

## **Abstract**

This book is an investigation of discourses of modernisation, culture and tradition and how these interact with and shape the state development policies of Bhutan and the attitudes of young Bhutanese people. A fundamental aim of Bhutanese development policy is to maintain a balance between modernisation on one side and culture and tradition on the other. Young people in society are generally accused of being alienated from Bhutanese culture and tradition and of being influenced by Western media and culture. This book examines the dynamic interactions between state policy and local discourses among young people.

The book argues, firstly, that the Bhutanese development policy of preservation of culture and tradition and the prevalent social norm that one must be culturally aware is derived from Bhutan's position as a small country sandwiched between two giants, China and India. The state defines Bhutanese culture and tradition as guardians of the nation's independence. Secondly, and following the same logic, the Bhutanese government constantly presents its development policy as being original and unique, and insists on its distinctiveness from Western development discourse. Thirdly, the book finds that the state's development discourse influences but is by no means hegemonic among young people.

Using educational differences as a way of investigating competing discourses among young people, the book establishes the existence of important differences pertaining to discourses of modernisation, culture and tradition between three groups of young people; those in English medium education, Dzongkha (the national language) medium education and monastic education. Furthermore, it examines the social background of these differences applying Pierre Bourdieu's framework. The book argues that young people's identification of their position is not only in terms of their career (economic capital) but also in terms of how they

present themselves as being culturally aware (cultural capital). This is clearly limited by state discourses but does not represent a single imposition of a hegemonic discourse.

Finally the book contextualises development discourses within theories of globalisation and discourse analyses of development. It criticises globalisation theories for concealing the existence of power imbalances between the West and the non-West. However, it is also argued that the capacity of the Bhutanese government and of Bhutanese youth to indigenise Western development discourse shows that Western development discourse is not as powerful as posited by mainstream discursive analyses of development.



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**Akiko Ueda**

## Glossary

<b>Ashi</b>	Honorific title used of women of the royal family and of the nobility.
<b>Ama</b>	Polite form of address for an adult woman.
<b>Apa</b>	Polite form of address for a man.
<b>Ara</b>	Home made whisky, usually distilled from barley, wheat or rice.
<b>Bukhari</b>	Wood-burning stove.
<b>Chang</b>	Mild alcoholic beverage made of cereals.
<b>Chimi</b>	Elected member of the National Assembly.
<b>Chodom</b>	Low table.
<b>Choekey</b>	The religious language; classical Tibetan.
<b>Choku</b>	Ritual, religious ceremony.
<b>Chorten</b>	A Buddhist monument, which represent Buddha's Mind. It is erected in memory of an eminent lama or to ward off evil spirits from places normally considered dangerous, such as crossroads, bridges and mountain passes.
<b>Dasho</b>	A non-transferable title given by the king to certain officials in recognition of service.
<b>Desi</b>	Temporal ruler of Bhutan before the monarchy.
<b>Driglam Namzha</b>	Code of disciplined behaviour.
<b>Drukpa</b>	School of Buddhism, offshoot of the Kagyu tradition.
<b>Dungtsho</b>	Doctor of Bhutanese indigenous medicine.
<b>Dzong</b>	Fortress-monastery, in which civil and religious authorities have been housed jointly since the seventeenth century.
<b>Dzongda</b>	District governor.
<b>Dzongkha</b>	"Language of the <i>dzong</i> "; national language of Bhutan.

<b>Dzongkhag</b>	District; Bhutan has twenty districts.
<b>Dzongkhag Yargye</b>	
<b>Tshogchung</b>	District Development Committee.
<b>Dzongpon</b>	The old term for <i>dzongda</i> , now no longer in use.
<b>Gelong</b>	A fully ordained monk.
<b>Gewog</b>	Block; administrative division of several villages within a district.
<b>Gewog Yargye</b>	
<b>Tshogchung</b>	Block Development Committee.
<b>Gho</b>	Men's dress.
<b>Gomchen</b>	A lay priest, sometimes married.
<b>Gung</b>	Household.
<b>Gup</b>	Headman of a block ( <i>gewog</i> ).
<b>Guru Rimpoche</b>	The Tantric saint who converted Bhutan to Buddhism in the eighth century.
<b>Hemchu</b>	Pouch created by blousing a <i>gho</i> generously at the waist.
<b>Je Khenpo</b>	Chief Abbot of Bhutan.
<b>Kabne</b>	A man's ceremonial shoulder cloth.
<b>Kasho</b>	Royal Decree.
<b>Kharang</b>	Semi-ground maize food.
<b>Kira</b>	Women's dress.
<b>Lama</b>	Buddhist monk of a senior rank.
<b>Lhaxhang</b>	Buddhist temple.
<b>Lhotshampa</b>	"People of the southern border"; generally people of Nepalese descent settled in southern Bhutan.
<b>Lopon</b>	"Master"; term of address for educated persons and monks.
<b>Loser</b>	Bhutanese New Year.
<b>Lo-zey</b>	Ballad.
<b>Lyonpo</b>	Minister.
<b>Mang-ap</b>	"Community father"; assistant to the <i>gup</i> .
<b>Mathra</b>	A twill woollen plaid fabric, predominantly maroon or red; that is closely associated with central Bhutan.

<b><i>Minap</i></b>	“A black man”; a villager or a farmer.
<b><i>Ngultrum</i></b>	Bhutanese currency.
<b><i>Nyingmapa</i></b>	Important religious school in central and eastern Bhutan; founded by Guru Rimpoche in the eighth century.
<b><i>Onju</i></b>	A woman’s blouse.
<b><i>Pchillip</i></b>	Outsiders, especially people from the West.
<b><i>Penlop</i></b>	Historical title of regional governors of Paro, Trongsa and Daga.
<b><i>Phop</i></b>	A wooden cup.
<b><i>Puja</i></b>	Ritual, religious ceremony.
<b><i>Rachu</i></b>	A woman’s ceremonial shoulder cloth.
<b><i>Ngawang Namgyal</i></b>	Shabdrung He unified Bhutan under the Drukpa Kagyupa authority and established an administrative and judicial system. “Shabdrung” is the title of Ngawang Namgyal and his reincarnations, and means “at whose feet one prostrates”.
<b><i>Shar chopikha</i></b>	“Language of the east (Bhutan’s eastern region)”. It is also known as Tshangla.
<b><i>Shaydra</i></b>	Monastic school.
<b><i>Toego</i></b>	A woman’s jacket.
<b><i>Tshechu</i></b>	Religious festival honouring Guru Rimpoche which normally begins on the 10th day of the Bhutanese month.
<b><i>Wang</i></b>	Religious blessing.
<b><i>Zangdopelri</i></b>	“The heaven of Guru Rimpoche”; a temple which represents Guru Rimpoche’s paradise.
<b><i>Zao</i></b>	Toasted rice.

## **Acronyms**

BBE	Bhutan Board of Examination
BBS	Bhutan Broadcasting Service
BDFC	Bhutan Development Finance Corporation
BHU	Basic Health Unit
CAPSS	Curriculum and Professional Support Section
DYT	Dzongkhag Yargye Tshogchung
EVS	Food Corporation of Bhutan
FYP	Five Year Plan
GNH	Gross National Happiness
GYT	Gewog Yargye Tshogchung
ICSE	Indian Certificate for School Examination
ISC	Indian School Certificate
NIE	National Institute of Education
NRTI	Natural Resource Training Institute
RCSC	Royal Civil Service Commission
RGOB	Royal Government of Bhutan
RIM	Royal Institute of Management
YGCS	Youth Guidance and Counselling Section

