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A Buddhist Critical Appraisal of Human Security Paradigm

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ARTICLE INFO	ABSTRACT
  *Corresponding Author yousef@aaup.edu	Since 1990s, human security has raised its profile in global arena as international community stressed the protection of each individual and enhancement of the quality of their life as a foundation for social and global stability. This research analyzes the compatibility between human security and Buddhism. Though the goal of Buddhism is the individual liberation from suffering and the achievement of inner serenity, Buddha's socio-political and economic advices to those in power during his time, and modern Buddhist activities represented by Socially Engaged Buddhism illustrate the interdependence between socio-political and economic environment and individual spiritual development. Poverty, lack of access to basic social welfare, and social discrimination need to be addressed. While showing the compatibility, the research also makes a Buddhist critical appraisal of the core components of human security – human rights and economy. The critical appraisal of human rights shows the differences of the view of self between the West and Buddhism. While the former stresses individualism, the latter proposes relational self that emphasizes an interdependent human relationship since Buddhism considers the excessive individualism can cause conflict and division between people. However, the critique also shows their complementary.

1. INTRODUCTION

Since 1990s, human security has raised its profile as a global agenda. Witnessing variety of human miseries including conflict, violence, war, poverty, etc., international community has come to stress the protection of each individual and enhancement of the quality of their life as a foundation for social and global stability. This research aims to analyze how human security and Buddhism are compatible to each other to build a harmonious and humane society.

Though its objective is to achieve inner serenity or spiritual development to overcome suffering, Buddhism preaches the interdependence between socio-political and economic environment and inner enrichment. It teaches that poverty, lack of access to basic social welfare, and social discrimination need to be addressed. Second, the compatibility will be demonstrated through the Buddha's life. His socio-political teachings including the critique of hierarchical social order of his day, assertion of fundamental equality and dignity of all humanity, and his advises to those in power to provide basic needs to all citizens demonstrate that the ethos of human security is contained in Buddhism. Third, the compatibility will be discussed in modern Buddhist activities. Especially, socially engaged Buddhism will be examined. Through the active revival of Buddhist teachings and dialogue with the Western ethical and political theory, engaged Buddhism has been committed to addressing socio-political and economic problems blighting many people.

Overview of human security

Human security is defined as the protection of each individual from risks to their physical and psychological safety, dignity and well-being (Tadjakhsh and Chenoy, 2007). According to Wellman, human security contains broadly three components: a concern for basic human welfare, a set of

inalienable human rights; and a subjective factor characterized by social desires for freedom and self-expression (2012). Human security means to build a favorable social environment that helps each human being to lead a stable, decent, and self-determined life (Tadjakhsh and Chenoy, 2007).

While the main focus of national security is on the protection of each individual state from external attack and internal instability, the focal point of conventional global security is the maintenance of the stability of the system of states (Andersen-Rogers and Crawford, 2018). Traditional understandings of security have focused on the state as the primary subject of protection and stability (Andersen-Rogers and Crawford, 2018).

What has driven the rise of human security as a global agenda is the emergence of global risks including brutal armed conflicts, civil wars, poverty, climate change, to name a few, which impinge on everyday lives beyond borders (Beck and Sznaider, 2010). The growing impact of great catastrophes has become a key experience for the whole humanity in which both the interdependence of and threat to human existence affect daily life beyond geographical boundaries (Beck, 2009). The global complexity has sharpened the ethical consciousness that humanity needs to redefine global reality beyond state boundaries for survival. As part of that, humanity was required to reconsider the meaning of security. The promotion of human security has honed the belief that security needs to be conceptualized and enacted from an interdisciplinary perspective, taking into consideration a variety of variables as well as their interactions (Tadjakhsh and Chenoy, 2007).

Core features of human security

As explained by Tadjakhsh and Chenoy, 1994 United National Development Programme report proposed the core components of human security – economic security, food security, health security, environmental security, personal security, community security, and political security (2007). The report identifies human security as a twofold concept – safety from the constant threats of hunger, disease, and repression, and protection from sudden and hurtful disruption in the pattern of daily lives on various levels including home, job, community, and environment ones (Andersen-Rogers and Crawford, 2018).

The argument for the satisfaction of human security illustrates that the dangers to each human citizen's safety and survival caused by chronicle poverty, public health hazards, and human rights abuses must be considered as a global challenge since they cause social and national instability, the rise of violence and crime, and even war (Gunaratna, 1999).

The incorporation of basic needs means that the well-being, quality of public health, and dignity of the individual are the ultimate goals of the state and political systems (Tadjbakhsh and Chenoy, 2007). Though national security is important, the manner of operations of the national and international levels of organization relies on the participation or consent of the individual persons whose aggregate behavior forms organized actions (Wedge, 1990). Social, national, and global stability depends upon the gratification of the basic needs of each citizen and their empowerment as an active agent to make society, the state, and the globe more humane. The core features of human security have been discussed. The next chapters will examine the basics of Buddhism and the compatibility between human security and Buddhism.

Introduction to Buddhism: Human mind in focus

The aim of Buddhism is to overcome suffering and achieve inner serenity (Burton, 2002). The Buddha and subsequent Buddhist masters have been consistently concerned with overcoming suffering by the means of the eradication of its cause (Burton, 2002). Since its beginning, Buddhism has developed its analysis of the dynamics of human mind in causing human suffering, which is stated in the Dhamapada: "All experience is preceded by mind, led by mind, made by mind" (Fronsdal, 2005: 1). What is implied is that the qualities and attributes of objects existing outside us are dependent upon mind (Lai, 1977).

The first truth states that human life is filled with suffering (Yun, 2002). However, the truth does not show a pessimistic view of reality. The acknowledgement of the first truth helps us pay attention to the root cause of suffering, which is the second noble truth.

The second truth presents attachment – the tendency of the mind to stick to certain objects or views as absolute or eternal – as the cause of suffering (Yun, 2002). Besides, ignorance is a fundamental cause of suffering (Cho, 2002). Here, ignorance means a lack of the correct knowledge of reality. In state of ignorance, we see things, including human beings, as having a fixed nature and cling to anything that reinforces our concept of permanence, pushing away those views that threaten it (Geshe Tashi, 2005). Further, craving and ignorance give rise to three mental defilements: greed, anger, and delusion (Geshe Tashi, 2005). Human mind is the locus wherein the gap between reality and the human hermeneutical realities represented in conceptual rendering takes place, which results in suffering (Park, 2008). The third truth states that once understanding its cause, we can resolve suffering (Yun, 2002). Since our own craving and ignorance are the causes, we can address suffering through our own efforts (Park, 2008).

The fourth truth shows the path to address suffering, which is called the noble eightfold path (Geshe Tashi, 2005). The eightfold path refers to right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Right view means a correct understanding of reality or mutual interdependence and ultimate empty nature of any object including human being in terms of fixed attribute (Yun, 2002). Right thought is a perception that our bodies will eventually decay and disappear and that our emotions and thoughts are temporal and impermanent (Yun, 2002).

Right speech means to speak trustfully and compassionately rather than speaking divisively and pejoratively (Geshe Tashi, 2005). Right action is to refrain from needless killing, stealing, and sexual misconduct (Geshe Tashi, 2005). Right livelihood refers to practicing a reasonable and altruistic economic life and a harmonious communal life by controlling egocentric view of socio-economic benefit that sacrifices others (Yun, 2002). Right effort is a correct diligence in developing wholesome behaviors and thoughts (Yun, 2002). Right mindfulness is the engagement in constant awareness of phenomena that are happening at present and careful recollection of phenomena that occurred in the past without judgement (Yun, 2002). Right concentration is mental tranquility achieved through meditation, perceiving the dynamics of mind and cultivating goodwill and compassion for all people (Geshe Tashi, 2005).

Analysis of the compatibility between human security and Buddhism

Interdependence between inner serenity and socio-political and economic environment

As explained, the goal of Buddhist teachings is to achieve the liberation of each individual from suffering. It means to achieve personal internal enrichment or philosophical and spiritual development characterized as honing the qualities including compassion, empathy, lovingkindness, equanimity. (Hyland, 2013) The human internal philosophical and spiritual maturity and mental discipline like mindfulness underpins more constructive human relations and contributes to building more harmonious and sustainable society.

Buddha's teachings emphasize the interdependence of the individual with society, polity, and economy (Long, 2021). Buddhism considers socio-political and economic environment as critical since they can facilitate or impede an individual's inner enrichment (Long, 2021). Buddhism acknowledges that human psychological, philosophical, spiritual maturity cannot be promoted at the expense of socio-political and economic environments (Sulak Sivaraksa, 1999). If poverty, lack of access to basic social welfare, and social discrimination continue to increase, human misery, conflict, war, and violence are to be expected (Gunaratna, 1999).

All human beings have their basic human needs including optimum food requirements, a healthy environment, clean water, adequate clothing, sanitation and health, education, communication, etc., that are essential for internal enrichment (Ariyaratne, 1999). Though overcoming subjective suffering caused by greed and ignorance is the core of Buddhism, equally important is to address objective suffering caused by the deprivation of basic material needs and consequent ill health and misery (Reinert, 2018). For Buddhism, poverty means the lack of the basic material requirements for leading a decent life free from hunger and exposure to disease (Loy, 2001). Buddhism recognizes the importance of minimum material needs for anyone who aspires to achieve philosophical and spiritual maturity for inner serenity.

Further, founded upon a Buddhist teaching of interdependence and compassion as feeling others' suffering as our own, Buddhism claims that we need to balance the economic and social systems to be fair within countries and even on a global level, and to be equal in protecting basic human rights of all people (Sulak Sivaraksa, 1999). Socio-political and economic injustice calls for forms of analysis and actions that cannot be reduced, at least in the short run, to philosophical and spiritual maturity (Cabezon, 1999). For those people who suffer the lack of basic socio-political and economic security, it is crucial to be free to attain their potential in life, to raise a family, and to find a place in their community (Sulak Sivaraksa, 1999).

The good life on a societal level involves an absence of exploitation, social injustice and oppression, all of which cause negative mind-states and impedes inner enrichment (King, 2021). In a view of Nhat Hanh, a world-renowned Vietnamese Buddhist monk, the good life for all entails living in a nonviolent society and community with laws, institutions, norms and culture.

Compatibility in historical terms

The historical Buddha criticized the Brahmanical claims associated with system of divinely ordered social classes of the caste system that certain group of people were superior or inferior by birth (Shiotsu, 2001), which is stated in Suttanipata: "People are not born base. Nor are they born Brahmins. By their actions they become base, and by their actions they become Brahmins." While recognizing social conditioned status of people, he preached the fundamental equality and dignity of all and saw no obligation of people to stay within the limitations of the class to enjoy a decent life and develop inner enrichment (Harvey, 2021). Buddha's original socio-political teachings include the rejection of the prevailing hierarchical social order of his day as fixed entity and appealing to positive human mind and pragmatism in resolving real-world problems (Long, 2021).

The Buddha preached a humane governance system for people. Early Buddhism as an institution came be accommodated within a state and relied to some degree on the support of kings or emperors, which was necessary for Buddhism to survive (Loy, 2013). However, when he prescribed the monarchy – the dominant government form during his lifetime – Buddha taught that the governance should be founded upon popular consent, implemented in consultation with the governed citizens, and even-handedness in the application of justice (Long, 2021). Based on compassion, wisdom, and ultimate goodness and equality of every individual, the Buddha taught that every citizen is worthy of equal and humane treatment to help them to enjoy a decent life and should not be harmed by state of any form (Long, 2021).

While he presented poverty as a root cause of immoral behavior such as theft, violence, etc., the Buddha also preached that the problem begins when the king or emperor does not offer basic foods, medical and welfare services or certain property to the needy (Loy, 2001). The state's neglect to take its responsibility to enhance distributive justice for citizens must be critiqued (Loy, 2001). For the Buddha, any form of government that allows the spread of poverty should be condemned for sowing the seeds of crime, violence, and social conflict and moral degradation (Harvey, 2021). Endemic poverty impedes citizens' moral development as well as social cohesion and harmony (Harvey, 2021).

Rather than overtly endorsing a specific type of government, the Buddha, in befriending and giving advices to republic as well as monarchs, implied that good governance can take more than one form but must focus on minimizing socio-economic sufferings of citizens and sustaining the provision of basic human securities to them, which allow them to cultivate and embody compassionate and empathetic mind, mutual generosity, to practice meditative practices and realize wisdom while overcoming greed, hatred, and ignorance (Long, 2021). We can see the Buddha' reciprocal relationship between the provision of basic human security by any form of government and its contribution to the internal enrichment of people, which further contributes to building a stable, humane and sustainable society.

What is socially engaged Buddhism

Socially Engaged Buddhism, the expression of which was coined by Thich Nhat Hanh, is a social movement or organized group of activities that began in the latter half of the 20th century in some Asian countries to ameliorate socio-political and economic sufferings (Vinh Tho et al, 2021). It is a

form of Buddhism that nonviolently engage with the social political, economic, and environmental challenges on the basis of Buddhist teachings, values, worldview, and practices (King, 2021).

Witnessing social and global challenges such as poverty, variety of violence, armed conflict, and war, etc., Buddhist practitioners have been required to act in concert for the victims of those sufferings including themselves (Queen, 2021). It became imperative for Buddhists to recognize they are obliged by compassion, empathy, and wisdom to respond to the anguish of a globalized and interdependent world (Queen, 2021). Many Buddhists realized that they cannot allow themselves to be confined to practicing Buddhism only within their daily lives. Rather, they need to embody the Buddhist teachings in wider social and even global contexts.

The ethos of socially engaged Buddhism

The core principles of engaged Buddhism are the doctrines of the interdependence of all things and compassion (Gowans, 2015). All of us are interdependent beyond boundaries and share an inseparable responsibility for the well-being and happiness of the entire world (Chappell, 1999). Although the goal of Buddhism is awakening to the truth to achieve spiritual development, we need to apply the teachings and ethics to alleviate and eventually eradicate worldly socio-political, economic, and environmental sufferings (Vinh Tho et al, 2021). In engaged Buddhism, spiritual development and active social engagement are integrated and the pursuit of Buddhist enlightenment without proactive exercise of compassion and wisdom for others is misguided (Gowans, 2015). In an engaged Buddhists' view, the path for the enrichment must be enacted through the engagement in social and global public dynamics. Such practices would become a foundation for each Buddhist's long-term philosophical and spiritual maturity.

Engaged Buddhism has positively and proactively interpreted the eight-fold path for social engagement. For example, in applying the principle of non-harming, engaged Buddhists have promoted the Universal Declaration of Human Rights and the Earth Charter to actively protect and enhance the integrity of each person and species in the ecosystem (Chappell, 1999). Further they also extend the interpretation of the principle of non-harming to active involvement in conflict resolution or mediation and to encourage action on behalf of policies that enhance the prospects of good lives including the quality healthcare, social welfare, and education (Garfield, 2022). The principle of avoiding inappropriate speech is interpreted and practiced to speak up for the dispossessed or the marginalized and advocate humane policies (Garfield, 2022). Further the principle of avoiding sexual misconduct means to oppose structures of male dominance that exploit women and allow human trafficking of girls and women (Gowans, 2015).

What should be also noted is that the evolution of engaged Buddhism owes to the conversation with Western ethical and political theory (Garfield, 2022). For example, King argues that many engaged Buddhists import the disciplines and ideas of modern social sciences such as sociology, economics, political science, etc., and apply them to socio-political and economic challenges facing their societies (King, 2021). They have embraced the ideas of democracy, liberty, freedom, and social justice developed in the West to sharpen the idea that individuals and groups can intervene in society in such a way as to change social institutions in a desired direction (King, 2021).

The Sarvodaya Shramadana

The Sarvodaya Shramadana is well-known to practice a humanist interpretation of Buddhist teachings to build a peaceful and harmonious society (Hayashi-Simith, 2011). The Sarvodaya Movement founded by Dr. A. T. Ariyaratne, is one of the major voices for peace during the long-running conflict in Sri Lanka (Bond, 2003).

In July 1983, the ethnic conflict between the Sinhalese and the Tamils broke out in Sri Lanka. Following the outbreak of the conflict, the Hindu Tamil citizens in Colombo and other major cities in the country were persecuted, killed, and ousted from their homes. Ariyaratne took the risk of housing seventeen Tamil citizens in in his own home to save their lives (Hayashi-Smith, 2011). The Sarvodaya organized camps for the refugees of the violence and provided humanitarian aids for the victims of the conflict (Bond, 2003).

The Sarvodaya also planned a peace conference in cooperation with the government and other NGOs in the middle of the ongoing conflict. On October 1, 1983, they convened peace conference to discuss

the causes of the conflict and the paths to conflict resolution. Around 2,000 people representing various groups including the Sinhala, Tamil, and Muslim communities joined the conference and adopted "People's Declaration for National Peace and Harmony" (Bond, 2003). The declaration proposed steps to build national peace and inter-ethnic reconciliation including reformulation of public institutions, revision of educational system, and the implementation of the laws of the state in more equitable and inclusive manner to address socio-political and economic asymmetric relations among ethnic groups (Bond, 2003).

The Sarvodaya emphasizes that by actively engaging in society we not only help other people to overcome socio-political and economic sufferings and find new possibilities, but help us to hone our inner enrichment and find new meanings and possibilities for ourselves (Bond, 2021). In their social engagement, Ariyaratne and the Sarvodaya present a list of basic human needs for entire society including a clean environment, a supply of safe drinking water, basic clothing, a balanced diet, simple housing, health care, reasonable energy resources, proper education to all, cultural and spiritual needs, etc. (Bond, 2021). Supporting each other to gratify those basic needs beyond religious and ethnic boundaries helps each to develop spiritual maturity as well as contributing to making society and community harmonious and sustainable.

Human security as the core of Buddhism

The Buddha and engaged Buddhism locate a path to individual spiritual perfection and awakening in the context of the reduction or eventual elimination of social suffering of others through the cultivation of compassion, care, loving-kindness, and rejoicing in the well-being of others (Garfield, 2022). By stressing the interconnectedness in humanity, the conceptual walls between individuals and society or community, self and other, and spiritual and mundane life are broken through, which enhances our awareness of the social sufferings of all beings and our concern for all of life beyond boundaries (King, 2021).

Buddhist support for human rights

Human rights are the core value underpinning the evolution of human security. Human rights are the fundamental rights everyone beyond ethnic, racial, religious, cultural, and social boundaries possesses on the ground that she/he is a human being (Donnelly, 2013). Enhancing human rights means to consolidate the dignity and worth of all human beings and build favorable social environment for human flourishing (Jeong, 2000).

Though Buddhist teachings do not directly mention the concepts of human rights, we can identify a Buddhist support for human rights. For example, the doctrine of the Buddha-nature preaches that all human beings contain the Buddhahood or the potential to realize what the Buddha taught to the humanity to be liberated from sufferings and achieve inner serenity (Shiotsu, 2001). The doctrine demonstrates not only the human intellectual and spiritual potential but existential equality. Since its inception, Buddhism has articulated the idea that all human beings have equal spiritual potential and fundamental equality despite the ostensible differences of statuses in society (Lekshe Tsomo, 1999). Keown categorizes human rights mainly into five areas: rights of the person (life, liberty, and freedom of religion); rights before the law (equality before the law); political rights (freedom of assembly and the right to vote); economic and social rights (social security and employment rights); and the community and groups rights (protection against genocide and violence of any form) (2018). Without a proper external environment, internal enrichment – the core of Buddhism – would be impossible.

Western view of self

While it acknowledges human rights are essential to Buddhists, Buddhism critiques the Western view of self. Traditionally, in the West, many moral theorists assume a kind of ontological and axiological individualism for granted (Garfield, 2022). The individual autonomy is sacrosanct and the primary responsibility of the liberal state is to secure the conditions that help all individuals create life plans according to values and interests they freely choose (Hershock, 2012). Independent self has been at the core of human rights discourse in the West. The Western view of human rights has been generally founded upon a hard relationship (Inada, 2015). Human beings are understood and treated as separate and independent entities with supposedly immutable attributes (Inada, 2015). Conventionally, Cartesian dualism of mind and body has affected Western ways of thinking; they

habitually subscribe to the clear-cut subject-object dichotomy (Inada, 2015). The dualistic perspective has filtered down into Western view of human relationships and has ended up a hard relationship of humanity, in which supposedly hard and fixed boundaries between human beings are presupposed (Inada, 2015).

A prominent concern in Western view of individual self is its degeneration into atomist individualism and self-centeredness (Dallmayr, 2019). As witnessed in many liberal countries, division among civilians, the failure of politics to resolve those divisions and the rise of populism have become a serious concern. Such situation is attributed to the strong belief in autonomous and independent self, which drives them to solidify the fixed sense of self through supposedly firm boundaries with others (Ward, 2013). The problem with independent and autonomous self is its binary character as fixed entities facing each other in rigid dichotomous self versus self, community versus community, nation versus nation, etc. (Dallmayr, 2014).

Buddhist view of self

Buddhism stresses relational self. The Buddhist teaching of interdependence underpins horizontal relationships between people having different social identities (Ward, 2013). Buddhism understands human beings to be a constantly evolving set of interdependent perceptual, conceptual, and conative processes (Garfield, 2022). The personal self as well as social identities that create human boundaries are basically conceptual thought constructions. Though human beings exist as an entity, their attributes are constructed by our own conceptual thought constructions. Our attributes projected upon self are contingent and interdependent upon the attributes that we are opposed (Hershock, 2012). The relational self has no fixed trait of self. It does not deny the uniqueness of each self. Rather, the awareness of fundamental interdependent nature of conceptually constructed self leads to a qualitative transformation of viewing the nature of self.

The relational self based on open ontology underpins the practice of compassion to embody interdependent relationships beyond the supposedly fixed human boundaries. Compassion is an acknowledgement of shared humanity beyond borders and feeling others' pain or suffering as our own (Pruitt and McCollum, 2010). It enhances a conscious transition from self-centeredness and dichotomous views of in-group and out-group relation as fixed boundary to an all-inclusive state of awareness of fundamental interconnection. Compassion underpins the promotion of justice. Justice refers to acting with a sense of fairness towards others and to embody the equality in human dignity and rights and to criticize all types of exploitation and oppression (Navarro-Castro and Nario-Galace, 2008). With compassion, we become aware that human beings are embedded in a domain of human inter-being, wherein people having distinct social identities respect the integral quality of fellow-beings and help each other discover their own potential to make a contribution to mutual well-being (Vaughan, 2002).

This does not mean that we abandon our own human rights. With understanding of self as interdependent and non-fixated and compassion as moral foundation, concern for others and dissolution of extreme egocentric view of rights that ignores others' become normal (Hongladarom, 2015). Enacting relational self helps us enhance a commitment to benefit others and exercise rights of ourselves and others as interdependent and reciprocal.

Complementarity between the Western view of self and Buddhist one

While individualism is a valuable liberative tool against tyranny and oppression, highly atomist individualism can be an obstacle to the development of mutual responsibility and to the extension of solidarity beyond differences and to the harmonious and creative resolutions of the clash of different rights and interests (Garfield, 2015). Excessive individualism with the attachment to the notion of themselves as separate from, and in opposition to, other selves cause them to act in predominantly selfish and confrontational ways. (Long, 2021). What relational self and the practice of compassion seeks to achieve is to help us control egocentric view of rights and confrontational inter-human relations and enjoin us to act in the interests of others (Evans, 2015). Relational self expands self-cherishing until it includes others with empathy (Jenkins, 2021). Enactment of relational self empowers us to understand our own rights in an interdependent and non-dualistic human relationship and resolve the clash of different rights claims not in dualistic or divisive way but more creative and mutually transformative way.

Buddhist view of economy and human security

Buddhism takes a critical stance towards the capitalist economic system. The conceptual system that undergirds contemporary capitalist economics is neoliberalism that promotes unconstrained free-market capitalism as the best system for individual material flourishing (Payne and Rambelli, 2023). Though it creates profit and boosts the macro economy, neoliberal capitalist economy causes and exacerbates the gap between the haves and the have-nots – gross inequality. Inequalities generated by neoliberal capitalism limit access to basic needs including health care, medical services, education, etc., and cause the exploitation of human beings themselves in the sense of the extraction of surplus value from labor for profit (Shields, 2023). The ethic of hyper-competition and commodification of society, environment, and even humanity trickles down to infect aspects of everyday life and relations (Shields, 2023), which impairs communal and social solidarity, biodiversity, and human dignity and worth.

Need to differentiate basic needs and aspiration for redundant material gains and profits

In critiquing neoliberal capitalism, it is crucial to differentiate between needs and unending aspiration for material gains and profits. While basic needs are essential to all humanity, excessive aspiration for redundant material profit would cause the unending greed and lust (Shi, 2018). Buddhism holds that the endless formation of greed and thirst for material gains creates human suffering and troubles (Reinert, 2018). These unwholesome mind-states cause suffering in several ways. First, they lead to the suffering of frustration as the demands for lasting and wholly satisfying material fulfillment are perpetually disappointed by changing and unsatisfactory world and by the human tendency to want things to be other than they currently are (Harvey, 2013). Secondly, they lead to quarrels, strife, and conflict between people that are believed to be impeding material satisfaction (Harvey, 2013).

Buddhist view of economy for sustainability

There are some examples of Buddhist economic ideals to embody an economic system to achieve sustainability and manage the endless formation of desires and greed for material profits. The idea of sufficiency economy is proposed. In 2007 in Thailand, the report titled *Sufficiency Economy and Human Development* was presented that proposes the need to enact Buddhist thoughts in economic activities. The main points are: moderation – signifying not too much and not too little or frugality; reasonableness—analyzing reasons and potential actions and grasping the immediate and distant consequences of those actions; self-immunity—self-discipline or the ability to withstand externa shocks and cope with uncontrollable events; and integrity—virtuous behavior including honesty, diligence and non-exploitation (UNDP, 2007). Though the degree of sufficiency needs to be continually reevaluated by each individual at different levels of internal maturity (Essen, 2010), the report emphasizes mental development as a critical component of a sustainable economy.

Bhutan's Gross National Happiness (GNH) project is another example. GNH is Bhutan's multidimensional approach to development that aims to maintain a harmonious balance among basic material well-being and the spiritual, psychological, and cultural needs of society (Long, 2021). The goal is to promote well-being in a holistic manner that incorporates environmental, social, economic, and spiritual factors instead of exclusive reliance on economic growth (Clayton and Duncan, 2023). GNH takes a Middle Way approach that stresses a balance between the hedonistic pursuit of the satisfaction of endless material desires, on the one hand, and an ascetic denial of material needs necessary for human inner enrichment (Clayton and Duncan, 2023).

Four pillars constitute GNH project – sustainable and equitable socioeconomic development, care for environment, the promotion of culture, and good governance (Clayton and Duncan, 2023). What should be emphatically mentioned in the project would be the human inner enrichment and the practice of interdependence between human beings as well as between human beings and natural environment for an authentic well-being. This is referred to the emphasis on certain skills for a Buddhist true well-being including the practices of mindfulness, compassion, generosity, empathy to others and nature (Clayton, 2021). GNH indicates that humans are endowed with an inherent capacity for embodying Buddhist wisdom, that is, interdependence and impermanence, and compassion to achieve harmonious and sustainable holistic development (Clayton, 2021). In GNH

view, an authentic flourishing is achieved when basic material and spiritual development occurs side by side (Clayton, 2021).

In a Buddhist view, while wealth itself is not evil, an exclusive focus on amassing wealth for self-interest is problematic (Harvey, 2013). The important thing is how the wealth is used beyond self-interest (Harvey, 2013). What should be kept in mind in engaging economy is how the wealth is used based on wholesome inner qualities such as compassion, generosity, moral responsibility to embody interdependent human relations, non-attachment to egocentric material gains at the expense of others and nature (Harvey, 2013). Buddhism is not opposed to moderate economic growth per se. Rather, it encourages a skillful approach that is socially and environmentally sustainable and that provides people with opportunities to achieve well-being for themselves and contributes to the well-being of others (Emmanuel, 2021). Seeing reasonable productivity and responsible and mindful consumption to manage greed and unending desire for sensual pleasure through compassion and wisdom as social goods for all would help us to use material and technological resources in order to alleviate the suffering of others such as poverty, hunger, homelessness, disease, and lack of opportunity for inner growth (Emmanuel, 2021). If we continuously practice holistic development, we could engage with the moral project of challenging injustice, poverty, inequality, and other problems that impede human holistic inner-outer flourishing and well-being.

CONCLUSION

This research has examined the compatibility between human security and Buddhism. As presented, its doctrine, the Buddha's socio-political and economic advices to those in power, and modern engaged Buddhism show that human security is critical to Buddhism to achieve its goal, that is, liberation from suffering and inner enrichment since a proper socio-political and economic environment and spiritual development are interconnected. The critical appraisal of human rights and economy has shown the necessity to strike a balance between the excessive egocentric claim of human security and altruistic and mutually responsible human relationship for co-flourishing and sustainable and harmonious society.

What Buddhism offers to human security is the necessity to develop moral phenomenology or a deeper transformation of our fundamental way of seeing the world and our place within it as the Buddhist purpose of all moral practice is to develop and embody wisdom or interdependence and non-duality of human relationship that transcends conceptually constructed human boundaries, compassion and empathy, and altruistic life (Garfield, 2022). While Buddhism agrees UNDP's proposals of human security, what Buddhism wants to add to human security discourse is that if human security is handled with egocentric view, that will create confrontation, violence, and variety of human insecurities. Securing one's own human security and caring about others' based on compassion, wisdom, and management of excessive self-centered view of socio-political and economic rights will be a foundation for more humane and sustainable society and globe.

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