

Gross National Happiness Conference Panel Two: The Happiness Movement

SPEAKER 1: Good afternoon, and welcome to the first session in the afternoon. And this session is on-- the panel two is on the happiness movement-- mobilizing individuals, communities, and hacking happiness from artificial to [? "heartificial" ?] intelligence. I didn't write that. I'm just reading it but it sounds so good.

So for this, we have really a diverse panel. We have Mr. Arnold Collery, who is an author and a happiness motivational speaker. We have Professor Neil, director of MIT's Center For Bits and Atoms, who has done great work introducing fablabs in Bhutan. We have Mr. John C. Evans, executive director from the I triple E. We'll talk about some of the ethics of autonomous and intelligence systems.

Then we have Mr. Namgyal Lhendup from Bhutan from the board of the Institute of Happiness. And then next to him we have Professor Rhonda from the Purdue University who will talk about things to be done at the community level. Like the morning session, we have 10 minutes each. We have a time keeper. They will alert you when your 10 minutes are coming to an end.

And I would, in terms of the order, I'm going to request Mr. Arnold to start because he's a happiness motivational speaker and a practitioner. He'll be followed by Namgyal who will share some personal experiences as a practitioner from Bhutan-- the land of gross national happiness. Then we'll go to Rhonda who'll talk about things to be done in terms of a happiness movement at the grassroots level, I think which might answer some of the questions raised in the morning.

And then we'll be followed by the two who will present opportunities of using technology for the happiness movement-- Professor Neil and John C. Evans. So I think we are in for a very interesting and exciting afternoon, and I request Mr. Arnold to take the floor.

ARNOLD COLLERY: So, first of all, I don't think I send it, but I love it-- happiness motivational speaker. So you probably look at my stuff and say, OK, that's what this guy is, which I love. Happiness motivational-- I might change my LinkedIn from transformational inclusive leadership, which sounds too intellectual, to this-- happiness motivational speaker. So thank you for your creativity, guys.

What an honor to be here. In two things, of course-- Harvard University, a dream of mine. Just being in this institution. People on the panel amazing. People from Bhutan, which-- I'll soon be there. And even in the audience. I saw Professor-- is he still there-- Waldinger.

If you haven't seen his Ted Talk, you'll have to see. I think it was 10 million views on how happiness is built on the community, on the long term. And the only sustainable happiness is when one to each other, you really relate heart to heart and you build your community. So we were on a stage together in Aruba-- one happy island-- a few years ago.

I have to say, as a Frenchman, you can't hide my accent despite 15 years in US. I feel a little bit like an imposter. A Frenchman being on the panel of happiness. I get it for the Danes and the Norwegians and the Canadians, of course, like John [? Halliwell. ?] All the nation we known to be happy.

French, I think, on the World Happiness Report this year, I think we were number 26, 28, which is nice. If you follow the news, we really happy-- the French people. When we get together, we put a yellow vest and say, we are not happy, we are not happy. That brings us so much happiness.

And then on the individual level, when you ask a fellow Frenchmen or French woman, are you happy? All of you who've met French people in both-- [FOREIGN LANGUAGE]. It's really not much higher than this. But I've been going back, actually, to France. I've been based in US for last 15 years, and I've been going back for last 2, 3 years because there's a movement.

I've been asked to speak about the global happiness movement. And my take on it, as a practitioner-- I do speech maybe twice a month and I write, but I'm not intellectual person. And before being a public speaker, I'm more a trainer, a coach. So I'm extremely practitioner. I go on the field.

So I do three different thing. I have an event called Stand Up for Passion, where we take seven leaders. We give them seven minutes. Actually, we've been doing that for five years. And we take different theme. We actually took John Evans' favorite topic, artificial intelligence, last week at Google. [? Meredith, ?] on the front, was there in the audience. And we look for role model in any topics.

So my goal is to find those people that portray as good as possible a story. Because what I've seen on the field, it's nice to read a happiness book and theories and numbers, but as long as you can portray in the field and as long as you have models close to you, you can bring back to the community.

So that's why I've been doing that in 30 country last five years. Over 100 workshop. 1,000 leaders I worked with. Over 200 teams. And over 100 or so chief happiness officer I've trained. I'll tell you in a minute what it is. But it's fascinating what's happening for someone like me on the field.

There's a global-- and we'll see if my fellow panel member agree-- underground, I think, happiness movement. It's not-- I won't say it's still mainstream, especially in America, especially in New York where I'm based. It's not mainstream. I can tell you most conferences I go-- if it's not happiness-- when I explain what I say, especially white male look at me like, oh, it's very cute what you do. Keep doing that soft skill things.

But I believe a fellow friend of mine [INAUDIBLE] in very New York, it's not soft skills, it's actually life skills we're here to bring. So I was even-- Stand up For Passion went to place like Nepal, Morocco. Every one wants to hear those stories. When I coach on the field, everyone is interested by this. I work a lot in the luxury field. I wouldn't-- I had

12 different career before being a coach full time for last five years, but I never thought of it working for very conservative industry, like the luxury.

But as you know, people I lost-- we lose. We are selling none essential thing in life now. What do we do? What's our mission? What's our purpose? There's a huge crisis of purpose. All the young people know that in the room, around 40%-- whether it's in Japan, in France or US-- 40% of what I call the young millennial-- which is, for me, under 32, under 33 years old-- will not keep working in the same company if they don't have purpose and joy.

So I do know, at the end of the day, why the CEO hire me to do a workshop or keynotes or training-- it's because employee retention. I make them happy so they stay in the company. And I love it. For me, some people-- especially in France-- they don't get that I'm using happiness to get into cooperation. And I'm like, it's great. It's a win-win. I make people happier. They understand the basic of happiness, and then the CEO is happier.

For them, some of the corporation I work with, they say, OK, you do your thing. You make everyone better-- grateful, compassion. I might go into detail on what I do. But please, don't mention the word happiness or please don't mention compassion. Please don't mention mindfulness, but do your thing, please. Don't talk about family and tribe and community. But at the end of the day, we want people to trust each other, to like each other, to know why they do what they do.

I'm like, OK, but this is about purpose and mindfulness and gratitude and compassion. So I do the exact same thing except I don't say the name. And even mindfulness-- when I start with that-- I say, let's do a self reflection thing. And some of them say, you know, it was actually meditation what you do. What? I did meditation? Some of them, they have this sort of a resistance. But it's coming everyday. Every single country, whether it's France, Japan.

And what I see, it's part of the world which are getting interest to this. For me, I see a lot of in Central America, and the just the tip of South America. I keep going to Venezuela, Colombia, Aruba, some Brazil. This just tip part, I see a lot of things, as John know very well, in Dubai, in the Middle East. I keep going to the Middle East. I never thought-- before becoming a happiness expert, I guess-- I never thought going back and back and back in the Middle East. But fascinating what's happening.

The elite's especially want to change the youth. And many of them, I say, why did you bring me. And it's actually for those radical things-- got it-- radical things happening. They want to find some sort of a counter thing. Maybe I go in detail just for a brief minute what I do on the gratitude. So for me, the basic element, as a practitioner, is storytelling-- understanding your story.

Make everyone-- and I work in every company-- I work a lot, again, the UN, luxury, the tech. If someone followed the tech news, one of my many client is Careem. Just to go back to Harvard Business School for a while, I

guess. Careem is the number one startup in the Middle East. Sold for \$3 billion last week. You know, you're aware of it. This start seven years ago. I work with the leadership from day one. Maybe not day one, but maybe six months in.

At the core of their mission, and that's why the field is-- their company was exactly what the market needs, happiness for every employee. If a company doesn't understand compassion, gratitude, purpose, and everything, they out. They don't get in. I had the youngest employee, Meredith [? Sowit, ?] on my stage talking.

He's the head of AI. 28 years old. Brilliant. French American. Graduate from Aix in France, which is number one engineering school. Yet he's only about compassion, about spirituality. We had a two hours talk next morning. It was just-- so some of these young people are blowing me away.

Actually, I'm learning so much from them. So there is a revolution happening, especially on the 31, 32 years old in top startup, top luxury company. I see sea of companies say, can you make that person, that manager who's maybe some a bit older, like 40 years, or can you make more empathy? And if not, we're going to get rid of that manager.

Which I love it. It's a real revolution. It was not happening in the '80s, in the '90s, in the 2000s. So those manager who cannot understand how to relate to people with their hearts are getting rid of company, are getting fire. And I think it's an amazing thing. If you didn't really-- and I've seen those managers. I've seen it. I just don't get it. It's about metrics, it's about prestige. We go there to make money. No, it's a new world.

So we talking in the divinity school. We think it's-- there's many of us, and I'll finish on it. There's probably 1 minute left. Chief happiness officer-- it's actually one of my title. There were a few of us. There were less than 20 of us five and a half years ago. I started this in a tech incubator, again, in South Africa. Now there's 5,000 of us across the world. I've trained a hundred of them across.

So what is it? It's to bring more joy and more purpose. It's simple. So you bring lightness with improvisation game. Fun stuff where maybe people don't have to shop or [INAUDIBLE] in maybe suit, or they don't have to call each other a certain where manager are called coaches. So lighten up things. And then, more purpose. So deep conversation like it was never happening.

And there was actually two of my CHO I train-- it was a couple months ago in New York-- they just happened to be there. Thank you for-- one of them is a former pastor, actually. So we attract a lot of people from many things. But again, at the heart of what I see is just everyone that wants to bring more joy and purpose. Thank you.

SPEAKER 1: Thank you very much. A quick follow up question-- from what you said, it almost sounded like happiness is-- well, in fact-- not it sounded like. I think you did say that happiness is actually a skill which means

it can be taught, it can be developed. Could just share a couple of examples maybe on empathy?

ARNOLD COLLERY: Sure. I always actually take this example, especially in America, it works. Not so much in France. When you go to the gym, you grow your muscles. In America, it's all about sports. France-- we're getting there. Not yet. For me, it's like a gym. Happiness is like a gym. You work it. The gratitude thinks to really tell people-- and actually a very simple exercise.

You go back to wherever you have not been grateful for in the last five years. Make a phone call now. It doesn't have to be hours, it doesn't have to be well written. And just go, hey, you've done something incredible for me five years ago. It's still meant a lot to me. That's it. As simple as that, right. So this is very practical. That builds empathy, for instance.

SPEAKER 1: Great. Great ideas. And actually, if you try some of this, I gather it really has immediate impact. I heard of this one where to teach empathy, they said, OK, maybe you don't have hours. Can you spare maybe five seconds a day. They said, that I can afford.

So they said for five seconds a day, think of a colleague you don't like at work and now think good thoughts for them. And these people, they did that. Just ended and they came back and they said, the relation improved. And they started feeling immediately better. And the reason now, science shows us, is because emotions happen in your body.

You think good thoughts for others but actually, the oxytocin as such is flowing inside you. So thanks for sharing that also. So next, we will move to Mr. Namgyal from Bhutan. Board member of the Institute of Happiness. And he'll give you another practitioner, but a Bhutanese practitioner's perspective on happiness. Please.

NAMGYAL LHENDUP: Thank you, [INAUDIBLE]. Thank you, and I think I'll like to also join the other speaker. And, I think, thank you for, I think, getting this opportunity. And I look forward to listening to you and also some feedback from the audience.

But my take is this-- that I am not an expert on this, but I'd like to share some of these personal experiences that I had been through my life that happiness is how I came across and where I am.

I started as a planner back in 1985, and joined the planning commission in Bhutan, which is now the GNH Commission. I worked there almost 20 years. Then I've moved on to do some other job, and then I landed up as a CEO of a company. And now, I'm retired and now, I'm working for this IOH-- Institute of Happiness.

I thought that this is a place where I will be able to do something and the rest of my life may make some difference to the Bhutanese community with this society. Like to share this because, I think, in 1985 when I joined, that time, the planning commission chairman was the person who propounded this idea of GNH.

So I had the opportunity to work under him and what he perceived as the objective for Bhutanese development vision. And I think, together with [INAUDIBLE], we also came up with the first document of vision to enter into for Bhutan where we have outlined some of these basic parameters where how happiness is defined in Bhutanese contexts from [INAUDIBLE] perspective.

That is most crucial thing we looked at is what's important was this cultural identity, where Bhutan, being a very small country within two giants in Asia, identity has become very important and our King emphasized that.

That's why we still value this and wherever we go, we try to show these through this identity-- Bhutanese. That's the only way, he always say, that we can be different. Because there are billions in India, billions in China, and Bhutan is a small speck. We will be lost, this one.

The next one is spiritual. We have these values like Buddhism, where I think empathy, compassion, then being, I think, good to your neighbors-- and all those things coming from Buddhist context. And then we have the environment which is, again, this morning we have dealt so strongly.

And, I think, environment preservation, where I think, back in the '60s, itself, our country, our King under benevolence of the King's, they saw this as important area where, I think, that time, the world was not even bothered about the environment and sustainable development, all those things. But we value [? detemony. ?]

So I joined the commission-- planning commission-- when you are in the fifth implemented [INAUDIBLE] in '81 to '87. Then went on to join the [INAUDIBLE] plants. I left at the initial stage of [INAUDIBLE] where [INAUDIBLE] came secretary. Of course, I was as a planner. Then I moved on to do some other work. But the important thing is that that has been a-- I think there has been a growth.

And then over the years, the GNH has been-- I think, we must thank [INAUDIBLE] for making this global. I think under his-- when he was secretary of the GNH, these things moved forward. And why I want to bring personal [INAUDIBLE] because during that period as planning and planner and then as implementer in their district, I work as a [INAUDIBLE], which is almost like a governor or a magistrate in the district, and I had the opportunity to work for over three years there working with the people.

And I found how much they making me a difference as a administrator to the people. So I worked hard and I managed to do well, I must say. Then move on to become a title immigration then to so-called I became CEO of a insurance company. And all along, what I felt was that most important thing for a Buddhist-- as a Buddhist, there are certain things we value, we practice.

And as a true Buddhist, we start early morning with certain prayers. And as [INAUDIBLE] was pointing out, the empathy, where we have to-- because we believe that everyone was also related. Even the insects and the flies

that are flying around-- we all feel that we are related because of by virtue of the reincarnation and the karmic.

So even your most arch enemy must have been your father or mother in the first life. That's why we believe. That's why we always try to be very forgiving to our enemies and/or foes. That's what we believe. And in my prayers, this is what we say. We say good about the [INAUDIBLE] beings, for yourself, and the community at large. The well-being of-- we pray that.

Then, of course, as a part of this, as a personal well-being, I also practice little bit of yoga, which is, of course, very much in the Bhutanese teachings there. But now, most popular is the Indian one, Ramdev-- Swami Ramdev. I practices his five pranayams, which keeps you very, I think, balanced in your thinking, in your health. Because some of these pranayams can even cure cancer, they say.

But I don't have cancer but definitely, it cures headache. Admittedly, if you have headache, you do some of this, you get all right. Then sinusitis, which my wife and I used to have. And this was all wiped out after this-- doing this pranayams. So that sort of thing. And then [INAUDIBLE] going in to the day then whatever you do, you try to do something good for yourself and for the community.

Of course, most of time, these things are not recognised and these things are not necessarily, I think, what you perceive. What you expect, will not happen. But nevertheless, you must be happy that you have tried your best to do these things. So from that perspective, the personal journey, which I feel well-being is very much part of the Bhutanese culture and where I think we all grew up.

Our grandparents, our parents, they say their prayers and we follow. And now, my children are following me. So that's something. And what most important thing what I have seen is that looking at my children, what I have seen in them is that I never told them that you have to be religious. I never told you to practice. But what has happened is that they are following me.

And then most crucial thing, one important thing I observed was that this is that they become good human beings and they were deviant. The people who I interact, they say me, oh, you have son as such. They say, they good kids. Give me good feedback. And I feel good. Your daughter is such a nice person. You feel good. And they are very dedicated and they work hard, that sort of thing. And that really makes me happy.

I am not rich. I'm not powerful. Yet, I feel that this is where I feel good about it. And I feel that the personal well being is, I feel, you start with home. And you take care of your children, your parents-- this what Bhutanese do-- grandparents. In Bhutan, the baby sitters are always the grandparents, as of now. And then there are Norwegian cases in Bhutan.

Most of these community [INAUDIBLE] are still there. We have long communities where we help each other. And in the most remote, rural part of Bhutan, when you build a house, the whole village comes to build a

house for you. All you'll do is, end of the-- when the house is ready, then what you do is we celebrate where they we do everybody and that time, we reward them with maybe a piece of pork or beef like that and then they will taste this guy contributed. We you one more piece just like that.

That sort of thing we have. And of course, now with the modernization, things are also eroding these practices because in the villages, these are still intact. But move into the urban, those things are getting lost because you are in the urban setting. You don't know even-- you don't talk to your neighbors. That's happening in Bhutan also.

But I think the government is conscious about it. And I think GNH is something where we are trying to, again, revitalise that and that's where I feel I always can do that re-imagining the GNH and bring back even urban [INAUDIBLE]. Because in [INAUDIBLE], the urban rural magazine increase in Bhutan, and now we have to prepare for that otherwise there's going to be a problem.

Because we already having the issue of drugs children and drinking problem. And with the unemployment that's rising, it's all going to be our challenge. And we feel that as a private-- from the private sector, I always can make a difference where the government would give the policy, but we thought we will work towards improving this. That's what I feel. And if any questions, I will thank you. And I think I don't want to take more time. Thank you.

SPEAKER 1: [INAUDIBLE], thank you. Quick follow up question-- I think the model of grandparents baby sitting might not translate so well here, so there might be some cultural issues and it might not do wonders for the grandparents' happiness.

But the question I'm coming to is Mr. Namgyal actually, in the later phase, the last phase, he went on to become the CEO of our one and only insurance company. And actually, he made a ton of money for the shareholders.

And I just want to find out, how much of the GNH thinking and philosophy did you take with you to the Royal Insurance Corporation of Bhutan, and if you can share something specific you did that which was influenced by these values and view you carried with you?

NAMGYAL LHENDUP: Thank you, [INAUDIBLE]. I think the one thing I can remember is as an insurance company, I felt that one of the main responsibility of this company is to ensure and to give the safety net for the people in this community. So what I think [INAUDIBLE] does remember, one most important thing I did was they used to be so-called rural health insurance.

All the Bhutanese houses are insured. But we are getting about-- if your house get burned or destroyed, they were getting only 30,000-- 30,000 ngultrum which is same as rupees. 30 will be how much dollar? 30,000 will be about \$500 or something but which is not able to build house now.

So what we initiated was from when I was there as a CEO was that we increase that. We made into three steps. [INAUDIBLE] there were two [INAUDIBLE] but maximum was 30,000, then smaller was about 20,000 like that. This covers everything. All the risk are covered-- your fire, your earth quake, any calamities do you think. We all covered.

But the amount they were getting was small. So we enhanced it and we made the government again enhance their contribution. It's a 50/50 basis. So if government puts in \$50, the person puts about \$50 and they match it. But what is good about this is that we looked at different housing. So higher the people who have bigger house, they show more but they have to put more.

But the lower people, we make sure that they don't put as much as the people who are richer-- have bigger houses. But anyway, Bhutan, we cannot classify rich by its building because every Bhutanese will-- first thing we'll do is we try to-- whatever saving you have, we'll go out and build a house.

In the rural areas, you'll see four, five story houses. I'm sure those people were in Bhutan, they will agree that we have these beautiful houses. So as a rule, most Bhutanese have good houses, but some places we do not have. But we have these three categories-- the biggest house would get around 300,000-- we call [INAUDIBLE]. Then medium was about two, then one like that-- minimum one like 1,000, so that's [INAUDIBLE].

And we put to the democratically elected government-- first democratically elected government-- and we got it approved. And so this is something where every Bhutanese, or will Bhutan, if your house which is registered will get this money. And then this was the first initiative.

Then we want to do the second. And also, we got an award from some of these regional insurance companies where this was a single most-- I think, nowhere in the world these things were there. Such insurance were therefore nowhere in the world. I think we went in origins. I don't know whether they have or not. But we were told that this is a classic and one unique policy. So we got that. Come through.

Then second elite to government what we propose was-- I was there over 10 years in the insurance community. Second government, what we propose was life insurance. Because again, in Bhutan, under the initiative of the [INAUDIBLE] and the one visionary King who said GNH is important than GNP. He, again, initiated that every Bhutanese who is about 80 years and above would be covered insurance, where we were paying about 15 rupees, 15 ngultrum, 50 rupees that is.

Even not one quarter of a dollar, but we were paying that. But if he dies-- if anybody dies about 80 years and above-- we were getting around 15,000 as from the government, there's government. So we, again, we said this is now not possible because in Bhutan, what has happened there's when somebody dies-- especially children who are about 8 years-- we have the 49 days ritual which very expensive.

And as a Buddhist, sometimes some people complain also, but this is a practice in Bhutan. So what we did was we, again, enhanced this insurance-
- life insurance. So now what do I get? People who are 80 years and above, always Bhutanese cover. And they get around 100,000 now. This is where we brought it.

So these are two things I feel I cannot able for the benefit and for the safety of our social security of the Bhutanese people. These two, I feel, is something where I made a contribution. Thank you.

SPEAKER 1: Thank you for sharing that. And I can testify that those were both very well received because they took care of a key concern when you're facing the most difficult times. OK, so next, we move to Professor Rhonda. And Professor Rhonda is with the Happiness Alliance, and she's going to speak about a very important aspect of happiness which is you can't be happy alone.

It's very difficult. You can be really happy when also the people around you are happy. So if you want to get more happiness growing in your communities, you have to figure out ways to get other people involved and engaged. And so she's going to speak about how to get a happiness movement going. So, Rhonda.

RHONDA PHILLIPS: OK, great. OK, can you hear me OK, especially if I lean closer? OK, well first, we've just had lunch. We need to live in ourselves up a little bit. So I have three of the highly coveted GNH stickers to give away, so it's time for a pop quiz. I'm a professor after all.

The only right answers are the ones that I've already predetermined, so if you get it right, you get a sticker and there is only three. So what we're going to do is I'm going to start with question, raise your hand. The first one-- well, let's see. I might not see your hand go up. First one to call it out, and all of you help me figure out who answered it first with the correct answer.

OK, so the first one for the GNH sticker-- you'll notice I have one. This is wonderful for your bike, fender, your car bumper, book bag, whatever. Here's the question, so I want you think about this. The opposite of spiritualism is blank?

AUDIENCE: Materialism. Secularism. Apathy.

SPEAKER 1: Materialism is correct.

RHONDA PHILLIPS: No.

AUDIENCE: Capitalism.

[LAUGHTER]

RHONDA PHILLIPS: That's almost worth the sticker right there. In fact, I'm just going to-- I'm going to give it to you even though that's not the answer I have. The answer is-- and this, actually, I recently had the

amazing opportunity to host Michael Pollan, who's an award winning New York Times best selling author on campus, on my campus.

And we had this deep, deep discussion in front of hundreds of people. And I agree with him on this. He said, the opposite of spiritualism is not materialism as we would think-- and that some of you have guessed-- but rather, it's the ego, or the ego driven affect-- egoism.

So in other words, if you can somehow distance yourself from the ego that drives so much of what we do as humans-- maybe not our colleagues from Bhutan-- but the rest of us pretty much, and that's where you really begin to have insight. And so this made me start thinking about gross national happiness.

Because when you look at gross national happiness, it's sort of this-- in many ways-- opposite of what we use in GDP, in the gross domestic product. That the GDP is more materialistic. It focuses on that-- actually, how much we produce and everything that has a monetary value. So it's materialism.

And it's also very much ego driven when we look at rankings and production. And if production falls that least little bit, we get slammed in our economy, our prices start going down in certain companies, et cetera. It's all about productivity and production.

The opposite of that to my mind and maybe to some of you as well would be the gross national happiness is more spiritual in nature and would also be more inclusive. And inclusivity and participation are the foundations of community development, which is how you build community-- whatever size, wherever that is. And so to me, it makes sense that that is the opposite.

OK, onto question number two. OK, this is an easy one. I just know there's going to be so many people. So we're going to have to be on our P's and Q's here to get the right person. OK, fill in the blank again. Happiness is and should be the blank of life and government.

AUDIENCE: Goal. [INAUDIBLE].

RHONDA PHILLIPS: OK, the closest I heard was aim which is purpose-- the purpose. Do we remember. Well, tell me if you remember who said this. Happiness is--

SPEAKER 1: Who said aim?

RHONDA PHILLIPS: This is yours. Oh, you did? Someone else said-- OK. We'll have to have-- I'll give you one of my other kind of stickers for somebody else. Your happiness counts. OK, so tell me who said this. This is sort of paraphrased a bit.

Happiness is the meaning and the purpose of life-- the whole aim and end of human existence. Aristotle, yes. OK, we've just had lunch so I know we're not thinking.

SPEAKER 1: You want it?

RHONDA PHILLIPS: Oh, no. I was just giving the backup to that one. OK, question number three. Now, I know we're going to have a lot of people get this exactly right the moment I say it. So again, you'll have to help me figure out who says this. Happiness is a blank shift from GDP?

AUDIENCE: Paradigm.

RHONDA PHILLIPS: Yes, that was it. The first time, the first answer. This is yours, OK. Paradigm shift. Absolutely. And why is that? Because it's a wider reason, resource, rationale for well-being which is a much broader framework than looking at the economic production of an economy, of a community, of a nation, whatever it may be.

And if we think about it in that way, then this becomes our goal. This becomes reflective of our values. And it's what we measure because what we measure is how we move forward with figuring things out, whether what kind of policies we want, what we're going to reward, how we're going to allocate resources-- economic and otherwise.

And so that's why it's so important to have these conversations around what do we measure. And also, again, we have to step back from that a bit like we heard in the first panel today. We have to think about this as what we value because whatever we measure, like it or not, will become what begins to influence policy, decision making, and outcomes for us all.

And we can see that clearly with the gross domestic product-- the GDP-- and how that became superseded so many other things that we have in our way that we govern ourselves. So a few more things I want to talk about. One is that I often get this question-- not from a group like this that is so well versed and I'm sure experts in your own right about happiness and well-being and everything in between.

But from some groups will say, well, why are you even saying you want to measure well-being. That's some esoteric concept that no one can grasp and that no one really wants to know other than maybe your own personal self who can evaluate it.

Well, I'm here to tell you-- you already know this probably-- the OECD, the organization for economic cooperation and development, which is the larger economies of the world and then some affiliate members. There's about 32 I believe now in the OECD.

Issued a guidelines on measuring subjective well-being. They definitively answered the question of whether happiness can be measured or not. So they set the standard. They set the benchmark. And so when you start-- three minutes, is that all? OK, when you start pointing out that, people start saying, OK, there must be something to this because they're beginning to measure it at that level of that OECD and the UN.

And I was going to read you a quote from the UN. We're going to bypass that because we only got less than three minutes. I had too much fun playing the game, I think. But I also am a board member of a nonprofit group called Happiness Alliance. This was an outgrowth of Sustainable

Seattle. It's about measuring happiness and well-being at the community, regional, even national levels.

And they were one of the very first groups to put together an index. It's called the Happiness Index. I've got brochures here if you want those. And it's free. And so about 9,000, 10,000 people take this every year. We've got lots of data that talks about what are the measures that most appeal to others. It's used in about eight different languages now and in several different countries around the world.

And I didn't have my beautiful slides up to show you, unfortunately, about what the happiness scores are, but you wouldn't be surprised because you can see some dips-- particularly around 2016-- but there's some dips in things like social support or government, and it would be the things that you would normally expect. We have dips when something happens sometimes in our communities, in our nation, and then it'll spike back up.

But if you're interested, please take a moment and take it. It's an individual based index, so it's easy, it's quick, it's for you. It's not to-- you don't give your personal data that goes into some big database. This is for you to know and understand, and also to look at what others may be in a region, if you can pull those up.

We also do project work. We're working with something called Planet Happiness right now. This is the UNESCO World Heritage Sites around the world. There's oftentimes a lot of over development in those areas where they get overrun by tourism, et cetera. And it's a way of looking how to balance happiness in those communities.

And so we do a lot of those project based kind of work as well. But what I want to close with now that I have 30 seconds left is the happiness movement. It is a paradigm shift. It's a new way of thinking it's a new way of being more inclusive, of having your values reflected as individuals, as communities, as regions, as nations.

And I really think that unless we take ownership of what it is we want to measure, we'll end up with a lot of other things coming towards us that may not be reflective of what we value the most. And that's just my-- I'd like to leave you with that, is that figure out what it is you value most and measure it and send that forward.

And as we know, what usually happens with change in governance and policy is that people start it first and get the momentum going, and then government response to that. So anyway, I'm out of time. But anyway, I want to just say, go for it. Take the index. See how happy you are. Thank you.

SPEAKER 1: Thank you, Rhonda, for sharing that. I think what you have there for individual assessment is open to all?

RHONDA PHILLIPS: Yes, it's free. It's absolutely free to take and it's happycounts.org. I've got some brochures and stickers.

SPEAKER 1: From the whatever you must have collected, until now, what stood out? Can you just-- what stood out from whatever data you've been collecting or getting feedback, what stands out as something worth sharing?

RHONDA PHILLIPS: Yeah, well, the satisfaction with life and psychological well-being is all usually the ones that we see. Changes that correlate much like when they do the World Happiness Report because we're more US based. We do have other countries taking it too. But you can sort of chart when big things happen in the country and satisfaction starts going down or up, depending if it's positive or negative.

And if we have data over quite a bit of time, so we can see those trends. But the idea is that you can look at all these 11 different domains. You can really gauge yourself in what influences you and what makes a difference. And community does make a difference-- where you are and who you're around and how others think in your community, too. It does impact you on that level, individually.

SPEAKER 1: Thank you. Thank you for sharing that. In fact, in the Bhutan survey also, we saw that-- a deterioration in the psychological well-being domain. So it looks like in this modern times where we are under all sorts of pressure and, of course, not helped by social media and mobile phones, this probably one area we need to address.

And in Bhutan, one of the ways is trying to get everyone into a lifestyle of meditation. That's one way to help deal with it. Of course, other reflective exercises apparently give as good effects. And when it comes to meditation, the one I recommend because that is very good on the home front is to do dish washing meditation. So you'll get your therapy, but you also get the dishes done and your partner is very happy.

So with that, we'll shift gears and we will turn to the remaining two speakers. First, we have Professor Neil. And now, we are going to look at more the technology side of things and what prospects are there for use of technology artificial intelligence to help with our desire to be more happy.

NEIL GERSHENFELD: OK, thank you. It's a pleasure to be here. So before lunch, we heard MIT's job was to make the seat belt. And I'm from MIT and I work on seat belts. Actually, airbags. I worked on controllers so airbags didn't kill infants. So why am I here?

The reason I'm here is on Thursday, his majesty, the King of Bhutan, spent five hours in a fablab in Thimphu, that I helped start. And so I want to take my 10 minutes to explain what he was doing there and what it has to do with Bhutan. So I direct the Center for Bits and Atoms at MIT that studies how digital and physical relates. And we're wreaking on how you make the StarTrek Replicator, quite literally.

But you don't have to wait 50 years for us to get done. We started setting up community fablabs that would roughly fit in this room that are small scale versions of where the research is going. And those accidentally went

viral. There's over 1,000. They double every year and a half. And on a community scale, it has 3D printers.

But all the other tools you need to make the things you buy-- technology, boats, bicycle, furniture, consumer electronics, food, all of that, you can make with these tools. And so rather than having jobs to get work to get money to buy things, you can just produce them-- consumers can become creators.

And if you look at the most sensitive issues of import quotas, inequality, all of that-- this is really an end run around it, revisiting the basic assumptions of how an economy functions. And more than that, these labs would create community, they would create knowledge, they really touch something very, very profoundly deep about just the practice of making.

So against that background, when you walk down a street in Thimphu, in one of the most beautiful parts of the world, along with traditional crafts, you find crap trucked in from India and China and Japan-- just the aside consumer products mixed in with these traditional crafts.

And so that observation led to a dream team. So [INAUDIBLE], Japan's country representative, Koji Yamada, and his excellency, former prime minister, [INAUDIBLE], came together and said, why don't we have one of these labs in Thimphu. So a few years back, I helped set one up, and it was just electric.

Bright, inventive people-- the nerds of Bhutan-- came from all over the country because they heard these tools were available to make things. But not just making the thing, but the practice of making the knowledge, the community, the transformation. And one of the most interesting visitors was the president of the Center for Bhutan Studies, Dasho Karma Ura, a colleague of yours.

And what came out of him visiting was really, really interesting analogy. We didn't have a deep insight. We were just providing the tools. You've spent a whole day learning about GNH. GNH is profound, its world changing, but it has nothing to do with this stuff-- the kind of stuff around us. That gets trucked in crap from India.

And what we realized was what the fablab was doing was making GNH physical, it was embodying it. It was taking the inner part of GNH and bringing it external-- manifesting GNH. It was a physical form of gross national happiness. And so that observation then has spiraled. And so I'm happy to report, recently, in the 12th five year development plan, 2018 to 2023, Bhutan's parliament and cabinet secretary has approved initially setting 10 of these labs across Bhutan-- one in every district in Bhutan.

And then, in turn, the ministry of education wants one of these in all 150 central schools in Bhutan. And in turn, that's leading to something really interesting. The fablab today-- so think of this in the history of computing as there are mainframes then mini computers before personal computers. And mini computers weren't yet personal, but that's when the internet, video games, email, word processing, all of that was invented.

The only thing, really, that changed is they got faster, better, cheaper. But it all happened then. In the same sense, the fablab today fills the room-- half of this room. It's about two tons. It's \$100,000 investment. The research is how you all merge it into one tool. But one of the most interesting things is along the way to the Replicator, is we're reaching a point now where a well-equipped lab one level up from a fablab can make a fablab-- that the machines can make the machines.

And so there's a really interesting project along the way to creating a national network of these \$10,000 local labs, we're working with Bhutan to plan a million dollar super lab whose job is a lab that makes labs, so the technology itself can virally spread through the country. And in support of that, we've had to build a whole set of organizational capacity.

There are industries, there's investment, there's aid, there's all of those schools, but none of them do this-- equipping non-scientist and non-engineers to become scientists and engineers, not for business but for alternative economic models where you don't make things to get paid, you make it for yourself, or your community. It's really nobody's job.

And so we've had to build a non-profit foundation for the organizational capacity to support it. We had to build a whole educational program because all around the world, the bright, inventive people were refugees from dysfunctional school systems that didn't know how to teach this and had too many rules. And so there's a whole really interesting-- if anybody can make anything anywhere, it fundamentally changes how you live, work, play, and you have to build a new kind of organizational capacity to do that.

And so this collaboration with Bhutan is so profoundly interesting because just as Bhutan led with gross national happiness, it's really doing it again with this. We're doing this in various parts of the world, but Bhutan is doing it on the scale of a whole country. We're working with cities like Barcelona has great design sense and over 50% youth unemployment.

And so they started a fab city commitment of cities, signing up as urban infrastructure to have the means to produce on the city scale. But Bhutan is really the first country to embrace this on a national scale. You expect to have access to clean water and electricity.

Now there's a notion of you have access to the means to produce, the means to make as part of the infrastructure of the country, really pioneering this transition from consumption to creation as the foundation of an economy. So in the end, making seat belts at MIT connects to the future of Bhutan by embodying GNH, by making GNH physical. Thank you.

SPEAKER 1: Thank you very much, Professor Neil, for sharing very exciting developments. And you just brought a fourth dimension. I'm reading this really amazing book by John Edmondson called, "Why read, why write, why teach?". And I think you're bringing the fourth dimension-- why build.

And actually, that has all to do with the final narrative, I guess, as human beings where all of us trying to strive to solve and happiness is

very much a part of that conversation. But you didn't answer my one question or one ask, which is, what prospects do you see fablabs for this whole happiness thing we are talking? Do you have any thought?

NEIL GERSHENFELD: Yeah, so the meeting with the-- so first of all, for those of you who haven't been to Bhutan, you may have-- if I may speak candidly, a misperception that the GNH office isn't friendly and happy. It's feared like the IRS.

SPEAKER 1: I asked for that.

NEIL GERSHENFELD: Yeah. They're tough. They measure. They don't waltz around and they come in and they quantify and you have to answer them, and they measure. And so it was this really interesting meeting with them of initially, they weren't even sure why we were talking to each other. What does this have to do? They have their beat and we're doing this.

And then we realized there's just this huge track of life in Bhutan that was out of the remit of the office, which is the physical environment. And so in a very direct way, I think it's manifesting GNH, it's embodying it, it's making it physical. But to be clear, the notion of sustainable local production isn't something you have to introduce in Bhutan. It's been there from the beginning. It's based on it.

But the but is think of this as think globally, fabricate locally. That locally, there's a subset of things you can do that you've been able to do for centuries, but the things I'm describing-- if you want to make advanced electronics or turbines for power, all of that, you need global knowledge and you need advanced technology but you need to integrate it locally.

And so one more way to think about these fablabs is they go from digital to physical, so you can send data around the world sharing idea and knowledge, but you can turn it into physical artifacts. So you can be local, but it's back to the future. It's not simply reverting to an agrarian economy, it's getting access to all the technological advances but in a local setting. So embodying GNH would be the summary.

SPEAKER 1: Thank you. Thank you very much. And what Professor said is actually absolutely true. Making people happy is serious business. And of course, bureaucrats-- once you get involved, you take the joy out of everything anyway. So it is absolutely true.

So with that, we now turn to the last speaker, Mr. John C. Evans-- executive director I triple E. We'll talk about ethics of autonomous and intelligent systems. And I think just before the panel discussion, I had a moment to talk and he was talking about the issues surrounding artificial intelligence-- how biases get built there which has implications. So I think it would be good to hear from you what prospects you see for hacking happiness using intelligence systems. Thank you.

JOHN EVANS: Thank you. First of all, I want to say thank you, Neil, for following you because now I'm just purely intimidated, but in a good way. Thank you very much. And did John [? Halliwell ?] leave? Where's [?

Halliwell? ?] All right, he said because he knows I play harmonica and I brought it. I bring it everywhere I go.

And he's like, you got to play it. I'm like, well if I play and they don't like it, then I can blame you, but he's not here. Here you go. I love music. It brings me happiness. It's after lunch. I hope this brings you happiness or some kind of hormone kick of some kind.

[MUSIC PLAYING]

JOHN EVANS: Thank you very much. All right, thank you, Cambridge. See you later. There you go. Do it. Here you go, wave. Here you go, on this side back here. Do the wave. Here you go, right. In the middle and back. All right, full 10 minutes and then I'm done.

NEIL GERSHENFELD: So can I say I'm intimidated?

JOHN EVANS: Oh, good. But it's a happiness thing. Yes, all right. Well, I have eight minutes now. All right, so first of all, it's an honor to be here. I want to say thank you because the first time I actually found out about happiness beyond a mood was because of gross national happiness.

I also want to say thank you, and hopefully I won't-- I tend to cry a lot when I think about my dad. But I'm from Needham, Massachusetts, and my dad went to Harvard MIT. And he was raised in Long Island and he didn't have a lot of money but they put him through to Harvard for a program for kids without a lot of money.

But on the way here I was just thinking about my dad a lot, and I miss him. He passed away in 2011. He was a psychiatrist, so when he passed away, a great deal of my thought was, what does it mean to have self-worth? What does it mean to love yourself, even when you feel like you don't have worth? What does it mean to take a measure of your life when you were told often, from different voices, that you have no worth?

And my dad was a hero. He spent 50,000 hours-- we calculated it one time, and I'm not a math person-- toe to toe with people, eyeball to eyeball doing his utmost to love them well with his training. And that's hard. You know how it is when you have a good talk with someone for a long enough time and they want to keep talking you're like, I'm going to watch Game of Thrones for a while.

Anyway, so I bring that up because as it turns out-- and thank you again-- [INAUDIBLE] was the title of this talk. Hacking happiness was a book that I wrote in 2016, that was the title-- 2014. Why your personal data counts and why tracking it can change the world. And then my most recent book was actually called Hartifical Intelligence. So thank you. Whoever named the panel, that's awesome. And I have to do a better job marketing my book titles apparently.

But the reason we haven't talked as much about it here, but in the divinity school, my mom is a minister and I actually went to school thinking I was going to be a minister. And the internal life of Bhutan-- of faith and Buddhism-- is something that in America, especially in

scientific circles, oftentimes is either a shoot or it's not talked about or in some rooms-- not many, but some-- it's almost disdained. The sense of the spiritual life is something that's not real.

And I found that to be utterly hubristic. For one thing, it means that you're ignoring someone's subjective truth and it's just rude. So OK, you believe in something and I believe in this. Am I going to deny your truth because you say you are insert word here-- Buddhist, agnostic. Doesn't make any sense.

And more importantly, if there is not a acknowledgment of what consciousness means to you, then you may say, I guess consciousness is not something I need to care about. And I bring this up because the organization that I am thrilled to work with-- and I should say these views are my own. And I say that because A, it's something for I triple E. It's a global organization, it's a non-profit. It's the heart of the world engineering community founded by Thomas Edison, so it's been around a while.

It's a half million members but it's really much broader and larger because volunteers do the most of the work in the different programs that happen. And there are really four or five or six million people actively doing things with I triple E in over 160 countries.

I was speaking at South By Southwest, the conference. I've spoken there a lot about my book, Hartifical Intelligence. And I was talking about the need to track your values. And like my dear colleague, and I'm also honored to be on the advisory board for the Happiness Alliance.

I'm honored for that and our dear friend, Laura Musikanski who runs it. I got to speak for I triple E. At the time, I didn't know who they were. But as I got to know who they were, my book, Hartifical Intelligence-- a lot of it was I was looking for researching. I've written for The Guardian and Mashable.

And I kept calling people CTO's, entrepreneurs, saying, hey, where's the code of ethics for artificial intelligence because I'm not an engineer. So like an idiot, I was like, it's got to be in some book. Where's the book? Is it on the interwebs? Did I miss it? The big code of ethics for AI. And the more-- I should, to honor the space, ever since Alan Turing, there's been different types of codes of ethics.

But in that time, in 2013, 2014, researching the book, there wasn't anything written. And oftentimes people said to me, well, do you know about Isaac Asimov's laws of robotics. And I was like, it's one of my favorite science fiction short stories. And I'd be talking to a CTO. And now don't get me wrong, if you know the story, there's three laws and they added a fourth called the Zeroth law, but it's do not harm humans, et cetera.

But if you make medical tech, the first thing you need to do is use a scalpel maybe as a robot and to cut into somebody, so you're done. Anyway, so I talked to I triple E because I said, to me, it seems like you're the

United Nations of tech. Everyone is welcome to join. Anyone can by a consensus, make decisions, and you're global.

And I joke about this a lot but also, if we're going to build codes of ethics that design autonomous and intelligent systems, my joke is who do you want building your elevator-- an engineer or an ethicist? You probably want the engineer. But forgive that analogy, it's poor after lunch. I'm sleepy. But you want the ethicist to take the ride.

So what we've been doing for the past three years-- I run a program. That's the long name up there, but basically, we started asking, first with 100 people-- experts from North America and Europe. Look, codes of ethics are great, but those are more professional statutes which are wonderful. We talked about this at lunch. We really have to now say, how do we actually build things like accountability and transparency into machines.

These are the table stakes that will need to define the algorithmic era, meaning what are we going to do in the east, what are we going to do in the west? You know what you don't ask when you get on an airplane in Tokyo, or in Bhutan, or in Needham, or-- I'm sorry. [INAUDIBLE]. You don't go and say, I wonder if they have a black box on this airplane.

Oh, you don't have a black box? What the hell. I'm already on this airplane. The plane flies around the world. The black box is the technology that if it crashes, they can tell what happens. Seat belts-- when they first came out-- the ACLU-- you may know about this. They did it with the airbags as well. People railed against seat belts. How dare you constrict-- literally and figurative-- [INAUDIBLE] in the car.

And now, as a parent-- my parents are 16 and-- my kids are 16 and 13, but if you even put a kid near a car and there's not 14 seat belts and an airbag and an oxygen mask, you get disdain. Any way, with two minutes left, I'll say this-- our data-- because you haven't heard me talk about artificial intelligence yet-- our data makes up our data and identity, and we have been trained to think that it is something we can give away and it's simply a tool to get a new type of mop or something.

It actually makes up who we are. In aggregate, we are tracked to such a degree that we don't realize that our agency is being eroded in the sense of when we're asked to-- when we are attracted to buy something, it's not that that one algorithm or the company is evil. That's irrelevant.

But what it does run true to do is to do something, to purchase. A lot of my work-- the last six or seven years-- and I've had the pleasure of speaking at one of [INAUDIBLE] amazing events, is to say, how can we [? absolve ?] an amazing technology that's built for tracking our purchases and say what about tracking our purpose. Why is it when it's known what gives me a sense of flourishing and the amazing field of positive psychology, altruism, compassion-- all these different things.

If I'm compassionate to you and [INAUDIBLE] is watching, all of our dopamine goes up the same way. Scientifically, all the ways that these amazing ecosystem that that helps us to know what to buy, which I'm not

here to be against. This is awesome opportunity to know ourselves. We are at a fleeting time with humanity where there is not the danger of robots killing us.

If the robots kill us, in one sense, cool. That's just easy. You wake up one day, you're like, oh, OK, I'm dead. But what is the real risk, is that we'll say, it's easy for me to just let this do x. And by the time you go from A to B to C to D to X and Y and Z, you have given away yourself. The technology is beautiful and elegant and wonderful. The opportunity to understand who you are in your data is precious.

It's fleeting and our work is to say it's not here for us to judge. It's certainly not here to be moral. It's to say at the beginning of design, think about how data is precious and it represents who you are. And how do we make that data and the work that we do with these amazing technologies first and foremost improve human well-being holistically? Holistically-- not for a certain percentage of people in one country that's fairly well off, and I'm not going to name names.

But the whole world gets the same advantages and environmental flourishing, not just, hey, let's not die because the carbon emissions are so horrible. But honor-- and this is another thing to Bhutan's credit. And when I've gotten the privilege of knowing more indigenous cultures-- the non dualistic view of environment. I was raised to think nature is outside. See that tree? Nature is part of us.

So all the work that we're doing, the logic, is not just to increase single bottom line, but to say how do we increase holistic human flourishing and environmental sustainability for all time. That's actually the success of artificial intelligence.

SPEAKER 1: Thank you, John. I think extremely important area and indeed-- well, I have this belief, no evidence yet, but I'm sure Harvard will find one soon-- that we're all addicts of the mobile phone. I'm sure if you look at the parameters, we'd probably meet that.

And just know, what you [INAUDIBLE] about, behavior modification, I think, happening with us all the time, especially through the most popular social media platforms used mainly to make us purchase things, you mentioned.

I was wondering if, based on your experience, you can share some examples where you've seen companies use this same behavior modification algorithms but for pro social purposes, or to actually make people feel better or do things which make them better?

JOHN EVANS: Sure. I'm going to answer by playing harmonica and doing the wave again. No, one of my favorite stories to talk about specifically with artificial intelligence has to do with soldiers returning from war, struggling with PTSD. And a lot of our work is also about things like disclosure, where disclosure doesn't mean I'm telling you what to think or what to do. I'm simply saying as a safety measure-- it's also called explainability-- here's what this thing is about.

So the soldiers are told, you are talking to a bot. This is an algorithmic therapist. And you can actually see the video of this online. It's an attractive looking avatar looking woman, and she does the first level of therapy with the soldiers, where the soldiers are told this is an algorithmic bot made to look like a person so that in one sense, you will anthropomorphize her.

I use these air quotes because there's a real danger if you don't have disclosure and people think they're talking to a person or something that is alive, depending on your cultural perspective and [INAUDIBLE] different traditions, like Shinto and all that. But the point being, the soldiers were told that, and then what the soldiers reported saying is they knew that they could say things to a bot where they were dealing with such horrific memories and things they had gone through they were too ashamed to say to a human.

And it was the first step to then move, as it were, to then talk to the human therapist. So it's a wonderful example of working with a technology, with the disclosure, and with the recognition in this case, that the goal is to move towards the human interaction, but that there are wonderful uses of the technology.

There are so many wonderful uses of the technology. It's really not about the technology. Again, it's about the disclosure and having people understand what's the whole process is as compared to just having it appear in their house or appear on their phone and they're just forced, in one sense, to start living with it.

SPEAKER 1: Thank you. Thank you very much for sharing that. So with that, unfortunately we have run out of time. Please join me in giving a round of applause to our excellent panelists.