

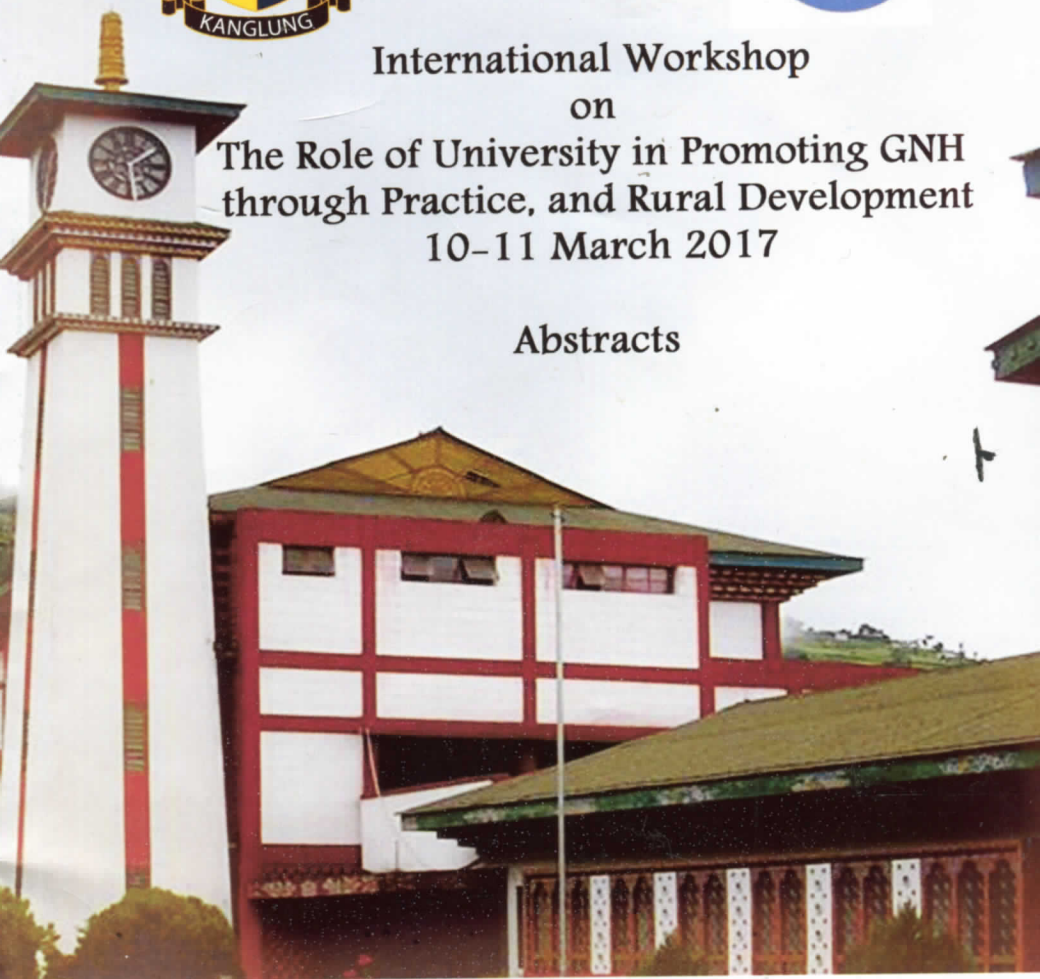


CSEAS



**International Workshop
on
The Role of University in Promoting GNH
through Practice, and Rural Development
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Abstracts



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***Urban Migration of Youth under the Rapid Economic Growth
and the Impact on Rural Depopulation: A Case of Japanese***

Village in 1960 by Kazuyo Minamide*

In Bangladesh today, many young people are migrating from rural villages to urban areas as a result of the rapid economic growth occurring in the country. As one of Japanese anthropologists, talking about the urban migration of young people during a time of economic growth reminds one of the experience of Japan in the 1960s. Many young people who had just graduated from high school or junior high school had migrated from rural to urban areas to find work, being typified by "mass employment." The "baby boomers" who were born in the post-war period definitely brought about economic growth as well as social changes in Japanese society.

In my presentation, I focus on the experience of my parents, who were part of the rural-urban migration in Japan in the 1960s, being motivated by my research in Bangladesh on the children and youth who are recently undergoing a similar migration experience.

Their life in 1960s Japan was influenced by the job situation in both rural and urban areas, by the relationship between rural and urban areas, and more directly by the network of urban migrants. At the same time, their experience itself revolutionized society.

These factors can be adopted as a comparative perspective when I study the impact and effects of the urban migration of young people and the social transformation now taking place in many counties as a "Global Issue."

**Dr. Kazuyo Minamide is an Associate Professor at the St. Andrew's University, Osaka, Japan.*

Commons in the rural life: Japan and Bangladesh's Experience

by Keiko Yoshino*

The local resources customarily used by local people are generally referred to as “commons”. Commons are the assemblages and ensembles of resources that human beings hold in common or in trust to use on behalf of themselves, other living human beings, and past and future generations of human beings, and which are essential to their biological, cultural, and social reproduction (Nonini, 2007). In Japan, the commons, called Iriai existed both in farming villages and fishing communities providing resource for subsistence and for sale. In developing countries, too, customary resource use has a substantial function, and has been maintained by local communities. This paper explores the meaning of the commons introducing the commons in fishing communities in Northwestern Japan, and the open access commons in floodplain villages in Bangladesh.

Coastal areas in Japan are traditionally managed by the nearby fishing communities as local commons. There have been the

collective efforts to sustain community members' living appearing in different appearance: income generation and basic living condition in the community. In Sanriku area, natural resources gathered at the coastal commons have economic importance. The Tsunami caused by the huge earthquake in 3.11, 2011 gave severe damage to fishing communities in the Sanriku coastal area in Japan. By the tsunami, most of fishing boats have been broken/ lost, and with insufficient number of boats, communities tried to conduct abalone gathering for the recovery. There were collective efforts on two aspects, one is with regards to the management of insufficient boats, and the other is regarding distribution of profit. The commons in the fishing community functioned as the motivation for recovery, and the collective action encouraged people to go ahead.

Bangladesh is located on a huge delta, an area of high population density. In rural Bangladesh, most land is owned privately or by the government, and the common properties are very few. Swamps such as khas land (owned by the government) are

open to local communities and anyone has access to it. Open access resources, such as the inland surface water in private land, various "fallen resources" are available where the private ownership is unaddressed purposely. Such open access resources have supported the sustenance for resource poor people. But the khas land is gradually privatized, and the change of cropping patterns had negatively affected the open access resources.

• For enhancing resilience of rural community, communal approaches for increasing local resources and mutual help for setting minimum safety net are needed.

**Dr. Keiko Yoshino is a Professor in the Faculty of International Agriculture and Food Studies, Tokyo University of Agriculture, Tokyo, Japan.*

Geographical Environment Changes after a Small-Scale Mine Industry Closure in Okayama Prefecture, Western part of Japan
by Shinji Miyamoto and Masashi Saito*

The mining industry provides communities with jobs, economic growth, and improvements in people's lives. However, communities may also need to balance competing interests, manage resources

sustainably. Mining has the potential to shape and affect economies directly and indirectly. And mining brings employment, government revenues, and opportunities for economic growth and diversification. However, market fluctuations, economic and public institutions, and resource revenues can present challenges in converting natural resource wealth into sustainable economic growth and development.

In this study will explore how mining closure affects communities and answer common questions about sustainable communities and the various social, economic and environmental impacts on small-scale mining communities in Western part of Japan, from the 20th.

**Dr. Shinji Miyamoto is an Associate Professor in the Department of Biosphere-Geosphere Science, Faculty of Biosphere-Geosphere Science, Okayama University of Science, Okayama, Japan.*

Comparative Area Studies of High Montane Areas and Lowland Tropical Areas in Asia: Poor Resources with Good Management in Ladakh and Rich Resources with Poor Management in Tropical SE Asia by Isamu Yamada*

Tropical rain forests in SEAsia are the richest timber resources in the world. Because of the richness and easy access from the sea, most of the forests were gone in 1980. Since logging is the easiest way to get big income for the developing countries after independence in SE Asia, most of the timbers were logged and exported to Japan to be processed to veneers and exported to all over the world. Japan was in bubble economy at the time and almost all the veneers were used for building construction. Because of the serious destruction of tropical forests, Indonesian government banned the logging in 1980s and logs were not allowed to export. Instead, Indonesia made self-manufacture to make veneers on the land and started to export to the world. In 1999, new era has come after President Suharto, but autonomy didn't work well further devastating forests and finally oil palms

were spread all over the area. In short, one of the most valuable forests were diminished within a decade. To destroy rich resources was so quick and no sustainable measures were taken.

On the other hand, in the remote montane areas in Ladakh, northern India, forest resources were very poor where only willows, poplars and junipers were grown on the riverside and some swampy areas. Most of the surrounding areas are rocky cliffs, areas for plants were very limited and those scarce timber resources were sustainably used.

Willow trees were pruned according to the size of coppice branches, thin branches were cut every year and rather larger branches were cut every two years so that they can use them for roofing. After planting willow trees, main stem is cut at the ground level so that the new shoots come out from the stem and can get good small coppices, which also used for roofing and ceiling. In the temple, they have popular plantation, cut the stem and get more coppices on the big stumps. Their technology is very similar to Japanese traditional forest area in Kyoto. To get smooth timbers,

they do frequent pruning to have good size of pillars to reconstruct new building of temple. Although the area suitable for the forest is small, villagers have been keeping good care for the forest to introduce water in the field. Maintenance of the water ways from the mountains were always carefully checked and new plantation of willow trees were spread to the upper mountain areas. Compares with tropical rain forests, Ladakh area is so poorly vegetated area. But because of villagers' good care taking, really sustainable practices have been carried out for hundred years.

**Dr. Isamu Yamada is an Emeritus Professor at the Kyoto University, Kyoto, Japan.*

Rural Household Energy Consumption: The Effects of

Electrification on Fuel wood Consumption by Tshering Thinley*

Today the global communities faced challenges in ensuring an adequate and affordable clean energy sources to rural areas and reducing carbon emission from reducing energy consumption. Like any other developing world, about 70 percent of the Bhutanese population also resides in rural areas. However, in recent times, Bhutan has given a high priority to equitable regional distribution access to electricity. To make sure that all households had access to safe and affordable clean source in the form of hydroelectricity, the plan for rural electrification was a part of government's Five Year Plan (FYP). And the 10th FYP has set ambitious targets of 100% electrification by 2013.

Today about 94% of homes in rural areas have access to grid electricity supply as compared to 60% in 2007, (BPC, 2015). One of the primary goals of the rural electrification program was to lower consumption of traditional energy sources such as firewood and kerosene. Although households had access to clean and affordable

electricity, rapid economic growth and rise in per capita income, a significant proportion of households in rural areas still uses firewood for different purposes (about 82%-Bhutan Living Standard Survey(BLSS, 2012.)). This indicates that for many rural households firewood is still an important source of energy. The most common sources of energy used at the household level are firewood, Liquefied Petroleum (LPG) and electricity. However, LPG supply to Bhutan has subsidized and it has a huge implication on country's economy. Also, the selling price is dependent on transportation costs, hence, landed costs are substantially high in rural areas. Therefore, the study attempts to find effects of rural electrification on firewood consumption of rural households.

Using data from three round of Bhutan Living Standard Survey(BLSS), this paper finds that the mean reduction in household firewood consumption associated with the grid electricity introduction is about 72 kilograms per month from a mean of 415 kilograms per month, or less about 864 kilograms of firewood per year. We estimated this result by comparing only rural

households with and without electricity in the same region and Dzongkhag (district). We also control other determinants like household size, cattle ownership, employment status, land ownership and education to find the effect of electricity on firewood consumption. We also found that households with electrical devices such as curry cooker, rice cooker and water boiler on average use 12-47 fewer kilograms of firewood per month.

The study indicates that electrification has a positive impact on firewood consumption at the household level. However, the reduction in firewood consumption is modest in magnitude in due to limited use electricity mostly for lighting and rice cooking. Hence, to encourage rural households to use electricity other purposes, Bhutan needs to develop policy alternatives to firewood for cooking and heating purposes.

**Mr. Tshering Thinley is a Lecturer in Physics and the Acting Dean of Academic Affairs at the College of Advanced Studies, Yonphula.*

Sustainable Rural Development Requires Addressing Domestic Energy Issues by Tenzin Wangchuk*

Today rural Bhutan is challenged by a multitude of social and environmental problems such as rural-urban migration, abandoning of farmlands, human-wildlife conflict, erosion of traditional values and practices etc. A sustainable and holistic rural development policy and plans are needed to address these problems and to revitalize the rural lifestyle. Since “health” constitutes one of the domains of Gross National Happiness (GNH) indicator, measures to reduce burden of disease and promote healthy lifestyle should form a critical component of rural development.

In general, household air pollution (HAP) resulting from use of dirty cooking and space heating fuels present a major health hazard in rural areas. Many rural residents in developing countries rely on coal and unprocessed biomass fuels (wood, cattle dung and crop residues) as the primary energy source for cooking and heating. When these solid fuels are burned in traditional stoves

high concentrations of multiple pollutants are generated, the exposure of which leads to premature deaths from range of respiratory and cardiovascular diseases.

In Bhutan, residential sector is the highest consumer of energy, with predominant source being biomass. The country has been rated as having the highest per-capita firewood usage in the world. Although almost all villages have been electrified, there is only a marginal difference in firewood usage between electrified and un-electrified houses. Studies done in rural residences in Bhutan have observed high concentrations of particles and gaseous pollutants, with levels exceeding several orders of magnitude than recommended threshold values, for example the World Health Organization Guidelines. Although no comprehensive studies on health outcomes from exposure to HAP have been done so far in Bhutan, there is no dearth of literature on this from similar geographical areas in developing countries. Interventions focusing on dissemination of improved stoves, provision of clean fuels, improvement of kitchen ventilation and behavioral changes are

clearly needed to reduce the burden of disease in rural areas.

**Dr. Tenzin Wangchuk is a Dean of Academic Affairs at Sherubtse College, Royal University of Bhutan, Trashigang, Bhutan.*

Reaching Citizen Services to Rural Bhutan: An Experience at the Grassroots and Beyond by Sangay Thinley*

After Bhutan went to the polls for the first time in 2008, the first political party that was given the mandate by its people took the initiative of reaching the citizen services to its people through an online platform called the Government to Citizen (G2C) Service Delivery Gateway. The idea was to enhance and simplify the delivery of more than 100 public services of the Government from a single point, the Community Centre (CC). Until recently, given the rugged and difficult geographic terrain, it was difficult for people living in the far-flung places to avail the services. For some, the nearest point of access entailed walking from their villages for up to three days. Such an initiative is geared towards fulfilling the objectives of Bhutan's unique development philosophy of Gross National Happiness (GNH). With information and communication

technology (ICT) as an enabler and a backbone, the Government of the day had not wasted time to tap its potential in delivering one of the main pillars of GNH, good governance, through this platform. Although there are myriad possibilities and benefits of this initiative to Bhutanese citizen as a whole, the focus of this paper is on the rural population. It is an attempt to analyze the perceptions of the people at the grassroots of the Government's initiative to reach services as close to the people as possible; explore the impact and effectiveness of the G2C services; and, highlight some of the problems, if any, in delivering the services to the people as intended. In doing this study, qualitative research tools like interviewing and simple survey questionnaires were used.

**Mr. Sangay Thinley is the Dean of Research and Industrial Linkages in Sherubtse College, RUB, Bhutan.*

Community-Based Medical Care for the Elderly in Bhutan by
Ryota Sakamoto*

By 2050, 16 per cent of the world population is projected to be 65 year or over. How to care the elderly is one of the issues to be addressed by the international community. According to the Royal Government of Bhutan, the number of the aged 65 years or over will double by 2030. Adults surviving into late life suffer from high rates of chronic illness. Given the high prevalence and impact of chronic health problems among the elderly, effective and efficient care to address these problems is getting increasingly important to maximize both the quantity and quality of life for the elderly. We are creating a community-based health checkup system for the elderly in Bhutan because the health checkup is an important opportunity to grasp problems around the elderly and to prevent the elderly from future diseases, disabilities, and deaths. The items in health checkups should depend on the situation in each community. We have to follow both global evidences and local needs. The good method will

change in each place at each time. We now mainly focus on the following 13 items such as disability, dementia, depression, diabetes, dental problem, isolation, hypertension, addiction, visual problem, ear problem (we call them "5 Ds, I HAVE FUN" for short). On July 21st, the proposal was approved by Gross National Happiness Commission. (no. GNHC/PMCD-MoH/ GEN/ 2010-11/2732). To integrate the project to primary health care, understanding by medical staff and villagers are necessary. Our goal is "better health for all" which is the ultimate goal of primary health care. We include not only people who come to medical facilities but also people who do not come to the medical facilities because some elderly people cannot come even if they want to. There is a possibility that such people have severe diseases. We have to take care with special attention. Although there are issues of manpower, medical staff should visit the houses of the elderly if needed. We did not just wait for the patient in the hospital but went to the villages. The elderly program

should trigger and help to maintain the bond and harmony in the communities.

**Dr. Ryota Sakamoto is an Associate Professor at the Center for Southeast Asian Studies, Kyoto University, Kyoto, Japan.*

Sustainable Development in Rural Community of Taku River Tlingit, Northern Canada : Religious Story-Telling As the Factor of Educating Relationship to the Environment by Noriko Iizuka*

In this presentation, rural development and environmental conservation in case of Taku River Tlingit (TRT) are examined. Further, the factors of inheritance of sustainability and its application to general education are considered.

Community of TRT First Nation(FN) is located at Atlin, northern British Columbia (BC), Canada. Population in Atlin is about 400, half of which are TRT and other half is non-FN people. Traditionally TRT people move around the forests in huge region, camping, hunting, gathering and fishing.

TRT buy and eat distributed meat at supermarket today for several days a week, but variety of wild meat are still very

important for them both culturally and economically. TRT try to keep the autonomy not only in the food diversity but also in the energy supply. They runs Micro Hydro plant, supplying sufficient electricity in Atlin, 5 Giga W/year. Expanding the plant project is under negotiate because selling surplus electricity to Yukon government will provide Atlin people employments so that contamination will be reduced from mining industry. These autonomy, food diversity, and networks can be said to be counted among the important factors for sustainability of TRT today.

Even TRT children have iPhones and know life in big cities like Vancouver, they say "We are part of the land," "Animals are our brothers," "Respect for the ancestors." These saying can be interpreted as environmental ethics, like intergenerational fairness or respect for creatures besides human, which are strongly required today. What makes TRT children to think in that way? There should be many reasons but myth or story telling could be one of the important learnings. Though they have Christianity introduced by Western world, TRT are radially attached to

Raven-Wolf clan story and totemism in their society system and culture. It will help children to construct the world view including themselves in the environment. On the other hand, analytical world view is tends to exclude the viewer from the object. Both ways will be necessary in the modern world. Land based story or religious story which remind human beings who they are, and what their standing place in the whole world can be the powerful environmental education which leads to sustainable development. It will meaningful to study the general education methods for effective environmental ethics.

As an experiment, we are conducting workshops introducing TRT way of life including their society, economy, culture and religion to Japanese children, parents, and University students with cooperation of anthropologists, Kyoto Prefecture and academic institutes for 4 years. We also started introducing way of life in Bhutan for 2 years which wins much public favor. Outcome of these practices will be published.

**Dr. Noriko Iizuka is a Researcher at the Center for Southeast Asian Studies, Kyoto University, Kyoto, Japan.*

Understanding Challenges of Rural Development in Mountain Villages: Experiences of Bhutanese Scholars through PLA in Japan by Yeshey Wangmo*

The Center for Southeast Asian Studies (CSEAS) in Kyoto University and Sherubtse College under Royal University of Bhutan (SCRUB) signed a Memorandum of Understanding in 2011 with an aim to understand rural development and challenges resulting from modernization. As part of academic cooperation and exchange programme, more than 40 members consisting of both faculty members and students have visited the field excursion to the mountainous villages in Japan. The visits happened bi-annually over the last 5 years consisting of four participants each. This paper presents the activities and the experiences of the participants in Miyama, Nantan city and Mizayu city under Kyoto Prefecture; and Misaki, Moriyama city under Shiga Prefecture. They employed field observation, interaction with the community people and interview with the key informants as methods to study

the problems concerning rural development. In addition, the study collected statistics and reports from local government and relevant offices.

Migration was observed as a serious concern caused by modernization of the rural societies in Japan. Young people moving to urban centers have become a part of the livelihood strategies, but at the cost of their culture, history and agricultural system. Depopulation, abandonment of farming practices, culture erosion, human wildlife conflict and labor shortages were observed as major problems of rural development. This has happened despite of the access to modern facilities such as access to road, health services, education, fertile agricultural land, and safe and clean drinking water. Lack of balanced economic development between urban and rural areas was identified as a key factor leading to the aforementioned problems.

A positive view of the field observation was the initiation of various programmes in culture and education to revitalize the community. There were many such programmes viz. creation of

tourist spots, plantation of saplings, establishment of rural-urban student exchange program and distribution of information related to museums and galleries amongst many others. The observation suggests proper planning and collective effort can help mitigate the challenges faced as a result of modernization.

**Ms. Yeshey Wangmo is a Lecture in the Department of Population and Development Studies, School of Social Science, Sherubtse College, Royal University of Bhutan, Trashigang, Bhutan*

Learning through Exchange Program on Re-thinking Rural Development and its Practice in Bhutan: A Case of Advocacy Program in Dramphel village, Central Bhutan, 2016 by Yoshio Akamatsu* and Jigme Norbu**

Rapid rural-urban migration is one of the major issues in today's Bhutanese rural society and precautionary measure and action are highly expected. To challenge these problems, Kyoto University and Sherubtse College, Royal University of Bhutan, has organized exchange program since 2011 and it has germinated small but certain action for rural development in Bhutan. The presentation

will show an activity practiced in a small village of Central Bhutan by the participant of exchange program, and discusses on perspectives for further activities.

Jigme Norbu, who joined the exchange program in 2016, organized advocacy program to encourage the thinking of local development through sharing of ideas and experience in Japan with people of Dramphel village. The program was held on 28th December 2016 by three advocates, Jigme Norbu (Student of Sherubtse College), Tenzin (Local lay monk) and Yoshio Akamatsu (Lecturer of Sherubtse College). Approximately 20 villagers were participated and three topics were mainly discussed; 1) Importance of cooperativeness and initiative of community people for local development, 2) agriculture and Buddhism and 3) values of locality and living in rural life. Dialogues with villagers were held at pleasure and concrete local development ideas, such as introduction of greenhouse cultivation, were also discussed.

Through advocacy program, local participants showed positive motivation and potential to take initiatives for their local

development themselves or in collaboration with government, university and relevant institutions. Additionally, their locality, which found through dialogues and field observation, seemed to comprise uniqueness and various knowledges. Further studies on their localities and its evaluation with local people would open up a new local way of sustainable development for locality.

**Dr. Yoshio Akamatsu is a Lecturer in the Faculty of Social Science, Sherubtse College, RUB, Trashigang, Bhutan. **Mr. Jigme Norbu is an Honors student in the Department of Economics, Sherubtse College, RUB.*

GNH in Practice at Samdrup Jongkhar Initiative (SJI) by SJI Team*

Samdrup Jongkhar Initiative (SJI) is a Gross National Happiness (GNH) inspired grassroots project under the auspices of Lhomon Society, a registered civil society organization. It endeavours to work towards (i) raising living standards of communities in harmony with nature, (ii) establishing food and nutrition security and self-sufficiency, (iii) protecting the natural environment, (iv) strengthening communities and encouraging local participation in decision-making, (v) fostering a cooperative, productive,

entrepreneurial, and self-reliant spirit (vi) stemming rural-urban migration tide by providing opportunities for youth and (vii) promoting culture and traditional knowledge. Its founder is the enlightened Buddhist Master and a film maker, Dzongsar Jamyang Khyentse Rinpoche. SJI is a GNH laboratory.

In last six years, SJI has been working with communities to put GNH development philosophy into action at the grassroots level, as a model for the rest of the country. For SJI, sustainability alone is no longer a utopian option for Bhutan. Resilience is now a question of critical urgency for the very survival of our planet.

For SJI, GNH in action means greater self-reliance, with communities taking responsible initiatives to improve their wellbeing, standing confidently on their own feet, and reducing dependence on government and foreign aid. This is core to the “good governance” pillar of Gross National Happiness, and in addition it furthers the building of democratic culture in Bhutan’s new democracy, where citizens are not yet used to active

community participation. SJI transmits the message that democracy means more than just voting once every few years.

SJI also furthers the other pillars of GNH, including deep care for the natural environment, promotion of organic farming, and a zero-waste culture; profound respect for and promotion of Bhutan's ancient wisdom traditions, and a marked improvement in the living standards of the poor in particular. SJI's appropriate technology initiatives (including its successful solar drier projects) provide farmers with tools that can enhance production in ecologically friendly ways, while its youth outreach programs are designed to provide opportunities for local youth, and thereby to help stem the tide of rural-urban migration.

Underlying and connecting all SJI's programs is a commitment to develop a genuinely GNH-based educational curriculum - through the Lhomon Education (LME) program - in line with the country's values, principles, and wisdom traditions. Forty seven (47) tested students in three classes at the Chokyi Gyatso Institute (which is not bound by state requirements) are presently working under the

expert guidance of a highly experienced curriculum designer and a top-notch Bhutanese lead teacher with a doctorate in Holistic Transformative Education. By 2018, SJI-LME intends to have excellent tried and tested GNH curricular units available to the Ministry of Education and to schools in the district and nationwide.

A wholesome GNH approach is the development of Mechari as a model GNH village, which was conceptualized in 2015 as a commemorative dream project dedicated to the author of the concept of GNH, The Great Four. Another project that in the offing is the SJI village, which is still at the conceptual stage. SJI's primary programs are organic agriculture, zero waste, education and youth and the GNH villages, which are inextricably linked.

SJI's commitment to GNH in action literally means our aspiration for the coming years is vast and honest. We foresee Samdrup Jongkhar communities as vibrant and active GNH practitioners, and at the same time we understand our role is challenging and perhaps uncomfortable for some. Looking at inconvenient truths

and finding meaning in day-to-day activities is crucial for the accomplishment of our Vision. We aspire to present you with this document that clarifies our motivations and opens the path ahead for ongoing and future actions, partnerships and achievements.

**Mr. Cheku Dorji is the Program Director. He has been working with SJI (a project under the auspices of Lhomon Society, a registered civil society organization, a GNH laboratory) since its inception in 2010 and his is the senior most staff of SJI.*

Dr. Yang Gyeltshen is the Lead Teacher of Lhomon Education (LME), an alternate education model that is inspired by GNH and which bears great national significance.

Mr. Dawa is a senior teacher of Lhomon Education (LME), an alternate education model that is inspired by GNH and which bears great national significance. LME is a critical core program of SJI. Mr. Dawa has been working in LME since its inception in 2011

***Achieving GNH through Sustainable Rural Development –
Challenges and Interventions by Sonam Tashi****

Sustainable rural development is fundamental to happiness and in sync with the philosophies of Gross National Happiness (GNH), the Royal Government of Bhutan accords a high priority to sustainable rural development in its policy formulation and development strategy. But desired results have been elusive and the latest GNH Survey 2015 reveals that, in a scale of zero to one, the rural people at 0.731, are less happy than their compatriots in urban areas at 0.811. Therefore, through the lens of GNH, this discourse examines the prevailing challenges of the rural communities and identifies interventions that could drive sustainable rural development. This discourse based on literature review argues that many of the changes and challenges even within the same district are varied owing to different level of economic growth and (in)accessibility; the latter could have also contributed to the former and in combination with weak rural infrastructure

and the central government's inadvertent apathy catalyzed out-migration and constricted economic opportunities. The narrative on sustainable rural development in its liberal sense calls for innovative policy interventions in conjunction with the ongoing effort to empower rural communities through non-formal education, local leaders' skill development, bottom-up participatory planning and decision making, and improving G2C services and accessibility. Further, as the backbone of rural economy providing livelihood to over 56.2% of the population, agriculture sector needs to be prioritized with well-planned and adequate investment so that community cohesion, culture and cultural landscape, so vital to agrarian society, can be preserved as desired by GNH and sustainable development philosophies.

**Dr. Sonam Tashi is an Associate Professor and the Dean of Academic Affairs at the College of Natural Resources (CNR), Lobesa, Bhutan.*

***Preserving and Promoting the Cultural Values of GNH through
Bhutan Cultural Atlas (BCA) Project by Dorji Phuntsho****

Gross National Happiness (GNH), introduced as a new measurement of national prosperity focuses on instilling appreciation for the country's cultural heritage and preserving spiritual and emotional values that contribute to happiness and minimize the negative impacts of modernization. This presentation would be based on the cultural research project called Bhutan Cultural Atlas (BCA) initiated by College of Language and Culture Studies to preserve and promote age-old tangible and intangible cultural heritage and living cultural practices in different parts of Bhutan targeted towards holistic philosophy of GNH. Such initiative has understood the most vulnerable challenges that community faces with modernization, political change and so forth against the Gross National Happiness particularly the Preservation and Promotion of Cultural Heritage. To assess the positive impact of this cultural research project of CLCS, this presentation would be based on the research project covered

Districts in Bhutan like Bumthang, Trongsa and currently in Zhemgang with case studies. Bhutan has remained as one of the richest and unexplored cultural places in the Himalayan region largely in the form of Lhakhangs, indigenous rural practices of religious offering, local myths, folklores, legends and traditions preserved through fragile historical evidences like oral sources and mythical-religious beliefs. However, with rapid increasing influx of tourism and information technology in Bhutan the early signs of cultural place from looting and destruction are on increasing trend. Thus, this presentation brings in some measures to preserve and promote the Cultural Heritage as experienced by BCA researchers with living examples.

**Mr. Dorji Phuntsho is an Assistant Lecturer in History, Department of History and Culture at College of Language and Culture Studies (CLCS), Taktse, Bhutan.*

Experience of Practicing Gross National Happiness in College of

Science and Technology by Tshering(ITD)*, Namgay

Om(CED)*, Phub Zam(CED)*, Om Kafley(SHD)*, Pema

Youden(EED)*, Karma Wangchuk(ITD)*, Yeshi Jamtsho(ITD)*,

Yeshi Choden(CED)*

Every human child spends at least 18 years with education system to understand the basic role of human being in the existence.

Therefore, the curricula of education system are expected to prepare every human child with knowledge for deciding what to do and skill for how to do. Gross National Happiness is a human development paradigm adopted by Bhutan. Universal Human Values Education unfolds happiness as proposal of basic human aspiration naturally extending to family, society, nature and existence.

Royal University of Bhutan(RUB) aims to provide GNH inspired education to ensure that the values imbibed by RUB graduates are consistent with the principles of Gross National Happiness.

College of Science and Technology(CST), a member engineering

college of RUB proposed GNH living model through the Values Education Cell for GNH practices and sustainable development within campus applying concept of Universal Human Values Education.

Since 2012, Authors experimented within campus, weekly sharing session, waste management, kitchen garden, dairy farm, corporative store and bio gas. The author proposes to share and explore experiences in international workshop on role of university in promoting GNH in practices and sustainable development.

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***Let's Challenge the World Common Sense of Development
through University's Advantage by Kazuo Ando****

The universities and colleges in Japan would participate in rural development institutionally after the Second World War like the agricultural universities and rural development institutes in Bangladesh. However this original plan has been suddenly changed according to change of the international politics in 1950s. The cause of depopulation and abandoning farming can trace back to the situations surrounding the villages with policy of agricultural extension and livelihood approach and the angle of the urban peopler to the rural people. What do Japanese think of rural societies through modern civilianization? In the presentation, I would like to think of it with the participants to the workshop and expect Bhutanese to find the alternative proper way through realizing the practice of GNH.

**Dr. Kazuo Ando is an Associate Professor at the Center for Southeast Asian Studies, Kyoto University, Kyoto, Japan.*

Role of Agriculture in Rural Development and GNH in Bhutan

*by Loday Phuntsho**

Bhutan is an agrarian economy with majority of the population engaged in agriculture and allied enterprises. Agriculture, for instance, is the single largest sector that provides livelihood to about 56.7% of the total population. Hence, agriculture has the critical role to play in Nation's stride towards sustainable development, and by extension, the advancement of GNH – the country's guiding philosophy for development programs. For all the challenges, such as difficult terrain, human wildlife issues, and shrinking labour forces etc, the Ministry of Agriculture and Forests strives towards sustainable nation building through programs and projects that facilitate conservation of environment, enhancement of rural income and attainment of food self-reliance.

**Mr. Loday Phuntsho is the Deputy Chief Research Officer at Agriculture Research and Development Centre, Wengkhari, Mongar*

