

N ROYAL INSTITUTE OF MANAGEMENT NEWSLETTER

Editorial

“In our mind, we think of Management; In our speech we exhort of its Necessity; In action we built the Royal Institute of Management,”

His Lordship, former Chief Justice, Lyonpo Sonam Tobgye

The Royal Institute of Management envisions to be a premier centre of excellence in management development and policy research in the region. Testament to its vision, the institute offers 4 different courses at diploma level; Diploma in National Law, Diploma in Public Financial Management, Diploma in Business Financial Management and Diploma in Information Management System. It also offers 3 courses at Post Graduate Diploma level; Public Administration, Financial Management and National Law. To produce leaders with strong analytical and managerial skills, the institute offers Master of Business Administration, Master of Public Administration and Master of Management. The Royal Institute of Management was established in 1986 and is the only state-owned management institute in Bhutan. It has produced more than 50000 trainees who had undergone either long-term or short-term trainings. Apart from being a management training Institute, Royal Institute of Management

is also crucible of quality and standardized research and consultancy services. RIM revised all of its course structures and unit outlines to suit the changing spheres of national policies with assistance from the University of Canberra. This would also cater to the changing dynamics of working relations and policies. It is an initiative to raise the program's quality at par with the international standards.

The spring session for RIM had been engaging, interesting and often busy. The first term began with orientation

of Post-Graduate trainees. For the first time in the history of RIM, trainees elected officer bearers by employing Electronic Voting machines with logistical support from the Bhutan Election Commission. The literary committee also organized English Quiz competition among different courses. The first term also saw the RIM football, volleyball and table tennis tournaments among different courses. Notably, Satish Kumar, a dedicated environmentalist and author of numerous books on the importance of sustainability visited RIM as an eminent

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Editorial Team

<i>Sonam Chuki</i>	<i>Advisor</i>
<i>Kinley Namgay</i>	<i>Literary Secretary</i>
<i>Tashi Choden</i>	<i>English Editor</i>
<i>Sherub Dorji</i>	<i>Dzongkha Editor</i>
<i>Chencho Norbu</i>	<i>PGDFM and DFM representative</i>
<i>Pema Yechang</i>	<i>PGDNL and DNL representative</i>

speaker. Numerous inspirational sessions were held during which academicians shared their research to inspire research culture among trainees. RIM Zhenphen Tshogpa also adopted Olarongchhu with funding support from Royal Society for Protection of Nature. Observing World Water Day on 22nd March, 2015 RIM trainees sensitized the general public of Thimphu on the importance of saving water. To add values to physical exercise, the institute collaborated with Indian Embassy to observe the International Yoga Day on 20th June, 2015. The Zhenphen Tshogpa also initiated contemplative sessions in collaboration with the Ati Foundation to impart Buddhist values to trainees. RIM also organized prayer session in the spate of Nepal Earthquake.

This issue is an anthology of articles, essays and stories. It is also an opportunity to exhibit author's flair for writing; asserting their ideas and knowledge upon various social,

economical and political issues. Though the literary committee received numerous articles of varying length, we decided to publish them.

We, the family of Royal Institute of Management dedicate this issue to commemorate 60th birth Anniversary of our beloved fourth Druk Gyalpo, His Majesty Jigme Singye Wangchuk. We pray for our beloved monarch's long life and happiness.

Happy Reading!!!

A Prayer, a tribute



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author: , Tendrel Zangmo,
PGDPA

Your legacy is the tale,
That every Bhutanese will tell.
Your selfless qualities are infinite,
That blessed unfathomable peace through nights.
Wars are our enemies,
We grew embracing happiness.
You are the precious gem,
Known worldwide with your name.
As you walked your words,
Independence showered by your lord.
Here we stand united and strong,
As unique and proud in the throng.
Gross National Happiness was envisioned,
So that harmonious balance is positioned.
You live in our conscience,
In spirits and hearts of all sentient.

The fruits of countless sacrifice,
We enjoy and live in suffice.
You are the ablest hero in the dark,
Making every pair of eyes to spark.
The outcome of your hard work flowers,
Perfect peace, wisdom and blessing showers.
It's beyond the capacity to think,
Because we owe you beyond the heart's brink.
Limited are my words to express,
The efforts eliminating the country's distress.
Never shall we forget the light of his great,
Crafting the land into a heavenly state.
You have done enough for our sake,
It's our time to remain awake.
Let me say a prayer,
May you be youthful ever.
This is the precious birthday,
May you be born every day.
May the heavens with your good deeds shower
Peace, prosperity and make a sovereign bower.
We are the proud Bhutanese.
We are united, we are one.
We shall remain grateful ever,
And love you forever.

Unified for happiness: Locally



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author: , Tashi choden ,
PGDPA

Bhutan is a small country globally known for running on the principle of the pursuit of happiness. Under the guidance of Gross national Happiness, Bhutan has been able to successfully balance sustainable economic growth, conserve the environment, and preserve the rich culture and traditions. However, such terms would not be of much familiarity to the ordinary people. For the people of Bhutan residing in every corner, Gross national happiness encompasses their farm products bringing profit home, their children going to school, their temples being renovated, celebrating their annual rites and many more. The revolutionary vision of the 4th Druk Gyalpo entrusted to his people is yet to take a concrete form. While much talks and attention has been garnered internationally, it is however, crucial that this principle of happiness envisaged by the 4th king be concretized locally.



The happiness envisioned by the fourth Druk Gyalpo would not be justified if the people act on selfish grounds and consume without holding responsibility of their waste, if children charmed by the glamour of the modern world forget their daily culture and traditions, if even a small act of corruption is taken lightly- ignoring the greater routine it could form.

Education started with a core stress on how to study while running short on what is really learned. Happiness is measured on how much money you have in hand and the sort of living you can afford. The concerns of future and the concept of sustainability left for professionals to worry.

However, it would not be long until this revolutionary concept of Gross National Happiness be forever embedded as a once proposed abstract. The people of Bhutan need to hold this principle as dearly and strictly to heart and act upon it. Only then could the people of Bhutan pioneer GNH as the true measure of development.

Ode to my King



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author: , Subarna Biswa,
PGDPA

Thou gavest me all your love
Thou emptied all your grace and breasted me
Such is thy pleasure,
It sees no boundary, nor race neither color.
With the touch of thy hand
My small heart is filled with tears of joy.
You made me comrades with strangers, whom I
knew not
You made me able to pen down letters
And write my feelings in my book ok memories.
Thou have given me courage to stand against the
gusty wind of evil,
And prosper amid the perils of treacherous desires.
Today, I stand among hers of myriad countrymen
Tall and able, proud and contended
Among billion people Bhutanese by soul.
For thy sacrifices and genuine love
I am a fellow countryman
I have nothing yet I am the richest.

Suicide, not the ultimate end



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author: Tendel Zangmo,
PGDPA

Is it the ultimate panacea to problems?

Rather, doesn't it lubricate the problems?

Is your existence getting harder?

You think you can't be happier?

Are you financially disordered?

Is your family being harsh on you?

Were your results embarrassing?

Has your fame become scandalous?

Is it hard to get the one you love?

Are you deprived of life's luxury?

I know the feeling, I often feel the same.

But, have you already given up?

Can we not think of a solution?

There is a way, if there is a will.

Wake up, shake up your life a bit.

Get rid of the life-draining cobwebs.

Identify the purpose of your existence.

No matter what, never think of ending your life.

No matter how living gets tougher,

Never lose hope and keep moving.

The time is waiting for you.

One must run our own race.

Our Beloved Dragon King



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author: , Sonam Lhamo,
PGDPA

His Majesty Jigme Singye Wangchuck is one of a kind in this world. For his birth was prophesized by the Great Guru Rinpoche. At the age of 17 his Majesty was fearless and selfless to lead his people and country.

His great intellect and integrity and his loyalty to his people made him a pioneer. His bodhisattva mind and heart cemented his commitment to serve his nation and people.

His Majesty skillfully and tactfully overcame external threats to the sovereignty of our nation. Internally, his wisdom mind gave birth to the precious guiding principle of Gross National Happiness.

His extraordinary strength and immeasurable grace have blessed the fortunate land of medicinal herbs (Bhutan). We the people of this fortunate eon will be guided and protected by his immense compassion for all times to come.

The children of the Glorious Pelden Drukpa remember and are inspired deep in our hearts by him in serving the Tsa Wa Sum. His indispensable rule now bestowed upon His Majesty Jigme Khesar Namgyel Wangchuck is like oxygen without which we would perish.

As a king he excelled and as a statesman he showed remarkable courage in abdicating the throne to His Crown Prince, who is leading Bhutan into a new chapter of constitutional democratic monarchy. Our beloved dragon king will go down the history as the father of the Constitution of Kingdom of Bhutan.

Today it is only fitting for the Bhutanese to reflect and pay our heartfelt gratitude to His Majesty Jigme

Singye Wangchuck and pledge to serve the Tsa-Wa-Sum.

We pray for the long life of He who is the source of peace, prosperity and happiness of Pelden Drukpa Gyalkhab.

Journey of Accountability in the Bhutanese Public Sector Financial Management



The author is currently working as lecturer in Department of Finance & Business (DFB)

Author: Namgay Dem, Faculty

The International Organization of Supreme Audit Institutions (INTOSAI) as cited by Boncondin (2007) sees public accountability as the “obligation of persons or entities entrusted with public resources to be answerable for the fiscal, managerial and program responsibilities that have been conferred on them and to report to those that have conferred these responsibilities”. From this we can draw that public managers with the responsibility of managing public money should spend it with full diligence to ensure maximum benefit to the mass.

The concept of accountability evolves with time with the contextual changes in the socio-political activities of a nation. For Bhutan, the need for proper accountability was felt even more with the decentralization of powers and responsibility from the king to the people and ultimately democratization. That is because accountability can be both an end in itself-representing democratic values- and a means towards the development of more efficient and effective organizations.

The first five year development plans were prepared by the Indian government during 1958 and this necessitated the establishment of the Development Wing of the Government of Bhutan. In 1961, Bhutan

implemented the first planned five year development activities with assistance from the Indian Government in terms of resources and manpower. During the same year, the Accounts and Audit Committee was created as the first step towards the establishment of Ministry of Finance. The Accounts and Audit Committee was responsible for the proper maintenance of revenue and government properties with prior written assent of the His Majesty the King for any government expenditure. The record was to be jointly maintained by the four committee members and an Annual Accounts were to be submitted to His Majesty the King. The authority to determine the budget for local governments was with His Majesty the King. However, the accounts for the monetary assistance coming from India were still handled by the Development Wing.

During the 33rd session of the National Assembly, the Ministry of Finance was also given the task of developing a proper budgeting system. The first budgeting system was at two levels: (1) development budget and, (2) civil budget. The development budget was prepared by the Development Wing and it consists of budget for the funds received from the Indian government for the planned development activities. The civil budget was for the functioning of the three Ministries, the Ministry of Home, the Ministry of Finance and the Ministry of Foreign Affairs and was prepared by the Ministry of Finance. The funds for these three Ministries came from the internal revenues collected in the form of both kinds and cash. Following these developments, the Finance Ministry submitted the first formal statement of Income and Expenditure of the civilian budgetary plan for the calendar year 1971 to the 34th Session of the National Assembly (29th April – 21st May, 1971), which was verified and approved by the Assembly. The first Financial Manual of the Royal Government of Bhutan was promulgated in 1975 integrating both

the financial and the Service rules. In fact the financial manual formed only a chapter of the document. With the increase in the volume and complexity of the role of government, the need to create a strong and effective administration with sound financial management system was desired. After Bhutan joined the International Monetary Fund, in 1988 the financial system of Bhutan was studied and on their recommendation, Bhutan developed a new financial manual exclusively giving guideline for financial management. The 1988 financial manual was developed with the objective to (1) enhancing the efficiency and effectiveness of the financial management system of the government, (2) streamline the budgeting and accounting system of the government, in particular, to reduce and simplify the working procedure emphasizing accountability and responsibility (3) ensure uniformity and standardization amongst all government agencies in accounting and discharging financial transactions with a view to ascertaining proper receipt and optimum utilization of government fund. The first Procurement Manual was drafted as a subsidiary document to the Financial Manual in 1998 with assistance of the Asian development bank and it was revised in 2002.

Financial Manual was updated to Financial Rules and Regulations, 2001 with assistance from the World Bank and Asian Development Bank. This revision was required as part of the initiative to achieve good governance through economy, efficiency, accountability and transparency in the management and utilization of public resources. This document, "The Financial Rules and Regulations (FRR) 2001" consists of a main document, named the Financial Management Manual (FMM) and six technical documents, the Finance and Accounting Manual (FAM), the Budget Manual (BM), the Aid & Debt Management Manual (ADMM), the Property Management Manual (PMM), the Procurement Manual

(PM) and the Revenue Manual (RM). The Financial Management Manual introduces the Financial Rules and Regulations 2001 and prescribes the financial management principles, framework and the financial management structure of the Government. The delegation of financial powers at various levels in the Government also forms part of the Financial Management Manual. The six supporting manuals provide detailed rules and procedures relating to various aspects of financial and resource management. Throughout all this time, from 1960s to late 1990s, Indian Accountants were hired for record keeping of the usage of funds coming from India and also the funds generated from internal sources. This was because of lack of educated people with accounting knowledge. All the accounting records were kept manually as there was no computers introduced in the country and there were very limited people with computerized accounting knowledge. The first ever financial statement by the Ministry of Finance was for the fiscal year 1982-1983 prepared with help from one expert from the International Monetary Fund. During the 1992-1993 fiscal years, the first ever central budgeting and accounting system (CBAS) was introduced at the ministerial and departmental level, although at the local government, manual system was still being followed for both budgeting and accounting purposes.

Later during the 2002-2003 fiscal years, a new budgetary and accounting system (BAS) was introduced for all the ministries, agencies, departments and the local government. This change in the system enabled all the budgetary and accounting transactions in the economy. However, the challenge with the new system was that it was a stand-alone system for each computer and therefore, the users had to come to the ministry along with computer system to fix their errors and problems. Moreover, the people at the central had to punch in all the information sent

in printed form from various agencies and departments to prepare the financial statement at the end of the fiscal year. The other major issue with this system was data credibility. The users could change the information entered into the system even after, final accounts were submitted to the Ministry of Finance and as a result at times, different people came up with different figures and the information submitted to the donor agencies were not credible.

During 2006, the National Assembly enacted the Audit Act of Bhutan to enable the Royal Audit Authority to carry out its mandates. A year after the Audit Act, in 2007, the National Assembly passed the first Public Finance Act of Bhutan with the objective to regulate and set the institutional framework for financial Management in order to promote effective and efficient

use of the public resources.

In 2007, with the enactment of the Public Finance Act, the Ministry

of Finance issued an internal audit charter to provide the organizational framework for the provision of internal audit services and prescribes policies, standards and responsibilities for the efficient and effective functioning of the Internal Audit Services. This year the Ministry of Finance in accordance with the requirements of Section 23 (o) of the Public Finance Act, 2007, issued the Internal Audit Manual. The Ministry of Finance has adopted the International Professional Practices Framework (IPPF), issued by the Institute of Internal Auditors to regulate the work of the IAS and to ensure that the internal audit services are provided in a professional manner and

in accordance with best international practices.

In 2009, the Rules and Regulations for Procurement were framed by the Ministry of Finance under the power granted by section 104 of the Public Finance Act of Bhutan 2007. These rules and regulations are to be implemented by all government agencies to ensure transparency of government procurement through the application of standard procurement procedures; Achieve economy and efficiency in the procurement of goods, works and services; Ensure fair and equal access to the suppliers, consultants and contractors for award of contracts for supply of goods, services or works.

With the implementation of the Public Finance Act and Constitution, the Ministry of Finance initiated a major reform in the Accounts and Budget recording

system. Although cash basis of accounting is still being followed, a new accounting system known as the Public Expenditure Monitoring System (PEMS) and a Multiyear Rolling

Budgetary system (MYRB) was adopted during the 2010-2011 fiscal year. These reforms made service delivery more timely and efficient and also lead to reduction in the cost of stationeries. It also reduced the time taken for the preparation of the Annual financial Statements from around six months to about 3 months and also achieved improvement on World Bank's Public Financial Management Accountability Assessment for 2010.

Accountability in Bhutan developed over a long period of time. The birth of accountability began with the socio-economic developmental activities of the nation. Till that time the accountability con-



cept was not widely applied because there were not many developmental activities happening and also the resource generated internally was minimal. The financing of developmental activities by the Government of India actually created the principal-agent situation between the two countries. As a result it was natural that the principal -Government of India as the resource provided demands some level of accountability from the agents side- Government of Bhutan as the resource manager.

Although, the development plan was the main factor in the evolution of accountability, the concept was nurtured under the dynamic leadership of His Majesty the Fourth King. In addition, our development partners played crucial role in supporting the efforts of the Royal Government of Bhutan in developing and reforming the concept of accountability in the Bhutanese Public Sector Financial Management. Our public managers work continuously either towards an efficient and effective financial management system in addition to meeting the expected level of accountability of our development partners or they are implementing a new system on the recommendations of our development partners.

As Iyoha & Oyerinde also describes, accountability



has become one of those golden concepts that no one can be against. Even for a small nation like Bhutan, accountability has become of essence as a key to creating wealth and maintaining a free society.

Understanding Delegation, Accountability and Responsibility -

Tool for work improvement



The author is currently working as Sr. Instructor in Department of Management Development (DMD)

Author; Mani Tshering, Faculty

To understand the concept of accountability, one must first understand the concept of delegation. In an organization, work must be delegated. Since all work cannot be done by one person, delegation allows works to be split up among many people. This may be done via job description or it may occur through a special assignment or task delegated by a leader to another person.

Delegation

There is an old saying among managers that you can delegate authority but not responsibility. This is another way of saying that you can assign your subordinates to do work and give them the right to act on your behalf, but you cannot escape responsibility if something goes wrong.

Many managers make a fatal error by failing to delegate work to their subordinates. Instead, they either do the work themselves or it doesn't get done. When a manager fails to delegate, several unfortunate things happen.

- The manager becomes overworked.
- Important parts of the manager's job don't get done.
- The manager's people are deprived of an opportunity to grow.

Principle of Leverage

Consider the figure (1:1 Leverage). When you place the balance in the center, you can balance only one other person.



When you move the balance point over, as shown in figure (1:N leverage), you have leverage enough to balance several people.

We have all used the principle of leverage in a physical sense, but some managers don't realize that the same principle applies when they delegate. If you work a job yourself, you have one-to-one leverage. One brain and one pair of hands are doing the work. When you delegate work to others, you have one-to-n leverage, with N being the number of people to whom you delegate. Instead of one brain and one pair of hands, you multiply your effectiveness by the number of people you have available. Delegation is an office manager's most powerful tool to gain time for important projects such as work improvement. Managers who fail to delegate may find themselves mired in an activity trap.



How delegation works?

Delegation starts with a definition of the task to be assigned. It might be a job description statement, it might be a specific goal or it might be a description of what success looks like but delegation starts with defining what is to be worked on.

Delegation starts with defining the work to be done

What do leaders delegate: authority or responsibility?

Before we answer the questions, let's define a few terms:

Leader

**Task
or
Goal**

**Staff
Member**

Responsibility:

ownership of a duty or task.

When a person is responsible, they own the duty or task, approach and results.

Authority:

the power to act. Authority

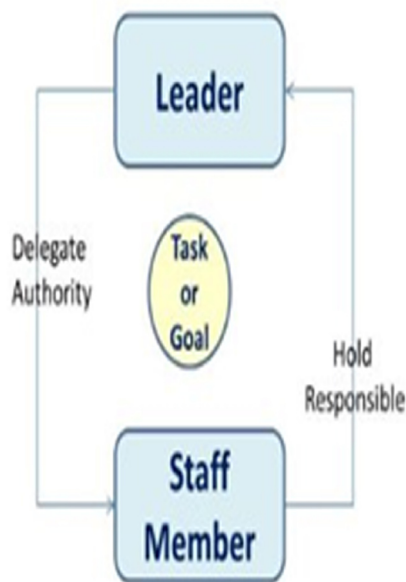
is the ability to do something in order to fulfill one's responsibilities.

What is the proper answer to the question above? The only thing a leader can delegate is authority. Responsibility can never be delegated. Think about this concept. A leader is responsible for all his or her unit does or fails to do. If the leader could delegate responsibility, he or she could point a finger at staff and say, "*They are responsible, I delegated my responsibility to them.*" It is not my fault." While this is the way many leaders act today, the approach is wrong.

Responsibility is infinite. Responsibility is created every time delegation occurs.

When Authority is Delegated, Responsibility is created.

The person receiving delegated authority becomes responsible to the person from whom the authority



is received. He or she is responsible commensurate with the amount of authority received. The leader can give away his or her authority. Authority is finite; there is a limited amount in an organiza-

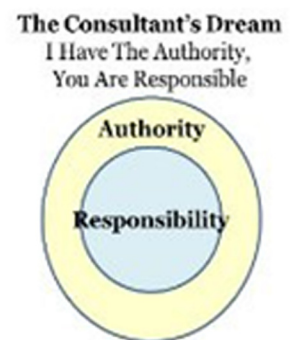
tion. Why is that important? The leader initially has the authority to do all that his or her unit is assigned to do. Realistically the leader has neither the capacity nor competency to do all the work so work is assigned to others. As delegation occurs, the leader gives away his or her authority. When that happens, he or she no longer has any authority to do the task. The only authority the delegating leader retains is the authority to “pull back” the authority that was delegated. If, and when that occurs, the leader once again has the power to act himself or delegate the work to a different person. This is a fundamental flaw with micromanagers who constantly look over the shoulder of employees directing how work is to be done. There is no authority for the micromanager to do so once he or she has given away his or her authority to act.

The mismatch between responsibility and authority

A problem in delegation occurs when there is a mismatch between the amount of authority delegated and the responsibility a person assumes. In order for delegation to work properly, responsibility and authority must be in synchronizing. There are two possible dysfunctions.

Responsibility is great; authority is small

This scenario is what most employees dread. The employee is held responsible for results that he or she has no authority to accomplish. This is not an uncomfortable situation to be in and because the employee knows he or she can be blamed for items for which he or she felt powerless to change.



Authority is great; responsibility is small

This situation is less common but does happen. A person has authority to take action but bears no responsibility for the results or consequences. This situation can happen when field offices are visited by corporate, auditors or the government. It also occurs when a micromanager hangs onto his or her authority to act after delegation.

Levels of Delegation

Now that we understand the reason for delegating, let's discuss how to delegate. There are five levels of delegation. The level you choose for a particular task depends on how much control you are willing to release. The higher the delegation type, the less control you have over the outcome. But remember, releasing control shows that you trust your people, and it helps them grow. In short, by delegating you gain leverage. Delegation also helps you gain time to manage.

Here are some guidelines for using different types of delegation.

Type 1 delegation	Wait until I tell you what to do: This is often used with a project that is so important that you want to retain total control, not only of what must be done but how it is to be done. Delegate in this way to employees who are new, untrained, and lack the ability to work on their own without close supervision. Remember, however, that close supervision of the job limits their opportunities to learn by making mistakes. Be prepared to spend a lot of time on a project when you use Type 1 delegation, and remember that if you are not available to assign tasks, your subordinates will sit idle.
Type 2 delegation	Ask Before Proceeding: This is also suitable for high-risk projects or to test abilities the subordinate is just beginning to develop. It takes more of your time but offers you a check-point for redirecting the subordinate's action before mistakes are made. Delegate in this way when you can be interrupted and want to test the subordinate's judgment before he or she proceeds with the work.
Type 3 delegation	Act, but inform me immediately: This is appropriate when you want the subordinate to take immediate action, but you need to know about it right away, perhaps so you can inform higher management. For example, an important customer might call with a complaint. You have given subordinates authority to handle the complaint, but you must be informed immediately so you can initiate follow-up action.
Type 4 delegation	Act on your own and inform me routinely: This is appropriate for situations when you want to encourage subordinates to accept responsibility, but you want to know what they have done. This is an excellent form to use when you and the subordinate have set an objective together. You want to know what your subordinate is doing, but you both have a firm understanding of the objective and guidelines within which the subordinate is free to act. The report can be saved for a future time, perhaps during a routine progress review.
Type 5 delegation	Act on your own initiative: When you trust the subordinate so completely that you know he or she would do it as you want. This is an excellent form of delegation when you want to test a person or convey confidence in his or her ability. Before doing so, however, consider whether the risk is worth the reward. If the reward is helping a subordinate develop his or her abilities, and the risk of failure is acceptable, this type of delegation will help you gain time for other parts of your job. Also delegate in this way when the task is so insignificant that the outcome makes little difference. You don't need to know everything that goes on in the organization, so don't waste time getting reports on activities that are of little consequence. Subordinates sometimes feel the need to inform you of actions that are completely within their authority. If you find your time being wasted in this way, explain Type 5 delegation and encourage them to continue to take independent action.

The proper balance

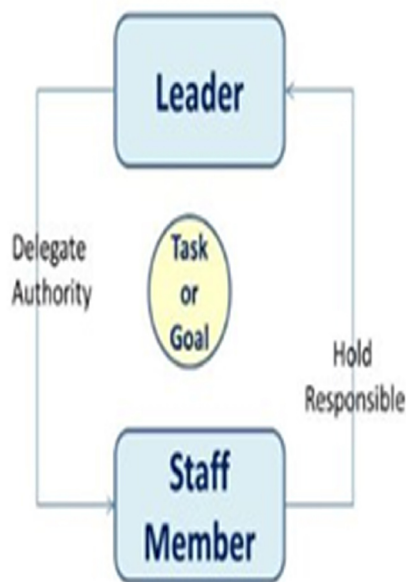
Both of these dysfunctions occur because the leader does not take care to insure that amount of authority delegated is aligned with the tasks or results for which the employee is responsible. Insuring the proper balance is one of several keys to making delegation work. A discussion with an employee about the amount of authority he/she has is critical on the front end of the delegation process.

The Proper Delegation Process: *Accountability is created after Authority and Responsibility are defined?*

Is accountability important? Absolutely, but it is a byproduct of good delegation. Accountability is defined as the **obligation to report back**. It involves reporting on how a person used their authority to achieve their responsibilities to date.

Accountability comes into play only after responsibility has been assigned and authority delegated. The bureau-pathological emphasis on accountability

that we see today creates an over-emphasis on the back end of the process while giving leaders a pass on making sure the front end of the delegation process works correctly. This means that part of the delegation process is for the leader to identify with the employee when, how and on what the employee is to report back (progress and/or results). If a person is very good at the task, the leader may want an “accounting” only at the end of the task (although there are some risks with that approach). If the employee is new or learning a task, several points of accountability (reporting back) may be established to assess direction and progress. This is critical for several reasons. First it is useful in the coaching process because established accountability points provide excellent coaching opportunities. Second, it puts structure behind the concept of a “culture of accountability” and demonstrates that there is an ‘accounting for actions taken (or not taken). (The whole culture of accountability movement has blossomed because leaders failed in their responsibility to specify the details of accountability in the delegation process.)



The constant preaching about accountability without the clarification of responsibility and proper delegation of authority focuses on holding people accountable. It puts the leader in a position to step in and judge at the end of the delegation process when the front end of the process may not have been done well. This is exactly the same problem that occurs in the performance evaluation process – judge people on the back end without

fulfilling the leadership responsibilities on the front end. If one believes in supporting employees, creating employee engagement, and collaboration, then appropriate accountability of assessing progress and results are the natural outcome of delegation. Accountability is a step to help employees succeed. It is integral to the enablement responsibility of a leader because it is primarily a concept of coaching, learning and recognition, not punitive.

So leaders, let's stop all this pontificating about accountability and spend our time getting the front of the delegation process right. When leaders clarify responsibilities with expectations of success and levels of authority, the organization, leader and employee are all set up for success. That's a lot better than playing gotcha with accountability after the job is over.



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Why does the current emphasis on accountability create bad management?

The Bhutanese Scholar: A wild expression of Hope



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author; Kinley Namgay,

To be ignorant is to welcome defeat and loss in our lives even before giving it a try. I see no hope in ignorance and complacency. You have got to rekindle your dormant intelligence to assist the nation in entering the 21st century. You cannot be buried under the piles of ignorance. Ignorance is the root cause of fear and cowardice and it should be eradicated from each and every one of our lives.

Ignorance itself is not confronting to the purpose of life i.e. to learn. Not being ignorant is also to establish impediments of exposing our untainted naturalistic world to the world of corruption and biases. If we observe ignorance, we are not accepting to be 'ourselves'. If ignorance over runs knowledge and responsibility, it can defeat you. It can also make you feel deficient of your existence and you may not want to ignore this very fact. Our intelligence cannot be weighed with traces of ignorance. Therefore, it is of paramount importance to place your knowledge above your ignorance.

Our country has achieved economic prosperity only to a certain level that we only have water to add water to a cup of coffee; no coffee, no sugar, no cup, no spoon and no milk. I don't blame our forefathers who shaped the economic structure of our country but I am skeptical if they had been complacent and ignorant. Studies claim that almost 75% of the total population is involved in agricultural practices and yet we import almost 60% of the total food consumption from India. Our values call on social capital which comprises of trust, confidence and faith in each other, connections among friends and com-

munal living exists in our society. How many of you ever realized that the food you waste in your dining hall and canteen can actually feed millions of people in the world?

The economic prosperity of a country is not determined by the age the country but by the intellectual capacity, common understandings and the right attitude of shared leadership in a democratic setting. These forms of human qualities can only be cultivated if a person has the right attitude and is void of ignorance. Let me give you another example; Switzerland does not cultivate cocoa but they are one of the best producers of chocolate in the world. In fact the third best quality of chocolate producer in the world (Spoton list, 2013). Almost 80% of Japan's land is not cultivable; still they have one of the largest economies in the world (Trading Economics, 2012). These figures depicts that it is through not being ignorant and possessing the right attitude that these countries have actually achieved economic prosperity. Bhutan can also accomplish prosperity if every one possess the right attitude and do not become ignorant to the opportunities that lie ahead of our nation's journey. The world today demands people with right attitude and aptitude and the world definitely has no rooms for those who are complacent and ignorant. There are always calls for those who are competent and well aware of things going around him or her. I am certainly sure that you want to be competent and well informed about things happening around you because each and every one of you hopes and dreams of your parents and siblings which you do not want to shatter.

Finally, I would once again remind you all to be concerned about everything that is happening around you. Be accountable to their tales and become a part of society to contribute for the benefit of whole humanity.

Alcoholism and development in Bhutan



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author: , Deki Yangzom,
PGDPA

Development does not always mean economic well being of the nation; it involves meeting basic needs and well being of the society. There are many factors contributing and hindering development besides a country's economy. Alcoholism is seen to be one of the factors hindering development. Assunta (2001) stated that alcohol consumption and its effect are on the rise in developing countries. As a developing country, Bhutan sees alcoholism as one of the major public health concern. Bhutan is rated with the maximum per-capita alcohol intake in South Asia at 5,500 bars with 700 of them in Capital city which is a huge number for a small society like Bhutan (Rabgye, 2012). Large number of bars which could generate large income by the owners does not always mean the development of the nation. Hence, alcohol is one of the main causes of many problems including hindrance to the nation's development besides being major causes of death.

Life expectancy is a component of Human Development Index which is an indicator of the development of the nation (Stanton, 2007). Alcohol is affecting development by potentially reducing the life expectancy of its consumer. Alcohol was responsible for many deaths in the world as equally as by some deadly diseases. Almost 3.5 percent mortality and disability was caused by alcohol worldwide (Assunta, 2001). Thus, Bhutan is encountering similar effects of alcoholism which includes ill health and death when not treated timely. The risk of alcohol was portrayed through various incidences across the hospitals of the country. For instance, in 2009, 264

incidences of alcohol deaths were recorded in JD-WNRH, rise in cirrhosis from 1,217 in 2005 to 1,943 in 2010 (Bhutan Media Society, 2011) at an alarming rise.

Alcohol is the major cause of increased risk of car accidents and death in some cases. The traffic police consider driving under the influence of alcohol to be major cause of traffic accidents, injuries and deaths to both motorists and pedestrians which is considered illegal (Rabgye, 2012). There were rise in the incidences of accidents related to driving under the influence of alcohol as more than 20 incidents have been reported to the traffic police though many remain unreported (2012) indicating the rate of incidents to be much higher in reality.



A nation's development is also determined by the nature of allocation of budgets. The cost of treating alcohol related diseases has been huge to Bhutan which could have been used in other area of developmental activities. For instance, 264 alcohol related rates recorded in Thimphu JDWNRH in 2009 alone cost around Nu.20 million for the treatment (Bhutan Media Society, 2011). Total cost for treating Alcohol Liver Disease in five years (2005-2009) has been Nu 0.72 Million, amounting to Nu 0.14 Million yearly (Dorji, 2012).

Alcohol also makes a person less productive and more problematic which hampers the development of a nation. Alcohol leads to higher crime, more work absenteeism, loss of productivity, damage to property and physical abuse. Alcohol is also the major cause of violence and street fights especially among

youths and domestic violence (World Health Organization, 2009). 22% of drinkers had begun drinking at the age of 18 years or before thus appearing to be unproductive in country's economy (Dorji, 2012).

Therefore, alcoholism and development are inter-linked as alcoholism hinders the nation's development and on the other hand lack of development in the country is causing alcoholism. The rising incidences from the above findings states that government has a role to implement rules, regulation, public awareness and education in order reduce the case of alcoholism.

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Despite drawbacks, Religion is a perfect portion of culture to help in development policies, hence cannot be ignored!



The author is currently working as Lecturer in Department of Management Development (DMD)

Author: Ugyen Lhendup,
Faculty

Development is an idea and a process (Cowen & Shenton 1995). No country is without development and religion separated. The idea of development, cultures on religion played a key role in framing policies. Harrison and Huntington (2000) points out that religious culture made huge differences especially in the histories of economic development. In fact, economic development did remain as guiding theory of international development which obviously faced a traumatized crisis and challenges from poverty, unemployment and other social disorders. While economic, political, financial, wars, and historical factors contributed for such developmental crisis, I equally if not more strongly argue that failure in these development strategies and policies is due to the unrecognized importance of religion system and culture specifically. This paper will argue that religion as perfect portion of culture and social construct can play a very important role in development policy especially in socio-economic development of the country. For this reason, religion cannot be ignored in development policies. Bhutan and her leaders are of no option in such dealings.

As pointed by Marshall (1999) that religion has a vital and pervasive role, that if ignored can have worst consequences in development practices (p.3). Even the international institutions like World Bank and International Monetary Fund (IMF) has been discussing and supporting the potential role of religion

in development (Marshall 1998 and Tyndale 2001). Hence, the complimentary aspect of religion as culture cannot be separated from development.

The paper will firstly discuss to explore how various religion cultures is understood within the ideas of spontaneous and intentional development as cultural and social norms of the society. Then analyses on how and why religion can mandatorily construct towards social and economic development that need to be accepted and applied into development policies. The third section will focus on concrete evidences of significant role of religion in development followed by some drawbacks of religion in development policy. Finally, as you finish reading, the paper leaves you with your judgment and analysis of Bhutan, leaders and Buddhism and its role in Bhutan?

While religion and culture can both be ambiguous, the definition will be defined clearly for the discussion ahead. Religion is never understood in proper dimension of single faith. Different people and religion defines it differently. The widespread misunderstanding of role of religion in development is through unclear understanding of what religion is/was (Ellis and Ter Haar, 2004). In Africa religion refers to belief in invisible world that has power over material (Ellis and Ter Haar 2004) while Khan and Bashar (2008) defines it as set of beliefs or attitudes considered to be supernatural divine, or highest truth, moral code and conducts (p.2). Haynes (2002) has an understanding of religion in both spiritual and material sense as transcendence and social, economic, political and community developments respectively. I agree on Haynes understanding of religion. Moreover, in spite the unclear definitions of religions, Veer Beek (2002) investigated no records of literature on relation between religion and development between 1982 and 1998.

The understanding to incorporate culture of religion in development is not new. It is associated with ideas

of both intentional and spontaneous development. Since 1970's it was predicted that culture existed naturally in any civilizations and it has spontaneously contributed the factors to bring development without an intend (Selinger, 2004). On other hand, although culture is defined as religious system to develop society (Selinger, 2004) yet it remained as ambiguous and sidelined from the development arenas (WFDD, 2001). This needed an intentional or non spontaneous intervention. For example, a war, upheavals and violence deliberately occurred due to racist, religion beliefs and principles which fragmented the order of society created a space for developers to come up with better policies and reforms to deal with negativities of such spontaneous occurrences of religion and its culture. This helped developers to bring new ideas and policy reforms of development.

The role in modernization and socio-economic development policy.

While the notion of religion is widely ignored, religion was important to bring modernization and economic development in 20th century. Herbert (2003) observed that with urbanization, changing structure daily life and separation of church and religion from state has contributed to economic development and modernization. However, economic development is highly regarded to the religious system and practices as rationally argued by Weber (1930) that changes brought by religion is central to economic development which cannot be ignored. This is further explored in '*The Protestant Ethics and Spirit of Capitalism*' where Weber concurs that the culture of Protestantism has brought 'spirit of capitalism' for development of rational capitalism by promoting economic development systems though the spirits and culture of entrepreneurship and individualism. Although there were various criticism for Weber's

argument yet is undeniable because there rarely exist argument to substantiate it (Hamilton, 2000).

On other hand, religion created a religious disorders, tensions, violence and nationalism around the globe. The history of September 11/7, rise in Islamism from Iranian revolution since 1979 and the immolation by Tibetans claiming for religious and cultural right are some to be mentioned. These disorders and crisis are factors that most and many perceive religions as to be separated from politics which in a way have affected the development policy. Today, from Chinese discrimination, riots, protest, killings over Tibetans and their culture and religion has a positive outcome through international trusteeship and reaction being offered from General Secretary of UN, governments and other agencies around the world. Chinese were urged to restraint from exploiting 'freedom of expression', 'human and multiethnic rights of their Tibetan people (BBC, 2008). This builds the willingness, power and capacity of international organizations to bring intentional development. More importantly Goldstein (1998) attributes that the China-Tibetan case is most classic nationalistic state conflict that can contribute the U.N. Charter to not to limit its intervention only to nations but also shall include domestic jurisdiction intervention for self-determination and equal rights (p.83). On other hand, negligence of religion systems has put interventions into disadvantage in responding the political and religious tensions around the globe. Johnston (2001) cites the example of Iran, pointing on U.S. negligence on religious dynamics in 1979 Iranian revolution which has become the waste of time and resources (p. 18-19). Johnston argues that it is important to regard religion culture in intervention that 'the can no longer afford to overlook the significant contribution that religious and spiritual factors can bring in resolving conflict' and creating an internal order (p. 43). This is apparent that the

violence and disorder of religious culture can intend an international opinion for developmental reforms and policies. Thomas (2000) was confident about it and perceive that with the rise of populist politics and assertive voices from developing countries, international policies can see the religion can with significant effect in development (p.825).

On other hand, barriers and challenges faced from religion can be transformed towards strategic development policy making. For instance, despite the barrier between church and the state, U.S. is one of the developed and modernized nations whose development policy is more or less based on culture of Christianity. In this 20th century, U.S. is considered as one of the most religious state (Warner, 1993) and the previous Bush administration and policy is primarily supported by Christian Rights and had been gradually influencing U.S. government policies since 1970's (Silenger 2005, p.530). This is further supported by Faith-Based Initiatives (FBIs) that Bush has taken in 2001. Such initiatives are based on Christian beliefs, norms and culture to form a group and help elderly and oppressed people that have positively impacted development policy internationally. The initiatives have brought the broader perspective of policy debates at a national level (Hoffstaedter 2011).

As far as 1998, World Bank realized the important role of values and ethics religion and launched the World Faiths Development Dialogue. A series of dialogues amongst different faith groups and studies in 'voices of the poor' positively weighted in development policies. One of such impact is through Faith-Based Organizations (FBOs) occurring around the globe. For example, Catholic Church is argued to be the most active in helping poor and venerable in Benin and poor households in Vietnam. In Pakistan, education support, private charity and welfare seek

Mosques and Shrines as refuge of livelihood (Deepa 2000). These successes are all attributed to religion as Clarke (2007) argues that FBOs has become the agent of transformation by shedding their religious cultural and traditional focus on charity and galvanizing moral authority for good governance (P.90). Similarly, Bhutan, in such norms and values of religion can also attribute its development policy Gross National Happiness (GNH) to the culture and values that country and leader based upon Buddhism. As early as 1970's, the idea was then ingrained in documents of development policy in Bhutan (Ura 2007). Today, every Five Year Plan (FYP) documents from every agency are compulsorily based on policy of GNH (Bates 2009).

Religion and socio economic development:

Religion also played a key role in socio-economic development. It brought drastic changes in development policy through social capital. Religion brings people together for collective actions and this has enhanced individual, community and state level development. The development literature has largely accepted accumulation of social capital as one of the capital stock to bring economic development (Bashar and Khan, 2008). Collier (1998) acknowledges that the policies of development are intentionally or unintentionally influenced by internal, social, cultural coherence, values, norms, relationships and networks among people, community and government which can be counted on 'Total Factor Productivity' (TFP). Furthermore, Blum and Dudley (2001) in their theoretical model confirm that a small change in cooperation and networks can generate a profound transformation economic output (p.5). Here, religion can be categorized a civil social capital which contributes in incorporations of policies, laws, order, health, education, banking and good governance. This is obvious within the concept

and policy on investment and finance in Islamic Banking that was influenced from Islamic principle and values called Shari which considers investment towards alcohols and gambling as 'Haraan' in Islam as unproductive and undesirable. Their premise on such believe and practices had brought the practical development of investment and banking policies such as profit and loss sharing (*Mudharabah*), joint venture (*Musharakah*) and safekeeping (*Wadiah*). Zurbruegg and Ramma (2007) acknowledge the system to bring community and economic development in Islamic community (p.67). The policy reforms from such religion culture are apparent from its recorded success. In 2009, the success of banking policy is rated to accumulation of \$400 billion with the potential market of \$ 4 billion by Standards and Poor rating services (Payvand, 2009). Although, the culture of Islam changes in time and space, Noland (2003) studied from cross-country, cross-subnational data analysis from multi-religious and multi-ethnic countries that Islam has become contemporary that least drags and hinders economic performance and growth policies of a country.

The numbers of empirical studies are carried out to show and prove the positive roles of religious culture in changing the economic development policies. Barro and McCleary (2003) analyzed a cross-country regression to data collected from 79 countries have found that higher intensity of religious beliefs and culture has greater influence on determining the economic development policies. But, the research is focused only to Christian majority limiting its coverage in data collection. Nevertheless, there is wider evidential research conducted on larger coverage of data. Guiso et al. (2003) collected data from 66 countries covering almost 80 percent of the world population on different religion. It was found that highly religious people are more trustful and cooperative in doing a collective work. The authors concurred

that religious values and principles can change the attitudes towards cooperation, rules and market economy which can positively facilitate the development of strong institution and hence develop better developmental policies. However, religious people are found less tolerant to other ethnic nationalities and races. Daniels and Ruhr (2005) did an individual survey data analysis in U.S with three biggest religious denominations such as Methodist, Catholics and Baptists. The research was conducted to test the impact of religious affiliation towards international policy preferences. Daniels and Ruhr found that the three largest denominations are in much favor for the policies which can result in greater integration of international development policies. Furthermore, Grier (1997) used data from 63 French, Spanish and British ex-colonies analyze ex-colonies development progress between 1961- 1990. The study found out that the culture of Protestantism was largely correlated to development and did not significantly lessen the development between these ex-colonial developments.

However, religion may also act as negative factor on development policies which has brought some criticisms. The culture of forming a religion group and NGOs has dramatically effected the resource allocation policies, crisis and violence. For example while resources are allocated to church, monasteries, mosque building, it affects the free market resource allocation. Religion creates the culture of beliefs to be increased than actually making it pragmatic and the time and resources allocated for religious sector hinders the economic regulations policies in free market (McClearly, 2008). On other hand, civil unrest, war and violence can erupt from culture of beliefs that one has with religion. The clash and misunderstanding between believers, non-believers and different ethnic or faith group can create violent behavior and social disorders (Bashar and Khan, 2008).

and religious terrorist (Krueger, 2007).

Putnam (1995) argues that individual and community identities through religion can enhance social capital and community development policies. However, Although, religion culture has brought the sense of pride and joy in its identity to the community or group, Amartya Sen (2006) argues that identity 'can kill and kill from abandon' (p.2). Sen in 'identity and violence' narrates his childhood experiences about how two different religion identities of Muslim and Hindu turned to terror in 1940s. This is because the group forms the belligerent self-individual identities which are responsible for many atrocities (p.8).

Conclusion:

Overall, the role of religion is significant and inseparable from development policy. It is complementary to each other within the concept of development. The religious systems, culture, norm and practices have attributed to both intentional and spontaneous development. While spontaneous developed arose from the dawn of civilization in every cultural aspects of community in any countries, religion, social and economic violence, upheaval and challenges of social disorders are well intended through the ideas international interventions. International organization such as World Bank, OECD, NGOs and countries has recognized the significance of culture, values and systems of religion and it is embedded in many developmental reforms. Islamic banking, FBIs and FBOs are some examples that have highlighted developmental impacts towards modernization and socio-economic development especially to poor people. Moreover, religion culture has built social capital to enhance social networks and collective actions for development. The empirical evidences discussed earlier clearly show the casual linking between religion and development. However, religion

have complicated the civil unrest within the society and it is still a concerning issue related to Muslim terrorism. Should the development policies of country need to be diverse and economical, it is important to consider the religions dimensions.

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Doorway to Hell



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author: , Meena K. Acharya,
PGDPA

You curiosity overwhelms you and you try,
with your friends for that mere idea of getting high,
you sniff once, chew and puff twice,
despite warnings of your intuition, letting me stay with you as your choice,
I give you false euphoria, the fake joy,
you feel relieved mistaking me as treasure-trove of bliss u enjoy,
and get winged with magical feathers and higher you soar,
see oasis amidst hurdles, giggle and roar.

I disturb your mind, enslave your senses and numb your soul,
tear your family apart, sadden them and let burden of your mania for me bury your goals,
darkness engulfs and devastates your family until tears become sole companion,
and the thought of your misdeed propels them to venture into darkest dungeon,
you forget to live; your love fades into unknown horizon,
tired of your own state, you toil for adjustments, crave for detours but all in vain,
your dreams shatter, passion vanish, your motives fail,
encapsulated with exhaustion and anguish, you

curse your first attempt and regret.

A glimpse of your wonderful past haunts you and
makes you bleed,
tears in the eyes of loved ones hurts and you hate
yourself for causing them malice,
I use my cunning intents, weapon of addiction and
witty ways,
and barter your life with cruel death,
I rob your dreams, evaporate your passion and de-
stroy your hopes,
I stay faithful until you become void with nothing
left,
worry not, for I still shall accompany you till your
grave,
and compel people to curse you a place in hell for
the choice you made,
Because I am drugs, the doorway to hell.



Glorious Moment in Royal Institute of Management



*The author is currently pursuing
Diploma in Finance Manage-
ment (DFM).*

Author; Rajesh Mongar, DFM

How many times does a butterfly blink?

Before it learns to fly

How many times does rain fall

Before it approaches summer.

The sky is filled with star

But how many are mine?

When the sun starts to shine

How many of the rays strike the ground face.

The day I started to look up

I was lost with the thoughts

Everywhere I went, every step I took,

I have been blessed with your kindness, God.

People around me were enjoying in the world

But, for me, it took a long period

Every time, life seemed to scream,

No future, no world, in fact no place to be in.

The short period of sadness

Was accompanied with a long term of happiness

The news of getting into RIM

Brought a smile and happiness in my heart.

Dreams of yesterday ought to be

The fact of today

Little happiness brought

The big change in my life and myself.

Mind filled with peace

That everybody can see
The day I stepped into RIM
I was welcomed by the faculty members.
In the new environment, with new people

I was much capable
Of making friends and having fun.
No notice of how time is flying by.

The first day of orientation
Taught me the good lessons
Where I attended with much patience
While the faculty brought good sessions.

With the long stay in the auditorium
Seeing different people in front
Talking differently and politely
I sincerely took the words
That touched my heart.
The day passed by with the closing ceremony
The final talk made by Ugyen sir
On library facilities, program, mission and vision
And he welcomed all for grabbing new lessons.
With smile on my face and peace in my heart
My second day in RIM began
The session began with learning basic computer
And ended with research on operating system.

The cool wind blew across my face
Reminding me of those school days
I entered the room
Madam Karma came soon
And with her sweet tune
Started to introduce.

The third day began
Having lot of fun
And interaction among all

Madam talked about effective communication
Asking questions and answering,
Every moment she spoke
I remembered the past
That is what I first learned.

Our lessons came to an end
Appointing the class representative
Among boys and girls.
Thereafter we closed the day
God blessed us all and we were glad to pay
Our warm and heartfelt worship.

With the blessing from god and wishes from
parents
I was safe without worries and suffering.
The fourth day began with the a good scene,
Everywhere I looked, perfectly clean.
Pema Dorji sir entered the room with a glow in his
eyes
And we were glad to see a new guy.
He began sharing his experiences and expectation
in life
And the best moral I drew was 'nothing is
impossible,
And hard work is the key to success.'

Having so much of fun
I needed to do the correction
Solved by Mrs. Yangchen
Who sat in front of me.
Five days of stay in RIM
Brought a glow in my life and,
I wonder how happy I would be
Hereafter, dreaming all day and night,
Just waiting.

Feeding Cow to your beloved Dog



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author; Kinley Namgay,
PGDPA

Animals on this planet are subject to varying versions of human treatment. Some use animals as toys to entertain themselves whereas some use them to cater to their irresistible greed for consumption. Nevertheless, some fortunate animals are bathed daily, fed with nutritional diet and travel across the globe under the name of pet animals. According to Singer (1975) as cited in BBC (2014), speceism is an ideology which makes us believe that human needs and welfare is primary while needs of animals should be considered secondary. Singer's definition of speceism supports the belief that human beings are superior to animals. Animals are killed for human consumption, sacrificed for god and used to meet demands of so called superior human race. It is estimated that on an average ten thousand buffalos and one hundred twenty thousand goats would be killed as sacrifice to Gadhimai in Nepal (CNN, Dec 1, 2014). Animal welfare organizations such as Animal welfare Network Nepal lodged complaints in Nepal and India demanding to put an end to this barbaric treatment of animals; however, they were turned down because jury felt that it contradicts the traditional practice (CNN, Dec 1, 2014). So it is important to study why human treat some animals in such brutal manner while some animals are treated with care and respect. Human beings treat animals in various manners due to their speceism instinct which is fueled by carnism outlook to animals. Animal Rights Academy (2013) asserts that animal's needs are disregarded with animal laws ignored,

animals abused and sentient beings degraded to the status of products. This proves to be true with human beings who consider animals as products. Their agony is measured in the price they fetch since entertainment is still more profitable than animal welfare. It does not occur to human beings that animals also have needs of their own like caring for their younger ones. This system of treatment closely refers to the concept of Speceism.

Speceism is like racism and sexism, a form of discrimination which legitimizes discrimination and death of animals (Animal Rights Academy, 2013). Speceism makes us believe that human beings are legally entitled to treat animals the way they wish. It makes us believe that animals are less worthy than human beings. However, animals also feel, they suffer, they think, they miss and then they die just as we do. If death is the best leveraging factor, then both human beings and animals are subject to death leaving the question of superiority and inferiority beyond parlance of discussion. So, animals do not deserve to be treated in brutal ways.

There is another concept that adds to the concept of speceism. This concept is called carnism which makes us believe that 'it is normal to pet cats and dogs but to eat cows and pigs' (Gibert and Deasulniers, 2013). Carnism conditioning makes us biased when it comes to treatment of animals because human beings tend to tenderly care for some pet animals such as cats and dogs while some other animals such as chicken and fish dominate their menu. It also reinforces the utility theory which suggests that treatment of animals is fully bound to the utility value of animals to human beings which in a sense is true because pet animals are provided with adequate care while some are subject to brutal treatment such as mass killing for religious sacrifices (Francione, Aug 2003).

Therefore, the human instinct to see animals as less

worthy than our own species or speceism concept spreads violent treatment of animals. Such outlook leaves narrow room for us to realize that animals feel, think, miss and die just as human beings do. It is important to realize that behind every little fur trim on jackets or hat once beat the tiny heart of a being whose nose was just as cold and wet as those of your beloved cats and dogs. The only thing that can keep human beings and animals connected is through showing love and compassion for all sentient beings and discard speceism and carnism.

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Are barriers to women's success as leaders due to societal obstacles?



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author; Tendrel zangmo
PGDPA

According to Wittman, he defines leadership as "...being first among equals. It is not hierarchical. It means persuading, educating, consulting, pulling, shoving, biting in directions you want people to move. It includes the elements of democracy. It means leading by example, goal-setting. You must have vision. Without it the people and the institution perish" (Bensimon, 1989). The above definition does not say anything like a leader should be based on the gender but based on their capabilities. In this 21st century, it is clearly seen that women have a difficult time gaining empowerment as a leader. No matter how educated women are, they are being restricted from taking up leadership one way or the other. The societal obstacles such as discrimination, culture and the patriarchal system tends to hamper women's success towards leadership.

Firstly, though discrimination is generally less obvious today, women are still treated unfairly, often due to prejudice and stereotypical thinking. Discrimination really does hamper women's success as "...discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries...and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity" (General Assembly resolution, 1979).

Secondly, culture can also act as an obstacle to women's leadership. The cultural and traditional values of a particular country puts a belief that women have to stay home and take care of the children while men will be the sole bread earner for the family. It is even supported by the following sentence, "Despite women's education and entry into the job market, the woman's role is typically one of homemaker" (Kiamba, 2008). Confining women into the domestic works is one of the barriers to the entry of women into the ruling world.

Thirdly, some obstacles exist within the family itself. The bottom root cause for the women's unsuccessful dream as a leader is because of the patriarchal system where the decision making powers are still in the hands of the men. For example, in Africa men are considered more powerful than women because of their masculinity as quoted, "It is not uncommon in rural villages in Africa to find the man literally walking ahead of the woman. Different reasons may be advanced for this but ultimately it illustrates the deeply held notion of leadership as masculine" (Kiamba, 2008). People have already fixed in their minds that a leader should be someone masculine which women are not. This discourages women's participation.

However, it is not just the societal obstacles that is holding a woman back from becoming successful but there are also some other obstacles to their success- obstacles that reside within them. Their own attitudes and determination may also hamper their high level of achievements. For example, the executive director of National Commission for women and children (NCWC), Phintsho Choeden said, "Most women, especially in rural areas in the country, have the notion among themselves that they can't compete with the men" (Pamo, 2012, p.18). Such no-

tions make women inferior to men and leads to the undermining of their own potentials.

Therefore, women should be educated and as well encourage them to participate actively in decision making. Moreover, societal obstacles should be eliminated in order to have an equal representation in the leadership world. Society in general have to reduce barriers that favor men over women and has to have a more open and inclusive understanding that anyone can be a leader irrespective of the gender. Then nothing shall hinder the flourishing of equity and justice in the country.

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Rendezvous with His Majesty the 5th King



The author is currently pursuing Post Graduate Diploma in Public Administration (PGDPA).

Author; Kinley Namgay,
PGDPA

The brakes were finally released and the acceleration of our buses sent shivers down the spines of 23 fortunate students from Royal Thimphu College. Resonance due to the movement of the bus amplified my excitement. We gathered around the bus at 7:30 though the departure was scheduled at 8:30 AM.

As we reached near Tashi Chhoe Dzong, my exhilaration intensified. I realized that my dreams were turning into reality. We were received by His Majesty's Chamberlain. The senior Chamberlain briefed us upon the etiquettes that should be strictly followed in the throne room and, especially presence of His Majesty the king. Listening to the briefing, fear developed in lieu of excitement.

Receiving an audience with His Majesty the king has been my long - awaited dream. Moreover, I was very lucky that His Majesty the king was willing to act as my patron to support and guide me financially for my academic expenses. This willingness has kept me motivated to work harder and to be consistent.

After an extensive briefing by the senior chamberlain, we were led to the guest room. At the entrance of the Dzong, the policemen saluted to the chamberlain, stamping their boots on the ground, producing a loud Thud. We were served Shamdey and Suja according to traditional Bhutanese hospitality. We were also joined by 60 other friends who were granted scholarships by His Majesty to pursue their tertiary education in India and Thailand.

After a few more minutes, we were asked to queue to enter the throne room. As we walked in line, I was growing more apprehensive. The stairs were lustrous and shiny, and I felt uneasy walking over it. The bold and huge policemen were standing in every corner of the staircase, so I walked attentively in order to prevent any kind of accident. They were holding AK47 rifles in their arms and I was mindful to surpass my clumsiness.

“Wai alu, hurry up! What are you doing? Come over here.” called the chamberlain from the other side of the room. I quickly responded and joined the rest of the students. I lowered my Kabney, and stood still: though my eyes were wandering around the throne room. I was surprised to see the simplicity of His Majesty's office which I imagined would be majestic otherwise.

Thud, thud, thud, thud. We could hear someone ascending the steps from the front door. As I looked towards the door with my head lowered, a kind and gentle hand cleared the curtains. To my awe, His Majesty the king, escorted by her Majesty the Queen, entered the room. In welcome, we offered His Majesty and Her Majesty a traditional Bhutanese bow.

Then, addressing the gathering, His Majesty expressed his happiness to meet, to support and to guide us. His Majesty the King also expressed his concerns about issues such as loss in youth morals, the dwindling values of Bhutanese etiquette, the Rupee crunch and the need to wake up in the spate. He showed us the cup of coffee in his hand and pointed out that the only contribution Bhutan makes to that cup of coffee is water: no coffee, no sugar, no cup, and no spoon. This visionary example was a call for serious need for collective effort to become independent and self sufficient.

Then His Majesty the king said that we should learn

to work harder by looking at the in-service candidates who leave their families back home in pursuit of further education despite challenges of their older age. This example also shows that there is no age limit to learning and that we should take advantage to learn while the conditions are favorable. His Majesty's advice, seasoned with practical life experience, inspired me to become a responsible person.

Then we were taken to the Dhochen and we were granted a photo session with their Majesties. I felt really happy as His Majesty stood close by me.

Click, click, and click. The photographer continued

shooting and I averted my eyes from his flashes. Then His Majesty wished us luck for our success and bid us goodbye. As His Majesty walked away, I felt a sense of detachment, losing the connection I had shared with the king for the last three hours. Nevertheless, I also felt satisfied with my good fortune. After all, not many people get an audience with His Majesty. We then returned to our college with hearts filled with happiness and wisdom endowed by His Majesty the King.



His Majesty Jigme Khesar Namgyal Wangchuk with the recipients of Gyalpoi Tozey.

RIM adopts EVM to Elect Office Bearers

A total of 248 votes were cast to elect office bearers on 13th February 2015, at the Royal Institute of Management doing away with the old tradition of student's consensus by raising their hands in favor of a candidate. This transition was in response to the 2014 graduates who suggested electronic voting machines to promote transparency and uphold integrity of both voters and candidates for the election of office bearers. It was also deemed an appropriate measure to create conducive environment for trainees to elect the most capable candidate.

Trainees elected a male and a female Dodum, a literary secretary, a cultural secretary and various sports custodians. Results were declared in the evening after the election. Meanwhile Sonam Tashi, PGDPA and Tshering Dolkar, PGDFM were elected as male and female Dodums respectively.

A total of 11 eleven officials from Election Commission of Bhutan assisted the event. It was also a platform for the organization to educate voters on the election procedures. 248 trainees partook in the election.



Adoption of Ola Rongchu

The family of Royal Institute of Management adopted Olarongchhu on the 22nd of March, 2015. This initiative is dedicated to commemorate 60th Birth Anniversary of Fourth Druk Gyalpo Jigme Singye Wangchuk. The event was preceded by a sensitization program for the residents of Thimphu community on saving water dedicated to observing the World Water Day. Close to 150 trainees and faculty members participated in the event. Slogans and banners were used to primarily inform the residents of Changzamtok, Chhubachhu, Changjiji, Babesa, Olakha, Lungtenphu and the downtown area of Thimphu.

The Director General of the institute graced the event with a keynote address on saving water and the need to maintain Olarongchhu clean. Following the keynote address, a mass cleaning campaign was conducted along the bank of Olarongchhu. The river would now be cleaned by the members of the institute on a regular basis. The event was organized by Zhenphen Tshogpa of the Institute with funding support from Royal Society for Protection of Nature.

International Yoga Day



The Nehru Wangchuk Centre of Indian Embassy facilitated and organized a mega-Yoga session at the Royal Institute of Management on 21st June, 2015. Around 500 participants from various schools and organizations partook in the event. The Honorable Prime Minister, Ministers, senior government officials and foreign nationals also joined to observe the world event. The event was a part of global movement to observe the International Yoga day as well was an attempt to attain a Genius World Record which proved to be successful.

This year's theme of Yoga is union of mind, body and speech. The nomenclature Yoga is a Sanskrit name which means the "union." Yoga is well known among many to improve their health conditions such as balancing blood pressure, boosting immunity and lowering blood sugar, while it is also known to make an individual feel happy, tranquil and boost self esteem.



ACC chairperson visits RIM

Dasho Neten Zam, the chairperson of the Anti-Corruption Commission visited the Royal Institute of Management as an Eminent Speaker on 18th June, 2015 to talk on "Women and Leadership in Bhutan."

Dasho deliberated on research findings that made women better leaders compared to men. The eminent speaker pointed out characteristics such as women as more assertive, persuasive, possessing strong willingness to get things done and more will-



ing to take risk compared to men from literature on women leadership. Dasho also highlighted that women are intuitive, empathetic, inclusive and flexible leaders. The speaker also expressed the need to look at women not participating at the political or leadership sphere at a micro-level especially in absence of discourse on softer issues such as values and nationalism. The chairperson also informed the crowd that Bhutanese women try to seek their identity by acting like men which means that they prefer men over women. The eminent speaker urged women not to prove to be somebody else rather to prove their themselves with self esteem and confidence.

དུས་དེབ་དབྱར་མའི་སྒྲ་ལྔ་ཀྱེ།

ཕྱི་ལོ་ ༢༠༡༥ འཁྱིལ་ ༦ པའི་ཐོན་མིང་ ༡༦ པ།

རྒྱལ་གཞུང་འཛིན་སྐྱོང་སྒོ་བ་སྤྱི།

ཚུམ་སྤྱི་གཞུང་དག་པའི་བསམ་འཆར།

མཁས་པ་ཡོན་ཏན་དཔག་མེད་ཀྱང་། གཞན་གྱི་ཡོན་ཏན་ཚུང་ཅུང་ལེན། ཁྱེད་གསུངས་མ་བཞིན་དུ་
སྒོ་བ་སྤྱི་ཟེར་མི་འདི་ མཁས་པ་སྤྱང་སའི་གནས་ཅིག་ཡིན་མཁས་ དེ་ནང་སྤྱོད་མི་ཚུ་ཡང་ག་ར་མཁས་
པའི་ཕྱག་ལུ་ཅིག་མཛད་དགོཔ་ཡིན། མཁས་པའི་ཕྱག་ལུ་ཅིག་མཛད་ནི་ཡིན་པ་ཅིན་ གཞན་གྱི་ཡོན་
ཏན་ཚུང་ཀྱ་ཅིག་ཡིན་ཅུང་ལེན་དགོཔ་སྤྱི་ཡིན་པས། དེ་ལེན་པའི་ཐབས་འདི་ནི་ དང་པོ་ཐོས་པ་དང་ དེ་
ལས་རང་གི་ཤེས་ཡོན་གོང་འཕེལ་གཏང་ནི་དང་གཞན་ལུ་ཕན་པའི་དོན་ལུ་ འཆད་ཚུད་ཚུམ་གསུམ་
གྱི་ཕྱག་ལུ་མཛད་ནི་འདི་མེད་ཐབས་མེད་པ་ཅིག་ཡིན་མཁས་ ཡོན་ཏན་སྤྱང་མའི་ན་གཞོན་པོ་མོ་ག་
ར་ཡིན་ཅུང་ དང་པ་རང་གི་ཤེས་ཡོན་གོང་འཕེལ་གཏང་ནི་དོན་ལུ་ འབྲི་ཚུམ་འབྲི་ནི་དེ་ལག་ག་
ཅི་དེ་ཅིག་ཆེས་ཡིན་མཁས་ ཤེས་ཡོན་གོང་འཕེལ་གྱི་དོན་ལུ་ སྤྱི་ལ་ཁང་ཚུ་ན་ དུས་དེབ་ལ་སོགས་
པ་ རང་སའི་བསམ་འཆར་སྒྲ་ཚོགས་འབྲི་ནི་ལོ་གོ་སྐབས་གནང་དང་གནང་བཞིན་པ་ཡོད་པ་བཞིན་དུ་
རྒྱལ་གཞུང་འཛིན་སྐྱོང་སྒོ་བ་སྤྱི་ནང་ཡང་ དེ་སྤྱོད་ཡོད་པ་ཡིན། དེ་འབད་མཁས་ ན་གཞོན་བུ་ཚུ་དང་བུ་མོ་

ཚུ་གིས་ ཡིང་སྐད་ནང་ལུ་ ཁོང་རའི་སྤྱོད་བ་དང་ དང་བསྟུན་པའི་འབྲི་ཚུམ་གྲིས་གནང་མི་དེ་ལུ་
བསྟུན་འབྲི་ཚུམ་སྒྲ་ཚོགས་གྲིས་ཏེ་འདུག་ དེ་ལུ་ དག་འཛོར་དཔག་མེད་ཡོད་ཟེར་བྱ་ནི། ད་མེས་གྱི་
ཉིང་གི་དཀྱིལ་ལས་རང་ རྒྱུ་ལུ་ཡིད་རངས་གྱི་ ཐང་ཀར་སྤོབ་ཕྱག་ཚུ་གི་ཉོང་ལས་འབྲུས་དུམ་
བསྟུན་བསྐྱུགས་ཡོད། གྲ་ཅིག་འབྲུས་ཤོར་སོང་ཅུང་ རྒྱལ་མཁ་གི་ཐོན་
ཡིན་ཅུང་ རྫོང་ཁའི་འབྲི་ཚུམ་ནང་ལུ་ འབྲི་མི་ རིམ་ནང་ལུ་ གཅིག་ཤུལ་གཉིས་དེད་དེ་འབྲི་
གཅིག་ལས་བརྒྱལ་ཏེ་མ་ཐོན་མཁས་ ཚུམ་པའི་ འོང་མཛོ་བའི་རེ་འདུན་འབྲུམ་ཕྱག་ལས་བཅད་དེ་
བྱ་བ་ནང་ལུ་འབྲུས་དུམ་གྲ་ཅིག་འབྲུས་ཤོར་དོ་ ཡོད་ཟེར་བྱ་ནི།
བཟུམ་ཡར་སོང་ཡི། ཡིན་ཅུང་ སྤྱི་གི་ཅུང་ལྟེ་ རྫོང་ཁའི་ཚུམ་འབྲིས་ལྷན་དག་པ།
ར་མ་བསྐྱུམས་ཟེར་བའི་དཔེ་བཟུམ་སྤྱི་ལེགས་ རང་སའི་ཕྱགས་འདོད་
བཤད་པ་ཚུ་གི་ཉོང་ལས་ རང་སའི་ཕྱགས་འདོད་

དང་བསྟུན་པའི་འབྲི་ཚུམ་གྲིས་གནང་མི་དེ་ལུ་
དག་འཛོར་དཔག་མེད་ཡོད་ཟེར་བྱ་ནི། ད་མེས་གྱི་
ཐང་ཀར་སྤོབ་ཕྱག་ཚུ་གི་ཉོང་ལས་འབྲུས་དུམ་
གྲ་ཅིག་འབྲུས་ཤོར་སོང་ཅུང་ རྒྱལ་མཁ་གི་ཐོན་
ཡིན་ཅུང་ རྫོང་ཁའི་འབྲི་ཚུམ་ནང་ལུ་ འབྲི་མི་ རིམ་ནང་ལུ་ གཅིག་ཤུལ་གཉིས་དེད་དེ་འབྲི་
འོང་མཛོ་བའི་རེ་འདུན་འབྲུམ་ཕྱག་ལས་བཅད་དེ་
ཡོད་ཟེར་བྱ་ནི།
རྫོང་ཁའི་ཚུམ་འབྲིས་ལྷན་དག་པ།



ནང་འཁོད་དག་ར་ཆག

མི་དབང་འཁོར་བཅས་ལུ་ བསྟུན་པའི་སྤྱོད་བ་དང་ས།	༡༧
བསྟུན་སྤྱོད་གྱི་ཚུམ།	༡༧
སྤྱོད་བཏང་བྱོན་ལེགས་གྱི་སྤྱོད་བཏང་ས།	༡༨
སྤྱོད་བཏང་བྱོན་ལེགས་ཀྱི་སྤྱོད་བཏང་ས།	༡༨
གིས་གཅིག་ལུ་དག་འབྲི་ཅུང་མོ།	༡༨
མཛད་པ་རྒྱུ་དང་།	༡༩
མཁས་པའི་ལེགས་བཤད།	༡༩

ཞུན་དག་པ།

ལེགས་བཤད་གོང་མ
དག་འདུན་དཔལ་བཟང་

རྒྱལ་པོའི་སྐུ་ཚོ་སྐལ་བརྒྱུད་པའི་ཕྱིར།
 འབྲུག་མི་ཡོངས་ཀྱིས་རྗེ་མེད་དམ་བཅའ་བཅས།
 མི་དབང་སྐུ་ཚོ་རིང་བའི་སྤོན་ལམ་ཡོད།
 དཔལ་ལྷན་འབྲུག་པ་རྒྱལ་ལོ་ལྷ་རྒྱལ་ལོ།



ཤེས་རབ་རྒྱུ་
 མི་དམངས་བདག་སྐྱོད་།

སྤྱིར་བཏང་བྱོན་ལེགས་ཀྱི་སྒྲུ་གཞས།

ལེགས་སོ་ལེགས་སོ་སྤྱན་ལྗོངས་ཚོས་ཀྱི་ཞིང་།
 ལྷ་སྲིན་གདུག་པ་དམ་ལུ་བཏགས་པའི་ཆེད་།
 སློབ་དཔོན་སྤྱད་འབྱུང་གནས་བྱོན་པ་ལེགས།
 ལེགས་སོ་ལེགས་སོ་སྤྱན་ལྗོངས་ཚོས་ཀྱི་ཞིང་།
 སངས་རྒྱལ་བསྟན་པ་དར་ཞིང་རྒྱས་པའི་ཆེད་།
 བསྟན་འཛིན་སྐྱེས་བྱ་དམ་པ་བྱོན་པ་ལེགས།
 ལེགས་སོ་ལེགས་སོ་སྤྱན་ལྗོངས་ཚོས་ཀྱི་ཞིང་།
 ལུགས་གཉིས་ཁྲིམས་ཀྱིས་རྒྱལ་ཁབ་དབང་བའི་ཆེད་།
 མཐུ་ཆེན་ཚོས་ཀྱི་རྒྱལ་པོ་བྱོན་པ་ལེགས།
 ལེགས་སོ་ལེགས་སོ་སྤྱན་ལྗོངས་ཚོས་ཀྱི་ཞིང་།
 རྒྱལ་ཁབ་གོང་ལས་གོང་དུ་སྤེལ་བའི་ཆེད་།
 ཚོས་རྒྱལ་གདུང་བརྒྱུད་རིམ་པར་བྱོན་པ་ལེགས།
 ལེགས་སོ་ལེགས་སོ་སྤྱན་ལྗོངས་ཚོས་ཀྱི་ཞིང་།
 དབྱ་འདུལ་གཉེན་སྦྱོར་ལོངས་སྤྱོད་རྒྱས་པའི་ཆེད་།
 མི་དབང་ལྷ་ཡི་དབང་པོ་བྱོན་པ་ལེགས།
 མི་དབང་ཚོས་ཀྱི་རྒྱལ་པོ་དམ་པ་མཆོག་།
 དགུང་གངས་རྩལ་བཞུགས་པའི་དུས་སྟོན་དང་།
 རྒྱལ་ཁབ་བདེ་བར་བཀོད་པའི་སྐུ་རྗེ་ལྷ།
 རྒྱལ་སྟོན་འབངས་གསུམ་གསུམ་མཐུན་ཁྲིམས་གཙང་ཐོག

ལྷག་པར་རྒྱལ་གཞུང་འཛིན་སྐྱོང་སློབ་སྤྲོད་།
 རྩོད་ཁ་གོང་འཕེལ་ལྷན་ཚོགས་གཉིས་ཀྱིས་སྤྲོ།
 ཕྱི་ནང་གཉིས་ཀྱི་སྤེལ་ཁང་བར་ན་ལུ།
 རྒྱུད་རིག་གོས་སྤྱད་ཚོགས་པའི་གཟིགས་མོ་ཅིག་།
 མངའ་བདག་མཆོག་ལུ་གཟིགས་འབུལ་ཞུ་ནི་ཨིན།
 སྐུ་རལ་ཆེ་བའི་གཞི་ལས་མེད་རུང་ར།
 ལུགས་རྗེའི་སྤྱན་ཀྱིས་མ་བོར་གཟིགས་གནང་ཞུ།



དགེ་འདུན་དཔལ་བཟང་གིས་བྲིས་པ་དགེ་འོ།
 ལྷག་ཤར་གཞོན་པ་དང་སྤྱན་རྒྱུད་བུམ་གཉིས་གཅིག་གིས་གཅིག་ལུ་
 དགའ་བའི་རྩེ་མོ།

བུ་གིས། དཀར་དཀར་གངས་ལས་དཀར་བས། མཛེས་མཛེས་ལྷ་
 ལས་མཛེས་པས། འཇམ་འཇམ་བལ་ལས་འཇམ་པས། ཇི་གི་ཡིད་
 འོང་བུ་མོ།

བུམ་གིས། དབའི་དེ་སྤྱོད་མ་གསུང་སྤྱག་ཤར་གཞོན་མ། ཞལ་
 ལེགས་པ་རྒྱ་བའི་དཀྱིལ་འཁོར་བཟུམ། ལུགས་ལེགས་པ་བྱང་རྒྱལ་
 སེམས་ལས་བཟང་། གཟུགས་ལེགས་པ་ལྷ་ཤིང་ལྗོན་པ་འབྲ།

བུ་གིས། དགའ་འཛུམ་ལེགས་པ་མིག་གི་བདུན་ཅི་ཁྱོད། རྣམ་
 འབྱུང་ལེགས་པས་རང་སེམས་དབང་མེད་ཤོར། དབུ་སྐྱ་ལེགས་
 པ་མེ་ཏོག་མོད་ཀ་བཟུམ། གཏེ་ཕྱོགས་ལས་བཤལ་བར་འོང་འོངས་
 སྟོ་??

བུམ་གིས། དབའི་དེ་རུང་དེ་སྤྱོད་གསུང་མ་གནང་། ཁྱོད་གསུང་སྐད་གང་
 བ་ཉན་པའི་ཁར། གསུང་ཐངས་གང་བ་འཇའ་མི་འཇའ། ཁྱོད་གདུང་
 བརྒྱུད་བཟང་པོའི་རིགས་ཅིག་མས། བུམ་གིས་ཁྱོད་འོ་ཤེས་མ་
 རྒྱལ། དབའི་ག་དེ་འབད་རུང་གསུང་གནང་མས།

བུགས། དབའི་དེ་སྤེམ་སྒྲུབ་སྒྲུབ་ཆུང་མ། །མི་ང་ལུ་ཉན་པའི་སྐད་
ཡང་མེད། །མི་གཞན་སེམས་ལྟ་བུའི་ཚིག་ཡང་མེད། །མི་ང་ལུ་རིགས་
བརྒྱད་ཟེར་མ་ཡང་མེད། །

བུམ་གས། མི་ཁྱོད་ལུ་རིགས་བརྒྱད་མེད་མི་འདི། །མི་ཉོག་ནང་
ལས་འབྲུངས་པའི་རྟགས་མཚན་མས། །ཞལ་རས་ལེགས་པ་ཟླ་
བའི་དཀྱིལ་འཁོར་འདི། །སྒྲན་ཆུང་བུ་མོའི་སེམས་ཀྱི་མཚོ་ནང་ཤར། །
ཟླ་བ་ཅུབ་ལུ་མ་གཡོ་བཞུགས་གནང་མས། །སྒྲན་ཆུང་སེམས་ཀྱི་རྒྱན་
སྤེ་བཞུགས་གནང་མས། །

བུགས། ཟླ་བ་ཅུབ་ལུ་གཡོ་བུང་། །སྒྲན་ཆུང་འབྲུལ་སྒྲང་མ་ལང་། །
ཤར་ཕྱོགས་རི་བོའི་ཕྱོད་ལས། །ཉི་མའི་གཟུགས་ལུ་སྤྲུལ་ཏེ། །བུ་མོའི་
སེམས་ཀྱི་གཏན་ལུ། །ཁྱོད་དང་འཕྱད་པར་འོང་གེ། །

བུམ་གས། ད་རིས་མཇལ་བའི་སྟག་ཤར། །ཕལ་པའི་མི་འདི་མིན་
པས། །སེམས་ཅན་དོན་ལུ་བྱོན་པའི། །སྤྲུལ་པའི་སྐྱེ་གཅིག་ཨིན་
པས། །དད་པ་སེམས་ལས་བསྐྱེད་དེ། །ལག་པ་གིས་ཐལ་མོ་སྒྱར་ནི། །
འདི་ཕྱི་གཉིས་ཀྱི་དོན་ལུ། །བུ་མོའི་སྐྱབས་མགོན་མཛད་གནང་། །

བུགས། རི་མེད་ལྷག་བསམ་དཀར་པོ། །སྒྲན་ཆུང་ཁྱོད་ལུ་ཡོད་ན། །
སྟག་ཤར་ང་རའི་ཉོང་ལས། །འབྲུར་མེད་ཐ་དང་དམ་ཚིག་།
སེམས་ཀྱི་མི་འོང་ནང་ལུ། །ཡལ་ནི་མེད་པར་བཞག་གེ།



དགེ་འདུན་དཔལ་བཟང་གིས་བྲིས་པ་དགེ་འོ

མཛད་པ་ཨེས་དན།

༔ དཔལ་ཚོས་སྤྱིད་ལུགས་གཉིས་སྤང་བ་ཡིས། །

སྟོ་ལྷན་པའི་སྤྲུག་རུམ་རབ་བསལ་ཏེ། །

དཔལ་འབྲུག་པའི་གདུལ་དཀར་གཅིག་གི་འོག།

དབང་བསྐྱར་མཛད་དག་དབང་རྣམ་རྒྱལ་མཁུན། །

སྐབས་གདོད་མའི་མགོན་པོ་ཨོ་རྒྱན་ཨེ། །

མིའི་གཟུགས་སུ་སྤྲུལ་པ་པདྨ་གླིང་། །

གདུང་གཡུལ་རྒྱལ་དཔལ་པོ་འཛིགས་རྣམ་གྱིས། །

འབྲུག་བདེ་སྦྱིད་ཅུ་བ་བཅུགས་གནང་ཡོད། །

ལྷ་ཨོ་རྒྱན་པདྨ་འུམ་བུ་ལས། །

སྟོ་བས་མངའ་ཐང་དབང་གིས་ལྷག་པའི་སྤྱ། །

སྟོང་འཁོར་ལོ་བསྐྱར་བའི་རྒྱལ་པོའི་ཁྲིར། །

མངའ་གསོལ་བའི་སྤྲུལ་བཟང་ཉི་མ་ཤར། །

གཡུལ་ཕྱོགས་སུ་འཛིགས་མེད་མཐུ་སྟོ་བས་ལྷན། །

ནང་བྱམས་བཅེས་མངའ་ཐང་ཚོས་བཞིན་སྦྱོང་། །

ཨེ་དབང་ལྷག་གཉིས་པས་སྤྲན་ལྗོངས་ཀྱི། །

འབངས་བདེ་སྦྱིད་ལྷགས་ལྷན་དཔལ་ལ་བཀོད། །

ལུགས་རྒྱལ་པོད་མདོན་གཟིགས་འཛིགས་པ་མེད། །

སྟོ་འཛམ་གླིང་སྤྱི་ཚོགས་རྒྱལ་དར་འཕུར། །

ཡུལ་རང་བཅན་དོ་ཨེ་རྒྱ་མདུད་བཏབ། །

དྲིན་འཁོར་ཐབས་བྲལ་བའི་དབང་ལྷག་རྒྱལ། །

དཔལ་ཚོས་རྒྱལ་འཛིགས་མེད་སེམྱེ་གི། །

སྐྱེ་དབང་ཐང་ལྷག་པའི་ལུགས་མཚོ་ལས། །

ཡུལ་དགའ་སྦྱིད་དཔལ་འཛོམས་ནོར་བུའི་འོད། །

སྟོ་འཛམ་གླིང་ཡོངས་ལ་རྟག་ཁབ་ཤོག།

འབྲུག་མི་དབང་གི་སར་སྤྲུལ་པའི་སྤྱ། །

སྟོངས་འདི་ཡི་བརྒྱུད་འཛིན་རྒྱལ་པོའི་ཁྲིར། །

ལོ་བསྐལ་བརྒྱའི་བར་དུ་ཞབས་བརྟན་ཅིང་། །

འབངས་བདེ་བར་སྐྱོད་བའི་ལེགས་སློན་ལྟ། །

གཤུང་པད་སྤིང་ཤར་རིའི་ཕྱག་གོང་ནས། །

སྟོ་སྟན་བསལ་ཁྲི་གདུགས་རྒྱལ་རབས་བརྒྱད། །

དུས་གཏན་དུ་དགྲུང་དབྱིངས་དྲངས་མའི་ནང་། །

འོད་ཕྱོགས་བརྒྱར་འཕྲོ་བཞིན་བཞུགས་གྱུར་ཅིག།



བྲང་དཔོན་བསོད་ནམས་རིན་ཆེན་

ཁྲིམས་ཀྱི་ལེགས་བཤད་པ།

མཁས་པའི་ལེགས་བཤད།

མཁས་པ་ཡོན་ཏན་མཛོད་འཛིན་པ། །

དེད་ག་ལེགས་བཤད་རིན་ཆེན་སྟུང། །

རྒྱ་མཚོ་ཆེན་པོ་ཚུ་ཡི་གཏེར། །

ཡིན་ཕྱིར་ཚུ་བོ་ཐམས་ཅད་འབབ། །

ལེགས་བཤད་མཁས་པའི་སློ་བློས་ཀྱིས། །

གོ་ཡིས་སྟུན་པོས་དེ་ལྟ་མིན། །

ཉི་མའི་འོད་ཟེར་ཤར་བ་ན། །

འབྱུང་པོའི་བྱ་རྣམས་ལོང་བར་འབྱུར། །

ཤེས་རབ་ལྡན་པས་ཉིས་པ་དག། །

སེལ་བར་ལུས་ཀྱིས་སྟུན་པོས་མིན། །

ནམ་མཁའ་ལྗིང་གི་དུག་ཅན་སྟུང། །

བསཏེན་པར་ལུས་ཀྱི་ཁ་ཏུས་མིན། །

རྒྱ་མཚོ་ཚུ་ཡིས་མི་ངོམས་ཤིང་། །

རྒྱལ་པོའི་བང་མཛོད་ལོ་རྒྱུས་མིན། །

འདོད་ཡོན་སྟུང་པས་མི་ངོམས་ཏེ། །

མཁས་པ་ལེགས་བཤད་ཀྱིས་མི་ངོམས།

ལེགས་བཤད་བྱིས་པ་དག་ལས་ཀྱང་།

མཁས་པ་རྣམས་ནི་ཡོངས་སུ་ལེན། །

དྲི་ཞིམ་འབྱུང་ན་རི་དྲགས་ཀྱི།

ལྷོ་བ་ལས་ཀྱང་སྤྱི་ཅི་ལེན། །

ESTABLISHMENT

The Royal Institute of Management was established in 1986 as the country's apex management institute. It has been mandated to "impart, promote and improve professional knowledge and skills in management and public administration in both public as well as private sector in the nation." It was incorporated as an autonomous Institute under the Royal Charter, 1990 with a Board of Directors as its governing authority.

VISION

"To be a premier centre of excellence in management development and policy research in the region"

MISSION

"To develop socially and professionally responsible and proactive leaders and managers with holistic values and competencies"

STRATEGIES

In order to achieve its vision, mission and milestones, the Institute has mapped out guiding strategies as follows:

- Re-positioning RIM as a mission-driven organization by developing critical mass of leaders and managers and serving as 'think tank'
- Differentiation of RIM's products in terms of special focus on best management practices, experiential methods of learning and integration of GNH values
- Local Governance – Facilitate decentralization process and enhance community participation through capacity development
- Diversification of programmes to meet the needs of key stakeholders
- Benchmarking RIM's programmes for recognition and credibility both at the national and international level
- Developing partnerships and networking with the best management institutions

29 years of Dedicated Service towards management development of the nation

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Royal Institute of Management
P.O. Box 416, Semtokha; Thimphu, Bhutan
Telephone: +975-2-351013/351014; Fax: +975-2-351029
Website: www.rim.edu.bt