Peacebuilding through human-centered approach: the case of Gross National Happiness through Mahayana Buddhism in Bhutan.

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Abstract:

Gross National Happiness is the guiding philosophy of Bhutan that follows its root in the declaration from Fourth King of Bhutan in 1972 who denoted that the idea for GNH is more essential over Gross Domestic Product. In this paper, the idea of GNH is operationalized through the framework of Mahayana Buddhism that identifies with the idea for peace, empathy and spreading happiness and resolving societal conflicts in the community. This paper assessing role of religion in the philosophy of Gross National Happiness and analysis of about likelihood for fabricating peace will be carried out through the purposive sampling of 10 respondents through an online interview and furthermore sending the questionnaire. This study is further conveyed through secondary data from information, for example, government policies and programs that endeavor to push the material welfare for edifying the self. Finding shows that the Mahayana Buddhism is core to GNH that fabricate peacebuilding in Bhutan.

Keywords: Mahayana, Gross National Happiness, Peacebuilding

Introduction

Mahayana Buddhism flourished in Bhutan time immemorial which became state religion in 1970s and it is at present hosting generous impact that its manifestation may be unmistakable from the multifaceted entwined societal culture with policies in Bhutan. Buddhism follows its root on 400 B.C.E. where prince Siddhartha realized edification and established a new religion; Buddhism. And it holds the principle that the hopelessness and misery have a chance to be eradicated by following *dharma* that might prompt unceasing peace called happiness (Epstein, 1988). Ever since, based on distinct beliefs and practices of attaining nirvana, Buddhism has major branches of Theravada Buddhism and Mahayana Buddhism with various sub-schools having own interpretation of teachings and practices.

In Bhutan, Mahayana Buddhism is playing significant role, primarily, Drukpa Kagyu sect is the predominant faith under *Dratsang Lhentshog* (state religious institution) while there are others sect of Mahayana Buddhism sect such as Nyingma and Karma Kagyu under *Choedey Lhentshog* (private sponsored religious institution). In this line, Bhutan is often referred as the last country with Mahayana Buddhism as majority of population practices Buddhism and has its influence on all aspects of life, culture and governance in the country. Onlookers will observe from the prayer flags, symbols, festivals, and architectures to the ethics and values, Bhutanese are greatly shaped by Buddhism. The respects for all living beings including animals and natural environment are the visible social interaction in Bhutan. The intricate fabric of Mahayana Buddhism is woven in the integral pillars of GNH which is the policy guideline in Bhutan.

On the other hand there are multifaceted ways of looking at peacebuilding; there are loose definition and scope of peacebuilding approach. However, the peacebuilding approach has been so far examined and viewed through the prism of state and its security rather than resolving the dire issues that the people are facing in the society.

The peacekeeper intervention are also associated with war and armed conflict rather than focusing on the addressal of issues and the conflicts that the people are really facing in the society which should be the prime focus of peacebuilding approach in the fast evolving and mounting issues that the people are facing around the globe. In the 1992 report, "An organization security for Peace," preceding UN Secretary-General Boutros Boutros-Ghali presented the idea for peacebuilding as an action which will recognize and help structures, which will have a tendency on fortifying and settling peace in places to dodge a relapse under conflict (Hopkins, 2010). " In addition, Different deliberations have been attempted to elaborate with respect to this definition. The Brahimi report starting with 2000 characterized peacebuilding as activities embraced on the distant side about conflict to reassemble the establishments about peace and establish the tools to building for the individual's establishments something that is more than the nonattendance of war (Durand, 2012). The definition of the peacebuilding in this way is geared towards state security rather than looking from issues that the people are facing such as food security, water security, health security and so on. Thus byy undertaking the case of societal issues and conflicts in Bhutan such as youth crimes and suicide, it is important to evaluate the roles of Mahayana Buddhism as an important institution in society is playing in addressing the evolving social conflicts and building peace.

The general conception is that the profound understanding of the idea of Mahayana Buddhism offers a paramount schema through which Gross National Happiness is operationalized and channelized in policy formulation in modern Bhutan. It is because the important tenets of Mahayana Buddhism such as non-violence (Ahimsa), mindfulness and meditation, compassion and conflict resolution, humanitarian works, and environmental ethics are thought to have influenced and been infused in the policy of Gross National Happiness (GNH) at the national level to the grassroots level in country. In whatsoever, GNH places a strong emphasis on cultural and spiritual wellbeing, thus incorporating cultural values into the governance and development of the country. Thus, it is imperative to explore an outline on the impact of Mahayana Buddhism in asserting happiness and peacebuilding in Bhutanese society.

Significance

The impact of religious institutions and the interpretation of religious teaching are viewed as catalyst in flaring the conflict in the society around the globe. However, the inclusive nature of religion can also promote the effective peacebuilding in the society. The moral guidance of religion in promoting tolerance, and dialogue among the society through religious institutions can play significant role in ensuring peacebuilding. In specific Mahayana Buddhism in Bhutan, it encourages compassion and happiness, reconciliation and sense of humanity which is essential in peacebuilding; it is not only the state assuming the paramount role in ensuring peace. Thus it is significant to study the praxis of religion and the role of Mahayana Buddhism in fostering peace and harmonies in Bhutanese community. Ultimately the paper contributes in the another parameter in which non-state actor and bottom –up approach assumes vital role in ensuring the peacebuilding in the society.

Research Question

In what ways does the intersection of Mahayana Buddhism and Gross National Happiness serve as an enabling factor in fostering peace and harmony with the Bhutan's local communities?

Research objective

To offer an alternative epistemological outlook on peacebuilding approach through people-centered approach by examining the role of the religious values and religious institution (Mahayana Buddhism) through GNH in addressing the social issues in Bhutanese community.

Literature review

Praxis of Religion in Peacebuilding

Due to the attention on the role of religion in war, there is renewed interest in the relationship between religion and peacemaking which is loosely connected in the case of Bhutan with its state religion as Mahayana Buddhism. The study on role of religion in Bhutanese society is imperative owing to the fact that the religion is always part of the larger context where is shaped by, or has an influence on political, cultural and economic processes of the country through Gross National Happiness (Tobgay, 2018).

The concept of religion is multifaceted that defining and role of religion around the world is challenging despites its increasing magnitude of influence globally.

The conflict perspectives through Marxism often views religion as an opium of mass (Saputri and Gunaryo, 2021) while the functionalist approaches emphasizes on the importance of religion social and cultural aspects of social group or an individual (Barman, 2022). The aftermath of 9/11 attack, Western states increasingly argued that the religion is major cause of conflict (Uecker, 2014). However, the argument is fertile while reflecting on the Samuel P. Hungtington's debates on clashes of civilization (O'Brien, 2013). This praxis on narration on role of religion in society facilitates analysis on some of the forces that are embedded in Mahayana Buddhism that is ensuring peacebuilding in Bhutanese society.

Every religion premises on certain normative basis which is indeed serving as a directive for individual or social group lives their life and this numbers of dogmas transcends to the ultimate meaning for their existence (Ahmed, 2011). Religion explains 'how things are' as they are and also guides social group on 'how things should be' (Busuttil and Haar, 2033). This normative dimension has an implication on social, cultural and political consequences which in Bhutan it has its implication on GNH. More importantly, the religious norms also have cognitive implications that enlighten the individual of desirable and bad action (Thompson, 2022). The normative system of the religion is also one indicator that can ensure peace in the society.

However, an identity forming potential of the religious belief system in the particular context also lays out important foundation in ensuring peace in the society. Religion as a social institution gives the sense of belongingness (Pospíšil and Macháčková, 2021). Thus, religion offers identity of where individual belongs and also gives the projection in their life (Beyer, 2018). In the case where there is strong exclusiveness of religious identities between the feeling of 'us' and 'them', there is difficulties in achieving the common understanding on the societal issues. Nonetheless, the religious norms are monitored by some form of organization and the formal institution strengthens the identity and normative system. The formal organization serves as a facilitator in ensuring the interaction with other religious entity to ensure the peace (Bramble et al., 2023). Through this ethnographic study, paper will explore the normative basis of Mahayana Buddhism in ensuring peacebuilding in society as well as the role of religious institutions in shaping the religious identity and normative system in society to bring the conflicting party on the table.

Research methodology

Qualitative research methodology has been deployed to do ethnographic inquiry on the role of religion in ensuring the peacebuilding through GNH in the local community in-depth which permits in understanding and capturing the points of view of respondents. Ethnographic approach as a form of qualitative research methodology ensures studying of the phenomena or respondents in their natural environment rather than in a laboratory, allowing in gaining insights on the social interactions in a given natural environment. Thus, through ethnographic approach, study examines an in-depth insight of respondents on assessing role of religion through the philosophy of Gross National Happiness about the likelihood for fabricating peace through their views based on the experiences.

Data collection methods

Data in qualitative research may include data collected through participant observation, focused group discussion, interview and from documents. In order to secure relevant data within the nature of research, structured questionnaire based on online survey and online interviews through social media have been chosen as data collection method. The sampling method deployed to collect the data is purposive sampling. The study is also based on secondary data that has been previously published in journals, the constitution of Bhutan to document the causal connection of Mahayana Buddhism instilled within GNH logic is promoting peace.

Data collection process

For the purpose of study, the data on the role of religion in Bhutanese society in peacemaking has been collected from various stakeholders which includes local government and community farmer, CSO activist, government officials and private entities. During online interview, the interviewee was asked with the different set of questions in regards to various topics related to the role of religion and religious institutions in their community and society at large. Data on role of religion in peacebuilding have been generated from 16 respondents including 8 female and 8 male. The 16 respondent includes 4 farmers, 2 monastic scholars, 2 Civil Society Organization, 2 civil servant, 2 lecturers, 2 teachers from high school, and two students who are pursuing Masters in different institutions.

Data analysis methods

The content analysis through themes will be used to analyze the data generated on role of religion in building peace in Bhutan**.** The data will be consolidated by focusing on themes that provides insight into research question. The interpretation of what is said and the meaning from the themes will provide meaning or understanding which becomes finding on role of Mahayana Buddhism in addressing the evolving societal issues such as youth crimes and suicide. Analysis of narrative data is not uniform as there is no universal approach in analyzing, however as developed by Butina (2015), for the purpose of fulfilling the objectives of this study, paper used five stages of conducting thematic analysis: (a) organization and preparation of the data, (b) obtaining a general sense of the information, (c) the coding process, (d) categories or themes, and (e) interpretation of the data.

Data Analysis and Findings

Gross National Happiness drawing inspiration from Mahayana Buddhism

The idea of Gross National Happiness has been promulgated by His Majesty King Jigme Singye Wangchuck in 1972 where he said GNH is profitable over Gross Domestic Product. Gross National Happiness may be characterized by a lot of people as likewise harmony development between spiritualism and materialism. The declaration about GHN by the Fourth king was followed by the public insurance policy which endeavored the parity of the advancement of free enterprise and improvement with Bhutanese tradition from Mahayana Buddhism and culture (CBS & GNH, 2018; Givel, 2015). This is taken under the attention of GNH logic that needs component of Mahayana; where it offers an importance of existing fulfillment for particular case with one entire fulfilling life. Peace and happiness are therefore not decreased to present state of being happy.

"Gross National Happiness (GNH) has come to mean so many things to so many people, however to me it implies simply – development with values. Along these lines for my country today, Gross National Happiness GNH is the scaffold between the fundamental values of generosity, equality, and mankind." ~ His Majesty Jigme Khesar Namgyel Wangchuck, King of Bhutan

To this end, the logic of GNH is roused by the Buddhist idea; The Middle Path. Drawing the philosophy of Middle Path from Buddhism guarantees that the peace and happiness can be aggregated from the balancing act as opposed to outrageous approach (Middlewaysociety.org, 2018). Accordingly, the idea of GNH is characterized as adjusted development between the materialism and spiritualism. Without favoring particular pillar over another, there is balance development of four mainstays of GNH (Rinzin, 2006). These four pillars are further arranged under nine domains that include: group keeping vitality, health, time use, beneficial governance, mental wellbeing, biological differences and resilience, education, social differences and resilience, and living standards (Davidpol, 2018; Safwan, 2017).

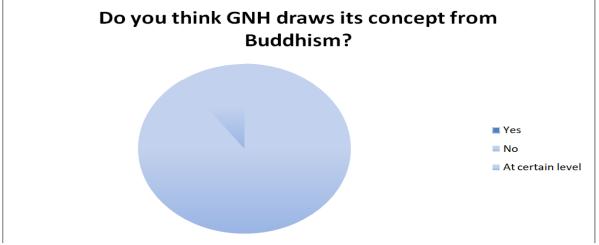| GNH draws its concept from Buddhism	Frequency
Yes	15
No	0
At certain level	1
Total	16

Table 1: *GNH drawing inspiration from Mahayana Buddhism*

From the transcript, 15 respondents stated that there is a close connection between the GNH and Mahayana Buddhism. Ceta Subidhi, a teacher from Tsirang responded that GNH maneuver noticeable role in enriching the life and livelihood of people that both impart comparable approaches and outcomes. She added harmony, contentment, and happiness are the aspects of both GNH and Mahayana Buddhism. Middle Path philosophy has been articulated over both GNH and Mahayana Buddhism; the spot maintaining commencement between economy, nature's domain and the deep sense of being is administered. In addition, Tandin Phuentsho, a lecturer from Sherubtse says that the countries around the world measure the developmental status by GDP, which focuses on materialistic accomplishment. On the other hand, GNH endeavor to achieve the progress of country through the balanced growth of physicalism and spiritualism. He adds that the conception of gross mean all-encompassing which meant the happiness of all which is ideal of Mahayana Buddhism.

Dorji Phuntsho says that GNH draws its concept from Buddhism. GNH attempts to achieve mental soundness through spiritual means like meditation, the limitation for wealth as guided by Buddhist values, and more so, GNH pursues the middle path of the balanced ontogeny of material wealth and spiritualistic wealth called middle path. Another way around, Included in GNH is a "middle path" approach in which spiritual and material are balanced. Pema Rinzin, Teacher from Gelephu adds that the GNH is ensured when the condition that can be attained when one is able to balance the needs of the body with those with the mind - Physical needs = mental needs and spiritual needs = Material needs. He argues that the religious elements in GNH are altruism, human-centered; helping other, sustenance in harmony with nature, and unfolding our highest potential.

However, Tshering Dema, member of Bhutan Red Cross (CSO) responded that the principles of GNH might be established through Mahayana Buddhism, yet the difference in two philosophies is its pursuit of goals, perhaps making two quite distinctive. GNH emphasizes the importance four pillars and its domains and indicators whereas religion focuses on prayers and meditations. Thus, the finding states that there is a strong connection between Mahayana Buddhism and philosophy of GNH. In addition, the study will also contain interval level for dissection in which the percentage will be positioned on the recognition about Mahayana Buddhism serving as a means through which the peacebuilding in the public arena is possible. The percentage obtained can enable explorer to understand at what level, individual's consents or contradicting with the hypothesis.

GNH through Mahayana Buddhism in peacebuilding

Buddhist hold the view that the enduring suffering may be most pervasive over existence, for example, such that illness, aging and finally death. Buddhist accepts that the inconsiderate and mindless longing for sensual material riches and desire for power by individual egos is seen as the concerning risk of the soul of an individual (Leifer, 1999). Moreover, Buddhism holds confidence in the ultimate truth as a nirvana (eradicate desire) as the accomplishment of ultimate happiness (Streng, 1971; Kalff, 1983). Buddhism believes that ultimate truth cannot be depicted but it is said to be comprehended through immediate knowledge by meditating. Furthermore, it accepts that each sentient being has peace and happiness through the realization of mind's innate self-awareness (Yeh, 2006; Mahāthera, 1998). Buddhism holds karma as an essential component of an understanding ultimate truth that figure around cause and effect of distinctive individual activities (Sayadaw, 2018; Mahāthera, 1998). Bbc.co.uk, (2018) argues that the karma may be the premise for individuals' normal behavior that serves to oversee the good and bad deeds.

Mahāthera (1998) expressed that those lack of awareness and not awakening to ultimate truth; the human being is seen in the wheel for suffering (human, animals, desire gods, hungry ghosts, Heaven, and Hell). These realms would possess by an individual in the light of their previous deeds. The Eight Fold path is the pathway through which individual can be guaranteed the moral existence in the quest for ultimate truth and happiness. Mahāthera and Dahlfred (1998, 2011) states that those eightfold paths are; straight Speech, good Action, correct Livelihood, good Effort, good Mindfulness, good Concentration, right understanding and Right Thought that guides the behavior of each individual that refrain them from committing harms, ache, treacheries and injustices over whatever particular case does.The principle of Mahayana Buddhism is grounded on the concept of the impermanence of reality, egoless reality, karma and ultimate truth. Impermanence stresses on the formation and decaying of the field of study and objects (Mahāthera, 1998; Kahn, 2018). And ego is also seen as a cause of suffering as greed and desire for political magnate and unnecessary affair obstruct individual from attaining unceasing peace.

Sri Sri Ravi Shankar acclaimed that those peace, prosperity, and happiness that dives as an inseparable unit where the external peace will be connected will internal peace (happiness). In instances, when there will be conflicts, there includes fear and trauma where building peace may be challenging (Art of Living (Global), 2018). In line with, GNH likewise argues that the happiness building ought to a chance to be based on the plan where there will be offset with materialism and spiritualism. However, Prime Minister of Bhutan, Tshering Tobgay indicated that each month, around 7 people die in Bhutan eventually by suicide, positioning around top six heading reason for demise (Dorji, 2015).

Gross National Happiness, which seeks to make an "enlightened" the public arena clinched alongside which government fosters the well-being for people and in addition other "sentient beings," which it entirely, draws its epistemological inspiration from Mahayana Buddhism. Dorji (2015) argues that those religious preaching about mankind's qualities and ethics in self-preservation is protective calculate in suicide counteractive action. Mahayana Buddhism is serving as an agent in providing moral and ethical guidance to individual or the community, emphasizing on the values of compassion, empathy and forgiveness which is the basis of peaceful (co) existence in the society. Further the spiritualism holds the importance in the policy of country where the religious hierarchy under the guidance of spiritual leader assumes vital roles in advising government on the matters pertaining to spiritual and cultural importance. Thus the leadership role is also very important in ensuring peace in the society.

Respondent	Score	
Choki Wangchuk(MA Buddhist studies, Nalanda University)	99%	Strongly agreeing that GNH helps in building peace
Choegyel Wangmo (Farmer, Wangdue Phodrang)	99%	
Tshedu Gyeltshen (Farmer, Bumthang)	99%	
Choejey (Monk, Punakha Dratsang)	99%	
Chimi Dorji (Monk, Dodedra Dratsang)	99%	
Ceta Subidhi(Teacher, Tsirang)	99%	
Pema Rinzin (Teacher, Gelephu)	90%	
Pema Zangmo (Farmer, Tashigang)	90%	
Dorji Wangdi (Farmer, Sarpang)	90%	
Dorji Phuentsho(Lecturer, Sherubtse College)	88%	
Tandin penjor(Lecturer, Sherubtse College)	85%	
Shacha Zangmo(BEd, Samtse)	85%	
Deki Tshomo(Internal Auditor, Paro)	80%	Agreeing that GNH helps in building peace
Deki Wangmo (CSO, Assistant Program Officer)	80%	
Tshering Dema (CSO, Bhutan Red Cross)	77%	
Jigme Tshering (BA. Engineering in power, Jigme Namgyel)	75%	

Table 2: *Mahayana Buddhism through GNH in peacebuilding*

The conclusion from the data uncovers that the religion is playing the vital role in maintaining pacification and order in the society. GNH serves in fabricating peace as the idea about GNH is rooted in Buddhism says Pema Rinzin, Teacher. Jigme Tshering responded GNH, which is based on the intention of not harming others, desire to provide assistance and support, remain contented with one's life. GNH is a concordant leveling between material prosperity and the spiritual, emotional and cultural needs of the society and embark on the middle path. Tandin Phuentsho says GNH has resulted to the minimal crime rate, though problems of unemployment of which are not the only big issue in Bhutan. And he adds that the general contentment and efficient use of what nation has is the result of GNH.

Faith-based non-governmental organization (NGOs) plays important role in conflict prevention, and transformation. Faith-based NGOs are locally based that has an immediate influence in the community. Community and peacebuilding initiatives are actively oriented toward NGOs. Tshering Dema noted that the NGO plays the vital role in conflict management in Bhutan. She adds that the most of NGOs in Bhutan are based on religious grounding that establishes the socioeconomic condition for people such as Nun Foundation, Bhutan Kidney Foundation, and Jangsem Foundation.

Deki Wangmo, Assistant Program Officer for CSO noted that it has contributed to the receptivity of negotiation and policies which addresses the issues and challenges that the people are facing in their daily lives.

Deki Tshomo and Ceta Subidhi argue the GNH fulfilling the holistic need of mental and physical Eudaimonia. They argue that the poverty assuagement is material development and misery as the mental circumstance that is independent of material living condition. Shacha Zangmo says that GNH appreciates that it may not necessarily find universal proposition applications, yet is the societal goal. In this aspect, Mahayana Buddhism through its religious leaders and institutions in Bhutan is acting as an actor in mediating conflicts, facilitating dialogue and promoting reconciliation between conflicting parties as they have the moral authority and ability to bridge the social dis-integrity. Thus, ensuring social cohesion through religious community is very important event visible that brings people together, building sense of belongingness and unity that can contribute to peace and stability in the society. The festival, ritual, and religious ceremony are the event which socializes people from different background and region.

Dorji Phuntsho remark that the concept of Mahayana Buddhism as the promoter of GNH is not channelized under the constitution of Bhutan. However, Article 3 of constitution highlights Buddhist principles of peace, non- violence, compassion, and tolerance. And government policies and programmes are largely influenced by religion such as infusion of GNH based programme in schools through meditation and evening prayers. On the other hand, Choki Wangchuk argues that the concept of GNH is deeply ingrained within the constitution. He states that the Article 3 provision of peace and non-violence. He also says that the Article 9 which set out the role of the state in ensuring the good life and committing to peace and cordiality in the world. Section 20 states the state should create CSO free of oppression, discrimination, and violence, which is based on fundamental right. He adds that the most important element is the section 20 of directive state policies which ensures the creation of good and compassionate society rooted in Buddhist ethos and universal human economic values. Thus he says that the GNH values with Mahayana Buddhism principles are channelized through the constitution of Bhutan. Thus, Gross National Happiness offers the alternatives in peacebuilding intervention through the deployment of Mahayana Buddhism in Bhutan. Religion has been, during diverse points over history, both advantageous and ruinous of the advancement of peace. However, the Buddhist kingdom of Bhutan is the only country that puts happiness at the center of government public policy.

Conclusion and Discussion

It is not that Bhutan has all answers to happiness and it is also equally wrong to say that Bhutan has nothing to offer in peacebuilding. For constructivist, the concept of happiness itself has constructed whim but peacebuilding in this report refers to the policy intervention through Gross National Happiness where Mahayana Buddhism is playing the vital role in societal peacebuilding intervention. Bhutan offers the alternative approach in ensuring peacebuilding in the world through the people-centered approach by placing individual and community at the heart of the process, recognizing their need and issues.

People-centered approach in peacebuilding is alternative prism through which the peacemaker can address so that there is eradication of root cause of wider issues in the society. The top-down approach of looking at peacebuilding with the focus on state and its security is indeed too narrow while addressing the fast evolving challenges it is tackling. Rather than that, placing people at the heart of peacebuilding by ensuring more inclusive and responsive to the concern of the affected people is more imperative. In this line Gross National Happiness through the Mahayana Buddhism assumes pivotal role recognizing the peace as not mere absence of conflict rather, addressing the root causes of the conflict in the Bhutanese society. Mahayana Buddhism is indeed is offering philosophical guidance to the facet of Gross National Happiness which in turn is ensuring the resilient and just society by prioritizing the needs of the individual and communities.

It is important to be aware that the religion can be force of peace building in the community, it can also be a source of conflict when used to justify violence or when religious difference lead to tensions. Therefore, the role of religion in peacebuilding can vary greatly depending on how it is interpreted and practiced in different context. Mahayana Buddhism in Bhutan provides moral and ethical guidance through the values such as compassion, forgiveness, justice, and love, serving it as a foundation for peaceful relationships between individual and community. More importantly in Bhutanese society, through the religious communities, dialogue and engagement can help to reconcile the gaps, thus, fostering mutual respect and cooperation. In the local community, religious institution and leaders serves as an influential actor in promoting harmony and reconciliation in the conflictual situation as they have moral ability to inspire and harness peaceful coexistence, thus discouraging conflict and violence.

Furthermore, religious institutions are deeply rooted in the communities that they can play vital role in mediating disagreement and societal issues. This promotes reconciliation by bringing the conflictual party on the negotiating table and resolving the social issues. In doing so helps in community development and ensuring the sustainable peace in Bhutan. More importantly, religious institution and leaders promotes the values such as tolerance, forgiveness and nonviolence. The awareness of these values greatly contributes in shaping the attitudes and behaviors that contribute to the peace and resolving the societal issues as well as self-inflicted issues such as suicide.

Gross National Happiness through the values of Mahayana Buddhism emphasizes on the happiness and wellbeing of people rather than measuring the wealth of the country. The pillars of the GNH does not specifically offers a peacebuilding framework, however the principles and components are greatly influenced by Mahayana Buddhism that attempts to create comprehensive and sustainable society. Thus, Gross National Happiness through the Mahayana Buddhism is ensuring the peacebuilding in Bhutan which can serve as a framework for the approaching people-centered peacebuilding. There are further scopes for the academician in exploring the specific issues, agency, needs and aspirations in which Mahayana Buddhism is playing significant roles in approach the people-centered peacebuilding in Bhutan.

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