

Editorial

RIM launches its Newsletter

At the Royal Institute of Management, the trainees, faculty, staff and the management are referred to as being a part of a family. Every effort is made to weave family values into the way we organize and function. Our trainees are grouped into four brotherhood and sisterhood fraternities called *Puen*. Even our official internal correspondences uphold the family bond by addressing others as family members. RIM culture drives us to mourn with a bereaved family, share pains of the sick and joys of a happy member.

However, like most family would, the RIM has grown extensively over the years. Thousands of our trainees have graduated. We have developed alliances and partnership with numerous others, thus extending our family membership further. Much as we desire to strengthen and sustain the bond, distance and the sheer number at times weakens this bondage.

The launching of the RIM Newsletter is an effort to give a new lease of life to the family feelings amongst our trainees, faculty, staff, alumnae, stakeholders and alliances. Through this Newsletter we aspire to reenergize the family belongingness and strike new bonds.

The monthly Newsletter to be hosted online as well, would provide information on the happenings within the Institute.







Weaving Familial Feelings

Through this Newsletter, we hope to provide a platform amongst our family members for interactions and exchanges of experiences. Being a premier management Institute in the country, we take it as our duty to propagate best management practices in the Bhutanese society. Therefore, our RIM Newsletter would also serve as a medium to generate and share knowledge on management.

A Newsletter with such propositions would only be successful with indulgence from all the RIM family members. We urge you to contribute your thoughts, articles, feedback and any other writings. RIM Newsletter is your publication and its success depends on you.

We wish you good reading time with our first publication.

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RIM In brief



RIM Main Academic Complex

Establishment

Established in 1986. Incorporated as an autonomous institute under the Royal Charter 1990.

Location and facilities

Located Seven kilometers away from the capital, Thimphu, below the oldest Dzong of Bhutan, the Simtokha Dzong.

Vision and Mission

Vision: To be the premier management Institute in the region

Mission Civil Service: Strengthen the capacity of the Bhutan Civil service.

Mission Decentralization: Facilitate the decentralization policy implementation through capacity development of the dzongkhags and gewogs.

Mission Private sector development: strengthen managerial capacity of the private sector agencies and enterprises.

Mission Self sustenance: generate revenue and self sustain financially in the long run.

Management

A board of directors appointed by the Royal Government governs the institute. The chairman selected from the board members leads the board.

Programme centers

The training, research and consultancy activities are undertaken by the seven centers:

- 1 Center for Executive Development
- 2 Center for Financial Management
- 3 Center for Policy support
- 4 Center for Private Sector Development
- 5 Center for Information Technology
- 6 Center for Management Development
- 7 Center for Legal Studies

Regular Training Programmes

Post Graduate Certificate in Development Management
Post Graduate Certificate in Financial Management
Post Graduate Diploma in National Law
Diploma Course in Financial Management
Diploma in Information management System
Certificate Course in Tax, Customs & Excise

Course In Focus - PGCDM

Course Title:

Post Graduate Certificate in Development Management (PGCDM)

Course Duration:

One year – beginning January

Eligibility:

Should have a Bachelor's degree and should have passed the officers selection examination conducted by the Royal Civil Service Commission (RCSC).

Course Profile



Trainees in a Computer Lab

selected graduates who would be the future managers and executives of Bhutanese public administration and development sectors. Upon successful completion of the course, the graduates are expected to function as programme managers, assistant planning officers, assistant administrative officers,

First launched in 2003, the PGCDM is one of the flagship courses of the Royal Institute of Management designed for the RCSC

human resource officers, information management officers in various government organizations. Students are also exposed to the realities of development management at the dzongkhag and geog levels through field immersion. It provides the students with the opportunity to apply the knowledge and skills gained in the classrooms.

Modules studied:

- Environmental Analysis
- Organizational Diagnosis
- Leadership
- Marketing Management
- Management Information Systems
- Operations Management
- Human Resource Management
- Sustainable Development
- Strategic Planning
- Project Management
- Management of Change
- Public Policy Analysis
- Development Theory and Practice
- Communications Management
- Research Methodology and Statistics
- Project Management
- Development Theory and Concepts
- Public Administration

Atsara (the spiritual clown) – in support of Smoking ban

(this article is an excerpt from the project proposal on Social Marketing Campaign submitted in fulfillment of the Social marketing module of PGCDM course. This group project was carried out by Phub W. Dorji, Lhamo, Sangay Dorji K., Karma Wangdi, Tsheltrim Dorji and Jigme Chogyal, PGCDM, 2005)

Introduction

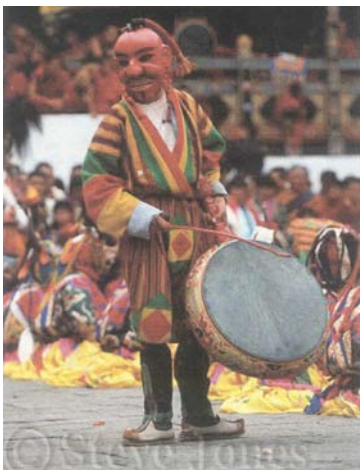
The deliberations on “smoking” (from the perspectives of the right of individuals) and “anti-smoking” (from the perspectives of infringement of rights of non-smoking individuals) are neither new nor complicated. The number of research and studies that have been conducted by numerous countries grappling with the problem of a “nicotine-addicted” population (which is evident from their increasing national health bills) show

beyond a shadow of doubt, the short-term and long-term ill-effects of smoking. In recent years, this has led to universal response by nations worldwide “making smoking illegal in all public institutions, public places that include offices and restaurants, in all modes of transport, and at places where other people will be affected. The basic premise is that smokers should not make others inhale their smoke. This includes babies in their mothers’ wombs.

Bhutan and tobacco

In Bhutan, the response to smoking has been sweeping. The resolution of the 82nd session of the National Assembly in July, and the decisive banning of “the sale of all tobacco products” in August 2004 have put Bhutan in a special place – as the first global nation to ban tobacco sale completely.

Then, in February 2005, the Royal government of Bhutan announced a “ban on smoking in all public places. A “public place” in the Bhutanese context is defined as “all places where people gather.”“These includes parks, discotheques, entertainment centers, sports facilities like football grounds and archery ranges, commercial centers including shops, bars and restaurants, institutions like dzongs, hospitals, school, and government offices, public transport carries, public gatherings such as tshechus, official receptions, national celebrations, and vegetable markets.” There will “not be smoking corners as suggested by smokers, and observers see the Council of Ministers’ decision as a move to make Bhutan a smoke-free nation.



Atsara - Spiritual Clown

The decision to ban tobacco in Bhutan is based as much on religious grounds as it is on health. Certain teachings credited to the great Indian saint Guru Rimpoche, says that “tobacco grew from the blood of a

demoness, personified as a menstruating woman, who had wished for an intoxicant that would obstruct spiritual practice”.

The Ministry of Health, RGOB, highlight their own experiences of tobacco-related ailments since mass import of tobacco and related products began streaming into Bhutan after 1960.

Yet, the debate continues.... the ban of tobacco has, for the first time, aroused some sort of public debate in Bhutan. The issues range from: the draconian execution of banning; to the question of why other equally, if not more harmful substances like alcohol and doma, aren’t banned; to the pragmatism of banning an “unstoppable” trend; and, on the actual ability in enforcing such a ban in light of the unsuccessful ban on plastics a few years ago.

As much as we cannot ignore huge negative potential that tobacco possesses if left unchecked, the recent hullabaloo over smoking should come as no big surprise. Why? Because:

1. The sale of tobacco was actually banned in 18 Dzongkhags in Bhutan in 1994 and not recently in 2004, as commonly misinterpreted.
2. And, this ban affects only 3% of the people in the urban areas and 1% of the people in the villages who smoke or chew tobacco (from the total population) The number was only 1% of the total population in the early 1990s.

The royal Government of Bhutan’s recent ban on “the sale of tobacco’ and ‘smoking in all public places’ should serve as a potent deterrent to smoking in Bhutan. But, as we mentioned above, smokers and tobacco-users have actually increased exponentially (more than 300%) over the years (note: the recent percentages are derived from a much bigger population). This is evidence that government policies and regulations alone are not sufficient in discouraging present tobacco-users and potential tobacco-users. As long as an internal culture and an external influence linger, tobacco and smoking in particular will remain a hazardous challenge. This is why, in addition to the national rules and regulations against smoking, there is a continuous need to reiterate the harmful effects of smoking in the public eye, in creative and imaginative ways.

In Bhutan, the effort to discourage smoking can be undertaken by various stakeholders: government ministries

(Ministry of Health, the Department of Youth, Culture & Sports and the Ministry of Education); non-government organizations (Youth Development Fund); international agencies (United Nation's Development Fund); and, most importantly, the public itself.

Campaign strategy

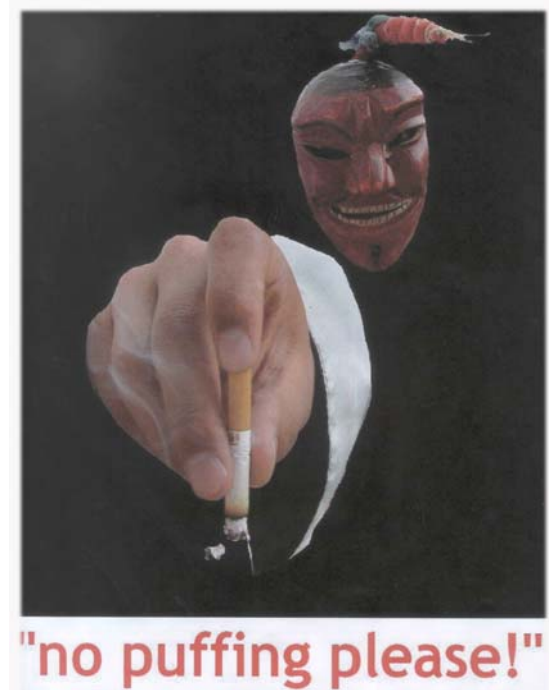
The fundamental objective of this project is to 'discourage smoking in Public places' in Bhutan. In order to do so, we need to create a message through a medium, that have the following characteristics:

1. Highly identifiable & (stimulating/provocative)
2. Visible
3. Communicative of awareness(don't smoke)
4. "Sell" the idea that 'smoking is not good'
5. Ultimately, behavior influencing
6. Sensitive to indigenous values and culture
7. and, Universal (ubiquitous)

With these characteristics a 'good' marketing campaign in mind, the PGCDM Social Marketing Project Group Focuses on crafting a broad, yet appealing marketing campaign by using one of Bhutan's most potent and powerful images of religious humor and social satire-the Atsara. Why we use this particular icon to communicate a message of 'discouraging smoking in public places' is summarized below.

The use of one of Bhutan's most potent and powerful images in this proposal for the social marketing campaign to 'discourage smoking in public places' in indigenous, yet acceptable and unforgettable. Why is this so? In order to understand the preference to use an already established, but insufficiently used icon to advocate, or in this case, de-advocate and upset the steady increase in the use of tobacco products, we first need to understand the history and role of the Atsara in Bhutanese society.

We also need to understand the application of some amateur psychology in relating the Atsara with 'discouraging smoking'. These parallels will be explained below.



The birth of the Atsara can be traced to the birth of another important social event in Bhutan's history – the Tshechu, in the 8th century. Guru Padmasambhava instituted this practice. The tshechu is deeply rooted in a Bhutanese 'culture' that has transcended centuries. This culture is defined as the respect and recognition of our ancestors and, the preservation of our age-old traditions, which are guided spiritually by our protective deities. During these social focal-points, the symbolisms of our deities obliterating the forces of evil are the culmination of all events. Atsaras, since times long forgotten, have been the protective deities of this social event.

They have guided the spirit of this consecrated occasion and protected its inherent values.

On the flipside, the atsaras have also aided in projecting the holy messages of the events onto their devotees, and at times enacted the satirical role of critiquing the society towards which the event was intended. In the latter role, the Atsara also depicts the age-old Bhutanese sense of irony.

Today though, the Atsara is viewed merely as a jester and is often mocked. The rush of tourism in recent years, and the growing awareness of the profitability of this occupation have left the Atsara a shadow of its former self. The Atsara of today is no longer a protective deity nor a guiding spirit,

but merely a clown gesticulating humorously and often lewdly to mend his own pocket.

Though the Atsara have lost most of its intrinsic values in the modern scenario, two of its most significant and inherent roles i.e. transmitting the religious message conveyed during Tshechus; and, being a vital critic of an individual and society, remains intact and well-known.

This historical overview present some qualifying reasons as to why the Atsara exclusively be used for this marketing campaign. The application of amateur psychology parallels is explained here. These reasons are:

1. The Atsara, in the Bhutanese context is not new to relaying and communicating socially valuable messages.
2. the Atsara is one of Bhutan's most iconic social critics; a feature that enhances the message that it wants to convey – in our case, to discourage smoking.

3. The messages that are conveyed by the Atsara do not undermine the people that they are focused toward. For the old, it can be perceived as a religious message; for the youth, a 'cool' icon that can be discussed in less than seriousness; and for the young; a subtle message that may remain imbedded for years to come.
4. The Atsara is a comic and humorous character, which will help communicate the message comfortably towards people, who are irked by the current circumstances of banning in Bhutan.
5. Most importantly, the Atsara is a recognizable icon across various gender and age groups. The old people realize their cultural and religious significance, and the young are enamored with Bhutan's only indigenously grown "clown".

Highlights of Campus events

Draft Constitution unveiled



When the entire nation witnessed the unveiling of the draft constitution in their respective dzongkhags, gewogs, organizations and institutions, RIM family gathered in its lhakhang to partake in the historic moment on 26th March 2005. The RIM director, Sonam Phuntsho, who unveiled the draft constitution explained the importance of the document and urged every member to contribute in the finalization of the constitution.

Dzongkha Debate

"Science and not Religion should be the primary engagement of the Bhutanese society in achieving Gross National Happiness" was the engaging topic where eight representatives of the four *Puens* debated on.

Etho Metho and Upel puens who debated for the motion scored higher points and hence emerged the winners. Wangchen Norbu of PGCDM, Etho Metho Puen was adjudged the best speaker.

Dasho Sonam Rinchen, faculty member of RIM, chaired the dzongkha debate conducted by the literary committee on the 20th April. The director awarded prizes to the winners and the best speaker.

Cultural program



Photo from Archive

In keeping with the cultural tradition of the Institute, the new trainees and the senior trainees presented a combined cultural program on 15th March. The program was a gesture of welcoming the new trainees to RIM and an expression of gratitude by the new trainees for the hearty welcome.

The cultural program, which included Bhutanese songs, dances and skits, was presented to an audience comprised of the RIM director, faculty, staff and trainees.

Inter Puen Football Tournament

The maiden sports festivities for 2005 was the Inter Puen football tournament organized by the RIM sports committee. The tournament was also participated by teams from the faculty and the staff.

In the finals played on 18th April, the Jangchup puen emerged victorious after defeating Etho Metho with a 6 – 3 goal.

Leaders and Managers: Are they Different?

By Pema Wangdhee, RIM



Pema Wangdhee, Lecturer

The rapid increase in educated workforce at present is beginning to spur institutions and organizations in Bhutan to redefine their workplace, organizational

credo, work relationships and the very concept of leadership and management. Evidences such as the need for strategic visioning or missioning, organizational restructuring, team building, participatory processes, systems thinking, results-based management and leadership empowerment, to name a few are not so uncommon in our country anymore. And to a large measure our organizational leaders and managers determine these critical learning priorities.

Any management expert would contend that organizations in order to become successful and relevant to their stakeholders or shareholders should consistently strive towards becoming value-driven workplaces: one that is molded by cooperation and co-creation and committed towards openness, performance-based system, trust, integrity, respect, equality and willingness to learn and invest in its human resource development and growth. The RCSC-led Position Classification System across the Bhutanese civil service is being proposed as improvised version of the Cadre System. But who is responsible for nurturing and ensuring these organizational ideals and values? Is this the prerogative of the leader or the manager? Who is a leader? Or manager? In our age-old Bhutanese paradigm, for all and sundry reasons leaders led and followers followed. And managers managed the tasks in whatever measures and manners. This paradigm of leading and managing is now gradually changing.

Leading does not necessarily mean managing or managing, a leading function. In organizational theories, there is a marked difference between the two. Let us try to grasp what these differences are. To “manage” means “to bring about, to accomplish, to have a change of or responsibility

for, to conduct.” And “leading” is more of a way of “influencing, guiding in direction, course, action or opinion.” Leaders are the people who do the right thing and managers, who do things right. Leading entails organizational activities that are fundamentally related to vision and judgment.

As in our everyday parlance, “effectiveness” is one of the superseding characteristics of leading process or function. Managing relates to mastering of organizational activities that are essentially everyday and routine. “Efficiency” is the measure of any task of managing.

Much of the 1980s literature on management consider leadership as those management processes which produce excellence in organizational outcomes and those which produce less than excellent results as only management. In other words, “leadership is excellence management; management is doing anything less than excellence” (Rost, 1991). Joseph Rost establishes four significant differences between leadership and management as shown below:

Leadership	Management
Influence relationship	Authority relationship
Leaders and followers	Managers and subordinates
Intend real changes	Produce goods or services
Intended changes reflect mutual purpose	Goods or services result from coordinated activities

(Source: Leadership for the Twenty-First Century, Joseph C. Rost. © 1991 by Praeger Publishers)

However, the purpose of this brief article is not to glorify leadership or leaders, nor belittle management or managers. It is rather an attempt to perceive the two in terms of their basic functions. Management (or managers) is equally important. Its good practices and processes should be highly valued for what they are and not for what experts want to make of them. Leading and managing functions in many ways and forms are interchangeably practiced today in our organizational lives. And organizations operate and sustain their business both because of effective and efficient leaders and managers.

Management with good leadership is of course important but not necessary. Whether for good or bad, due to our socio-cultural reasons, Bhutanese organizations are sentimentally leader-driven. And we are for generations known for being led and managed.

If leadership is good management and only “excellence management” (depends on where you stand), then there is no need for this distinction. Do we need excellence-oriented leaders and not-so excellence-oriented managers? Perhaps, the world is as you see it.

PGCDM cleans up the Druk path

In what is described as an overwhelming spiritual experience, the 26 trainees of PGCDM trekked one of the most endeared trekking route, the Druk path. During the trek, which began, from Paro and reaching up to an altitude of 4040m, the postgraduate students were entreated to magnificent views of snow capped mountains, spectacular rhododendron forests, and pristine lakes.



Collecting Trash

The director, RIM accompanied the trainees on the three-day trek which began on the 21st April, 2005 to provide any moral support that the group may need.



Director and Trainees near Jele Dzong

The trek was undertaken with aims at developing and strengthening camaraderie amongst the trainees under trying circumstances. However, the professed objective was to clean up the trekking route. Bags of plastic debris, tin trash and eatery wrapping were collected and buried along the path. Leaving behind a cleaner trekking route, the trainees arrived the destination physically a little sore but spiritually reinvigorated.

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P. O. Box : 416, Phone 00975-2-351013/351014, Fax : 00975-2-351029
E-mail : norbu_wangchuk@rim.edu.bt; web : www.rim.edu.bt