

## EDITORIAL

The first term of the 2013 academic session has been historic, exciting and memorable. The year began with much vigor with the joining of our post graduate trainees as part of the RIM family on 1<sup>st</sup> February. They had been selected through the competitive Civil Service Common Examination (CSCE) viz. in the fields of National Law, Public Administration, and Financial Management. This year, the institute also opened up fully for the first time, some of the courses like Post Graduate Diploma in Financial Management (PGDFM) and Diploma in Financial Management (DFM) for the corporate and private sector candidates with an objective to “impart, promote and improve professional knowledge and skills” and to help them in their human resource development. There was also an increase in the enrollment of private candidates in the Post Graduate Diploma in National Law.

Consequently, RIM campus has also been bustling

with activities in the last few months. With the historic inauguration of the new IT and Library centre on 2<sup>nd</sup> February by Her Royal Highness Azhi Sonam Dechan Wangchuck, the institute saw various activities being organized in the campus after the occasion.

It started off with the election of the Dodums and the trainee representatives. This was followed by the inter-class table tennis competition and the inter-class basketball matches. The first literary event of the year was the quiz competition which was held among the respective classes on the 16<sup>th</sup> April. Another important event for the institute is the monthly eminent speaker talk series organized with an objective to keep the trainees updated with current national and international trends on management and development. Some eminent speaker who visited the institute this year were Dr. HaVinh Tho, Gross National Happiness (GNH) Center, Sir Michael Rutland, British Honorary Consul to Bhutan and Dr. Julia Kim, GNH Center. We also had the monthly inspirational assembly sessions where our faculty members were the esteemed speaker talking on interesting and inspiring topics. Another additional event for this year was the starting of Ngondro sessions by our registrar for interested faculty, staff and trainees to inculcate meditation skills and embark on the spiritual practices collectively.

We also observed the mark sheet and letter of completion award ceremony on 18<sup>th</sup> April that marked the successful conclusion of the first full-time Master's program. Twenty candidates out of twenty eight received their mark sheet and award of letter of completion certificates from Dr. Tony Tucker from the University of Canberra. They had successfully completed the one year intensive master's course in Management and Public Administration. The institute is pleased to inform that the second cohort of the master's program successfully commenced from 28<sup>th</sup> February with thirty participants enrolling for the UC offshore program at RIM and have completed three course units.

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The year 2013 will be remembered by the institute for the historic and memorable visit by our beloved monarch. The RIM family has been immensely fortunate and blessed to be graced by His Majesty's third visit to the campus on the 26<sup>th</sup> April. His Majesty spent time with the faculty and trainees and shared about the importance of each individual trainee in shaping the future of the nation, the importance of preserving our culture and traditions and to serve the nation with sincere dedication and commitment. Indeed, providence was truly smiling upon RIM family as we had one of the rare and special occasions to picnic with His Majesty the Druk Gyalpo and Her Majesty the Gyaltsuen on 4<sup>th</sup> May, 2013. This will be one memory that the RIM family will forever treasure.

We also celebrated the teacher's day on 2<sup>nd</sup> May coinciding with the birth anniversary of the Third King. Till date, this was in fact the first time that the trainees had organized for the RIM faculty and they were truly touched and motivated by this initiative.

In this issue of RIM Newsletter, we have the first article by Sr. Lecturer Karma Nidup giving his opinion on the relation between science and religion, and man's role in it. The second article is by Ugyen Lhendup, another faculty member who writes about the Indo-Bhutan economic relationship in the next fifteen years. We have introduced a new section on "Management and Development Perspectives" in this issue. Under this section, we have Professor Dhanapati Mishra who shares his thoughts on managerial ethics and the other article is on the Challenges of implementing the Gross National Happiness philosophy by Kinley Tshering, Information and Media Officer at RIM. He writes about his view on the challenges in implementing GNH. Menuka Chhetri, another faculty member shares her thoughts on the brutality of rape, an article she was motivated to write after the shocking incident that occurred in Delhi, India.

From our trainees, we have an article by Phuntsho Wangchuk on Post Graduate Diploma in National Law (PGDNL). Ugyen Tashi from PGDPA also dedicates an ode to his teachers. The next article is by Tashi Tshomo writing her thoughts on why one should become a vegetarian. Then there is the essence

of law by Jamyang Tenzin which basically talks about the purpose and the need to have law. Then, we have the RIM campus events and a new section titled as "Photo Story." In the dzongkha section we have an article by Lopen Namgay Wangchuk who writes about management aspects and the Program Officer of the institute shares his praise for the Sementokha Dzong. Chimi Rinzin from PGDPA has written a poem on GNH and Ugyen Tashi dedicates another poem for his beloved teachers.

It gives us immense pleasure and happiness to bring forth the 12<sup>th</sup> issue of RIM Newsletter. The team is filled with increased enthusiasm and creativity and would like to sincerely thank all our contributors for helping us bring out this issue successfully. We hope to have even better an exciting second term. Any feedbacks from our esteemed readers are welcome.

Happy reading!



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## *The Default Buddhist : Can science reinforce our metaphysical beliefs and positively transform our lives?*



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**A**s a student of computer science, I was made to understand that metadata in a program was a description of the data ('data about data'). For instance, if there was a data called 'time', the metadata would describe the format, usage, and behavior of this data. By this description, any other data could not exist as 'time' in this program except the one that fits the metadata. I never took this concept seriously (probably the reason why I just managed to scrape through the XML module!) until I came across the word metaphysics early into my working life. Listening to renowned Buddhist masters, western researchers on Buddhism and reading a few books here and there increased the frequency of this particular word into my cognitive world. Initially, I attributed the same definition I knew in relation to metadata; that is, if metadata is data about the data then metaphysics must be the data about physics. But then it wasn't as simple as I thought while asking; what is this 'data about physics?'

According to the Merriam-Webster dictionary, metaphysics is a division of philosophy that is concerned with the fundamental nature of reality and being and that includes ontology, cosmology, and often epistemology. Wikipedia defines metaphysics, 'as a traditional branch of philosophy concerned with explaining the fundamental nature of being and the world, although the term is not easily defined.'

There seems to be a generally accepted understanding of metaphysics (especially in the contemporary scientific and mathematics fields) that it is related to all things 'above' or 'beyond' physics and the natural universe. This had me floored because using my ear-

lier comparison where metadata had everything to do with data and it was impossible for the data to exist without the metadata, here metaphysics had nothing to do with physics, or so I thought.

The formal study of logic or truth dates back to early 6th century B.C with the ancient Greeks (Pythagoras, Socrates, Plato, Aristotle, etc.) in the west, Indian studies on Abhidharma and Chinese (lead by Lao Tzu) on Taoism in the east. The western philosophers followed a general theory of solidity of the world governed by natural laws based on reductionism which could be interpreted mathematically. This lead to different branches of philosophy and mathematics which in turn, over the centuries evolved to be what we now generally call the sciences (maths, chemistry, biology, physics, etc.). The eastern studies were dedicated to knowing the inner mind, understanding of relationship with nature and purpose of life, which evolved into philosophies and religions that has come to be generally accepted as metaphysics.



Does this mean that science, as we know now, does not indulge in metaphysics? Even though the proponents of natural laws (mostly mathematicians and physicists) down the ages have formulated mathematical laws (axioms, models and equations) and lived strictly by them, whenever a phenomena occurred or was newly discovered that could not be described mathematically, they conveniently gave explanations that were purely metaphysical in nature. Galileo (in 1609) after observing the moon and finding its contours and rotation clubbed it along with the earth as an imperfect body. Previously, his explanation of time and motion only applied to earth because it was the only imperfect planet and the rest (the moon included) were perfect heavenly bodies. Newton's law of universal gravity, which applied to all the planets in the solar system failed to explain the perturbed orbit of Mercury around the sun so an assumption was made that there must another planet nearby which disturbed its' orbit.

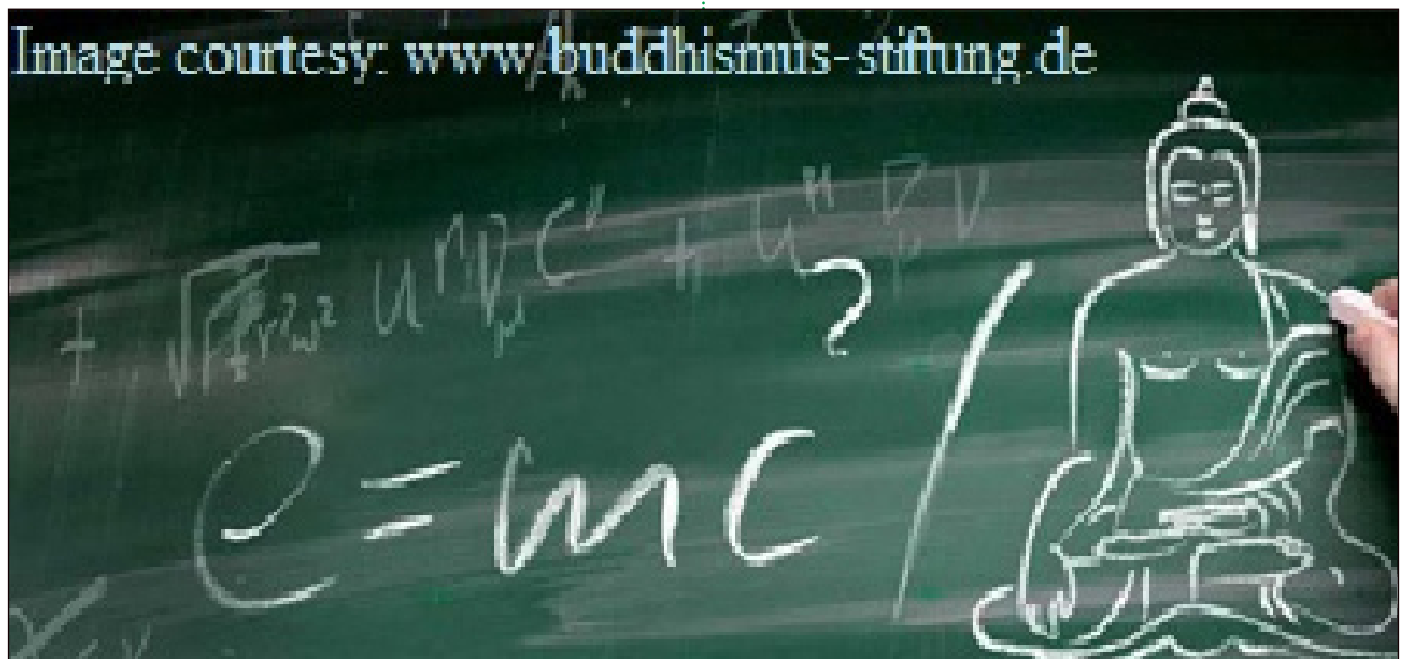
This planet was never there and the perturbation was later explained by Einstein's general theory of relativity. At the microcosmic level of atoms and quantum mechanics, the involvement of metaphysics is almost necessary without which the whole quantum theory could go out of the window! The wave-particle nature (duality) of sub-atomic particles, probability theory, the uncertainty principle postulated by Heisenberg and the inseparability of behavior of twin particles (even if they were a universe apart) which form the core laws of quantum physics and applications (in use today) were not acceptable even to Einstein because it did not conform to his idea of a fixed solid reality. He used metaphysical expressions such as "God does not play dice" and "there cannot be spooky action at a distance" to say that quantum mechanics was incomplete (not universal) and applied only to what he called 'localized reality' having 'hidden variables'.

It is interesting to note that the use of metaphysics in science is quite significant, in that, scientist often use a well established principle called Occam's razor. When presented with more than one theory describing a single event, scientists select the simplest interpretation (Occam's razor shaves off unnecessary long complex theories leaving a small simple one). This principle of choosing the simplest model among many is totally based on human perception (often mired by prejudice) and therefore a metaphysical exercise. Alan Wallace, a prominent philosopher of science, Buddhist translator and writer argues that if there are

a number of scientific models to explain a phenomena then we cannot rule out the possibility of a non-scientific model to explain that same phenomena. Among some of the influential literature available in this line of thought (metaphysics in science) are books such as The Tao of Physics published in 1975 by physicist Fritjof Capra and The Quantum and the Lotus published in 2004 by Matthieu Ricard, a French microbiologist turned Buddhist monk and Trinh Xuan Thuan, a Vietnamese-born American astrophysicist.

A landmark finding (you won't hear many scientists talking about this) by Kurt Godel in 1935 that lead to his incompleteness theorem showed that no mathematical model can represent a system completely. There will always be indecisive values of propositions and variables in a system which will have to refer to laws and axioms outside the system for it to be complete. A shocking revelation; especially to computer scientists because if this theory was true, the ideal machine could never be created. This understanding can be interpreted as saying that computers, no matter how complex, will never be able to replicate the metaphysical side of being human.

For the last 2500 years or so, in the west, the ball of human cognition to understand true nature of reality and mastering it has rolled, from the metaphysical (mind and philosophy) to numbers and mathematics, searching the vast macrocosm of the universe and into the tiniest microcosm of quantum sub-atomic space and finally settled back to the metaphysical

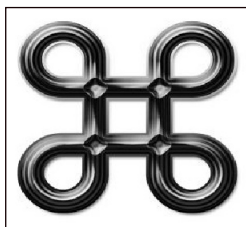


plain. In comparison, in east, the focus of human knowledge remained on to understand reality from a metaphysical standpoint and in the same amount of time nothing has changed since the days Siddhartha Gautama, propounded that the true nature of reality being empty, can be understood and explained only through the metaphysical.

These revelations, if I may be allowed to call them revelations, at a personal level come as a great reinforcement to my spiritual understanding and in no less demeaning to the great magic of science at whose mercy we have all placed ourselves by default (favorite word used by techies to show they are geeks!) as citizens of the globalized Internet village of the 21st century. Even at a global level the dialogue between east and west, between spirituality and science, monks and the physicists, contemplation and the neurosciences are taking place to enrich each other.

Many Buddhist related researches (mind studies) are being conducted by contemporary scientists and the number of universities in Europe and North America offering academic programs in eastern religions and spirituality are on the increase. Moreover, science in the form of the Internet, multimedia and social media is being used to produce and share content on the parallels of science and Buddhism even as I write these lines. Here is an example of such Internet content, "...the fascinating body of information that is emerging goes a long way toward confirming many of the assertions of Vajrayana Buddhism regarding the power of mind – of present moment thinking." (www.dzogchenconnect.org)

For me, a Buddhist by default, the meeting of my little understanding of both science and Buddhism was very important and has significantly changed my perspective of both in an irreversible manner. Quantum physics and computer science are inseparable (the exponential decrease in size of digital devices with equal increase in their complexity is enough proof of this) but I am assured by the fact that they are bounded and ruled by the same metaphysical aspects just as my conscious mind. The frontiers of science provide additional evidence for our beliefs, potentially deep-



ening our faith and accelerating our understanding of the true nature of reality. I would like to believe that science and Buddhism were destined to meet. Science can offer Buddhists complementary perspectives on space, emptiness and phenomena that may help deepen our understanding of knowledge that already exist in our sutras and shastras. This meeting can also serve as a bridge to help us explain Buddhism to our youth and to individuals who are influenced by western education in a way that is more readily understandable to their thinking, leading to a positive transformation of their lives. I stand humbly in my small personal experience as a living example of this transformation.

The general conclusions of most, if not all literature on science and spirituality always ends with a message that the two are not necessarily complementary if pursued independently. Science experimenting only with the physical world with materialist and unethical pursuits resulting in a world divided by knowledge, wealth, war and subjected to pollution and the certain annihilation of our planet. Whereas, the spiritualists on the other hand, focusing only on their metaphysical experiments on mind and contemplating for inner peace. But for the sake of humanity and the original goal of both that started as a metaphysical question, to find and explain reality, one cannot ignore the other. To this effect Einstein foresaw "...a cosmic religion of the future that transcends personal God, avoid dogma and theology. Encompassing the natural and spiritual and coming in a meaningful unity...if there is any religion that could respond to the needs of modern science, it would be Buddhism". Fritjof Capra concludes his Tao of Physics with: "Science does not need mysticism and mysticism does not need science, but man needs both". Trinh Thuan echoes Capra in his conclusion of the Quantum and the Lotus, when he says "Science can operate without spirituality. Spirituality can exist without science. But man, to be complete, needs both".

My own reflection is, if metaphysics is the original language of science and Buddhism is all about metaphysics, then the two are neither complimentary nor parallel; they are one. If there is only One Ultimate Truth, then, whichever path one takes to find it, should ultimately lead to it.

SARVA MANGALAM!

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## An outlook on the Indo-Bhutan Economic Relation in the next 15 Years



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**T**he bilateral relation between India and Bhutan dates back to the Treaty of Friendship and Cooperation of 1949. This article will focus on the level of Indo-Bhutan relationship and cooperation particularly from the economic perspective in next fifteen years. The paper is hoped to serve as a reference for the policy makers of the Royal Government of Bhutan.

## The current State of Affairs:



Indo- Bhutan Treaty was most recently updated in 2007. The updated treaty lays a strong foundation and contemporary strong relation. For example, The Article 2 in the treaty, which obliged Bhutan to be guided by the advice of India, was dropped and made more cooperative and mutual based on discussing national issues (Bisht 2012). The treaty also highlights relationship as economic cooperative partnership rather than relationship built on financial dependence. Secondly, both the countries enjoy free trade and commerce. Sixteen entry/exit points are shared between two countries on duty free transit. The 2010 report from the Royal Monetary Authority of Bhutan (RMA)<sup>1</sup> recorded 80 percent of Bhutan's total trade with India. These amounts to 29.3 billion rupees (75 percent) import from India and 26 billion (90 percent) exports to India (RMA, 2011). Much of this trade can be attributed to Hydropower Projects cooperation. In 2010, 5.6 billion units, valuing \$ 226 million was solely exported to India. Today, the relation is comprehensive and broad and it has stood the test of time.

These days, the geo-political scenarios of many countries are falling into uncertainty. It is shadowing the domestic concerns engulfed in international arenas of politics. The market is overblown by politics in the minds of politicians, policy makers, businesses, citizens and the government as a whole. Bhutan definitely cannot be isolated more from it and the most recent and grave concern would be thinking about

<sup>1</sup>Central Bank of Bhutan

the two giant countries, China in the North and India in the South. The trend of economic, military, political rise of China has broadened the horizons of their interest in other nations and Bhutan is no exception. Many giant nations are watching Bhutan closely and are interested in its developmental changes. Whether Bhutan will win or lose in its strategic role with its existing relationship or in upcoming relations is yet to be seen. The rise or fall of China in the North and India in the south can be crucial drivers that need to be identified and scrutinized. These drivers are important because Bhutan is sandwiched between these two giant countries that have economic and geo-political influence for Bhutan's economic development in future.

### What does rise and fall of India and China actually mean?

For me, the constant growth of at least 6 percent in GDP since last one decade would indicate that the country is rising. And the paper would consider anything above 7 percent growth p.a would be a rise for China; currently they have 7.6 percent growth which is expected to constantly rise in coming years (Aiyar 2011). On the other hand if it falls below 6 percent this would be a fall. India's rise and fall is a bit tougher to analyze. However, GDP growth above 6 percent would also be a rise and less than 5 percent would be a fall. Secondly, an increase entrepreneurship and employment and reduction in poverty can indicate a rise of the country. Thirdly, I will consider an increase between 3-6 percent of the Foreign Direct Investment (FDI) and cooperation and ally around the region and the globe as a rise too. Moreover, fall in this paper would mean looking into the limitation and constraint that would help in its rise.

### Rise of India:

Looking at the past decade and ongoing trend of economic, military, social and political development in India, we can say that India is rising. The track record of the last decade shows more than 7 per cent GDP growth and 30.6 per cent increase in exports in 2011 (Aiyar and Mody 2011). The boom in information, entrepreneurship sectors with vibrant diversity of population (Zarkaria 2008) can account for incremental changes and development (Manor 2002).

India has a good number of growing working age population, mostly pursuing their career in domestic and international businesses (James 2011). The World Bank (2011) points out that prior to 1991 economic liberalisation policy of India; it has increased 45 percent foreign trade and FDI. The current FDI is recorded as the second largest in Asia Pacific covering 399 projects with 21 percent growth in 2011 (FDI Report 2012).



On other hand, India's bilateral relations throughout South Asia and her region and multilateral relations are increasing and getting stronger dramatically. Along with strong ties in South Asian Association for Regional Cooperation (SAARC), South Asian Free Trade Arrangements (SAFTA) and BIMSTEC<sup>2</sup>, it has also recent development in sub-regional quadrilateral South Asian Sub-regional Economic Cooperation (SASEC). India also holds the largest trade and facilitates in the region and so far it is growing strong. Studies by (Panchmukhi and Das 1997, RIS 1999 and Rao 1997) showed a strong economic integration growth zone around the region. Furthermore, India is also a BRIC member and has stronger ally with US (Manor 2002).

### Fall of India:

On the other hand India is falling. There are 32.7 percent Indians falling under poverty (Planning Commission 2010) and 9.4 percent unemployment for growing youths (World Bank 2011). It has political constraints and high corruption index ranking to 95 in the world and a decrease in -1.5 per cent of FDI in 2012 (Jason 2012). India is accounted for overspending budget deficit in 1992 and most Indian exports especially IT export are being drained towards foreign industries.

<sup>2</sup> Bangladesh, Bhutan, India, Myanmar, Sri Lanka, and Thailand Economic Cooperation

### Rise of China:

It is apparent that the past track record of China shows an increase in her GDP. Shambarg (2005) points out 9 percent annual GDP growth and USCBC (2012) shows the record of 31.1 percent increase in export in 2011. Subramanian (2011) argues that China has an advantage in increasing GDP, trade and creditor to the world. Beckley (2011) also agrees that China is rising although it may not necessarily catch up with the US. China also has more than 1200 FDI projects

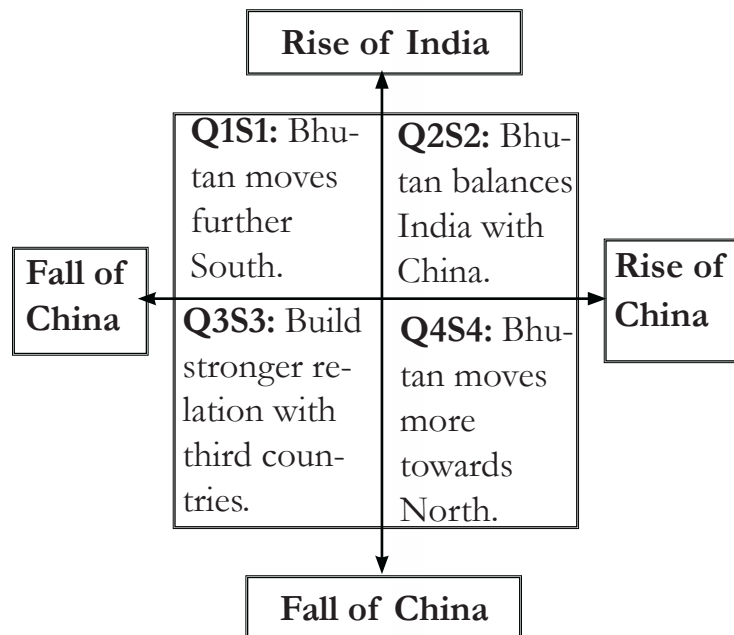
(FDI report 2012) recording 60 percent of FDI investment (Westad 2012). Furthermore, high manufacturing export, cheap labor advantage and remittances are rising recording 85 percent contributing to foreign capital income from Chinese living overseas (Manor 2005). Moreover, by the end of 2008, it had \$1.5 trillion foreign reserve excluding domestic bank holding, estimated to 30 percent of global currency reserve, which is two times more than Japan's and four times the holding of Russia (Drezner 2008). Regarding ally, the strong Shanghai Economic Cooperation (SEC) and stronger bilateral trade relation with SAARC countries shows its full commitment in integrating the economy within the regions and outside. China has stronger ties with Pakistan and North Korea and is a dominative and leading BCIS member; it has highest records of contribution to trades.

### Fall of China:

On the other hand, China is falling as there are the old age problem, high pensioners' burden and expansion of middle class gap and high inequality gap between the west and the eastern regions of China (Subramanian 2011). Although its GDP is rising, the per capita income is much lower with 36 percent of its population living under poverty. Despite having an increased

export around the globe, China has high hardware import and its dependent on hardware would be too unreliable for increasing productivity in that sector. Harding (2012) points out that the industrial production growth slowed to 9.2% and fixed asset investment growth decreased to 20.3 percent. Furthermore, recently in September 2012, FDI fell by 6.8 percent (CNBC 2012).

### Now, what is next for Bhutan?



Based on two drivers, with rise and the fall of India in vertical axis and rise and fall of China on horizontal axis, four scenarios for 2027 in 2x2 matrixes have been identified as shown in the diagram. I will examine and discuss the scenario in the first quadrant (S1) and second quadrant (S2) with a brief touch in other two scenarios.

**Scenario Q1S1: Bhutan moves further south to Bangladesh, Nepal and other South Asian regions.**

**gions.**

Down the line within 2025, India can grow much faster than China. The growth of GDP by double digit in next five to ten years can make India economically rich and the largest. India as a BRIC member has projected to reach the original G-7s GDP by 2020-50 and has projected in becoming the third largest economy by 2025 (NIC 2008). Furthermore, India could strive to compete with China in gaining attention from the southern region. On the other hand, China's pensioners' burden and aging population might dramatically reduce the GDP in the next five to ten years. There is already a signal of fall in FDI by 6.8 percent (CNBC 2012), which could escalate the concern for foreign investors following the negative trends of FDI in the coming years.

If India rises and China falls, as shown by the high degree of inclination there is a high possibility that Bhutan by 2027 could incline her trades and devel-

opment more towards India and move further towards South East Asian (SEA) countries. This does not mean that Bhutan is ignoring India but depending more on already existing free entry and exit point/port of trade via India. This means, Bhutan could also increase trade with Bangladesh, Nepal and other SEA in the regions in the coming years. This is indicated through recent talk in sub regional trade meeting between Bhutan, Nepal, Bangladesh and India (BBS 2012). Furthermore, holding the second largest trade export of USD 25 million and import of USD 3 million partnerships with Bangladesh, the 1980 trade relation is projected at a higher and stronger end (Singh 2003). Recently, the 18 different categories of products were put on the most favored treatment goods. Flight and bus services have been established between the two countries (Bangladesh Embassy 2010). In this sense, Bangladesh becomes another hub port for Bhutan's transport and connectivity in trade leading Bhutan to move beyond India. Simultaneously, due to political concern with China, India also has indicated in favoring such relation towards south than north (Parikh 2012). Both at the state level and among the people, the cultural exchanges, trade and tourism, cross boundary security cooperation takes place frequently between the Southern Bhutan and Northeastern India, Bangladesh and Nepal. This strengthens sub-regional economic cooperation and would fetch stronger trans-boundary connectivity in SAARC and BIMSTEC. India's transit ports through Kolkata and Bangladesh with Teesta flowing through West Bengal and Sikkim would serve as a vital water transit to easily operationalize the trade from Bhutan to the third countries (Metha 2006).

If Bhutan is looking for her economic development, rise of India can attract Bhutan for more economic dependence (Metha 2006). Rise of India can foster and escalate the development aid to Bhutan (Woods 2008). This would mean increasing trade and revenues of the country (Zafar 2007). For example, the current largest trade relation in hydropower increases by minimum of 10,000 MHz to India and other SE region by 2020 (Bisht 2012 and GNH 2011). India is already benefited from such trade and further, Bangladesh and Nepal has expressed interest and agreed on hydro power export increasing the South Asian trade in hydropower. This can make the level of cooperation much comprehensive and stronger.

On other hand, fall in China can give confidence for Bhutan to seek continuous support from India. Although Western Bhutan prefer development and trade with China via the boundaries of Tibet, the geographical location and social human right issues pertaining in Tibet may keep away Bhutan from trade relationship with China (ADB 2008). Furthermore, China has diplomatic relation with all the South Asian countries except Bhutan (Kelegama 2012) and this might take some more years for Bhutan to decide. Under political and economic importance of India to Bhutan's foreign policy, Bhutan refuses to compromise for northwest boundary dispute with China for some time. This has been protracted (Joseph 2007). Nevertheless, there are limited informal trades between China and Northwestern Bhutan, which is not a big concern for India. Thus, rising India and decline in China would generate stronger ties in trade moving towards south via India and Bangladesh and hence by 2027 there will be stronger economic relation between Bhutan and India.

### **Scenario Q2S2: Bhutan Balances India with China.**

By looking back a decade, China had a more swift and continual GDP growth comparing to India. It was projected that China would be the largest economy in the world by 2016 (Aiyar and Mody 2011). By 2027, if Bhutan accepts diplomatic relation with China since China had been predicted to grow faster and stronger than India. By then, Bhutan would not be able to deny her regional and economic influence. There have been informal trades between western Bhutan and China through the borders of Tibet. There are also formal trade and financial support accessed by Bhutan from China. Currently, the huge parts of Buddha's statue projects had been imported from China. In 2011, the highest record of tourists visiting Bhutan during the lean season were Chinese (1,202) (Dema 2011), and 15 public buses had been imported from China (Pamo 2011). Although the boundary dispute is a concern for Bhutan and China, 22 rounds of discussion have been held so far. By 2-3 years, there might be an establishment of formal trade, aid, cultural exchange events, and better cooperation with China. By 2020, an estimated increase of 10,000 MHz hydro power production (ADB 2009) will see the market both in West Bengal India and Tibet in China (GNH 2011). Bhutan seeks towards an idea of more integrated and regional market driven economy pushing to increase

trade and investment with China (Kelegama 2012). India as China's economic rivalry, has huge interest to strengthen diplomatic relation with Bhutan and with prevailing economic might of China and much higher aid and grant promises from China to Bhutan, Bhutan's diplomatic relationship with China would become a natural choice. Moreover, with idea of open regionalism, the economy is more globalized and market-driven (Armstrong & Drysdale 2010). Bhutan cannot rely and be constrained depending or partnering solely with India. On other hand, Bhutan's trade and investment will be maintained by encouraging an open market and contracts with India. Thus, Bhutan would serve as mediator/bridge between two giants and adjust both powers to favor economic integration and ultimately if it cannot make the relation stronger, it can atleast maintain a status quo by 2027.

At the lower end of horizontal line, if both China and India falls, the third scenario is identified. Bhutan can build stronger relations with third countries for more aid, trade and strengthening democracy. Japan would be another major cooperation and has already agreed on establishing an embassy in Bhutan (BBS 2012). As the 11th FYP progresses more in agriculture and manufacturing, by 2017 Bhutan could also join WTO if the ruling government in power finds it beneficial for Bhutan. The prospects of Hydropower projects favor Bhutan in maintaining a status quo relation with India.

On other hand, if China rises and India falls, Bhutan moves more towards North. Power favours Bhutan and China. By next 1-2 years the borders talk will be subsided and agreed and there will be diplomatic relation and trade with China. Here, there are higher chances that the Indo-Bhutan cooperation will be badly weakened or can even cause geo-political and economic tensions particularly affecting Bhutan.

### **Implications of scenarios to the Royal Government of Bhutan:**

Bhutan under democratic transition is witnessing a fast pace of change. Amid this, there are various factors that need to be considered on Bhutan's priority of development. While Gross National Happiness (GNH), a policy of middle-path, has become a road

map for development, Bhutan is opening up to FDI's to boost private sectors while its efforts to preserve its culture and traditions are considered important too. Globalization and liberalization has become inevitable which the Fifth King sees a need to have more regional and global relationships (Choden 2004). Moreover, Bhutan as a small and closest neighbor to China cannot afford to antagonize China. Under geo-political concerns, both India and China needs Bhutan (Bisht 2012). This is a critical decision of any policy that needs to be formulated or implemented beforehand.

For scenario 1, it is important that the Bhutanese Government do not lose track to uphold closer relation with India. This is must for Bhutan to benefit more from the free trade entry and exit points to inflate trade with other Southeast Asian regions. Moving further south can boost Bhutan's own trade and economy along with India and other South Asian regions. Here Bhutan should take advantage of existing recent sub-regional and regional cooperation. An early bond to create strong Memorandum of Understanding (MoU) with SASEC is more important now. Moreover, regional platform like BIMSTEC and SAARC is also appropriate to strengthen bond with Bhutan if 2027 strategy need to mature through southern regions. This would create good market especially for upcoming major production of hydro-power projects and other manufactures to expand trade and commerce to these regions (UNDP 2012). The policy must overture the perceptions of western Bhutan with acknowledging regional approach to benefit whole Bhutan and same time create political good will between regions but not limiting to India alone. For this matter, to calm the public sentiment in the west, Bhutan needs to approach India to make adjustment of dislocation of IMTRAT<sup>3</sup> occupancy at fortress<sup>4</sup> of Haa. It is important that Bhutan take the culture sensitive issue with India.

Moreover, Bhutan and India already have 80% hydro power and other trades (RMA 2011). Hydropower project alone has around 19 agreements. This can be one-sided market solely to India and Bhutan could additionally look for stronger ties and trade and project relation with Bangladesh or other regions. India

<sup>3</sup>Indian Military Training Team has its mission to train army and police personal in Bhutan,

<sup>4</sup>Fortresses or Dzongs are symbolic structure of architecture culture of Bhutan. It serves as monastic and administrative headquarters. IMTRAT occupancy has caused discontentment especially to North-western Bhutanese.

has already indicated acceptance for it because it facilitates trans-border connectivity and stronger sub regional economic cooperation. Bhutan must also look into engaging private firms to collaborate with outside projects especially in hydropower projects. This will incentivize Bhutan to look into more flow of aid from India and other regions revitalizing the existing relationship.

In scenario 2, Bhutan can take two way development strategies by connecting itself to the North as well to South. This can particularly come in fulfilling the idea of His Majesty in integrating economy around the region (Bisht 2012) and support the development for Northwestern Bhutan. While these areas are least aided by India for development, China is willing to cover up the financial assistance within these areas (Dorji 2010). By 2027, Bhutan cannot deny the bilateral and economic relation with China vis-a-vis India. This would be challenging not to hurt India or make China happy but for Bhutan's sovereignty and economic gain. While India has diplomatic relation with China, Bhutan can have one with China too. However, such deliberation must firstly go through people to people, cultural and academic exchange programs with China so that this would safeguard the existing relation with India (Paulo & Raisen 2010). On other hand, the policy, political and economic interactions and periodic coordination between India and Bhutan must be continued.

Concerning the recent border issue deal on land-to-land<sup>5</sup> exchange between Bhutan and China, the security of India is much into anxieties which would deter the relationship. Bhutan must ensure greater military cooperation with India and even encourage her parliamentary force across these borders so that security cooperation is ensured. Economically, stronger relation needs to be built in terms of hydropower and more FDI's partnerships. These needs to be encouraged to take over the market in those regions especially in the new economic areas like tourism, IT and education (Paulo & Raisen 2010). This would factor in local grievances, opportunity for Bhutanese stakeholders and economic, trade and aid benefits from both India and China (McCormick 2008).

Besides, all above, the main concern would be of how

best Bhutan can play its strategic politics at international level. While globalization has become inevitable, it is important that Bhutan prepare for it now and get its foundation done. The foundation that, I could imagine now could be of how many reliable Bhutanese policy makers are there in the institutes in Bhutan and outside. Are there thoughts on designing curriculum at schools and management institutes to address these? What interlocking arenas are blocking these? These are some unanswered questions.

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## Management and Development Perspectives

### Managerial Ethics



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**T**he landscape of management is getting ever dynamic and more complex. Increasing globalisation, fierce competition, developments in information and communication technology, and changing demands of customers when it comes to quality and price is affecting the way organisations are handled. Managers are increasingly pressurised to perform, outperform their competitors and are expected to sustain such performance for a long period of time. Being successful takes what is there in effective management- being visionary, strategising, planning goals, allocating resources, organising individuals into effective empowered teams, motivating and energising them to take on challenges, leading them through organisational change, delivering quality and sustaining superior performance. It takes lot of time and efforts developing technical competencies, creating culture of trust, confidence, and an environment of motivation and empowerment to manage well. One needs to do right things at right time and in right ways. It is tough to be successful.

Eventually, executive success results in number of personal records- achievement, fame, prestige, status, power, influence, perks and other things that come with it to the managers. Yet, when they are at the pinnacle of success and when it seems that they have everything going their way, recent experiences has shown that they falter and get themselves into unethical acts that includes extra-marital relationships, falsification of records, fraud, conspiracy, money laundering and many more. It is not only such unethical acts which is the problem but in the process to cover up such acts even graver acts are committed which puts them in bigger problems. Such ethical

and moral failures of successful managers have grave consequences not only for themselves but also to the future of organisations and the people they serve.

It takes years of hard work in winning trust, in gaining confidence of stake-holders and in building reputation of success. After all these, when things are going the right way, why would some managers fall into problems? Are they not trained and experienced? Aren't they aware of the eventual consequences of such unethical actions? If we closely look at their personal profile, they are not really ordinary people. They have been to the best of the schools and are often the best of the lot in terms of knowledge and skills. They are intelligent, good strategists and organisers, have done best in their job thus far and behaved ethically and morally as individuals. How can they be naive at the spur of the moment and succumb to such act of foolishness? What is it that tempts them to do things which they know is wrong for them to do? What blurs their knowledge of the eventual consequences, their experience and the ethical principles that they upheld so far? Experts have varying opinions to explain this phenomenon. One view holds that managers succumb to the temptations due to competition and pressure to deliver increased values to their shareholders. Others feel that managers are not strong enough to hold on to the principles against temptations. However, reviewing the nature of ethical violations some researchers assert that it is due to what they call Bathsheba Syndrome- the inability to cope and manage by-product of success.

Being successful brings in both personal as well as organisational outcomes to the managers. Personal benefits include greater power, influence, increased status, heightened sense of personal achievement, greater rewards and perks and more personal latitude on the job. Accompanying these are the organisational benefits that includes greater control of resources and decision processes, increased access to information, people and things, freedom in setting work agenda and work in-dependence. Such apparent benefits are indeed very reasons why people want to be successful and as such increasing levels of power, influence, rewards, status and control in themselves can not be seen as having negative consequences.



However, beyond these positive benefits, there is also a darker side of success. There are many factors within the territory of success, which are not apparent to many, that negatively affect them on a personal level.

Studies show that often, successful managers tend to develop insatiable appetite for success, gratification and thrills. Hence, they fail to get satisfied with their current status and desire to get more of everything. Besides this, inability to share their problems and working considerably longer hours away from families and friends causes them to experience a sense of isolation and lack of intimacy in their lives losing valuable source of personal balance. And studies further show that leaders find themselves without peers at work and find making friends difficult. Many of such people lose touch with reality. As stated earlier, success brings in name, fame, status but along the way it also arouses fear of losing them resulting in increased stress and anxiety. Similarly along with the sense of achievement it juxtaposes “emptiness syndrome”- where goals are achieved but they often do not experience it as meaningful which can cause them to seek alternate ways to satisfy their psychological needs. All of these in combination creates an inflated sense of ego and can cause the manager to

be harsh, close minded, dis-respectful and prone to extreme displays of negative emotions that goes to give a false sense of feeling that they are the centre of universe and can control the outcomes of their actions. These emotional baggage which affects on a personal basis combined with organisational benefits of success makes a potent combination for unethical and immoral behaviour. Someone at the helm having influence, status, power, authority and access to resources but with a inflated, isolated and emotionally expansive personal state could easily succumb to temptations and make unethical choices which harm themselves and the organisations that they serve.

To conclude, there is a need to focus not only on developing managerial skills and competencies but also to be aware of the fact that success will have its own trials. One must not give in but be able to manage those trials and tribulations. As novice managers we need to take sometime off and think what could be done to handle the personal and emotional aspects of success which potentially could tempt us to take unethical decisions.

## Some of the challenges in transforming the Gross National Happiness philosophy into practice: A perspective



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### Introduction

**T**he unique and the unparalleled development philosophy, “Gross National Happiness” was first propounded by the Fourth King of Bhutan. As the entire world was engaged in their quest to maximize material wealth to increase their national exchequer- Gross National Product (GNP), His Majesty the Fourth King declared that ‘Gross National Happiness is more important than Gross National Product’ in 1972 and endeavored to triumph Gross National Happiness. It was evident that His Majesty the Fourth King had a clear vision of what he had envisioned for his people and his nation from the moment he stepped onto the golden throne. His Majesty the Fourth King had in his farsightedness created a development paradigm-beyond his time and age that aimed at creating conditions for his people in happiness, the ultimate goal of every human being (Ura K et al, 2012). According to His Excellency the Prime Minister of Bhutan, Jigme Y Thinley, Gross National Happiness is a ‘timeless gift’ of His Majesty the Fourth King to the people of Bhutan and human society. “[GNH] as the goal and purpose of development is the fruit of his wisdom born out of his dedication to understand, articulate and fulfill the innermost desire of his subjects.” GNH was indeed the guiding philosophy and vision on which all the policies and actions of His Majesty was based on during his golden reign for the past 34 years (Thinley, JY (2009), p.3). Article 9 of the Constitution of Bhutan (2008) enshrines the State “to promote those conditions that will enable the pursuit of Gross National Happiness” making it the responsibility of the elected Government to enable conditions for the people to pursue well-being and happiness (The Constitution of Bhutan (2008) as cited in Ura, K et al (2012)).

Amongst many definitions on GNH from various authors and advocates, the following definition is the one that has wide acceptance according to Ura, et al (2012):

*“Gross National Happiness (GNH) measures the quality of a country in more holistic way [than GNP] and believes that the beneficial development of human society takes place when material and spiritual development occurs side by side to complement and reinforce each other” (Educating for GNH website (2012) as cited in Ura, K et al (2012)).*

GNH provides a new ‘development paradigm’ and an alternative pathway for development. ‘It includes balance and harmony with nature and concern for other fellow beings’ (ibid).

Although the GNH concept was founded in 1972, finding the right tools to measure happiness to operationalize GNH had been initiated only a few years ago. In the following paragraphs, we will try to look at some of the pertinent challenges or difficulties faced in transforming the development philosophy of GNH into practice at present. Some recommendations or remedies from a layman’s perspective on how these difficulties might be addressed are also suggested.

### Challenges in transforming GNH into Practice

There are many challenges in transforming GNH into practice. But I have listed only some of the pertinent ones that I feel are of concern for Bhutan at present in its pursuit of operationalizing GNH.

#### 1. Poverty: The biggest challenge in operationalizing GNH

Bhutan is a small developing nation that is still dependent on aid support for financing its major chunk of developmental activities. ‘The preliminary 2010 Multidimensional Poverty Index (MPI) for Bhutan indicates 25.8 percent of the population is multi dimensionally poor in four of the thirteen health, education and living standard indicators.’ Various surveys also indicated that ‘food and nutritional security remains a challenge for many remote communities and chronic malnutrition continues to affect around [one] third



of all Bhutanese children' (GNHC, 2012, p.09). Poverty as we are aware is the root cause of all social ills and how can the people living in poverty be happy? Poverty poses the biggest challenge for Bhutan in operationalizing its development goal of Gross National Happiness.

The Prime Minister was in New York on April 2, 2012 to attend the Well-Being and Happiness Conference hosted by Bhutan. In his press-conference, one correspondent asked him "Are you happy?" The Prime Minister responded that one's endeavor to ensuring the happiness of others "is often very difficult". He highlighted his 'frustration over Bhutan's lack of resources and its ongoing struggle to assist the large segment of its population living in poverty, he said that creating the conditions for happiness was not necessarily a "happy task" for all those involved' (United Nations, 2012).

### Recommendation

The Royal Government of Bhutan has already identified poverty as the main aspect of the Eleventh Five Year Plan and strives to address 'multi-dimensional poverty, income inequalities, malnutrition and growing urban poverty.' The GNH Commission states that 'efforts shall also be made to address the issue at disaggregated levels, i.e. by Dzongkhags, by Gewogs and by gender, wherever feasible' (GNHC. 2012, p. 09). However, the current system of 'formula based budget allocation to the local government' would not help the poor districts and there is a need for revising the formula method of budget allocation.

Bhutan has to invest on utilizing its full potential of generating Hydro Power that is eco-friendly in its goal of becoming an economically self-dependent nation.



## 2. Lack of common understanding on what GNH actually means among the implementers and illiterate

According to the draft research report conducted by Tshering, J (2012) it was found that 'there is no common understanding of GNH among policy implementation actors.' Every implementing official had their own understanding and interpretation of what the definition of GNH was. On a similar note, I would like to share a real-life incident that took place in a class group discussion of six members when trying to define their understanding of Gross National Happiness. Each individual had their own set of ideas and notion of what GNH meant but there was no common understanding. I am sure that similar incident would be experienced even if we ask the civil servants (other than the employees of GNHC) or any other educated lot of the Bhutanese populace. Every individual will have his/her own interpretation of what GNH means. It seems that the moment an individual is asked what GNH means to him/her, the respondent provides a 'subjective answer' mostly because one is not clear or knowledgeable about what GNH actually means. According to the Prime Minister of Bhutan,

"We have now clearly distinguished the 'happiness' in GNH from the fleeting, pleasurable 'feel good' moods so often associated with that term. We know that true abiding happiness cannot exist while others suffer, and comes only from serving others, living in harmony with nature, and realizing our innate wisdom and the true and brilliant nature of our own minds." (Thinley, JY (2009) as cited in Ura, Ket al (2012)).

I feel that "We" is being referred to the academicians, scientists, intellectuals, scholars, and state leaders of his like. But a lot of advocacy is necessary for Bhutan especially to the common people to become a fully mindful GNH society. This is supported by one of the presenters of the Fourth GNH Conference held in Bhutan, Ms. Meena Srinivasan, who states "The truth is most Bhutanese are unfamiliar with GNH even though it is grounded in Buddhist philosophy and Bhutanese culture" (Srinivasan, M (2008)).

### Recommendation

There is a need for the Royal Government to homogenize the actual definition of GNH and to advocate this to the implementers and the stakeholders (mainly il-

literate populace). One such example would be to use the simplified definition of GNH used by His Majesty the King who states that "Today GNH has come to mean so many things to so many people, but to me it signifies simply – development with values" (GNHB-hutan, 2012).

My suggestion would be that for a common man or those who represent the masses, a simpler and understandable version of GNH program must be rigorously advocated throughout the country. To begin with, starting with local leaders and implementers at the District and local village level would be a good beginning. As per the survey conducted in 2010 by the Centre for Bhutan Studies (CBS) for 7,142 Bhutanese respondents nationwide, Literacy rate in Bhutan was 'a little over 48 percent' according to the findings which means that according to the survey 62% of Bhutanese are illiterate (Dorji, GK (2012)).

### 3. Youth Unemployment and Urbanization

Rural to Urban migration has been a global phenomenon but if we were to go by the statistics at the rate at which it's taking place in Bhutan, it is indeed a cause for concern. According to UNDP, Bhutan's internal migration is 6% and is one of the highest in South Asia. The migration is usually from the eastern to the western region either in search of employment opportunity or better life prospects. As per the Bhutan National Urbanization Strategy (BNUS) 2008, the western region recorded a 'total population gain of 57,524. These are 'mostly concentrated in Thimphu, Chukha, and Paro.' On the other hand, 'the loss is mostly in the eastern dzongkhags.' The total gain is 57,524 which is very alarming for a country with just over 6, 80,000 people (Namgyal, G, (2012)).

There are many accounts of empty villages and forsaken farmlands in rural regions. Schools in some remote villages are facing acute shortage of children coming to school while it is the just the opposite in the urban regions. The elders too are forced to leave villages and follow their children in the towns when they can no longer work in their farms. Many lay monks (Gomchens) also migrate from village to towns looking at the better prospect of earning more in the urban regions and never return. Today, there are many villages without gomchens/monks and young people in the

# Photo Story





rural villages (Ibid). All have migrated to the urban regions in search of jobs or better opportunities.

### Recommendation

The Prime Minister in one of the Meet the Press session in 2012 announced to the media that 'rural prosperity will be the theme of the 11th five-year plan' which is a good move by the government. While such commitment were present even in the Tenth Five Year Plan, little seem to have materialized on curbing migration as young school drop outs, and graduates leave their villages every year in hope of a job opportunity in the urban areas.

Trend indicates that, the situation will only worsen in the coming years. One solution that I feel would help reduce this problem is if the government creates more jobs for the youths and create better facilities back in the remote dzongkhags and villages by establishing some important institutes, offices, or employment generating projects, or providing financial support for establishing small enterprises in the rural regions to make a decent living to keep them in the villages. For monks, the Government can conduct a thorough survey of such incidences where there are no monks or gomchens (lay monks) in villages and request our monastic body to appoint one official monk there to fulfill the spiritual needs of the respective villages. Another suggestion to the youths would be to be more innovative and enterprising and to let go of the old mentality and attitude that we will be spoon-fed by the Government.

### Conclusion

The Gross National Happiness philosophy has its roots in the Buddha dharma as stated below by the two great Buddhist Masters of our time. According to His Eminence Dzongsar Jamyang Khentse Rimpoche, 'For Buddhists, I don't think GNH is anything new, and in fact was taught by the Buddha 2,500 years ago...' (Khentse, 2010). And His Holiness the Dalai Lama shares that 'A human being survives only with hope and hope by definition implies the thought of something better.' He states that the 'very survival of [human beings] depends on some idea of future happiness' (Gyatsho, HH T, 2011, p. 31). This 'hope of something better' is exactly what our Prime Minister talks about when he says 'Bhutan doesn't claim that it's a GNH state. '[I]t aspires to be one.'

However, the Prime Minister, Lyonchen Jigmi Y Thinley is also well aware that 'one's endeavor to ensuring the happiness of others "is often very difficult" [and shared] his 'frustration over Bhutan's lack of resources and its ongoing struggle to assist the large segment of its population living in poverty [. He added that] creating the conditions for happiness was not necessarily a "happy task" for all those involved' (United Nations, 2012).

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## Reflections

### Rape: The Horrifying Crime



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**A**uthor's Note: *I was motivated to write this article after the horrifying incident that took place in Delhi few months ago which shook everybody's nerves. I've written my article entirely based on the scenario in India.*

"Excuse me Sir, it is not my skirt which is short, it's your narrow and confined thoughts which needs to be taken care of". Yes the time has come; when measures of strength based on gender must come to halt and develop mutual respect. The modern time and society states equal consideration as role-players to feminine gender as that of their masculine counterparts and warns us not to take them as mere puppets.

Rape has been one of the most dangerous crimes for decades. However, no strong measures are being taken as of now by the government to prevent this ugly act from happening and saving an innocent's life. Are women safe only inside their homes? The answer is probably 'no' as women are often turned rape victims even when they are at their homes. A safer place for them is now scarce and everywhere they go, there are eyes watching them, willing to take advantage just because they are considered weak.

In many cases, the victim is often blamed for her inappropriate attire; she is questioned for her behavior, a forceful defense of male oriented society who tries converting victims to culprit. Many women therefore decide to stay silent due to the fear of character interrogation leading her to the accusation of being a 'loose-character' and the fear of the society out casting her from the colony. She would always be tagged with a reminder of most tragic incident of her life each

time she confronts any individual from society. The silence of the female often turns out to be the strength of the devils and hence they keep on committing such crimes because they are fearless and can be successful escapers.

Rape is the most heinous of all crimes. Usually the victims get serious mental and physical injuries. Some become pregnant, some contract HIV. But the emotional trauma can be worse than any physical injury. The life of women who are raped is irreversibly distorted. Some say they would never be the same. It is like dying. It is like killing a person mentally. In such a situation rapist is no less than a murderer. Therefore, is it enough to keep such monsters behind the bars just for a few years and let them enjoy their lives again once they are free?

The strongest measure that the government could step on to reduce rape cases from happening would be the implementation of the capital punishment, maybe the fear of getting hanged would scare the devils and make them think twice before they take advantage of a helpless victim. A country like Saudi Arabia who has the capital punishment implemented has witnessed less number of rape cases.

Women should know that they are strong as well and that given proper training for self defense she can fight with anyone. There are weapons like pepper spray developed for women to protect themselves. The main thing however would be to spread awareness among people on how ugly a rape could be and the ways it can affect women and their lives, their entire world, how it would leave them in a condition where they can neither live nor die and that it would make them a living corpse.



## Ode to my teachers

Not easily forgotten, the supreme powers that be,  
the humble teacher to educate and free.  
I shall treasure thee like the great wonders of the world,  
sail thee like a sea of knowledge.  
Esteem thee like emperors of an invincible region;  
Your teachings humble and kind bind my mind and shield it with glory.  
I have seen you transform learners from every walks of kind,  
pilgrims on a walk to find...  
A broader perspective of thy mind and thine  
Patrons of science and arts,  
filling their hearts at rapid rates  
I have always watched you in times wrapped in gladness, and sadness  
You never tire of your educational madness.  
Battling dusty chalk lines and virtuous psalms  
You toe the line of truth and kind, to calm  
Nonstop bodily postures, gestures and continuous flow of speech;  
Dedicately, educating I beseech thee, to preach your teachings  
I shall not breach the contract of my indebted heart  
Treasured and wishful I cast my light upon your art.  
I shall praise thee in the name of my devoted god,  
Broadening my mind and my light...  
You enlighten, heighten and tighten my love for knowledge  
I shall prostrate at thy feet and kiss thee with sweet memory  
I shall never forget thee  
Imparting your soul upon me so that it leads to my own...

**Poet:** Ugyen Tashi , PGDPA



## Discovery

*"Discovery consists of seeing what everybody has seen and thinking nobody has thought."*



*The author is currently pursuing his Diploma in Information Management System, XVII batch.*

**Author: Nirmal P Ghalley**

### Inspirations from Nature

**N**ature, the storehouse of all ideas and the mother of all inspirational resources has inspired poets, painters, musicians, and even scientists for centuries.

The beauty, the wisdom and the ingenuity that inspired these distinguished people to create masterpieces are available to each one of us too.

In the course of a river, in the life cycle of a butterfly and even in a tiny seed, nature has messages of inspiration. The birth of a plant is one such inspiring event- the root and shoot of a germinating seed exert considerable force to burst open the seed-coat and break through the hard ground to begin its life.

Each time a tiny seed pushes its way through the soil, the inspiration nature gives us is that "the roots of success are formed through hard work".

One of the most inspiring phenomenon in nature is the transformation of a caterpillar into a butterfly. Through the transformation of a tiny insect that once crawled to a brilliantly coloured creature that can fly, nature gently unfolds the message: good things comes to those who wait, and this inspires us to persevere.

Each time a seed drives its way through the soil in order to survive, each times a river overcomes a big rock on its path, each time a caterpillar transforms itself into a beautiful butterfly, nature is inspiring us to excel. The next time you want to be inspired, all you have to do is to look deeper into the natural world and hear the secret messages nature sends.

## PGDNL- A Prerequisite for Lawyers to Practice before the Courts of Law in Bhutan



*The author is currently pursuing his Post Graduate Diploma in National Law (PGDNL).*

**Author: Phuntsho Wangchuk**

**T**he formal legal education in Bhutan was first initiated in 1991 when the first batch of twelve selected graduates was sent to India to study the three-year course in law. The process continued with the Royal Command of His Majesty the Fourth King. The National Legal Course (called the Post Graduate Diploma in National Law -PGDNL since 2002) was inaugurated in 1995. The present legal education consists of three-year LL.B course after graduation and five-year LL.B course after completing the BHSEC examination (Class 12).

As per the provisions of the Jabmi Act of Bhutan 2003, Post Graduate Diploma in National Law is a prerequisite for lawyers to practice before the courts of law in Bhutan. Law graduates have to undergo PGDNL for a year at the Royal Institute of Management (RIM), Semtokha after making through the Bhutan Civil Service Examination. PGDNL is established for pre-service and in-service training of the judicial service personnel to meet the human resource requirements of the Judiciary, ministries and other agencies. The courses ensure pre-service and continuing legal education with special emphasis on ethics, morality and traditional values.

PGDNL training is indeed an inevitable one for lawyers practicing in Bhutan. The course is designed to provide the law graduates with a thorough understanding of the general legal system of Bhutan. It is intended to present the legal concepts and principles in the context of Bhutanese culture, national language and society and the laws derived from them. The training has resulted in a dramatic improvement in the usage of Dzongkha in the courts, ministries and

other agencies.

The following subjects are taught within a year:

- Tshema
- Sumtag
- Nyen ngag
- Choenjug
- Ngag- doen
- Thrimzhung Chenmo
- Constitution of Bhutan
- Marriage Act of Bhutan
- Inheritance Act
- Land Act of Bhutan
- Loan Act of Bhutan
- Yikur Namzha
- Penal Code of Bhutan
- Civil & Criminal Procedure Code
- Moot Court
- Dzongkha Unicode
- Computer Applications in English

The PGDNL aims to assist the courts, ministries, organizations, agencies and lawyers to succeed and develop the range of knowledge and skills required and the lawyers develop the ability to negotiate and settle disputes among people and civil problems and develop a clear understanding of the emerging role and responsibilities of lawyers.

Upon the completion of the course, the trainees are able to understand and implement court procedures; manage to settle disputes and solve problems; draft judicial correspondences, agreements and resolutions both in Dzongkha and English and assist the organizations/courts/ offices to achieve its goals and objectives.

The present PGDNL batch of 2013 has 41 trainees, (15 government candidates, 21 private and 5 in-service candidates), the highest number of PGDNL trainees in the history of the Royal Institute of Management.

It is anticipated that the Bhutan National Legal Institute that was established in 2007 under the provisions of the Judicial Service Act of Bhutan will provide trainings to pre and in-service training of the Judicial Service Personnel. It is hoped that it will be fully operational soon and offer the PGDNL and other legal courses.

## References

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Bhutan National Legal Institute website- <http://www.bnli.bt/content/index.php>

## Why go Vegetarian?

*"If slaughter houses have glass walls, everyone would be a vegetarian." ~ Paul McCartney.*



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

**Author:** Tashi Tshomo

As you are reading this article right now, several animals must be suffering somewhere just to be put in our dining tables tonight. Few cows, pigs and goats may be helplessly tied upside down and skinned alive. Some hens must be in the boiling water, with their neck slit off and de feathered but still conscious. Fishes may be displaced from their aquatic habitat in to the salty environment with no ways to go back but die of pain.

Animals suffer from pain and fear just as much as human's do. However, most of us ignore the way animals are treated. We fail to support the cause of animals and put them in slaughterhouses to place them in our dining tables. There are several reasons as to why one must go vegetarian.

There are several health reasons on why one must go vegetarians. According to researches, switching to vegetarian diet increase life expectancy, and protect against stroke, obesity, heart disease, diabetes and cancer. According to the findings dairy products has been linked to cancers such as prostate and breast cancer. Additionally, vegetarians are around 50% less likely to suffer from heart disease.

Consumption of animal products depletes and pol-

lutes water. For instance, according to findings an average meat eater requires fifteen times more water than a plant based diet. That means that switching to plant based diet can save roughly 5 million liters of water per year. That is more than amount an individual use to shower in two life times. Also it takes 200 times more water to make a pound of water than pound of potatoes. Thus, going vegetarian is one way to go green and save the environment.

There are also numerous ethical reasons to go vegetarian. Animals are alive and they too feel love, can communicate, are gentle and have a family but they are vulnerable. Animals used for food are treated very badly; they are put in cramped cages, and the babies are separated from their mothers. They are given hormones to increase growth never being able to feel the sun on their back or do anything that is natural to them.

In addition to that, animals are kept in warehouses until they are packed into large trucks headed for slaughter house. Many die on their way. Cows are shot at once in their head with the bolt, and then they are tied upside down by their legs. Their throats are cut and they are skinned instantly. Some are still conscious through the whole process. They are killed piece by piece. Intensively farmed chickens may be crammed into cages with an area less than A4 sheet paper per birth. Lying hens are routinely de-beaked with hot blade to prevent pecking.

You may think that meat was already dead and you did not kill it, but when you buy meat you are paying to abuse and kill animals for you. Animals suffer from pain and fear just as much as human do. Would you like to spend your last hours locked in a truck, packed into a cage with hundreds of other terrified individuals? However, most of us overlook the way animals are treated.

Innocent animals can be spared from cruelty each time someone makes the decision to shift to a healthy vegetarian diet. Average vegetarian saves 80-100 animals annually. Thousands can be saved if every individual takes initiative to become a one.

No soul should have to be given up to feed our stomachs. I am telling about the lives of these innocent animals, and about being vegetarian. I do not expect anyone to become vegetarian after reading this, but

the next time you chomp on your 'phaksha sikam,' or any meat for that matter, remember the precious lives that were taken and take a moment to be grateful for its sacrifice.

## The Essence of Law



*The author is currently pursuing his Post Graduate Diploma in National Law (PGDNL).*

**Author:** Jamyang Tenzin

**W**hy do men make laws? What purpose do laws serve? These are questions we barely ask ourselves despite the fact we remain in frequent touch with various laws enacted by the legislature. The most pertinent among these questions yet remain, what purpose the laws serve? What is law? I have none as a concrete answer to suffice all these questions to the brim but for an opinion I seek to convey to you in the hope that perhaps you may find yourselves in agreement with me that –the laws are only reasons which men deem fit to observe and conform save with the general will of all affected by such reason.

Aristotle has said “law is reason devoid of passion”, as such laws are good acts bonafide and in general must serve the purpose of easing and organizing the lives of people who conform to it. Laws organize life in the society; it regulates behavior of all people so that none deviates and poses the slightest threat to the rest. Men by nature remain a social animal, as much as I cannot survive alone in this world, neither can you, we need each other and everyone needs someone. A solitary life is the last we expect if not the least. For these very reasons laws are enacted by the legislatures to organize our lives in a society, so that we remain aware of our roles in a social life, vigilant of our rights and conscious of our duties to the society.

It is crucial therefore that our laws are of the will of the popular sovereign so that its effects are vibrant and it differentiates between the right and wrong. It is also of no lesser importance that any law in a state must remain conducive to changes of public thought so that it serves the very purpose it was meant to serve.

On the contrary a law dis-regardful of the changes of time has but to be repealed or least amended lest it opens up portals to revolutions, history abounds in such lessons. A law static in nature is a perfect example to this and it's only a matter of time such laws become irrelevant. Men may reason in many ways, "power corrupts and absolute power corrupts absolutely". Do we then oblige ourselves to laws passed by a legislature requiring us to stand at the seashore counting waves or ships sailing? I'm sure you've the same thought on this as I do.

We are a social animal and chances of our survival in a social life without laws seem very slim if not impossible. Even in the state of nature men always had laws of nature to guide them, they knew by instinct at least some rudimentary differences between right and wrong and some ways to survive in a society. They knew their weaknesses so they came together to strengthen themselves, which ultimately led them to overpower all the other species of life and some forces of nature, emerging the most dominant life-force ever to walk the surface of this earth. A society bare naked without laws seem an impossible dream.

I've thus to conclude that for a peaceful social life amongst men, laws seem an essential ingredient, so that life remains organized and men employ right reason for right action and everything else having a stake in the social life remains aware, vigilant and conscious of their roles, rights and duties, defining that our concept of state remains duty oriented rather than right oriented.

## Campus Events

### Ngondro Session



*The reporter is currently pursuing his Post Graduate Diploma in National Law (PGDNL).*

**Reporter:** Jamyang Tenzin

Starting this February, the institute initiated "Ngondro" sessions for the RIM family. The Ngondro program consists of meditation sessions. The trainees and staffs attending the session

practice meditation sessions using a tape which has the instructions and teachings from His Holiness Sogyal Rinpoche. The class is mainly conducted to inculcate meditation skills to the RIM family members. It is conducted every Wednesday morning and is currently attended by about 30 participants.

### The Table Tennis Tournament



*The reporter is currently pursuing his Post Graduate Diploma in Public Administration (PGDPA).*

**Reporter:** Ugyen Tashi

A part from series of sporting events in RIM, the table tennis tournament was the first event of its kind to be held in the academic year 2013. The tournament began on 5th March where 50 table tennis enthusiasts participated in a two week long tournament. There were a total of 4 female and 45 male participants. Apart from the trainees, two staff members also participated in the tournament. The tournament was initially inaugurated by the sports adviser, Mr.Chonga Zangpo. The play finally ended on 22nd march. In the singles category, Sonam Tenzin (DFM) was declared champion followed by Tshering Penjor (PGDFM) as the runners up. In the doubles category, Sonam Tenzin (DFM) and Phurba Tenzin (DIMS) won the title followed by Tenzin Wangda (DIMS) and Kesang Namgay (DIMS) were the runners up. The winners and runners up of the tournament were awarded attractive prizes by the Director. According to the table tennis custodian, Jigme Thinley (PGDPA), "The event was a successful one without any tribulations and we hope to organize such events in the near future with attractive prizes." For those who were passionate about this particular game, it indeed was as a blessing in disguise for them to showcase their undiminished skills and talents. According to Chimmi Rinzin (PGDPA) "I merely participated in the tournament to refresh myself from academic pressures and to grab the quality of sportsmanship as well."

The tournament was mainly held as a part of institute's annual sporting function and to literally engage the trainees into extra-curricular activities for a holistic development.

## Second Eminent Speaker Talk Series: Sir Michael Rutland



*The reporter is currently pursuing his Post Graduate Diploma in National Law (PGDNL).*

**Reporter:** Jamyang Tenzin

**T**he second monthly talk series by eminent speaker for March was held on the 14th of March. The eminent speaker for the talk series was Sir Michael Rutland. The topic of the talk was **"THE PAST IS ANOTHER COUNTRY; THEY DO THINGS DIFFERENTLY THERE."**

The talk mainly revolved around the concept of reflecting on the past without speculating on the future. Of how change has affected all of us in our different capacities and how change yet remain a crucial factor in determining our past and the present.



The topic is relevant to our country in many ways especially in light of the change in governance - the transition of our nation from an Absolute Monarchical rule to the present system of a Democratic Constitutional Monarchy. Unlike any other countries in the world that have to endure hundreds of years to switch their system of governance and that too involving bloodsheds and chaos, our nation is blessed to have a visionary leader who granted democracy as a gift to His people. Indeed it came with much resistance from

His subjects who preferred the Monarchical system of governance against democracy. This epitomises the uniqueness of our Democracy to the Democracies in other Countries, the cause of which is the upward demands of their people to much reluctance and oppressions from the Head. Thus, it is important for our citizens to realise the pricelessness of this gift and conform to the changes to ensure its success as expected by our beloved Monarchs.

The talk highlighted very important questions as to; whether it would be wise of us to weigh past actions with present standards and attitude, if so till what extent? Does the rule of law precede the people's voice? Would our judiciary uphold the rule of law as guardians of the constitution? If the judiciary checks an arbitrary executive, who will put a similar check on an arbitrary judiciary?

These remain but few questions unanswered and asked frequently by others more so by ourselves within.

## Inter-class Basketball Tournament



*The reporter is currently pursuing his Post Graduate Diploma in National Law (PGDNL).*

**Reporter:** Phuntsho Wangchuk

**T**he Inter-class basketball tournament for the academic year 2013 began on 3rd April. All the Post Graduate and Diploma Trainees took part in the tournament.

The finals were played on 29th April, 2013 from 4.00 PM to 6 PM. In the men's category, Post Graduate Diploma National Law bagged the first position followed by Post Graduate Diploma in Financial Management. In the women's category, Post Graduate Diploma in Public Administration emerged as the winners and the Post Graduate Diploma in National Law were the runners up.

The Director, faculty members and the trainees were present to witness the final matches. The tournament was organized by the Sports Committee.

## ཚུམ་སྒྲིག་པའི་བསམ་འཆར།

༣ རྒྱལ་གཞུང་འཛིན་སྐྱོང་སྒྲུབ་སྟེ་གི་དུས་དེབ་དབྱར་མའི་སྒྲ་ལྟན་ཟེར་མི་  
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བཀྲིན་ཆེ།

## ནང་འཁོད་དཀར་ཆག

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གསར་སྐྱོན་མི་.....	༣༤

## ཞུན་དག་སྟེ་ཚན།

ཞུན་དག་གཙོ་འཛིན་ སྐྱོབ་དཔོན་ རྣམ་རྒྱལ་དབང་ཕྱུག།

ཚུམ་རིག་འགོ་འབྲིན་པའམ་ཞུན་དག་པ་ ཞུན་བཀྲིས།

༼མི་མང་བདག་སྐྱོང་སྐྱོར་བཅར་པ༽

### མཐོ་དམན་འབྲིང་གསུམ་ལུ་འཛིན་སྐྱོང་འབད་ཐངས།

ང་བཅས་ར་ག་ར་ རྒྱུ་ཚད་མཐོ་བསྐྱང་ལས་ དཔྱོད་ཚུ་ཚོད་ཀྱི་བར་ན་ དཀའ་མ་  
སྤྱད་དེ་ཡོན་ཏན་སྤྱད་དགོ་པའི་དམིགས་དོན་ལོ་ཤེ་ བདེ་བ་ཟེར་ དག་འཁྱོག་ཏེ་དང་  
སྤྱད་ཏེ་གཏོ་ཅིག་འོང་པའི་རེ་བ་གིས་སྤྲེལ་ནི་མས། དེ་འབད་མ་ད་ ཡོན་ཏན་མཐར་  
འབྱེད་ཅམ་གྱིས་ དག་འཁྱོག་ཏེ་དང་ སྤྱད་ཏེ་གཏོ་ཅིང་པའི་རེ་བ་པ་མེད། ཡོན་  
ཏན་གྱིས་ ང་གིས་ཁྱོད་ལུ་བདེ་བ་བྱིན་ཚུགས་ཟེར་ ཁག་མི་འབག། དེ་ནི་ གཙོ་བོ་  
རང་ རྒྱུ་ཚད་མཐོ་པ་མེམས་བསྐྱེད་དང་ ཕྱིར་ལུས་ངག་གི་བྱ་སྤྱོད་ འབྲེལ་བ་འཐབ་  
ཐངས་ (འཛིན་སྐྱོང་འབད་ཐངས་) ཚུ་ལུ་རག་ལས་པ་ཨིན། འདི་ཚུ་ལུ་བརྟེན་ཏེ་ མི་  
ཡི་སྤྱུགས་ལུ་ཚུད་མི་དང་ མཐའ་མར་ཐོན་མི་ཡང་ཡོད། ཡར་ལོངས་མི་དང་ མར་  
འབྲེལ་མི་ཡང་ བསམ་གྱིས་མི་བྱབ་པ་ཡོད།

#### ནང་བསམ་པ་སེམས་བསྐྱེད།

ནང་བསམ་པ་སེམས་བསྐྱེད་ལུ་ ཐ་དམ་ཚིག་དང་ལས་རྒྱ་འབྲས་ ཁྲེལ་འོ་ཚེ་ཟེར་  
མི་ཚུ་ བཟླ་ཤེས་དགོ། འདི་ཤེས་པ་འདྲམ་ཅིག་འབད་བ་ཅིན་ ཆོས་དང་འཛིན་སྐྱོང་  
གཉིས་ཆ་རང་འདི་ནང་འདུས་པ་ཨིན། མ་གཞི་ཆོས་ལུ་ མི་ཆོས་གཙུག་པ་བཅུ་དྲུག་  
དང་ ལྷ་ཆོས་དགེ་བ་བཅུ་ཟེར་ཡོད། ཨིན་རུང་ དེ་ཚུ་ག་ར་གི་མཐར་ཐུག་ས་དེ་ ཐ་  
དམ་ཚིག་དང་ལས་རྒྱ་འབྲས་ཨིན། དམ་པའི་ཆོས་ལས་ ཅ་བ་སྤྱན་དུ་མཆིས་ན་  
ལྷ་གུ་འདྲ་སྤྱོད། ཅ་བ་དུག་ཡིན་ལྷ་གུ་སྤྱོད་ཅི་དགོས། ཟེར་གསུངས་མ་བཞིན་དུ་  
ལཱ་ག་ཅིར་འབད་རུང་ ལེགས་ཞེས་འགྱུ་དང་མི་འགྱུ་དེ་ རྒྱུ་གི་བསམ་པ་སེམས་  
བསྐྱེད་ལུ་རག་ལས་པ་ཨིན།

#### ཕྱིར་ལུས་ངག་གི་སྤྱོད་པ།

ཕྱིར་ལུས་ངག་གི་སྤྱོད་པ་ལུ་ ལས་ཁྲུངས་ནང་ཨིན་པའི་དབང་དུ་བཏང་སྟེ་བཤད་  
པ་ཅིན་ རང་ལས་མཐོ་བའི་འགོ་དཔོན་དང་འབྲེལ་བ་འཐབ་ཐངས་དང་འཛིན་སྐྱོང་  
འབད་ཐངས་ རང་དང་འདྲ་མཉམ། རང་ལས་དམའ་བའི་མི་ལུ་འཛིན་སྐྱོང་འབད་  
ཐངས་ཚུ་ཤེས་དགོ་པ་དེ་ ཁག་ཆེད་གསུམ་ཅིག་ཨིན།

#### ༡ རང་ལས་མཐོ་བའི་འགོ་དཔོན་ལུ་ འཛིན་སྐྱོང་འབད་ཐངས།

རང་ལས་མཐོ་བའི་འགོ་དཔོན་ལུ་འཛིན་སྐྱོང་འབད་ཐངས་ཟེར་མ་ད་ གཞུ་བཟུན་གྱི་  
སྒོ་ལས་ རང་གི་འགོ་དཔོན་དེ་ རང་གི་བློ་འོག་ལུ་བཅུག་ཐབས་དང་ ར་ལས་སྤྱོད་  
བཀོག་ནི་ཚུ་མིན་པར་ རམ་རང་འབད་རུང་ རང་གི་འགན་ཁུར་ཚུ་ བོང་མའི་བཀོད་  
བྱ་དང་འབྲེལ་ཏེ་ དད་དམ་གཙུག་པའི་ཐོག་ལས་ འབྲས་ཤོར་མེད་པར་ཐུག་ཞུ་སྟེ་  
བོང་མ་གིས་རང་ལུ་སྤྱོད་གཏད་ཚུགས་པ་བཟོ་དགོ་པ་དེ་ གཞུ་ཅན་ཅིག་ཨིན།

#### ༡.༡ རང་ལས་མཐོ་བའི་འགོ་དཔོན་ལུ་ འཛིན་སྐྱོང་འབད་ཐངས་ནི་དོན་ལུ་འོག་

#### ལས་མར་བཀོད་མི་ཚུ་ཏོག་དགོ། དཔེར་ན་

- ༡ འགོ་དཔོན་དེའི་སྐྱོན་དང་བསྐྱེད་པའི་ཚོགས་རམ་འབད་དགོ།
- ༢ ཉན་མོངས་དུག་ལཱ་འི་རང་བཞིན།
- ༣ དེའི་གནས་སྤངས་དང་སྤྱབས་བདེ་དོག།
- ༤ དེགས་ ཁྱོད་ལུ་སྤྱོད་གཏད་དང་ རེ་བ་ག་དམ་ཅིག་བསྐྱེད་པ་མས་ག་
- ༥ གཞུ་སྤྱོད་དཀའ་འཕེལ་མེ་ཐོན་པ་ཅིན་ དེ་སེལ་ནི་གི་ཐབས་ལུ་ རང་གིས་  
ག་ཅི་འབད་དགོ་པ་འདུག་ག་

བོང་མའི་འཁོད་མི་ཚུ་ཏོག་ཐོན་མ་ལས་ བོང་མའི་སྐྱོན་བཟོད་འབད་ནི་དང་ སྤྱོད་བཟོད་  
ནི་མིན་པར་ ཁོ་གིས་ཆ་ཁར་མ་ཚུད་པ་ཡོད་པ་ཅིན་ རང་གིས་ཞབས་ཏོག་དང་ཆ་  
རོགས་འབད་ནི་གི་བྱ་སྤྱོད་ཀྱི་བཟོ་པ་ཨིན།

མདོར་ན་ རང་གིས་འབད་མི་དེ་ བོང་མའི་ཐུགས་ཁར་བབས་ཏེ་ སྤྱོད་གཏད་ཏིང་གཏད་  
གྱི་ཐུགས་སྤྱོད་ལུ་གྱུར་ཏེ་ རང་གིས་འབད་མི་དེ་ལུ་ བོང་མ་གིས་ཆ་བཞག་པ་འདྲམ་  
ཅིག་འབད་བ་ཅིན་ བོང་མ་ལུ་འཛིན་སྐྱོང་འབད་ཚུགས་པའི་རྟགས་མཆན་ཅིག་ཨིན།

#### ༡.༢ བོང་མ་ལུ་གུས་བཏུད།

རང་གི་ལུས་སེམས་སྤྱོད་པའི་ཐམ་དང་ཡོན་ཏན་སྤྱོད་པའི་སྤོབ་དཔོན་ མགོ་གཏད་  
སའི་བོང་མ་གསུམ་ རང་གི་མི་ཆེ་ནང་ བཀྱིན་ཅན་ཅིག་འབད་ནི་འདི་གིས་ སྤྱོབ་  
པའི་ལྷ་བཟུམ་ཅིག་ལུ་ཆ་བཞག་སྟེ་ གུས་བཏུད་ག་དེ་དྲག་དྲག་ཞུ་དགོ་པ་མ་ཆད་  
དམ་ཆོས་ལས་ མཐོ་འདོད་ན་དམའ་བའི་ས་ལ་འདུག། ཟེར་གསུངས་མ་བཞིན་དུ་  
རོགས་ལུ་གུས་བཏུད་ཞུ་མིན་ རང་མཐོ་སར་འཛིན་ནི་གི་ཁུ་དཔག་པ་ཨིན།  
མདོར་ན་ ལེགས་བཤད་ལས་ སྤོབས་དད་པ་ཅན་ལུ་སྒྲ་མས་དགེ། འབངས་དམ་  
ཆོག་ཅན་ལུ་དཔོན་གྱིས་དགེ། ཟེར་གསུངས་མ་བཞིན་དུ་ དད་པ་དང་དམ་ཆོག་དེ་  
ཡུལ་བོང་མ་ལུ་འཛིན་སྐྱོང་འབད་ནི་གི་ལག་ཆས་ཁག་ཆེད་གསུམ་ཅིག་ཨིན།

#### ༢ རང་དང་འདྲ་མཉམ་ལུ་འཛིན་སྐྱོང་འབད་ཐངས།

ལ་ལུ་ཅིག་གིས་ རང་གི་གོ་གནས་དང་རྒྱ་འབྱོར་ཚུ་ དུམ་ག་ཅིག་ཡར་འཕར་འགྱུ་  
བའི་བསྐྱང་ལས་ རང་དང་ན་ཚོད་དང་ གོ་ས་གོ་གནས་འདྲ་མཉམ་གྱི་ཆ་རོགས་ཚུ་  
དང་ཕྱད་པའི་བསྐྱང་ལས་ རང་མཐོང་གི་སྤྱོད་ཐུགས་ཏེ་སྤྱོད་མི་ཡང་ཡོད། དེ་སྤྱོད་  
པ་ཅིན་ ཁ་ཆེམ་ལུ་འབྲས་བྱ་ལས་ རོར་མུས་ལེན་པར་དཔུང་རོགས་མེད་ཐབས་  
མེད། ཟེར་གསུངས་མ་བཞིན་དུ་ གཞན་ལུ་རྟེན་པར་ རང་གི་མནོ་དོན་འབྱུབ་  
པའི་ཐབས་མེད།

#### ༢.༡ ཁྲེལ་ཐུག་མཇུག།

ལ་ལུ་ཅིག་གིས་ དེ་ལྟོ་དགོན་གི་དོན་ལུ་ཁྱེད་དང་ཕྱག་མཇལ་སྐྱེལ་མི་དང་ བསྟོད་  
བསྐྱབས་འབད་མི་ཡང་ཡོད། དེ་ཡང་ ལེགས་བཤད་ལས་ མཁས་པས་མ་འོངས་  
ཆེད་དུ་སྒྲིག། སྤྱོད་པོས་རང་པན་མཐོང་ཆོ་སྒྲིག། སྤྱོད་པར་འདྲ་ཡང་པ་རོལ་ལ། རོ་  
སོ་ཆེ་ཆུང་འདྲ་མི་འགྱུར། ཟེར་གསུངས་མ་བཞིན་དུ་ སྤྱོད་པ་ལས་མཐུན་ལས་མ་  
བཟོ་བར་ ར་འཐན་ཨ་བ་གངས་དེད་འཛོལ་མི་དེ་ རྒྱལ་མིན་གྱི་སྤྱོད་པ་དང་ རན་  
ལྷ་དཀྱི་གངས་སུ་འགྱུ་ཉེན་ཡོད་པའི་ཁར་ རོ་སོ་ཆེ་ཆུང་ཡང་མི་འདྲ་ཟེར་ཞུ་ནི་ཨིན།

## 2.2 དགའ་དུས་གཉིན་དང་སྤྱོད་དུས་དག།

ལ་ལུ་ཅིག་གིས་ ས་ལོགས་མ་དེད་ག་པའི་སྐབས་ལུ་ མི་གཅིག་གཟུགས་གཅིག་  
བཟུམ་བཟོ་སྤྱོད་གའ་མཐོང་བསྐྱེད། ཆེན་གསལ་དེ་ མཐོ་ས་ལས་དམའ་སར་བུད། སྤྱོད་  
པོག། མི་གི་མཐའ་མར་ཐོན། ཟ་འཐུང་དང་བཀའ་བཞོ་ཚུ་ ག་ནི་ལས་ཡང་སྤྱོད་སྤྱུག་  
པོག་པའི་སྐབས་ དག་བྱང་བྱང་དང་ རོ་རང་མ་ཤེས་པ་བཟུམ་བཟོ་སྤྱོད་ སྤྱོད་པོ་རྒྱུ་  
འགྱུ་མི་ཡང་ཡོད།

དམ་ཚིག་ཅན་གྱི་ཆེན་གསལ་ལེགས་ཤོམ་ཅིག་ཨིན་པ་ཅིན་ དམ་ཚོས་ལས་ གྲོགས་  
བཟུང་མཇེལ་བོ་རྒྱ་དེ་སྤྱོད། གྲོགས་རན་མཇེལ་བོ་འབྱེར་ཆོ་སྤྱོད། བསྐྱར་བར་འདྲ་  
ཡང་པ་རོལ་གྱིས། བསྐྱར་ན་བསྐྱར་ཚུལ་འདྲ་མི་འགྱུར། ཟེར་གསུངས་མ་བཞིན་དུ་  
ཆེན་གསལ་དེ་ རང་དོག་པའི་སྐབས་དང་ ཁག་ཆེ་བའི་དུས་ལུ་སྤྱོད་དགོཔ་གལ་ཆེ།

མདོར་ན་

- དམ་ཚིག་ཅན་གྱི་ཆེན་གསལ་ཟེར་མི་དེ་ རྒྱལ་ཡང་འགྱུར་བ་མེད་མི་དེ་ལུ་གོ་  
ནི་ཨིན།
- སྤྱོད་པ་ལས་གཅིག་གིས་གཅིག་ལུ་ དོགས་པ་དང་ཐེ་ཚོས་མེད་པའི་ཆ་  
རོགས་ དག་སྤྱོད་ཅན་ལུ་བསྐྱར་ཏི་བཞག་དགོ།
- ཁོང་གིས་རེབ་བསྐྱེད་མི་ལུ་ ལྷག་བསམ་གྱི་སྤྱོད་སྤྱུག་ཏི་འབད་བུན་  
དགོཔ་དེ་ གལ་ཆེའོ།

## 3 རང་ལས་དམའ་བའི་མི་ལུ་འཛིན་སྤྱོད་འབད་ཐངས།

ཞལ་ལུང་ལས་ གང་ལ་གང་འདུལ་གྱི་སྤྱོད་མ་རྩེས་སུ་འཛིན་པའི་ཐབས་ལ་མཁས་  
པ། ཟེར་བའི་དཔེ་བཞིན་ རྟངས་ཤི་དང་བསྐྱར་པའི་སྤྱོད་པའི་རིམ་གྱོ་འབད་མི་དེ་  
འཛིན་སྤྱོད་ལུ་མཁས་པའི་རྟགས་མཚན་ཅིག་ཨིན། དེའི་དོན་ལུ་ འོག་ལུ་བཀོད་  
ཡོད་པ་བཞིན་དུ་ གང་ལ་གང་འདུལ་གྱི་ཐབས་ཤེས་ཚུ་ རོ་སོ་འཛིན་འབད་དགོཔ་  
གལ་ཆེ།

## 3.1 འོག་མ་ལུ་འཛིན་སྤྱོད་འབད་ནི་གི་དོན་ལུ་ དེའི་རྒྱ་གཤིས་སམ་ རང་བཞིན་ལུ་བརྟག་དཔྱད་འབད་དགོཔ། དཔེར་ན་

ག་ སྤྱོད་པས་ཆུང་ཞིང་ཁ་ཉུང་བ།

ཁ་ རང་ཚུགས་མ་ཐུབ་པར་གཞན་དབང་ལུ་འགྱུ་བའམ་ དཀྱོགས་ཁར་ཉན་མི།

ག་ གཡོ་དང་རན་བྱས་ཆེད་གས།

ང་ ཁ་མང་ཞིང་དཀྱུགས་ཤིང་ལྟ་བུ།

ཅ་ རྒྱ་གཤིས་དྲང་ཞིང་སྤྱོད་གསལ་མེད་པར་ རག་ཐོག་ཏུ་སྤྱོད་བ།

ཆ་ མདོར་ན་ ཉན་མོངས་དུག་ལཱ་འི་ཤུགས་ཆེ་ཆུང་སོགས་ ཞིབ་ཞིབ་སྤྱོད་བརྟག་དཔྱད་  
འབད་དེ་ དེ་དང་བསྐྱར་པའི་འཛིན་སྤྱོད་འབད་དགོ།

## 3.2 གནད་དོན་ལུ་བརྟག་དཔྱད་འབད་དགོཔ། དཔེར་ན་

ག་ འགོ་དཔོན་གྱི་ཕྱོགས་རིས་ཆགས་སྤང་ལུ་བརྟེན་ཏི་འབད་དགོཔ་མ་མོན་མི།

ཁ་ ཐོབ་ལས་དང་འཁྲུལ་ཏི་མ་ཐོབ་པར་ སྤྱོད་མ་མི།

ག་ ལག་ཆས་མེད་པར་ཐབས་རྟགས་ཏི་ བྱ་སྤྱོད་མ་བཤེམ་མི།

ང་ ཁྱིམ་ནང་བཟུང་ཚད་གི་དཀའ་ངལ།

## 3.3 རང་ལས་དམའ་བའི་མི་ལུ་འཛིན་སྤྱོད་འབད་ནི་གི་དོན་ལུ་སྤྱང་བྱའི་ སྤྱོད།

ག་ གཞུང་དང་དམངས་གྱི་མཐའ་དོན་ལུ་མ་བཟླ་བའི་རང་འདོད།

ཁ་ དགའ་མ་མ་དགའ་བའི་ཕྱོགས་རིས་ཆགས་སྤང་བྱེ་ནི།

ག་ དུས་རྒྱུན་སྤྱོད་སྤྱུག་བཟླ་ནི་མེད་པའི་ཆོགས་བཟླ་གཏང་ནི།

ང་ སྤྱོད་སྤྱོད་འབད་ནི་མེད་པའི་སྤྱོད་བཟླ་འབད་ནི།

ཅ་ འོས་འབབ་མེད་པའི་ཁྱིམ་སྤོལ་བཙུག་ནི།

ཆ་ ག་ལུ་ཡང་གོས་བསྐྱར་མེད་པའི་རང་ཐག་བཅད་ནི།

## 3.4 དབང་བཅོང་གི་འཛིན་སྤྱོད།

གོང་གི་གནད་དོན་ཚུ་ལུ་བརྟག་ཞིབ་ཐོག་ལས་སྤྱོད་ནི་མ་གཏོགས་ མ་བརྟག་མ་  
དཔྱད་པར་ ལུ་འབད་ནི་མི་འོང་། ལ་ལུ་ཅིག་གིས་ རང་ལུ་དབང་ཆད་ཡོད་མེད་སྤྱོ་  
ཕྱི་གི་མི་ལུ་ག་ནི་ཡང་འབད་མ་ཚུགས་པར་ རང་རང་གི་མི་དང་འོག་མ་ལུ་ དབང་  
བཅོང་གི་འཛིན་སྤྱོད་འབད་མི་ཡང་ཡོད། དེ་ཡང་ དམ་ཚོས་ལས་ ཐོ་བཟུང་རྒྱལ་ཁ་ཕྱི་  
ལ་ཚུང་། ཐོ་རན་རྒྱལ་ཁ་ནང་དུ་ཚུང་། བརྟེན་པར་འདྲ་ཡང་པ་རོལ་གྱིས། བསྐྱར་ན་

ཚོད་ཚུལ་འདྲ་མི་འགྱུར།། ཟེར་གསུངས་མ་བཞིན་དུ་ ཕྱིར་གནི་ཡང་འབད་མ་ཚུགས་  
པར་ རྒྱལ་ཁ་ནང་ལས་འཛོལ་མི་དེ་ མོ་མོ་དྲག་པའི་གྲངས་སྤྱི་མི་ཚུད།

### 3.4 བྱ་སྤྱོད་བཟང་དན་དང་བསྐྱུན་པའི་འཛིན་སྐྱོང་།

ཨིན་རུང་ ཁོང་རའི་བྱ་སྤྱོད་བཟང་དན་དང་འཁྲིལ་བའི་སྐྱོང་བཞག་འཐབ་ནི་མ་  
གཏོགས་ རྟག་པར་རྒྱན་དུ་ བྱམས་སྐྱོང་རྒྱུ་མ་གཅིག་འབད་མི་རུང་ དེ་ལུ་ཡང་  
དབྱེ་གཏམ་ལུ་ འཇམ་རང་འཇམ་ན་ཕྱི་གིས་ཡང་རྟན་ལུ་སྤྱར།། ཟེར་བའི་དཔེ་བཞིན་  
དིན་ལན་ལོག་འཇམ་འབད་བའི་ཉེན་ཁ་ཡོད།

དེ་འབད་ནི་འདི་གིས་ བཟང་པོ་ལུ་ཐུགས་བརྟེ་དང་གཟེངས་བསྟོད་ཀྱི་གསོལ་རས་  
དང་ དན་པ་ལུ་ཚར་གཅོད་མ་འབད་བའི་ཉེན་ འོག་གི་བསྐྱུར་འགྱུར་ཉེན་ཡོད།

### 3.6 དན་པ་ཚར་གཅོད་མ་འབད་བའི་ཉེན་དམིགས།

ས་སྐྱོང་རྒྱན་ལས་ གང་ན་མི་བདག་བཟང་པོ་ཡིས།། བཟང་བྱེད་རྣམས་ལ་ཐུགས་  
བརྟེ་ན།། བཟང་པོ་འདི་ཕྱོགས་རྣམས་སྤྱོ་འགྱུར་ཞིང་།། དན་པ་འང་བཟང་པོ་འདི་ཕྱོགས་  
སྤྱོ་གཞོལ།། གང་ན་མི་བདག་དན་པ་ཡིས།། དན་པ་རྣམས་ལ་ཇེས་བརྟེ་ན།། དན་  
པའི་ཕྱོགས་རྣམས་སྤྱོ་འགྱུར་ཞིང་།། བཟང་པོ་འང་དན་པའི་ཕྱོགས་སྤྱོ་གཞོལ།། ཟེར་  
གསུངས་མ་བཞིན་དུ་ བཟང་པོ་འང་དན་པར་འགྱུར་ཉེན་ཡོད་དོ།

### ༤ ཆོས་དང་སྤྱི་དཀྱི་འཛིན་སྐྱོང་འབད་ཐངས།

མདོར་ན་ ཆོས་དང་སྤྱི་དཀྱི་འཛིན་སྐྱོང་འབད་ཐངས་ལུ་ དབྱེ་བ་གཉིས་ཡོད་པའི་ནང་  
ལས་ ཆོས་ཀྱི་ལུགས་ལུ་ མཁས་རྟགས་ཞི་ཞིང་དུལ་བ་ཟེར་ དཔེར་ན་ རང་ལག་  
བཞིན་དུ་ ཕྱི་ནང་གཉིས་ཀར་འཇམ་ཞིང་དུལ་བའི་ཐོག་ལས་འཛིན་སྐྱོང་འབད་ནི་དང་  
སྤྱི་དཀྱི་ལུགས་ལུ་ དཔེར་ན་སྤྱར་གྱུ་བཞིན་དུ་ ཕྱིར་སྤྱོད་ རང་བྱམས་པ་དང་བརྟེ་  
བའི་ཐོག་ལས་སྐྱོང་དགོ་པའི་དཔེ་ལུ་ བཞུགས་གཤམ་ཐུན་སྤྱོད་ཆོགས་པའི་སྐྱབས་  
འགོ་ངང་ལག་དང་ མཚུགས་སྤྱར་གྱུ་ལས་བསྐྱུ་བའི་རྒྱ་མཚན་ཡང་འདི་ཨིན་ཟེར་  
མཁས་པ་ཚུ་གིས་གསུངས་ཏི་ཡོད་དོ།



རྣམ་རྒྱལ་དབང་ཕྱུག།



༼ རྒྱལ་ཡོངས་དགའ་སྐྱིད་དཔལ་འཛེམས་དང་འབྲེལ་བའི་ཚུམ་ཀྱེ༽

༴ སྤྱོད་ཆོ་བསོད་ནམས་འབྲུམ་བསགས་འབྲས་བྱ་དང་།  
དགའ་སྐྱིད་ཚུ་བའི་ས་བོན་ཞིང་བཟང་ཐོག།

དུ་མ་གདབ་པའི་སྤྲ་མའི་སྐྱལ་བ་ལས།།  
དགའ་སྐྱིད་དཔལ་འཛེམས་ལོ་ཉླ་གླིན་པར་གྱུར།།

ལུང་བསྟན་ཅན་གྱི་འབྲུག་རྒྱལ་བཞི་པ་མཆོག།  
དགའ་སྐྱིད་དཔལ་འཛེམས་ལྟ་བུ་ལོངས་སྤྱོད་དེ།།

མཐོ་རིས་གནས་བཟང་མཚུངས་པའི་རྒྱལ་ཁབ་ནང་།།  
ཉིན་ཟེར་འདྲ་བའི་དགའ་སྐྱིད་དར་ཁྱབ་མཛད།།

དགའ་སྐྱིད་དཔལ་འཛེམས་སྐྱབ་པའི་དམིགས་དོན་ནི།།  
གཞུང་སྲོང་ལེགས་ལྷན་མི་སྡེ་དཔལ་འབྱོར་དང་།།

རང་བཞིན་གནས་སྤངས་ལམ་སྲོལ་གོང་འཕེལ་དག།  
དགའ་སྐྱིད་འབྲུག་པའི་ཀ་ཆེན་བཞི་པོ་ཡིན།།

གཞུང་སྲོང་ལེགས་ལྷན་དགའ་སྐྱིད་འབྲུག་དགོས་ན།།  
དུངས་གསལ་ཁྱད་རིག་ཅན་གྱི་སྐྱེ་བོ་དང་།།

འགན་འཁུལ་ཅན་དང་ལྷོགས་འབྲུག་ལྷན་གྱུར་པས།།  
ལྷོངས་འདིར་དགའ་སྐྱིད་དཔལ་འཛེམས་གླིང་དུ་འབྱུར།།

རྒྱལ་ཁབ་མཐའ་དབུས་དབུལ་ཕོངས་འཛེམས་ཙུམ་ཏེ།།  
ཉེར་མཁོའི་མཐུན་ཁྱེད་གཞི་འཛུགས་མཛད་པ་དང་།།

མི་སྡེ་དཔལ་འབྱོར་གོང་འཕེལ་རྟགས་མཆོན་པས།།  
དེ་དག་གིས་ཀྱང་དགའ་བའི་བདུད་རྩིར་གྱུར།།

སྤར་སྲོལ་ལུགས་ལས་དགའ་སྐྱིད་འབྲུང་དགོས་ན།།  
གནའ་བོའི་ལུགས་དང་དམ་པའི་སྲོལ་འཛིན་ཅིང་།།

ནང་པའི་བསྟན་པ་དར་ཞིང་རྒྱས་གྱུར་ཅིག།  
ལམ་སྲོལ་རྒྱས་པས་དགའ་སྐྱིད་ལྷན་གྱིས་།།

རང་བཞིན་གནས་སྤངས་གཅེས་སྦྱོང་བྱས་གྱུར་ན།།  
བདེ་ཞིང་སྐྱིད་པའི་དཔལ་འབྱོར་ཆེ་ལྟ་རྒྱས་།།

རི་དྭགས་བདེ་བར་འབྱམས་པའི་གནས་མཆོག་དེས།།  
རི་དྭགས་སྐྱེ་འབྱོར་ཀྱན་ལ་དགའ་བདེ་བྱུང་།།

རྒྱལ་ཡོངས་དགའ་སྐྱིད་དཔལ་འཛེམས་ལྟ་བུ་དེ།།  
རང་རྒྱལ་ཁབ་ཁོ་ནར་མ་ཡིན་པར།།

ཕྱི་ཡི་རྒྱལ་ཁབ་གཞན་ནང་ཁྱབ་པའི་གཏང་།།  
རྒྱུང་ལྟར་འཛུལ་གྱིང་ཡོངས་ལ་ཁྱབ་ཡིན་ནོ།།

རྒྱལ་ཁབ་སྲོག་ཤིང་རྒྱལ་སྤོན་འབངས་གསུམ་གྱིས།།  
དུས་རྒྱུན་མི་ཆོ་སྦྱོང་བའི་ཐབས་མཆོག་ནི།།

དགའ་སྐྱིད་དཔལ་འཛེམས་ཡིན་པས་རེ་རེ་བཞིན།།  
དགའ་སྐྱིད་ལྷན་པའི་འབྲས་བྱ་སྤྱོད་པར་ཤོག།

དགའ་སྐྱིད་དཔལ་འཛེམས་འབྲུག་གི་ཁོར་བུ་ཡིན།།  
མི་དབང་རྒྱལ་པོའི་ཐུགས་དགོངས་འབྲུག་ཐབས་ལ།།

ཚ་གསུམ་ཕྱག་ཁྱུ་ཁས་སྤངས་ཕུལ་བ་ལས།།  
དགའ་སྐྱིད་དཔལ་འཛེམས་རྟ་བདུན་རིང་དུ་འཆར།།



འཆི་མེད་རིག་འཛིན།  
གཙུག་ལག་མི་མང་བདག་སྦྱོང་སྦྱོང་བཅུང་།

གསང་སྤྲུག་ཟབ་དོན་པོ་བྲང་གི་ཆགས་རབས་ལ་གྲས་པའི་བསྟོན་བསྟུགས།



༔ ཆོས་ཀྱི་རྒྱལ་པོ་དག་དབང་རྣམ་རྒྱལ་གྱིས། །  
འབྲུག་ཡུལ་གསང་གསུམ་དབང་ལས་སྟོབ་པའི་ཐབས། །  
འཛིན་སྟོང་སྤེལ་གསུམ་ཕྱིན་ལས་རྒྱས་པའི་ཕྱིར། །  
རང་དབང་བཅོན་པའི་རྫོང་ཆེན་མང་དུ་བཞུངས། །

ལུང་ཕྱོགས་དབང་དུ་འདུས་པའི་རྟེན་འབྲེལ་ལ། །  
སྤྲུལ་ཞང་གིས་ལུང་དུ་བསྟན་པའི་སར། །  
ཆེག་སྟོང་དུག་བརྒྱ་ཉར་དགའི་གནས་ལོ་ལ། །  
སྤྲིན་མོ་ལྷོ་ཁར་གསང་ཟབ་པོ་བྲང་བཞུངས། །

བཀོད་ལེགས་ལྷགས་རིམ་འབྱུང་འཛིན་གྱི་ནང་། །  
རི་རྒྱལ་ལྷན་འདྲའི་གཙུག་ལག་དབུ་ཅེ་བཞུངས། །  
རི་བདུན་མཆོན་བྱེད་སྟེ་དཀར་སྟེ་དམར་སྟེ། །  
ཐབས་ཤེས་ཟུང་འབྲུག་ཨོ་ཧྲོ་འཁོར་ལོས་མཆོར། །

རི་དབྱིབས་མཛེས་པ་མཐུལ་ཆོགས་པའི་དབུས། །  
རྟེན་འབྲེལ་ཡོངས་སུ་རྫོགས་པའི་བུ་གཉིས་ཟུར། །  
ལྷ་ཡུལ་རྣམ་རྒྱལ་ཁང་བཟང་དབྱེར་མེད་པ། །  
ཕྱོགས་ལས་རྣམ་པར་རྒྱལ་བའི་རྟེན་འབྲེལ་བཟང། །

སངས་རྒྱས་བསྟན་པ་ཕྱོགས་བཅུར་སྤེལ་སྤྲད་དུ། །  
རོ་མཆོར་འབྲུམ་ལྷན་རྟེན་བཟང་ཞབས་ས་སུ། །  
འདི་ཕྱི་ལོ་སྤྱི་བསྟོན་ལྷན་འཕགས་པའི་ཆོགས། །  
ཉིན་མཆོན་དུས་དུག་ཆོས་སྤྲེལ་ལྷོ་རི། །

ལྷ་རྩལ་རྣམ་པར་བརྒྱན་པའི་འདུ་ཁང་དུ། །  
དབུས་སུ་བསྟན་པ་གཙོ་གསུམ་བྱིན་རྒྱབས་ཆེ། །  
ཉི་མའི་སྤུས་ཆེན་བརྒྱད་ཀྱིས་འཁོར་དུ་བསྟོར། །  
མཇལ་བ་ཅམ་གྱིས་རན་སོང་གསུམ་ནས་གྲོལ། །

གཡས་སུ་ཕྱག་སྟོང་འཁོར་ལོ་འཁོར་དང་བཅས། །  
གཡོན་དུ་ཡེ་ཤེས་མགོན་པོ་སྤྱད་དབང་མགོ། །  
རྟེན་མཆོག་དམ་པ་རྣམས་ཀྱི་སྤྱན་རྒྱ་ལ། །  
དད་ཅན་རྟག་པར་ཕྱག་མཆོད་བྱེད་ཡིད་རངས། །

སྤྲན་སྤྲ་མཆོད་བརྒྱད་གནས་བརྟན་བཅུ་དྲུག་དང་། །  
སྟོལ་མ་ཉར་གཅིག་གྲུ་མཆོན་བརྒྱད་བཅས། །  
བྱིན་ཅན་རྟེན་བཟང་དུ་མ་རབ་བཞུགས་ཤིང་། །  
ཕྱི་ནང་རྟེན་བཟང་བྱིན་ཅན་སྤྲན་པར་གྲགས། །

སྤུལ་ཁའི་རིར་ཆགས་གསང་ཟབ་པོ་བྲང་དེ། །  
སྟེམ་ཆེན་དམ་པ་རྣམས་ཀྱིས་བྱིན་གྱིས་བརྒྱབས། །  
དི་ཞིམ་ལྷོན་པས་མཐའ་དག་བསྟོར་བའི་དབུས། །  
ཨོ་མ་རོ་མཆོར་འབྲུམ་གྱིས་མཆོག་ཏུ་མཆོར། །

ཅ་གསུམ་ལྷ་ཡི་ཐུགས་རྗེ་ལྷ་མེད་པའི། །  
གསང་ཟབ་ཆོས་གྲུ་བསྐྱལ་པ་མེ་སྤྲིད་བར། །  
དི་མེད་བསྟན་པའི་ལྷ་དར་དབྱིངས་སུ་འཕྱར། །  
རྒྱལ་བསྟན་སྤེལ་བའི་ཕྱིན་ལས་རྒྱས་པར་ཤོག། །



ཕུན་ཆོགས་རིག་འཛིན།  
ཞིབ་རོགས་ལས་རིམ་འགོ་དཔོན།

# ། མཁན་སློབ་རྣམས་ལ་བསྟན་པའི་ཚིག་རྒྱན་གཞན་ཅུའི་སློབ་གསར་སློན་མེ་ །



ལྷ་ལྷ་འཛིན་གིས་འབབ་པའི་མཁན་པའི་སློབ་ ། ཐིག་ཐིག་ཤེས་བྱའི་བདུད་རྩིས་ཕྱོགས་ཀྱན་ཁྱབ་ ། །  
གསལ་གསལ་ཤེས་བྱའི་སློབ་པ་མ་ལུས་ཀྱན་ ། ། ཡང་ཡང་ཡིད་ཀྱི་སྤྱལ་ནས་མཆོད་པ་ལུལ་ ། །

ཕྱི་ནང་རིག་པའི་གནས་ལ་ཕྱར་གསོན་པའི་ ། ། བྱང་སེམས་རྣམ་མཁུན་མི་ཡི་སྐྱར་བྱོན་པ་ ། །  
གསུང་གི་བདུད་རྩིས་སློབ་བྱར་སྟོན་མཛད་པའི་ ། ། མཁུན་སློབ་ཡོངས་ཀྱི་བཀའ་བློན་གསལ་བར་བྱན་ ། །

མ་ད་བྱུང་ཕྱི་ནང་ཡོན་ཏན་རྩ་བདུན་དབང་ ། ། འཆད་ཉན་རྒྱུང་གི་ཤིང་རྩས་ལེགས་བྲངས་ནས་ ། །  
སློབ་བྱའི་མོངས་ལུན་འདབ་བརྒྱའི་ཆལ་འབྱེད་པ་ ། ། མཁུན་ལྷན་སློབ་དཔོན་རྣམས་ཀྱི་བཀའ་བློན་བྱན་ ། །

མཁུན་སློབ་ཚོགས་ལ་བཀའ་བློན་བྱ་པ་ཡིས་ ། ། མི་ཤེས་མོངས་པ་ཀྱན་ཀྱང་ཞི་འགྱུར་ནས་།  
ཆོ་རབས་ཀྱན་ཏུ་བདག་སོགས་སློབ་བྱ་ཡི་ ། ། སློབ་གྲོས་གསལ་བའི་གནང་བ་རྒྱས་འགྱུར་མཛོད་ ། །

སྟོན་གྱིས་བྱགས་སློན་འབྲས་བྱ་སྟོན་པ་ལས་ ། ། ཆོ་འདིར་དག་ལྷག་མཁན་སློབ་འཛོམས་པ་དབྱེས་ ། །  
མ་འབྲུགས་དམ་ཚིག་གང་གའི་རྒྱན་ལྟར་གནས་ ། ། འཁོས་རྒྱུད་ལྷན་རང་གིས་སྟོང་ནས་འདེབས་ ། །

ལྷན་བཀྲིས།

གཙུག་ལག་མི་མང་བདག་སྐྱོང་སྐྱོང་བཅས་ །





RIM was awarded “B-SCHOOL LEADERSHIP AWARD” by World Educational Congress Global Awards (for Excellence in Education, Leadership & Teaching) in June 2012.



RIM is also listed in the 1000 Best Business Schools in the World by EDUNIVERSAL and is awarded 1 PALME considering its International influence.



# Royal Institute of Management

## ESTABLISHMENT

The Royal Institute of Management was established in 1986 as the country's apex management training 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

*27 years of Dedicated Service towards management capacity development of the nation's human resources*

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