EDUCATION SYSTEM IN BHUTAN – PAST, PRESENT AND FUTURE
A REFLECTION

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Background
Bhutan has always been a sovereign\(^1\) democratic\(^2\) nation. It was a hallowed place for saints and refuge\(^3\) to many fleeing persons. Freedom flourished and security prevailed in the Kingdom of Bhutan.

*Kyichhu, Jampel* and other sacred temples flourished and survived with unique architecture from the seventh century. Guru Padma Sambhava blessed the country with his six visits. Exiled Tibetan prince, Lhasey Tsangma took refuge in Bhutan and travelled across the country with large retinues. His children from the local beauties started the *Chhojay* and *Dungjays*. Many scholars like Longchhen Rabjams established their monasteries. Among the many people, Zhabdung Rimpochhe\(^4\) started a nation state.

History of Education
The ‘history of education’ is the development of systematic methods of teaching and learning. Education provides literacy, professional skills, pleasure, duty, liberation and transcendental wisdom for human goals.

Monastic Education
Besides practice of the religion, monastic education thrived contributing to flourishing language, arts, literature, philosophy, etc. Riveting details of Sindu Raja and Nawachhe, the Bhutanese *Jog yig* by Demang Tsemang\(^5\) in seventh and eight centuries were the products of the monastic education in Bhutan. It is further accentuated eloquently by Francoise Pommaret in one of her writings.\(^6\)

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1 Refer; Bhutan and Tibet in European Cartography (1582-1800) by Romolo Gandolfo.
2 There was freedom of thought, conscience and religion as many Buddhist sects flourished and survived without discrimination along with Bonism.
3 Only sovereign nation can grant asylum without hot pursuit.
4 Voltaire, in his philosophical and historical writings, repeatedly used it for his own political purposes as an allegorical paradigm of human nature-to the point of even entitling one of his famous “Moral Tales” The King of Boutan. Diderot and d’Alambert, for their part, included in their Encyclopedia a separate entry for Boutan, if only for the purpose of redirecting their readers to the main entry for Tibet.”
5 Refer; Lam Nado’s lecture delivered in Oxford University on 21 August 1982.
6 Refer; Recent Bhutanese Scholarship in History and Anthropology
‘...history has always been one of the subjects that has made Bhutanese scholars famous among academics working on the Himalayas and Tibet. Their contribution, not only to the history of Bhutan but to the history of the Himalayan region as well, is very important. Among the many scholars of past centuries, there are a number we can name more particularly: the 4th Je Khenpo, Ngawang Lhundrub who wrote the monumental biography of the 4th Desi, Tenzin Rabgye,... 13th Je Khenpo, Yonten Thaye, who wrote the biography of the 10\(^{th}\) Je Khenpo Tenzin Chogyal and that of the 13th Desi, Sherab Wangchuk. This latter work provides an invaluable insight not only into Desi Sherab Wangchuk's achievements, but also the politico economic context of Bhutan in the middle of the 18th century. The 9th Je Khenpo, Shakya Rinchen, brought from Tibet what is still the only known original copy of the Collected Works of the great Sakyapa scholar Shakya Choigden (1428-1507). However, Shakya Rinchen was himself a prolific author, writing the biography of this Tibetan master as well those of several important Bhutanese figures of that period, including Mipham Wangpo who, as the 10th Desi and reincarnation of Tenzin Rabgye (Gyalse Tulku), was involved in the internal strife and negotiations with Tibet. In the first half of the 18th century, the monk Ngawang produced two comprehensive texts on the history of Eastern Bhutan, the only ones that have come to light so far on this topic... The 10th Je Khenpo, Tenzin Chogyal, wrote the biographies of the 6th Je Khenpo and of the 1st Gantey Tulku, as well as “The History of Bhutan” (“Lho choejung”/lho' chos
The Monastic education was institutionalized in the Dzongs under different Je Khenpos, private temples and a separate shedra in Tharpaling around 1914 by first King Ugyen Wangchuck inviting His Eminence Tongden Shacha Shri. His Eminence sent Atsara Rimpochhe to Bhutan. Many young people were sent to study under His Eminence Tongden Shacha Shri. The Second King patronized the shedras further. Many shedras like Phajo Ding, Tangu, etc. were constructed by the successive monarchs. Monastic education flourished symbiotically and it complemented modern education.

**Modern/Western Education**

Gongsar Ugyen Wangchuck, the first King of Bhutan unfurled the modern education system. Forty-six boys were sent to India for western education in 1914. Many past teachers and later directors like Lyonpo Dawa Tshering, Mr. Bose, Mr. James and others continued advancing the modern education. It is still continued under the Education Ministry and its philosophical Minister, Lyonpo Thakur Singh Powdel and scores of teachers across the Kingdom.

The education system in Bhutan had colonial relic from India. It was geared towards administrative purposes and gaining access to the world. The first batch of students from 1914 succeeded for those policies. They studied in Hindi medium schools. The medium of instruction was changed from Hindi to English in 1961. Many Indian teachers came to Bhutan to teach the Bhutanese students. Late father William Mackey joined them in 1963. All of them were dedicated and fantastic teachers. Simultaneously, many students were also sent to the premier Anglo-Indian education institution in India in 1961. Those students played very important role in shaping the modern Bhutan. English is an international language with greater access to the world of knowledge, philosophy, technology, science, etc.

**Technical Education**

The shortage of skilled manpower in almost all disciplines was a serious problem for Bhutan. The Royal Government has been convinced that the national goal of self reliance will remain as an illusion unless concerted efforts are made to develop trained manpower, especially in the technical fields to implement various projects and programmes. The Technical school at Kharbandi known as the Royal Technical Institute was established during the early stages of economic development in our country in pursuant to the need for technical and skilled personnel to implement various development activities especially road construction. Furthermore, the school has produced number of technical personnel in various fields who have made substantial contributions to the development of the country. Bhutan opened Polytechnic institute in Dewothang. The institute assisted in the production of more competent technical people in the country.

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7 Biography of D Jungwa Shacha Shri.  
8 The detail will be made available in my next article on Shedras, Schools and Teachers, which will be published soon.  
9 Mr. Bose was the Director of Education. He awarded scholarship to me in 1966, when my father passed away. He was gracious to acknowledge my father’s contribution. One who gives in time gives twice.  
10 North Point, St. Paul, Dr. Graham’s School, etc.  
11 Speech delivered on 1st May, 1989 at the Royal Technical Institute, Kharbandi, and Phuntsholing.
Vocational Education
The legitimate goal of every person in Bhutan should be to strive for the brightest and the best population. However, it may not be possible. The foundation of Bhutan requires a strong education system that encompasses vocational education for job market and skill requirement. Skills create art, beauty and human comfort. Input of education must generate proportional output of education to the job market. Bhutan must have attractive and alluring vocational facilities in the future to satisfy the hunger for skill.

Our painters and sculptors are bringing prestige to the Kingdom with their skill and expertise around the world. The Vocational Training institutes are doing well but there is room for further improvement. We need more of such institutes. Lord Buddha said, “Ample opportunities for training should be made available to help the people master the trade that they chose.” If we succeed in producing more skilled people, they will put us on the path to success and prosperity.

Higher Learning
Beside literacy and technical skills, professional knowledge through higher learning was necessary. Therefore, students were sent for professional courses. Late Father Mackey played an important role in bringing changes. Most of his students excelled in science and mathematics subjects.

Higher education must be competitive, relevant and professional. We must encourage the pursuit of higher learning. It was realized by His Majesty the Second King in his letter to the Viceroy of India12 as follows:

12 Refer, File Number L/P & S/12/222 P757, 1922, BHUTAN AFFAIRS, British Library (1922). “…there is a great need of medical knowledge to relieve suffering, to deal with these epidemics which have frequently decimated the population and to help towards a lower general mortality. I should therefore, like to see at least two of the lads trained as Doctors.”

“The prosperity of Bhutan depends largely in its animal and for their care and protection; it would be well that two of the lads should pass through a Veterinary College. During the last few years the cattle in large tracts of the country were practically exterminated by rinderpest.”

“The real basis of prosperity of the country is agriculture (including stock raising and dairying) and practically the whole population is engaged in it. It is in a backward state. I believe that if the modern methods, which I have heard are employed in many other countries, were adopted, much could be done to improve the crops and the animals (cattle, sheep, goats, pigs, horses and mules). If three of the lads could get a scientific and practical course of training in agriculture and dairying (including cheese making), they might do much to introduce improved methods and to teach people through demonstration farms.”

“There is weaving in a primitive style of cotton and wool and eri silk in the country and there is also the manufacturer, on a small scale of art cloths which have been admired beyond Bhutan. Two lads could be profitability be trained in improve methods of weaving and in developing the indigenous art fabrics. Another might learn tanning of skins which is now done in the most primitive fashion.”

“Bhutan has great forest which it worked on good lines should in time produce considerable revenue to the country and be a benefit to India. At present they product hardly any revenue and those adjoining the plains of India have been largely destroyed through the absence of supervision and ignorance of the proper methods of conservation. I should like to have 4 of the lads trained at a School of Forestry.”

“There are Minerals in Bhutan but hitherto there has been no careful survey and no successful attempt has been made to deal with them on a large scale. If one of the lads were trained in mining so that he would be able to conduct a thorough mineral survey of the country, there might be much fruit from his labours.”
Greater Role of Education
At times our achievements may be lost in the routine of daily responsibilities and in our efforts to strive towards the next goal of higher learning. The Education Ministry has the envious position and national responsibility for shaping the future citizens of Bhutan through text books and curriculum. The work of education may start with reviewing text books, which has values, knowledge and tools for learning. We must begin with assessment of our history, considering the general observation, having proper objective and data planning, implementation and evaluation.

Planning must be more progressive and less regularity after acceptance testing, user testing and integrative testing. Implementation must have inductive, deductive and demonstrational methods. It must be occasionally reviewed to test the non-functional aspect of it following the process of molting. In short, the contents must be electrifying and alluring. They must enhance growth in knowledge and improve language and skill. It must have higher education and vocational education with relevance to personal and national interest. Input from the education must entail output to job market and national necessities.

Civic Duties and Social Upliftment
Education must promote human positive attributives of warmth, acceptance, genuineness and empathy with cardinal and spiritual values. It must emancipate the enslaved spirit and liberate the incarcerated talents. It must create awareness and empower a person to fight against the wrongs and to uphold the rights. It should transform a society. At this moment in history, education must also act as a powerful instrument for profound social transformation for the fulfillment of talented individuals. It should act as a liberation and social upliftment. It eliminates social stratification (caste and elitism) and economic, raising national conscience. Truly, management of education, universalization of education, vocalization of education and women empowerment must be the main objectives and the drive for the Ministry of Education.

Character Building
Education can mould character and empower people to do right thing and to do the best of his or her capability. His Majesty Jigme Singye Wangchuck decreed that “Our government deems children as an important asset. Thus, it is very important to promote their education and good moral conduct.”

Culture and Education
The Buddhist canon testifies that among the ten sciences of learning, the mask dances are included among the body art of the five major sciences. Among the five offerings of desire, the mask dance is considered as the vajra dances of the sixteen fairies. Preservation, protection and promotion of our rich culture are the policies and vision of His Majesty the King. We share a synergy of vision for great Bhutan and secure future. The Bhutanese values and culture must flourish. Culture is necessary to strengthen national identity and preserve traditional values. Spiritual development strengthens moral and ethical values that laws cannot substitute.

Wholesome Education

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13 18th day of the 11th month of the Wood Pig year (1995)
14 Speech at Yangchenphu School on 2nd June 2001
15 Speech on the Education for GNH Workshop 7th February 2010
Education forms the foundation for our life. “Wholesome education” provides a holistic approach through critical educational thinking and innovative approaches to develop the mind and body. It includes all aspects of human existence and not only academics. In the world of disparities, education should also be inclusive with different abilities, skills, backgrounds and cultures. Bhutan provided chances and opportunities to her citizen to get educated together.

Wholesome education must incorporate living in community, co-curricular activities and their social skills. A child learns to co-exist and co-operate with other fellow students and teachers of different religions, cultures, opinions and a different outlook towards life. Harnessing talents of children allow them to develop their own personalities.

**Value Based Education**

Socrates advocated gradual realization of their own judgment of good behaviour for themselves and their community. We must be mindful of distinction between explicit value education and implicit value education and the distinction between a teacher and an educator. The moral practical aspects of “education” involves along side intellectual training, the laying of a moral foundation which helps to make the individual a good citizen who is conscious of his or her innate strength.

Education must entail core, structural and institutional values including cultural, moral, ethical, cardinal and spiritual values to form normative values. Bhutan must incorporate morals as socio-legal-religious norms to help people behave responsibly. Value education may differentiate which morals are "bad" morals and which are "good". The Australian Government’s Value Education Program, Promotion of moral education in Japanese primary and junior high schools, Teacher training institutions in Singapore, Value education in Sweden, Buddhist religious education in Thailand, Promotion of spiritual, moral, social and cultural development (SMSCD) in the United Kingdom are some of the example of such value education initiatives taken.

In Bhutan, our values start with sixteen virtuous acts, Bhutanese sayings etc. The responsibility of moulding the future of Bhutan lies with the “educators”. As we educate our students in the temporal sphere of knowledge, they must also be trained and disciplined in exhorting good actions through moral and religious teachings. The rich treasury of our literature such as the *Jataka* Tales of Buddha, *Choenjug*, Bhutanese *Lozay* and Bhutanese proverbs embody all these principles.

The bodily actions and duties of parents, children, teachers and students must be in consonance with the doctrines of *Mechhoed Tsangma Chudrug*: it exhorts that physical appearance with good etiquette and manners are indispensable in the development and gradual training of students. Unfortunately, a person may be judged by his appearance and manner. Respect and politeness reflect *Drig Lam Namzhag*, which has their source in the Vinayana.\(^{16}\) Introduce discipline in thinking and living.

**Discipline and Education**

Respect for the rule of law for a stable democracy\(^{17}\) starts in school. Democracy needs rule of law and successful democracy is obedience to law.\(^{18}\) Our window of opportunity is small – today

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\(^{16}\) Refer, Speech by the Chief Justice of Bhutan delivered on the 3\(^{rd}\) Annual Judicial Conference, 31\(^{st}\) December 1999

\(^{17}\) His Majesty address to the Justices and the Judges on the 20\(^{th}\) National Judicial Conference, 12\(^{th}\) April 2012.
the largest section of our population are Youth – how we address quality of education now will determine whether we will build strong young citizens who will ensure a long bright future for the nation - or fail and confine such a large number of our young children and their children to generations of hardship and struggle.\textsuperscript{19} His Majesty mentioned “…a nation’s future will mirror the quality of her youth – a nation cannot fool her into thinking of a bright future when she has not invested wisely in her children.”\textsuperscript{20} Indiscipline is rule of few rogues over many innocent people.

Our Driglam chhoesum – our cultural traditions of etiquette: Many educated Bhutanese today might say that these are the little things we do such as lowering our heads or our kabneys and standing in the presence of higher authorities. That is not true. It is neither subservience nor the currying of favor that some people have reduced it to be. As you go forward in life, you will, as individuals, need two things more than anything else – education and character. There is a Bhutanese saying that one can make a living from having good character. How do you speak to and treat others? Are you easy for your colleagues to work with? Do your supervisors find it convenient to place responsibilities on you? Do your friends and family place their faith and trust in you? These are very important things to consider. If you place all your hopes for your future in the education you have, it is not enough. You must also know the difference between good and evil, between right and wrong, between compassion and self-interest. You must know how to live a life of moderation and balance … Our driglam chhoesum simply applies our age-old values to our daily lives and ensures that as we pursue individual goals and ambitions, we do so in harmony with others - that our individual successes will build a strong, united and harmonious nation.\textsuperscript{21}

For the DISCIPLINE and REPUTATION of the School, a code was incorporated in the school’s Code of Conduct by my father\textsuperscript{22} in Bumthang during 1930s.

1. “Be always tidy and clean; work patiently and methodically.
2. Put your books on the desk properly.
3. Do not handle maps or any property of the school roughly.
4. Never spit upon the walls or on the floor.
5. Walk softly and speak gently.
6. Go to your class upon ringing of the warning bell. Always sit upright.
7. Do not cause damage to the school furniture nor write upon them or on walls of the school.
8. Always keep to your left.
9. Be good to yourself and also try to make the other person good.
10. Be punctual and polite.
11. Try to take some refreshments during the midday interval.
12. Never run to school after meals.
13. Treat your juniors with love and the seniors with respect.
14. Cultivate good manners.
15. Do some physical exercise every day.
16. Obey your parents and superiors, and make yourself be loved by all.”

\textsuperscript{18} His Majesty address to the Justices and the Judges on the 20\textsuperscript{th} National Judicial Conference, 12\textsuperscript{th} April 2012.
\textsuperscript{19} His Majesty’s address at the 3rd convocation of Royal University of Bhutan for Samtse and Paro Colleges of Education, February 17, 2009
\textsuperscript{20} His Majesty’s address at the 3rd convocation of Royal University of Bhutan for Samtse and Paro Colleges of Education, February 17, 2009
\textsuperscript{21} His Majesty’s address to the graduates in 2012, Thimphu
\textsuperscript{22} My father was a teacher in Bumthang school.
Most of the provisions were from the sixteen virtuous acts and Kunzang Lamai Zhelung.

**Excellence and Past Performance**
Static knowledge will degrade one’s ability but continuing education will exalt one’s capability. It can be achieved by building a system par excellence and translate His Majesty’s vision for peerless education and excellence. While, the education system in Bhutan has impressive past records, it has to do more in future in terms of acquiring new knowledge, latest skills and building of moral and ethical values. Bhutan demands the best from every one of us. Growing competition and spiraling demand for qualities aspire to higher learning, technical competence and uncompromising work ethics.

I applaud distribution of opportunities by establishing Junior Colleges in every Dzongkhag but it is not an excuse for stifling excellence. Is it not possible to dedicate a few schools for higher science, literature, arts, commerce, sports, etc? It is not a new and genius suggestion. Larger coverage will dilute concentration. Let us dream of building a nation with best of scientists, academicians, economists, mathematicians and sportspersons. Dreams and anguish unite us.

The Sherubste College had produced excellent results in 1980s. Their best result was 98.8% in ICSC. We have the Sword of Honours from the Indian Military Academy and Indian Police Academy. So we can do more. We must be achievers, we must excel. It is no longer enough to say, “I am the best in Bhutan,” I expect you to be the best wherever you go in this world.”

The Education Ministry needs to study the frequent transfer of heads of the schools and teaching staff to administrative positions, which deprives the nation of success and excellence. The mismatch of growing unemployment in the country and the necessity for foreign workers requires introspection of the education system. The education system must incorporate higher personal relevance and national interest.

**Quality of Teachers**
The Education Ministry must impart values through skilful means. They can multiply and spread them. The Ministry can achieve His Majesty’s vision of “a culture of Hard Work, Dynamism and Excellence”. School is the place for the preparation of good and intelligent future citizens based on traditional virtue and social harmony. Or else, laughter of today will bring tears in future.23 Teacher should extract goodness and remedy the weakness of the students.

**Curriculum**
His Majesty commanded “to achieve the objective of giving our children good education and productive jobs, there is a need to review the policy of education and refine them wherever necessary...Therefore, the costs of education should be estimated and steps should be taken to give our people problem free education... You should amend the syllabuses and give priority to subjects which will make our students productive, and promote opportunities for jobs within Bhutan, instead of keeping many subjects starting from the lower classes... As per the current time there is a need to introduce programmes of good counselling and teachings to develop good moral conduct in our children... Amongst various steps, the most important step of developing the system of education is to promote our teachers. Therefore, the pay and allowances of our teachers should be increased to solve the urgent problem of shortage of teachers.”24

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23 His Majesty address to the Justices and the Judges on the 20th National Judicial Conference, 12th April 2012.
24 Command of 18th day of the 11th month of the Wood Pig year (1995)
Education requires objective, independent and national thinking with the past historical knowledge and eyes for the future history. History is often written by victors and power to exalt a few and mollify and vilify many people. His Majesty Jigme Singye Wangchuck often said “Revenge and personal interests fail and national interest succeeds”. Twisted facts, doctored documents and tutored witnesses in Abraham Lincoln’s words “You can fool some of the people all the time and all the people some of the time; but you can’t fool all the people all the time.” Simultaneously, flouting hopes, lingering fear and swelling pride require our objective criticism and dynamic review. His Majesty further commented - they will never learn for they are arrogant and self righteous to accept any mistake. Therefore, please review our curricula and inject uncompromising values and ethics. Banishing values and eroding ethics will lead to casualties of truth and justice and elusive peace.

Establishment of Examination Board was a great stride for the development of independent curricula to incorporate social, spiritual, political and national interests.

“In 1964, Father Mackey started the Bhutanese Matriculation system in Tashigang with his first class six. The students and system would grow together, progressing one year at a time until the students wrote their class ten examinations in 1968. A few schools followed Tashigang into the new system, the first being Mongar, Paro and Thimphu.”

Bhutan must renounce its habit of changing the system and not improving it. With change, we lose the supporters of the past, we are subject to unknown future and lose institutional memories. To depreciate the past, exalt the present and be suspicious of future are not statesmanship. Bhutan suffered from it and it continues. Thus, the Bhutanese saying of a new bull is trained under old bull to plough is the ringing message to everyone.

Textbooks should be divided into chapters according to working days and class periods. A chapter must have 150 to 300 words with interesting subjects with personal relevance and national interests. A teacher should be able to cover chapter within a period. Words could be repeated in different chapters according to the professional requirements along with values, skills, knowledge, technical competence and exposure. Research, discovery, invention and thinkers advance a nation with economic development and social confidence. Memories are selective and no knowledge is adequate for expertise.

**National Legal Course and my Experience**

There was expressed and hidden curriculum in the National Legal Course. The expressed or the open curriculum was:

(a) Ngagdroen. Without it, legal vocabulary will diminish and render Dzongkha to be futile. *Dzongkha promotes culture, tradition and religion.* Due to it, Dzongkha is under severe criticism. *Dzongkha is in danger.*

(b) Sumtag is grammar in Dzongkha determines tenses.

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26 President Kennedy used about 2,500 words, Sir Winston Churchill used 5,000 words with Shakespeare using about 30,000 words.
27 I tutored my children every morning for ten years and I followed the Education programme by IGNOU under Gyan Darshan.
28 National Legal Course is established for pre-service and in-service training of the Judicial Service Personnel to meet the human resource requirements of the Judiciary. The Courses ensure pre-service and continuing legal education with special emphasis on ethics, morality and traditional values.
(c) Nyen-ngag improves writing skill.
(d) Choen-jug, the art of the Bodhisattva entails the Buddhist and Bhutanese values.

The aforesaid subjects facilitate access to rich literature in Chhokay and help to build the hidden values, Bhutanese culture and values. Moreover, daily prayers and practice of Drig Lam Namzhag add to the hidden values. Memorizing terrorizes students and learning is not pleasure. The National Legal Course repeats the main texts before every subject to awake the students and they learn them by the end of their courses.

Dzongkha has difficult beginning. English has easier beginning with progression with nursery rhymes. Historically, Saeljay sumchu alphabets were taught during the first year. The Second year was for Log (to spell) followed by Stig due(reading) during the third year and Mig jang (speed reading) in the fourth year. Thereafter, Rignay chhung Gna and Chhaywa Nga (Zhung) were taught. Currently, Dzongkha starts with Kasha (barking deer) etc. Learning must be pleasurable.

**Dzongkha as part of curriculum**

Dzongkha is the national language symbolizing the identity of Bhutan and expression of our State. Without identity, Bhutan may not have been a sovereign country. The culture of others would have inundated us.

Dzongkha, being the national language, must also have personal, higher and national relevance. Personal relevance must relate to job market and upward mobility; our national language must enhance our economic life. Higher relevance relates to national self-sufficiency in matters of vocation and expertise. It must both embrace and enhance our human aspirations to live lives of solidarity and justice as well as of competition and struggle. Competition is painful but it produces greater results. Dzongkha must raise national consciousness and lead to the nation’s economic progress. Social status in Bhutan is not sterilized and frozen. It is dynamic. Language makes people aspire to be respected and accepted. It must cater to social upliftment.

Dzongkha is a carrier of our culture. It carries cultural, traditional and spiritual values. It embodies a distinctive view. It is that which constitutes the common element and which expresses the common culture and underlines the diversity of individuals within a nation. Culture widens the mind and deepens the spirit.

Dzongkha must flourish from the people’s will and from its own inner strength. Its inner strengths are its poetic language, comprehensive vocabulary, its spiritual qualities, etc. Popularizing Dzongkha sayings, idioms, lyrics, poems, etc. will strengthen the language. Dzongkha should be a popular language and not dreaded and despised. We must create the will, a popular demand, for the wider and deeper use of Dzongkha in speech, thought and writing.

Dzongkha must not be only a kitchen language or an official working language. Language must enhance access to great literature. Its usefulness and utility must be vast and should enhance access to cultural and religious literature. Therefore, Dzongkha without Chhokey would be difficult. Our forefathers proudly presented, developed and preserved the language for us through the pages of history and through immortal words in folk tales and religious teachings, through

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29 Buddhacharita by Asvaghosa.
30 Learning dzongkha starts with 30 alphabets, gig u, zhabchu, draengbo, naro, ngoenju, jaenju, etc.
the sacrifices that they made, the pain they endured and the internal differences that they buried in order to oppose external aggressions against the independence, sovereignty and freedom of the nation. A word carries cultural information and cultural values. This culture, treasured tradition and identity are common aspirations and characteristics that bound and continue to bind us together. Tradition is both guide and teacher, and it is the embodiment of the moral sentiment of the people. Dzongkha must reassert our cultural and linguistic identity for it is symbolic expression of state.

A Century of Education
Achieving tremendous progress in the sphere of education, a resurgent Bhutan has stride ahead to prosperity and well-being of its people. We have gained access to the world. Bhutan is no more isolated and unknown country to the world. The objectives of the education in Bhutan have been both numerical and quality. Launching of Education: a journey through time is testimony of success to thank for the past, dedicated determination to do their best and commitment to the future by the teachers of Bhutan.

I would like to congratulate the Ministry of Education on their remarkable achievements for the high quality reflecting the pursuit of excellence and self-reliance for future. The Ministry has been good managers but implore you to be leaders. Managers are planners and controllers produce degree of predictability and order. Leaders produce change by establishing a vision and a direction. I salute the wonderful past and present teachers. I acknowledge the toil and perseverance of the teachers. May purity of their motive and integrity in action to impart knowledge, motivate and stimulate campaign to educate and create awareness catapult the resurgent Bhutan to greater success and prosperity.

Mass Literacy
One of the first achievements of the education system in Bhutan is the mass literacy programme. Through the Non-Formal Education programme, many Bhutanese have acquired the three Rs and has steadily progressed towards universalization of education.

Nationalization
Bhutan guarded its sovereignty, protected its national interests and promoted its national identity. It embraced education and knowledge from its neighbours. The Education Ministry must be congratulated for increased numbers of schools and for the process of nationalization.

Conclusion
Education is empowerment and social reform. It is acquired opportunity to liberate oneself from inherited social and economic disadvantages. His Majesty expounded that schools are social equalizer where all the students are same without distinction of wealth and status. It gives children the same opportunity to succeed in life. Simultaneously, education transmits values, traditions, methods and skills to the next generation. Transmission of culture is also known as enculturation and the learning of social values and behaviours is socialization. Therefore, curricula of education must reflect its history, knowledge, beliefs, skills and cultures of humanity with its future vision. Education is a powerful instrument of social change. His Majesty’s blazing

31 Speech at the 10th Dzongkha Development Conference 22nd July 2010
32 Non–Formal Education was started in 1980.
33 His Majesty address to the Justices and the Judges on the 20th National Judicial Conference, 12th April 2012.
message is we are learning for studying and not studying for learning. Impart knowledge, motivate and stimulate the students.

(Any correction and elucidation is welcome.)