Graduation	40	57%
2	Post-Graduation	23	33%
3	Research Scholar	7	10%

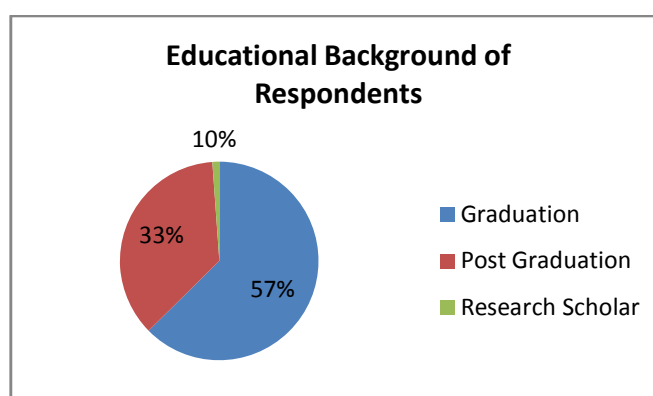


Fig. 6.1: Educational Background of Respondents.

6.1.3. EMPLOYMENT BACKGROUND OF THE RESPONDENTS

Table 6.2 Employment of Respondents.

S. No	Employment	No. of Respondents	Percentage
1	Students	62	89%
2	Employees	8	11%

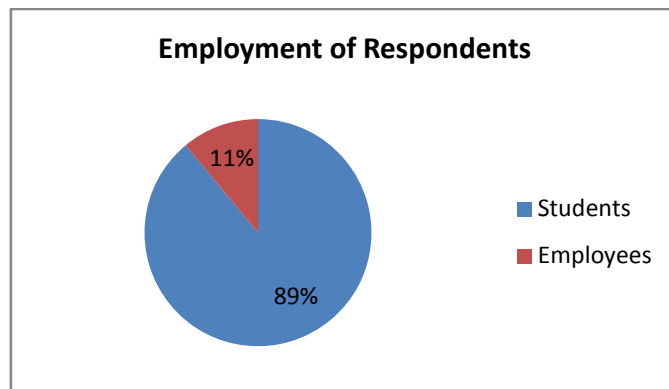


Fig. 6.2: Employment of Respondents.

6.1.4. AGE WISE DISTRIBUTION OF THE RESPONDENTS

Table 6.3 Age Distribution of the Respondents.

S. No	Age Group (year)	No. of Respondents	Percentage
1	15-25	37	53%
2	26-35	31	44%
3	36-45	2	3%

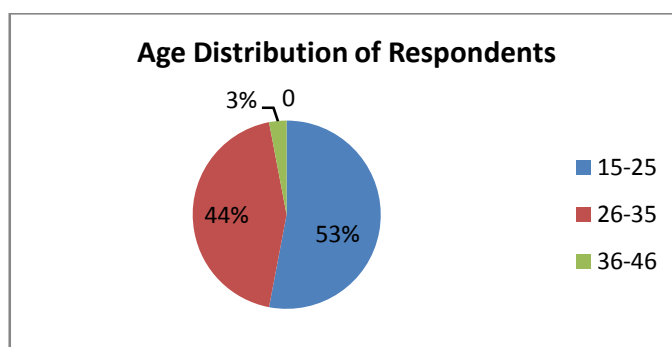


Fig. 6.3: Age Distribution of Respondents.

6.2. AWARENESS ABOUT THE ADOPTION OF GROSS NATIONAL HAPPINESS BY THE GOVERNMENT OF BHUTAN

Bhutan is the youngest democratic country in the world and within a short period of time receives great attention from the international community for its adoption of Gross National Happiness. It is more people friendly model of development unlike the GNP where economic development and country per capita income is given more priority. The main goal of Gross National Happiness is to develop a homogenous approach where both spiritual and material developments are considered as equally important. This model has been accepted by the people of Bhutan which is justified by the fact that all the seventy respondents are well aware of the adoption of Gross National Happiness. It gives an impression of the effectiveness of Gross National Happiness among the people of Bhutan.

Table 6.4: Awareness about the GNH

Response	Ordinary Civilians	Clergy	Total
Yes	35	35	70
No	-	-	-

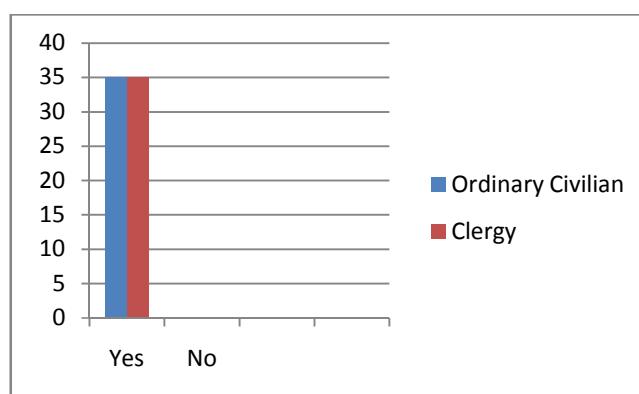


Fig. 6.4: Awareness about the GNH.

6.3. OPINION ON WHETHER GNH AFFECTS THE LIVING STANDARD OF THE PEOPLE

One of the domains of the Gross National Happiness Index is on the living standard of the people. After the implementation of the Gross National Happiness, the government proposed a number of policies to improve the life of the Bhutanese people. Education and Health were made free for all the Bhutanese citizens and 70 % of forest was preserved for the safety of the environment. Roads transportation was also uplifted for better communication. Most of the respondents acknowledge the improvement of the living standards. Having the privilege to continue their studies abroad, was another example which shows the outcome of better living condition of the country.

From the table below, it clearly indicates that the findings were very complex. Majority of the respondents gave positive responds while a good number of respondents responded negatively. Most of the respondents from the ordinary civilian are originally from districts like Paro and Thimphu where, the developmental activities are higher and carried out without any hindrances. While, a great number of people from clergy group are from remote areas where developments are comparatively lower and therefore the response was reflected based on the living condition and development progress of the region. Slow progress in terms of development in the remote areas is one of the major causes for the complex result. Due to terrain region, it became difficult to build roads to connect the rural with the urban centres. It leads to slow development in terms of establishing health care hospital, educational institution and other modern infrastructure linking directly to the poor living standard of the people. But, considering the overall conditions, the living standard is improving in Bhutan as even the Human Development

Report also shows that between 2010 and 2012, Bhutan's HDI value increased from 0.525 to 0.538, an increase of 3 % or average annual increase of about 1.2 %.¹⁷⁵ This clearly shows how the living standard of the people of Bhutan is improving with the progress of time.

Table 6.5: Affects of GNH in the living standard of the people.

Response	Ordinary civilian	Clergy	Total
Yes	19	16	35
Not Sure	7	6	13
No	9	13	22

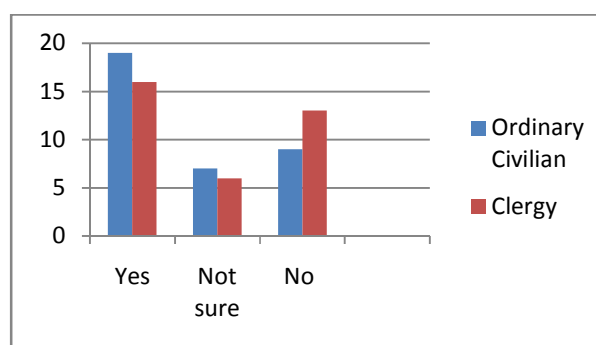


Fig. 6.5: Affects of GNH in the living standard of the people.

6.4. OPINION ON WHETHER GNH WILL HAVE VALIDITY IN THE MODERN WORLD

Bhutan has gifted the world a realistic approach of development in the form of GNH striving for transparency in every level of development. It is a well known fact that in GNH, “the word gross does not appear to have any meaning but....such semantic quibbles have not prevented the GNH concept from becoming a national objective in Bhutan.”¹⁷⁶ Even in international circles, the kingdom of Bhutan became popular because of the publicity of GNH adding ideas to different organisations to ponder

¹⁷⁵ Bhutan. HDI values and rank changes in the 2013 Human Development Report, UNDP: 2013, 2.

¹⁷⁶ Winton, Gross National Happiness, 1.

on the happiness of the people. In Business Week Magazine, it mentioned that in the survey of World Happiest Countries, “Bhutan ranks eighth in the world, despite relatively low life expectancy, a literacy rate of just 47%, and a very low GDP per capita....why?...strong sense of national identity...largely unspoiled culture...strict governmental limits on tourism, development, and immigration.”¹⁷⁷ Adoption of Gross National Happiness by the Bhutan government is one of the reasons for its position. It has multi-dimensional approaches touching the whole level of development from all the angles whether spiritual, economic, environment, individual etc. As the 14th Dalai Lama always emphasises on interdependency, it became an urgency to adopt a model which can be acceptable by humanity. The table and figure given below shows the respondents’ opinion:

Table 6.6: GNH Validity in the Modern World.

Response	Ordinary Civilian	Clergy	Total
Yes	23	30	53
Not Sure	12	4	16
No	-	1	1

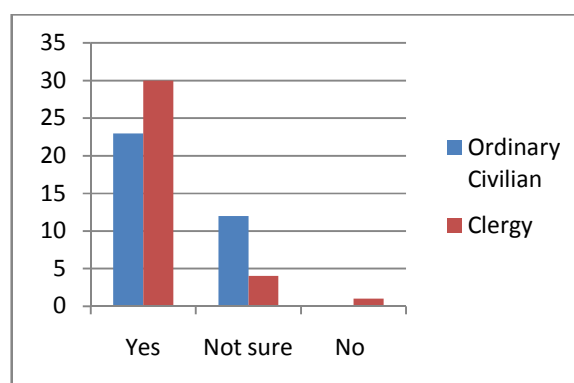


Fig.6.6: GNH Validity in the Modern World.

From the above table and figure, apart from some lukewarm respondents, majority of the respondents agreed that GNH is feasible in today’s modern world. One of

¹⁷⁷ “World Happiest countries, Bhutan.” *Bussiness Week*.
http://images.businessweek.com/ss/06/10/happiest_countries/source/9.htm.

the respondents from ordinary civilian says “growing up under the guiding principle of GNH not only brings happiness and peace in the kingdom, but it also helps to balance the material and spiritual importance in an individual life, while living in a complicated world.” Another respondent from the clergy group responded by saying that “GNH can be the only model that can have validity in the modern world as GNH model will rejuvenate the rich tradition and culture from disappearing while engaging with the outside world for better living standard.” Many respondents from among both civilian and clergy expressed about how the people of Bhutan preserved their culture by implementing ‘dress code’ as a national law that is for all the citizens of Bhutan. It has made compulsory to wear the national dress in all the formal gatherings like in government offices, schools, temples and festivals with a motive to keep alive the traditional system while at the same engaging with the modern world activities. Another example is that, Bhutanese observe every Tuesday as ‘Pedestrians day’ where no vehicles are allowed to be used with an exception of electric cars, police vehicles and ambulance with an aim to contemplate the fragile nature of Himalaya, while in the process of economic development.

6.5. OPINION ON WHETHER BUDDHIST RELIGION IS THE CAUSE FOR THE ORIGIN OF GNH

Theoretically, it is proved that the philosophy behind the GNH of Bhutan is based on Buddhism. Therefore, it is well suited for the people of Bhutan, whose faith is deeply rooted in the teachings of Buddhism. The four pillars of Gross National Happiness “socio-economic equity; preservation and promotion of cultural heritage; preservation

and sustainable use of the environment; and good governance,”¹⁷⁸ itself defines the involvement of Buddhist influence. But, the findings on this question of whether or not Buddhist religion is the case for the origin of GNH gives a different picture, as the result was not absolute. Majority of the people are aware that the base of GNH is Buddhist faith but a good number of respondents responded that they are not sure whether Buddhism is the cause on the questions raised above and a few respondents completely deny about it. Ignorance on the part of the respondents is one of the reasons for the complex result. However even the King of Bhutan today holds his stand on propagating the foundation of GNH in Buddhist ideology. Buddhism’s prioritization of personal satisfaction based on lack of attachments, over the pursuit of material prosperity, forms the ethical basis for GNH as an attempt to create a harmonious, sustainable relationship between the human, physical, political, and economic environment.¹⁷⁹

A clergy respondent comments that, “GNH major objective is for the overall development of Bhutan, but in contrast the government is concentrating more on advancement of modern English schools and neglected the monastic education, therefore GNH is modern oriented and does not reflect any Buddhist ideology.” Contrary to this, many respondents from the clergy said that GNH has its origin in Buddhism and due to its inclination towards religion; the government provides equal opportunities for pursuing higher education for both secular and religious studies outside Bhutan. Most of the ordinary civilians were well aware of the Buddhist religion as the foundation of GNH. One of the respondents, an ordinary civilian, shares “since GNH is rooted in Buddhist

¹⁷⁸ Bhutan, PRSP, 6.

¹⁷⁹ Susan, One of a kind, 254.

philosophy, the environment of Bhutan will never compromise for the rapid economic development.” In this way, there is always a growing relationship between nature and religion that directly affects the wellbeing of all sentient beings.

Table 6.7: Buddhist Religion cause for the origin of GNH.

Response	Ordinary Civilian	Clergy	Total
Yes	23	20	43
Not Sure	7	11	18
No	5	4	9

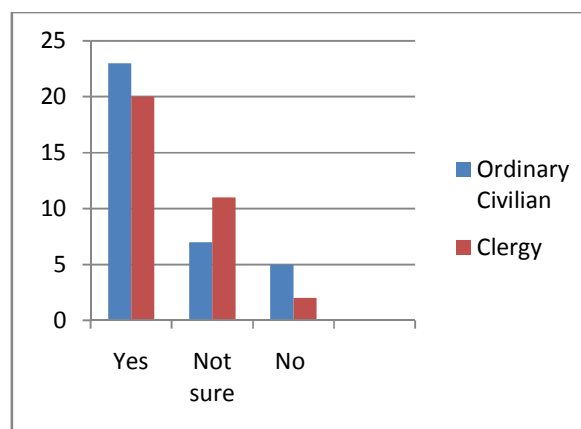


Fig. 6.7: Buddhist Religion cause for the origin of GNH.

6.6. OPINION ON WHETHER PEOPLE IN BHUTAN ARE HAPPIER AFTER GNH

It should also be noted that Bhutan is not a country that has attained GNH, but like any other developing countries, Bhutan is also facing different challenges in the way of fulfilling the basic needs of the people. The only peculiarity about Bhutan is that the country has made happiness as the main priority in the process of developing the society. Happiness is also a way of interpreting the world, since while it may be difficult to

change the world, it is always possible to change the way we look at it.¹⁸⁰ Prior to the introduction of GNH in 1972 by the fourth King JigmeSingyeWangchuk the living condition of the people of Bhutan was very low. Although, they were living a content life, keeping all their faith in Buddhist teachings and living a life by accepting everything as its own karma. They were not fully happy as they never got chance to understand happiness which can be provided through material development. From the table and chart given below, it is clear that maximum respondent's responded positively which gives an idea that the government is implementing various techniques to help the people to achieve happiness. There is no mediator between the government and people and the people directly can approach the government and it is the government's duty to gives its main priorities for the benefit of the people.

On this note, a response from an ordinary civilian says "it is not possible for the government to look into every detail in order to identify whether or not everyone is happy. Therefore, it is one's own responsibility to explore and identify the happiness that is led down by the government in various forms." Adding to this another civilian opines "it is very important to identify whether our actions and words restraint the happiness of any other sentient being." A few respondents were not sure whether Bhutan is happier after the adoption of GNH and one of the common reasons found from the study was that the respondents were staying in India from the last ten years without tasting the provision that is laid down by the GNH. Generally, GNH is people oriented approach, therefore majority of the respondents' responses in favour of GNH.

¹⁸⁰ Matthieu , Happiness A Guide to Developing Life's Most Important Skill, 19.

Table. 6.8: Bhutan Happier after GNH.

Response	Ordinary Civilian	Clergy	Total
Yes	27	27	54
Not Sure	8	6	14
No	-	2	2

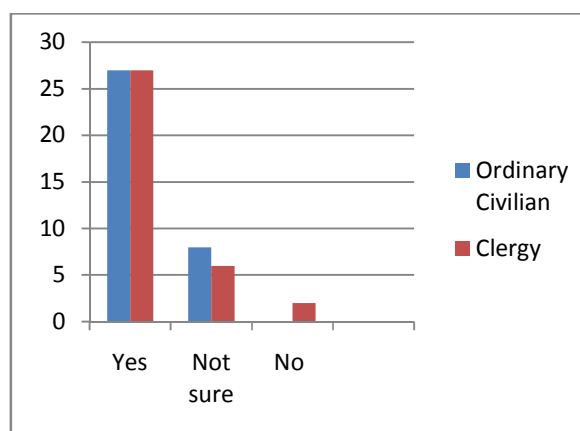


Fig. 6.8: Bhutan Happier after GNH.

6.7. OPINION ON WHETHER THE IDEA OF DEVELOPMENT AS EXPLAINED BY 14TH DALAI LAMA HAVE INFLUENCED GNH

Table 6.9: 14th Dalai Lama Influenced on GNH.

Response	Ordinary Civilian	Clergy	Total
To a large extent	24	8	32
To a degree only	7	2	9
Not at all	-	16	16
Not sure	4	9	13

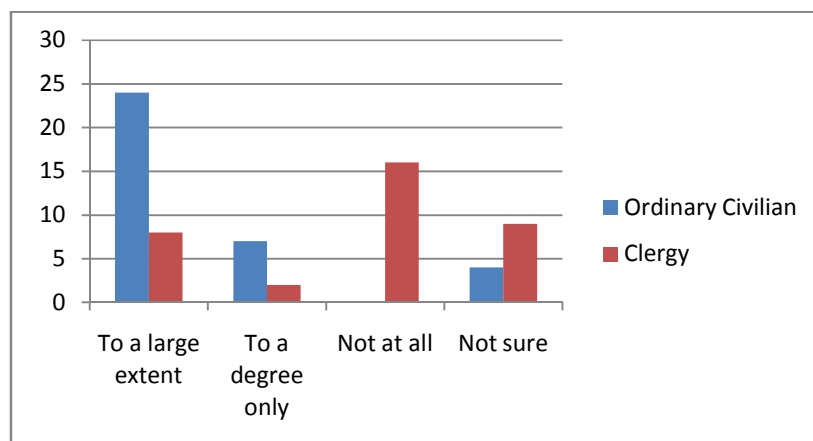


Fig. 6.9: 14th Dalai Lama Influenced on GNH.

The 14th Dalai Lama is considered as the greatest Buddhist religious leader today especially among the Buddhist of the Tibetan culture area. His teaching however, is not confined to the Buddhist world only but even to the rest of the world. The philosophy of Buddhism on where the 14th Dalai Lama put his faith and everything that he teach is for the welfare of all the sentient beings. He also gives importance to understand the process of development from every individual as a sense of Universal Responsibility for a better world.

The respondents were asked whether the idea of development as explained by the 14th Dalai Lama has influences GNH, the responses were very complex and it unfolds many important issues. From the ordinary civilian perspective, majority of them gave a positive response and only a few of them responded 'Not Sure'. One of the civilians responded, "the main ideas of the 14th Dalai Lama like, views on happiness, compassion, love, interdependence, Universal responsibility are all present in GNH, therefore both are inseparable and being an international figure, the 14th Dalai Lama's ideas has shaped the principles of GNH in many ways."

The respondents from the clergy gave different views. The interesting part is that, being a clergy who has constant contact with the 14th Dalai Lama practically as well as with his teachings most of the respondents from clergy responds 'Not at All'. While interacting with them, the research identified some reasons behind this skeptical response. Initially, the clerical communities were reluctant to interact and fill the questionnaires fearing that if they say anything related to the 14th Dalai Lama, they will be targeted by the Chinese Government. Another important reason is that, most of the respondents from the clerical community belong to Kagyupa and Nyingmapa, while the 14th Dalai Lama is from Gelugpa tradition, a kind of monastic politics that prevail to control people to a great level. They also express that, even though GNH was founded in order to achieve happiness for all the people of Bhutan they find it difficult to link with the 14th Dalai Lama's model. They are of the opinion that GNH remains only on paper while the 14th Dalai Lama propagates about happiness and the value of life in everything that he does.

An open ended question was presented to share their opinion on any suggestions for the improvement of GNH in any areas that would need more focus. Apart from some respondents who were ignorant about the importance of GNH, most of the respondents from both ordinary civilians and clergy were willing to share their opinion with regard to GNH.

Clergy:

The initial impression of the Buddhist clergy was, with their maroon robe whose entire life revolves around the monasteries engaged in the study of religion, meditating without any knowledge of the development that is taken place in outside their world. But,

the researcher assumption was proven wrong as they were exposed to all the advanced technologies like mobile, laptops, internet to name a few. In the beginning it was difficult to communicate with them due to language problem as most of them were hesitating to talk in English. One of the unique characters about the Buddhist followers is their genuine helpful nature towards all sentient beings irrespective of different culture, religion, place or people. Therefore, gradually they opened up sharing their views, but they constantly reminded not to mention their personal bio data anywhere in the thesis. Since the main concern was only to understand their opinion, they were convinced that no personal data will be highlighted in the thesis.

Their responses were mainly based on what they face in their own locality back home in Bhutan. This is how it provides a wide range of information touching various aspects showing a clear picture of the condition of people and their livelihood. One of the respondents says “we are bound as one by GNH, so it does not separate people from each other, instead struggle to which is more useful and important.” This statement was clarified when another clergy responds “remote district like Trashigang, Gasa, SamdrupJongkhar, Laya and other rural areas should be given equal attention in terms of development.” Another clergy states “in the district like Thimphu and Paro the use of drugs and tobacco is very popular among the younger generation; therefore instead of declaring ‘tobacco free nation’¹⁸¹ it is the responsibility of the government to identify ways that can help the people to live a happy life so that gradually the usage of drugs will automatically reduce.” When asked about the four pillars of the GNH, majority of them give similar response giving an impression of the delineation of clergy from the decision

¹⁸¹ On August 2004, Bhutan became a party to the WHO Framework convention on Tobacco control.

making body. They express that many intelligent people like Michael and Martha Pennock¹⁸² along with Ura are involved in the discussion about the development and measurement of GNH. The respondents are optimistic that the GNH of Bhutan is on right track.

Ordinary civilian:

The respondents from ordinary civilians were more vibrant, open minded and willing to share their experience and ideas on GNH. They are all youngsters who are striving and questing for material development, revel in all the facilities that are provided by the advancement of technology. They came to India with great hope to connect with the outside world and to learn from one another in the best way one could. Their way of life is grounded in the Buddhist teachings which can be noticed by looking at by their way of life. The interaction with the Bhutanese ordinary civilian brought into account many insights on the need for the improvement in the GNH of Bhutan especially on the four pillars which reflects the applicability of GNH in Bhutan.

The ordinary civilian respondents were asked on which issues GNH has neglected the most. The result was multifarious as the respondents answer according to their experiences of Bhutan. Out of thirty five respondents, fourteen of them said that the government has neglected in satisfying the living standard and welfare of the people, while twelve respondents said that more importance should be given to the preservation and promotion of culture. Eight respondents' states the need of identifying the

¹⁸²Two Canadians, Michael and Martha Pennock played a major role in developing the Bhutanese survey, which took a six to seven-hour interview to complete. They developed a shorter international version of the survey which has been used in their home region of Victoria BC as well as in Brazil. The Pennocks also collaborated with Ura in the production of a policy lens which is used by the Bhutanese GNH Commission for anticipating the impact of policy initiatives upon the levels of GNH in Bhutan

weaknesses which are restraining the promotion of good governance in the country. Bhutan has never neglected the conservation of environment, which is justified by the fact that all the respondents were content with the state for safeguarding their environment for better future of humanity.

One of the common crises that the respondents put forth was unemployment problems in Bhutan. They are not confident about the security of their future in Bhutan as employment opportunity is very less. The main reason for pursuing education outside Bhutan is due to unavailability of well-established educational institutions in Bhutan. From the study, it has come to know that some of the respondents are even willing to stay back in India if they get suitable job that can sustain their life better. While majority of them are enthusiastic to go back to their country hoping that the government will take notice of their needs by establishing prestigious educational institutions within Bhutan.

From the data collected and analysed, it has been found that all the respondents are aware of the Gross National Happiness, but the ordinary civilians are more optimistic with the model because they are more exposed to the outside world which helps them to think rationally. They were more willing to express their personal opinion on the importance and development of GNH which shares similar objectives with the 14th Dalai Lama's model of development. The King, in a conference said that Bhutan will choose GNH instead of GNP and it will open a way to look into the development from a plural perception of material and spiritual development. One of the greatest examples of the victory of GNH is the dethronement of monarchy and establishing the democratic government in 2008, making Bhutan the youngest democratic country in the world. Thus, from the findings, we can conclude by saying that the GNH ideology intertwined with

Dalai Lama model of development to a great extent. It gives an alternative model of development to human society in a time when the world is becoming more interdependent. This new alternative model of development introduced by the 14th Dalai Lama can act as a stepping in building a modern society.

In the present context, both happiness and wellbeing are highly discussed in many international programmes. Amartya Sen says “levels of happiness could help shape economic policy in the industrialised world in the same way such factors have gained prominence in developing countries.”¹⁸³ Even the Nobel Prize Winner in Economics, Joseph Stiglitz (2009) when called for adjusting GDP to measure other influences on the well-being of a nation he says “GDP has failed to capture the factors that make a difference in people’s lives and contribute to their happiness, security, leisure, income distribution and a clean environment.” Therefore, gradually the alternative model based on happiness and wellbeing that is presented by the 14th Dalai Lama is trying to be understand, even by different renowned personalities, organizations and countries in order to get the best from it. The details from the respondents’ questionnaire show the validity of the hypothesis that GNH has affected the quality of life in all aspects in Bhutan in a positive way.

¹⁸³Sen, Amartya. “Happiness important for growth.” Moneycontrol.com. Nov 24, 2009.http://www.moneycontrol.com/news/economy/amartya-sen-says-happiness-important-for-growth_426691.html.

CHAPTER-7

SUMMARY AND CONCLUSION

The thesis began by examining the ideas of development and in first chapter argued the case for looking at development from a non-western perspective and highlighted the validity of the Tibetan Buddhist perspective by the 14th Dalai Lama and its adoption in Bhutan.

In chapter two, the history of Tibet is clearly presented from the time of 7th century when Tibet was for the first time unified under the rule of 33rd King Songsen Gampo. Throughout the centuries apart from few upheavals, Buddhism has been the guiding principle of socio-economic, political and individual life of the people of Tibet. It was during the time of three Dharma Kings, Songtsen Gampo, Trisong Detsen and Ralpacan, the Buddhist religion reaches its zenith. But unfortunately Buddhism encounters a setback when Lang Darma became the king of Tibet. He was an anti-Buddhist and during his period he completely diminished the strong hold of Tibetan Buddhism from the land of Tibet. It was only in 1042 AD, with the coming of Indian Pandit Atisha that the second dissemination of Buddhism took place in Tibet. Over the centuries, four important religious sects emerged and started holding its ground in different regions throughout the country. They are Nyingmapa, Sakyapa, Kagyupa and Gelugpa and among the entire sect, Gelugpa sect became the most popular religious sect in the country. From this sect the institution of Dalai Lama emerged and the importance of this institution continues even to the present generation. Each Dalai Lama with their unique approach towards development, became popular during their own times. For

example, the first three Dalai Lamas were great scholars and through their teaching the Buddhist religion established its ground permanently in Tibet. While the 5th Dalai Lama and the 13th Dalai Lama were great statesmen and spiritual leaders who kept Tibet united as well as developed a peaceful co-existence with its neighbours like India and Mongolia. Therefore this chapter reflects the background history of the 14th Dalai Lama and the study of this chapter provides the validity of the existence of Tibet as a powerful country before the invasion of China.

Chapter three examined the different theories of development evolve over a period of time which brought tremendous changes in the human history. Every new theory emerged with criticism of the existing theory, but economic development always remains the main agenda for all development theories. For example, even the Human Development Index indicators do not adequately capture the true foundations of the development process because more important policies were laid down for economic development. Moreover, the inadequacy of classical economic and modernist theories of development is evident in a number of areas like education and development, the environment and development, culture and development or issues relating to sustainable development. In the recent decades, a numbers of non-European development models are also emerging from the third world countries that give importance even to the culture, social and human development in more detailed ways. They are for example, the Gandhian model of development and Islamic model of development that are becoming not only popular in the east but also inspire the mainstream development models.

This chapter also undertook the study of Chinese model of development that emerged after the formation of CCP in 1949. Under the leadership of the president of

CCP Mao Zedong, China reached its climax in the field of rapid industrialization. This idea of development does not go well as it brought wide range of destruction in the country. The cultural revolution from 1966-1978 was the obvious result of the new development models. After the Cultural Revolution, Deng Xiaoping became the popular figure and he initiated a new economic development plan based on the socialist market economy in 1978. Unfortunately with the promise to liberate Tibet from the old feudal system the Chinese are continually destroying the fragile environment through forceful developmental measures. Therefore Chinese intervention over Tibet is one of the causes for the evolving of the 14th Dalai Lama ideas of development as he personally witnessed the destruction in his own land. Therefore, through his writings, he spreads the message of love, compassion, interdependent in the entire world as he believes that war and violence cannot bring any solution.

Chapter four undertook the study on the 14th Dalai Lama's discourse of development that emerged with the failure of the traditional models of development. The 14th Dalai Lama's growing awareness for building peaceful, equitable, sustainable, and happy future stems from the inadequacy of the current global capitalism. In the name of development, we are experiencing growth at the cost of human capital, nature and environment, and values. Hiding our efforts and interventions, poverty, social inequality, hunger, violence, and unhappiness continue to exist in the world. So far, the 14th Dalai Lama has been a spiritual leader and bears the responsibility by trying to reach out to the people, different secular and religious institutions with the message to solve the various problems through peaceful dialogues. He also reached out to the scientists from the fields like neuroscience, psychiatry and tried to have dialogue between science and religion.

Dialogue is a mechanism that the 14th Dalai Lama emphasises instead of solving the problem by arms and nuclear weapons. The questions then lie on whether the people are willing for a new way of living. For a better world as the 14th Dalai Lama emphasizes, it should start from individual inner development which in greater level will bring community progress. Unlike the traditional model of development (primarily north centered) the 14th Dalai Lama's model of development is its universal applicability. It can be implemented by any individual or society or country, living in diverse regions with varied culture, religion and tradition. In present context, the 14th Dalai Lama's anticipation and ways of development is reflected in Bhutan in the form of GNH.

In Chapter five the focus was on the Bhutan's Gross National Happiness (GNH) which is a peculiar approach for the development of a nation. It seeks to achieve a balance, middle path between the spiritual and material aspects of life, which are referred to as economic development and happiness and peace. It recognizes that, when confronted with competing needs, Bhutanese must choose the path of peace and happiness even at the expense of economic prosperity. Generating GNH Index has justified the validity of a society where happiness and general wellbeing is given the highest priorities in the development process. The study found many resemblances between the 14th Dalai Lama's discourse of development and Bhutan GNH as in both the cases happiness and wellbeing is the driving force for individual and community development as a whole. The GNH of Bhutan receive high appreciation in the international circle and the outcome of the GNH influence can be widely seen today in different levels of development policies as gradually people are coming to know about the importance of happiness and wellbeing. For example, in a statement Jeffery Sachs,

director of the Earth Institute at Columbia University said that “there is now a rising worldwide demand that policy be more closely aligned with what really matters to people as they themselves characterize their well-being.” Even the United Nations General Assembly is showing interest in measuring the happiness and wellbeing which is evident with the introduction of World Happiness Report in 2012.

Chapter six examines the perspectives of the seventy respondents (non-resident Bhutanese people) on GNH of Bhutan. Education wise, 57% of them were in graduation level, 33% in post graduation level and 10% were Research Scholars. In the case of age, 53% of the respondents were in age between 15-25, 44% were in age between 26-35 and 3% were in between 36-45. There is a great variation in the case of age distribution and the main reason is most of the Bhutanese who come to India comes for educational purposes are young. Special focus has been given on the questions of enquiry on how far the Gross National Happiness is making an impact upon the life of the Bhutanese whether or not it is intertwining with the 14th Dalai Lama’s ideas on development. Majority of the ordinary civilian respondents were from the capital Thimpu and its adjoining regions that are considered to be more advanced in terms of development. While majority of the respondents from the clergy were from remote region where the development is considered to be apparently slow. Since the questionnaires were related to the 14th Dalai Lama, the clergy were more skeptical when it came to personally related questions for fear of the Chinese government appraisal. The ordinary civilian respondents were more optimistic with the GNH concept and were more willing to express their personal opinion on the importance and development of GNH which share similar objectives with 14th Dalai Lama’s model of development. One of the common responses from the Clergy

community is that even though GNH was established in order to achieve happiness for all the people of Bhutan, they find it difficult to link it with the 14th Dalai Lama's model of development. The main reason is GNH remains only on paper, while on the other hand the 14th Dalai Lama's propagates as well as practices the value of life in everything he does.

The 14th Dalai Lama has clearly laid down an alternative model of development where happiness and wellbeing is given the main priority. It is not possible to achieve in a short span of time as it involves the constant training of controlling the mind and actions through the practice of compassion from the ground level and then move towards practice within family, society, country and also with environment including all the sentient being as we all share the same planet earth. Today, the road is already prepared by the 14th Dalai Lama and so the question is who will bring the changes, Friedman, in his book *The Lexus of the Olive Tree* wrote, "fire itself is neither good nor bad. Used properly, it can cook food, sterilize equipment, form iron, and heat our homes. Used carelessly, fire can destroy lives, towns and forests in an instant." The 14th Dalai Lama has accurately captured some of the paradoxes of the modern age.

"We have bigger houses, but smaller families;
More Conveniences, but less Time;
We have more degrees, but less sense;
More knowledge but less judgment;
More experts, but more problems;
More medicines, but less healthiness
We've been all the way to the moon and back.
But have trouble crossing the street to meet
the new neighbor.
We built more computers to hold more
Information, to produce more copies than ever,
But have less communication.
We have become long on quantity,
But short on quality.
These are times of fast food
But slow digestion;

Tall man but short characters;
Steep profits but Shallow relationships.
It is a time when there is much in the window,
But nothing in the room."

The 14th Dalai Lama has rightly captured the paradox of the modern age and now his main concern is to bring changes in the world community for better future for the generations to come. In the present context the spiritual and compassionate nation of Bhutan the youngest democratic country in the world reflects the 14th Dalai Lama's approach to development and today Bhutan can be a role model regardless of its size and lack of industrial capital unlike other rich nations of the world. This is because Bhutan has kept the human values, environment conservation, and cultural preservation above the material development.

One of the major findings of the thesis is that the alternative models of development with the focus on happiness is not only a theoretical enterprise but is also a possibility in the modern world as the case study of Bhutan shows. The thesis concluded by saying that non-materialism factors like happiness, compassion and ethical values are as important as economic progress for development and both of them can be combine together to provide for the holistic development of individuals and societies. Thus, development means the advancement of the internal qualities of an individual and sustainable growth in the external material world by universal mediated compassion.

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Centre for Regional Studies
University of Hyderabad
Questionnaire

As this survey is for Doctoral thesis, do you wish to keep your name confidential? If yes, do not mention your name but please fill the other personal particulars.

Name

Age:

Gender:

Occupation:

Present place of residence:

1. Did you ever heard about Gross National Happiness?
 - a. Yes
 - b. No
2. If yes, do you agree that it affect the living standard of the people?
 - a. Yes
 - b. Not sure
 - c. No
3. Do you know on whose ideas Gross National Happiness is based?
 - a. Yes
 - b. Not sure
 - c. No
4. If yes, whose idea? Please specify the name.
5. Do you think that adopting Gross National Happiness by the government is a wise decision?
 - a. Yes
 - b. Not sure
 - c. No
6. Do you see any changes in Bhutan after the adoption of Gross National Happiness?
 - a. Yes
 - b. Not sure

- c. No
- 7. In your opinion on what issue Gross National Happiness have giving more importance.
 - a. Living standard and welfare activities
 - b. Preservation and promotion of Culture
 - c. Conservation of Environment
 - d. Promotion of good governance
- 8. In your opinion on what issue Gross National Happiness have neglected.
 - a. Living standard and welfare activities
 - b. Preservation and promotion of Culture
 - c. Conservation of Environment
 - d. Promotion of good governance
- 9. Do you think the Gross National Happiness will have validity in the modern world?
 - a. Yes
 - b. Not sure
 - c. No
- 10. Is it Buddhist religion the cause for the origin of Gross National Happiness?
 - a. Yes
 - b. Not sure
 - c. No
- 11. Do you think Gross National Happiness can bring more happiness to the people other than Gross National Product?
 - a. Yes
 - b. Not sure
 - c. No
- 12. Is it possible that Gross National Happiness will always remain the Bhutan Model of development?
 - a. Yes
 - b. Not sure
 - c. No

13. Do you think Bhutan would have been more developed if they adopt more sophisticated model for development instead of Gross National Happiness?
- a. Yes
 - b. Not sure
 - c. No
14. Do you think people in Bhutan are happier after Gross National Happiness?
- a. Yes
 - b. Not sure
 - c. No
15. After living in India do you think the Gross National Happiness is better than India Development model?
- a. Yes
 - b. Not sure
 - c. No
16. How far do you think the ideas of development as explained by His Holiness Dalai Lama have influence Gross National Happiness.
- a. To a large extend
 - b. To a degree only
 - c. Not at all
 - d. Not sure
17. Do you have any suggestion for the improvement of Gross National Happiness in any areas that would need more focus? If yes please specify
- a.
 - b.
 - c.

NB: This questionnaire is only for the people of Bhutan

Your authentic response will be highly appreciated. Thank you for your time.

SYNOPSIS

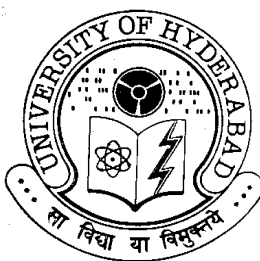
THE DISCOURSE OF DEVELOPMENT IN THE WRITINGS OF THE

14th DALAI LAMA

By

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2014

THE DISCOURSE OF DEVELOPMENT IN THE WRITINGS OF THE

14th DALAI LAMA

INTRODUCTION:

Many prominent personalities had come and gone, sowing their seeds permanently in the life of the people leading to their ever present contribution for progress of humanity. The research seeks to focus on the ideas of a person who represents and resonates the ideas of egalitarian and humanist compassion. Thus, what is being deliberated upon are the ideas of the 14th Dalai Lama of Tibet. The 14th Dalai Lama has defined development in a way that it echoes the concern for humanity. In this advanced age of science and technological development, the ideas of development propagated by the 14th Dalai Lama seem impractical to many. However, to view this phenomenon, it has its own valid point of argument. He has touched upon various perspectives from diverse fields in his writings that have had a very prominent influence on human society and the notion of development. His writings have challenged the existence of self-centered society, calling out for immediate measures to check this imbalance of societies.

Unlike the traditional models of development (primarily north centered) the 14th Dalai Lama's model is universal and applicable to every individual, society and country living in diverse regions with varied cultures, religions and traditions as the main basis of his model starts from individual development. Many people articulate that the motives behind the 14th Dalai Lama's ideas of development are means and ways to bring people towards Buddhist faith and to publicize to the outside world about the situation of the people in Tibet. But his real intention goes beyond that. In order to validate his argument, Bhutan is chosen as a case study country, as the

philosophy of Gross National Happiness (GNH) adopted by Bhutan intertwines with the 14th Dalai Lama's views on development to a great extent.

BRIEF OUTLINE OF THE CHAPTERS:

This thesis tries to engage with the question of development as envisioned by the 14th Dalai Lama and is primarily based on his writings and talks, followed by an analysis of secondary literature and situating Bhutan as a case study to validate the argument of the thesis. The content is divided into seven chapters, comprising of an introduction and a conclusion and five core chapters arranged on the basis of thematic unity. The first chapter introduces the subject in a fairly detailed manner as the region of Tibet is not well recognized beyond the confines of area studies. This chapter then outlines the plan of the thesis by spelling out the aims and objectives, methodology, sources and the outline of fieldwork followed by research questions and the outline of chapters.

The other chapters from two to six follow in a linear manner. Chapter two begins with an introductory note on Tibet and its Buddhist influence. This is followed by a discussion on questions of development continued by the debates on the same in chapter three. The next chapter (chapter four) attempts to situate the 14th Dalai Lama's ideas of development which is centered on the Tibetan question and situated in Tibet but extends much beyond the geographical confines of Tibet. In the fifth chapter, Bhutan is taken as a case study which, is part of the Tibetan Culture Areas and had managed to create a unique discourse of development and implement the same is taken up for a detailed study. Continuing from the earlier chapter and complementing the analysis on Gross National Happiness (GNH) is the sixth chapter on 'field work and findings' which tries to assess the development patterns and

argument of the thesis in Bhutan. The concluding chapter, (chapter seven) discusses the major findings of the thesis summarizing from the findings of the different chapters and presents a synthetic account of the findings.

AIMS AND OBJECTIVES

- To study the historical progress of the institution of Dalai Lama and their concerns on various issues of development.
- To study the conceptualization of mainstream development over time and to evaluate its causes and effects in the world community.
- To understand and analyze the 14th Dalai Lama's ideas and thoughts on development.
- To study the validity and importance of Bhutan's GNH and its link with Buddhist ideology and way of living in the context of current debates on development.
- To look into how far the 14th Dalai Lama's ideas of development are intertwined with the concept of Gross National Happiness of Bhutan.

METHODOLOGY AND SOURCES

This present study uses both qualitative and quantitative research methods to explore, interpret and understand the development in the writings of 14th Dalai Lama and the GNH of Bhutan. Primary sources include interviews conducted by the reporters and journalists. This work has relied extensively on series of public teachings and speeches given by the 14th Dalai Lama. A number of primary web-

based sources including The Official Website of the Office of His Holiness the fourteenth Dalai Lama of Tibet (<http://www.dalailama.com/>), The Official Website of the Central Tibetan Administration (<http://www.tibet.net/>), Department of Information and International Relations(<http://tibet.net/information/>) serve as resources for accessing statements and speeches made by the Dalai Lama and his office. Although not entirely scholarly in nature, the information collected from these web-sites were utilized as it provides authentic source which are received from Tibet. In the case of Bhutan, the primary source includes interviews, government documents and reports. The present study also depends on the use of secondary sources such as books, journals and newspapers written by innumerable authors across the world regarding the 14th Dalai Lama's approaches towards development as well as the Gross National Happiness of Bhutan.

RESEARCH PARTICIPANTS

Major participants of the present research include (1) Monks from Bhutan, (2) Ordinary civilians from Bhutan (3) Senior government officials, in the Tibetan Government in Exile (4) Tibetan Monks. The research focuses on these four categories because the contribution of each category gives different opinions that helps to answer the research questions. In the case of Bhutan, it was not feasible to go to Bhutan for fieldwork which was conducted in Bylakuppe (Mysore), Dharamsala (Himachal Pradesh), Hyderabad and Delhi.

RESEARCH QUESTIONS

This study was driven by the following research questions:

- What motivates the 14th Dalai Lama to come up with an alternative model of development?
- How this alternative model of development can be operational in our day to day life?
- In what aspect does the 14th Dalai Lama's ideas of development influence the GNH of Bhutan?
- In what ways can the 14th Dalai Lama's ideas of development be used as a beneficial model for the welfare of humanity?
- Does the 14th Dalai Lama's model of development have any validity in the present modern world?

LIMITATIONS OF THE RESEARCH

- There is limited access to the use of Chinese records regarding various issues on Tibet and to carry out field work as an outsider in Tibet is not friendly for various internal security reasons.
- Keeping in mind the practical problems stated above, Bhutan was taken as my case study which is also a Buddhist country having similar geography, culture and way of living. It is also the only country in the world to adopt GNH instead of GNP which shares common interest with the 14th Dalai Lama's idea of development i.e. to achieve happiness.
- The researcher could not visit Bhutan personally for fieldwork, but instead investigation was done through the already existing theoretical studies of the Bhutan GNH by testing through the fieldwork among the non-resident Bhutanese community living in India.

SUMMARY AND CONCLUSION

The thesis began by examining the ideas of development and in first chapter argued the case for looking at development from a non-western perspective and highlighted the validity of the Tibetan Buddhist perspective by the 14th Dalai Lama and its adoption in Bhutan.

In chapter two, the history of Tibet is clearly presented from the time of 7th century when Tibet was for the first time unified under the rule of 33rd King Songsen Gampo. Throughout the centuries apart from few upheavals, Buddhism has been the guiding principle of socio-economic, political and individual life of the people of Tibet. It was during the time of three Dharma Kings, Songtsen Gampo, Trisong Detsen and Ralpacan, the Buddhist religion reaches its zenith. But unfortunately Buddhism encounters a setback when Lang Darma became the king of Tibet. He was an anti-Buddhist and during his period he completely diminished the strong hold of Tibetan Buddhism from the land of Tibet. It was only in 1042 AD, with the coming of Indian Pandit Atisha that the second dissemination of Buddhism took place in Tibet. Over the centuries, four important religious sects emerged and started holding its ground in different regions throughout the country. They are Nyingmapa, Sakyapa, Kagyupa and Gelugpa and among the entire sect, Gelugpa sect became the most popular religious sect in the country. From this sect the institution of Dalai Lama emerged and the importance of this institution continues even to the present generation. Each Dalai Lama with their unique approach towards development, became popular during their own times. For example, the first three Dalai Lamas were great scholars and through their teaching the Buddhist religion established its ground permanently in Tibet. While the 5th Dalai Lama and the 13th Dalai Lama

were great statesmen and spiritual leaders who kept Tibet united as well as developed a peaceful co-existence with its neighbours like India and Mongolia. Therefore this chapter reflects the background history of the 14th Dalai Lama and the study of this chapter provides the validity of the existence of Tibet as a powerful country before the invasion of China.

Chapter three examined the different theories of development evolve over a period of time which brought tremendous changes in the human history. Every new theory emerged with criticism of the existing theory, but economic development always remains the main agenda for all development theories. For example, even the Human Development Index indicators do not adequately capture the true foundations of the development process because more important policies were laid down for economic development. Moreover, the inadequacy of classical economic and modernist theories of development is evident in a number of areas like education and development, the environment and development, culture and development or issues relating to sustainable development. In the recent decades, a numbers of non-European development models are also emerging from the third world countries that give importance even to the culture, social and human development in more detailed ways. They are for example, the Gandhian model of development and Islamic model of development that are becoming not only popular in the east but also inspire the mainstream development models.

This chapter also undertook the study of Chinese model of development that emerged after the formation of CCP in 1949. Under the leadership of the president of CCP Mao Zedong, China reached its climax in the field of rapid industrialization. This idea of development does not go well as it brought wide range of destruction in the country. The cultural revolution from 1966-1978 was the obvious result of the

new development models. After the Cultural Revolution, Deng Xiaoping became the popular figure and he initiated a new economic development plan based on the socialist market economy in 1978. Unfortunately with the promise to liberate Tibet from the old feudal system the Chinese are continually destroying the fragile environment through forceful developmental measures. Therefore Chinese intervention over Tibet is one of the causes for the evolving of the 14th Dalai Lama ideas of development as he personally witnessed the destruction in his own land. Therefore, through his writings, he spreads the message of love, compassion, interdependent in the entire world as he believes that war and violence cannot bring any solution.

Chapter four undertook the study on the 14th Dalai Lama's discourse of development that emerged with the failure of the traditional models of development. The 14th Dalai Lama's growing awareness for building peaceful, equitable, sustainable, and happy future stems from the inadequacy of the current global capitalism. In the name of development, we are experiencing growth at the cost of human capital, nature and environment, and values. Hiding our efforts and interventions, poverty, social inequality, hunger, violence, and unhappiness continue to exist in the world. So far, the 14th Dalai Lama has been a spiritual leader and bears the responsibility by trying to reach out to the people, different secular and religious institutions with the message to solve the various problems through peaceful dialogues. He also reached out to the scientists from the fields like neuroscience, psychiatry and tried to have dialogue between science and religion. Dialogue is a mechanism that the 14th Dalai Lama emphasises instead of solving the problem by arms and nuclear weapons. The questions then lie on whether the people are willing for a new way of living. For a better world as the 14th Dalai Lama

emphasizes, it should start from individual inner development which in greater level will bring community progress. Unlike the traditional model of development (primarily north centered) the 14th Dalai Lama's model of development is its universal applicability. It can be implemented by any individual or society or country, living in diverse regions with varied culture, religion and tradition. In present context, the 14th Dalai Lama's anticipation and ways of development is reflected in Bhutan in the form of GNH.

In Chapter five the focus was on the Bhutan's Gross National Happiness (GNH) which is a peculiar approach for the development of a nation. It seeks to achieve a balance, middle path between the spiritual and material aspects of life, which are referred to as economic development and happiness and peace. It recognizes that, when confronted with competing needs, Bhutanese must choose the path of peace and happiness even at the expense of economic prosperity. Generating GNH Index has justified the validity of a society where happiness and general wellbeing is given the highest priorities in the development process. The study found many resemblances between the 14th Dalai Lama's discourse of development and Bhutan GNH as in both the cases happiness and wellbeing is the driving force for individual and community development as a whole. The GNH of Bhutan receive high appreciation in the international circle and the outcome of the GNH influence can be widely seen today in different levels of development policies as gradually people are coming to know about the importance of happiness and wellbeing. For example, in a statement Jeffery Sachs, director of the Earth Institute at Columbia University said that "there is now a rising worldwide demand that policy be more closely aligned with what really matters to people as they themselves characterize their well-being." Even the United Nations General Assembly is showing interest in

measuring the happiness and wellbeing which is evident with the introduction of World Happiness Report in 2012.

Chapter six examines the perspectives of the seventy respondents (non-resident Bhutanese people) on GNH of Bhutan. Education wise, 57% of them were in graduation level, 33% in post graduation level and 10% were Research Scholars. In the case of age, 53% of the respondents were in age between 15-25, 44% were in age between 26-35 and 3% were in between 36-45. There is a great variation in the case of age distribution and the main reason is most of the Bhutanese who come to India comes for educational purposes are young. Special focus has been given on the questions of enquiry on how far the Gross National Happiness is making an impact upon the life of the Bhutanese whether or not it is intertwining with the 14th Dalai Lama's ideas on development. Majority of the ordinary civilian respondents were from the capital Thimpu and its adjoining regions that are considered to be more advanced in terms of development. While majority of the respondents from the clergy were from remote region where the development is considered to be apparently slow. Since the questionnaires were related to the 14th Dalai Lama, the clergy were more skeptical when it came to personally related questions for fear of the Chinese government appraisal. The ordinary civilian respondents were more optimistic with the GNH concept and were more willing to express their personal opinion on the importance and development of GNH which share similar objectives with 14th Dalai Lama's model of development. One of the common responses from the Clergy community is that even though GNH was established in order to achieve happiness for all the people of Bhutan, they find it difficult to link it with the 14th Dalai Lama's model of development. The main reason is GNH remains only on

paper, while on the other hand the 14th Dalai Lama's propagates as well as practices the value of life in everything he does.

The 14th Dalai Lama has clearly laid down an alternative model of development where happiness and wellbeing is given the main priority. It is not possible to achieve in a short span of time as it involves the constant training of controlling the mind and actions through the practice of compassion from the ground level and then move towards practice within family, society, country and also with environment including all the sentient being as we all share the same planet earth. Today, the road is already prepared by the 14th Dalai Lama and so the question is who will bring the changes, Friedman, in his book *The Lexus of the Olive Tree* wrote, "fire itself is neither good nor bad. Used properly, it can cook food, sterilize equipment, form iron, and heat our homes. Used carelessly, fire can destroy lives, towns and forests in an instant." The 14th Dalai Lama has accurately captured some of the paradoxes of the modern age.

"We have bigger houses, but smaller families:

More Conveniences, but less Time;

We have more degrees, but less sense;

More knowledge but less judgment;

More experts, but more problems;

More medicines, but less healthiness

We've been all the way to the moon and back.

But have trouble crossing the street to meet
the new neighbor.

We built more computers to hold more

Information, to produce more copies than ever,

But have less communication.

We have become long on quantity,
But short on quality.
These are times of fast food
But slow digestion;
Tall man but short characters;
Steep profits but Shallow relationships.
It is a time when there is much in the window,
But nothing in the room."

The 14th Dalai Lama has rightly captured the paradox of the modern age and now his main concern is to bring changes in the world community for better future for the generations to come. In the present context the spiritual and compassionate nation of Bhutan the youngest democratic country in the world reflects the 14th Dalai Lama's approach to development and today Bhutan can be a role model regardless of its size and lack of industrial capital unlike other rich nations of the world. This is because Bhutan has kept the human values, environment conservation, and cultural preservation above the material development.

One of the major findings of the thesis is that the alternative models of development with the focus on happiness is not only a theoretical enterprise but is also a possibility in the modern world as the case study of Bhutan shows. The thesis concluded by saying that non-materialism factors like happiness, compassion and ethical values are as important as economic progress for development and both of them can be combine together to provide for the holistic development of individuals and societies. Thus, development means the advancement of the internal qualities of an individual and sustainable growth in the external material world by universal mediated compassion.