

*Achieving Sustainable Development by Inner Happiness:
A New Approach of Sustainable Development*

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By Dr. Sauwalak Kittiprapas¹

1. Background and Rationale

Sustainable development has been a topic of discussion and global movement for a long time and will become the global post-2015 MDGs agenda with sustainable development goals (SDGs). Since the UN conference on the Human Environment in Stockholm in 1972 which considered as the start of global concern towards the environment internationally, related UN organizations as well as the World Commission concerning the environment and development were established. There have been many active movements towards sustainable development, mainly driven by environmental stream; whereas another stream of movement from UNESCO declared: “the World Decade for Cultural Development (1988-1997) to focus on culture (related to human values) for development.

Since the 1992 UN conference in Rio, heads of states and government adopted Agenda 21 and the Rio Declaration; however, over decades there have been huge implementation gaps across the world in moving along the sustainable development pathway. Upon reaching 20 years of implementation in 2012, Rio + 20 adopted “the Future We Want” to speed up campaigns of sustainable development which focused on green growth concept of sustainable development by integrating economic, social and environmental aspects. The Sustainable Development Solution Network (SDSN) - a global initiative for UN supporting the SDGs, proposed the fourth dimension, good governance, to the framework of mainstream sustainable development covering economic, social and environment.

After more than four decades of globally sustainable development movement, large implementation gaps as well as serious environmental problems still exist. It should be questionable why it has not been very effective. Obviously, that conventional idea implemented globally is still attached to growth, aiming for green growth. As environmental problems remain in global development today largely driven by consumption-led growth, it seems difficult to achieve both continued growth and sustainable development goals. Therefore, the development framework needs a rethinking. There may be some missing elements in the sustainable development pathway which may be more crucial than those four dimensions that exclude human minds and spirits.

The concern for living in harmony with nature is likely to be driven from inner happiness obtained by wisdom with the understanding of interdependence of all kinds of living-beings and nature, as well as happiness from the less use of resources or less dependent from materials. In this regard, promoting inner happiness with moderate consumption, in line with middle-way economics, well supports holistic sustainable development approach. The spiritual or inner happiness focus of sustainable development can also be considered as a direction for advanced human development, encouraging human to move along the path of happiness from low/ basic level of material dependence up to higher (mind => wisdom) happiness levels. This is to

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promote human to obtain happiness at high level which is more sustainable and independent (as explained in Buddhist happiness concept). This type of happiness can be achieved with less consumption and low resource utilization.

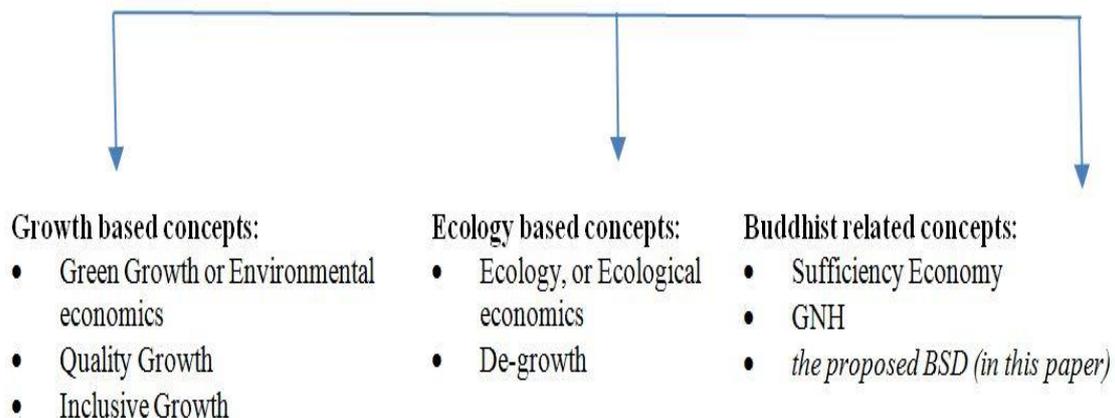
This is why the approach of sustainable development has to link with happiness that also has sustainable nature. This sustainable type of happiness could help making sustainable development effective. The inner-human dimension which is a critical factor for sustainable development and a starting point for all changes need to be discussed and subjective well-being of human beings should not be neglected.

To achieve the goal of sustainable development successfully, human beings must be happy and be willing to do so. Thus, sustainable happiness from inside is necessary and is missing from the current sustainable development concept. The linkage of happiness and sustainable development is the focus on demand-side of sustainable development, rather than supply-side management that generally discussed.

2. Sustainable Development Concepts

This paper categorizes sustainable development into three groups: 1) economics or growth based concepts, 2) ecological based concepts, and 3) Buddhist related concepts. The first group includes concepts that accept growth or having no process to limit growth, in general. The second group are those concerning ecological factors or de-growth concepts that counters growth and materialism in order to preserve resources. The third group includes those related to Buddhist economics concept that promote simplicity, a balanced life style with moderate consumption and middle-way economics, driven by wisdom. The diagram in Figure 1 below shows the classification of these three main concepts.

Figure 1. The diagram classifying different sustainability concepts:



2.1 Growth based concept

Growth based concept is conventional model of intervention used by environmental economists and most of international organizations. It is the blend of development and environmental concerns by merging economics and environment. The conventional concept still require growth for poverty eradication, but with concern for environment and sustainability. This model needs growth with little or no adverse effect to environment; for example, green growth (or green GDP), quality of growth, and even inclusive growth (that protect the poor and the vulnerable). As a result, the conventional sustainable development approach focuses on three pillars of sustainability: economic, social, and environment – which has been used in international development circles until now.

This type of concept concerns sustainability based on physical resources. Sustainable development definition of Brundtand report² also concern physical resources for inter-generation consumption point of view by defining sustainable development as:

“Development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”

Our Common Future (1987)

2.2 Ecological based concept

In contrast to mainstream economics’ idea of sustainability, ecologists value the natural ecosystem and interdependencies within the ecosystem. Human capital, technology and human-made capital cannot substitute largely for natural capital. This school of thought concerns ecological sustainability within limits of time and space scales.

Therefore, the increase in human population growth and consumption growth would affect the system balance. This imbalance is also enhanced by technology. Since the industrial revolution, human beings have utilized massive amounts of resources for the sharp increases in production and consumption. Global development, as based on Western economic models emphasizing consumption and production accelerated by technological advancements, has adversely affected the environment and ecological system.

A key difference between ecological economics and mainstream economics is that ecological economics focuses on an appropriate economic scale, the fair distribution of resources and products concerning long-term efficiency and sustainable development. It focuses on quality development of human life and societies.

The concern of oversized economy in the planet also leads to a radical view that global development now needs de-growth because the development path following the conventional development model allowing the increased consumption and over limits for appropriate economic scale³. Continued growth seems impossible for sustainable development.

² The World Commission on Environment and Development published it in 1987.

³ Chiengkul (2013)

2.3. Buddhist based concepts.

Related Buddhist development concepts that have emerged recently in the Eastern world, for example, are: Sufficiency Economy Philosophy and Gross National Happiness (GNH). The paper, in following chapters, also proposes a new Buddhist Sustainable Development (BSD) focusing on inner happiness as a pathway towards wisdom and holistic sustainable development. They seem closer to ecological concepts than the mainstream one, but not exactly the same. They concern more than physical aspects of sustainable development.

Sufficiency Economy Philosophy (SEP)

The sufficiency economy philosophy initiated by King Bhumipol Adulyadej of Thailand can be seen as a practical model of Buddhist concepts. It is based on the Buddhist principles of self-reliance, contentment, moderation, and the middle-path, which are consistent with Buddhist economics. The word “self-sufficiency” in this concept means having enough to live on and to live for, as well as being satisfied with the situation (i.e., people are satisfied with needs at the moderate level, less greedy and more honest, consequently less trouble towards others).

Sufficiency economy means a philosophy that stresses the middle path as the overriding principle of appropriate conduct by the population at all levels. “Sufficiency” means moderation and due consideration in all modes of conduct. It also requires the strengthening of morality of all sectors and groups to adhere to principles of honesty and integrity, and serves as a balanced approach combining patience, perseverance, diligence, wisdom and prudence to appropriately cope with critical challenges from socioeconomic, environmental and cultural changes derived from globalization⁴.

Therefore, sufficiency economy philosophy is beyond economics but shares Buddhism’s core concepts for right living. Sufficiency economic principles rely on the concepts of three-elements under two-conditions, as shown in Figure 2.

Figure 2.

Principles & Conditions of the Sufficiency Economy

Three principles

- Moderation “Satisfaction”
- Reasonableness
“Being aware”
- Self-immunity
“Down-sizing risk”

Two conditions

- ⚙ Knowledge
- ⚙ Ethics



⁴ Summarized from Philosophy of the “Sufficiency Economy” page in *The King’s Sufficiency Economy and the Analyses of “Meanings by Economist”*, The Office of the National Research Council of Thailand, 2003.

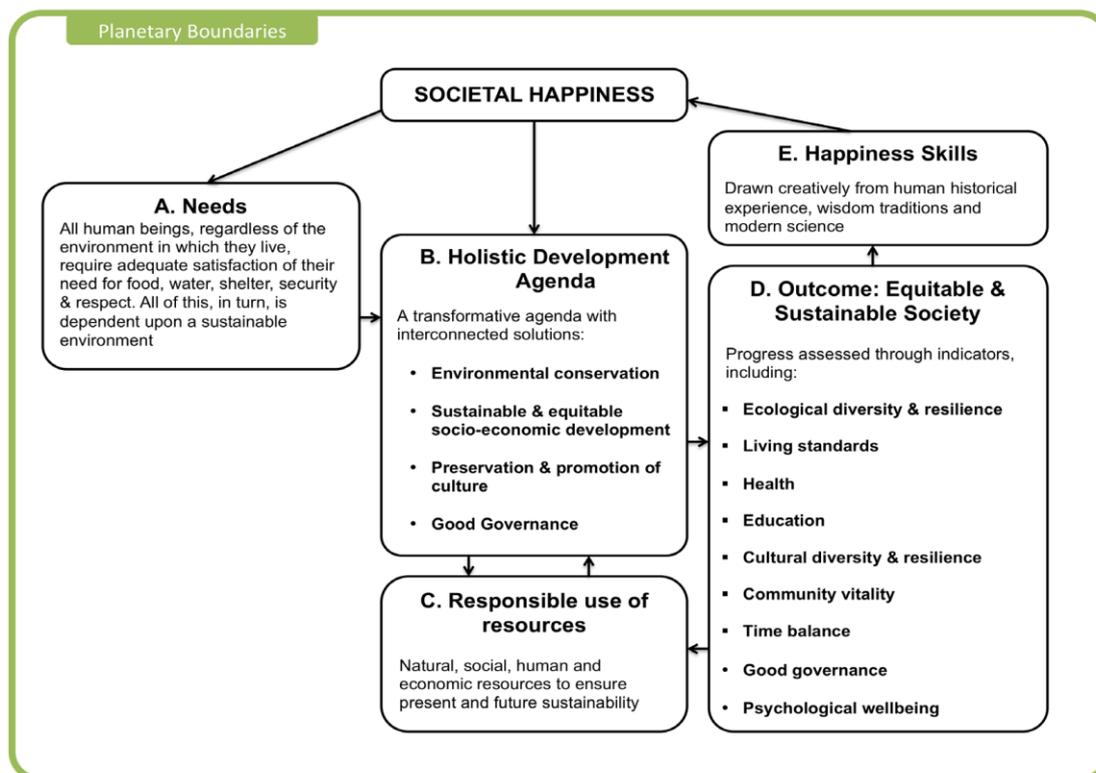
Gross National Happiness (GNH)

Gross National Happiness or GNH was known when H.E. Jigme Singye Wangchuck, the Fourth King of Bhutan enunciated in 1972. GNH places the core value of happiness into a relationship with four main dimensions: sustainable and equitable socioeconomics, good governance, promotion and preservation of culture, and environmental conservation. Viewing economic growth strategy as misdirection in pursuing individual and societal happiness, GNH has inspired a new paradigm for development. Bhutan proposed to the UN and global development community to promote happiness as a new development paradigm (NDP, 2013).

In the new development paradigm (NDP), genuine happiness arises from a deep sense of harmony with nature, with compassion and contentment. It also acknowledges basic needs from society and the environment (i.e., clean air and water, good health and decent living conditions, knowledge, peace, security and justice, meaningful relationships, etc.) as preconditions for human-beings to flourish and achieve true happiness. It values the sustainability of all life on earth (e.g., humans and other species) and interrelatedness. With global crisis in all dimensions, it addresses the need for holistic views on development. The new paradigm is expected to influence the transformative post-2015 development agenda.

In the NDP model, the vision of societal happiness views human progress within planetary limits, thus it becomes necessary to focus on real needs and the fulfilling of the needs of *all* humans rather than the “wants” of just a few. The NDP also recognizes happiness skills as necessary personal tools to experience human and social happiness. The NDP framework can be illustrated as in Figure 3.

Figure 3. New Development Paradigm (NDP) framework



Source: NDP (2013: p. VIII).

Under this concept, wellbeing conditions and measurement can be assessed according to the nine domains currently used in Bhutan's GNH Index: ecological diversity and resilience, living standards, health, education, cultural diversity and resilience, community vitality, time balance, good governance, and psychological wellbeing. These are under key four components of GNH: environmental conservation, sustainable or equitable socio-economic development, preservation & promotion of culture, and good governance.

In sum, Buddhist related concepts of Sufficiency Economy and GNH recognize non-growth dimensions of well-being and the relationship with nature; thus, providing a holistic view of development. They also promote a balanced life style with moderation and contentment, rather than materialism and consumerism as the economic growth model. Obviously, the two models disregard growth and place value on their own pathways, which can guide for happier development for their societies rather than following the mainstream one.

Analyzing conceptual differences

Buddhist related concepts are different from the economist and ecologist concepts that concern sustainability only with physical factors. Sustainability in Buddhism also focuses on the inner spirit and values of humans. While the other two concepts (growth-based and ecological-based) have only a physical sense and focus on physical sustainability similarly, they have different approaches towards how to maintain it.

Overall, these three schools of thoughts are similar in trying to meet basic needs of all and extend opportunities for bettering lives, but they are difference in "how to" or pathways to reach the goal. The Buddhist approach deals with human behavior (which has consequences towards sustainability) more than the other two approaches which deal directly with natural resources. However, each Buddhist related concept may have different focuses in aims and practical processes. For example, the Sufficiency Economy philosophy is concerned as being a living guidance system for individuals and societies, while GNH concerns happiness as the ultimate goal of human beings, of which sustainable development is a key element.

Given the above existing concepts, another Buddhist approach introduced in this paper (so called "Buddhist Sustainable Development" – BSD) focuses on inner happiness as the key factor to make sustainable development goal effective as well as indicates direction or a pathway to reach the goal of sustainability. Inner happiness which can be generated inside human beings and independent to external factors is beyond physical level of happiness.

3. Happiness Classification and Conceptual Differences

In Buddhism, happiness rank starts from the lowest level or physical based which is happiness from acquisition or meeting sensual pleasures to higher level or inner happiness which can be obtained from non-acquisition which is a mind and wisdom based, leading to the highest happiness level with total extinction of suffering that considered as real happiness. The following three types of happiness are simply categorized according to Buddhist happiness concept⁵.

⁵ The following happiness classification and explanation are interpreted or extracted from Payutto, P.A. (2011), Payutto, P.A. (2012) and P.A. Payutto, (P.A. (1992).

1. Happiness from Physical Level

This is the lowest rank of happiness from meeting physical needs or sensual pleasures. It depends on external factors; therefore, it can be unstable and unsustainable.

Happiness at physical or material level is needed for basic needs to relieve person's physical sufferings and get out of poverty. However, human beings may demand over materials and resources much more than the necessity level of human needs. Human desires at physical level can be classified into two types: 1) basic need that is really needed for improving quality of life (real need), and 2) the unlimited wants which are not necessary or over luxury. Following Buddhist economics, when there are internal conflicts in choosing between the two desires, people should go for the first type for improving real quality of life. The second type of wants can cause problems to oneself as well as to social and environment.

Excessive material accumulation driven by greed may not lead to the increase in happiness and not sustainable, instead it can cause problems. Happiness depending on external pleasures to serve ones' needs may also cause conflicts with others who also need them. People can get stress and tensions from object dependent and social comparison, and their happiness can be faded down with higher desire and pressure. This can increase suffering instead. Eastern Buddhist philosophy explains this type of happiness as temporary and mix of suffering, if not be managed by wisdom.

Thus, physical level of happiness is acceptable in the case that it is supervised by good mind & wisdom and to be used for advancing human development. After the basic needs are fulfilled, humans should be able to develop further to gain higher level of happiness or inner happiness.

2. Happiness from Mind Development

Happiness at this level is the start of inner happiness that can generated inside one's own mind. People can be happy from good quality of mind, peaceful and mindful, loving kindness and compassion as well as giving or sharing to others, instead of being happy from accumulation for self-interests. This mind level of happiness can be generated from inner spirit, not from material acquisition for themselves.

This mind based happiness can also be driven by good desires; for example, the desire to be useful for others (not for selfishness), to be happy to work for its own results (not for rewards), the love to learn and develop oneself, etc. It is a higher happiness level than the first one because this is more developed or trained to be, not driven by personal benefit only. People can have good will or aspiration to be good, to be knowledgeable, to be creative, to be useful, to help people out of suffering, to do good things, etc. Thus, this type of happiness would benefit societal development and happiness.

This type of mind development can be characterized by purified, calm, and clear mind. Positive psychology as well as meditation can be trained for having this mind-based happiness. When mind is developed to higher level with higher quality, it leads the way for more wisdom. Even with the search for happiness on the level of sensual pleasures/ materials, it will be in a positive direction (i.e., not aim for oneself but for selflessness and more useful for others) bringing more

peace and happiness of the society. Humans should be trained to achieve this type of happiness, reflecting higher level of human development.

However, this level of happiness or good mind may involve sufferings such as due to expectations, attachment to goodness, etc. Therefore, humans are encouraged to move beyond this happiness level to the highest level completely free from suffering.

3. Happiness from Insights/ Liberation

Happiness at this level is the highest inner happiness, characterized by wisdom or insight with full understanding of natural truth; i.e., interrelationship of causes and effects and changes. By developing inner happiness to reach this level, one would reach true happiness.

With understanding of natural interdependence and natural laws of the impermanence, the state of suffering, and the non-existing (or selflessness), one would have purified minds and free from any attachment. With fully understand what really matters in a good life and true happiness, one would not attach to any cause of suffering and can achieve completed liberalization. One will neutrally understand everything under the natural truth without suffering. This level of happiness is considered as genuine happiness that human beings should be trained for and it should be the goal for complete human development. People who enjoy this type of happiness fully desire to be good and useful for others. They totally devote to work and help others with selflessness.

Thus, the progress in happiness development beyond the first level of material based is encouraged. People are able to be happy from mind development and wisdom based happiness, although they may not fully reach the highest level of ultimate happiness.

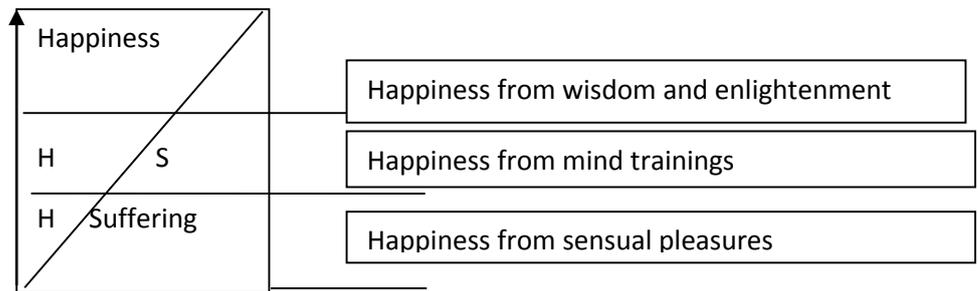
Inner Happiness: the Difference from General Happiness Concept

Inner happiness is happiness development higher than the physical-based. General happiness studies mostly use happiness concept at physical or emotional levels. Although current happiness surveys may cover spiritual wellbeing as one element in their happiness domains (composing of various psychological and economic factors in the same rank), spiritual aspect is not the special focus (unlike Buddhism which give higher rank for inner happiness and guide direction to be free from suffering). While happiness economics today explain the unsustainable happiness from theories of social comparison, adaptation and aspiration, they do not suggest how to exit from this problem.

The difference in happiness concept in Buddhism and that of general theories can also be illustrated in Figure 5. Buddhist happiness aims for completely free from suffering at the highest level by encourage people to move upward or developing themselves with inner happiness, while happiness in general theories still attach to the first or the lowest level involving a lot of suffering

Figure 4. Degree of happiness and suffering at different happiness levels.

Inner Happiness

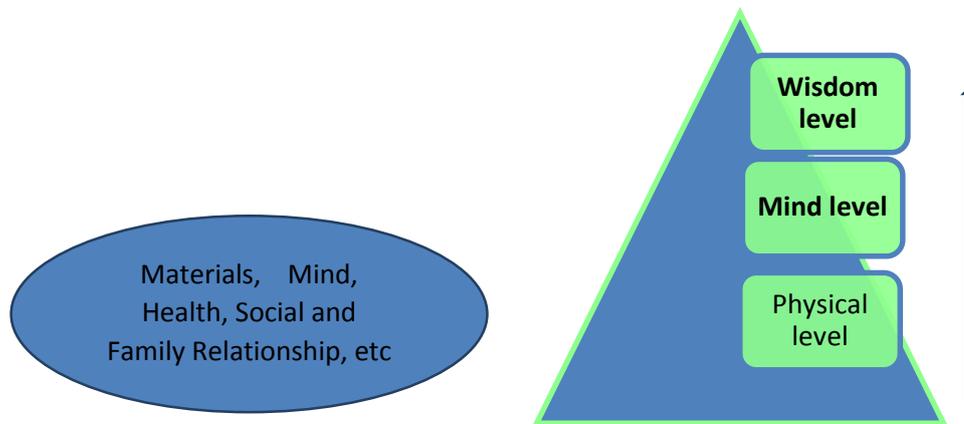


The bottommost level is happiness from sensual pleasures which involves a lot of suffering, so it can not generate much true happiness. The middle level represents the mind based level which involve more happiness generated by oneself. Suffering is reversely dropped with the degree of increased inner happiness. That is why people should aim for higher level of happiness. When inner happiness can be increased to the highest level, there would be no room for suffering left.

Western happiness studies such as those of positive psychology also consider inner happiness from mind level (but unlikely to cover wisdom level of understanding natural truths). Positive psychologists believe in positive thinking and state of mind that influences individual's happiness, which also requires trainings. Practicing meditation is also growing popular in the Western world.

So far, happiness economists somehow have adopt tools to research and measure happiness by applying happiness concept of Jerame Bentham (1789)'s the greatest happiness of the greatest numbers, and mostly refer happiness to sensual pleasures. Psychologists and economists have measured happiness or subjective well-being with questions regard to life satisfaction. Their happiness domains in questions may include happiness determinants at both physical and mind level, but they are given equal value (or same weight) for the total sum of happiness or life satisfaction score. In other words, happiness is seen as a combination of various influences from the same level/ dimension. In contrast, happiness in Buddhism are ranked in different levels. The concept difference can be illustrated in Figure 5.

Figure 5: Comparison of various happiness domains in the same rank in Western concept and different steps and kinds of happiness in Buddhism



Current happiness studies mostly explain happiness as influenced by various domains; such as, from materials/ income, health, family & social relationship, mind and spirituality, etc. in the same level of equal importance. Buddhist concept of happiness distinguishes the higher and lower forms of happiness and encourage people to move from the lower to the higher levels which is more important. However, this encouragement in Buddhism does not mean to force all people to accept and practice; it accepts that different individuals have different levels of human development. However, ones should try their bests.

4. Implications of Inner Happiness to Development

Unlike general happiness concept, inner happiness has different implications to development. Inner happiness created internally can come from higher development of human mind and wisdom inside each individual. The higher mind development human beings can achieve, the less need to exploit or do harm to others and nature for self-interests. One can be happy from goodness, kindness towards others, or helping others to be happy. Therefore, instead of taking advantage or accumulate materials for themselves, they are happy to share them to others or allocate to the needy of the society. Natural resources can be saved from less wants. Resources can be more allocated to the needy, resulting in fairer distribution of resources. The societal happiness as a whole would be increased.

The key implication is that people can be happy with less consumption and acquisition, so they have no need to over accumulation/ consumption/ production which leads to massive use of natural resources that are unnecessary to increase happiness. Being less want for themselves and less dependent on materials, higher or inner happiness can lead to less resource utilization and more societal happiness or peaceful societies as well as more equitable resource distribution.

Promoting inner happiness (with less wants) would lead to efficient consumption for real needs and resources used only for the purposes of usefulness, efficient work and time used for usefulness, and more allocation of resources to the disadvantaged. People should receive basic needs more equally (resulting in reducing poverty and inequality) to allow them for advance their human development. The concept is pro-poor and pro-equity as well as inclusive development to relieve sufferings for all.

This process of limited unnecessary demand (with higher level of happiness) is missed in mainstream economics and development concept which believe that the higher consumption implies the higher well-being. **In contrast, inner happiness with less consumption and resource utilization can lead to higher (subjective) well-being.** Most of theories and approaches have not incorporated this happiness issue, especially sustainable development concept which still relies on supply-side management of resources but not tackle the root cause of over resource utilization. Particularly, the widely used global definition of sustainable development (from Brundtland report) considers meeting the needs of present and future generations only - without due consideration of unlimited desires of human beings, as noted below:

“Development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”

This framework is unclear in the concept of inter-generational well-beings and how to reach the goal. This sustainable development framework seems to concern only physical well-being and seem to request present generation to concern for future needs. The question is whether it could be possible if people of this generation still have greed and attach to low level of happiness for themselves. This concept misses the path of ‘how to’ and seem to ‘trade-off’ with their happiness (from fulfilling unlimited wants). People may not be happy to do so due to their attachment to the material consumption/ accumulation; thus, the request is unlikely to be possible or sustainable. This concept seems to neglect the root cause of human greed and selfishness, the main obstacle of sustainable development.

That is why the proposed Buddhist Sustainable Development (BSD) has to focus and analyze happiness issue and provide a direction to eliminate of the root cause with inner happiness. This proposed sustainable development framework promotes the limitation to real needs with real consumption for true quality of life while not trade-off with true human well-being or happiness. Also, it would not trade-off for the future generations’ happiness, as they can be happy presently with limited real needs and higher forms of happiness.

The promotion of this concept could limit unnecessary material uses and over-exploited behavior of human beings who have unlimited wants. At the same time, it believes that people can be happy (and even increasingly happy) by living in moderation. People can have high levels of happiness with moderate consumption and resource uses.

Without well-trained mind, human desires will not end and lead to more and more consumption, leading to excessive energy and resource utilization. This type of behavior would definitely be in conflict with limited natural resources available in the earth as well as conflict among human beings. The world would not be in sustainable path with the escalation of consumptions over time and over materialism in the consumption-led growth economy. This is the key problem threatening sustainable development. Particularly, the world problem is escalated by the increased population and urbanization as well as industrialization that increase more materialistic societies.

Problems arise at country and global levels. Developed countries with more materialistic have utilized resources more than their resource availability and may invade or bring adverse impacts in environment to less developed countries. The more developed economy is likely to have the higher resource utilization. For example, USA. alone with about 5% of world

population has consumed about 40% of the world resources and 30% of world energy, and accounting for about 30% share for total global warming. One could imagine when emerging economies or big countries/ regions; i.e., China, Brazil, India, or ASEAN, etc., have become more urbanized, industrialized and developed, much more resources will be needed to serve those increased consumption and investment.

Therefore, given that resources in the planet is limited, a socioeconomic system that stimulates people to continuously consume more and more with unlimited want (may be referred as “fake demand”) is unlikely to go along with sustainable development goal and that is why the current development paradigm under the consumption-led growth model could not solve the world problem of unsustainable development effectively.

This new concept of development encourages people to realize real value of products/ materials using or consuming for improving real human development. This can restrict the unnecessary use and over-exploited resources of human behavior. Humans cannot live without basic physical needs for survival, but can live happily without excessive materials that are over luxury. With inner happiness in mind, the limited desire close to standard quality of life (real need) would reduce the overwhelm use or consumption in luxury or unnecessary production and mindful to consume what really good for life (real or efficient consumption). Human beings would have less unnecessary wants and less production as well as less intervening natural resources, while have more time to do useful things in life. In other word, human well-being can be maximized by minimizing consumption and least resource utilization.

With the middle way of life, consumption and production can be modest and achieved in most efficient way with least utilization of resources. More energy and resources saved can be utilized for social development. With love, care and gratitude to nature, human beings would have less conflicts with nature. Thus, economic well-being would no longer be a natural trade-off. This kind of happiness development would lead to sustainable path of development.

5. Looking Forward: A New Concept of Sustainable Development

This type of inner-happiness focus of human development is essential for effectively sustainable development. Given that conventional idea of sustainable development has long been used and has not solved environment and sustainable development effectively, it may be a time to change the development mindset and rethinking sustainable development framework with the right path and right views, which could shape a new direction for effective sustainable development. Putting inner happiness as the key for driving sustainable development can be a critical change.

While mainstream sustainable development framework focuses on environment and resource management or supply side, this approach focuses on human behavior or consumption management which is the demand side of sustainable development.

This new approach of inner-happiness focused sustainable development suggests that human beings can live happily with moderate consumption, cooperation and compassion, as well as harmony with nature. This type of development can increase subjective well-being of individuals with contagious effects, leading to societal happiness and sustainability.

Wisdom and mindfulness is the key to drive the new direction of development. Human beings would have higher quality spiritually to move towards caring and sustainable society by deep

understanding of relationship of all beings under the law of nature. Human needs to learn to appreciate nature that enrich human well-being and human relationship should be under the culture of loving kindness and cooperation.

This type of development focuses on inner happiness, developed along the path to purify minds towards highest life's goal of liberalization, as well as appropriate systems allowing middle-way of life and middle-way economy. The relationship of human, social, economic, and environment in this system can use less quantity of natural resources. This is a pathway towards real sustainable development.

The existing framework of sustainable development emphasizing only on compromising needs of inter-generations may be difficult to achieve as long as individuals normally concern for their own happiness at low level. Unless people are developed to be able to enjoy their higher or inner happiness, they would not care for others or future generations.

That is why the new approach of sustainable development has to focus and analyze happiness issue and stress the path for higher level of happiness that can result in effective sustainable development. New sustainable development approach proposed in this paper promotes the limitation to real needs with real consumption for true quality of life while it does not trade-off with true human well-being and happiness. With modest and efficient consumption, people can be happy with higher forms of happiness.

Under the BSD framework, human behaviors would be driven by wisdom, rather than by self-interests and unlimited wants as assumed in conventional economic theory. This human spiritual focus is missed in the mainstream sustainable development concept, and perhaps that is why it cannot solve current global problems effectively. Therefore, right views towards life goal (with inner freedom/ happiness) is a firm foundation for right behavior to others and nature, leading to sustainable path of development.

This paper suggests holistic approach for human spiritual development as a foundation for sustainable happiness for all and sustainable development. Therefore, **an additional key element to existing economic, social, environment elements of mainstream sustainable development concept is human development by Inner Happiness.** As a result, this paper purposes the new concept of sustainable development or BSD briefly as

“Sustainable development driven by human spiritual development that human are developed to be happy from moderate needs or less attach to unnecessary desires/ materials, leading to real consumption/ less resource utilization as well as compassion to others and nature resulting in living in harmony and peace”.

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