

**Networking and Information sharing on ICH among the
Cultural Institutions in Bhutan**

Cultural Partnership Initiative

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Abstract

Harmony, social cohesion, integrity, peace and tranquility and unity are; all outcome of good social networking system with core human value. And negative impacts are also inevitable if it is the organization's aim and objective. But, information-sharing is the fundamental prerequisite for the aforementioned subject as it is a key ingredient for organizations seeking to remain competitive and dynamic. Ever since the human beings had entered the threshold of civilization, the tradition of networking had evolved simultaneously. The historical records explicitly exhibit unbelievable information of both tangible and intangible records. For example; tangible cultural heritage- the figures of the Seven Wonders of the World and the intangible accounts- the imperial figures, legends and myths living even today are the outcome of social networking system. Had there been no networking system, there may not be anything recorded at present but, unless someone has extraordinary capabilities or god-like strength and power.

The simplest definition of the 'Networking' is; forming a group, organization, troop, company or a gang to work more effectively and meritoriously with one-sighted aim and objective. It is similar to how a colony of ants and a pack of wolves live harmoniously and collectively to bring down bigger pray easily, having well planned and good networking among the community and institutions can also bring unexpected results to any activity. In a similar vein, creating effective network depends on how the institution's information is being shared and made available to the individual, groups and institution's members anywhere and anytime using different kind of forums. Information sharing is the fundamental tool to create

effective network in order to have systematic working force in preserving, promoting, safeguarding the sacred cultural identity. Therefore, this paper will provide general information on networking system and types of information sharing in forming organizational network. The paper will also give glimpse of ICH safeguarding entities using the network information sharing as rudiment contraption.

Introduction

Unity prevails if there is good social networking and, team-working or communal working which is created by sharing information and allowing others to convince about the plans and activities at the right time. Social networking is one of the oldest human activities and it is the birthplace of ICH and human integrity. The relationships that exist in the social networks can be seen through the light of the exchange of information and other resources among the counterparts. Social networks and interaction in the group plays several roles; information exchange, information gathering, learning and giving birth to new ideas. However, the following quote defines how Social Networking is created through knowledge sharing;

“Sharing knowledge is not about giving people something, or getting something from them. That is only valid for information sharing. Sharing knowledge occurs when people are genuinely interested in helping one another develop new capacities for action; it is about creating learning processes.-Denham Grey.”¹

Let us now focus on the Networking and Information sharing in safeguarding the ICH in Bhutan. Generally, Intangible Cultural Heritage (ICH) is inseparable from the tangible heritage and it is one of the main features of the cultural diversity created and constantly evolved by the human society. In the global context, Bhutan stands out as a country which has retained living traditions, customs and religious as well as daily practices which evinces peculiarities of the Bhutanese culture. Thus, People of Bhutan not only take pride in their rich culture and traditional values but also serve as a national identity. It is this identity that has protected and sustained independency within the two giant countries; Republic of China and India since time immemorial. Preservation of ICH has been one of the core

1. Retrieved from (http://www.finestquotes.com/select_quote-category-Knowledge+Sharing-page-0.htm) on 20th August, 2017)

objectives when Bhutan government had embraced the economic development plan in early 1960s.

There was only a couple of Ministries; *Nang-sid Lhen-khag* or *Kidu Lhen-khag* (Ministry Home) and *She-rig Lhen-khag* (Ministry of Education) with took an enormous task of preservation, conservation and promotion of culture irrespective of tangible and intangible cultural elements. Later, the government gave birth to *Sol-zin Lhen-tshog* (National Commission for Special Affairs)², *Dzongkha* (National Language) Development Authority,³ *Gyal-zhung Cham dang Doe-gar* (Royal Academy of Performing Arts) and *Kuensel*, the National Newspaper. As enshrined in the Constitution of Bhutan;⁴

*“The State shall endeavour to preserve, protect and promote the cultural heritage of the country, including monuments, places and objects of artistic or historic interest, Dzongs, Lhakhangs, Goendeys, Ten-sum, Nyes, language, literature, music, visual arts and religion to enrich society and the cultural life of the citizens.”*⁵

The preservation, conservation and promotion of culture have thus, remained main objective and recognized as one of main pillars⁶ in development policy of

2. Department of Culture was then called as *Sol-zin Lhen-tshog* (the old name) or National Commission for Special Affairs. It was established according to the royal command of His Majesty the 4th King on 31st July, 1985. It is the only one institution that takes Hercules task in preserving, conserving and promoting myriad varieties of ICH inclusive of movable and tangible elements of the country's precious assets. (see detailed information in page...)

3. Dzongkha Development Commission or *Dzongkha Gong-phel Lhentshog* (In Bhutanese national Language) is a government institution established in 1986. The Commission's primary goal is to preservation and promotion of *Dzongkha* (national language of Bhutan) but also takes care of other languages and dialects of the country. (see detailed information in page...)

4. Kunsel, Bhutan's first newspaper was established in 1961 naming it as *Kunsel Sar-shog*. The contents were mostly related to the discussions and resolutions of the National Assembly and other development plans and projects. In addition, important news on official announcements, official appointments and official transfers. The English translation newspaper came to light in 1961 and the contents were beautifully handwritten and cyclostyled circulated once a month throughout the country. The handwritten newspaper survived until 1974. The publication time was reformatted in 1986 to publish weekly under the Ministry of Communications' Department of Information. (see detailed information in page...)

5. Constitution of Bhutan: Article 4, Culture. pg. 10

6. Good governance, Sustainable Socio-economic Development, Preservation and Promotion of Culture and Environment Conservation.

Gross National Happiness.⁷ However, ICH of Bhutan is not without threat in the face of growing urbanization and globalization. It is crucial that Bhutan never sees its culture diminished in any way.

Apart from the cultural preservation, conservation and promotion policies and legislative documents in place, as mentioned UNESCO convention:

Each State Party should take necessary measures to ensure the safeguarding of the ICH elements present in their territory.⁸

Bhutan ratified the Convention for the Safeguarding of Intangible Cultural Heritage only on 13th day of the 5th month of the Bhutanese calendar year corresponding to 20th June, 2005 during the 83rd session of the National Assembly⁹. According to the 2003 Convention's Operational Directives,

States Parties are encouraged to develop together, at the sub-regional and regional levels, networks of communities, experts, centres of expertise and research institutes to develop joint approaches, particularly concerning the elements of intangible cultural heritage they have in common, as well as interdisciplinary approaches.¹⁰

In the light of this, government entities in preserving, conserving and promoting diverse ICH fields had grown from few number to an adequate number and in addition approved good numbers of community groups and NGOs to fill-up the

7. "The concept of Gross National Happiness (GNH) was promulgated by His Majesty Jigme Singye Wangchuck, the Fourth King of Bhutan in the early 1970s. When His Majesty spoke about GNH at the time, he questioned the prevailing measurement system that Gross Domestic Product (GDP) alone could deliver happiness and well-being to society. He was still a teenage monarch, and wise beyond his years. His Majesty firmly believed that happiness is an indicator, and a sign of progressive development for the Bhutanese people. He also believed in the legitimacy of public discussion in defining Bhutan's development goals." Retrieved from http://www.gnhcentrebhutan.org/?page_id=842 on 11/08/2017

8. Convention for Safeguarding of the Intangible Cultural Heritage: Safeguarding of the intangible cultural heritage at the national level, Article 11 – Role of States Parties. ppt. 6

9. of the 83rd Session of the National Assembly Resolution, Bhutan. (English Translation) pg. 77-69.

10. Operational Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage: Chapter III Participation in the Implementation of the Convention. pg. 86.

gaps where government couldn't cover and connect people and the government. Currently, there are 40 government bodies and 15 NGOs.

As mentioned by Peter Senge, *“Knowledge is embodied in people gathered in communities and networks. The road to knowledge is via people, conversations, connections and relationships. Knowledge surfaces through dialog, all knowledge is socially mediated and access to knowledge is by connecting to people that know or know who to contact.”*¹¹

The 55 ICH entities share the same goal and objective but have different roles and strategies to safeguarding the ICH. For example; government agencies try to plan and address the necessary national issues related to preservation and conservation ICH while, non-government organizations focus on a particular local communities, sharing safeguarding information and documenting an element or a bearer. They encourage them in practicing indigenous knowledges, which ultimately results in promoting and safeguarding the national identity and creating sustainable economic development in the community. Thus, Royal Government of Bhutan (RGoB) has maintained the shape of ICH in better form due to good numbers of RGoB, NGOs and community groups taking care of it.

Therefore, this research opportunity given by ICHCAP will allow me to better understand the UNESCO Convention, 2003 the aim, objectives and activities of ICHCAP. It is also a chance to better understand about Information sharing and Networking. Review the roles and responsibilities of the ICH entities, examine on how effectiveness is the ICH networking and information sharing system in Bhutan. The information here may provide some ideas in nurturing healthier networking structure so to achieve the national goal to safeguard the ICH and maintain to transmit knowledge to the future generations.

11. Retrieved from (http://www.finestquotes.com/select_quote-category-Knowledge+Sharing-page-0.htm) on 15th August, 2017

Aim and objectives

“The country will remain stable, until the culture heritage exists.”- Sakya Pandita¹²

Generally speaking, Sakya Pandita, a great Tibetan Scholar has foreseen the stability of the country solely depends on the survival and sustainability of diverse culture created and recreated according to the human civilization status. Culture and tradition is the face and identity of a community and as well as cultural heritage of a country. Moreover, Culture that comprises tangible and intangible, movable and immovable elements carries various forms of important resources apart from identity such as; maintaining social harmony and cohesion in the community level and sustainable economic, natural resources and combating the climate change issues¹³ in the wider global perspectives.

To achieve a common goal of preserving, conserving and promotion of ICH should have good number of potential stakeholders not only from the top level i.e. legislative body, government and private agencies but also include community, group and even the practitioners. Establishment of these multifunctional institutions cannot bring expected outcome if there is no cooperation, mutual understanding, information sharing and trust within the stakeholders. It is just like having granite rocks but, useless to if it not used as the foundation stones to support the entire building. Therefore, the aims and objective of this research paper is as mentioned below.

- To safeguard the ICH collectively and pass down to the future generations.
- To create effective networking system among the multi ICH stakeholders.
- To contribute valid and farsighted views on ICH preservation, conservation and promotional activities.
- To build transparency between the stakeholders through information sharing within the stakeholders.
- To respect, build trust and mutual understanding.

12. Sakya Pandita Kunga Gyeltsen (1182-1251) generally known simply as Sakya Pandita. He was a Tibetan spiritual leader and Buddhist scholar.

13. UNESCO's brochure: Intangible and Sustainable.

Literature Review

Perhaps, hardly anyone had written about, recorded or archived any resources pertaining to the global issue of; *Networking and Information-sharing System in preserving Intangible Cultural Heritage* rather, some sociologist, Political Scientist had done case study and researched on general efficacy of management activities such as; network between employer and subordinates, role of information sharing, Social network perspective etc.. Yet, we can relate the he information sharing and networking concept in while talking about the networking and information sharing in safeguarding the ICH. Some scholars has also attempted few research papers but, these are all case study on a particular ICH such as; irrigation networking system, community festive event, exhibition show or just a single ICH element. Actually, the Social Networking System which we the human mankind had been experiencing and practiced from the time immemorial; starting from Holocene era to Neolithic and till the modern era. The social networking between human being started from the union of different gender, which gradually turned to larger number of a family then relatives, groups, community and finally even founded Kingdoms.

It is also aware that, ever since the human being had landed on the earth and started living, the culture and traditions both tangible and intangible heritages emerged simultaneously. But, the traditions are mostly remained in oral form-passed down to generations to generations. However, there are numbers of resources in the light in both printed and non-printed forms on social media networking and IT networking system, which is totally relied on the social networking using the modern technologies and gadgets as the main tool to socialize people from all across the world.

Thus, with limited references on the networking and information sharing in preserving ICH found on the table, this research paper will be based on the working system of some of the well-known international networking organizations like; UN, UNSCO, WHO, ICHCAP and so and also based on the secondary resources on networking and information sharing case studies and social media networking as well.

Evolution of Network and Epistemology

However, the social network is as old as the evolution of human being- like the network between Eve and Adam and gradually grew to family, then to a group, community and finally a nation or a country. Even the network exists within the animals and even the colony of insects creating an association of individuals having a common interest, formed to provide mutual assistance through sharing helpful information.

The Network is also defined as; *Networks vary widely in their nature and operation, depending on the particular actors involved, their relationships, the level and scope at which they operate, and the wider context. The actors within a network might be people, families, organizations, corporations, states, or a mixture of individuals and groups. The relationships between actors within a network can vary from close ties—such as those within a family—to occasional impersonal or mediated interactions. Networks can exist in unstructured social environments as well as in highly formalized, rule-bound settings.*¹⁴ And the Wikipedia too provides as “A network is any system with sub-units that are linked into a whole, such as species units linked into a common goal.” However, while talking about the Network, there are many types of networks such as; Science related networks and Technology and communication networks.

The Network we are concern about is the Social Network a type of communal system which would be either biological or technology and communication network because, the member in the network may exist biological relationship as well as those interested individuals or groups participated. However, any Social network can be formed to conduct and initiate any type of project that a single person cannot achieve easily. For example; preservation, promotion and safeguarding the ICH of the community will be Hercules task if shouldered by a single man but, if the responsibilities are equally shared by the different capable fellow mates; the collective effort then turns to social networking in succeeding a common goal.

14. Accessed on <https://www.britannica.com/topic/network-sociology> 27/08/2017 at 10:47 am.

Types of Network

As aforementioned, broadly, there are two network systems; “Science network and Technology and Communication network”.

Science:

- Biological network
- Network science
- Network theory
- Social network, social science research

Scientific collaboration network

Network biology and bioinformatics:

- Protein–protein interaction networks
- Gene regulatory networks (DNA–protein interaction networks)
- Gene co-expression networks (transcript–transcript association networks)
- Metabolic networks
- Signaling networks
- Neuronal networks
- Food webs
- Between-species interaction networks
- Within-species interaction networks

Technology and Communication:

- Artificial neural network
- Computer network
- Electrical network
- Radio network
- Scale-free network
- Small-world network
- Social networking service
- Telecommunications network
- Television network¹⁵

15. Retrieved from; https://en.wikipedia.org/wiki/Biological_network on 28/08/2017.

Information sharing– the tool for creating Network

Information sharing describes the exchange of data between individual, groups, communities, different organizations; both in-country and worldwide either using the basic information method of personal human interaction or by means of various technology gadgets. Information sharing is knowledge sharing and a key factor of good network management. The team forming a network rely solely on the capacity of members and sustained on the information being shared. Strong workforce i.e. the team members creates team spirit and team spirit is the strength to achieve any missions. The result is just like Andrew Carnegie's statement. "*Take away all my factories, you take away all my money, you take away all that I possess, But, leave my men and soon I will have everything with a better factories I had or even more.*"¹⁶ This is a very strong statement of the organization having strong force of human resource and valuing and appreciating the team spirit and its enormous strength.

Information sharing is critical to an organization's competitiveness and requires a free flow and equal power of knowledge sharing among the members if the organization is to remain competitive and effective in the society.¹⁷

Whether we are using the modern technology for communication and information sharing means or still using the age-old method of meeting people face-to-face and even using the sign languages-information sharing or communication system among the individuals, groups, community or organizations; it is an essential tool to bridge between individuals, exchange knowledge, learn, understand and come up with solutions to jointly address the challenges. Zollman, 2012 "*Much contemporary knowledge is generated by the groups not by the single individuals.*" It is also said that "*sharing knowledge is not about giving people something, or getting something from them. That is only valid for information sharing. Sharing knowledge occurs when people are genuinely interested in helping one another develop new capacities for action; it is about creating learning processes.*" And "*knowledge is embodied in people gathered in communities and networks. The road to knowledge is via people, conversations, connections and relationships. Knowledge surfaces through dialog, all knowledge is socially mediated and access to knowledge is by connecting to people that know or know who to contact.*"¹⁸

16. Retrieved from; <http://www.inboxity.com/view.asp?id=62> on 28/08/2017.

17. Bala, V. and S. Goyal. (1998). 'Learning from Neighbours.' *Review of Economic Studies* 65: 565-621.

18. Denham Grey (http://www.finestquotes.com/select_quote-category-Knowledge+Sharing-page-0.htm) accessed on 28/09/2017.

According to the Zollman, 2012 “Network Epistemology: Communication in Epistemic Communities” based on the Bala, V. and S. Goyal (1998),¹⁹ there are three types of information sharing systems or modules;

One way, one pays.

This is just a one sided or a narrow sighted information sharing. Such as; the information being shared from top to the bottom level or being put-up from the grass-root level to the concerned body– just like following the bureaucratic procedures. It is narrow sighted information sharing thus could reap only fair or satisfactory results. For example; *I can unilaterally visit you. I get all the information to which you have access, but you don't get mine. I will pay the cost.*

Two way, one pays.

The method is better than the previous one. It share the information from both side i.e. only between two individual. Neither the members nor the two individual would have further discussion nor is exchanging of free-flow conversations are conducted to improve or resolve. Either of the two counterparts is focused on the specific agenda only. Just like the statement; *I can unilaterally visit you. I get all the information to which you have access, but you don't get mine. I will pay the cost.*

Two way, both pays.

This is the most effective way of information sharing as well as transmitting information. It connects members, build trust and any mission can be achievable due to the strong team spirit. The discussion and interrogation between the two individuals as well as with all the members in the group to get together at one spot and share, exchange and learn. From the consensus, development diverse ideas, solutions and measures with valid justification are brought in the light to help all the members. This type of information sharing nature will ultimately contributes in building an effective network. For example; *I can visit you but only with your permission. I get your information and you also get mine. We both pay the cost.*

Information sharing is like the crystal, its colour can be easily manipulated based on what colour of the table it is kept upon. i.e. if the information is rightly informed or shared amongst the members, it will possible to come up with the achievements

19. Bala, V. and S. Goyal. (1998). ‘Learning from Neighbours.’ *Review of Economic Studies* 65: 565-621.

as expected but, if misinformed, a single word can lead to a devastating situation creating disruption within the members and destroying the communities' mutual trust. However, I will provide more information while talking about how to create effective networking system. We can also imply the same idea and diverse ways of information sharing in network of preservation and safeguarding the ICH.

Technology Aid for Information Sharing

The age-old face-to-face communication or oral transmission of information sharing has been replaced by the evolution of telephonic communication by Elisha Gray and Alexander Graham Bell in 1870s. It was later dominated by handheld mobile radio telephone service of wireless mobile phone device which came-up in 1917, Finnish inventor Eric Tigerstedt. The Internet facility came in after that which has given us an opportunity to make wide range of social networking through various networking website forums. However, mobile phones are much popular device among the illiterate people to get connected, communicate and easy to share any type of information whereas internet has been a communication means to the elite ones to get socialize with both native and international people.

The birth of telephone, internet and cellphones had helped and provided information sharing platform to the people from all across the world to connect each other and formed unbelievable social networks which served for both positive and negative impacts just like the statement made on the 30 July 2010 by ruling Supreme Court of Costa Rica stated: "Without fear of equivocation, it can be said that these technologies [information technology and communication] have impacted the way humans communicate, facilitating the connection between people and institutions worldwide and eliminating barriers of space and time. At this time, access to these technologies becomes a basic tool to facilitate the exercise of fundamental rights and democratic participation (e-democracy) and citizen control, education, freedom of thought and expression, access to information and public services online, the right to communicate with government electronically and administrative transparency, among others."²⁰

The facilities paved smooth interaction, swift communication and information sharing and using more time to do other productive activities than interacting

20. Accessed from: https://en.wikipedia.org/wiki/Digital_rights on 28/10/2017 at 10:24am.

personally. According to the technopedia findings, “These 21st century network models actively encourage the sharing of information across social networks. In terms of information sharing this is a global proportion with almost 10% of the world’s population sharing information across common networks regularly.”²¹ It is found that there is one billion websites which includes social networking sites such as; blogs, forums, business networks, photo-sharing platforms, social gaming, microblogs and chat apps etc. which caters to nearly 3.58 billion people worldwide according to the 2005 to 2017 world internet user statistics.

However, the role of ICT play as an instrument of change is potentially transformative. In the context of Bhutan, the arrival of internet in 1999 has, to an extent, broken down a hierarchical society and is promoting transparency in governance. Both government organizations and businesses have started websites for information sharing purpose and providing a public sphere for discussion and create strong network within short period of time.

Intangible Cultural Heritage interpretations

The Intangible cultural heritage in Dzongkha is interpreted as *ngömé lamsöl gi söljün* (dngo med lam srol gi srol rgyun/sngar khyun). ‘ngö mé’ denotes intangible and lam söl gi söl jün or just söl jün for cultural heritage. It was a new term for Bhutanese after adopted the ratification of UNESCO Convention in 2005 but, the cultural heritage; lam söl is not a new terminology for Bhutanese. With the time changing, inevitable of globalization invasion, the intangible cultural heritage and its importance of safeguarding is always reserves at the top discussion agendas in the government and as well as in the gatherings of the community level. However, a brief historical background provided here may share some light on how the topic of ICH gained both national and international attention, ICH policies and different interpretations discussed prior to the formation of UNESCO’s ICH definitions.

The concept of ICH was first conceived by Japanese government in early 1871s after drafting the first ICH protection policy of “Preservation of Ancient Objects.” Subsequently, several ICH related legislative documents came to light such as; Preservation of shrines and temples, sites, monuments and national treasures and

21. Accessed from: <https://www.techopedia.com/definition/24839/information-sharing> on 28/10/2017 at 10:24am.

followed by Law for Protection of Cultural Properties in 1950. The law experienced several amendments; 1955, 1975, 1999 and 2001 to cover-up all ICH activities in one single document. However, the UNESCO convention 2003 document encompasses the following Japanese laws²² such as; Tangible cultural properties, Intangible cultural properties, Folk-cultural properties, Monuments, Groups of historic building.

Let's look into the different interpretations on the ICH. According to the General Conference 1998 "*Culture is the continuous flow of meanings that people create, blend, and exchange. It enables us to build cultural legacies and live in their memory. It permits us to recognize our bonds with kin, community, language groups and nation-states, as well as humanity itself. It helps us live a thoughtful existence. Yet culture can also lead us to transform or differences into banners of war and extremism. So it should never be granted, but carefully shaped into forms of positive achievements.*"²³

The concept and the understanding of ICH was later merged in the 2003 UNESCO Convention statement:

"Intangible cultural heritage means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity."²⁴

22. Voltaire Garces Cang. (2007). *Defining Intangible Cultural Heritage and its Stakeholders: the Care if Japan*. International Journal of Intangible Heritage. Vol. 2. Pg. 47.

23. Lourdes Arizpe. (2013). *The Genealogy of Intangible Cultural Heritage*. Information & Networking for the Safeguarding of Intangible Cultural Heritage. Conference Report (2013) pg. 53

24. UNESCO. (2003) Article 2 – Definitions For the purposes of this Convention,

In order to make vivid on the term 'Intangible', the UNESCO, Paris from 10th to 12th June, 2012. (Lourdes Arizpe. 58) Intangible Cultural Heritage means the practice and representations-together with their necessary knowledge, skills, instruments, objects, artifacts and places-that are recognized by communities and individuals as their intangible cultural heritage, and are consistent with universally accepted principles of human rights, equity, sustainability and mutual respect between cultural communities. This intangible cultural heritage is constantly recreated by communities in response to their environment and historical conditions of existence, and provides them with a sense of continuity and identity, thus promoting cultural diversity and creativity of human kind.²⁵

Government Institutions and its Policies

In Bhutan government institutions play salient role in preserving, promoting and safeguarding activities. It is founded number of agencies and also NGOs to support gigantic activity of human treasure ICH. Whether it's a research, case study, documentation and digitization of any form of ICH undertaken by private individual or projected by any NGOs, first and foremost, the concerned agency has to either inform the avail approval from the concerned individual, group, community and the finally the government. Which explicitly shows, the government shoulders vital responsibility in taking care of any ICH thus, government institutions normally leads, intervenes or vigilantly keeps eye starting from the approval till the submission of the final progress report.

Even in the social networking, leadership is regarded as important as its members. The leader examines how the network is progressing, the ties with in the members, guides the group performance, information being shared equally with free-flow manner and finally, making the decision. However, "*The leader offers a new direction for organizational behavior theory and research by drawing form social network ideas.*"²⁶

25. Kilduff, M. & Krackhardt, D. (2008). *Interpersonal networks in organizations: cognition, personality, dynamics, and culture*. Structural analysis in the social sciences. Cambridge, England: Cambridge University Press.

26. Kilduff, M. & Krackhardt, D. (2008). *Interpersonal networks in organizations: cognition, personality, dynamics, and culture*. Structural analysis in the social sciences. Cambridge, England: Cambridge University Press.

Dratshang Lhentshog (Religious/Monastic Body)

*“It shall be the responsibility of religious institutions and personalities to promote the spiritual heritage of the country while also ensuring that religion remains separate from politics in Bhutan...”*²⁷

As enshrined in the very first chapter of the Constitution of Bhutan, The *Zhung Dratshang* (Central Monastic Body) is the oldest religious institution in the Bhutan which carries and practice religious aspects of ICH related to the monk-hood. The celibate tradition was first established at *Cheri Monastery*²⁸ by *Zhabdrug Ngawang Namgyal*²⁹ (1564-1651), in the Iron Monkey year corresponding to 1621 AD. The tradition serves as one of the important cornerstones of the Bhutanese culture heritage and can be also considered as one of the best practices of *Drukpa Kargyupa*³⁰ (one of the five schools of Buddhism) tradition in the Buddhist world today. After the implementation of Constitution of in 2008, the former *Zhung Dratshang* was changed to *Dratshang Lhentshog* which is functioned by seven members; *Je-Khenpo* (chief abbot), five *Lopens* (celibate ministers) and a civil Secretary to regulate and oversee the administrative works.

However, the activities of *Dratshang Lhentshog* are deeply embedded in every aspect of Bhutanese cultural traditions. It is imperative that we continue to refer our religious beliefs while formulating polices and guidelines for cultural preservation and promotion. Thus, the monastic institution ensures the monks to avail the following knowledge from two monastic institutions; *Lob-dra* (monastic school) and *Shé-dra* (monastic college).

27. Constitution of Bhutan: Article 3, Spiritual heritage: clause 3. Ppt. 9

28. *Cheri Monastery* also known as *Chagri Dorjeden* was built in 1620 by the first *Zhabdrug Rinpoche, Ngawang Namgyal*. It is the first monastery which houses the carcass of a monastic body. The historical significant monument is now a major teaching retreat centre of the *Drukpa Lineage* of the *Kagyü* school of Tibetan Buddhism. The elegant and sacred landscape setting is a center of attraction for the country people and also for the tourist who carves to learn more about the Bhutanese religion.

29. *Zhabdrug Nawang Namgyal* (1594-1651) is the revered as one of the highest *Drukpa Kragyu* master and the unifier of Bhutan. He established the dual system of secular and political system and founded numerous ICH unique to other countries which are still practiced in the country.

30. *Druk-pa Kar-gyud-pa* (*brug pa dkar bgyud pa*) is one of the minor sect under the *Kar-gyud-pa* school of Tibetan Buddhism. The *Druk-pa Kar-gyud-pa* was propagated in the early period of 13th century and established as the state religion by *Zhabdrug Ngawang Namgyal* in the 17th century.

Gar: Dancing- specialized in body-movements for mask dance performance.

Thig: Proportions- drawing Mandala using multi colored sand called *dul-tshon*. In addition, the monks has to know how to draw Buddhist symbols and mixing the colors with sand. In this field, they also have to master the preparation of diverse *torma* (sacrificial ritual cakes).

Yang: It is the subject where one masters in playing various religious musical instruments and paly in cadences, the different ritual tune and melodious chanting. In addition to these three arts, basic literature and grammar are also taught mainly in the monastic schools. For the further advancement, one had to pursue to the monastic college as mentioned below.

Shedra: Is the monastic college where monks ho prefer to go peruse higher education involving in the Buddhist colleges. They complete *rig-zhung* (literary and philosophical subjects) and become scholar.

Drubdra: Is the highest learning stage where monks go for solitary retreat and contemplate on the deeper meaning of what the philosophical texts had provided. They control their mind under the strict guidance of one root teacher.

These knowledges; theory and practical are well taught to the excellent level from nearly 395 monastic institutions throughout the country. Besides, they conduct numerous rituals, mask dance festivals and giving empowerment blessing, oral transmission and instructions to the people and for peace and stability of the country. Zhung Dratshang management *Dzongs* (fortresses), *Lhakhangs* (temples), *Goendeys* (monasteries) and very sacred artifacts are the strongholds of religious cultural traditions.

Dratshang Library and Publication

Literary works are the result of continuity and existence of ICH. The works collections of the spiritual masters are believed as the bank of blessing, source of knowledge, guidance to the path of enlightenment thus, regarded as the literatures the speech of Buddha. In the mundane view, these provide both primary and secondary sources while researching and documenting ICH. Dratshang library

is functioned under the Zhung Dratshang's instructions and administration. The library holds mostly the Buddhist scriptures on various subjects and provides reading facilities to the monks. Besides building their library collections and inculcating the reading habits, Dratshang library also publish rare manuscripts, compiles scattered work collections eminent spiritual master and distribute freely to the various institutions including the school and universities. Until now, the Dratshang library had published number of rare titles of book and texts on various subjects; biographies, autobiographies, collected works, literature, philosophical, instructions, guidelines and documentations of religious ICH elements.

Thangka Conservation

Thangka (tapestry) a portable Buddhist scroll painting comes in form of cloth; brocade, silk appliqué or in a paper and in various size and measurements. It contents predominantly the religious icons; images of enlightened beings, deities, mandalas, symbols and even scripts. These are revered as a representation of both physical and awakened mind of the enlightened beings. These tapestries are revered as one of the liberating sources so called *Thong-drö* or *Thong-drol* (mthong grol) in Tibetan Buddhist terminology.

The Bhutanese thangka portrays age old history, culture and traditions. These tapestries are widely seen in all the fortresses, temples and even in the individual houses mounted on the walls and hanging from the ceilings especially in the shrine. The existence of Thangkas in Bhutan is as old as the oldest temples; *Jamba Lhaxhang* and *Kerchu Lhaxhang*³¹. There are records of numerous old precious thangkas housed in the fortress, monasteries and temples across the country. These are believed the bequeath of spiritual masters, some offered by their disciples from in country and neighbouring countries. Beside the religious significance icons, outstanding skill of the artesian, the cloth and precious colours; gold, silver, turquoise and scarce mineral pigment used makes more precious to preserve and conserve those ICH assets.

31. *Jamba Lhaxhang* (byams pa lha khang) in Bumthang, central Bhutan and *Kerchu Lhaxhang* (skyer chu lha khan) in Paro, western Bhutan are believed to be the earliest Buddhist temples built in 7th century by the 33rd successor of Tibetan Buddhist King Song-tsen Gam-po (*srong btsan sgam po*) (604-645 AD).

Bhutan located on the lap of the great Himalayan range, mountainous with diverse climatic condition thus, most of these sacred assets are seen at threat of deterioration and losing the cultural aspects. Thus, in 2005, the Zhung Dratshang responded to the growing need for Thangka preservation, a center for Thangka conservation was established in Thimphu. Since then the monks who were acquainted to the thangkas are trained by international renowned conservators and related restoration conservation activities were subsequently conducted visiting and collecting thangkas from various temples and monasteries maintaining the highest professional standards.

Ministry of Home and Cultural Affairs

Ministry of Home and Cultural Affairs, then named as *Nang-sid Lhen-khag* or *Kidu Lhen khag* (Ministry of Home) is the one of the oldest ministries and of course an important ministry in Bhutan, which oversees most of the sensitive task such as; preservation, conservation and promotion of both Tangible and intangible cultural aspects, maintain social cohesion through; immigration and census, law and order, local government and disaster management etc.. The ministry is one of the far-sighted initiatives of His Majesty the 3rd King, Jigme Dorji Wangchuck (1929-1972). Under his successful reign, Bhutan entered the threshold of the economic development in 1961 and came out from its isolated world and remained in the eyes of the international countries. However, Bhutan experienced rapid economic development within a short period of time thus, emitted an odor of negative impact of the developments activities in deterioration of nation's identity ICH on other way-round.

Feeling the sentiment, the King wisely formed a council of Ministers and historically established the ministry on the 20th May, 1968 as per the resolution of the 28th session of the National Assembly- just three years before he passed away. However, the title of the ministry re-shaped as Ministry of Home and Cultural Affairs (MoHCA) or *Nang-sid dang sol-zin lhen-khag* in 1999. For the loner perspective, the Ministry's mainly strives to “.. *Preserves and promotes cultural and spiritual values contributing towards the realization of Gross National Happiness (GNH).*” and “*Preservation, promotion, development and protection of culture and heritage.*” as the main objective.

Below is the list of the important offices functioned under the Ministry;

1. Department of Law and Order
2. Department of Civil Registration and Census
3. Department of Culture
4. Department of Immigration
5. Department of Local Governance
6. Department of Disaster Management

Dzongkhag

The term *Dzong-khag* means district in Bhutanese language. Bhutan has twenty districts governed by *Dzong-da* or the Governor dispatched under the Ministry of Home and Cultural Affairs. Going back to the historical accounts on how was the pre-existence of the provinces now became to Dzongkhag and designation of and role and responsibilities of Dzongdas in preserving and safeguarding the ICH.

Bhutan history has recorded that, after the advent of Zhabdrug Ngawang Namgyal, Bhutan was unified to one nation and one people– well-functioned under the theocratic dual-system (secular and political). He appointed three *Pen-lops* (chieftains) namely; Trongsa Penlop, Paro Penlop and Daga Penlop and three *Dzong-pons* (governors); Thimphu Dzongpon, Punakha Dzongpon and Wangduephodrang Dzongpon. Later, Trongsa penlop became the most powerful chieftain ruling all eight provinces of eastern Bhutan over-seeing Kurtoe Dzongpon, Jakar Dzongpon and Zhongar Dzongpons. Paro Penlop has only one *Drungpa* (junior governor) of Haa province while others remain the same. Thus, Bhutan had only six provinces; Trongsa, Paro, Daga, Thimphu, Punakha and Wangduephodrang. After Zhabdrung passed away, the six provinces gradually multiplied to ten inclusive of Bumthang or Jakar, Kurtoe and Zhongar. The figure of the province slightly changed with addition of Trashigang Dzongpon and making to eleven provinces until 1951.

However the role and responsibility of these Dzoqpons are to maintain peace and tranquility within their jurisdictions collect the taxes and submit timely report to the head Chieftain.

Bhutan has now twenty Dzongkhags which are further fragmented to 205 block-communities called *gewogs* functioned under the purview of MoHCA. The Dzongdag plays gigantic role in implementing the development plans, regulates the procedures, submission of timely progress report while keeping, maintain and safeguarding the rich culture and traditions intact.

In 2005, the Royal Civil Service Commission had approved DoC and MoHCA's proposal of new appointment of 20 Cultural Officers for all districts. They represent the parent agency; the Department of Culture. Their responsibilities are mainly to promote and preserve our rich cultural heritage, to co-ordinate and supervise cultural activities, maintaining and updating the social behavior of the people. However, the Dzongkhag Cultural Officers' sole responsibilities are as follows;

- Implement plans and polices, and co-ordinate to promote & preserve Culture
- Support the Cultural Officer and liaise with Dzongkhag on Cultural field
- Promotion of *Driglam Namzha* (Bhutanese etiquette)
- Co-ordinate cultural activities in the schools and institutions in the Dzongkhags
- Coordination of *Chagdri* (ceremonial preparations)
- Liaison with the Head quarter (HQ) concerning cultural matters
- Monitor, review and evaluate cultural activities
- Strengthen the cultural program

Annually, the ministry host Annual Dzongdag Conference and Annual Cultural Officer Conference, during which wide range of agendas; from the development and implementation plans to the progress achievements and critical issues of safeguarding ICH concerned on the diverse communities are well-discussed. Both Dzongda and Cultural Officer act as the bridge between the communities and government.

Department of Culture

As mentioned earlier on the founding of MoHCA- the safeguarding measures and promotion of ICH activities were all rested on the shoulder of the ministry till 1985. It was during the tenure of HRH Prince Namgyal Wangchuck, the 2nd Home Minister that proposed to His Majesty the 4th King to have a separate office

to fully dedicate to the safeguarding and promotion of ICH. Thus, then the Special Commission for Cultural Affairs (SCCA), the Commission came to existence through the birth given by the Royal Decree issued on the 31st July, 1985. The commission is mandated to preserve and promote the rich cultural and traditional heritage of the nation.

Having declared as the centre agency for preservation and promotion of our national heritage, which is recognized as the cornerstone of our development philosophy of Gross National Happiness, the commission shoulders Hercules responsibility of safeguarding and perpetuating the knowledge to the younger generations. However, second reformation took place during the tenure of Home minister Lyonpo Dago Thsering, the commission was reconstructed to strengthen its activities in 1995. The former name SCCA was changed to *Solzin lhentshog*. However with the restructuring exercise of the Government Organizations, in 1998 the Commission was again renamed as the National Commission for Cultural Affairs (NCCA), which finally got the present name as the Department of Culture (DoC) under the Ministry of Home and Cultural Affairs in 2003.

The Vision of DoC is to *“Be a central agency for realization of a harmonious and progressive society through preservation, protection, development and promotion of the shared ideals & values and the unique cultural identity and its expressions.”*

Since both the subject and task of safeguarding ICH is vast and mammoth task to achieve by a single office thus, the following eight divisions were setup to function the designated categorized elements;

- Division for Cultural Heritage Site
- Division for Cultural Properties
- Driglam Division
- National Library & Archives of Bhutan
- Royal Academy of Performing Arts
- Textile Museum
- National Museum of Bhutan
- The Tower of Trongsa Museum

Division for Cultural Heritage Sites

The office of Division for Conservation of Architectural Heritage (DCHS) is functioned under DoC. The division shoulder enormous task of renovations and preservation of tangible aspects of mainly age-old historical sites while keeping the typical Bhutanese structure intact. Some of the core activities the division are;

- Formulation of policies, rules and regulations, and guidelines for protection of Heritage Sites and sustainability of Cultural Landscapes.
- Advise Dzongkhag Administrations, *Thromdes* (cities and towns) including other relevant agencies on matters concerning Heritage Buildings and their protection.
- Promotion of traditional techniques and materials, and practices of intangible heritage associated with Heritage Sites.
- Adopt policies, rules and regulations, and guidelines for protection of Heritage Sites and sustainability of Cultural Landscapes;
- Issuance of approval/clearance, assess and monitor any works related to conservation or development of Heritage Sites. (This also includes approving construction of new lhakhangs/stupas/etc.)
- Coordinate and direct excavation of Archaeological Sites.

Division of Cultural Properties

The Division for Cultural Properties also called *cha nying zin-chong dé-tshen* (ca rnying 'dzin skyong sde tshan) is the division that maintains detailed inventory record of national cultural properties, the tangible cultural aspects; religious physical structures i.e. *Dzongs* (fortresses), monasteries, temples, stupas, statues, images, tangkas, mural painting, religious equipment, costumes, manuscripts and other precious artifacts of the country.

The division conducts detailed inventory of all objects and sites of significant cultural or historical value. They even undertake documentation, research monuments and spiritual heritage sites. Moreover, they are vested with the powers to issue special permits for transfer, viewing, or visitations to culturally sensitive areas in Bhutan. Reports of loss or intent to sell of significant cultural objects are reported to the division. Besides, the division also conducted training and awareness to the communities on the importance of cultural moveable properties and related policies as well.

Driglam Division

The term *Drig-lam nam-zha* (sgrig lam rnam gzha) is a typical Bhutanese terminology for Bhutan's code of etiquette. Defragmenting the terminology, *Drig* denotes norm or conformity and *lam* literally means manner or way. *namzha* refers to a concept or system, procedure or process. Thus, Bhutanese etiquette generally refers as the strategic manner of conformity. The concept of Driglam namzha codified and implemented according to the Buddhist principals and views by Zhabdrung Ngawang Namgyal and his regiments. Throughout the centuries, their codes of etiquette were enforced in religious and secular institutions and gradually the common people emulated the practices.

The division is thus responsible for;

- Maintaining national dress code
- Maintaining intrinsic value in being an expression of civility, tact, propriety, decorum and elegance.
- Regulate proper festival decorative preparations.
- Adopt etiquette policies
- Maintain ceremonial activities procedures.

National Library & Archives of Bhutan

The National Library was initially established in 1967 with the primary object of collecting, preserving ancient Bhutanese written and printed resources. The national library enforced the Legal deposit Act in 1999 in collection of both printed and non-printed form of library resources written by Bhutanese, published in Bhutan or by anyone, including the foreign author written on Bhutan and its culture.

The Archives was merged with National Library in 2004 and changing its name as National Library & Archives of Bhutan. Currently, there are three divisions namely; Research and Media Division, Library Division and Archives Division. Besides the written documents; Tibetan Buddhist scriptures, Dzongkha and foreign book collections, it also accommodates huge collection of wood printing blocks as religious treasures.

Apart from collection development of the library resources and providing reading services, the institution had contributed activities related to safeguarding the Bhutan's ICH through;

- Publication of Cultural content books and texts
- Documentation and research of ICH elements
- Online information sharing on ICH elements
- National inventory of ICH
- Digitization of historical records
- Collection of archival records
- Conservation of document records

Royal Academy of Performing Arts

The Royal Academy of Performing Arts (RAPA) was founded in 1967 under the Royal Command of the late King of Bhutan Jigme Dorji Wangchuck to ensure that the performing arts traditions are being preserved and documented for future posterity. The melodious Bhutanese music and enchanting dance traditions are being threatened owing to accelerating infiltration of other cultures. The Royal Academy of Performing Arts puts its effort to preserve and promote the performing arts traditions by providing learning artistic performance; mask dances, folk dances and playing traditional musical instruments. The instructors sometimes visit the dzongkhags and impart traditional songs, dance and music. RAPA also invites renowned folk singers, dancers and mask dance performers to teach the students.

Textile Museum

The art of weaving and its products are integral component of human treasure. The Textile Museum is a national centre for the collection, preservation, documentation and exhibition of Bhutan's textiles traditions. The center was established in 2001. The museum is mandated to provide a better understanding of Bhutanese intricate patterns in textile art, skills and methods through education, promotion and development of the textile traditions.

Besides the exhibition, the museum provides; essential information on cloths of diverse ethnic groups, types of looms, yarns, warping a loom, drafting, dying,

basic weaves and pattern weaves by inviting local expert weavers. To encourage in weaving art, the institute organize an annual weaving competition and recognize the weaver with recognition certificates.

National Museum of Bhutan

The National Museum in Paro is the first museum in Bhutan, which was established in 1968 by His Majesty the King, Jigme Dorji Wangchuck. It is housed in the cylindrical or conch shaped building built in 1649 and traditional called *Ta-dzong* referring to the watch tower in ancient days. It served as a watchtower to protect the Paro Rinpung Dzong below from invasions from all directions.

It has rich collections of archaeological objects and ethnographic objects. The collections also include the largest collection of Bhutanese coins and historically significant objects which mould Bhutan's history. The National Museum strives "*to be the premier national centre for the collection, preservation, and display of Bhutan's historical heritage.*" It conducts biannual special exhibition of endangered themes, share information the its history to the youths, conservation of artifacts and research and documentation on the museum objects, conducts national conference on both tangible and intangible themes and publication of its proceedings.

The Tower of Trongsa Museum

The Tower of Trongsa was converted to Museum in 2009 as the Royal Heritage Museum. The structure date backs to 1652 according to the Bhutanese History records. Choegyel Mingyur Tenpa (1655-1667), the first Trongsa Penlop was credited to build cylindrical watch tower while enlarging the gigantic Trongsa Dzong. Majestically perching on a steep hill above the Trongsa Dzong, the structure consists of a massive circular five-storied tower, or *utse* (the central tower) flanked by two lower towers. The south and North towers connect to the uste with multi storied wings. Two smaller, free standing towers are located separately towards west and south-west of *Taa Dzong* (the watch tower) further down the slope.

Taa Dzong accommodates two temples; one is dedicated to the legendary King *Gaser*³² of Ling and the other, the future Buddha Maitreya. Thus, Taa dzong not only facilitates a spiritual place of worship but also a museum exhibiting rich historical and religious heritage of Trongsa Dzong in eleven galleries. The galleries were primarily dedicated to the history of the kings of the Wangchuck dynasty who have ruled the kingdom since 1907. Thereby, many important royal possessions including clothing, ritual and everyday objects serve to illustrate the live of the royal families that has so uniquely shaped modern world.

The Commission for Religious Organizations

Most of the intangible cultural heritages of Bhutan are implanted deeply in the view of diverse religious principals and ethics. Thus, the ICH would remain if the religion coexists harmoniously.

An independent Secretariat for the Commission for Religious Organizations was established in June 2009. The main aim of establishment is to maintain the spiritual heritage and promote religious harmony among various religious organizations that do not fall under the Central Monk Body. It regulates monitors, maintains records on the religious organizations and encourages the religious groups to formally register with the Religious Commission in accordance to the Religious Organizations Act of Bhutan 2007 “*passed on the 87th National Assembly Session held on 5th Day of 5th Month of the Female Fire Hog Year of the Bhutanese Calendar, corresponding to 19th June, 2007.*”³³

32. *Gesar of Ling* is considered the world’s last living epic. The epic relates the heroic achievements of Gesar, the superhuman warrior ruler of the Kingdom of Ling, who waged war with the nearby Kingdom. To the Tibetan, the epic appears around 11th century at the time of the second transmission of Buddhism to Tibet. Gesar is also revered as the embodiment of the lords of the three families, appearing in the form of a drala (the god of warrior). He is the body emanation of Skt. *Manjushri* (the god of wisdom), the speech emanation of Skt. *Avalokiteshvara* (the god of compassion), and the mind emanation of Skt. *Vajrapani* (the god of power). (Extracted form: http://www.khandro.net/langnlit_Gesar.htm on 11/09/2017 at 11:15 am.)

33. Religious Organizations Act of Bhutan. (2008) pg. 1

Commission for Religious Organizations board of members consists of;

1. A Cabinet Minister appointed by the Prime Minister as the chairperson.
2. Tshugla Lupon representing the Zhung Dratshang.
3. National Council.
4. A representative from Nyingma pa Chhoedey.
5. An eminent Nun representing Nunneries.
6. A Pundit from Hindu Dharmic Samudai.
7. A senior official from the Ministry of Finance.
8. The Director of Culture, Ministry of Home Affairs, ex-officio member secretary.

Ministry of Labour and Human Resources

The Department of Technical Education established under the Ministry of Labour and Human Resources determines to provide globally competitive workforce in creation of cohesive society and secure economic future. The youths who could not peruse higher education are engaged in Technical Vocational Education and Training (TVTE) and Human Resource Development Activities. TVTE provides not only the modern technical based training but also includes the promotion and safeguarding of Bhutanese arts and crafts.

The Department focuses on the components of Chapter IV Raising awareness about intangible cultural heritage and use of the emblem of the Convention for the Safeguarding of the Intangible Cultural Heritage:

109. (c) Focus on the continuous recreation and transmission of knowledge and skills necessary for safeguarding intangible cultural heritage, rather than on the objects that are associated with it; (d) employ, when appropriate, information and communication technologies to communicate the meaning and value of intangible cultural heritage.³⁴

Thus, to engage Bhutanese youth on the tradition of art and craft and instill

34. UNESCO. (2003). *Operational Directives for the Implementation of the Convention for Safeguarding of the Intangible Cultural Heritage: IV Raising awareness about intangible cultural heritage and use of the emblem of the Convention for the Safeguarding of the Intangible Cultural Heritage.*

the ICH knowledge, the ministry had established two institutes namely; National Institution of Zorig Chüsum, Thimphu and Trashiyangtse Institute of Zorig Chüsum.

National Institute of Zorig Chüsum

The knowledge of Arts and Craft are the oldest art of human being had evented. The skill evolved before the human being started making conversation and belief. As Thomas Berger says, “*The art and science of asking questions is the source of all knowledge.*”³⁵

The Institute of Traditional Arts and Crafts, Zorig chüsum is the thirteen traditional crafts of Bhutan. The thirteen art and crafts include; painting, wood work, metallurgy, sculpture, boot making, weaving, embroidery, appliqué, lacquer work, crafting of musical instruments, calligraphy, and tailoring. However, the institute provides six years education or vocational training on the following broad subjects;

1. *Lha dri* (Painting)/ *Debri* (Mural Conservation)
2. *Jim zo* (Sculpture) Sub subject (Reja Bob)
3. *Pata* (Wood Carving) *Sub subject* (Traditional mask) *Dolha* (Slate Carving)
4. *Shag zo/Sé zo* (Wood turning and lacquering)
5. *Tshem zo* (Embroidery) *Draltham & Chözé* (Traditional boot)
6. *Thag zo* (Weaving)
7. *Chag zo* (Black Smithy)
8. *Trö zo* (Gold Smithy)
9. *Lug zo* (Bronze Casting)
10. *Ko zo* (Leather craft or tannery)

Trashiyangtse Institute of Zorig Chüsum

The Trashiyangtse Institute of Zorig Chüsum in the northeast of Bhutan was initially opened in June, 1997 as a branch institution of National Institute of Zorig Chüsum. Similar to the parent institute, the school facilitates drop outs students of the eastern region in pursuing vocational training. Since Transhiyangse

35. Read more: http://www.searchquotes.com/search/Art_And_Craft/#ixzz4qTFsKROE

Dzongkhag is popular for mass production of woodturning, lacquering, wood carving and bamboo crafts which gave the idea to establish the institute. The institute provides six years diploma certificates in skilling the following arts;

1. *Lha dri* (Painting)/ *Debri* (Mural Conservation)
2. *Jim zo* (Sculpture) Sub subject (Reja Bob)
3. *Pata* (Wood Carving) Sub subject (Traditional mask) *Dolha* (Slate Carving)
4. *Shag zo/Sé zo* (Wood turning and lacquering)
5. *Tshem zo* (Embroidery) *Dralham & Chözé* (Traditional boot)
6. *Trö zo* (Gold Smithy)

Ministry of Education

The religious education provided by monastic body is the oldest education system in Bhutan. The modern education system was only introduced after the country welcomed the economic development plans in 1961. Nonetheless, the new education system had not hindered the monastic form of education but, coexisted harmoniously and even implemented English learning subject in the monastic institutions these days.

Driven by the holistic vision of the noble Kings to make its citizens educated, the ministry of Education has formed extensive network of schools and other educational institutions spread throughout the country. The school-based education structure in Bhutan comprises of 11 years of free basic education from pre-primary (PP) to university graduation. The education journey initially starts from kinder garden then involving in the primary education which starts at the age of six, and additional four years of secondary education from 7th grade to 10th grade. Completing the secondary level, the students based on their academic performances they either continue further enrolment in pre-university or also join the vocational training institutes or enter the labour market. After the completion of higher secondary level, the graduates either continue their studies at the tertiary level in one of the institutes under the Royal University of Bhutan (RUB) for diploma or bachelor's degree, or enter the job market.

However, the medium of instructions in the schools are Dzongkha (national language) and English. As stated in the UNESCO. (2003). Operational Directives for the Implementation of the Convention for Safeguarding of the Intangible Cultural Heritage:

180. Within their respective educational systems and policies, States Parties shall endeavour, by all appropriate means, to ensure recognition of, respect for and enhancement of the intangible cultural heritage in society, emphasizing its particular role in transmitting values and life skills and contributing to sustainable development, in particular through specific educational and training programmes within the communities and groups concerned and through non-formal means of transmitting knowledge.³⁶

In the light of the statement; the schools also included syllabus on language, grammar and poetry, history as the main subjects and traditional arts, crafts, performance, etiquettes and agriculture incorporated as the co-curricular subjects. Non-Formal education (NFe) was first established formally in 1992 specially targeted for those individuals who are unable to avail the facilities of the formal education. According to the national statistical report there are 966 educational institutions established across Bhutan.

Centre for Bhutan Studies

The Centre for Bhutan Studies (CBS) was established in November 1998. It is one of the renowned institutions focused on social science research on interdisciplinary studies and in-depth research on Bhutanese history, society, culture, religion, economy, politics and related themes on social, cultural, economic and political wellbeing. In addition to the research activities, the centre caters to the educational programs such as; host lectures and seminars by Bhutanese and foreign scholars and publish journals, occasional research papers, and definitive and authoritative documents on Bhutan both in Dzongkha and English.

Dzongkha Development Commission

Scientifically it is believed that, beside human language which is unique in being a symbolic communication system that is learned and biologically inherited, many animal and even plant species communicate with each other. Julie S. Amberg and Deborah J. Vause *“Communication almost always takes place within some sort*

36. UNESCO. (2003). *Operational Directives for the Implementation of the Convention for Safeguarding of the Intangible Cultural Heritage*: Chapter VI: Safeguarding the Intangible Cultural Heritage and Sustainable Development at the National level: VI.1.3 Quality education

of social context and it is a major factor that drives our language choices."³⁷ The sustainability of intangible culture heritage resides in the viability of languages and dialects in the country. Language resembles the verbal expression of culture and also a crucial tool of transmission and information sharing within the individuals, groups and communities in wider sense.

According to the UNESCO's prediction,

It is usually estimated that there are between 6,000 and 7,000 oral languages in the world today. Most of these languages are spoken by very few people, while a handful of them are spoken by an overwhelming majority of the world. About 97 per cent of the world's population speaks 4 per cent of its languages, while only 3 per cent speaks 96 per cent of them. A great majority of these languages are spoken by indigenous peoples, and many (if not most) of them are in danger of becoming extinct. Roughly 90 per cent of all existing languages may become extinct within the next 100 years.³⁸

Established in 1968, Dzongkha Development Commission (DDC) is dedicated to the preservation and promotion of the National Language as well as dialects of the country. According to the Dzongkha Grammar book, there are 20 different languages and nearly 42 dialects spoken in Bhutan.³⁹ The Commission dedicates for the advancement of the national language and undertake in depth study and documentation of the Kingdom's diverse linguistic heritage. Some of the highlighted activities are; codification of a Bhutanese orthographic standard in Bhutanese script, promulgation of a phonological system of Romanization, compilation of English-Dzongkha dictionaries, translation kits including the publications on language and documentation of oral tradition elements.

The Cultural Officers also represents the language development focal person in respective Dzongkhags under the guidance of DDC.

37. Julie S. Amberg and Deborah J. Vause. (). *Introduction: What is language?*. Cambridge University Press 978-0-521-85257-9 - American English: History, Structure, and Usage. (http://assets.cambridge.org/97805218/52579/excerpt/9780521852579_excerpt.pdf)

38. Accessed in: <https://www.un.org/development/desa/indigenouspeoples/mandated-areas1/culture.html> /on 27/10/2017 at 11:23pm.

39. Dzongkha Development Commission. (2013). *Nang Wai Dron me: a Dzongkha Grammer Book*. Royal Government of Bhutan.

Land Commission

Almost entire human being depends on land or its productions. Land is the source of sustainability and origin of numerous tangible and intangible culture aspects. However, the formal setting of the office was started only in 1956, with the establishment of Land Revenue Survey Office that was then mandated to carry out measuring the land using traditional chain survey to impose then right amount of tax to the government.

The Land Office witnessed several reforms with alternation of name and shifting within the Ministry of Finance, Ministry of Home and Cultural Affairs and finally from the Ministry of Agriculture in 2003 before forming into the full-fledge office. The Commission maintains national land records and regulates the Land Act of Kingdom of Bhutan 2007. Many ICH have relation with land such as; heritage sites, dwelling of spirits on diverse natural settings and festivals related to land as well.

Royal University of Bhutan

The Royal University of Bhutan was founded in 2003 under a the Royal Charter which states “dissemination of knowledge and the advancement of learning through a balanced, well-regulated and sound tertiary education system for the economic and cultural development of the Kingdom of Bhutan and to promote the cultural enrichment, personal development and wellbeing of our people.” The Royal University of Bhutan (RUB) oversees 9 constituent Colleges and 2 affiliated private colleges.

College of Language of Cultural Studies

The College of Language and Culture Studies (CLCS) is located under Trongsa Dzongkhag functions under the Royal University of Bhutan. The college offers four different programs; M.A. in *Chöké* (classical Buddhist language) and Dzongkha, B.A. in Language and Literature and B.A. Bhutanese and Himalayan Studies and Diploma in Language and Communication skills.

The course includes; history, religions, cultures, traditions and heritage of Bhutan and its neighbors in the Himalayan region. CLCS also produces research-based audio-visual documentaries on rituals and performing arts of Bhutan.

National Institute of Indigenous Medicine

Institute of Traditional Medicine was established in November 1967 under the Health Department according to the royal command of the late King Jigme Dorji Wangchuck, with holistic intention to provide traditional health services to the people and to preserve its rich culture and tradition.

From a single Indigenous Dispensary in 1968, the traditional medical service has grown rapidly over the years to cover the entire country. By the end of the 8th five year plan (2001) traditional medicine units have been established in all 20 districts. They are attached to district hospitals in view of the national health policy of integration. At the national level the indigenous dispensary was upgraded to National Indigenous Hospital in 1979 and shifted to the present site in Kawang-Jangsa from Dechencholing. The National Indigenous Hospital was renamed as the National Institute of Traditional Medicine (NITM) in 1988. In view of the increased functions, the NITM has been upgraded as the Institute of Traditional Medicine Services (ITMS) in 1988.

Traditional Medicine embodies knowledge that has been accumulated over centuries and which draws upon the nation's rich bio-diversity and of plants with proven medical qualities. As these qualities become substantiated by scientific research, there is a growing need to integrate more effectively traditional medicine with the modern system of health care. Therefore, strengthening of traditional medicine and integrating it with modern health care system is considered as an important policy objective of the health sector.

In the early 2000, the national Institute of Traditional Medicine had undertaken a preliminary inventory of local healers so called *Drugtsho* and *Menpa* living in the nook and corners of the country. Since the tradition is common in community people, they first consult the local healers about suffering from common ailments before admitting in the formal hospitals thus, the institute with help from Ministry of Health and Dzongkhag Traditional Unit often offer trainings to the local healers encouraging on the hygienic healing practices.

Ministry of Agriculture and Forest

188. States Parties are encouraged to acknowledge the contribution of the safeguarding of intangible cultural heritage to environmental

sustainability and to recognize that environmental sustainability requires sustainably managed natural resources and the conservation and sustainable use of biodiversity, which in turn could gain from improved scientific understanding and knowledge-sharing about climate change, natural hazards, the environmental and natural resource limits and that strengthening resilience among vulnerable populations in the face of climate change and natural disasters is essential.⁴⁰

It is mentioned in the early Tibetan and Bhutan history book “*Lhojong menjong* (lho ljongs sman ljongs, the southern Land of Medicinal Herbs) for the country. Bhutan is a mountainous country well known for green and lush vegetation covering more than 72% of country’s total landscape of which 60% is recognized as the protected zone which includes 5 National parks, 4 Wildlife sanctuaries 1 Strict Nature Reserve and 9 Biological Corridors (BCs) that contain critical habitats covering all important eco-zones of the Eastern Himalayas.

Forest types in Bhutan are fir forests, mixed conifer forest, blue pine forest, chirpine forest, broadleaf mixed with conifer, upland hardwood forest, lowland hardwood forest, and tropical lowland forests. Thus, there are historical records of Tibetan traditional medicine practitioners coming to Bhutan to collect medicinal herbs and sent loads of medicine herbs to the Tibetan government in the ancient days. Between the thick blankets of forest cover thrive 300 species of medicinal plants and about 46 species of rhododendrons. Some common sights for the visitors are the magnolias, junipers, orchids of varied hues, gentian, medicinal plants, Daphne, giant rhubarb, the blue and trees such as fir, pine, oaks etc. are abundantly grown in the following three different zones:

1. Alpine Zone: 4000m > no forest cover;
2. Temperate Zone: 2000 to 4000m -conifer or broadleaf forests;
3. Subtropical Zone: 150m to 2000m -Tropical or Subtropical vegetation.

The Department of Forests and Park Services (DoFPS) is one of the oldest

40. UNESCO. (2003). *Operational Directives for the Implementation of the Convention for Safeguarding of the Intangible Cultural Heritage*: Chapter VI: Safeguarding the Intangible Cultural Heritage and Sustainable Development at the National level: VI.3 Environmental sustainability.

government departments established way back in 1952 to oversee conservation, protects from exploitation of the country's significant forestry resources, ensures sustainable management of forest resources. Besides the medicinal plants and animals, even the spirits associated greatly with daily lives of the superstitious inhabitants dwell in the dark-thick space of the dense forest.

Tourism Council of Bhutan (TCB)

The pristine environment and rich biodiversity, the unique culture and traditions and simplicity livelihood of Bhutanese attracts tourist from all across the globe. The TCB annual report revealed that 84.98% of tourists visited Bhutan for cultural sight-seeing, followed by 5.79% for trekking, 3.62% for adventure, 2.68% for tshechu and festival, 1.74% for nature and 1.2% for spiritual and wellness.⁴¹ The tourists that visited Bhutan were mostly the cultural tourist in accordance to the report mention above.

The Tourism Council of Bhutan provides a national tourism policy framework which identifies the role that the tourism plays in Bhutan and defines the responsibilities of the different stakeholders in tourism, all of whom play a role in the management and delivery of tourism in Bhutan. It also provides a broad framework for the development of sustainable tourism and is intended to guide government policy makers, the private sector and all tourism stakeholders in order to ensure that tourism contributes to the development of Bhutan whilst avoiding potential negative impacts on Bhutanese culture and natural resources, which meets the provision of the UNESCO. (2003). Operational Directives for the Implementation of the Convention for Safeguarding of the Intangible Cultural Heritage: Chapter VI:

187. States Parties shall endeavour to ensure that any activities related to tourism, whether undertaken by the States or by public or private bodies, demonstrate all due respect to safeguarding the intangible cultural heritage present in their territories and to the rights, aspirations and wishes of the communities, groups and individuals concerned therewith. To that end, States Parties are encouraged to:

41. Tourism Council of Bhutan. (2015). *Annual Report: Bhutan Tourism Monitor*. Pg. 22

- (a) assess, both in general and in specific terms, the potential of intangible cultural heritage for sustainable tourism and the impact of tourism on the intangible cultural heritage and sustainable development of the communities, groups and individuals concerned, with particular attention to anticipating potential impact before activities are initiated;
- (b) adopt appropriate legal, technical, administrative and financial measures to:
 - b.i. ensure that communities, groups and individuals concerned are the primary beneficiaries of any tourism associated with their own intangible cultural heritage while promoting their lead role in managing such tourism;
 - b.ii. ensure that the viability, social functions and cultural meanings of that heritage are in no way diminished or threatened by such tourism;
 - b.iii. guide the interventions of those involved in the tourism industry and the behaviour of those who participate in it as tourists.⁴²

The Agency for Promotion of Indigenous Crafts (APIC)

The Agency for Promotion of Indigenous Crafts (APIC) was established in 2011 under the Ministry of Economic Affairs (MoEA). Co-partnered with Accelerating Socio-Economic Development (ABSD) project and support from other relevant agencies, the agency is responsible for preservation and promotion of Bhutanese indigenous arts and crafts through facilitating improving art and craft skills towards the growth of productivity, establishment of product outlets, creating craft industry in building economically viable and sustainable craft enterprises for the craftsmen.

42. UNESCO. (2003). *Operational Directives for the Implementation of the Convention for Safeguarding of the Intangible Cultural Heritage*: Chapter VI: Safeguarding the Intangible Cultural Heritage and Sustainable Development at the National level: VI.2.3 Impact of tourism on the safeguarding of intangible cultural heritage and vice versa.

Bhutan Indigenous Games and Sports Association (BIGSA)

Bhutan Indigenous Games and Sports Association (BIGSA) was founded to preserve and promote the national sport of archery. The National Archery Federation of Bhutan was established in the 1970's when Bhutan decided to become a member of International Olympic Committee (IOC) in 1983. In 2002 BIGSA was formed and recognized by Bhutan Olympic Committee mainly to safeguard traditional Bhutanese games and sports from being eroded and eclipsed by other modern games and sports which is in line with the vision of the Fourth King to preserve and promote the cultural identity.

Both oral accounts and historical records tell the Bhutan's national game Archery, Khuru (darts), Dö-gor (discus) and *Sok-som* (javelin) have been played by people of Bhutan for a long time. These indigenous games became more popular during the successful reign of the Second King Jigme Wangchuck (1905-1952). Currently, the indigenous games have been popularized in the country through conduct of various tournaments at the local, Dzongkhag (district), Regional and National levels and also played in the schools as a part of sport and games. Indigenous games are well connected with oral tradition, art and craft, performance and even with the religious activities.

Non-governmental Organizations/Institutions (NGI/NGOs)

Cécile Duvelle, “NGOs are key factors in bridging the gap between local communities and governments.”⁴³ NGOs and Civil Society Organizations (CSOs) contribute the nation in keeping ICH vibrant and viable by bridging between communities and government, covering gaps of ICH activities and supporting the communities in preserving and safeguarding the ICH. As the UNESCO Convention 2003 clearly stipulates that each party shall identify and define the various elements of ICH and Participation of non-governmental organizations at the national level 90. In conformity with Article 11 (b) of the Convention,

States Parties shall involve the relevant non-governmental organizations in the implementation of the Convention, inter alia in identifying and defining intangible cultural heritage and in other

43. Diego Gradis. (2009). *The Role and Task of Non-governmental Organizations related to the Safeguarding of ICH*. ICHCAP Conference report 2009. Pg.135

appropriate safeguarding measures, in cooperation and coordination with other actors involved in the implementation of the Convention.⁴⁴

According to the Bhutan newspaper, Kuensel reflected that, *“the presence of CSOs has grown over the years. A recent pilot research done on the presence of CSOs showed that most CSOs are regarded as part of the government. However, with the National Order of Merit, Gold being conferred to 23 CSOs by His Majesty the King in 2016, their presence is growing. A diverse group of CSOs are operating for health, women, gender, youth, livelihood improvement, shelter, entrepreneurs, and media, preserving culture, nature and animals.”*⁴⁵

Mr. Matura, Director General of UNESCO has clearly mentioned in his opening address that *“the pivotal role of civil society and particularly NGOs who are key actors in our efforts to bridge the gap between local communities and government.”* Yet, in contrary we should not have to forget that *“although the NGOs represent specific sectors of civil society, NGOs are not in fact the civil society that represents the indigenous groups and communities. While the convention has put communities at the center of the safeguarding process, civil societies are not expected to take over the role of communities, but to boost and promote the role of the communities while empowering communities to assume responsibility.”*⁴⁶

However, following are the NOGs and CSOs lending help to the central government agencies in achievement of diverse goals such as; sustainable development, environment sustainability, economic development, peace and security, gender equality while safeguarding of ICH has been kept as the top priority basically in the groups and communities of the indigenous people.

44. UNESCO. (2003). Operational Directives for the Implementation of the Convention for Safeguarding of the Intangible Cultural Heritage.

45. Accessed from: <http://www.kuenselonline.com/bridging-people-and-policies-civil-society-organisations/> on 16/10/2017 11:23am.

46. International Conference on the Safeguarding of Intangible Cultural Heritage: How to Apply Information and Networking. ICHCAP Conference report 2009. Pg.178

Tarayana

Tarayana Foundation, a Civil Society Organization was founded under the patronage of Her Majesty the Royal Queen Mother *Ashi Dorji Wangmo Wangchuck*⁴⁷ in 2003. Ever since the establishment, numerous indigenous groups and communities especially vulnerable societies had reaped enormous outcome from various noble initiatives of the CSO culminating in the improvement of lifestyle and bringing out the hidden smiles. Since the foundation solely focuses their plans and activities on maximizing happiness and harmony by providing opportunities for life improvement such as; integrating new skills in improvement of better products, promotion of micro economic business, housing development, natueco farming, and arts and crafts training and inculcating the importance of serving each other among the people of vulnerable communities in Bhutan. With continuous efforts, the foundation endures for “enhancing livelihood prospects through income-generating activities, facilitating micro-credit for establishing micro-enterprises, and marketing of artisan’s products.”⁴⁸

Following are some of the selected ICH safeguarding activities integrated with their noble initiatives;

- Skill development training on Traditional Paper making
- Natural Dyeing
- Cotton framing and weaving
- Production of traditional woodcraft products
- Production of traditional bamboo products
- Nettle plant garment products
- Production of pottery
- Production of raw silk garments

As mentioned in the UNESCO’s Operational Directives,

116. Commercial activities that can emerge from certain forms of intangible cultural heritage and trade in cultural goods and services related to intangible cultural heritage can raise awareness about the importance of such heritage and generate income for its practitioners. They can contribute to improving the living

47. The eldest sister of the four Queens of the 4th King Jigme Singye Wangchuck of Bhutan.

48. Tarayana Foundation. (2016). *Annual Progress Report, 2016*.

standards of the communities that bear and practice the heritage, enhance the local economy, and contribute to social cohesion. These activities and trade should not, however, threaten the viability of the intangible cultural heritage, and all appropriate measures should be taken to ensure that the communities concerned are their primary beneficiaries. Particular attention should be given to the way such activities might affect the nature and viability of the intangible cultural heritage, in particular the intangible cultural heritage manifested in the domains of rituals, social practices or knowledge about nature and the universe.⁴⁹

The CEO helps the indigenous communities who were the artisans of the particular art and craft with modern idea in producing better craft products, sustainable use of raw materials and exploiting outlet products to generate income by the communities.

Folk Heritage Museum

Folk Heritage Museum Bhutanese architectural structure as well as a historical residence of 15th Thimphu Dzongpon regiment named *Kawa Mang-khey* in middle of the 19th century. The structure is more than 200 years old and later converted to the Folk Heritage Museum in 2001 naming it as *Phel-ché Tön-khyim* in local language. It functions under Tarayana Foundation.

The Museum aims towards preserving both tangible and intangible values of Bhutan. It connects people to the Bhutanese rural past through exhibits, demonstrations, educational programs and documentation of rural life. The entrance greets with stone courtyard, store fire wood, farming equipment and grain. The upper floor of the house resembles a safe store for grain and food and top floor cater as the family's living and dining area with heating, generated by a wood-fired stove and a separate compartment for housed for the shrine or praying room.

However, the traditional Bhutanese three storied, traditional rammed mud home with complete exhibition of rural setting attracts both local and foreigners

49. Operational Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage. *Commercial Activities related to Intangible Heritage*: Chapter III Participation in the Implementation of Convention.

to experience the glimpse of how people lived during the dark period of 19th century life.

Simply Bhutan

Simply Bhutan located in the center of Thimphu city was established in 2012 by Her Royal Highness *Ashi Tshering Pem Wangchuck*.⁵⁰ The living heritage museum is regulated under the Youth Development Fund (YDF) under the same patronage. A single storied traditional building museum intends to conserve our culture and tradition while generating employment opportunities for young job seekers.

The infrastructure offers distinctive sense of ancient Bhutanese architecture in the heart of the urbanized youth and people coming from abroad with live exhibition of arts and crafts skill and the visitors can experience the Bhutanese cultural lifestyle. However, the moto of the Museum is Engaging and empowering young entrepreneurs through preservation, promotion and showcasing of our traditions and cultural diversity.⁵¹

Ogyen Choling Foundation Museum, Bumthang

Bumthang is one of the 20 districts located in the cenral part of Bhutan. It is 268kms away from the capital city. It is also regarded as one of the beautiful and oldest places where numerous ancient monuments and legends connected to the arrival of Buddhism in Bhutan. The district comprises four community blocks called *Gewogs* namely; Chökor, Chumé, Tang and Ura.

Ogyen Choling Foundation a registered CSO is located in Tang valley, the gigantic four storied traditional structure flanked with temple and resident building was then the *Nagtshang* (Manor) of powerful temporary political leaders namely; Tshokey Dorji (?-1853), the 9th Trongsa Penlop and Dzongpon Ugyen Dorji. The residential Manor was converted to museum in 2001. The museum provides very rich collection of the lords such as; grains, salts imported from Tibet, armors, utensils, carpentry equipment, weaving materials and textile, among many others, are exhibited in their best forms. Apart from the management of the museum, the

50. The elder sister of the four Queens of the 4th King Jigme Singye Wangchuck of Bhutan

51. Retrieved from: <http://www.simplybhutan.bt/aboutus.php> on 21/08/2017 at 11:45 am.

annual rituals and ceremonies associated to the manor are collectively hosted by the community members.

The CSO's aim is to make Ogyen Choling the centre for contemplation and Buddhist study. The museum has a huge collection of Buddhist scripts in its library to facilitate research and meditation for the scholars and practitioners. The purpose of the CSO is to contribute to the preservation and promotion of Bhutan's cultural heritage and, in doing so, support the social and economic wellbeing of the local community.⁵²

Shejun

The Shejun Agency was established 2004 under Loden Foundation, a registered CSO. It is aimed for preserving and transmitting the rich cultural heritage of Bhutan to the future generations. Shejun solely focuses on two different major activities; documentation, digitization and study of Bhutan's written heritage and the other recording the oral traditions. The human resources consist of national and international scholars, field researchers working in different communities.

Digital Documentation of Bhutan's Written Heritage

Bhutan has come to be seen as a safe haven for the cultural and religious wealth of the Himalayan Buddhist civilization after the decline of Buddhism in Tibet and other parts of the Himalayas. Its far flung monasteries and temples today represent a literary treasure trove that is still unharmed and unexplored. Yet, wave of globalization is already felt steadily therefore, the sustainability of the written heritage cannot be confined. In the last nine years, Shejun has undertaken a digitization program in collaboration with National Library & Archives of Bhutan which was aimed for preserving the precious archives in digital formats and to make them available to scholars and readers. The project had covered 21 monasteries and temples, 15 private archives esp. manors and 3 individual collections which culminated in collecting four million digital images of texts, books and other archival documents.

52. Retrieved from: <http://www.kuenselonline.com/ogyen-choling-foundation-the-picture-of-ancient-bhutan-and-family-pride/> on 21/08/2017 at 3:15 pm.

Digital Documentation of Bhutan's Written Heritage

Oral tradition is the information that are passed down through the generations shared and taught through the word of mouth that is not in written form. Almost 99% of ICH are basically relied on the oral tradition thus, the sustainability of the ICH are fully depended on the vitality of the oral tradition. Our languages and dialects, customs, beliefs and superstitions, rituals and festivals, folk lore and songs, oral literatures and knowhow of the games, performance, arts and crafts are all woven with the oral traditions. To support the government in meeting the nation's goal of preservation and promotion of Cultural Heritage thus to aid to the foundation of Cultural Pillar, the project of Documentation & Study of Bhutan's Oral Traditions was launched under the umbrella of Shejun. The project carried out an extensive audio-visual documentation of Bhutan's oral and intangible cultures assets which is still in progress. Until now, the project had documented 1400hrs of raw footage, 1100 titles of edited videos and transcribed 6000 audios.

Bhutan Digital Rare and Historical Document Project

It is a joint project established in 2015 between Michael Givel, Professor of Political Science at the University of Oklahoma (OU) and Bhutanese counterpart, Dorji Wangchuk Phd. Student, former Director of the Royal Office for Media and Tshering Tashi, prominent Bhutanese historian and archivist. The project was aimed to catalogue, preserve, and disseminate the importance of the old historical records for the public and online digital perusal rare and archival documents.

This project is intended to contribute to a corpus of primary data and unique knowledge to the field of early Bhutanese history and governance; offer new resources to the researchers worldwide, and provide new research, teaching, and study opportunities. OU and Bhutanese teams will collaborate on the identification, translation, review and analysis of documents, scriptures, and historical objects related to early 17th and 18th century history, including diplomatic history and culture of Bhutan.⁵³ The project is still in progress.

53. Retrieved from: https://www.facebook.com/OUBhutan/?hc_ref=ARR3k3VcYZ5-XhY19lYh6wu0k50aBhnywcSuw0daiUgKf63JG3-BhLtmX5QmE_9Dj88&fref=nf on 30/08/2017 at 1:15pm.

Firebird Foundation of Bhutan

A CSO body of Firebird Foundation of Bhutan runs Anthropological Research on Oral Literature project in Bhutan. The foundation aims to document all the aspects of oral literature which is the stem and trunk of the numerous parts of ICH elements. As mention by them, *“Oral literature is the repository of the critical knowledge, philosophy, and wisdom for non-literate societies. This literature through narrative, poetry, song, dance, myths and fables, and texts for religious rituals provides a portrait of the meaning of life as experienced by the society at its particular time and place with its unique existential challenges. It encapsulates the traditional knowledge, beliefs and values about the environment and the nature of the society itself. It arises in response to the universal aesthetic impulse to provide narratives that explains the nature of life and describes human responses to challenges. This literature portrays how one is to live a moral life and explains the nature of one’s relationships to divinity. It thus retains the society’s knowledge to be passed on to succeeding generations.”*⁵⁴

The foundation is undertaking 3 different projects: research and documentation of *Oley-kha* (an endangered language spoken by indigenous people of Monpa under Trongsa district and Ada and Rukha), *Kheng-kha* (language of Zhem-gang districts) and *Lhop-kha of Lhob* community in Southwest of Bhutan.

Music of Bhutan Research Center

The Music of Bhutan Research Centre (MBRC) was founded a veteran musician Kheng Sonam Dorji in 2012 with an objective to documents, preserves, and promotes traditional music and songs of diverse regional and ethnic groups in Bhutan. The MBRC is also registered as one of the civil society organizations. The researcher endeavors in visiting distant communities and villages which has the record of indigenous folk assets. They also record old performing arts and songs and associated customs as well. Besides the academic activities, MBRC provides to traditional performers and musicians and singers. It has also initiated to honour and recognize the country’s most distinguished performing artists with a title of **‘Bhutan’s Living Treasure for Culture’** thus, giving the award called *Druk-gi Nor-*

54. Extracted from: <http://firebirdfellowships.org/nature-function-oral-literature.html> on 21/10/2017 at 02:50pm.

bu medal. After researching and documenting traditional songs, they are carefully archived.

It is recorded that, till date MBRC had documented more than 350 records of traditional keepers. There are about 3,500 GB worth of records with MBRC.⁵⁵

Kilu: Bhutan Music School

A privately run Bhutan Music School called Kilu was established in March 2005. It is the first music school of its kind in the Kingdom. The school provides the art of music in both contemporary and traditional musical instruments to the Bhutanese youths to better understanding of the language of music. Students are taught with both theory and practical musical knowledge such as; Piano, violin, guitar, *dram-yen* (traditional guitar), '*lim* (lute) and '*yang-chen* (traditional stringed board instrument).

Medias

Medias plays an important role in shaping the society. It is also one of the information sharing means through print media, non print Medias that comprise; film, radio, recorded music, or television, internet and even mobile communications. Medias are the watch dogs, mirror and the mouth to disseminate information. Thus, media representatives must, by all means, strive to educate the society and bridge between the parties and try to reconcile the unexpected negative impacts.

Following are some of the points drawn from the UNESCO Convention's Operational Directives for the mass Medias to effectively influence the society with positive objectives;

“110. The media can effectively contribute to raising awareness about the importance of intangible cultural heritage.

111. The media are encouraged to contribute to raising awareness

55. Accessed form: <http://www.kuenselonline.com/preserving-and-archiving-bhutans-music-and-traditions/> on 30/08/2017 at 10:05am.

about the importance of the intangible cultural heritage as a means to foster social cohesion, sustainable development and prevention of conflict, in preference to focusing only on its aesthetic or entertainment aspects.

112. The media are encouraged to contribute to raising awareness among the public at large about the diversity of intangible cultural heritage manifestations and expressions, particularly through the production of specialized programmes and products addressing different target groups.

113. Audiovisual media are encouraged to create quality television and radio programmes, as well as documentaries, to enhance the visibility of the intangible cultural heritage and its role in contemporary societies. Local broadcasting networks and community radios could play a major role in enhancing knowledge of local languages and culture, as well as spreading information on good safeguarding practices.

114. The media are encouraged to contribute to the sharing of information within communities by using their existing networks in order to support them in their safeguarding efforts, or by providing discussion forums at local and national levels.⁵⁶

Print Medias

According to the National Statistical Bureau, Bhutan has 86.1% youth literacy rate and making the nation's literacy rate of 63.0%.⁵⁷ Thus, the country has good capacity to consume any media information. Irrespective of the language, the all print media has allocated a page solely for the cultural news and articles intended to disseminate and promote the cultural heritage. Below are the lists of print medias established in the country.

Kuensel— Language: English and Dzongkha. Kuensel is the first national

56. Operational Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage. Communications and media: Chapter III Participation in the Implementation of Convention.

57. Accessed form: <http://www.nsb.gov.bt/main/indicator.php> on 15/10/2017 at 10:15am.

newspaper founded in 1961 as an internal government bulletin. It was reformatted in 1986 and published weekly. Later in 1992, the Royal Charter de-linked Media house from the government and made autonomous corporation to allow professional growth of the media. The Media house covers wide range of issues and is published from Monday to Saturday.

Bhutan Observer— Language: English and Dzongkha. Established in 2006 which then covered mainly rural news and social issues are published bi-weekly. It is now only available online.

The Bhutanese— Language: Bi-lingual. The paper presents increasingly complex Bhutanese political, economic and social environment. I was launched in 2012 and offers weekly.

The Journalist— Language: English and Dzongkha. A weekly paper was established in 2009 and covers wide range of general issues.

Druk Melong— Language: English and Dzongkha. Launched in 2012 and it covers politics, international news, law and crime, straight talk, national news, health, education, youth, entertainment and news from districts and communities. It is a weekly paper published every Sunday.

Business Bhutan— Language: Bi-lingual. A weekly issue mainly focuses on business and financial stories. It was founded in 2009.

Druk Neytshul— Language: Dzongkha. It is the first national language paper launched in 2010. It covers history, culture, sports, economic and social developments, entertainment and religion. It is a weekly paper published every Sunday.

Druk Yoedzer— Language: Dzongkha. Another Dzongkha news paper came in 2011. It brings national news, local news, economic story, feature, entertainment, custom and religion, sports, astrology and literacy. It is a weekly paper published every Saturday.

Gyalchi Sarshog— Language: Dzongkha. Publish articles related to culture and religion. It was established in 2011 and brings its publication once a week.

The Bhutan Times— Language: English. A weekly paper was established in 2006 and mainly focused on rural development.

Bhutan Today— Language: English. Launched in 2008 and the paper provides the widest possible coverage on all issues confronting the nation. It publishes twice a week.

Megazines

Druk Trowa— Language: English. Founded in 2009 covers mainly news and information related to film industry.

Yeewong— Language: English. Established in 2009, the magazine celebrates every aspect of womanhood that makes women special and unique with a special focus on the women of Bhutan. The magazine is released three times a year.

The Raven— Language: English. The magazine is devoted to society, culture, art, and politics. It is a monthly publication established in 2009.

Bhutan Timeout— Language: English. Established in 2012 and It covers travel, hospitality and entertainment news. It is published quarterly.

Students' Digest— Language: English. Established in 2010 focused on youth and its related issues.

The Voyager— Language: English. The Tourism Promotional Magazine was established in 2010. It provides information and advice on travel destination, the tourism fraternity in Bhutan and as well as abroad. It is a quarterly publication and distributed both in country & outside. The magazine was established in 2010.

Tashi Delek— Language: English. (Established in 2010) Tashi Delek is the inflight magazine of Drukair, Royal Bhutan Airlines, published once in two months. It carries exhilarating pieces on various aspects of Bhutanese culture and tradition written by the Bhutanese as well as foreigners.

Radio Stations

In comparison to the print medias, radio stations are more popular and effective to share information among the Bhutanese especially in the rural communities who are illiterate. (Kinley Dorji & Siok Sian Pek) An estimated 77 percent of the population listens to the Bhutan Broadcasting Service (MIS) and development sectors like health, education, and agriculture recognise the strength of the radio in reaching people with vital information.⁵⁸ The villagers, wherever they are and whatever they do radio is one of their companions. Therefore, the community members usually have the updated news and advertisements aired through the radio stations then the people living in the urban areas. Following is the list of radio stations.⁵⁹

Bhutan Broadcasting service Center (BBSC) —Established in 1973 by the government and operates 2 television channels and 2 radio channels.

Kuzu FM — Private; launched in 2006 with funding from the Peoples Project of His Majesty's Secretariat.

Radio Valley — Private; launched in 2007

Radio waves — Private. Launched in 2010

Centennial Radio — Private; launched in 2008

Yiga Radio — Private; launched in 2013

However, the BBSC covers facilities in all 20 districts with both FM, shortwave and television services followed by Kuzoo FM radio services are available in 18 Dzongkhags. The facilities of the remaining radio stations are only available in Thimphu. These new radio services have created a platform for people to voice their concerns and sensitization, awareness and publicity on addressing a wide range of social themes such as; Buddhism, Namthar, Culture, Judiciary, Health, Women, Farming, Youth, Children, environment, Business magazine and Current Affairs etc..

58. Kinley Dorji & Siok Sian Pek. (?). *The Bhutanese Media: In the Service of the Public*. file:///C:/Users/ICHCAP/Desktop/Improtant%20Documens/The%20Bhutanese%20media.pdf. Pg. 80

59. Accessed form: <http://www.bmf.bt/media-in-bhutan/radio/> on 15/10/2017 at 10:15am.

Commercial Entities

116. Commercial activities that can emerge from certain forms of intangible cultural heritage and trade in cultural goods and services related to intangible cultural heritage can raise awareness about the importance of such heritage and generate income for its practitioners.⁶⁰ In the recent years, Bhutan had witnessed fast establishment of commercial entities especially safeguarding the singing art through conducting national competitions. At present there are three popular entities; Druk Superstar, *Drin-chen Pha-me Sungké and Kala-ping-kai Sungké Dren-dur*. They closely work with BBSC to broadcast their program live through the TV channel and Bhutan Telecom to generate income through the vote-contribution by the viewers. Besides, many other institutions, NGO's and Business companies sponsor the commercial cultural event.

The main objecting of the cultural event is to revitalize the singing tradition, revive the folk song amongst the Bhutanese esp. the youths, instill the importance of ICH, recognize the undiscovered artist and encourage people in safeguarding and practice the singing tradition. Some of the positive impact contributed to the government were; interest of singing the folk songs, dancing and participation has grown immensely while, the show had also attracted viewers as far as the remote settlements.

Druk Superstar

Druk Superstar also called *Druk-gi Khé-phag chen* in Bhutanese was established in 2009 and until now, the show had attracted enormous Bhutanese viewers and successfully organized its 6th competition season in the early month of 2017. It is the first commercial entity which gained popularity and offered a singing platform to all Bhutanese, irrespective of age, work and societies. The event not only helped to maintain folk songs but also infused interest in practicing the art, revived folk songs and transformed the lives of the participants. The singing competition is organized in two different categories; Bhutanese modern song and traditional folk song.

60. Operational Directives for the Implementation of the Convention for the Safeguarding of the Intangible Cultural Heritage. *Commercial Activities related to Intangible Heritage*: Chapter III Participation in the Implementation of Convention.

Drin-chen Pha-me Sung-ké

Drin-chen Pha-me Sug-ké is translated as the ‘Song of Beloved Parents’ was launched in 2015. It is the second commercial entity allowing only parents to reveal their singing talents. The entity mainly focused to uplift the local folk songs since the participant are mostly the father and mother especially living in the communities. It has also aided to revive many folk songs which are left at the endangered sphere. However, from the support from the government and commoners the Drin-chen Pha-mé Sug-ké had successfully initiated 3 seasons so far and recognized number of artisans as well.

Kala-ping-kai Sung-ké

Kala-ping-kai Sung-key or the Voice of Nightingale was started early this year. It is solely year targeted to the school students to exhibit their voice to the national audience. With conception to inculcate the cultural heritage knowledge, provide wider exposure, preservation and promotion of traditional songs. Beside the recognition, the youths are also rewarded with scholarships.

KMT Publisher

KMT Publisher was initially started in 1976 by three close friends namely; Mr. Kunzang Tobgye, Mr. Mani Dorji and Mr. Tenzin thus, the company name KMT is an abbreviation of the three-friends. The company was primarily established to provide printing facility and meet the Bhutanese demand especially the religious institutions and schools. At first they undertook the printing of school text books, religious texts, and other government ordered printing works. Gradually, their dedication and rigorous efforts led to success gaining the popularity of quality printing products and increase of increased publication year by year.

At present the business firm is run by a single proprietorship of Mr. Mani Dorji who is currently the Managing Director. The publishing house and printing Press brings rare manuscripts, simplified version of Buddhism texts; biographies, histories and other literary works and documented ICH element in the light. In addition, it has also setup a traditional Pharmaceutical & Medical Supplies as well.

Bhutan Film Association (BFA)

It was previously the Motion Picture Association of Bhutan but, name changed after adoption of the Article of Association 2013 thus reforming as Bhutan Film Association. The members of the BFA brought rapid growth of Bhutanese film production releasing nearly 29 films in a year. The films are connected with diverse themes; Youth, Culture and other social issues according to Bhutan Info-comm and Media Authority's statistic record. In comparison to other sensitization and awareness program, movie and films influences and affects the viewers more quickly in dissemination and promotion of any issues showcased through these media wings. Therefore, in the context of safeguarding the ICH elements, films, movie series and documentaries plays effective role to inject the concept of the preserving ICH and promotion of ICH as well.

Choki Traditional Art School (CTAS)

The Choki Traditional Art School is a lonely private art and craft school in Bhutan. The school was established 1999. It provides free art and craft courses especially to those with financially poor, couldn't pursue further education and disabled youths. The students were taught with *Lha dri* (Painting)/ *Debri* (Mural Conservation), *Jim zo* (Sculpture), *Pa-ta* (Wood Carving), *Thag-zo* (weaving), Tailoring and *Tshem-zo* (embroidery) courses of 4 to 6 years.

Current Networking Status in Safeguarding ICH

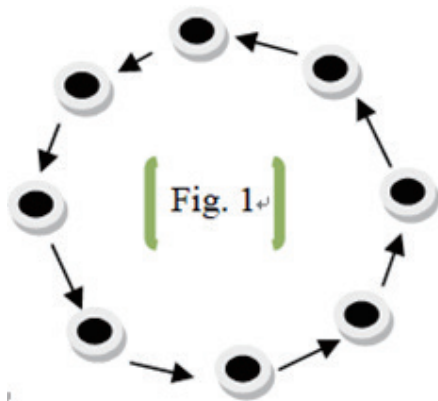
Preservation and promotion of cultural heritage has been an old topic and its constants issues are being raised in the community consensus, district level meeting and even discussed during National Assembly Sessions, the supreme legislative body in the country. Both government and NGOs and other private company had been established to collectively uphold the cultural heritage amidst of the rapid growing materialistic era. Plans and various projects are in place, network between the communities and government, communities and NGOs and Government and NGOs has also maintained good bondage yet, some of the ICH elements of the venerable communities have been disappearing and many are left in verge of dying.

Safeguarding some ICH elements are beyond physical or financial efforts such as; shamanism rituals, the practitioners, festivals and dialects since, most of the shamanism rituals solely based on the oral transmission, the practitioners are randomly picked or destined by spirits, existence of less number of villagers to conduct the minority festivals and scarce usage of the local dialects are some of the factors. However, good number of ICH safeguarding entities and having good network isn't enough to tackle the preservation fight. Frequent meeting, timely evaluation of the project, hard work and team spirit, free-flow information sharing from all the counterparts, enough financial support, utilization of multimedia and avoiding discrimination are the ingredients building excellent networking system and contributing satisfying outcome in safeguarding the ICH.

Nevertheless, there are some of the ideas and measures of building more effective network links and create strong work-force team.

Methodologies of building Effective Network

Building effective network and sustainability of institution or an organization solely depend on how the necessary information is being shared among the members of the group. Just like Zollman's theory 2012, the three mode of information sharing.



The figure 1 shows the basic or the single headed information sharing mode in the community. Each circle represents member of the organization or a group and the arrow shows mode of communication or the information is being shared among the members.

The single headed information or the “direct cycle” mode of information sharing is the basic methodology in most of the developing countries. Whether the information is passed from the top to bottom or from the grass-root to the concern

authorities are channeled through proper system and a manner of transmission of information through second hand or passed by second or third person.

In this mode, rather than the message is told to share or to put-up a proposal, there is no special or additional information, communication or knowledge are being shared rather than what is being told to share among the members. There is no consensus among the members and information are sharing the like the transmission of oral tradition from a single mouth to a ear. This type of information habit will lead to perplex situation in the long run. Due the passing the information from one person to another; there is high change of losing the meaning and essence of the message, misleading and misinforming which culminates in losing trust and land up in denigration and predicament in the group. It is also time consuming process.

As *Patrul Rinpoche*⁶¹, a famous Tibetan Buddhist master had said, “*the information enlarges [gets corrupted], if it is passed from person to person while, the food becomes lesser when it is channeled through people.*” Thus, the bottom line is that, to either have assembly to discuss about the topic or use the following 2nd information sharing mode.

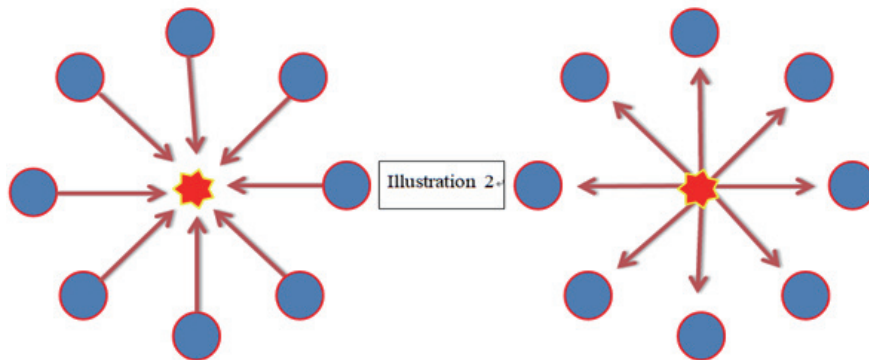


Illustration 2 (Zollman’s theory 2012) is called as ‘center sponsored star,’ where a single individual bears the information and without any fault and interpolation.

61. Dza Patrul Orgyen Jigme Chökyi Wangpo (*rdza dpal sprul o rgyan ‘jigs med chos kyi dbang po*, 1808–1887), one of the great non-sectarian and illustrious Tibetan Buddhist masters in the nineteenth century. Accessed form: <http://www.lotsawahouse.org/tibetan-masters/patrul-rinpoche/> on 15/08/2017.

Either the centered and directly share the information or he can unswervingly receive from the members. Though the illustration seems shorter route for the information to reach the concern bodies and mediates all the communication in the groups yet, the method will be not so productive due to the lack of conversation exchange between the counterparts. To build a good network, stakeholders or group members should understand the both physical and mental capability of their fellow mates or other counterparts besides the team leader of the concerned body. Without the knowledge of other stakeholder members, mutual trust, friendly bondage, team spirit will not grow satisfactorily if the information are not being shared among the members. Providing information to others cannot make a good and sustainable network as noted in the UN Public Sector Report 2002:

“It is important to note that bridging the ‘digital divide’ is not simply an issue of building an information infrastructure nor of buying and handing out computers and modems to everyone in a society. Providing information alone will not work. It has to be done alongside person-to-person communications. The mass media, on its own, may reach people with key messages but the personal outreach is necessary to effect behaviour change.⁶²”

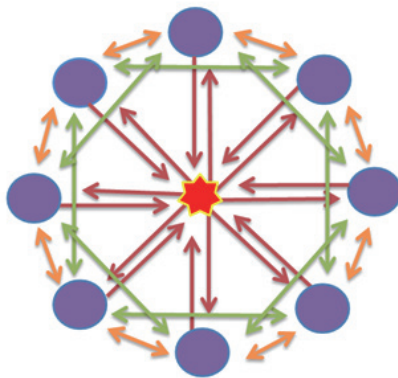


Illustration 3

62. Thornhill, Christopher (2000). *South Africa and Globalization*, paper prepared for the International Institute of Administrative Sciences, First Regional International Conference, Bologna, Italy quoted in the UN World Public Sector Report: Globalization and the State Democracy.

Logically, this is the optimal mode and one of the best methods of information sharing and creating an effective networking system. With a single goal, all the members of the group communicate and share information freely, fairly and equally among the members irrespective to the post and level they are serving in. According to Zollman's theory 2012 this mode of communication or information sharing is called 'Pooling Models.' He further says, "*The best network depicting the complete graph interlinked and inter-shared information resembles the best networking system, where members can avail necessary information, approach of truth, fruitful conversation and decision are made with speed and with reliability.*"

Every individual member in the group would have different knowledge, experience and skill and these are equally useful to all the members if the information is equally shared among the members. This model provides a platform to interact different specialized individual member, key to strengthen network system, build trust and respect each other. Eventually, good network fruits in delivering transparency, competency, building trust and acceptance by the community and by the nation in wider perspective.

However, effective networking yields; shortening the bureaucracy procedures, coming up with timely policies, avoids duplication action plans and effective utilization of allocated budget sow trust and belief in the organization, leader and employee members. With new ideas, methods and strategies will aid to develop sustainable projects.

Pros and Cons

In the world of human beings where all are being connected with friends, families, communities, organizations, nation and country standing together are all due to information being shared within the individual members culminating a network of any field. In contrary, separation, split-up, misunderstanding and annulments happened in any groups or teams are due to the lack of information sharing. Therefore, with information being shared is a sign of the existence of networking system in the group and having good network can prepare excellent plans and projects to develop new ideas for the future; without having duplicated activities and proposing additional budgets, address issues of present with effective methods and measures and finally safeguard the ICH of the past.

Absence of such information sharing can result into lack of members taking interest in organization's aims and objectives.

Conclusion

Bhutan is developing fast at the rate of 7.99% GDP accordance to the report of Bhutan's National Statistical Bureau. In other side, the economic development slowly hinders in maintaining rich and vibrant ancient cultures making disappearance of some of the ICH elements and some leaving in verge of dying. Youths engaging in modern educations and rural urban migrations are the major factor that declines the vitality of ICH.

As emphasized under the clause of UCNESCO Convention's Operational Directives' Chapter III Participation in the implementation of the Convention: III. *"1 Participation of communities, groups and, where applicable, individuals, as well as experts, centres of expertise and research institutes to be included as the member of ICH Networking group as far as possible in the drawing up action plans and policies, endorsing and undertaking safeguarding activities of ICH."*

However, having good number of ICH entities, safeguarding policies and enough financial support cannot bring make ICH sustainable. Strong network within the individuals, groups, communities and stakeholders has to be created by sharing information which plays vital role in creating awareness and is critical to meeting the holistic objectives. Maintaining free flow and exchange of information within a group helps to determine the overall connectivity that exists among its members. In addition, information sharing will enable a more collaborative working environment within and between the groups. Well informed, discussion exchanged and well-thought-out communication can help organizations effectively manage the structural support framework that promotes connectivity among members within a network.

The information provided on networking and information sharing system especially at the aim of safeguarding the ICH may help to better understand the effects of diverse information sharing nature and its result in shaping the networks. This will ultimately help to build team spirit to achieve preservation, promotion and safeguarding the intangible cultural heritage the source of peace and happiness, integrity, cohesion and harmonious living.

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