

Attitude of Students of Gedu College of Business Studies Towards Reading Dzongkha

Chencho Wangchuk⁺

Abstract

This study examined the attitude of Gedu College of Business Studies towards reading Dzongkha, their reading choice between Dzongkha and English, and attitudinal difference between the two groups. Descriptive analysis of the survey responses found respondents' attitude positive towards reading Dzongkha. No statistically significant attitudinal difference was observed between the two groups, however. In contrast to their positive attitude towards reading Dzongkha, majority of the respondents' preferred choice of reading was English owing to reasons such as access to and availability of reading materials, employability, and its widespread usage as a lingua franca. The mismatch observed between attitude and reality implies a need to increase both accessibility and availability of Dzongkha reading resources in school libraries. One way to fulfil them could be reintroduction of teaching subjects such as environmental studies and Bhutan history in Dzongkha. Enforcing a requirement to produce Dzongkha proficiency test results, like the ones in English, for any scholarship and employment purposes could possibly increase usage and assist in promoting Dzongkha as the national language. Otherwise, excessive usage of and reliance on English may result in loss of Bhutan's ethno-linguistic and socio-cultural attributes which are symbolisms of her sovereignty.

Keywords: College students; attitude towards reading Dzongkha; Dzongkha language.

⁺ Chencho Wangchuk is lecturer at Gedu College of Business Studies, the Royal University of Bhutan. His correspondence email is chenchow15@gmail.com

Introduction

Dzongkha, the national language of Bhutan, is one of 19 languages spoken in Bhutan (Phuntsho, 2013; Tashi, 2003; van Driem, 1994, 2003). Of these languages, only Dzongkha which is native to Bhutan existed in both spoken and written forms. Except Lhotsampakha (Nepali) and English which belong to the Indo-European family, all other languages spoken in Bhutan belong to the Tibeto-Burman language family (van Driem, 1999). Because of its nativity, socio-cultural significance, and existence in both spoken and written forms, Third Majesty Jigme Dorji Wangchuck declared Dzongkha as the official language of Bhutan in 1961 (van Driem, 1994) although, according to Dzongkha Development Commission [DDC] (2013), it has been the official language in all district headquarters since the 17th century. As such, it was officially announced as one of the national identities of Bhutan in 1971 at the time of her admission to the United Nations Organizations (DDC, 2013; Tashi, 2003). Today, as it is widely spoken among all Bhutanese irrespective of their social, educational, or economic backgrounds, it is spoken as a lingua franca whenever people from different linguistic backgrounds meet. In addition to English, it is used as a medium of communication in all formal or informal settings.

However, with the expansion of modern English medium education in the country and use of English for trade, business, education, technology, recreation, and diplomacy, Dzongkha is losing its footing mostly among youths and educated adults. Concerned with such a situation, the 45th National Assembly passed a resolution that required all official correspondences, circulars, notifications, and rules and regulations be written in Dzongkha (National Assembly of Bhutan, 1976). Further, Fourth Majesty issued two decrees in 1988 and 1993 which commanded the cabinet, senior bureaucrats, and all other public officials to use and promote Dzongkha as a main medium of communication. These edicts declared national language as one of the important identities of a sovereign country and, therefore, accentuate its promotion

in schools through education. Also constitutionally, besides Section 8 of Act 1 and Section 1 of Act 4, Section 3(c) of Article 6 of the *Constitution of the Kingdom of Bhutan 2008* specifically mandates all Bhutanese citizens “Be able to speak and write Dzongkha” (Parliament of Bhutan, 2008, p. 12). Despite these tall orders, most Bhutanese still take pride in speaking English more than Dzongkha even when the audiences are all Bhutanese.

Wangchuk, Dorji, Lhadon & Jamtsho (2013) examined the usage of Dzongkha in 4073 signboards of Thimphu municipality. From that total, they observed 42% (N=1698) of the signboards contained mistakes in Dzongkha against 25% (N=1039) which had no mistakes. Thirty three percent (N=1336) of those signboards, on the other hand, were written only in English. Such irregularities in those public displays suggest carelessness, incompetency, or ignorance. Norbu and Namgyel (2019) also noted extensive use of English in official platforms while disseminating information. For example, from a total of 308,277 correspondences, DDC (n.d.) found only about 10% (30,640) of them written in Dzongkha against around 90% (277,013) of them were written in English. Less than one percent (i.e., 624) of them were written in both English and Dzongkha. Even in schools, with the exception of Dzongkha, all other subjects including history are taught and studied in English. These evidences show increasing influence of English in public, administrative, and educational spheres. This trend is worrisome for Bhutan since Dzongkha is the backbone of all her ethno-linguistic and socio-cultural attributes of her sovereignty. More so that Dzongkha has strong relation with her religious and social values, traditions, and cultures. Although van Driem (1999) distinguishes language and culture as independent entities, he, however, warns that the death of a language leads to loss of socio-cultural aspects (van Driem, 2013) and so a nation’s unique identity that distinguishes it from others.

Attitude of Students Towards Reading Dzongkha

Still, despite studying Dzongkha as a mandatory subject from pre-primary through grade 12, fewer students choose Dzongkha as a major field of study in colleges or read Dzongkha books. For example, from a total of 11,496 students studying in 12 in-country colleges in 2020, only 453 (293 males and 160 females) were studying master, post-graduate, or bachelor degrees in Dzongkha while 348 (140 males and 208 females) were enrolled in double degree programmes with one of them in Dzongkha. A total of 991 (397 males and 594 females) were admitted in bilingual diploma and bachelor degree programmes. The remaining 9,704 students were enrolled in different English-medium programmes in these colleges (Royal University of Bhutan [RUB], 2020). Perhaps, this is an indication of numerous advantages English-medium tertiary programmes offer over those Dzongkha-medium programmes. Similarly, a total of 375 participants participated in *10 pages a day reading journey* between 25th November and 11th December, 2020. In this campaign, they were obligated to read only those books which were authored by Bhutanese. Of the total participants, 320 (85.3%) of them have read English books while 55 (14.7%) of them have read books written in Dzongkha (10 Pages a Day Reading Journey, 2020). Both these evidences suggest English as a preferred choice of language among Bhutanese for education, writing, and publication.

Although Dzongkha Development Commission, the premier governmental agency, is tasked with the promotion of Dzongkha, it alone cannot fulfil its objective to “Enhance Dzongkha usage in public service delivery” (Norbu & Namgyel, 2019, p. 236) unless the general public take this same responsibility. One group that is critical in this endeavour is students and their attitude towards Dzongkha. Their attitude towards Dzongkha would either facilitate its promotion or decline. The latter, as warned by Dorjee (2007) and van Driem (2013), would result in the loss of native socio-cultural identities. This study, therefore, surveyed college students’ attitude towards reading Dzongkha as “emotional response to reading ... is the primary reason most readers read, and probably the primary reason most non-readers do not read”

(Smith, 1988, p. 177). Also, it investigated respondents' preferred choice of reading between English and Dzongkha and relationship between gender and attitude towards reading Dzongkha. Findings from this study would inform the Dzongkha Development Commission and the Ministry of Education to introduce additional curricula including reintroduction of teaching of history of Bhutan in Dzongkha so that the students get ample opportunities to read more Dzongkha texts. It would also advise schools to initiate programmes that would encourage extensive use of Dzongkha among students and train them to "... participate meaningfully [and confidently] in a knowledge-based society" (REC, 2012, p. 38).

Research Questions

1. What is the attitude of the students of a college towards reading Dzongkha?
2. From the reading materials written in English and Dzongkha, which one is a preferred choice of language for reading among the college students?
3. Is there a difference in attitude towards reading Dzongkha between males and females?

Research Methodology

Research Design

To fulfil the research objectives, this study adopted a cross sectional survey design. It is one of the two survey designs used to select individuals at a particular given time unlike in longitudinal survey (Creswell, 2012; Fraenkel, Wallen, & Hyun, 2012; Stockemer, 2019).

Respondents

The population for this study was 539 freshmen pursuing bachelor's degree at Gedu College of Business Studies, the Royal University of Bhutan. Of this total, 24 of them refused to

Attitude of Students Towards Reading Dzongkha

respond to the questionnaire. The main reason for selecting this cohort as respondents for this current study was that they to study Dzongkha module, *Dzongkha for communication* (Dzo101) in their first semester after which no Dzongkha module is offered as business students. The other secondary reason was that this cohort's attitude towards reading Dzongkha could be surveyed again in their second and final years at the college as a longitudinal survey. It would then be possible to observe this cohort's attitudinal reading trend towards Dzongkha over a three-year period. Of the total 515 responses received, 277 (53.8%) of them were females while 238 (46.2%) of them were males.

Data Collection Tool

The survey questionnaire used in this study was adapted from McKenna and Kear (1990). It comprised of 20 items, 10 items each for recreational and academic reading. In all these items the term Dzongkha was inserted as it intended to examine attitude of college students towards reading Dzongkha.

In addition, the researcher added three additional questions. The first question asked their choice between Dzongkha and English. The other questions demanded reasons for choosing books written in either of them. Data were collected by e-mail since the in-person data collection was not possible due to Covid-19 pandemic.

Data Analysis

Responses to the survey questionnaire were analysed by using SPSS version 25. Descriptive statistics such as mean and standard deviation were used to analyse the respondents' attitude towards reading academic and recreational books written in Dzongkha. Attitudinal variations among the respondents were interpreted as per the interpretation of scale values shown in Table 1. An independent *t*-test was also done to examine attitudinal variations between males and females.

Table 1 Interpretation of the Scale Values

Scale	Range	Attitude
4	3.26-4.00	Very Positive
3	2.51-3.25	Positive
2	1.76-2.50	Negative
1	1.00-1.75	Very Negative

Further, responses to two additional open-ended questions were analysed using summative content analysis technique. It is a technique that quantifies occurrences of words or content in those responses (Hsieh & Shannon, 2005).

Results and Discussion

This section presents the results of the analyses of data collected from undergraduates pursuing bachelor's degree in business at a constituent college of the Royal University of Bhutan.

Respondents' Attitude towards Reading Dzongkha Books

Table 2 shows the respondents' attitude towards reading books written in Dzongkha. It answers the first question: *What is the attitude of the students of a college towards reading Dzongkha?* As per the interpretation of the scale values shown in Table 1, the respondents' overall attitude towards reading books written in Dzongkha was *positive* as the mean value of respondents' attitude towards reading books written in Dzongkha fall between the range of 2.51 to 3.25. In other words, the respondents felt *little happy* when reading Dzongkha books. This finding is consistent with the findings of DDC (2011), Namgyel (2003), and Tenzin (2003).

Table 2: Respondents' Attitude towards Reading Dzongkha Books

Reading Attitude	N	Mean	Std. Deviation
Academic	515	2.97	0.62
Recreational	515	2.91	0.63
Total	515	2.94	0.62

Attitude of Students Towards Reading Dzongkha

Specifically, from the two types of reading attitudes, the respondents' attitude was found slightly more inclined towards academic reading ($M=2.97$, $SD=0.62$) than recreational reading ($M=2.91$, $SD=0.63$). This means the Bhutanese college students preferred reading more of academic books written in Dzongkha than those Dzongkha books written for recreational purpose. As evident in Bhutan Council for School Examinations and Assessment [BCSEA] (2016), this finding suggests that they read those Dzongkha academic books which proved relevant in passing Dzongkha examinations. It also implies no or little access to recreational Dzongkha reading materials (see 10 Pages a Day Reading Journey, 2020) as most Bhutanese authors publish their writings in English for two purposes, to gain widespread readership and to generate additional incomes from the sales. Unless issues of accessibility and availability of Dzongkha reading materials are addressed, many Bhutanese students, as shown in Table 5, are likely to choose English over Dzongkha. As a result of no or limited Dzongkha reading, they would continuously find difficulty in acquiring Dzongkha language skills (BCSEA, 2016; DDC, 2011).

Respondents' Attitude towards Academic Reading in Dzongkha

Table 3 presents the respondents' attitude towards academic reading in Dzongkha. All 10 items of academic reading fall between 2.51 to 3.25 as per the interpretation of the scale values shown in Table 1, which means the respondents' attitude towards the academic reading items was *positive*. In other words, the respondents were *little happy* doing these academic activities.

Table 3 Respondents' Attitude towards Academic Reading

Academic Reading Items	N	M	SD
How do you feel about Dzongkha stories you read in reading class?	515	3.25	0.77
How do you feel about using a Dzongkha dictionary?	515	3.14	0.85
How do you feel about learning from a Dzongkha book?	515	3.09	0.81
How do you feel when you read out loud in Dzongkha class?	515	2.99	0.89
How do you feel about reading Dzongkha books in school?	515	2.98	0.77
How do you feel when it is time for reading a Dzongkha book in class?	515	2.93	0.81
How do you feel about reading your Dzongkha school book?	515	2.90	0.77
How do you feel when a teacher asks you questions about what you read in Dzongkha?	515	2.86	0.80
How do you feel about taking a Dzongkha reading test?	515	2.82	0.87
How do you feel reading Dzongkha workbook pages and worksheets?	515	2.71	0.73
Total	515	2.97	0.81

Among the items was the item – ‘How do you feel about Dzongkha stories you read in reading class?’ ranked first (M=3.25) while the item ‘How do you feel reading Dzongkha workbook pages and worksheets?’ received the lowest rating (M=2.71). However, they must be interpreted cautiously as there were differences in standard deviations between the items. For example, the SD (0.77) of the item – ‘How do you feel about Dzongkha stories you read in reading class?’ whose mean was the highest - was higher than that of ‘How do you feel reading Dzongkha workbook pages and worksheets?’ whose SD (0.73) was the lowest. In other words, agreement towards the items which received higher ratings was more spread out than those items which received lower ratings.

Attitude of Students Towards Reading Dzongkha

Respondents' Attitude Towards Recreational Reading in Dzongkha

As can be seen in Table 4, ratings for all ten items fall between 2.51 to 3.25 as per Table 1, which means the respondents were *little happy* doing these activities. In other words, the respondents' attitude was *positive* towards these items.

Table 4 Respondents' Attitude towards Recreational Reading

Recreational Reading Items	N	M	SD
How do you feel about reading a Dzongkha book for fun at home?	515	3.19	0.83
How do you feel about reading different kinds of Dzongkha books?	515	3.09	0.78
How do you feel about getting a Dzongkha book for a present?	515	3.02	0.90
How do you feel when you read a Dzongkha book in school during free time?	515	3.00	0.79
How do you feel about spending free time reading a Dzongkha book?	515	2.92	0.80
How do you feel about starting a new book written in Dzongkha?	515	2.90	0.89
How do you feel reading a Dzongkha book during summer vacation?	515	2.87	0.80
How do you feel when you read a Dzongkha book on a rainy Saturday?	515	2.83	0.80
How do you feel about buying a Dzongkha book from a bookstore?	515	2.75	0.84
How do you feel about reading a Dzongkha book instead of playing?	515	2.53	0.89
Total	515	2.91	0.83

Of these items, 'How do you feel about reading a Dzongkha book for fun at home?' received the highest rating (M=3.19, SD= 0.83) and the item which received the lowest rating was How do you feel about reading a Dzongkha book instead of playing? (M=2.53, SD= 0.89). However, as there were variations in respondents' opinions, they may need careful interpretation. For example, the SD of the highest ranked item was higher than the item which received the third least rating.

Choice between books written in Dzongkha and English

Table 5 illustrates the respondents' choice between reading materials written in Dzongkha and English, and it answers the second question: *From the reading materials written in English and Dzongkha, which one is a preferred choice of language for reading among the college students?*

Table 5 Choice Between Books Written in Dzongkha and English

Language	N	Percent
Dzongkha	71	13.8
English	444	86.2
Total	515	100

Interestingly, despite their *positive* attitude towards reading books written in Dzongkha (see Table 2), most respondents preferred reading English books more than those books written in Dzongkha. As can be seen in the table above, 444 respondents, which is 86.2% of the total respondents, chose English over Dzongkha whereas, only 71, which is 13.8% of 515 freshmen, opted Dzongkha over English. This finding therefore confirms widespread usage of English (DDC, n.d.; 10 Pages a Day Reading Journey, 2020; Wangchuk, Dorji, Lhadon, & Jamtsho, 2013) among Bhutanese.

Content analyses of their responses to question *If you choose English, then, state reason(s) for not reading books written in Dzongkha* offer three insightful reasons. First, most respondents label Dzongkha as a difficult subject owing to its *unique* script, spelling and grammar despite its linguistic similarities to their first language. Another is its fewer employability scopes in either public or private sectors without an acceptable proficiency in English. Lastly, English language proficiency has a multitude of advantages over Dzongkha in business, education, employment, and diplomacy. These reasons substantiate the findings of Dorjee (2014) who established inadequate Dzongkha references and reading materials and limited terminologies for scientific and technical subjects, and extensive promotion of English in school

Attitude of Students Towards Reading Dzongkha

campuses as reasons why English has become a preferred language in schools. If this corroboration is any indication, then, Dzongkha is losing its status as the national language of Bhutan and other meanings associated with it.

Yet, as in Tenzin (2003), 71 responses (13.8%) to question: *If you choose Dzongkha, then, state reason(s) for not reading books written in English* revealed two reasons why they chose Dzongkha over English. First, they identified themselves as responsible individuals who would use and promote Dzongkha as the national language. The other one was their understanding of its relational role in preserving and promoting art and humanities, language and literature, songs and dances, and religion and culture, for instance. These reasons affirm the findings of DDC (2011). In spite of these reasons, BCSEA (2016), on the other hand, found nearly 32% of grade 10 students not being able to read Dzongkha at all.

Like these respondents, many other college students who major in humanities, English language, science, and engineering, for instance, have no or little exposure to Dzongkha in academic setting (see RUB, 2020). It may be due to this academic detachment that most Bhutanese seemingly acknowledge acquisition of Dzongkha language skills more difficult than those of English. This attitude has serious implications for preserving and promoting native socio-cultural identities if this obsession for English language continues (see Dorjee 2007; van Driem, 2013).

Relationship between Gender and Reading Dzongkha Books

As shown in Tables 6(a) and Table 6 (b) (see at the end of the paper), an independent *t*-test was conducted to compare attitudinal reading scores between males and females. It answers the third question: *Is there a difference in attitude towards reading Dzongkha between males and females?*

As the *p* value for recreational reading score between the genders was above the required cut off of .05 (i.e., $p = .05 > 0.783$), there was no significant difference between the two groups. Similarly, the sig. value for academic reading between males and females was larger than .05 (i.e., $p = .05 > 0.133$) indicating no significant difference between the two groups either. In brief, as the *p* values in both the reading scores were above .05, there was not statistically significant attitudinal difference towards reading Dzongkha between males and females (See Table 6 at the end of this paper).

Table 6(a): Relationship between gender and reading Dzongkha books

Reading	Gender	N	Mean	Std. Deviation	Std. Error Mean
Recreational Reading _ Score	Male	238	2.90	0.70	0.05
	Female	277	2.92	0.56	0.03
Academic Reading _ Score	Male	238	2.98	0.68	0.04
	Female	277	2.95	0.57	0.03

Recommendations

Generally, as respondents' attitude towards reading was positive, both schools and colleges may introduce additional Dzongkha subjects or Dzongkha modules to increase student-subject contact time in formal settings. Particularly, as language acquisition is quicker during children's formative years, the ministry may reintroduce teaching of subjects such as environmental studies and Bhutan history in Dzongkha in schools. Other Dzongkha literary texts such as aphorism (*legs bshad*) and hagiography (*rnam thar*) may be reintroduced to promote reading of Bhutanese literature. Further, as most Bhutanese authors appear to publish their writings in English, the relevant governmental agencies could support their publications in Dzongkha so that there are more Dzongkha materials available for reading.

As the respondents' choice for English over Dzongkha seemed to be because of social status, employment, and educational

Attitude of Students Towards Reading Dzongkha

opportunities, the stakeholders may frame policies that mandate a requirement of a standard proficiency in Dzongkha. Perhaps, they may request applicants to produce Dzongkha proficiency test results, like those language testing systems in English, for any scholarship or employment purposes. Otherwise, because of excessive use of English as an administrative language and impacts its usage has on other native ethno-linguistic and socio-cultural aspects, Bhutan may lose her languages and other socio-cultural identities which are symbolism of her sovereignty.

Conclusion

Despite showing positive attitude towards reading materials or books written in Dzongkha, most respondents preferred English over Dzongkha owing to the former's advantage in the areas of education, business, employment, and diplomacy. Other reasons include difficulty associated with acquisition of Dzongkha language skills and higher employability benefit English has over Dzongkha. As youths such as these respondents are detrimental in preserving and promoting Dzongkha, they need enough training in acquisition of its skills especially during their formative years so that other associated socio-cultural meanings are naturally preserved. Otherwise, slow deterioration and eventual loss of it as a result of acculturation and linguistic imperialism would bring changes in ethno-linguistic and socio-cultural features.

References

- 10 Pages a Day Reading Journey (2020, April 25). *Home* [Facebook page]. Facebook. <https://www.facebook.com/wellreadbhutan>.
- Bhutan Council for School Examinations and Assessment. (2016). *National Education Assessment in Bhutan: Comparability study of grade X students' performance in BCSE Dzongkha results against their actual competencies in Dzongkha reading and writing, 2015*. Thimphu: RGOB.
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). New Delhi: Pearson Education.

- Dorjee, K. (2007). Cultural Imperialism and Linguistic Change: Impact of Cultural Imperialism on Dzongkha Borrowing. In *Media and Public Culture - Proceedings of the Second International Seminar on Bhutan Studies* (pp. 121-136). Thimphu, Bhutan.
- Dorjee, K. (2014). Linguistics landscape of Bhutan: An overview of number of languages, language policy, language education, and language use in Bhutan. *Bhutan Journal of Research & Development* 3(1), 87-102.
- Dzongkha Development Commission. (2011). *A report on class ten Dzongkha performance*. Thimphu: Dzongkha Development Commission.
- Dzongkha Development Commission. (2013). *The new Dzongkha grammar*. Thimphu: Dzongkha Development Commission.
- Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2012). *How to design and evaluate research in education* (8th ed.). New York, NY, USA: McGraw-Hill.
- Hsieh, H., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research* 15(9), 1277-1288.
- Namgyel, S. (2003). *The language web of Bhutan*. Thimphu: KMT Publishers.
- National Assembly of Bhutan (1976). *Proceedings and Resolutions Adopted during the 45th session of the National Assembly of Bhutan held on 17.10.76 corresponding to 24th day of the 9th month of fire dragon year*. In *Proceedings and Resolutions of the National Assembly from 31st to 50th Sessions, Vol 2* (pp. 167-171). Thimphu: National Assembly Secretariat.
- Norbu, T., & Namgyel, T. (2019). Languages and technology in Bhutan. *Proceedings of the Language Technologies for All (LT4ALL)*, 235-238.
- Parliament of Bhutan. (2008). *The constitution of Bhutan*. Thimphu: Kuensel Corporation.
- Phuntsho, K. (2013). *The history of Bhutan*. New Delhi: Random House.
- Royal Education Council (2012). *The national education framework: Shaping Bhutan's future*. Thimphu: School Education and Research Unit.
- Royal University of Bhutan (2020). *Statistics 2020* (unpublished). Thimphu: Office of the Vice Chancellor.

Attitude of Students Towards Reading Dzongkha

- Smith, F. (1988). *Understanding reading: A psycholinguistic analysis of reading and learning to read* (4th ed.) Hillsdale, NJ: Erlbaum.
- Stockemer, D. (2019). *Quantitative methods for the social science: A practical introduction with examples in SPSS and Stata*. Springer.
- Tashi, P. K. (2003). Development of cursive Bhutanese writing. In K. Ura, & S. Kinga (Eds.), *The spider and the piglet* (pp. 194-208). Thimphu: Centre for Bhutan Studies.
- Tenzin, K. (2003). Attitude of grade VIII students towards Bhutanese history. *Rabsel – the CERD Educational Journal*, 2, 85-100.
- van Driem, G. (1994). Language policy in Bhutan. In M. Aris, & M. Hutt (Eds.), *Bhutan: Aspects of culture and development* (pp. 87-105). Gartmore: Kiscadale Publications.
- van Driem, G. (1999). The ethnic and cultural diversity of Bhutan. In Sabine Krings (ed.). *Bhutan: A fortress at the edge of time*. Vienna: Weiner Institut fur Entwicklungsfragen und Zusammenarbeit.
- van Driem, G. (2003, September 6). Bhutan has more than three gems. *Kuensel*.
- van Driem, G. (2013). Identity lies more in language than genes. *Kuensel K2*, III (39), 16-17.
- Wangchuk, T. G., Dorji, P., Lhadon, K., & Jamtsho, S. (2013). *Report on the survey of Dzongkha usage in signboards of Thimphu municipality*. Thimphu: Dzongkha Development Commission.
- ཇོང་ཁ་གོང་འཕེལ་ལྷན་ཚོགས། (DDC) (n.d.) ཇོང་ཁ་འག་ལེན་ཞིབ་འཇུག་སྒྲུ། འབྲུག་གི་མི་ལུ། ཇོང་ཁ་གོང་འཕེལ་ལྷན་ཚོགས།

Table 6(b): Relationship between gender and reading Dzongkha books

Independent Samples Test		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Recreational Reading Score	Equal variances assumed	10.500	0.001	-0.280	513	0.779	-0.016	0.055	-0.124	0.093
	Equal variances not assumed			-0.276	453.051	0.783	-0.016	0.056	-0.126	0.095
Academic Reading Score	Equal variances assumed	2.265	0.133	0.527	513	0.599	0.029	0.055	-0.079	0.137
	Equal variances not assumed			0.520	464.817	0.603	0.029	0.056	-0.081	0.139

Journal of Bhutan Studies

Volume 43, Winter 2020 * ISSN 1608-411X



Centre for Bhutan & GNH Studies