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**TITLE:** BUDDHIST IDEALISM AND HOMOGENEOUS RELIGIOPOLITICAL FRAMEWORK OF BHUTAN

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**BUDDHIST IDEALISM AND HOMOGENEOUS RELIGIOPOLITICAL FRAMEWORK OF BHUTAN**

**Abstract**

This research paper explores the unique religious and cultural perspectives of Bhutan, with a focus on its adoption of Buddhism as the state religion. It delves into the historical development of Buddhism in Bhutan and its influence on various aspects of the country, including its political structure, societal culture, and economic policies. The paper highlights Bhutan's emphasis on achieving happiness through spiritual enlightenment rather than materialistic pursuits. It also examines the challenges faced by Bhutan in maintaining its cultural homogeneity and navigating international relations, especially with neighbouring India and China. The research concludes that Bhutan's distinctive approach to development, guided by its Buddhist philosophy, has contributed to a sense of national identity, contentment, and well-being among its people. This provides valuable insights for other nations seeking a more balanced and holistic approach to development in the context of economic globalization.

In the proposed paper a study of homogeneous religiopolitical Buddhist contextual perspective is explored as a different feature of the country. Bhutan is homogeneous not only in policy doctrine but also in terms of political, religious, ethnicity homogeneity with antagonistic democracy and pluralism under guided monarchical parameter. In the same manner, the domestic business environment of Bhutan makes work environment and work culture exceptionally different away from widespread norm of today’s globalization and internationalization.

**Keyword:** Bhutan,Buddhism,Religiopolitical Framework,Homogeneous culture, Isolationism in culture, Geopolitical Framework of Bhutan, Gross National Happiness.

**INTRODUCTION**

Vedic teaching was the traditional religious order in India for a long time and simulated Upanishad, Charvak, Jainism and Buddhism. A journey from Upanishad to Buddhism passed from ‘many minds' to the doctrine of a ‘single individual'. Upanishads are amazing to study of an atmosphere with *Brahmanism*, yet *Buddhism* is the embodiment of thought in the light of a man Gautam Buddha (Siddharth), (Radhakrishnan, 1923). Buddha got enlightenment and the object of the quest was in his own possession. Buddha himself admits that the *dharm* which he has discovered by an effort of self-culture, is the ancient way, the Vedic path, the eternal dharma as discovering with longstanding ancestries of Veda. Buddha himself has not assumed the prophetic role. He was a dialectician and argued with his opponents to lead them to liberate. He shared his own experience with his followers which he has experienced and exhorts them to verify for themselves his views and conclusions. Thus, Buddha revolt against the conventional and legislative religion of the time without any stringent rituals and division of society. Consequently, Buddhism blowout in large part of the world.(Lepage et al., 2013)

**Religious Perspective of Bhutan**

At the end of 5 BCE Buddhism spread not only through India but also intercontinental in Bhutan, Ceylon, Burma, Nepal, Tibet, central Asia, Indonesia, Malesia, China, Japan, and Shri Lanka are just some of the regions where the Middle Path was widely accepted. Shankaracharya again spread Hinduism and in 7BCE and Buddhism declined in India, but it remains intact in any part of the world including the north-eastern Himalayan region of Tibet and Bhutan. Thus, Buddhism was introduced in Bhutan some times before the 7BE. It is first introduced by Tibetan King Songtsen Gyalopo. The Indian tourist and saint Padmasambhav taught and practiced Buddhism in Bhutan region in the year 747. Thus, today's estimated Buddhist population is three-quarter of the whole country.

The political structure of Bhutan has progressed over time together with its tradition and culture. It has developed from a fragmented and a disoriented rule of the diverse regions by local kingship rulers, lords and fraternities into the parliamentary democracy we have in place today. The Bhutanese people have historically never had doubts about their nation's sovereignty. Bhutan, in fact, has never been colonized. However, to the outside world, namely British Raj, Bhutan was viewed as less than sovereign for their own geopolitical interests. The traditional religious order of Bhutan is Buddhism from 7BCE which has widespread impact in the various hemisphere of life. It is reflecting in policy doctrine of the nation, economic policy framework, and societal culture as well as incorporate norms and corporate social responsibility.

As per the Upanishad, the world is changing like bubbles of water (*awart* and *trang* of *budbud*) but the realm of the universe is beyond the delusion of changes and is having the nature of infinite. Henceforward the reality of the universe is defined by means of *Shunyata* or emptiness with its ultimate realism beyond the realm of birth and death with its infinite nature. There is no ultimate authenticity in the cosmic universe excluding cosmic emptiness or *Shunyata.* Buddhism enthused with *Upanishad* also says that ultimate truth can be pronounced by approaches of yoga with meditation, concentration and finally through the liberation of the soul beyond the realm of death with infinite nature of the ultimate reality of the cosmic universe. The liberation of the soul from everchanging delusions of life removes suffering from pain which is just the *Maya* falsehood of life. The acceptance of cosmic reality also helps to remove the causes of suffering and pain as which is nothing as cosmic emptiness is the ultimate truth. One can feel transient happiness, peace, blissfulness and joy by believing in ever sentient infinitive universe away from *Maya* or the delusions life (Gethin 1998; Leighton 2012). Accomplishing ‘Ultimate Happiness or Transient Happiness’ is a move in the direction of knowing the real truth of infinite universe (Gethin 1998; Leighton 2012) is the Zeist of Buddhism philosophy. Beyond the syllogistic logic, all time-space limitations disappear by experiencing the ultimate truth of infiniteness of cosmos (Gethin 1998; Leighton 2012) and gives inner happiness away from materialist delusion of life.

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**The Philosophical Background**

As per the Upanishad the world is changing like bubbles of water (*awart* and *trang* of budbud) but the realm of universe is beyond the delusion of changes and is having the nature of infinite. Henceforward the reality of universe is defined by means of *Shunyta* or emptiness with its ultimate realism beyond the realm of birth and death with its infinite nature. There is no ultimate authenticity in the cosmic universe excluding cosmic emptiness or *Shunyta.* Buddhism enthused with *Upnishad* also says that ultimate truth can be pronounced by approaches of yoga with meditation, concentration and finally through liberation of soul beyond the realm of death with infinite nature of the ultimate reality of the cosmic universe. Liberation of soul from everchanging delusions of life removes suffering from pain which is just the *Maya* falsehood of life. The acceptance of cosmic reality also helps to remove the causes of suffering and pain as which is nothing as cosmic emptiness is ultimate truth. One can feel transient happiness, peace, blissfulness and joy by believing in ever sentient infinitive universe away from *Maya* or the delusions life (Gethin 1998; Leighton 2012). Accomplishing ‘Ultimate Happiness or Transient Happiness’ is a move in the direction of knowing the realm truth of infinite universe (Gethin 1998; Leighton 2012) is the Zeist of Buddhism philosophy. Beyond the syllogistic logic all time-space limitations disappear by experiencing the ultimate truth of infiniteness of cosmos (Gethin 1998; Leighton 2012) and gives inner happiness away from materialist delusion of life (Vajpayee and Sanghani, 2022).

**Mahayana Buddhism**

Buddhism have two major separation Mahayana (the Vast Vehicle) and Hinayana (the Modest Vehicle), in which Mahayana is giving emphasis on the ‘Vast Vehicle’ and Hinayana is giving more emphasis on ‘Modest Vehicle’. So far both stresses on enlightenment and liberation of mankind. Along with this, Modest and Vast vehicle also have many subdivisions in which Hinayana is in Southeast Asia acknowledged as Theravada. Instead, China, Tibetan and Bhutan fallows Theravada tradition. In the 3rd century BCE, the tradition of Theravada basically originated from India get spread Shri Lanka, Myanmar, Thailand, Cambodia and Laos ( Berzin, 1996).

 Bhutanese now majorly fallows Mahayana Buddhism, which is also the religion of state in Bhutan adopted as fundamental policies of nation and king. Accordingly, the policy of happiness in life without materialistic achievement as ultimate truth is an objective to obtain. The civilizations with Buddhism is harrowed by traditions of logics and argumentations (*Shashtrath*). In cosmos all matter, energy and time are consistent interconnected with continuous fluid fluctuation (Gethin 1998; Keown 2013; Leighton 2012). In Mahayana Buddhism ocean is described as continuous, stable and absolute only waves are changing constantly. With this metaphor the ultimate happiness is inner and eventual transient happiness different from observable changes in materialistic world. Later Einstein's Special Theory of Relativity or quantum physics is virtually the similar idea, where there are fundamental and complex connections between space, matter, and time that replicate a complex and ever-changing universe is described. He has also talk about unified nature of cosmos with his Theory of Relativity or quantum physics. With the originally philosophy of *Karma* of Bhawat Geeta and Upnishad Buddhism also concentrate through the practice of experiencing ultimate truth with state of mindfulness, charity, compassion as a real happiness in life which can be achieved by liberating from the suffering of greed and hate redness. Materialist happiness is nothing but the delusion in ever changing cosmos. The ultimate truth of enlightens liberation is removing the greed, hate redness of perceived delusion of cosmic world.

 The philosophy of *Karma* is mainly taken in Buddhism is an extension of Karma described in *Upanishad* and Bhagwat Geeta. Ramdhari Singh Dinkar said it is a further extension of *Upanishad*. *Karma*, in Buddhism, which means wilful actions or the fruits of actions, is the everlasting law of cause and effect that is an essential ingredient in knowing the Ultimate Truth (Williams 2008). Karma pertains to happiness in the following ways. Ultimate happiness is obtained through Enlightenment. Positive Karma results in higher rebirth, bringing one closer to Nirvana. The Vipaka (result) ripening of Karma (deeds) leads to greater happiness, joy, and bliss when a person is reborn. In part, Buddhism acquired the Karma idea from Vedic Hinduism but endowed it with further ethical constructs (Morgan 2010). Adherents of Vedic Hinduism, particularly the Upanishads, as early as the first century B.C.E. believed that good moral actions by humans turned a person into a good being in the next life while bad moral actions turned a person into a bad person in the next life. Under Karmic law, which functions as a natural law in the changing and interdependent universe, good or bad deeds have consequences for rebirth and nature, including the happiness of sentient beings (Mitchell 2008). Karma’s impact in Buddhism is not rigid, as it responds on a continual basis to a sentient being’s good or bad deeds (Morgan 2010). A sentient being’s present character cannot nullify the consequences of an individual’s misdeeds in past lives but creates better Karma to offset bad Karma. In particular, four acts that counter past bad Karma are remorsefulness, the resolve not to commit an action again, actions to restore justice for past bad actions, and acts of holding another in loving-kindness (Morgan 2010). Mindfulness of one’s actions can have an important positive effect on future rebirth as a sentient being, including greater happiness.

**Historical Consequences and National Homogeneity**

Bhutan’s location is very strategic in many reasons in the abode of high mountains. It is the reason Bhutan has never come under the imposed rule of Britishers. It was also not the centre of attraction for intruders like India (popular as a ‘bird of gold') to invade for the purpose of its affluence prosperity. Thus, the entity of the nation as a distinct tradition, culture, and religion is preserved and sustained. Contrary to this India gets affected with several interlopers and was also ruled by, which has affected the state with the invaders-imposed culture, tradition and other norm of life. In contrast, Bhutan autonomy was maintained and it entered the 20th century without a complex of inferiority and subservience vis-àvis foreigners. From its point of view, national independence has had three major correlations: the autonomy of the local polity, a strong sense of national pride, and a culture of isolationism. Bhutan had sought to zealously preserve its geographical isolation, preferring to let the world go by.

**Isolationism and Self Reliance**

Bhutan emerged out of self-imposed isolation in the early 1960s with its unique geographical position. Except for a few contacts with Tibet and British India, it did not have contacts with other countries earlier (Wolf, 2013)., which has made them self-reliant in numerous hemispheres of life. Gradually, Bhutan has gradually joined the international community of nations and organizations.

Consequently, isolationism has generated a tradition of self-reliance and self-organization among local communities that developed their own regulations, unwritten laws, practices, and customs. The sharing of irrigation water and grazing land and the use of common labor for infrastructures and monasteries maintenance are part of that heritage. Because local communities were confronted with difficult geographical and climatic conditions, they had to count on their own capabilities to organize their life. Trade had an important role in traditional Bhutan. The country was not organized itself as a commercial hub but generated small scale industries for the survival prerequisite of people. Its social and political structures were mostly inward looking. This has gradually made them self-reliant. Once settled in their valleys, farmers had few contacts with the outside world. Therefore "maintaining the sovereignty of the kingdom through economic self-reliance" has become its prerequisite and letter reflected in the national objective.

 **Religious Ethnic Homogeneity**

The model of ethnic cultural matrices with Mahayana Buddhism is the major persistence with public policies. Bhutan government has made continuous effort to maintain uniform political cultural matrices with a dominant ideology of ‘Ethnic-nationalism’ (Smith, 1971, 1994). They are maintaining the ethnic purity with the nonexistence of minority mainly Nepalese. The country is having more than 1lakh Nepalese Bhutanese but they are still not considered as the citizen of Bhutan with all right of citizenship. They are known there as Nepalese Bhutanese (Hutt, 1996, 2003). Recently, the slogan of ‘one nation one people’ has further reduced the possibility of heterogeneous society.

The ethnic homogeneity of the population is determined by many factors. The main feature of the homogeneous population is that in these societies’ integration processes is very debauched. That depends on a number of persons belonging to the ethnic group or community - whether it is numerous or relatively small. Comprehensibly, the more numerous groups more difficult and more sluggish are included in the main ethnicity of the country, if any extraordinary conditions have not existed. Accordingly, small ethnic communities more easily lose their detachment. That does not depend on the number of ethnic communities/groups but on them quantify participation in the country's population. As the two-third population of Bhutan is Buddhist the remaining one-third Hindu populations is also with influence with Buddhism. As most of the principals of Buddhism are just the extension of Hinduism. In fact, Hindu accept Buddha as one of the incarnations of Lord Vishnu. According to Ramakrishna (1923), most of the wider perspective of Buddhism is a further extension of Hinduism. Therefore, more of philosophical similarities and underline values of life reduces the intergroup differences. We need not forget that the philosophy of Buddhism is mainly a further extension of Upanishad of Hinduism only, which create culture affinity to a large extent. Thus, maintaining homogeneity in Bhutan is not reasonable that challenging for the government of Bhutan.

**Monarchical Guided Democracy**

Unlike countries with major influence of Buddhism (China, Japan, Indonesia, Sri Lanka, etc) Bhutan’s democracy is still guided by its monarchy (Wolf, 2013). The last Himalayan Kingdom of Bhutan has declared democracy on 2007 and in 2011 government was democratically elected government of Bhutan. As a single political entity, during the 17th century, the country had to face various periods of external aggression and internal strife. The creation of a nation-state has been dependant upon the definition of a Bhutanese identity which is closely related with the dominant Drukpa1 culture. The credit for unifying Bhutan and introducing its first codified laws, known as Chathrim, goes to Zhabdrung Ngawang Namgyal (1616-1651).

Although there is "no evidence in available sources, that anything resembling an election was actually used in 1907 in the events that preceded the recognition of Ugyen Wangchuck as Druk Gyalpo","the decision to establish monarchy appeared to have been genuinely popular not only among those responsible for taking it but also with the public at large".This episode was decisive in the nation-building process. It was also a major factor in cultural identification. Even the people of Bhutan have great respect faith and loyalty for kingship (Vajpayee & Chakraborty, 2017).

**Bhutan’s Peculiar Way to Democracy**

First of all, one cannot deny that the decision of the king to deliberately give up much of his power to his people – as a ‘[royal gift](http://www.eastasiaforum.org/2015/07/18/democracy-still-taking-root-in-bhutan/)’ (or kids) that transforms the country from an absolute monarchy into a parliamentary democracy – [is a rare phenomenon in the world](http://www.isn.ethz.ch/Digital-Library/Publications/Detail/?lang=en&id=166753). The rationale behind such a process is usually twofold. The establishment of democracy is an elite-driven process in the form of a top-down model; in other words, ‘[democracy from above](https://www.repository.cam.ac.uk/bitstream/handle/1810/226946/JBS_17_02.pdf?sequence=2&isAllowed=y)'. As such, it is not an outcome of a socio-political movement or a revolutionary act. Additionally, it should be argued that it was a move by the king to willingly share for several political requirements for the solemnity of the nation. However, one can state that Bhutan underwent a major and [mostly peaceful transformation](http://www.bti-project.de/fileadmin/Inhalte/reports/2014/pdf/BTI%202014%20Bhutan.pdf) from direct royal rule to a constitutional monarchy over the course of 18 years.

**Hereditary Monarchy**

Bhutan has a very atypical monarchy. Compared to other countries, the institution is rather recent, at least in its present form. Yet, there is a cultural continuity with previous systems. Kingdoms were established in Bhutan long before the country was unified in the 18th century. Some of the local rulers, especially in the East, made a decisive contribution to the emergence of the founding myths of Bhutan. The Druk Desis - leaders who, from 1751 to 1907, held secular powers, at least in theory, in the semi-theocracy system known as Chhösi - can be compared to kings although their status in the society was slightly different. In that respect, there is a monarchical tradition in Bhutan that goes far beyond the institution itself. It explains why the hereditary monarchy has become the main source of cohesion and consistency of the current polity (Wolf, 2013).

The Bhutanese monarchy identifies closely with the religious legacy, on a rather distinctive mode. Contrary to the king of Nepal, who is a manifestation of Vishnu, the king of Bhutan is a secular monarch who did not inherit the religious authority of the Zhabdrung. Neither is he a Chogyäl in the Himalayan tradition. As the ruler of the Drukpa society, the Druk Gyalpo only inherited the secular powers of the Druk Desi. He does not get his primary legitimacy from his divine ascendance, although the Wangchuck dynasty has a line of ancestors that goes back to the Dungkar Chöje of Kurtöe and to the famous saint Pemalingpa. For that reason, he cannot be considered as an absolute monarch "in either theoretical or legal terms", but as a "ruler by convention" as mentioned in the Buddhist tradition. The mode of the enthronement of the dynasty reminds the model of the first king of Buddhism legend, Mahasammata - Mangpö Kurwai Gyalpo, literally the King Elevated by Many- whose legitimacy was based on popular consent. Those reforms were better adopted under non-crisis conditions so that the monarchy could keep the lead, control the whole process, and avoid disruptive effects on the traditional system and national unity that could have resulted from radical changes (Wolf, 2013).

**Monoculture Society**

Nations that are industrialized, urban, open to immigration, and politically stable are more likely to be heterogeneous. Nations that are heterogeneous, but politically unstable, are excluded from the present investigation (Vajpayee & Chakraborty, 2017). Hence, there is a number of heterogeneous societies which “hang together” or successfully operate under the condition of cultural diversity. Examples of such nations would include the United States, Switzerland, and Belgium. In contrast, nations that are characterized by pervasive government ownership and control of the business, reliance on rural or agrarian economies, or centrally planned economies are likely to be culturally homogeneous. In homogeneous nations, a more integrated set of beliefs guides‟ behavior. Variation from the set of beliefs is regarded as deviant and not simply different. Some examples of nations with cultural homogeneity may include Saudi Arabia, China, and Japan. Societies are infused with meanings which guide behavior. In the case of Bhutan homogeneous societal culture, the legal and economic system reflects the dominant way of thinking (Vajpayee and Chakraborty, 2017).

Societal culture “monoculture or multicultural”: Culture is a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Societal cultures are likely to vary in the degree to which they have a dominant set of values and beliefs. One way of examining cultural diversity within any society is to identify the nation on a continuum ranging from homogeneous to heterogeneous. The history of Bhutan shows the acceptance of Buddhism by the king and the people from centuries with Buddhist monarchy. Therefore, Bhutan’s homogeneous societal culture, the underlying values, and beliefs are shared and pervasive; thus, a dominant set of cultural beliefs exist, which make the country as a homogeneous society. In a more heterogeneous societal culture, many different values and beliefs are held by diverse population groups. This situation is characterized by a multicultural society (Enz, 1986).

**Educational Ecologicalization**

Zhabdrung Ngawang Namgyal (1616-1651) who was instrumental in founding a new country and asserting its religious and political independence from Tibet. Among other achievements, he protected the dominant position of the Drukpa Kagyu school that gave the country its local name - Drukyul: the land of the Drukpa sect - and forged its religious and cultural history. Common traditions, including a dress code and distinctive rituals with Bhutanese characteristics, date back from that period. Dzongkha, the only language with a native tradition in Bhutan, which became the national language in 1961, was also decisive in building a sense of solidarity among the people. Eventually, the unification of Bhutan was completed when the theocratic rule was replaced by a hereditary monarchy.

**Economic Development**

The culture of Bhutan is imbibed with Buddhism, the king, the government and the people obey and follow the norm of Buddhist philosophy and it is reflecting in policy doctrine of a nation, economic policy framework, societal culture as well as incorporate norms and corporate social responsibility (Chakraborty and Vajpayee, 2017).

As the last Mahayana kingdom, Bhutan has inherited a philosophy of life which is deep-rooted in its religious traditions and institutions. Basic values like compassion, respect for life and nature, social harmony, compromise, and prevalence of individual development over material achievements have had a direct impact on policymaking. Achieving a "balance between spiritual and material aspects of life, between Peljor Gongphel (economic development) and Gakid (happiness and peace)" is both a cultural imperative and a political objective. In 1926, after King Ugyen Wangchuk’s death, his son Jigme Wangchuk ascended the throne to become the second Druk Gyalpo. He continued with the cautious modernization policy of his father, and further centralized administration and authority (Vajpayee and Karthick, 2019). Bhutan remained largely isolated from the rest of the world and was thus able to maintain its distinct, self-chosen path of development.

Industrial relation Industries are not foundation stone for historic/industrial, economic survival of the people of Bhutan that make people less competitive and less insecure for the survival “a weak entrepreneurial orientation, higher transport costs, small domestic market, an underdeveloped infrastructure and lack of resource inventory (National Encyclopaedia of Bhutan). Bhutan has its geographic importance as it is situated in the border of India and Bhutan. India support financially and also gives a number of aids for the development of Bhutan. As India is making its border safe by doing that to avoid the direct encroachment of China into India. The flexibility in relation to forms of employment as well as in relation to working time and job functions have occurred as a result of such factors as heightened competition, rapid changes in products and processes and the increasing importance of skills, quality, and productivity (Vajpayee, et al, 2023).

**International Politics of Bhutan**

In international politics, India and Bhutan always have very intimate relations mainly due to the pulse of the philosophy of life and religious equanimity. Another important aspect of powerful binding is that India never had a policy of expansion and Bhutan has always experienced political kinship in cross border relation with India. Thus, both countries have reciprocated warm relationship. In other explanations, Bhutan's intimate relationship with India can be explained from several perspectives. Bhutan is located in a very strategic part of the world. It has the world's two most populous and economically growing countries as its neighbors. Given its physical, demographic and economic size and the geopolitical realities in which it exists, Bhutan is in a very precarious situation. Thus, it is the lack of economic, military and political capabilities to ensure its security that brought about its collaboration with India. India provides economic and defense assistance to Bhutan. These points suggest the functioning of structural scarcity theory.

**International Politics and Challenges for Bhutan**

Bhutan’s efforts to diversify its international relations are also rooted in its own national security concerns. Bhutan’s fear of confining its international relations to India increased in 1975, when India overran Sikkim, immediately to the west of Bhutan (Chetri, 1998). The need to offset Indian domination led Bhutan to establish relations with many countries and organizations around the globe. Despite its dislike for Bhutan's diversifying moves, India has always restrained itself from committing actions that would set the two neighbours into conflict (Chetri, 1998). India is aware that any conflicts with Bhutan will not be a rational move for it. Bhutan serves as a buffer between China and India along part of a very extensive border. Besides, since independence in 1947, India has been left connected to its northeastern states by a narrow strip of land called the Siliguri Corridor, lying between Pakistan (now Bangladesh). Recent Doklam issue and the 73-day standoff at Dokalam in Sikkim where Chinese military attempted to build a road close to Chicken Neck corridor has sparked a new round of tensions at the border of India, Bhutan, and China. It finally ended on August 28. 2017 after China agreed to stop road building. Even in that Bhutan was depending on India for its safety from China’s encroachment (The Time of India). Thus, Bhutan has occupied a very central geopolitical position in between two big nations, where it’s homogenous also impetuses the country to live mainly with its individuality and sovereignty.

**CONCLUSION**

Bhutan is factual illustration across the world by believing in happiness of people with Buddhist philosophy of happiness without achieving materialist objectives of life. They have adopted Buddhism as a state policy of Bhutan for the ultimate happiness of their people. Despite of the fact Bhutan is not economically as strong as India and other neighbour countries but the country is able to give more happiness to their people as compare to most of other south Asian countries. Their homogeneous culture environment is avoiding the possibilities of conflict among the people and reduces the possibility of unhappiness due to cultural conflict. Bhutanese homogeneous ethos has avoided possibilities of internal conflicts and disharmony to make them feel happier with the adoption of Buddhism in life. On the other hand, India has continuously facing problem of cultural conflict and disharmony with diverse ethnic and religious group. If we compare the happiness index inhabitant of India are also not as happy as Bhutanese despite of more economic achievements in nation. Buddhism inclined with *Upanishad* which have spread from India to Bhutan is fail to give happiness to Indians as compare to Bhutan. Buddhist ideology as a policy in state with homogeneous religious perspective of life make Bhutanese happier in life.

According to Dorji "Bhutan is modernizing fast including the growth of Consumerism, and so our dependence on other countries increased by manifolds. It is certain that the modernization per se Urbanisation will affect our traditional social structure and the age-old institutions and community practices of civic behaviour and collective action.” (Dorji et al,2013. National Statistics Bureau, Thimpu). The transformational process towards the modernization is good in many perspectives but at the same time full of threats and risk of life being faced by modern society in the form of parsimoniously progressed society but deprived for family values in the form of nuclear society.

This is a matter of inference to learn from the perspectives of Bhutan from most countries societies which are moving towards the visionless globalization and industrialization. The economic objective with the mere concern of monetary advancement by ignoring values and ideals of cultural and ethnic life can help to gain mechanization but can result in insufficiencies of life in many facets. In global index as well, the national index of happiness Bhutan is considered happier as compare to many economically prevailing countries. Which need to be a growing thoughtful concern for many of us to rethink ‘economic globalization’ at what cost? At the costs of leisure of time with social interaction, at the cost of good sleep, at the cost of family welfare and togetherness, at the cost of mental peace, at the cost of ecological balance, at the cost of harmony and happiness and so on (Vajpayee, 2018a). We need to be careful not to consecutively harrowing in the race of monetary fulfilments by miserly us in the actual sense of happiness in life. Bhutan is an illustration to sojourn and ponders over to accept the right model of development.

**LESSONS FROM BHUTAN:**

***Emphasis on Gross National Happiness (GNH):*** Bhutan's focus on GNH instead of Gross Domestic Product (GDP) as a measure of progress teaches us the importance of considering the well-being and happiness of citizens in development policies.

***Sustainable Development:*** Bhutan's commitment to preserving its natural environment and adopting sustainable development practices sets an example for other nations to balance economic growth with ecological conservation (Vajpayee, et al, 2022).

***Cultural Preservation:*** Bhutan's efforts to maintain its cultural heritage and homogeneity demonstrate the significance of preserving one's cultural identity amidst globalization (Vajpayee, 2017; Vajpayee, 2018b).

***Importance of Spirituality:*** Bhutan's integration of Buddhism into its societal fabric highlights the value of spirituality and mindfulness in fostering inner peace and contentment.

***Community Values:*** Bhutan's strong sense of community and collective responsibility teaches us the importance of fostering a sense of togetherness and support within societies as isolation and acculturation in society may lead to mental disorder (Mishra and Vajpayee, 1996).

***Unique Political System:*** Bhutan's evolution from an absolute monarchy to a constitutional monarchy with guided democracy showcases the potential for smooth and peaceful transitions in governance.

***Diplomatic Neutrality:*** Bhutan's ability to maintain cordial relations with neighboring countries, despite geopolitical challenges, emphasizes the significance of diplomatic neutrality and constructive engagement. Bhutan's commitment to social welfare and education showcases the importance of investing in human capital to drive progress and development.

***Happiness over Materialism:*** Bhutan's emphasis on achieving happiness through inner growth rather than material possessions encourages us to reevaluate our priorities and find contentment in simpler aspects of life (Vajpayee et al, 2023).

***National Identity and Pride:*** Bhutan's strong sense of national identity and pride demonstrates the importance of cultural confidence and self-reliance in shaping a cohesive society.

In summary, Bhutan's unique approach to development, characterized by an emphasis on well-being, cultural preservation, sustainability, and spirituality, offers valuable lessons for the world to consider in pursuit of a more balanced and harmonious existence.

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